

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.

CONTENTS

" Ambassadors for Christ "	1
News from the Field	
From Miss JAY (Tangier)	4
Miss A. G. HUBBARD (Tetuan)	5
Miss E. K. ALDRIDGE (Laraish)	6
Miss L. M. FISON (Azazga) ..	7
Miss K. GOTELEE (Tunis) ..	8
Moroccan Towns	8
By E. POOLE-CONNOR	
To the Friends of the N.A.M. ..	11
By EDWARD H. GLENNY	
Concerning Hats and Hearts ..	14
By Mr. E. E. SHORT	
Notices of Books	15
Home and Foreign Notes	15



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,
and 229, Bothwell Street, Glasgow

ONE SHILLING AND SIXPENCE PER ANNUM, POST FREE

THE NORTH AFRICA MISSION

LIST OF DONATIONS from October 1st to 31st, 1923

GENERAL FUND			No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	CHELTENHAM AUXILIARY			BELFAST AUXILIARY			BARKING AUXILIARY								
No. of Rect.	Amount.	£ s. d.	12th	£ s. d.	30th	£ s. d.	13th	£ s. d.	Miss R. M. MOLESWORTH, Hon. Sec., 30 Lansdown Crescent.	Mrs. B. BOLTON, Hon. Sec., Gordonville, Cregagh.	Mr. L. BUTLAND, Hon. Sec., 8 Sunningdale Ave. Des. Receipt, No. 4349	Local Rect. No.	£	s.	d.	Local Rect. No.	£	s.	d.	Local Rect. No.	£	s.	d.
1544	10 0 0		15th	10 0 0	(o)	7 0 0	13th	1 10 0															
5	4 4 0		13th	83	1615	5 6	4340	1 10 0															
6	3 0 0		15th	10 9 20	6	2 6	15th	7 0 0															
7	1 0 0		17th	6 9 1	7	15 2	16th	5 0 0															
8	1 0 0			1 0 0	8	5 0	(t)	21 5 0															
9	21 13 4		(j)	86	1	0	0	16th	5 0 0														
(a)	2 0 0		(k)	10 0 0	4	1 1 0	0	17th	1 1 0														
51	5 0 0		(l)	4 4 11	23	5 6	6	18th	6 0 0														
2	2 0 0		(m)	10 0 0	26	4 0 0	6	19th	3 10 0														
(b)	25 0 0			1 5 6		2 6		(v)	1 0 0														
54	1 0 0		18th	432 12 4		61		(w)	1 0 0														
4th	10 0 0		(l)	2 0 0	Pubns.	2 16 6	49	23rd	14 1 7														
6	1 10 0		19th	42 16 0	Sundries	42 16 0	50	30 0 0															
7	10 19 7		(m)	4 0			478 4 10	29th	1 1 6														
(c)	1 6 0		20th	8 0				1	2 0 0														
59	5 3 6		95	3 10 0				2	1 1 0														
6th	3 3 0		7	10 0 0				3	1 1 0														
(d)	6 2 0		8	1 0 0				4	1 1 0														
61	3 3 0		22nd	0 0				5	1 5 0														
2	1 0 0		9	200 0 0				6	1 0 0														
3	2 2 0		1600	10 0 0				7	5 0 0														
8th	1 12 6		(n)	8 6 3				8	10 0 0														
5	10 0 0			2 5 0				9	5 0 0														
(e)	1 5 0		23rd	2				60	2 12 5														
9th	5 0 0		4	1 1 0				1	1 10 0														
8	2 0 0		5	20 0 0	4330	1 10 0		30th	43 13 4														
9	5 0 0		6	10 0 0		1	7 10 0	(x)	1 1 0														
70	10 0 0		7	1 0 0		2	13 15 0	(y)	4 0 0														
1	5 0 0		24th	3				66	4 0 0														
2	5 0 0		8	1 0 0		5th	10 0 0	(q)	4 0 0														
3	3 0 0		9	3 0 0		4	15 0 0	(z)	4 16 0														
10th	1 0 0		26th	7 0 0	(r)	2 0 0		69	200 0 0														
5	2 0 0		10	10 0 0		8th		432 11 8	13 15 0														
(f)	5 0 0		37	3 0 0	Sundries			13 3	67 1 6														
77	2 5 0		27th	10 0 0	(s)	1 0 0		433 4 11	80 16 6														
8	1 0 0		29th	2 2 0		9	13 12 1																
9	10 0 0		3	2 2 0		9	13 12 1																

SUMMARY

October, 1923.

