

# 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**

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# THE NORTH AFRICA MISSION

## LIST OF DONATIONS from June 1st to 30th, 1923

GENERAL FUND		No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	ANNIESLAND AUXILIARY	BELFAST AUXILIARY
No. of Rect.	Amount.	7th	£ s. d.	18th	£ s. d.	30th	£ s. d.	26th	£ s. d.		
June 1st		8th	1 0 0	1346	10 0 0	1375	10 0 0	4260	1 0 0	Miss M. ANDERSON, Hon. Sec.,	Mrs. BOLTON, Hon. Sec.,
1289	19 6 0	9th	1 0 0	19th	1 0 0	6	5 0 0	1	1 16 0	1605, Gt. Western Road.	Gordonville, Cregagh.
90	5 0 0	20	1 0 0	50	4 0 0	7	5 0 0	27th	7 10 0	General Receipt, No. 1318.	
1	10 0 0	1	5 0 0	20th	300 0 0	Pubus.	8 19 10	28th	5 10 0	Des. Receipt, No. 4246.	
2	2 10 0	2	2 0 0	21st	1 0 0	Sundries	42 1 0	29th	4 4 7 0	Local Rect. No.	Local Rect. No.
3	10 0 0	3	2 0 0	22nd	1 0 0	<b>DESIGNATED FUND</b>		30th	13 12 10	£ s. d.	£ s. d.
4	5 0 0	4	3 6 0	23rd	2 0 0	No. of Rect.	Amount.	1	470 9 7	1 0 0	1 0 0
(a)	15 0 0	5	8 0 0	(l)	2 0 0	June 2nd	4 18 0	2	2 2 6 0	2 6 0	3 5 0 0
2nd		6	1 0 0	25th	2 0 0	5th	1 10 0	3	1 10 0	2 6 0	15 0 0
96	12 6 0	7	5 0 0	26th	10 0 0	6th	1 10 0	4	10 0 0	2 6 0	10 0 0
7	10 7 0	8	5 0 0	27th	1 10 0	(n)	20 17 0	5	10 0 0	7 5 0 0	5 0 0
(b)	3 0 0 0	9	5 3 0	28th	1 0 0	7th	49 1 10 0	6	360 0 0	4 5 3 0 0	3 5 0 0
(c)	1 1 3 0	10	2 0 0	29th	2 0 0	8th	50 1 0 0	7	9 2 6 0	4 5 15 0 0	15 0 0
1300	5 0 0	11	2 0 0	30th	30 18 7	9th	1 7 11	8	1 10 0	4 5 10 0 0	10 0 0
4th		12	2 0 0	1st	6 0 0	10th	2 24 15 4	9	14 6 0	7 5 0 0	5 0 0
(d)	6 4 7 0	13	5 0 0	2nd	7 10 0	11th	3 14 6 0	10	202 1 0 0	4 18 0 0	4 18 0 0
(e)	5 15 0 0	14	5 0 0	3rd	8 10 0	12th	4 13 0 0	11	3 1 0 0	5 4 18 3	5 4 18 3
3	5 0 0	15	2 0 0	4th	9 1 0 0	13th	13 0 0	12	4 12 11 10	£9 18 0	£59 16 3
4	10 0 0	16	10 6 0	5th	1 10 0	14th	5 15 10 0	13	13 12 10	<b>SUMMARY</b>	
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5th		18	5 0 0	7th	65 1 0 0	16th	6 9 0 0	15	46 11 2 3	General Fund ..	£1,228 4 0
6	17 0 0	19	5 0 0	8th	7 5 0 0	17th	7 5 0 0	16	4 13 0	Designated Fund ..	517 0 9
7	10 6 0	20	5 0 0	9th	8 400 0 0	18th	7 10 0 0	17	£9 18 0	<b>TOTALS</b>	
8	1 10 0 0	21	10 6 0	10th	9 0 0	19th	7 10 0 0	18	4 13 0	Jan. 1st to June 30th, 1923.	
9	2 6 0 0	22	10 0 0	11th	10 0 0	20th	1 0 0 0	19	35 3 9	General Fund ..	£2,913 4 2
10	4 0 0 0	23	10 0 0	12th	1 2 6 0	21st	1 0 0 0	20	£48 16 7	Designated Fund ..	1,338 11 4
7th		24	2 0 0	13th	2 300 0 0	22nd	2 10 0 0	21	<b>£4,251 15 6</b>		
1	10 0 0	25	2 0 0	14th	3 35 0 0	23rd	2 10 0 0	22			
2	10 0 0	26	2 0 0	15th	4 1 0 0	(p)	2 10 0 0	23			
(f)	3 3 0 0	27	10 0 0	16th	5 0 0 0			24			
14	2 2 0 0	28	10 0 0	17th	6 0 0 0			25			
5	1 0 0 0	29	2 0 0	18th	7 0 0 0			26			
6	1 1 0 0	30	2 0 0	19th	8 0 0 0			27			

(a) Tent Mission, Lighthourne. (b) Vyrnwy St. Hall, Everton. (c) Cripples' Inst. (Boys), Belfast. (d) Boxholders at Highgate Rd. (e) All Nations M.U. (f) Dagenham Mission Ch. (g) Kensal Med. and Gosp. Mission. (h) Mothers' Meeting, Sudbrook. (i) Talbot Tab. (j) S. Ealing Bapt. Ch. (k) Golborne Prot. Ch. W. (l) Mare St. Bapt. Ch., Hackney. (m) D-Room Meeting, Chesham. (n) Carley St. Bapt. Chapel. (o) Richmond Parish Ch. S. Sch. (p) Recreation Hall, Manor Park.

### From July 1st to 31st, 1923

GENERAL FUND		No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	DESIGNATED FUND	No. of Rect.	Amount.
No. of Rect.	Amount.	6th	£ s. d.	13th	£ s. d.	20th	£ s. d.	26th	£ s. d.		13th	£ s. d.
July 2nd		7th	10 5 0	14th	5 0 0	21st	2 6 0	27th	3 10 0	No. of Rect.	Amount.	
1378	5 0 0	8th	2 0 0	15th	2 0 0	22nd	2 6 0	28th	1 0 0 0	July 3rd	8th	12 0 0 0
9	3 0 0 0	9th	11 3 2	16th	6 0 0 0	23rd	5 0 0	29th	5 1 4 6	4267	16th	9 2 4 7
80	14 6 0	10th	1 0 0	17th	1 5 3 0	24th	9 5 0 0	(o)	2 0 0 0	4th	20th	1 0 0 0
1	1 0 0 0	11th	10 0 0	(d)	3 0 0 0	25th	1 10 0 0	(p)	2 0 0 0	5th	(q)	1 0 0 0
2	1 0 0 0	12th	1 1 0 0	(e)	5 5 0 0	26th	2 0 0 0	6th	9 10 0 0	6th	(r)	3 0 0 0
3rd		13th	3 0 0 0	18th	50 0 0 0	27th	1 13 0 0	7th	21 5 0 0	9th	(s)	3 10 0 0
3	1 0 0 0	14th	2 0 6 7	19th	10 0 0	28th	5 0 0 0	8th	71 1 0 0	10th	(l)	6 10 0 0
4	1 0 0 0	15th	8 4 4 0	20th	4 4 0 0	29th	4 5 0 0	9th	2 1 0 0 0	11th	84	17 1 0 0
(a)	1 5 0 1491	16th	1 1 0 0	21st	1 0 0 0	30th	1 0 0 0	10th	3 7 0 0	12th	31st	1 0 0 0
86	10 0 0	17th	8 0 0 0	22nd	1 0 0 0	31st	2 0 0 0	11th	180 12 9	1st	85	107 17 1
5th		18th	10 0 0	23rd	3 17 9	(j)	2 0 0 0	12th	3 19 4	2nd	Sundries	8 19 9
7	1 0 0 0	19th	2 0 0 0	24th	2 4 6 0	(k)	2 0 0 0	13th	50 10 10	3rd		
8	5 0 0 0	20th	2 0 0 0	25th	2 0 0 0	(l)	1 5 0 0	14th	£235 2 11	4th		
9	10 0 0	21st	2 0 0 0	26th	39 5 5 0	(m)	1 0 0 0	15th	6 5 0 0	5th		
30	19 0 0 0	22nd	8 6 0 0	27th	4 1 0 0	(n)	1 0 0 0	16th		6th		
1	1 0 0 0	23rd	10 0 0	28th	1 0 0 0	(o)	1 0 0 0	17th		7th		

(a) Wardsworth Crusaders. (b) Good Shepherd's Mission, Hackney. (c) Grove Mission Hall, Woodford. (d) People's Hall, Plumstead. (e) St. James' Hall, Worthing. (f) Mission Hall, Tadworth. (g) Woodford Convention. (h) Brentwood Bapt. Ch. (i) Readers of *The Evangelical Christian*. (j) Victoria Hall Mission S. Sch. (k) Trinity Road Chapel. (l) Welcome Mission, Heathfield. (m) Cavendish Place Ch., Eastbourne. (n) Gainsborough Hall S. Sch. (o) Abbey Close U. F. Ch. (p) Watville St. Ch. (q) Admiral St. Mission, Liverpool. (r) Burley Rd. Bapt., Leeds. (s) Boxholders at Bewdley. (t) Zion Bapt. Ch., Chesham.

