

NORTH AFRICA

THE RECORD OF THE NORTH AFRICA MISSION

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

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A
Tunisian
Girl

Office of the North Africa Mission:
18, John Street, Bedford Row, LONDON, W.C. 1

PICKERING & INGLIS, 14, Paternoster Row, London, E.C. 4,
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THE NORTH AFRICA MISSION

LIST OF DONATIONS from February 1st to 28th, 1923

GENERAL FUND			No. of Rect.	Amount.	No. of Rect.	Amount.	Local	BELFAST AUXILIARY	BARKING AUXILIARY	ADDITIONAL DESIGNATED DONATIONS.
No. of Rect.	Amount.		17th	£ s. d.	6th	£ s. d.	Rect. No.	£ s. d.	Mr. W. F. BUTLAND, Hon. Sec., 8, Sunningdale Avenue.	For period ending Dec. 31st, 1922.
000	1 0 0		10th	1 0 0	4136	19 18 0	6	5 0 0		Rect. No. £ s. d.
(a)	16 0 0	1000	1 1 0	1 0 0	7	1 10 0	7	2 6 0		4089 25 0 0
2nd			20th	1 1 0	8	9 14 0	8	1 0 0		90 1 11 3
(b)	6 0 0	1	21st	1 1 0	9		9	2 0 0		2 1 0 0
03	3 3 0	2	22nd	2 0 0	10	3 10 7	10	2 0 0		2 1 0 0
3rd			(k)	2 0 0	11		11	3 0 0		4 4 6
4	1 0 0		23rd	2 0 0	12	35 3 9	12	5 0 0		5 13 5
5	1 0 0	4	24th	2 0 0	13	3 1 0 0	13	8 0 0		38 10 0
(c)	1 1 0		25th	2 0 0	14	4 0 0 0	14	9 0 0		6 10 0
67	1 0 0	5	(l)	5 0 0	(s)	3 5 0 0	15	10 0 0		7 1 0 4
5th			26th	2 0 0	(t)	5 4 2 2	16	12 0 0		8 1 7 4
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3	1 0 0			2 2 0	24th	2 6 0 0 0	22	8 0 0		
4	1 10 0	11		4 0	25th	1 16 0 0	23	9 0 0		
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6	1 0 0	3		2 0 0	27th	2 0 0 0 0	25	11 0 0		
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(d)	3 13 0	Sundries		12 6		£202 19 9	29	15 0 0		
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10th				£104 9 7			31	17 0 0		
(e)	5 0 0						32	18 0 0		
(f)	17 7 10						33	19 0 0		
12th							34	20 0 0		
13th	1 8 0						35	21 0 0		
5	2 0 0						36	22 0 0		
(g)	2 10 0						37	23 0 0		
14th							38	24 0 0		
(h)	1 1 0						39	25 0 0		
88	10 0						40	26 0 0		
9	10 0	130					41	27 0 0		
90	5 0 0						42	28 0 0		
15th							43	29 0 0		
(i)	2 0 0						44	30 0 0		
92	2 0 0						45	31 0 0		
3	5 0 0						46	32 0 0		
4	1 0 0						47	33 0 0		
(j)	12 0						48	34 0 0		
							49	35 0 0		

BELFAST AUXILIARY		BARKING AUXILIARY		ADDITIONAL DESIGNATED DONATIONS.	
Rect. No.	£ s. d.	Rect. No.	£ s. d.	Rect. No.	£ s. d.
Mrs. BOLTON, Hon. Sec., Gordonville, Cragagh.		Mr. W. F. BUTLAND, Hon. Sec., 8, Sunningdale Avenue.		4089	25 0 0
Des. Receipt, No. 4138.		Des. Receipt, No. 4142.		90	1 11 3
Local Rect. No. £ s. d.		Local Rect. No. £ s. d.		2	1 0 0
57	1 0 0	189	1 5 0	4	4 6
8	4 0	90	2 8 6	5	5 13 5
9	5 0 0	1	10 0	6	38 10 0
60	10 0	2	4 9 7	7	1 10 4
1	1 0 0	3	16 0 8	8	1 7 4
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£32 5 3		200	1 14 0		
		1	5 10		
			£35 3 9		

TOTALS	
Jan. 1st to Dec. 31st, 1922.	
General Fund ..	£14,829 7 7
Designated Fund ..	2,124 19 8
	<u>£16,954 7 3</u>

SUMMARY	
February, 1923.	
General Fund ..	£104 9 7
Designated Fund ..	202 19 9
	<u>£307 9 4</u>

TOTALS	
Jan. 1st to Feb. 28th, 1923.	
General Fund ..	£1,134 11 11
Designated Fund ..	382 3 3
	<u>£1,516 15 2</u>

(a) Hazeley Cong. S. Sch. (b) Market Rd. Bapt. Ch., Chelmsford. (c) Wellington St. Bapt. Tab. (d) Evang. Prot. Mission, Clayton-le-Moors. (e) Cecil Hall S. Sch., Enfield. (f) Widcombe Bapt. Ch., Bath. (g) Friends at Salisbury Rooms. (h) The Barn Mission, Southall. (i) Central Hall, Cockbrook. (j) Christ Ch. Presb., Barnmouth. (k) Merleswood Boys' Class. (l) B. Routh Mem. Mission Fd. (m) Stroud Green Bapt. Ch. (n) "An Invalid." (o) Spurgeon's Orphan Homes. (p) Friends at Tunbridge Wells. (q) Melbourne Hall. (r) Bapt. Ch., Bewdley. (s) Recreation Hall, Manor Park. (t) Clifton Hall, S. Norwood. (u) Falkland Hall. (v) Central Hall, Buxton. (w) Watville St. B. Class. (x) Devonshire Sq. S. Sch.

From March 1st to 31st, 1923

GENERAL FUND			No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.
No. of Rect.	Amount.		6th	£ s. d.	9th	£ s. d.	13th	£ s. d.	19th	£ s. d.	23rd	£ s. d.
1024	1 0 0	1036	1 2 0	1048	5 0	1058	5 0	(j)	1 0 0	(m)	10 6	
March 1st	6	2 0 0	7	5 0 0	9	4 10 0	9	3 3 0	1009	1 0 0	(n)	1 0 0
1015	10 10 0	7	15 0 0	(d)	1 0 0	14th	10 0	(h)	2 0 0	70	1 0 0	29th
6	1 0 0	7th	40	1 0								
7	5 0 0	8	10 0	1	6 4 0	15th						
(a)	8 0 0	9	25 0 0	10th	2	1 0 0						
(d)	1 0 0	30	1 0 0	(e)	10 0	16th						
19	5 0 0	1	1 10 0	12th	3	5 0 0						
29	5 0 0	2	1 0 0									
5th		8th	43	10 6 4	4	2 6						
1	5 0	3	3 6 5	18 6 5	1 10 0	5						
(b)	5 4 0	4	2 2 0	6	18 6 6	1 0 0	6	1 1 0				
(c)	2 2 0	5	5 0	(f)	3 3 0	(g)	1 12 6	7	1 0 0			

Continued on page iii of Cover.



A Cherchell Group.

From left to right: Miss Drake, Miss Read, Mr. Miles, Miss Johnston, Mons. Nicolle, Miss Turner.

Essential Equipment

By HARVEY FARMER

“NOT by might, nor by power, but by My Spirit, saith the Lord of Hosts” (Zech. iv. 6). This sentence is found in the record of the fifth of the visions granted to Zechariah, which gives a beautiful foreshadowing of the time when Israel shall fulfil God’s gracious purpose as His instrument through whom blessing shall come to all the nations of the earth. They were to be God’s luminaries to dispel the darkness from the souls of men throughout the whole world.

The symbolism is that of a golden candlestick with its seven lamps and seven connecting pipes, through which the supply of oil could flow from the two olive-trees on either side. The mind naturally reverts to the Holy Place of the Tabernacle, where the only illumination came from the seven-branched Golden Candlestick. This Divine provision of light was dependent upon the faithfulness of the priests, to whom was entrusted the sacred service of seeing that there was a regular and sufficient supply of oil. Failing this there was no illumination for that part of the Tabernacle. In the vision, however, there is a full and perfect flow of oil, emblematic of the plenitude of the heavenly supply for the fulfilment of every God-appointed service.