General Fund	£ 478	4	10
Designated Fund	£ 433	4	11
	<u>£ 911</u>	<u>8</u>	<u>21</u>

TOTALS

Jan. 1st to Oct. 31st, 1923.

General Fund	£ 8,963	11	6
Designated Fund	£ 2,214	4	11
	<u>£ 11,177</u>	<u>16</u>	<u>5</u>

(a) Women's Own, Chelsea. (b) Orphan Homes of Scotland. (c) Y.P. Prayer Circle, Hitchin. (d) Newcastle Aux. (e) Wandsworth Crusaders. (f) "A. M. L." (g) Abbey St. S. Sch. (h) E. London Tab. (i) Highgate Rd. Chapel. (j) Dundee City Mission. (k) Widcombe Chapel, Bath. (l) King Edward Mission. (m) Mothers' Meeting, Sudbrook. (n) Park Hall, Barking. (o) Market Rd. Bapt. Ch., Chelmsford. (p) S. Sch. Canning Town. (q) Union Hall, Hulme. (r) Bible Class, Gravesend. (s) Boys' Brigade, Liverpool. (t) Wattville St. Chapel. (u) Recreation Hall. (v) Friends at Tunbridge Wells. (w) Bath Aux. (x) Park Chapel, Ilford. (y) A. N. M. Union. (z) Marmet Factory, Letchworth.

From November 1st to 30th, 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.	
No. of Rect.	Amount.	£ s. d.	5th	£ s. d.	7th	£ s. d.	8th	£ s. d.	13th	£ s. d.	16th	£ s. d.	17th	£ s. d.	
1640	2 7 8		1656	2 4 16	73	10 0	1687	9 0	1703	11 0 0	1719	15 0			
1st	10 0 0		7	5 0 0			8	10 0 0				17 0 0			
(a)	1 2 6		8	6 0 0			9	1 0 0				14 0 0			
1628	1 0 0		(c)	17 7 60			17 0	7 3				15 0 0			
9	2 10 0		(f)	3 0 6			10th	15 0 0				(s)	10 0 0		
30	1 10 0		6th	10 0 0			10	10 0 0				8	5 0 0		
1	7 6 3			10 0 0			(h)	1 0 2				9	10 0 0		
2	5 0 0		3	3 3 8			78	1 0 0				10	10 0 0		
3	10 0 0		8th	6 0 4			9	10 0 0				1	5 6 26	1 0 0	
4	10 0 0		(d)	1 10 0			80	1 0 0				2	5 0 7	7 0 0	
2nd	50 0 0		7th	10 0 6			1	13 1				3	10 0 8	10 0 0	
(b)	11 8 0		(e)	3 3 1			12th	2 2 0				4	2 9 1	1 11 6	
37	1 0 0			9 9			(i)	4 19 9				5	1 0 0	30 10 0	
3rd	53 0 0			3 6 70			(j)	4 4 0				6	10 0	23rd	
8	4 0 0			1 0 1			85	1 0 0				7	3 0 2	1 0 0	
9	10 0 0			2 1 0			6	10 0 0				8	3 0 0	(v)	
															5 0 0

[Continued on page iii of Cover]



Photo by]

Selling Books from our Gospel Car.

[Mrs. Chatfield.

“Ambassadors for Christ”

“Now then we are ambassadors for Christ.” 2 CORINTHIANS V. 20.

THIS is a very honourable position in which Christ has placed us. Some years ago I was at the Foreign Office talking to the Permanent Foreign Secretary, and found that his predecessor had been appointed an ambassador abroad. I remarked that his predecessor's appointment did not seem to me much advance on his post as Permanent Foreign Secretary, as in that post he would have a good deal to do with the instructions sent to various ambassadors abroad, whereas the man appointed as ambassador would only have to deal with the one country to which he was sent. He pointed out to me that this was not the case, but that the ambassador was the direct representative of the King, whereas the Permanent Secretary of the Foreign Office was appointed by the Foreign Secretary, and was not the direct representative of the King. If this is so, the ambassadors of Christ are the direct representatives of the King, and so are in a most honourable position.

But every position of honour has also its responsibilities. In the following chapter we are said to be workers together with Christ, and the Apostle beseeches us not to receive the grace of God in vain. He exhorts us not to receive the ministry (that is, the ministry of reconciliation referred to in verse 19 of ch. v) in vain, and to be careful not to bring discredit on it, but to approve ourselves as the servants of God.