*Continued on page iii of Cover.*



Miss Harman.

Miss Higbid.

Some of the children in the Spanish Sunday School, Tetuan.

## A Devotional Meditation

By E. POOLE-CONNOR

*"My Beloved is mine, and I am His."*—SONG OF SOLOMON ii. 16.

THE central theme in the Song of Solomon is the mutual affection of the bridegroom and the bride, and the purpose of the book appears to be both practical and mystical. It sets the seal of the divine sanction upon all human love that is pure and true, while presenting in parabolic form the relationship existing between the redeemed soul and its Saviour. The marriage-bond is an institution ordained and honoured of God; but there is a spiritual union between the believer and his Lord so deep and real and blessed that the holiest and strongest of all human relationships is but its pale shadow and type. To everyone who thus knows what it is to be "joined to the Lord" is given the right to say, "My Beloved is mine, and I am His." It is upon this thought that we shall base our meditation.

I. *Consider the illuminating simplicity of this figure.*—The doctrine of union with Christ is one which occupies a prominent place in Scripture, and beautiful

are the symbols by which it is therein presented. Yet to the earnest and seeking soul two at least of the three great symbols fail to answer a very vital question, in that they speak rather of the results produced by this union than of the means by which it is brought about. From our Lord's parable of the Vine and the Branches we may learn much of the secret of holiness; how that if we abide in Christ we shall exhibit the beauty of a holy character—that, given the condition of union, the life in *Him* shall (wonderful to relate) bear fruit in *us*. But as to how that essential condition is to be secured the parable is silent. Even if we conceive of the natural process of grafting as symbolic of a spiritual process, it is one which fails to throw light on its manward side; for the graft has no will or choice in its union with the stock, but is wholly dependent on the volition of another. In the analogy of the Body and the Members, again—an analogy specially presented in the writings of the Apostle Paul—there is much that is instructive concerning the mutual ministries of the saints, and their divinely appointed and divinely sustained functions and gifts; but the figure has less even to teach us than that of the Vine concerning the process of becoming “joined to the Lord.” How can I, severed by nature and by sin from Christ, become one with and be vitally energised by Him in Whom alone is found eternal life? In nature the limb is from the beginning an integral part of the body, but it is not so in grace. It is just here that the third great symbol of marriage helps us; and, as we think, is one in which the doctrine of union with Christ finds its highest expression. It rises into the realm of personality and will. It tells us that we have a part in this great transaction as well as our Lord. Is He willing to receive me? For ever blessed be His holy name, He is. Am I willing to take Him? By grace I am. Then, in this moment of mutual assent the miracle is wrought, and I am baptized by the Spirit into a living unity with Christ, and henceforth “those whom God hath joined together, let no man put asunder.”

II. *But observe further the far-reaching implications of the figure.*—“My Beloved is mine.” Then all that He has is mine also. In whatsoever condition of poverty the bride may be before marriage, by her union with the bridegroom she becomes the sharer in all that he has. In the older and more chivalrous form of marriage the dower of love and the dower of goods were alike pledged to the wife. It is so in heavenly things. “My Beloved is mine,” and therefore all the benefits of His cross, all the virtue of His holiness, all the grace of His character, all the strength of His life, all the glory of His throne, are mine also. “*Sanctified Knowledge* saith, ‘In Christ is all fulness, the fulness of a fountain.’ *Faith* saith, ‘That fulness is mine, for Christ is my husband.’ *Prayer* saith, ‘Since that fulness is mine, I will even now ask for it.’ *Praise* saith, ‘And when I have received it, I will thank the Lord.’” So wrote a Puritan divine who had penetrated to the heart of things. Timid believer, fearing whether you be accepted of God; disheartened seeker after holiness; tired worker in the Lord's vineyard; weary missionary faced by gigantic powers of evil; here is your assurance, your sanctification, your strength, your courage. Your Beloved is yours; and you are full in Him. Doubt it not, but count upon it, and you shall

find it no empty dream, but solid truth upon which you may rely in your uttermost need.

But let it not be forgotten that here is a truth that is twofold in its application. "My Beloved is mine, *and I am His.*" I am His by creation, by gift, by redemption, by blood-purchase, by the very nature of my relationship to Him. Shall a bride who comes penniless to her husband, to share an honoured name, to enjoy vast possessions, to have lavished on her the wealth of a great love, do less than devote herself to him? Will she herself desire aught else if true affection be in her heart? And shall I do less for my Lord? Shall I bear His name, be the object of His love, the sharer of His throne, and not be wholly His? It cannot be:

*"Now to be Thine, yea, Thine alone,  
O Lamb of God, I come."*

III. *Finally, note that here is a figure which leads us alike to the motive of redemption as well as to the incentive of service.*—What lay behind the Cross? Divine and eternal love. "He loved me, and gave Himself for me." Ere grace could be manifested, justice must be satisfied, righteousness vindicated, and guilt put away. But why should He be the Sin-bearer, the guilty sinner's Substitute? Why should mine be the transgression, and His the deadly pain? There is no answer except that given by the Apostle, and echoed in the hymn of wondering devotion—

*"Jesus hath loved me, I cannot tell why."*

And not less is love the highest incentive of service. The tireless devotion of the Apostle of the Gentiles was variously ascribed by others to a fanaticism amounting to madness, or to the concentrated purpose of a sober and powerful mind; and while he directly denied neither, he laid bare the master motive of his life. "Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause; for the love of Christ constraineth us." This is the only incentive that will last. Constant contact with need and suffering may so dull our sympathy that it may no longer move us as it did; but if a heart of love to Christ beat warm and strong within us, it will carry us through our work with a steady and unwearied devotion, until our day of service reaches its appointed close.

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## I Am His

*I am His, though vile by nature,  
Lost and ruined, full of sin;  
Guilty, wretched, hateful, helpless,  
Hopeless, if I look within.  
I am His.*

*I am His, Who died to save me;  
Rescued me from death and hell;  
I am His, Who lives in glory:  
There with Him I soon shall dwell.  
I am His.*

*His by choice, and His by purchase,  
His by gift, and His by right;  
And through grace and sovereign mercy  
I am precious in His sight.  
I am His.*

*His for service! Living, dying,  
May I ever faithful be;  
Knowing that whate'er betide me,  
Even to eternity,  
I am His!*

E. F.

## Six Months' Itineration in Kabylia

By MR. S. ARTHUR

During the first six months of this year twenty native markets, twelve French centres and four native centres were thoroughly worked with books. Traveling by motor-cycle, motor-bus, train and cart. I covered more than 3,000 kilometres in the half-year, in addition to the many journeys undertaken across country where only a mule is of use.

The most accessible class is to be found among the shopkeepers and corn merchants, and large sales are effected if one avoids the rush period, visiting them before or after the busy spell on market day. One merchant at S— provided me with my record single sale—three large books—a New Testament in Arabic, one in French, and Genesis in Arabic. The schoolmasters, on the other hand, are generally difficult, although I appreciate the opportunity I have of knowing so many of them and of spending some time in each market with the little group of intellectual natives which one almost invariably finds in some secluded corner, separate from the mass.

The only troublesome incident occurred at the market of H—, where a fanatical adversary tried to drive away those who were listening to me, and not succeeding, gave them rather a plain hint by saying to me: "If these Moslems knew what you were trying to do they would cut your throat."

In most of the European centres where native markets are held, one is also enabled to visit the native cafés after the marketing is finished. At Setif, which we have just visited, we had an extra day's work in visiting the sixty native cafés in the town.