A solemn responsibility will rest upon the yet-to-be-re-gathered ancient people in this connection. What will apply to Israel on the morrow has its application to the Lord’s gathered-out people to-day. God has set us here to *be* light and

to *give* light: and the only way in which this is possible is "By My Spirit." There is no other Source whence light can come and there is no other resource. Then may we ever and only rely on the Illuminating Spirit of the Living God.

"Not by might." That last word is both interesting and instructive. It is translated "band of soldiers" (Ezra viii. 22) and "great forces" (Dan. xi. 10); and is to be interpreted as meaning the collective resources of the physical, the mental, and the moral faculties of all the Lord's people.

"Not by power" denotes the consecrated ability or strength of the individual believer. Not the combined energy of every member of the Body, not the highest educational qualifications, or the unimpeachable moral character of any or all of God's children can avail to convey a single ray of heavenly light, apart from the illuminating spirit of the Head. He, our Master and Lord, fulfilled His mission as the Light of the World ever in the power and plenitude of that Holy Paraclete; and only with the same equipping Presence can we accomplish our ministry.

No human ingenuity or influence is of any avail unless there is unmistakable evidence in the life of the indwelling Holy Lord of Light. Apart from Him, we positively hinder instead of help forward the interests of the kingdom of God. The Holy Spirit alone can convince of sin, righteousness, and judgment; and He only can use us to that end through His inspirational efficiency and effectiveness. Just as spiritual life is of the Lord alone, and is directly His creation in the soul of the seeking sinner, so spiritual light is of the Lord alone and can only be diffused by Him as His Spirit possesses the undivided hearts of His sanctified people.

Cleverness and culture are good, but without the consecrating chism they will avail nothing toward the enlightenment of a single soul lost in the darkness of sin. Enthusiastic efforts are excellent, but devoid of the energising endurance they will achieve nothing towards the emancipation of those enslaved by the Great Enemy. Persistent propaganda is praiseworthy, but destitute of Pentecostal power it will neither prevail with men nor promote God's glory.

It is essential that there be the dual witness of Apostolic experience. "We are witnesses of these things and so is also the Holy Ghost." There was thus not only the testimony of the men who had seen the Great Light, but of the Holy Ghost Himself, the medium through whom the Light had shone and continued to shine.

It is most important also to keep in mind that there is no need for us to be waiting for the fulness of the Holy Spirit if we are right with God, since it is He who is patiently waiting to fill us; neither need we speak of wanting more of the Spirit, since it is He who is graciously wanting to have more of us. It is He alone who, as the Quickening Power, can make us meet for the Master's use. It is He alone who, as the Celestial Fire, can give us abounding vitality and abiding fruitfulness.

"An explorer of Arctic Regions describes how some British sailors had by

accident set fire to the scanty grasses and shivering vegetation of a lonely spot. Years after, they were back at the same place; but to their amazement they found the ground thickly covered with young birch-trees clad in lovely foliage. The fire had brought awakening and quickening to seeds which had been slumbering under the soil of an ancient forest for countless years."

But to return in closing to the Scriptural symbolism of the passage. The candlestick being of gold speaks of its preciousness. Is it not His peculiar treasure—to possess which the Lord shed His precious Blood? How important, then, is it for us by His infinite grace to keep the gold from becoming dim or the fine gold from becoming changed through contact with the world which lieth in the darkness of the Evil One. Let us remember that we are entirely dependent upon our Lord for the Light. It is not inherent, or of our own creation, but ever and only derived from Him. The oil, however, for the light is provided without stint, so that we may continue to be burning and shining lights for His glory, in whom is Life and whose Life is the Light of men. He has received gifts for men, and delights to impart them in full measure upon the receptive soul.

The seven branches were joined together in the one candlestick, setting forth our union with our Glorified Head; and as that oneness is recognised there will be an increasing glowing radiancy about our lives, which shall result, through the operation of the Holy Spirit, in regenerating blessing to others. Thus shall we be able to join Dr. Donald Fraser in the God-honouring testimony: "We have seen lives changed . . . because with us there lives and moves the unlimited efficiency of the Holy Ghost."

News from the Mission Field

MOROCCO

From MRS. ROBERTS

(Tangler).

February 7th.—I went to Arzila with Miss Buxton a few months ago, where we now have a little native room furnished with bare necessities so that any workers who feel they can spare a few days can go over and do street work or visiting. It poured with rain nearly the whole of the three days we were there, but we had interesting times during the brief spells of fine weather, when we got out with our Gospels and tracts. We sold quite a number of Gospels in both Arabic and Spanish, and distributed as well a good number of tracts. We also had several

talks with groups and individuals, down by the sea and other places. Later, I went with friends to see the work in Tetuan: the journey there used to take the best part of two days; we did it in a few hours!

A fortnight ago I took the opportunity of going to Rabat with our Deputation Secretary, Mr. Poole-Connor, who is out here visiting the various stations, and other friends. We started on Wednesday about dawn, and should have got in at four-thirty or five, but owing to several breakdowns it was nine p.m. We were all struck by the number of villages between Laraish and Kanitra, which have never been visited. A little railway will

soon be ready, which will, I believe, make them get-at-able from Rabat. On Friday, Mr. Poole-Connor and the others went on to Mequinez, and I was to have returned to Tangier, but had to rest till Monday. On Saturday, I crossed over in the ferry to Salé, a smaller town the other side of the river. I had a good bundle of tracts and spent the morning distributing them. Before the French took possession, very few Europeans could enter this town and none were allowed to live there. It was interesting to watch the faces of some; it must have been a new experience to see a European lady offering reading matter to one and another. Some looked at me with suspicion, and a little group of well-dressed young Moors asked me what the leaflets were about. Hearing they contained the Gospel, one at once said: "We have something better than that; we have the Koran." After telling them that the Koran itself exhorted them to read the Gospels, and giving them another tract which dealt with this matter, I passed on. Some few stopped me to enquire, and listened attentively to what I had to say, and curiosity doubtless made some well-dressed men ask for copies. On Sunday, I wished to attend the little gathering of Christian Spaniards in Rabat, but could not find it, so went with my Bible to sit by the sea. I had just a few tracts and the epistle to the Romans in Arabic, in case there was an opportunity of speaking to any one.

It was some time before there was a passer-by; then two readers came near and accepted a tract which they stopped to read; this opened up the way for a talk. Later, seeing another reader sitting at a little distance, I rose to offer him a tract, intending to pass on as it was time to return to the hotel for the mid-day meal, but he too began to read and wanted me to listen. Evidently neither of these two had heard the Gospel before. The latter, with whom I talked about three-quarters of an hour, could not at all see the need of the death of the Lord Jesus. He acknowledged himself to be a sinner, which many will not do, but thought repentance was sufficient with-

out a sacrifice, and that, however wicked a man had been, it was enough for him when he got towards the end of life to turn from his sin, repeat the name of God frequently for a year, asking for forgiveness; that, with the intercession of Mohammed, their Prophet, would procure mercy and a sure entrance into heaven. I asked him what became of those who were cut off suddenly in youth or middle age, and had not a year in which to prepare themselves. He evidently had not thought the matter out, so could not reply. I was then able to impress upon him that man was utterly unable to procure his own salvation, and that God had provided a salvation that could only be obtained as a gift. I left Rabat the following morning and had a good journey back to Tangier.

From MISS A. G. HUBBARD

(Tetuan).

I often wish friends at home could see the little pictures we see here. For instance, this evening an old slave that I have known for years came asking medicine for a very sore foot. She was told of course that she needed to rest it, and then the burden of her heart came out. How could she rest? For though an old woman she is "property" still, and is kept on the go all the time. She asked me if I thought it right that a woman her age should still have to work for a master, and very emphatically I said "No," as I saw her poor old foot, so badly needing rest. She said, "I laugh, but it is only with my mouth; there is no laugh in my heart." I remember a hymn we used to say as children. It is not in fashion now, I suppose, but it is in my heart to-night.

I thank the Goodness and the Grace, that on
my birth have smiled,
And placed me in this Christian land, a happy
English child.
I was not born a little slave, to labour in the
sun,
And wish I were but in my grave, and all my
labours done.

I did not choose to be born in England, in a Christian home, but I was; and that

poor woman was born in the Soudan, and brought to this land for sale. She did not choose it either, but surely I am her debtor, to let her know of One who loves bond and free alike. May He who has set us free, enable us so to tell of Him, that many of these slaves, slaves to men and also slaves to their own sin, may become "the Lord's freemen!"

Another picture. A little time ago I was asked to see a woman who was very ill. I went to the house, and found the sick woman lying in a small room, all air shut out, and eight women and four children shut in with the patient: I left the curtains up, for I thought in that atmosphere I might soon be a patient myself. The visitors said they were waiting to see her die, but I could not understand her condition till I asked what food she had had, and was told she had taken a little of their thin porridge in the early morning, and since then just two biscuits. It was then five p.m. I made them give her food at once, and she took it willingly. Then I told the women that eight of them were just sitting there, watching her die of hunger. But they say she is dying, and die she must. That is a fortnight ago, and she still lives, but I still am told she is dying. It seems to me that ignorance is killing her!

A third picture. At our Dispensary a baby with its mother. Maybe the mother was fifteen years old, the baby nine months. Miss Ross and I wondered if that child had ever seen water. Its poor little back was thick with dirt; its face was the colour of this paper, and it was dying fast, which was the best thing it could possibly do. Its poor little hips had holes big enough to put my fingers in, up to the first joint—five or six such holes! The mother only smiled when we said it was dying. If it had come into the world with a short life, she could not help it! Again one thinks of a Christian home, and all the care given to little children. Surely those so blessed should remember the needy ones who know so little of love, because love is of God, and they know not the God of love!

The last picture. A man with a very bad foot. He had his medicine, and as

he is a reader I wanted to leave him a Gospel to read while he is a prisoner at home. As he would not take it, I began to read to him. But such words could not be God's words, they were too simple! Why, anybody could understand that! As there were five or six women in the room I talked to them, and said that God loved us women just as much as men. Of course that secured their attention; so the holy (?) man had to hear while I talked with the women! O these supercilious, self-righteous Moslems! What an eye-opening they will have one day!

From MISS L. EVANS

(Fez).

[Miss Evans was stationed for some months in Tunisia at Sfax with Mrs. Webb, but she was obliged to return to England last year on account of her health. When she recovered it was thought better for her to remove to a drier climate, and she left London late in January for Fez, where she is now living with Miss de la Camp.]

February 12th.—Women's class in the afternoon. Such bright women. They listened very intently while Miss de la Camp told the Gospel story, and did not seem so prejudiced as some. Oh that they may really be convicted of their need! We went for a walk through some gardens and saw an apricot-tree in bloom.

February 14th.—The girls' class in the morning. Not so big as the women's class, but full of opportunity. Visited a Moorish family who live opposite. They received us very kindly and made us welcome, but were not very responsive to the Gospel. Everything was very interesting. The house was large, but dark. Couches like mattresses, on which people could sit or recline, were spread about the floor. They gave us each a plate of roasted, salted almonds, and they also made tea, which was an interesting proceeding. The fire was brought in, in a brass fire-pot on which was stood the brass kettle; beside it a large brass tray with short legs almost like a table, on which were glass tumblers and three brass pots, containing respectively tea, mint, and sugar. It is the duty of the eldest male member of the family

who is present to make tea. He first puts some tea (about the same quantity that we should use) into the pot, pours a little boiling water on the leaves to clean the tea. This he then pours away. Next, he puts in two large handfuls of mint and a large quantity of sugar, adds the boiling water, and the tea is made. He fills the glasses, which are handed round by a slave-girl.

February 17th.—In the afternoon we went for a long walk up the hill facing the town, and had a very good view of the valley eastward and also across it to the town on the hill-side. What a mass of buildings and how great seemed the need, when one saw the size of the crowded town and remembered that there are only three workers here, and one of them is learning the language! As we came home we saw a glorious sunset, though it was rather a stormy one. The lower clouds, which were rather black, caught the glory of the gold and looked crimson, while the higher clouds were white and silvery.

February 27th.—Went with Miss Denison, Miss de la Camp, and Miss Cooper to a midday meal at a Moorish house. First of all, a brass basin and

ewer were brought in; water was poured over the right hand of each guest, and a towel handed to dry it with. We were seated on mattresses about a foot high, covered with carpet, and a round wooden table of about the same height was placed in the midst of the guests. About three-quarters of a loaf of bread was then distributed to each. The first dish consisted of mutton and potatoes fried in oil. The dish was placed in the middle of the table, and each one helped herself with the aid of pieces of bread. The second dish was chicken, cooked in somewhat the same way. Of course the chicken as well as the mutton was cut into portions. Each of these was really more than enough for one person. The third dish was very strange to look at, but quite nice to eat. There were a number of skewers on the dish, and on each of these were seven or eight pieces of meat of the size of one inch cubes, which had been grilled and sprinkled with herbs. When we had finished this, the bread which was left was swept back into the basket, and the brass basin and ewer were brought round again. This time we washed both hands with soap, and thus ended my first native dinner.

ALGERIA

By Mr. A. G. WILLSON

(From Mekla).

At the French services in our home on Sunday evenings the attendance is good, and the interest very encouraging. I have been making good use of the lantern Miss Smith very kindly lent me, and have had already three services. My first subject was "The Life of Paul," the second "Pilgrim's Progress," and my last "The Life of Moses and Daniel." The first two were held on week evenings, but the last one was held on Sunday night. Every morning in the week I conduct a short service with the men of the wood-carving industry. Generally nine and sometimes ten sit round our table. It is very encouraging to see how attentive they are.

I had a talk with a Kabyle this after-

noon. My opportunity came when he spoke to me about the approaching fast of Ramadan. I said to him: "You don't observe the fast, do you?" He replied that he did. "But why?" I asked. "God is a God of love, and never imposed such an unkind, injurious command." "Well," he said, "we Moslems have to keep it. I recognise Sidna Aisa. I believe he came, that he was all that was good, and that he went back to heaven and is coming again." "Then he did not die?" I asked. "No," he replied, "he went to heaven without dying." "Yet you say that he is inferior to Mohammed, who you know died and whose tomb you venerate." His reply to my remark was that he regretted he could not read Arabic or he would be able to study his religion for himself. I asked him what was his hope. He ex-

plained how that at the last day, when Sidna Aisa came, the Mohammedan would apply for mercy to Sidna Abraham, who would refer him to Sidna Moses, who in turn would send him to Sidna Aisa, who would hand him over to Mohammed. Then I told him of Calvary and the Precious Blood of Jesus that alone atones for sin. I gave him the hope of the Christian, and compared the renewed life of the believer with the corrupt Mohammedan practices. While he denied many of them, their treatment of woman and their belittling of sin were facts he could not contradict. I am going to pray for this man, and seek the Lord's guidance in further dealing with him. If he were saved he would have a wonderful influence among others.

We make a point of visiting the French people of the village every Saturday. I believe that is the best way of keeping them up to their attendance on the Sunday. My wife has made such wonderful progress in French that she is able to help me in my visiting. I had a talk with the village policeman the other day, and although I was not successful in getting him to our meeting he consented eventually to accept a Gospel and promised to read it. There is a terrible drunkard I am trying to reach with the Gospel. I cannot invite him to our meetings, as the other people declare they will stop away if he is admitted. Pray for us.

From MONS. P. NICOLLE

(Cherchell)

February 12th.—The evening classes for native young men are getting very interesting. I have each evening eight to ten men from twenty-five to thirty-five years of age. Some know how to write French very well, others know nothing at all. They are all very attentive to the histories and stories I tell them. May God Himself prepare their hearts! The Thursday Arabic classes are very well attended. I have each Thursday about fifty little Arab boys. About half of them can recite eight or ten verses of God's Word! The classes for Europeans

slacken a little, the children are less numerous, and I have very much trouble in getting them together on Sundays, so much does the priest protest against us.