Travelling conditions are not always easy. The motor-cycle is useful for approaching many of the markets in the mountains, but one often needs to travel by mule or on foot to complete the journey. On one occasion I had a very awkward moment crossing a roaring mountain torrent, and was quite prepared to swim out, for the water was really too deep and the current too strong for a safe cross-

ing. At other times when using the motor-cycle on some of the secondary roads, extreme care is needed in driving, as the gradients are steep and the road just cut out of the mountain side, with sheer drops in places of hundreds of feet. Food and sleeping quarters are also occasionally problems on such trips.

The work in the French centres is rather different, of course. One is able to go from house to house offering Scriptures, and generally it is possible to leave one or two evangelical tracts even where sales are not obtained. It is a work which needs to be done more extensively, but how? I generally work those villages which are the centres for native markets, so that one trip does for the two objects.

Free-thinkers, freemasons, etc., as well as those who follow some system of religion, are met with everywhere, and interesting conversations obtained. In one village recently I sold New Testaments (in French) to the postman and the local policeman, with whom, too, I had interesting talks. In another village, ten New Testaments were sold in the course of the day. I will just add an account of two incidents to this section. Recently a *gendarme* in a very pompous manner asked me what I was selling. "This is the New Testament, Monsieur." "But what is the New Testament?" I am afraid I did not spare sufficient time to enlighten him, but offered him a Gospel as a sample of what the New Testament was. In another village a young girl of about eighteen refused everything, saying, "We have no need of your books, for we are Christians." "And I?" Very doubtfully she replied, "I don't know." She really meant, "I don't think so."

The visits to Kabyle centres with books were really an experiment in itinerating. In the first case we visited a centre which possesses a school, several olive presses and a good number of native shops. We sold quite a lot of books, but then of course it was somewhat in the nature of a permanent market.

On the second occasion we used our

books as a means of penetrating into a sadly neglected part of "La Petite Kabylie," which has about thirty schools and a population of at least 70,000, and has only been visited three or four times by missionaries, the last time about fifteen years ago. So far as I can gather no lady missionary has ever visited this district. In the first village, almost the size of Djemâa Sahridj, we could have disposed of more small Gospels than our bags contained. We also were able to speak two or three times to the men and boys who naturally gathered in full force to see the stranger. Our meeting early in the morning before returning to Setif was attended by at least a hundred men, and they were very eager to ask questions and

occasionally to raise objections. We were also enabled to place books and deliver messages in two other centres. I must certainly return (D.V.) in the autumn with a large supply of books to the two markets held in this district.

Do I need to make any appeal? Rather would I say, "Look on the field," and see the thousands who at least are willing to receive and read the Scriptures, if we are willing to carry them to their markets and villages. My heart is saddened as I meet, oh! so often, men who have never once heard the Gospel message, and it needs to be said with energy and insistence that the majority of the Kabyles have still to hear their first Gospel message.

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## To the Friends of the N.A.M.

"St. David's,"

Manor Park, London, E.12.

August 8th, 1923.

Dear Fellow-Workers,

Funds have not been coming in very rapidly for some months, and had it not been for God's gracious provision in the balance from a considerable legacy received last year, we should have been in a trying position. Thank God, He foresees our difficulties and provides for them in answer to prayer.

You will remember that nearly three years ago our valued helper, Mr. Harvey Farmer, was compelled by his state of health to retire temporarily from his position as Assistant Secretary, and he has been serving the Lord in Southern India. Thank God, his health is now to a large extent restored, and he has accepted the Council's unanimous invitation to return to our help, and hopes to leave India about December next. He will probably visit a number of our Mission stations, from Egypt to Morocco, and rejoin his wife who will go straight on to Tangier. Then, later on, they will come over to England. Mr. Farmer hopes to give part of his time to helping in the home work, and part to visiting the Mission stations. This latter is increasingly necessary, as for some years now I have not been able to pay a visit to the field.

At the end of last year and the beginning of this I was feeling increasingly my failing health. Thank God, the last few weeks I have been feeling

rather better, though I am still weak and unable to take meetings or to do much other work except with the help of two shorthand clerks.

Mr. Poole-Connor is kept busy with meetings in various parts, and has openings for more meetings than he can take.

We commend all these rearrangements for the Home Department to your prayers for guidance and wisdom.

Various changes have been made also in the foreign field. Mrs. Roberts, who, since her husband's death years ago, has worked faithfully and loyally at Tangier, has had it laid on her heart, with some others, to open up fresh work inland, and has secured the house previously occupied by Dr. Kerr, who, after labouring a number of years as an independent Missionary, died a few years ago, since which Rabat has been totally unoccupied. Mrs. Roberts has now with her, her daughter, who has a good knowledge of French and some knowledge of Arabic, and who will be a great comfort and help to her mother, having finished her education in England. Mrs. Roberts is also joined by Miss Buxton who previously laboured with her in Tangier, and by Miss K. Reed, who is an able trained nurse. We are very glad that this Mission station has been reopened. Many years ago the English Presbyterians became stirred up about Mission work in Morocco, and I was invited to confer with them, and thus this station was opened up, though later on the work was left in the hands

of Dr. Kerr. Now again my original proposal for occupying Rabat is being carried out, though with fresh labourers.

Dr. James Liley, after a visit to Fez, is back in Tangier, and carrying on the work of the Hospital with the help of Mrs. Liley and Si Tahar, our native brother, and Miss Tyler as nurse. The Women's Medical Mission is being carried out by Miss W. Ross, who is a trained nurse, and worked for some time with Mrs. Simpson. She is maintaining the work efficiently during the latter's visit to her children in England, and she is assisted in the work by Miss Craggs and by Miss Bowen, also a trained nurse, but a new worker, whose time is mainly occupied with the language.

Miss Glen, who is a self-supporting Missionary, is coming home for a time on account of her health. Miss Edmunds is also at home, living with me, and getting experience at the Mildmay Hospital, Bethnal Green, in order to fit herself for more efficient work in the future. Miss Jay has not been home for more than ten years. She sticks faithfully to her work, notwithstanding the heat of summer and the difficulties of winter.

Mr. and Mrs. Fallaize are away from Tangier for the time being. Mr. Fallaize has been working with Mr. Enyart and Mr. Swanson of the Kansas Mission. They have been visiting the markets and fairs amongst the Berbers near Mequinez, and have had a very interesting time, preaching the Gospel all around with much acceptance. It is really very wonderful how open the country is for preaching the Gospel amongst these Berber races.

We have arranged to purchase a motor-car, which will be suitable for two or more workers to go from village to village, and market to market, proclaiming the unsearchable riches of Christ. Mr. Fallaize will be back in Tangier again presently, but we hope that he will be able to give a good deal of his time to this country work, especially when Mr. Farmer takes up his residence in Tangier.

For some few months, Mr. Perrie and his wife have been carrying on the Spanish work in Tangier. This is only a temporary arrangement, and we are very anxious to find some brother who can take permanent charge of the Spanish work. Miss D. Saunders went out last winter to assist in this, but for the time being our day-school is closed. The work amongst the Spaniards is very difficult and rather discouraging, but it is just the kind of work to make room for faith and enterprise. Please join us in prayer that God may raise up someone who will permanently take over the work amongst Spaniards and other Europeans.

Mr. Gabriel, who was married to Miss Waddell in the spring of this year, is now settled at Casablanca, and is getting amongst the people. He will probably help with the Gospel car, having had some experience in car driving. During the war he was employed in Egypt and Palestine, driving a lorry for the Government as far north as Aleppo. Now he will drive the Gospel car for the Lord. Pray that he may be guided and helped, and his wife also. She is finding an opening amongst the girls. Mr. Gabriel will also lend a hand to Signor Arnone, our Italian brother, who has charge of the little church there, with some forty or fifty members. He is also assisted by a Spanish brother, who works for the Bible Society, named Padillo, who married Signor Arnone's daughter. Years ago Miss Eason took a very deep interest in the Italian work as well as in the Moorish work, but for nearly three years now she has been laid aside. She is at present in Lausanne. Sometimes she seems a little better, sometimes not so well. We have offered to have her home in England to go to a Sanatorium in Dartmoor, but she is anxious to try her present doctor a little longer. We commend her very specially to the prayers of our readers.

In Tetuan Miss Hubbard has now the help of Miss Knight, which greatly rejoices her. Miss Browett is making good progress, but they are anxious we should find another young worker who might suitably work with her in a separate house. Miss Higbid and Miss Harman have been doing good work amongst the Spanish young people. For the moment they are spending a brief holiday in Spain at Los Barrios with Mr. and Mrs. Holmes. They have also gone on a visit to Miss Vecchio, who for so many years was our faithful helper in the school, but is now quite incapacitated and pensioned off. We are greatly cheered by the interest the people take in the Gospel, though they are very slow in receiving it. We commend the Spanish work especially to your prayers.