On Saturday last, February 10th, I went to visit the village of Castiglione, about fifty kilometres to the east of Cherchell. My motor can practically carry thirty kilos of luggage, but the bulkiness of thirty kilos of books was such that I could not place my three full bags on my carrier. I therefore sent a bag of books by motor-bus the day before my departure and I took with me the two other bags. I left at dawn, 6.30, with a lamp. At about ten kilometres from Cherchell the road was so bad that there were big bumps and my lamp bracket broke, and the front wheel went over the lamp. It was very annoying. However, the machine went very well, and I did the fifty kilos from Cherchell to Castiglione in two hours fifteen minutes, never going beyond half speed so as not to strain the motor. I found my bag at the motor-bus office, and after drinking a cup of coffee to warm myself I set to work. At the corner of a street I met a police-sergeant, an acquaintance of mine. Of course, I did not let the opportunity slip without having a little chat with him, the more so because he was in company with a well-dressed gentleman who (by my powers of observation) I was convinced was the Commissary of Police. One must be always on good terms with everybody, but especially with the police. I offered a little book to the sergeant, and thus won his good graces.

A little further on I was well received by a tailor who had already come into contact with Protestants, but he was afraid to compromise himself, and seemed to wish to shelve my questions. I sold a New Testament to his wife after a nice conversation. The chemist would have nothing to do with me and I was obliged to leave the premises. The banker was much more friendly. When I entered the Bank, the cashier was busy paying over a very large sum to a customer. I waited very patiently till the gentleman put in his pocket all the notes for 1,000 francs, and I came forward with my humble

papers, some of which were worth more than the contents of the banker's safe, seeing they were the Word of God. I sought to have a little conversation on religious matters, but without great success. However, he did not hide his interest for the work I was carrying on, and at last he bought a book from me.

In a large drapery store I was very well received by the proprietor, a young man who was evidently newly married. An older gentleman was there, who might

the right hour. Of course, I went straight to the proprietor, who welcomed me, but the customers began to jeer, "Do you want to go to confession?" "They are priests' books." I thus had the opportunity to explain to all those fine fellows what I came to do in their village. I told them what I thought of confession, of the priest, etc., and I spoke to them a little. As is always the case in such circumstances, everyone was silent and none knew what to reply. I took advantage of



The Moorish Law Courts, Tangier.

have been the father. The latter, to whom I offered at once a Bible, replied that he already possessed one. On my doubting it (with age and experience one becomes sceptical in such matters), this gentleman told me that he bought a French Bible some years ago from Mr. Zemeroun, a colporteur of Mr. Guiz at the Bible Dépôt in Rue Bruce, Algiers. I bowed before the evidence. His son bought some booklets from me. A nice conversation.

I entered a large café, where many customers were partaking of liquors. It was

this silence to offer my books to the scoffers, and at last two of them bought from me, one a booklet, and another a Temperance Almanac!!!

A grocer received me with a little mocking smile on his lips. The conversation began, and immediately became interesting. I sold him a New Testament.

Two Arab servants were minding a carriage on a cabstand. I spoke to them in Arabic, but they wished to converse in French, doubtless to prove their knowledge of the language. A little conversation.

One could read French and the other only Arabic. I sold to each of them a book in the language they wished.

A little further on I saw two women sewing before their door. I recognised them to be Spaniards, and I got ready a Spanish New Testament to offer to them, but I had not time to come up to them, for they hurriedly entered their house and locked the door. They were afraid of me. Why? Spanish fanaticism had perhaps forewarned them of the approach of a heretic, and of course they fled from him. It was now 3 p.m. and time to think of returning to Cherrchell if I was to get back before nightfall.

March 2nd.—Our evening classes for young native men assume some importance. I have regularly each evening between twenty and twenty-five, whose ages vary from fifteen to thirty-five. The majority are interesting in this sense, that they are in employment, and not loafers. One is a driver of a motor-bus; another is a storekeeper in the Motor-bus Co.; a third is employed in an ironmonger's; I have also a greengrocer, a tailor, etc. All, without exception, are very earnest.

The Thursday classes for natives are progressing satisfactorily, but the attendances diminish with the approach of the fine weather. I have an average attendance of thirty to thirty-five every Thursday.

On Tuesday, February 27th, I went to Castiglione for the third and last time. This visit was a little less interesting than the previous ones, on account of the hostility from a certain clerical quarter. Conversations were rare. In a single street, inhabited by rich colonists, I did not sell four books. Some people even treated me with disdain. On the sea-shore I met many illiterate Italian fishermen who were in dire misery on account of the bad weather, which hindered them from fishing. I was very well received by a Custom-house officer, who took me into his house and bought some books from me. I also sold a New Testament to a woman who keeps a grocer's shop and who had already met with Christian colporteurs in Brittany.

The return was very trying. The wind blew terribly—a real tempest. My motor had great difficulty in getting along, for the engine is not powerful, and the driving-chain is new, and did not grip the wheel. About two kilos from Desaix (twenty-two kilos from Cherrchell) my engine stopped suddenly, and do what I would, for an hour I could not re-start it. Night came on, and I decided to push my machine and my luggage to the village of Desaix, where I have some kind Christian friends. At last I reached it. I left my motor to be repaired, and half an hour afterwards took the motor-bus to Cherrchell, where I arrived late at night.

My Fellow-Passenger

A Lesson for the Children of Light

By E. POOLE-CONNOR

Coming home from Tangier *via* Algeciras and Hendaya it was my enviable lot to travel by a thoroughly good train. This was no small blessing, for Spanish trains have a bad reputation. I am told by some who live in the interior that it is not at all an uncommon experience to be three or four hours late in starting: or for an enthusiastic crowd, gathered at the station to see a bridal couple off, to be kept so long waiting that it dwindles down by twos and threes until the bridal pair are left to see themselves off—

even the parents cannot stay longer! The train by which I journeyed was quite the reverse of this. It left Madrid on the stroke of the hour, and reached Hendaya within three minutes of its scheduled time. Moreover it was smooth in its running, was well upholstered and heated, and had a restaurant car attached, with reasonable charges for food. But there was a special reason for its punctuality. It was run for business men: and even Spanish railways have to learn, I suppose, that *mañana* (to-morrow) won't do

for enterprising commercials. This being so, it was natural that many of my fellow-travellers were those who followed that occupation; and it is to one of them, an American, a man of peculiar vigour of character and remarkable thoroughness of method, that I want to introduce my readers; for "One thing I do" was written all over him.

For example—I found that he had spared no pains to make himself acquainted with Spanish. His argument was that if you wanted to do business in a foreign country, it was not wise to be constantly advertising the fact that you were a foreigner; and that if you expect to make good sales, you must learn how to set forth the good points of your wares: also that it does not help you if by ridiculous mistakes in speech you impress your customer with the idea that you are a person lacking in intelligence. Therefore he had set about learning Spanish with all his might. He had gone to the University at Seville to get a good grounding in the language, and then had mixed with all sorts and conditions of men to catch the accent and acquire facility in conversation, and finally had given special attention to all the technical terms used in his business. The result was that, while still young, he was thoroughly equipped with accurate and fluent Spanish. I observed that in the train he chatted and joked with old ladies and beguiled them into telling him their intimate domestic concerns; that he was a hail-fellow-well-met with all the men, and that he knew all the ins and outs of the Spanish train service and discussed them with the officials. In a word (to use a colloquialism) in the matter of language he was *all there*. I could not but think of the text "The children of this world are in their generation wiser than the children of light." Are we all as thorough in our Master's business?

My young brother or sister in the Mission field, are you as much in earnest in this matter of language? Do you seek to learn the tongue of the people amongst whom you labour, so that the barrier of alien speech should be removed, so that you should know how to commend your Heavenly wares in accurate terms, and so that you should not, by ludicrous errors, divert the attention of your hearers from your Gospel to yourself? I am profoundly thankful that there is a movement in our Mission towards improving our system of language-learning, but meanwhile let every young worker buckle to, and do "the utmost for the Highest" in this great matter.

But it was not only in respect of language that my American fellow-traveller impressed me by his thoroughness. During the run from Madrid

to Hendaya he was securing all the information he could about the towns and villages through which we were passing, noting some down for a future visit, and striking off others as not worth a call. "I want to spend my energy," he said to me, "where I can get most return for it." Just so. Economy in the use of time and a wise conservation of energy are of the utmost importance in any sphere. Should not we Christian workers more carefully and prayerfully consider where we can get the most return for our labours, and do most for the glory of God? True, we seek His will in all these things, but may it not be sometimes that thus His will is shown us? If, for instance, in one town we are in much better health than in another, and so can do more for the Lord, does it not seem to show (other things being equal) that we should go there? Or, if in a land where the Gospel is unknown we can reach a larger number by any given method, ought we not to adopt it, provided it be Scriptural? No man, I suppose, was more under the guidance of the Holy Spirit than the Apostle Paul, yet a clear method seems to run through his labours, namely that of carrying the Gospel to the great centres of population; as, for example, to Corinth, from whence "almost all Asia heard the Word of the Lord." May we not look for some similar principle to be at work to-day?

Finally, I observed that my American was always on the outlook for doing business with individuals. Twice on the journey I found him in earnest conversation with fellow-passengers, seeking an opening for the house he represented. I could see it was tactfully done, and that his advances were readily welcomed. What an "admirable Crichton" of commerce the man was! Large schemes were filling his head, and yet he was ready for the first opening near at hand. What a Missionary he would make! What an example in this also to "the children of light"!

But, alas, my fellow-traveller was not a fellow-Christian! In all his thoughts, I fear, God was not. Material things limited his vision. Nor was that all. When irritated at the dullness of a porter, I regret to say that he used the name of Christ as an exclamation of annoyance. Will not some who read these lines—and especially any who, like myself, can learn a lesson from his methods—pray that some day soon, he may again take the sacred Name upon his lips, not as I heard him use it as I journeyed with him, but as the Name by which alone he, or any of us sinful sons of men, can find acceptance with God?

To the Friends of the N.A.M.

*"St. David's," Manor Park,
London, E.12.
April 10th, 1923.*

DEAR FELLOW-WORKERS,

God is graciously sustaining the work and supplying the need of the workers, but our great difficulty at present is to find capable young men who will take advantage of the now open doors. The death of **Mr. Underwood** was a sad loss, and the article by his friend, **Mr. Miles**, which was inserted in our last issue, was an urgent plea to other men to go forth. Modernism and worldliness in the Churches has sapped sound missionary effort. Perhaps there are some of the Lord's true servants who prefer to labour in lands where the difficulties are not so great, and the language is not so hard to learn. Still, if we are right, as we believe we are, in pressing on with the work, in answer to prayer God can and will raise up more labourers; men who can trust God and face difficulties in dependence upon Him. At the very beginning of my letter this month, I would ask our readers to join us in prayer and in effort to find suitable young men, who will come to the help of the Lord against the mighty.

Last year was a good one financially, as we received a considerable legacy, but during the last three months, general and ordinary funds have been coming in rather slowly. We must ask our friends to go on praying that all financial help needed may be supplied, for though we are still feeling the benefit of the help received last year we cannot live on the past, and our liabilities are continually increasing. **Pastor Poole-Connor** has been visiting Morocco, and so has not been able to hold so many meetings. He also stayed at home for a time, while I went away for a brief change as I was feeling rather run-down. Unfortunately my health is not sufficiently restored for me to take meetings myself, though, thank God, I am feeling somewhat stronger.

The fact that struck **Mr. Poole-Connor** very specially during his recent tour was

the opportunities there are for evangelising in inland Morocco, and we are hoping to strengthen the work there in the future. **Mr. and Mrs. Chatfield** have gone to Mequinez, **Mr. Gabriel** will be stationed at Casablanca after his marriage to **Miss Waddell** this month, and **Miss Jennings**, and **Miss Nicolet**, with whom she is working, will also move on there shortly. **Miss Marston** and **Miss Chapman** are labouring at Taza between Fez and Algeria. They have both been laid aside by illness, but we are thankful to say are now better. It is proposed that **Mrs. Roberts**, **Miss Buxton** and **Miss Reed** should go to Rabat. **Mr. Fallaize** is hoping to spend more time in preaching the Gospel in the markets and villages inland, for which he seems specially qualified. This will reduce the number of workers in Tangier.

Miss Sainz, of the Spanish Mission, Tangier, has retired on account of failing health. We are very sorry to lose her. **Miss Knight** expects to be able to return to Tetuan in May. **Miss Ross** is taking **Mrs. Simpson's** place at the Women's Medical Mission in Tangier while she is at home with her children.

Miss Bagster, whose name has been on the back of NORTH AFRICA for a long time, has now retired. She has been in England for several years caring for her aged mother, who has now been called Home. The doctors tell her now that she herself is not strong enough to return.

We are glad to say that **Miss Evans** is getting on happily in Fez with **Miss de la Camp**, and is making good progress with the language. Her health also is improved. **Miss Banks** has been nursing **Miss Marston** with para-typhoid, but is now back again in Fez.

Mrs. Fisher in Cherchell, together with the other workers there, has been greatly cheered by a visit from **Pastor Oakley**, with whose Church she was formerly connected. **Miss Degenkolw** has left Bougie and has returned to Djemâa Sahrîdj to help **Miss Cox** and **Miss Smith**. **Miss Wholman** has joined **Miss Hawdon** at

Dr. Saillens' Institute in Paris for a time, to work up her French. **Miss Fison** has been ill with diphtheria, and **Miss Elliot** with influenza, but they are both better now. **Miss Lackersteen** is hoping to return to North Africa during this month. **Miss Granger** and **Miss Tilney** will probably be returning to England in the summer for furlough. **Miss Hodges** has been on a short visit to Jerusalem, and **Miss Povoas** is just now taking a course of Arabic in Cairo.

North Africa is generally considered to be a good place in which to spend the winter, away from the cold and rain of northern climates, but in most parts of the Barbary States the present winter has been a specially wet and cold one. In a letter lately received, it was mentioned that from November till the end of March there had been a very great deal of rain. In another quarter some thirty days of consecutive wet were reported. On the other hand, in Morocco there has been a measure of drought until lately,

when much needed rain has come to save the harvest. While the rain is helpful for the crops, it is not so helpful for those who are itinerating and seeking to circulate the Scriptures. **Mons. Nicolle** has found the wind and rain a little difficult on his colportage journeys. Still, he has been able to do some useful work in this direction, and so has Mr. Arthur.

Mr. Liley in Tunis has been cheered by the way in which natives have come to him, and some have given reason for hope that they have received the Truth into their hearts. **Mrs. Liley** also has had encouraging meetings amongst the French people, and **Miss Petter** and her fellow-labourers amongst the Italians.

The need for continued prayer for all departments of the work is as urgent as ever, and we trust you will bear us all up at the Throne of Grace, especially during the first ten days of May, which are set apart as usual for this purpose (see page 45).

Yours heartily in Christ,
EDWARD H. GLENNY.

Soldier of Christ, with all thine other panoply, forget not the "All-prayer." It is that which keeps bright and shining "the whole armour of God." While yet out in the night of a dark world—whilst still bivouacking in an enemy's country—kindle thy watch-fires at the altar of incense. Thou must be Moses pleading on the Mount, if thou wouldst be Joshua

victorious in the battle. Confide thy cause to the waiting Redeemer. He delights in hearing. His Father is glorified in giving. The memorable Bethany-utterance remains unaltered and unrepealed—"I know that Thou hearest me always." He is still the Prince that has power with God and prevails. Still He promises and pleads—still He lives and loves.
Selected.

For the Children

By MISS K. GOTELEE

I want to tell you something about the Italian children amongst whom we work in Tunis. These children have homes where people tell lies and use bad language without knowing it is wrong to do so, and they never even had heard about the Bible before we told them about it. I wish you could see them as they listen to the Bible stories for the first time. They look so pleased and interested. When I went to one of the homes to talk to the mother about the love of Jesus, she

said to me, "Oh yes! We heard something about that when the children came home from school. They sang to us and told us what they had learned." And so we find that a little child often leads the way, opening the door of the mother's heart to the Gospel message.