Miss Aldridge has been away for a time in Fez, and on to Taza, and into Algeria. As Miss Waddell who was with her is now married, and Miss Tyler is helping in the Hospital at Tangier, she is again left alone. We should very much like to find some suitable fellow labourer to join her either at Laralsh or elsewhere. During Ramadan the Medical Mission in Fez was closed, but soon afterwards Miss Denison and Miss Banks reported that they had one morning 146 patients, mostly women, and this, although the French Government have free dispensaries to which the people can go without hearing the



Gospel, whereas at our dispensary the Gospel is always proclaimed. Miss Banks, who is a trained nurse of much experience, is assisting Miss Denison, so that, notwithstanding the loss of Miss Mellett through the weakness of her eyes, the work still goes forward.

Miss de la Camp was joined some months ago by Miss Evans. I am sorry to say that the former suffers from rheumatism and neuritis, and finds writing rather difficult. I am glad to say that Miss Evans, whose health broke down when she was with Mrs. Webb at Sfax, seems now to have fully recovered, and Miss de la Camp is very glad to have her as a companion and student.

Miss Marston and Miss Chapman are at Taza. Beside working there, they have visited Oudjda, and also gone as far as Tlemcen in Algeria. They are not quite sure what is the best arrangement for the future. Taza is cold and stormy in the winter, being high up, but it is fairly cool in the summer. Possibly they might move to Oudjda, which is fairly warm in the winter, though rather hot in the summer. We should be very glad if we could find a suitable man and his wife to occupy Tlemcen, which was at one time one of our principal stations, but which we had to close on account of difficulties with the French.

Miss Jennings, who for several years has been in Casablanca with Miss Nicolet, her friend, has now moved with her friend to Mequinez. They are living in a double house with Mr. and Mrs. Chatfield, who are new workers, and were in Tangier for a time. Mr. Chatfield is making good progress with Arabic under the instruction of Mr. Swanson of the Kansas Mission. Mrs. Chatfield is not getting on quite so fast, as she feels the effect of the climate, but we are hopeful that as the weather gets cooler she will make more progress. She is very much better than she was in Tangier, and is picking up the language to a certain extent by mixing amongst the people.

Passing on to Algeria, in the absence of Miss Turner and Miss Johnston on furlough, Miss Kenworthy and Mrs. Fisher have been keeping on the carpet industry at Cherchell until the weather was specially hot, and it was desirable to a certain extent to close the work. Mr. Miles and Mr. Long were able to enter the house we have purchased, just as the hot weather was coming on. The house is said to be a very suitable one. A certain amount of repair has been carried out, and it seems now in thoroughly good order.

Mr. and Mrs. Cuendet have gone to Switzerland for their furlough, and to see their family. Mr. Cuendet's son, after being for a number of years pastor at Zurich, has now accepted the

pastorate of a Free Church in Lausanne, and will move there I believe early next year.

Mr. and Mrs. Warren are doing good work at Djemaa Sahridj, and so are Mr. and Mrs. Willson. Mr. Willson has known French from his childhood, having been to school on the Continent. Miss Oakley and Miss Jennison have had considerable training, both in French and also in other subjects under Mrs. Ross. Now that the latter has come home to England on a brief visit to stay with her children, they have gone to stay at Valence in a Protestant family, where they are expecting to make good progress with French. Miss Widmer has gone on a visit to her relatives in Switzerland for the summer. Miss Cox and Miss K. Smith are spending a short time in Algiers. Miss Degenkolw, who was with them, has been called away to Tebessa on account of the serious fresh illness of Miss Lackersteen. Her condition is very serious, but the latest news is more encouraging.

We specially ask the prayers of our friends, first of all, that Miss Lackersteen may fully recover, if it be God's will, and secondly, that the work at Tebessa may not have to be abandoned. I am glad to report that a native, called Sultan, has given us cheer.

Mr. and Mrs. Shorey feel greatly the need of further help at Bougie, Miss Degenkolw who was with them for a time having been moved to Djemaa Sahridj to assist Miss Cox and Miss Smith. A little lad in whom they were very much interested, and whom they believe to be converted, is now lying very ill and will probably not live long. It is very trying to see young natives who seem to be truly converted fade away through sickness. Still, it is a mercy to have evidence that this lad is truly converted.

Miss Fison and Miss Elliot are at home, the former for her ordinary furlough, and Miss Fison on a visit to her father in Switzerland, though for a time she has been in England also. Mr. Arthur for a long time did not fully get over the trial and sorrow in the loss of his wife, and he has also been suffering through some unsuitable food of which he partook when visiting Moknea. He has done very interesting and useful work in various parts of Kabylia, as will be seen on another page. He is hoping at the end of this month to get married again, to a Miss Pont, a devoted friend of his late wife, the lady to whom Mrs. Arthur gave her little girl in charge. Miss Pont is the daughter of a former French pastor. She has stayed with us here, and we are very pleased with her, and the Council has accepted her. For several years she has been engaged in the McAll Mission, and has had a great desire

for more direct missionary service. We commend her and Mr. Arthur very specially to the prayers of our friends.

Mr. A. V. Liley, of Tunis, has for some months been in poor health, in fact ever since he had rather trying fever at the beginning of last year, and all his friends seemed to think he needed a good change. He has therefore gone over to Switzerland for a time, leaving his wife in charge of the French work. Mr. Goadby will help in the Bible depôt, so far as his knowledge of the language will permit, and he also visits the English ships in the port. Miss Tapp is at present at home, but will be returning in the autumn. Miss Petter is toiling on with the Italian work, assisted by Miss Gotelee and Miss Martin. They are at present staying at Carthage, where it is rather cooler than in Tunis, but they go up to Tunis from time to time. Miss Petter has been somewhat hindered, through slipping on the stairs and injuring her knee, but I am thankful to say it is improving. They are expecting to be joined, about October, by Signor Finotto and his wife and daughter. They are experienced Italian labourers, who for some years have been in charge of an orphanage. They are associated with the Open Brethren. We are quite hopeful that their coming will be a great help. Their goods have already arrived, and we have fortunately been able to secure a house in which they will reside, though rents in Tunis, like rents in most places, are high, and we have had to pay more than a year's rent in advance.

Mr. and Mrs. Short have come home from Kairouan. It is not their ordinary time of furlough, but they have four children in England, so that they have come home to see them. Thank God, the four children all seem to be converted, and one of them hopes to be a Missionary. These friends come home partly at their own expense, and also I believe they travelled third-class by the boats. They are staying in Bristol, from whence Mr. Short originally came.

Mrs. Webb is staying on in Sfax, and her two younger boys are staying with their uncle in Gloucestershire. For some time Mrs. Webb has been helped by Mrs. Pages, who has a son and daughter with her. She is a self-supporting worker, and for the present is not definitely on our staff. She is an English lady, but knows French just as well as English, and is associated with Baptists. They have been troubled with a certain amount of illness lately, which has rather retarded them, but we are thankful to say their health is improving.

Mr. W. Reid is toiling on alone in Tripoli, so far as the N.A.M. is concerned. He still carries

on a large and important dispensary, and both Moslems and Jews and others are very glad of his help. We hope he may be able to come home next year and take his wife back with him. He has four children, but two are supporting themselves, and the other two are finishing their education, so Mrs. Reid has been mothering them for the time being.

Miss Hodges has been in rather poor health for some time. She finds the dampness and cold of Alexandria very trying in the winter, but I gather from her last letter she is much better. She and Miss Povoas get on nicely together. Miss Povoas has spent several months in Cairo, and possibly will return there for further Arabic study. The condition of Egypt is still very disturbed.

We have lately had a visit from Mr. Hooper, who was years ago one of our Missionaries, but is now in charge of the British and Foreign Bible Society at Port Said, who value him very highly. He has charge not only of Egypt, but of the Soudan, Abyssinia, Palestine and other parts. We are glad that some of those who have gone out in connection with our Mission are so highly valued. Mr. Upson also was formerly one of our Missionaries, but for a number of years has been connected with the Nile Mission Press, and has done excellent work. Unfortunately he is stone deaf, and we sometimes wonder how he can carry on the work, but he can speak, and before he became deaf he had learnt Arabic, partly in my house at Barking, and afterwards in Egypt. Then our old friend Mr. Fairman, whom we gave over to the American Presbyterian Mission of Egypt, is doing excellent work on a boat in the Nile, and while we were in a sense sorry to lose him, we feel he is doing more in connection with that Mission than he could have done with us. When with us, he had a school, and did a certain amount of preaching, but now he is giving his whole time to preaching. He is reported, by those who know him, to be the most capable preacher in Arabic of all the Missionaries in Egypt. He also has been home this year, and has also visited America.

Miss Colville, who came home in poor health four years ago after more than thirty years in Algeria, is, if anything, rather better; but with her doubtful health and advancing years it is not desirable for her to return to that country.

Miss Bolton is still busy serving the Lord, but for family reasons does not seem able to return to Morocco. Mrs. Bolton, who is in Belfast with her four children, acts as our Secretary there. Miss Thomassen is still in Norway. Since she came home her mother has died, and

her father seems to need her, but she is still very interested in the N.A.M.

Mr. Stephens, for many years a member of our Council, and Pastor of Highgate Road Chapel, is, we understand, retiring from the pastorate after, I think, forty-six years work. I am very grieved to hear that Mrs. Stephens has met with a serious accident, and has broken the small bone of her thigh. As she is advanced in years, it seems doubtful whether she will recover. We would specially commend Mr. and Mrs. Stephens to your sympathy and prayers.

Since our last issue we have accepted Miss Roberta Collings, who has had a year's training under Miss Whitfield. She is an earnest soul-winner and, though born in Ireland, is of Scottish

origin. We are always glad to find soul-winners. We have also accepted Mr. Cyril Morriss, who is very well spoken of by those who know him. His grandfather and his father were both ministers of the Strict Baptist chapel at Hitchin. We may perhaps send him for a time to Paris to study French, etc., at Dr. Saillens' Training Home.

The Convention at Woodford went off very happily. Some account of this may appear elsewhere.

Commending all the various branches of the work to your prayers,

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

## Itinerating in Morocco

By MR. A. FALLAIZE

*July 23rd, 1923:* It is five weeks to-day since we left Tangier to help in the work of preaching and selling the Scriptures in the tribal markets. We first joined Mr. Enyart at Khemisset, and for about a fortnight he and I travelled to the markets of the Zimmoor tribe on our bicycles. In each of the markets visited we held meetings for public preaching, and in this way were able to reach many with the Gospel. In some cases we met with a good deal of contention and opposition from the crowds. It needs wisdom, tact and patience to deal with the ignorant fanaticism that prevails. Very few in the district we visited appear to be readers, and consequently few Scriptures were sold. In view of this, as one thinks of this tribe with its 12,000 black tents dotted over plain, valleys and mountains, we must exclaim, "How shall they hear without a preacher?"

One day's experiences will not be quickly forgotten. We left our headquarters at about 6 a.m. to visit a Thursday market. After travelling for about twenty-five kilometres, both our bicycles broke down, and we were forced to walk over a sandy plain. It was a very hot day, and it was not until nearly noon that the market was eventually reached. After partaking of a little food we took our

stand and sang a hymn, and soon a crowd gathered and the Lord gave us liberty in preaching. We continued until about 2.30 p.m., and then started to push our bicycles to the place where we were going to stay for the night. After about five hours of walking and pushing we reached our shelter for the night.

On July 1st we were due at Mequinez for the baptism of two of our native brethren and the daughter of Mr. Enyart. The two men were among the company who were put into prison last year, and they have both given a good confession since, and have publicly testified that they have left the way of Islam to follow the Lord Jesus Christ. We had Arabic services morning and afternoon, and about thirty gathered in the garden for the baptismal service.

The next morning Mr. Swanson and I left Mequinez for a preaching tour among the Bri Hassan tribe. The first night we could not get sleeping accommodation, so spent the night in the open. I chose a pile of sacks of wheat, but Mr. Swanson preferred a cement floor. In these markets we both felt greatly helped of the Lord. We did not meet the opposition of the Zimmoor markets, but instead a seriousness that was encouraging. We had public preaching together, and then together

or separately canvassed the markets, gathering informally crowds varying from ten to a hundred people; and so for hours the Gospel was preached. More readers too are found in these districts, and during the week's work nearly a hundred portions of Scriptures were sold. The week-end found us back in Mequinez.

Going still further afield for the next week, we repeated our experiences, and found we could gain an ear for our message and sell a good number of Scriptures. In the market of Sidi Yahia, after preaching several times, we sold forty francs' worth of Scriptures. Towards evening, after we had finished our work and were walking out, a man on horseback called me, and spoke of our market-preaching, and began questioning about it. After some conversation he wrote his name and address in Arabic in my note-book, and asked that on our next visit we should call

on him again and discuss these things. In the next day's market, as we were entering, Mr. Swanson overheard one man say to his neighbour, "I visited yesterday's market for the first time for eleven years, and found this man had gathered the whole of the market together, and all that he said to them was true." In another market we met a young man who had learned part of a Gospel tract off by heart.

Our greatest encouragement was to note the progress the little band of converts had made since our last visit to Mequinez. Under the care of Mr. and Mrs. Swanson they have made progress in reading the Word of God, and have grown spiritually. One Sunday was "Testimony Sunday," and it was a great joy to hear our brethren read from the Word and give their testimonies. Each Sunday, encouragement is given to speak a little, in order to develop any gift that might be bestowed.

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## Moroccan Towns

By E. POOLE-CONNOR

### I. TANGIER

Those who travel by land and water must be prepared to take things as they come. The twice that I have crossed the Mediterranean it was as smooth as the proverbial mill-pond. But when I went, last January, to Tangier, *via* the Bay of Biscay, the sea was as rough as I have known it—and I have seen a good deal of the sea, one way and another. We came in for the tail-end of one of the storms which had been ravaging the Atlantic, storms so severe that great Atlantic liners were driven out of their course by them. I found the Bay of Biscay as bad as bad can be. I went on a Dutch boat belonging to the Rotterdam Lloyd, and while the accommodation and food were generally good, the second-class cabins were placed over the screw in the stern, and when the boat pitched they went up and down like a see-saw. There were about forty to dinner on the first evening, but only about five of us turned up to breakfast next morning. The vessel, not being evenly laded, had a decided list to port, and when she rolled, one side went down and down and down, until one felt quite certain that it would never come up again. Moreover, the

cabins had just been painted out with an enamel possessing a smell as penetrating as its gloss was beautiful, and sufficient of itself to turn any delicate stomach. To crown my discomfort, in the height of the bad weather, I unconsciously put my fingers in the opening of the cabin door while the door was on the swing, and received a nip of the fingers when the door banged to that left them sore for days. But half-way across the bay, which I believe takes about thirty hours to traverse, the weather improved, and we had a smooth passage for the rest of the voyage. Moreover, let me say gratefully, I had a comforting assurance that, although the journey might be accompanied by discomfort, it would not be attended by danger: and if what I have written has caused any qualm to some who anticipate going by the same route, let me assure them that the Lord has a way of quieting the mind, and even of bringing joy to the heart, that is very wonderful, amid these occasional drawbacks to travel. I can honestly say that during the whole of the time I was journeying by the sea there was not a moment when I was not happy in the Lord.



Photo by]

[Mr. A. E. Chatfield.

### The Kasbah Gate, Tangier.

Nevertheless, I must record one other adverse circumstance of a minor sort—indeed it was this that was in my mind when I penned the opening paragraph. When some time ago I first saw Algiers from the sea, it was in the brilliant sunshine, and it was all the “diamond set in emeralds” that report had proclaimed it to be. When I reached Tangier it was to anchor in the roadstead in a white mist, as thick as the Thames could produce, which blotted out the coast and the town as completely as if it had no existence. The mist cleared away in due course, as all mists do, and we landed, if not in sunshine, at least without fog. But, for lack of sunshine, the place looked a little tawdry, as I imagine stage scenery would without artificial lighting. North Africa wants the sun to make it picturesque. Given this, Tangier looks very interesting, and even very beautiful, from the sea, and still more so from certain inland points of view.