We have three schools for Italian children now. One at the Gospel Hall on Sunday afternoons, one in a house on Thursday mornings—both these are in Tunis—and another school in a little

village called Rades, about five miles from Tunis, on Tuesday afternoons.

Perhaps you would like to hear about some of the children who come to these schools. One is a little crippled girl, paralysed in both legs. Her name is Giuseppina. She has no relatives and lives with a very old man in a little top garret where the boards gape open in many places, letting in the cold and the rain. This room, which is "home" to her, is quite a long way from the Hall, but Giuseppina was so anxious to come to the Sunday and Thursday classes that she crawled there on hands and knees, dragging her poor little feet along the dusty pavement. One day it rained hard, and we thought, "Certainly Giuseppina cannot venture to-day." But when we reached the Hall, there she was, smiling to greet us. Of course she had got very dirty, crawling in the mud. We felt we must do something in the matter, so we talked it over, and we were soon able, with the help of some Italian Christians and some English friends, to buy her a little folding wheel-chair, and now one of the other children wheels her to school in it.

There is also another little cripple girl who comes to the school. Her name is Angelina. She walks with a crutch.

Angelina gave her heart to the Lord some months ago, and we have been so glad to see her growing more gentle and loving and patient. Her mother often says what a comfort Angelina is to her.

The Rades class is composed almost entirely of boys. Among them is a little French boy, whose name is Maurice. He does not really understand Italian, but he loves to learn the hymns. One hymn he learned was about the love of Jesus, with a chorus: "*O quale amor!—O quale immenso amor!*"—which means, "Oh, what love!—oh, what great love!" Maurice sang it everywhere he went. His mother heard him. So she came to the house in which the school is held, where a dear old Christian named Mrs. Cicerone lives. "What's this love that Maurice is always singing about?" she asked. How pleased Mrs. Cicerone was to answer this question you may easily imagine. Dear little Maurice, only five years old, had prepared the way! Another boy at Rades loves the Lord Jesus and longs to come to the school regularly, but his relations will not let him. Sometimes he manages to come, and creeps in quietly, but they do all they can to prevent him. Please pray for him that he may have courage to stand firm and be true to the Lord.

Home and Foreign Notes

A PRAYER MEETING

is held on the **first Thursday in every month** at 18, John Street, Bedford Row, W.C., at 3.30 p.m. Tea at 3 o'clock. A hearty welcome is given to all friends of the Mission who are able to attend.

* * *

Again the time has come round for us to ask our readers to unite with us during the **first ten days of May in special prayer and thanksgiving** on behalf of the Lord's work in North Africa. While rendering heartfelt thanks and praise to God for the many blessings vouchsafed during the past year, we would pray for all spiritual equipment for those on the field; for keeping grace for the converts; restoring grace for the backsliders; and converting grace among those at present in darkness and sin; for

new workers (especially men) called of God and fitted for His service in these difficult lands: for wisdom to the Council at home, and for increased funds to meet the ever-increasing liabilities arising from the larger staff of missionaries at work.

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ARRIVALS

Mrs. Simpson and Miss G. Edmunds arrived from Tangier on March 27th.

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DEPARTURES

Miss A. M. Lackersteen left for Tebessa on April 17th.

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We hope in future issues of NORTH AFRICA to print a series of articles from **Mr. Poole-Connor's** pen, on some of the towns in Morocco

which he has lately visited. These will doubtless contain much that is new to our readers, and while giving interesting information, will, we trust, promote an intelligent interest in the needs of the people, and in the work being carried on by our brethren in the field.

* * *

MOROCCO

Miss Jay writes from **Tangier**: "I have to report the death of Aisha Medowee, the oldest member of my Bible Class. She is a great loss, for, in spite of age and infirmities, she was very regular in attendance, and until within three weeks of her death was hardly ever absent from the class. I came to know her many years ago through visiting her sister, who was a leper, the only case of leprosy I have known here. The doctors did all they could for the poor sufferer, but without success. Aisha, my old friend who has just died, nursed her sister devotedly till the end. Old Aisha died happily, trusting in the Lord Jesus. A Christian native woman was with her when she passed away (the one who is so useful as Bible-woman), and was able to help her much during her last illness, as they were near neighbours. A strange thing happened at the funeral, which would have given Aisha great joy. There was no chanting about Mohammed as she was being carried to the grave! This is very rarely the case, and we felt it was wonderful it should be so. As she was very poor and left no possessions worth selling, those who made the arrangements for the funeral wished to do it as cheaply as possible, and thus for reasons of economy she was carried to the cemetery without the usual chanting to the false Prophet, in whom she had so long ceased to trust. We rejoice to think of her as saved, and safe in our Father's Home."

* * *

Spanish Work

Miss Higbid who with her colleague **Miss Harman** is carrying on the Spanish work in **Tetuan**, writes on March 3rd: "We are encouraged particularly during the last fortnight at the increase in the members at school; the more so as this is composed of elder children. This week we have had attendances of from forty-eight to fifty-six.

"All the children seem to be taking an interest in their work, and the Scripture Union Readings daily, with the text and explanations of the reading, seem to be enjoyed. Sometimes we ask them what they think may be the text

chosen from the reading (in the almanac), and on one or two occasions they have guessed the right one. This is some proof that they are beginning to think for themselves. Yesterday afternoon one girl said her February texts and references from February 1st to 28th without hesitation. They are thus getting systematic Bible instruction besides extra Bible lessons on the Old Testament subjects; and the elder children do Bible searching in their homes."

* * *

ALGERIA

Mr. S. Arthur, who is stationed at **Azazga** and is largely occupied in itinerating in the neighbourhood, writes: "Lately I have been busy revisiting several native villages near to Azazga and also a few Kabyle markets. Also during the past two months I have visited four markets for the first time and two villages where I had never before given a message. The Kabyles are not buying books quite so readily as a year or two ago, but I am certain that they are more serious in their desire to read. Naturally one meets many objections, some very trivial, others difficult to deal with. The native schoolmasters generally pretend that they are free-thinkers, but this is rarely the case if one takes the trouble to deal with their position. There is generally a good deal of Moslem belief and tradition still to be found in their thought and manner of acting. Not long ago, however, one of them came for a Bible and is now, I believe, reading it through.

"In the villages, one has generally a good hearing. I find a roll of pictures a good way of introducing oneself, for the boys are always eager to see the pictures, and as I have carefully chosen my pictures, the subjects are always those which lend themselves to a clear preaching of the Gospel.

"A visit to Moknea has also provided me with opportunities for visiting two villages in that district and the holding of an evening meeting for shepherd boys."

* * *

Miss E. Tilney writes from **Bône** on March 11th: "We have been encouraged by the beginning of a small meeting of the young folk who attend the French Protestant Church, which is held in our dining-room on Sunday afternoons. Last Sunday week we were sixteen, last Sunday nine, owing to bad weather, and to-day, eight—this being due to the carnival in the town. In some cases it would have been impossible to

cross the streets, as they were barricaded. It is a good sight to see these young people, sitting round the table, each with a Bible, hunting up passages."

* * *

TUNISIA

Mr. Lilley writes from **Tunis** on March 21st: "My time is largely taken up nearly every day by conversations in the Bible Depôt. I have just had some natives in for nearly an hour. One young fellow from the Kerkena Islands off the coast at Sfax, seems really desirous of being saved. I have done my best (and what a poor little best it is!) to point him to the Lord, and he says that he really believes. Oh that the Holy Spirit would do His work in this young fellow's heart!"

"Yesterday I was much cheered by a visit from Si Tahar's brother and a friend of his. When Tahar became a Christian, this friend joined in persecuting him. Now he and the brother have Bibles which I have given to them, and now that Tahar's grandfather is dead this younger grandson is at liberty to read and think for himself. I was joyfully surprised to hear both of them say yesterday that they are believers in the Lord Jesus Christ. Let us pray that these two may be fully brought into the light by the Holy Spirit."

* * *

Miss Tapp writes from **Tunis** on March 31st: "Several years ago, during the month of Ramadan, a temporary hall was secured in Tunis for evening meetings. The street was in an Arab quarter, its name signifying a "desert," and the inhabitants were not slow to display their lawless instincts. Fanatical opposition to all new teaching culminated in an outbreak of concerted rowdyism, and the workers were assailed by a shower of missiles, hastily snatched up from the newly-laid roadway. No harm was done, and the meetings were resumed for a few nights longer; order being maintained outside by the police, who brightened the proceedings by prolonged and usually fruitless chases of ubiquitous urchins.

"Years passed on. A month ago two of the workers present at those meetings arrived to inhabit the very same building, but changed, almost out of knowledge from the barn-like appearance of former days into a compact four-roomed dwelling.

"Prayer is asked that the little house may be an Oasis, where the Living Water may be found in the 'Desert Street.'"

Italian Work.

Miss K. Gotelee writes very cheerfully of the Italian work in Tunis. In a letter dated March 24th, she says: "We have quite a number of lads coming to the meetings lately, and they listen so well that we hope an impression has been made on their hearts. It is a case of 'line upon line' with these people. Very little seems to sink in at a time. My Rades class is well attended. There were twenty-nine present on March 12th and twenty-nine last Thursday. If it should increase we shall soon find Miss Cicerone's little room too small. Still, that is in the future and all is in the hands of the Lord. Sometimes towards May, when the priest gets busy collecting names for confirmation, the numbers drop off considerably. We should value prayer that the children may have courage to come faithfully, in spite of opposition."

* * *

From **Kairouan**, **Mr. Short** writes on March 14th: "We did not reach far out on our donkeys yesterday, as the weather was threatening. Yet over a familiar bit of ground nearby all the tent folk were new to us. One group of tents had only been pitched a few days before, and the occupants came from a considerable distance. Another group of six or seven tents was entirely tenanted by negroes who had come from Tripoli some years ago, and wished to get back again. They too had only recently moved close to the town. Of the four or five groups visited, almost every tent was unusually poor and not weather-proof, and the people, children especially, were scantily or poorly clothed. We had a good hearing generally, and the name of Mohammed was not mentioned, hardly even a reference to the "Creed" or witnessing. In one tent was an old man, and the womenfolk said he was deaf. I soon found he could hear fairly well, and he seemed a really receptive listener. One's compassion goes out to these poor folk, beginning and ending their days in ignorance and poverty. One man had served seven years in the army, right through the war, and showed a couple of wound scars. His wife had borne him about thirteen children, including twins four times. In their hospitality, he and his neighbour pressed us to accept a few eggs, but we insisted on paying for them—as a present to the children, as well as giving them the usual sweets. Though we only travelled some three miles out of the town, we found listeners who had come from hundreds of miles southwards, and some dozens northwards."

Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past forty-one years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
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 Taza—Visiting, &c.
7. For Laraish—Dispensary, Visiting among the women and children.
8. For Tetuan—School for Spanish children, Dispensary, Visiting, &c.
9. For Algiers—Visiting homes and cafés, Classes and Meetings, Itinerating, &c.
10. For Bône—Classes, Visiting among women and children, &c.
Prayer for God's blessing on a Meeting held for French young people at Bône on Sunday afternoons.
11. For Bougie—Classes, Visits to neighbouring tribes, &c.
12. For Cherchell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.
13. For Djemâa Sahridj and Mekla—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, Industrial Work, &c.
14. For Azazga—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.
15. For Tebessa—Bible Depôt, Classes and Visiting, &c.
16. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Itinerating Work, Work among British Sailors, &c.
Prayer for encouragement in the work at the Bible Depôt, and prayer for several natives with whom Mr. Liley has had conversations, and who profess faith in the Lord Jesus. Prayer also that the little house lately rented in Tunis (see page 47) may be as an oasis where the Living Water shall be found.
17. For Italian and French work at Tunis—Sunday and Week-day Services, Classes, and Y.W.C.A. Work, Distribution of Scriptures, &c.
Prayer that the children now coming to the classes may continue to come regularly despite the difficulties which generally arise at this time of year, owing to Catholic influence.
18. For Kairouan—Bible Depôt, Classes, Visiting, &c.
19. For Sfax—Bible Depôt, Classes for Arabs and for European children, Visiting, &c.
20. For Tripoli—Dispensary, Visiting, &c.
21. For Alexandria—School for girls, Visiting, &c.
22. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
23. For the Council, and the Staff at Headquarters.
24. For fresh openings for Deputation work in different parts of the country: that so further interest may be aroused in North Africa and its needs.
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.
That a spirit of prayer may be bestowed on all those connected with or interested in the Lord's work in North Africa, especially during the first days of May, which are set apart for this purpose.
27. For increasing blessing on our Magazine, its Contributors and its Readers.
28. For the supply of all the needs, spiritual and temporal, of work and workers.
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 March 1st to 31st, 1923

(Continued from page ii of Cover)

DESIGNATED FUND		No. of Rec't.	Amount. £ s. d.	BELFAST AUXILIARY	BATH AUXILIARY	DUBLIN AUXILIARY	SUMMARY	
No. of Rec't.	Amount. £ s. d.			Mrs. BOLTON, Hon. Sec.,	Miss J. PRICE, Hon. Sec.,	S. S. McCURRY, Esq., Hon. Sec.,	March, 1923.	
March 2nd	71	1 16 0		Gordonville, Cregagh.	15, Ainslie's, Belvedere.	56, Durlay Road, London, N. 16.	General Fund	£197 19 8
4156	5 13 0	(w) 2 2 0		Des. Receipt. No. 4156.	Des. Receipt. No. 4159.	Des. Receipt. No. 4168.	Designated Fund	98 5 8
5th	16 10 0	75 1 0 0		Local Rec't. No. 65	Local Rec't. No. 32	Local Rec't. No. 70	<hr/>	
(v) 7th	1 10 0	(X) 1 15 0		Local Rec't. No. 6	Local Rec't. No. 3	Local Rec't. No. 1	TOTALS	
(v) 9th	1 2 0	77 1 0 0		Local Rec't. No. 7	Local Rec't. No. 8	Local Rec't. No. 2	Jan. 1st to March 31st, 1923.	
4150	1 2 0	8 4 10 0		Local Rec't. No. 8	Local Rec't. No. 7	Local Rec't. No. 3	General Fund	£1,332 11 7
12th	1 0 0	80 10 0 0		Local Rec't. No. 4	Local Rec't. No. 1	Local Rec't. No. 4	Designated Fund	480 8 11
(s) 6th	15 0 0	8 3 0 0		Local Rec't. No. 1	Local Rec't. No. 2	Local Rec't. No. 5	<hr/>	
15th	19 2	2 1 0 0		Local Rec't. No. 5	Local Rec't. No. 6	Local Rec't. No. 7	TOTALS	
2	17th	3 1 0 0		Local Rec't. No. 6	Local Rec't. No. 8	Local Rec't. No. 9	Jan. 1st to March 31st, 1923.	
(g) 17th	2 0 0	4 6 8		Local Rec't. No. 7	Local Rec't. No. 9	Local Rec't. No. 10	General Fund	£1,813 0 6
(t) 19th	5 0 0	5 10 10		Local Rec't. No. 8	Local Rec't. No. 10	Local Rec't. No. 11	<hr/>	
65	1 0 0	6 1 0 0		Local Rec't. No. 9	Local Rec't. No. 11	Local Rec't. No. 12	TOTALS	
19th	2 0 0	7 2 0 0		Local Rec't. No. 10	Local Rec't. No. 12	Local Rec't. No. 13	Jan. 1st to March 31st, 1923.	
6	21st	8 5 5		Local Rec't. No. 11	Local Rec't. No. 13	Local Rec't. No. 14	General Fund	£1,332 11 7
21st	1 1 0	9 5 0		Local Rec't. No. 12	Local Rec't. No. 14	Local Rec't. No. 15	Designated Fund	480 8 11
8	10 2 0	28th		Local Rec't. No. 13	Local Rec't. No. 15	Local Rec't. No. 16	<hr/>	
22nd	1 0 0	29th		Local Rec't. No. 14	Local Rec't. No. 16	Local Rec't. No. 17	TOTALS	
(u) 70	1 0 0	90 10 0		Local Rec't. No. 15	Local Rec't. No. 17	Local Rec't. No. 18	Jan. 1st to March 31st, 1923.	
70	1 0 0	£98 5 8		Local Rec't. No. 16	Local Rec't. No. 18	Local Rec't. No. 19	General Fund	£1,813 0 6