What is Tangier like? To answer negatively, it is like nothing in our own country. The Moroccan towns, as a rule, have very narrow streets, many of them not more than three or four feet wide, branching off one from the other in a manner very disconcerting to the stranger. The reason for this is to be found, no doubt, in the liability of the towns in former times to attack and pillage. It is far easier to defend a town whose streets are a maze of alley-ways, with scarcely a window showing in the walls, than it

would be if it were built with broad avenues and well-lighted dwellings. Moreover, the rigid seclusion of the women, as well as the need for shelter from the sun, has had its influence on the architecture. One may go a considerable distance through a native town and see nothing but blank white walls, broken only by the stoutly-built but usually small doors that defend as well as give access to the interior. This general description applies to much of the native quarter in Tangier, save that the town seems more loosely thrown together than some. It has, too, the characteristic native shopping quarter, consisting of the same narrow cobble-paved streets, crowded with little shops, about six feet wide and four feet deep, the flap shutter forming the counter, and crammed with all sorts of merchandise, amid which the owner sits and bargains with his customers, usually with the unhurried composure of one who believes that every detail of the day has been marked out beforehand by “fixed fate, and foreknowledge absolute.” As the visitor gets into the more modern quarter, these *res angusta* are left behind, and broader spaces appear—wider streets, larger houses, and better shops—until he comes to the portion built or rebuilt by the Europeans, and then he might be in a Continental town.

Coming nearer to particulars, Tangier is built on two hills, and slopes down to the waterside and the jetty. It has no harbour, and passengers land from a small motor-boat. As you climb the hill leading to the central market, you pass through a modern-looking street of shops, jostling, in so doing, against Arabs, Berbers, Jews and Europeans, in every conceivable garb. Half-way up is a slightly broader place, where is a French or Spanish café, with three or four great motor-buses standing outside, drab with African dust but wonderfully comfortable and speedy. Still ascending, you come to a wide open space known as the *souk*, or market, with its array of stalls and booths displaying every kind of merchandise for sale. (When a native market is mentioned it is necessary to distinguish between the two kinds. There is the closely packed coterie of shops as described above, usually under covered streets, and reminding one of the smaller stalls at a trade exhibition at Olympia, and the open-air market not unlike that of our country towns.) Here gather not only the traders, but story tellers, jugglers, and snake charmers. The story tellers usually have a little narrow drum, with which they punctuate their stories, somewhat as follows: “There was once a Caliph of Bagdad (tum-tum-tum) who, walking through the city by night on a certain secret errand (tum-tum-tum), met a

beggar who besought of him an alms (tum-tum-tum)." The taps on the drum seem to enable him to get his wind, as well as to emphasise points of his story.

The jugglers certainly perform some wonderful tricks. I saw one of these in Tangier market standing with his hands on his hips, moving his head from side to side and saying in English, "How—is—it—done?" with a long pause between each word. Suddenly he blew a sharp blast through his nostrils, and out of his nose there shot an iron nail, which fell at his feet with a

(as is necessary) as clean and bare as possible, with a large electric fan drawing off the exhausted air. Here the men and boys sleep on mats, free of cost, the only response for which they are asked being to listen to the story of the Gospel. This is in the charge of Mr. Elson, assisted by brethren from the N.A.M. Just near the market, too, is the Spanish chapel and Mr. Barkey's hall for the Jews.

From the *souk* the main roads to other parts of Morocco branch off, and present an animated scene. Streams of motor-cars, public and



The Dépôt of the British and Foreign Bible Society, Tangier.

clatter. I mentally echoed his question, I confess. How he concealed so long a piece of iron in his nose I cannot tell, but he certainly did.

It is in this market that our brethren take their stand for open-air preaching, though not without opposition, as related in a previous number of **NORTH AFRICA**. It is an opportunity of unusual value, for travellers from all quarters are to be found here. Here, too, is carried on that excellent Christian work, the Refuge for the tribesmen who are strangers in the town. It is a large hall, kept

private; donkeys, spindle-legged, tough-hided creatures, carrying weights that look impossible; camels, combining a dignified air with an appearance utterly grotesque; and mules, strong and sure-footed, but vicious and obstinate—all these pass in picturesque confusion.

If we take the road that leads to "*Nouveau Tanger*" we find ourselves in the French quarter, just outside the town. It is open, modern, and Continental in aspect. A pathetic incident is linked in my memory in connection with this

place. A French couple, of the better class, had just lost a child, some three or four years of age, and Dr. Liley, whose French is excellent, was invited to conduct the funeral service. We walked over together, and entered the house of mourning. The little corpse, fully dressed in beautiful clothes, and quite open to view, was laid out in its cot, surrounded by flowers, the whole covered with a transparent veil. On Dr. Liley's commencing to read the words of Scripture, the parents clung together and wept, and seemed utterly grief-stricken. The mother, I believe, was really trusting in the Saviour. Of the father I am not so sure. I found a way to the mother's heart by telling her that I had two babes in heaven. There are French people, with their joys and sorrows, their temporal and their eternal needs, in all the coast towns of Morocco, and a great Gospel work could be done were there but qualified men free to do it.

If, instead of going to "New Tangier," we turn off westward from the market, we ascend a plateau and come to what in England would be called a village green, triangular in shape. It is surrounded by houses of considerable size, mostly modern, and many of them very large and handsome, the dwellings in several cases of high officials of state. This green, known as the "Marshan," commands a beautiful prospect across the straits of Gibraltar, and on a fine day Spain looks so near that the houses can be clearly seen. On the Marshan stands Hope House, which, having recently described in these pages, I need not refer to, except to say that I regard it as a great asset to the Mission.

At the western end of this plateau is the Mohammedan cemetery, grass grown and neglected, as most Moslem cemeteries are, and it possesses a feature peculiarly characteristic of North African countries. The cemetery slopes down toward the gate, and where the ground is lowest there is a well from which drinking water is obtained. The dead being usually buried a few inches below the surface, the consequent relation of them to the well is such that much of the rain water which supplies the well must filter through the occupied graves. One does not wonder at the rigid rule for travellers in North Africa, that one should never drink water unless it is known where it comes from.

The suburbs of Tangier are spreading; and several English people make them their home. Tangier, indeed, once belonged to England, coming to us as a wedding present. It was captured by the Portuguese in 1471, and was given over to our Charles II as part of the dowry of Catherine of Braganza. Two Englishmen of



Photo by]

[Mr. A. E. Chatfield.]

An Official's Palace, Tangier.

extraordinarily opposite characters were associated with the English occupation of the town, Colonel Kirke and Bishop Ken—the Colonel being the commander of the ferocious soldiers known in irony as "Kirke's Lambs," and the Bishop being the upright and devout author of "Awake, my soul, and with the sun." It was evacuated by the English in 1683 and its fortifications dismantled, and became, as did so many of the coast towns of Morocco, a nest of pirates, and a menace to the safety of the high seas.

Speaking of historical matters reminds me that just outside Tangier, in a beautiful spot known as "The Mountain," near Mr. Elson's Boys' Home—an excellent work—is the dwelling of Moulai Abdul Azziz, one of the ex-Sultans of Morocco, the other, Moulai Abdul Hamid, living, I believe, in Spain. In Mr. Walter B. Harris's volume, entitled "Morocco That Was," he speaks of the former as a well-intentioned, even kindly man, who was ruined by his advisors. It is said that the young Sultan (as he was then) desired to govern justly, and to bring about some measure of reform; but his court felt this would mean the end of their power. They therefore set themselves to occupy his mind with every novelty they could secure, and led him into such a course of extravagance as brought the finances of Morocco to ruin. Costly fireworks, golden photographic outfits, a gilded coach of European make, which after once using, was left to rot in a quagmire—such waste as this finally brought about Abdul Azziz's downfall, as did other causes that of his brother Hamid. Morocco is now under European government, the greater part of it being French; and one cannot

but see in this change the providential working of God; for Morocco to-day is more open to the Gospel than probably it has ever been since the

crescent of Islam cast its dark shadow over the lands once bright with the radiance of the Cross.

## "Your Members as Instruments"

By ONE WITH EXPERIENCE

"The body is . . . for the Lord—your bodies are the members of Christ—Your body is the temple of the Holy Ghost—therefore glorify God in your body." (1 Cor. vi. 13, 15, 19, 20.)

I am not sure that what I now write will ever get published, but I have been asked by young fellow-workers to jot down a few thoughts, for them or for others who may be shortly joining us in North Africa, about a very practical side of missionary life—the physical side. I don't exactly mean the hygienic, and certainly not the medical—we will leave that to our doctors—but just what seems to me the common-sense side.

The above-quoted texts came in my reading to-night, and they surely show something of God's thought of our bodies, and His intention that they should be His instruments.

First, may I quote what someone else has said: "A Christian is not the *owner* of his body, but only the *trustee*." And a trustee is one who has to look after someone else's property. We will quite acknowledge that it is possible to take too much thought for the body, till life becomes filled up with that and nothing much else. Such folks need to learn from Paul: "I keep under my body and bring it into subjection." But I am writing for those who go to the other extreme, and may God make us all to be well balanced, in this matter as in all others.

Let us admit that most of us live in insanitary surroundings, in a climate that often tests us, and among people that are not over clean. Then how are we to keep strong and fit for the work we have come out to do? How are we to take care of the health God has given us, without coddling ourselves? In school work, visiting, classes, etc., we see enough dirt. Let our own homes, then, be as bright as possible, that when we get home tired, the very look of things may rest us. Get some regular walks, as often as can be without interfering with the work we are here to do—walking in God's country is not waste of time; and fresh air is cheap! So far as possible, eat the food of the

land—and avoid tinned stuffs. If you confine yourself to such things as you were used to in England, of course your *menu* will be very limited, because so much you had there can't be bought out here! But try those queer-looking vegetables! They are really very good, properly cooked—and even if you never saw fish like that in England. Well! even England does not hold *all* God's good gifts. And as to un-English fruits! The natives have eaten them for generations, and I will do my best to like them all. Then get enough sleep. One of our N.A.M. doctors used to say: "Find out how much sleep you *need* (not how much you would *like*!); and then take it." This is a nervy land, and often we are engaged in nerve-trying work, and we *need* sleep. Then another thing:

It has been said that every woman who has not a *hobby* needs a *hobby*! and I for one agree. One's mind needs relaxation somehow. Looking back on the years, we have to thank God in this station for very good health on the whole, and for very bright, happy home-life too. But we have nearly always run hobbies. We have tried birds, dogs, dress-making, carpentry, Greek (N.T.), photography, fowls, gardening, and a few other oddments, according to our strength and spare time. Find a good hobby and use it! Some will pay well; some add to the commissariat and make a change of food; and any of them will give relaxation according to one's own special tastes. We all can do the best work when our instruments are in good order, and we think a valuable instrument is worth keeping in order (especially if it be only *lent* to us). Then if our bodies are His "instruments," given into our charge for Him to use out here in North Africa, surely we must do our share in keeping His instruments in good order, that the best possible work may be done through them.

I am not writing of the deeper side of life; but may our Heavenly Master give us grace to use all the means He has provided for us, that we may have healthy souls in healthy bodies, and so be instruments "meet for the Master's use."



# For the Children

By MISS E. HIGBID

[See picture on p. 69, Miss Higbid on right, Miss Harman on left.]

I wonder how many of you like school well enough to spend a day with us at Tetuan. Our School is not a large, airy building such as most of you are accustomed to, but a small Spanish house, or "flat," adjoining others of similar style, all built in the form of a square, over a "*Fondak*," where the donkeys, camels and mules congregate for a few days' rest when they come in from their travels. From the street, we turn up a few steps to the *Patio* where the school and houses adjoin, and there we can look down below at the animals resting and feeding before starting out again on their weary journey. So you see, we are above, and the donkeys are below! and sometimes, in between the lessons or in the quiet of the sewing class, we hear a terrific chorus in donkey language—the donkeys here do make such a noise—which is rather disconcerting when you are in school, and badly want to smile!

School opens every morning (except Saturday) at 9 o'clock, and we have a different schedule of lessons each day, as you do at home, concluding the morning with a hymn or chorus. On Monday morning we have a special Scripture Lesson, and we are at present learning about the Kings of Israel. The ordinary lessons of Geography, Grammar, History, Arithmetic, etc. etc.; each have their turn in the mornings, but every afternoon we have Needlework Classes for the girls, and Spelling, Dictation, etc., for the boys, followed by Bible Lesson. After the Scripture Union Prayer, we read the S.U. Portion, and repeat the text for the day. Then Miss Harman and I, in our separate classes, explain the Portion and the Text. The tinies are meantime having their own class with Doña Amelia.

Every morning, after the Writing Lesson, the elder ones write from memory, in a little book which eventually becomes their own property, the S.U. text they have learned the day before (always with chapter and verse!).

At the end of the afternoon, each class door is thrown open and all join unitedly in singing a hymn or some choruses. The tinies do love "Jesus bids us shine." Then, after Prayer, they all trot home. I say "all," but, of course, we *sometimes* have little people who must stay in because they have been naughty. Strange to say, some of the naughtiest pupils have got names which would suggest that they were extremely good! A little girl whose name in English would mean "Angel" falls decidedly short of angelic behaviour, and another one, "Light," is one of the naughty imps of the School.

When school for the day is over, we sometimes go to the homes of the children and have a little talk with the parents. Some of them live in such tiny "poky" hovels, and even next door to the animals in the stables. We were visiting one of these in the *Fondak* under the School where there is only just room for the bed *inside* the "hovel"—everything else must be done outside, with the donkey or mule standing by. We often think, as we visit this particular family, of Him who laid aside His glory and came to earth to die for us, who, at His birth was laid in a manger, because there was "no room for Him in the inn."

Now you know something of our School life in Tetuan you will be able to pray more easily for us and for the children both at the week-day and Sunday School. Each Sunday we gather at 3.30 to read and learn and sing about Him who is the Children's Friend. The tinies have their own little class and enjoy Bible Pictures with Miss Harman, while the elder ones read their Portion and listen to its explanation, and sometimes enjoy a Blackboard Lesson with an Acrostic. Thus day by day, and week by week, the children are learning of that same Jesus who is coming again. How we pray that amongst His Jewels will be found many of our little scholars!

## 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.

### \* ARRIVALS \*

**Mr. and Mrs. E. E. Short** arrived from Kairouan on June 30th.

**Mrs. Ross** arrived from Djemâa Sahridj on July 7th.

### \* DEPUTATION WORK \*

**Pastor Poole-Connor** has recently visited Kensington (Golborne Rd. Chapel), Finchley (two drawing-room meetings at the house of A. T. Derry, Esq.), Hackney, Whitstable (Assembly Hall), Barnet, Basingstoke, Burgh Heath, Plumstead, Woodford (the N.A.M. Convention), Worthing, Hove, Brentwood, Heathfield (three meetings), Eastbourne, Faversham, Kingston-on-Thames, Andover (four meetings), Southend and Romford.

### \* WOODFORD CONVENTION \*

A **Convention** for the promotion of Bible Study and the Deepening of Spiritual Life was held at Woodford in the second week of July, in connection with the N.A.M. It was convened by **Pastor Poole-Connor**, and the speakers included Mr. Harold Barker, Mr. Sidney Collett, Mr. David Gardiner, Rev. R. Wright Hay, Dr. Chas. Inwood, and Dr. F. E. Marsh. At the Missionary Meetings **Mrs. Simpson**, of the Women's Medical Mission, Tangier, and **Miss Tilney**, of Bône, Algeria, gave interesting accounts of their work. The gatherings were well attended, and all present felt it good to be there. The thanks of the N.A.M. are very warmly offered to the friends at Grove Hall for their hearty co-operation, and also to all who helped in other ways.

### \* OFFER OF FREE TRACTS \*

[*Mr. A. T. Upson, of the Nile Mission Press, with whose work we are in the fullest sympathy, has kindly sent us the following note for insertion.*]

Mr. Upson has a large stock of Arabic "portionettes" (four-page selected passages of Scriptures), of which he would be glad to make free grants to any missionaries able to repay actual cost of postage only. They are of fifty varieties, and the selections are specially arranged, e.g. one on "The Way," "There is a Way," "Jesus is the Way," etc. Address after October 12th, Nile Mission Press, Cairo.

### MOROCCO

**Miss Knight**, who returned to Tetuan in the month of June, writes: "*July 5th.*—In the Dispensary this morning a woman came with a bad wound on her shoulder, and in the course of conversation she volunteered the information that she had been quarrelling with a neighbour who had bitten her, and the result was this wound. Another woman opposite immediately chimed in, saying, "May the Lord poison her," and a third at the end of the room said in a pious way, "Yes, indeed, if the Lord will."

The other afternoon I went to call on some old friends who used to live here, but who went to Tangier for some time. The first followed her husband to Tangier, and then her other sisters followed her, and got married there; but they have all returned to their old home, and seem to be happy living together with their old mother. This family were reached entirely through the Dispensary some years ago, and have always not only kept in with us but have been really friends. In Tangier they were visited by **Miss Marston**, and later by **Mrs. Liley**, besides going to the Women's Medical Mission, so they have heard the Good News more than once. The youngest girl was much interested, and always listened well, and I am hoping to have the opportunity of reading with her again.

### \* TUNISIA \*

#### *Italian Work.*

**Miss Petter** writes from **Tunis** on June 9th: "We praise the Lord for a very happy meeting when five sisters were baptized, all of them with interesting stories. Special joy has come to us through the bright testimony of one of them, sister to Signor Arnone's wife, formerly a very bigoted Roman Catholic; but now she has received the Lord Jesus as her Saviour and her childlike faith is so beautiful. Her husband comes with her regularly to the meetings, and we feel sure the Spirit of the Lord is working in his heart.