(a) Trinity Road Ch., Upper Tooting. (b) Union Cong. S. Sch., Tower Bridge. (c) Kings Heath Mission. (d) Bapt. Ch., Brentwood. (e) Kenmure U. P. Ch. (f) Hitherfield Rd. Bapt. Ch. (g) Readers of *The Christian*. (h) Welcome Mission, Heathfield. (i) King's Cross Mission. (j) Bow Bapt. Ch. (k) Newton Heath Evang. Ch. (l) Rush Green Hall, Romford. (m) Dunoon Boys and Girls' Relig. Society. (n) Readers of *The Morning Star*. (o) Edinburgh Castle Mission. (p) Assembly Hall Mission, Whitstable. (q) St. James's Ch., Manchester. (r) Mayes Hall. (s) Boys' Brigade, Liverpool. (t) Markham Sq. Cong. Ch. (u) All Nations Missy. Union. (v) Boxholders at Atherton. (w) Grove Road Bapt. Chapel, Eastbourne. (x) Mission Band, Saxlingham.

FORM OF LEGACY OR BEQUEST

I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of _____ pounds sterling, free from duty, to be paid within six calendar months after my decease, and I direct that receipt of such Treasurer shall be a sufficient discharge for the said Legacy.

N.B.—Land and money secured on land can now be bequeathed under the condition enacted by the Charitable Uses Act, 1891, 54 and 55 Vic., c. 73.

[The will or codicil giving the bequest must be signed by the Testator in the presence of two witnesses, who must be present at the same time and subscribe their names in his presence and in the presence of each other. Three witnesses are required in the United States of America.]

CHERCHELL CARPET INDUSTRY

Another Fresh Consignment of CARPETS AND RUGS

has just arrived. We hasten to inform our friends in view of spring renovations at home.

Goods will be sent on approval, or may be seen on any day but Saturday, between 10 a.m. and 4 30 p.m., at **18, John Street, W.G.1.**

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.
 W. H. HARRIS, 53, Russell Square.

V. G. LEVETT, 7, Austin Friars, E.C.
 DR. F. E. MARSH, Woodford.
 PASTOR E. POOLE-CONNOR, Tankerton.
 PASTOR PERCY SMART, Crouch End, N.
 PASTOR R. WRIGHT HAY, W. Ealing.

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

Hon. General Secretary
 Mr. EDWARD H. GLENNY.

Deputation Secretary
 PASTOR E. POOLE-CONNOR.

Assistant Secretary
 Mr. HARVEY FARMER (*absent on account of ill-health*).
 Mr. I. E. BOWLES (Deputy Assistant Secretary).

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

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.
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 PASTEUR R. SAILLENS, D.D., Paris.
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 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. 1." 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		Taza		Azarga	
Tangier	Date of Arrival.		Date of Arrival.	Kabyle Work—	Date of Arrival.
Mrs. ROBERTS	Dec., 1896	Miss F. MARSTON	Nov., 1895	Mr. S. ARTHUR	Dec., 1913
Mrs. SIMPSON	Mar., 1898	Miss ALICE CHAPMAN ..	Oct., 1911	Miss L. M. FISON	Nov., 1919
Miss J. JAY	Nov., 1886	Megoulou		Miss C. ELLIOT	Nov., 1919
Mr. A. FALLAIZE	Nov., 1915	Mr. C. C. GABRIEL	Dec., 1919	Tebessa	
Mrs. FALLAIZE	Feb., 1921	Mr. A. E. CHATFIELD ..	Nov., 1922	Miss A. M. LACHERSTEEN ..	Oct., 1910
Miss E. CRAGGS	Oct., 1912	Mrs. CHATFIELD	Nov., 1922	Miss I. M. DAVIS	Oct., 1920
Miss M. M. GLEN (<i>Associate</i>)	Jan., 1913	ALGERIA		Bône	
Miss ADA BUXTON	April, 1919	Cherehall		Miss H. GRANGER	Oct., 1886
Dr. JAMES A. LILEY	Dec., 1919	Miss L. READ	April, 1886	Miss ELSIE TILNEY	Mar., 1920
Mrs. J. A. LILEY	Nov., 1919	Miss K. JOHNSTON	Jan., 1892	TUNISIA	
Miss G. EDMUNDS	April, 1919	Miss E. TURNER	Jan., 1892	Tunis	
Miss W. ROSS	Nov., 1920	Miss H. KENWORTHY ..	Nov., 1910	Mr. A. V. LILEY	July, 1886
Miss K. REED	April, 1922	Mrs. FISHER	Oct., 1922	Mrs. LILEY	July, 1913
Miss E. D. BOWEN	Feb., 1923	Mons. P. NICOLLE	Dec., 1914	Miss H. M. M. TAPP	Oct., 1903
Spanish Work—		Mr. R. S. MILES	April, 1921	Mr. J. A. GOADBY	Oct., 1922
Miss D. E. SAUNDERS ..	Dec., 1922	Mr. E. J. LONG	Feb., 1923	Italian Work—	
Casablanca		Algiers		Miss G. E. PETER	Oct., 1913
Miss C. S. JENNINGS ..	Mar., 1887	Kabyle Work—		Miss K. GOTELEE	April, 1920
Tetuan		Mons. E. CUENDET	Sept., 1884	Miss J. E. MARTIN	Oct., 1922
Miss A. G. HUBBARD ..	Oct., 1891	Madame CUENDET	Sept., 1885	Tunis	
Miss M. KNIGHT	Oct., 1899	Miss A. I. HAWDON (<i>Designated</i>)		Mr. E. SHORT	Feb., 1899
Miss A. M. BROWETT ..	Nov., 1922	Bougte		Mrs. SHORT	Oct., 1899
Spanish Work—		Kabyle Work—		Sfax	
Miss E. HIGBID	April, 1921	Mr. A. SHOREY	Nov., 1902	Mrs. WEBB	Oct., 1899
Miss E. HARMAN	Oct., 1921	Mrs. SHOREY	Oct., 1904	TRIPOLI	
Laralsh		Djemâa Sahridj and Mekla		Mr. W. REID	Dec., 1892
Miss K. ALDRIDGE	Dec., 1891	Kabyle Work—		EGYPT	
Miss G. WADDELL	Feb., 1920	Mr. T. J. WARREN	Feb., 1911	Alexandria	
Miss A. E. TYLER	Feb., 1920	Mrs. WARREN	Feb., 1911	Miss R. HODGES	Feb., 1889
Fes		Miss J. COX	May, 1887	Miss D. POVOAS	Nov., 1922
Miss F. M. BANKS	May, 1888	Miss K. SMITH	May, 1887		
Miss S. M. DENISON ..	Nov., 1893	Mrs. ROSS	Nov., 1902		
Miss I. DE LA CAMP ..	Jan., 1897	Mlle. E. DEGENKOLW ..	Oct., 1913		
Miss L. EVANS	Nov., 1921	Miss M. WIDMER	Nov., 1920		
		Miss D. OAKLEY	Nov., 1921		
		Miss E. JENNISON	Nov., 1921		
		Miss L. R. WHOLMAN ..	April, 1922		
		Mr. A. G. WILSON	Oct., 1922		
		Mrs. WILSON	Oct., 1922		

AT HOME.—Mrs. BOLTON, Miss A. BOLTON, Miss L. COLVILLE, Miss M. EASON (*Italy*), Mrs. REID, Miss THOMASSEN (*Norway*).