"During the hot months we are staying at Carthage, but we are able to go to Tunis for the Sunday services and also the school on Thursdays. We have two Italian children with us."

**Miss Gotelee** has been much encouraged at Rades. She has a good school there, and we hope this little village may become an important outpost.

# LIST OF DONATIONS from July 1st to 31st, 1923

*Continued from page ii of Cover*

DUBLIN AUXILIARY			BELFAST AUXILIARY			SUMMARY		TOTALS	
Rect. No.	£	s. d.	Rect. No.	£	s. d.				
S. S. McCURRY, Esq.,	100	2	0	0	Mrs. BOLTON,	General Fund .. £285 2 11	General Fund .. £3,148 7 1		
Hon. Sec.,	5	1	0	0	Hon. Sec.,			Designated Fund .. 118 18 10	Designated Fund .. 1,455 8 3
56, Durlley Rd., N. 16,	7	1	1	0	Gordonville,	£351 19 9	<u>£4,803 15 2</u>		
Des. Receipt, No. 4284.	8	2	2	0	Craigagh,				
Local Rect. No. 185	9	10	0	0	Des. Receipt, No. 4273.				
6	1	0	0	0	Local Rect. No. 78				
7	5	0	0	0	Previously ack'd.				
8	10	0	0	0	Previously ack'd.				
9	1	0	0	0	£51 16 0				
	3	0	0	0	60 6 3				

## CHERCHELL CARPET INDUSTRY

We have a good selection of  
**CARPETS AND RUGS**

Which we should be glad to dispose of.

Goods will be sent on approval, or may be seen any day but Saturday, between 10 a.m. and 4.30 p.m., at 18, John Street, W.C.1.

OUR

# Annual Farewell Meetings

WILL (D.V.) BE HELD

At Sion College, Victoria Embankment,

ON

**Tuesday, October 2nd, 1923**

When several Missionaries will take part.

PRAYER MEETING at 2.30.

AFTERNOON MEETING at 3.30—

Chairman, Major-General E. OWEN HAY, C.B. (late R.A.).

Speaker, Pastor H. OAKLEY (of Upper Tooting).

TEA from 5.30 to 6.15.

EVENING MEETING at 6.30—

Chairman, GEORGE GOODMAN, Esq.

Speaker, Rev. THOS. HOUGHTON, M.A. (of Stoke Ferry, Norfolk).

Your Prayers and Attendance are heartily invited.

# THE NORTH AFRICA MISSION

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

## LOCATION OF MISSIONARIES

MOROCCO		Mequinez		Azanga	
Tangier	Date of Arrival.		Date of Arrival.	Kabyle Work—	Date of Arrival.
Mrs. SIMPSON .. ..	Mar., 1898	Miss C. S. JENNINGS ..	Mar., 1887	Mr. S. ARTHUR .. ..	Dec., 1913
Miss J. JAY .. ..	Nov., 1885	Mr. A. E. CHATFIELD ..	Nov., 1922	Miss L. M. FISON .. ..	Nov., 1919
Mr. A. FALLAIZE .. ..	Nov., 1915	Mrs. CHATFIELD .. ..	Nov., 1922	Miss C. ELLIOT .. ..	Nov., 1919
Mrs. FALLAIZE .. ..	Feb., 1921	<b>Rabat</b>		<b>Tebessa</b>	
Miss E. CRAGGS .. ..	Oct., 1912	Mrs. ROBERTS .. ..	Dec., 1896	Miss A. M. LACHERSTEEN ..	Oct., 1919
Miss M. M. GLEN ( <i>Associate</i> )	Jan., 1913	Miss ADA BURTON .. ..	April, 1919	Miss I. M. DAVIS .. ..	Oct., 1920
Dr. JAMES A. LILEY .. ..	Dec., 1919	Miss K. REED .. ..	April, 1922	<b>Bône</b>	
Mrs. J. A. LILEY .. ..	Nov., 1919	<b>ALGERIA</b>		<b>TUNISIA</b>	
Miss G. EDMUNDS .. ..	April, 1919	<b>Cherchell</b>		<b>Tunis</b>	
Miss A. E. TYLER .. ..	Feb., 1920	Miss L. READ .. ..	April, 1886	Mr. A. V. LILEY .. ..	July, 1886
Miss W. ROSS .. ..	Nov., 1920	Miss K. JOHNSTON .. ..	Jan., 1892	Mrs. LILEY .. ..	July, 1913
Miss E. D. BOWEN .. ..	Feb., 1923	Miss E. TURNER .. ..	Jan., 1892	Miss H. M. M. TAPP .. ..	Oct., 1903
<b>Spanish Work—</b>		Miss H. KENWORTHY .. ..	Nov., 1910	Mr. J. A. GOADBY .. ..	Oct., 1922
Miss D. E. SAUNDERS .. ..	Dec., 1922	Mrs. FISHER .. ..	Oct., 1922	<b>Italian Work—</b>	
<b>Casablanca</b>		Mons. P. NICOLLE .. ..	Dec., 1914	Miss G. E. PETTER .. ..	Oct., 1913
Mr. C. C. GABRIEL .. ..	Dec., 1919	Mr. R. S. MILES .. ..	April, 1921	Miss K. GOTELE .. ..	April, 1920
Mrs. GABRIEL .. ..	Feb., 1920	Mr. E. J. LONG .. ..	Feb., 1923	Miss J. E. MARTIN .. ..	Oct., 1922
<b>Tetuan</b>		<b>Aigiers</b>		<b>Kalrouan</b>	
Miss A. G. HUBBARD .. ..	Oct., 1891	Kabyle Work—		Mr. E. SHORT .. ..	Feb., 1899
Miss M. KNIGHT .. ..	Oct., 1899	Mons. E. CUENDET .. ..	Sept., 1884	Mrs. SHORT .. ..	Oct., 1899
Miss A. M. BROWETT .. ..	Nov., 1922	Madame CUENDET .. ..	Sept., 1886	<b>Sfax</b>	
<b>Spanish Work—</b>		Miss A. I. HAWDON ( <i>Designated</i> )		<b>Tripoli</b>	
Miss E. HIGBID .. ..	April, 1921	<b>Bougie</b>		<b>EGYPT</b>	
Miss E. HARMAN .. ..	Oct., 1921	Kabyle Work—		<b>Alexandria</b>	
<b>Larash</b>		Mr. A. SHOREY .. ..	Nov., 1902	Miss R. HODGES .. ..	Feb., 1889
Miss K. ALDRIDGE .. ..	Dec., 1891	Mrs. SHOREY .. ..	Oct., 1904	Miss D. POVOAS .. ..	Nov., 1922
<b>Fes</b>		<b>Djemaa Sahridj and Mekla</b>		<b>AT HOME.—</b>	
Miss F. M. BANKS .. ..	May, 1888	Kabyle Work—		Mrs. BOLTON, Miss A. BOLTON, Miss L. COLVILLE, Miss M. EASON ( <i>Italy</i> ), Mrs. REID, Miss THOMASSEN ( <i>Norway</i> ). <i>New Workers</i> , Miss R. COLLINGS, Mr. C. MORRIS, Mlle. H. POUT.	
Miss S. M. DENISON .. ..	Nov., 1893	Mr. T. J. WARREN .. ..	Feb., 1911	PRINTED BY HAZELL, WATSON AND VINEY, LD., LONDON AND AYLESBURY.	
Miss I. DE LA CAMP .. ..	Jan., 1897	Mrs. WARREN .. ..	Feb., 1911		
Miss L. EVANS .. ..	Nov., 1921	Miss J. COX .. ..	May, 1887		
<b>Taza</b>		Miss K. SMITH .. ..	May, 1887		
Miss F. MARSTON .. ..	Nov., 1896	Mrs. ROSS .. ..	Nov., 1902		
Miss ALICE CHAPMAN .. ..	Oct., 1911	Mlle. E. DEGENKOLW .. ..	Oct., 1913		
		Miss M. WIDMER .. ..	Nov., 1920		
		Miss D. OAKLEY .. ..	Nov., 1921		
		Miss E. JENNISON .. ..	Nov., 1921		
		Miss L. R. WHOLMAN .. ..	April, 1922		
		Mr. A. G. WILLSON .. ..	Oct., 1922		
		Mrs. WILLSON .. ..	Oct., 1923		