What a responsible post, then, is that of being an ambassador for Christ,

and what great responsibilities we are called to, not to bring discredit upon the One whom we represent, but so to live that our lives as well as our words will be a message to all with whom we come in contact.

Further on in the chapter we are exhorted not to be unequally yoked together with unbelievers; and we are reminded that we cannot have Christian fellowship with them, or with unrighteousness, and that there is no proper communion between light and darkness, and no proper concord between Christ and Belial, and no proper co-operation between believers and unbelievers; and that we are a temple of the living God, and that God has promised to dwell in us, and walk in us, or travel with us, and He will manifest Himself as our God and regard us as His people. We are further exhorted whether as ambassadors or as simple believers to be separate, to come out from amongst the unbelievers, and to touch no unclean thing, and the Lord promises to receive us, and to be a Father and to treat us as His sons and daughters.

Years ago there was often a difficulty caused by Christians separating themselves from fellow-believers who were sound in the faith, only because they differed on some comparatively small matter. It is essential that those offering to our Mission should be able to satisfy the Council as to their soundness in the faith in all fundamental truths, especially as to the inspiration of the Scriptures, the Trinity, the fall of man, and his state by nature, the atonement, the eternal salvation of the redeemed, and the everlasting punishment of the lost. At the same time, they must be catholic in their views, and able to have fellowship with all believers holding these fundamental truths, even if widely differing in their judgment as to points of Church government. If conscious that their belief materially differs in any important point from that usually held by evangelical Christians, they are expected to state this candidly. Or if their views on any of the above-mentioned points become changed, they must inform the Council, and, if already on the field, be prepared, if required, to resign their connection with the Mission.

At the present day the difficulty is not so much in regard to those who are not willing to work with other Christians who are sound in the faith, as it is with those who are not willing to separate from the unconverted or those unsound in the faith. It is not an infrequent thing now for professed Christians who are sound in the faith themselves to sympathise with modernists and those distinctly unsound. There are efforts being made now to get Protestants to unite with Roman Catholics, and there is an outcry for Christian unity, meaning by this that Christians of all denominations who differ fundamentally should ignore their fundamental differences, and try to pull together. Years ago some of us were called undenominationalists because we were willing to work with all Christians sound in the faith even though they might differ on some minor points. Now the term has been frequently changed to interdenominational. The interdenominationalists sometimes receive a man because he is a Baptist, a Wesleyan, or a Congregationalist, without making any inquiries as to whether he is a true Christian. We do not receive Missionary candidates merely because they are

Baptists, because they are Wesleyans, or because they are Congregationalists, or because they are Brethren; but we receive them after inquiring whether they personally are not only converted, but sound on the fundamental doctrines. So we prefer not to use the term "interdenominational," but to cling to the old term "undenominational"; though whatever terms one use, they may fail to disclose fully people's position.

It is right that we should love all those who love Christ and stand by His Word, but we cannot regard as our brothers, men who are merely nominal Christians. There may be some Roman Catholics who are truly converted, but speaking generally that is not so—likewise with the Greek Church and the Coptic Church; but most of those who have had experience have had to prove that these ancient and corrupt Churches cannot be reformed, but converts must be taken out of them. Attempts were made in Asia Minor by the American Missionaries to reform the remains of the ancient Churches, but they found it would not work, and they were obliged to form separate Churches of those who were converted or professed to be. The same is true of the Coptic Church. The Americans there first tried to reform these old Churches, but the people did not want to be reformed.

We have been asked to combine with Roman Catholics and others in making efforts amongst the Moslems, but we cannot see that this would be right or wise. Certainly it would not be right, and we have not any doubt that it would not be wise, any more than it would be wise for a total abstinence Society to combine with publicans and brewers in spreading principles of temperance. There are some who think we are mistaken in being unwilling to combine with those who, agreeing with us in some points, are yet fundamentally at variance with us.

I remember hearing a story of someone to whom was given a loaf made of good flour, in which however there was a mixture of arsenic, with the result that the man died, not because the loaf was not made of good flour, but because there was a sufficient amount of arsenic to kill him. We are all apt to make mistakes, and all liable to err, but at any rate we can aim at being faithful ambassadors of Christ, and spreading the truth, and nothing but the truth. There is a certain amount of truth in Mohammedanism. For instance they say, "There is no God but God." That is true, but they add, "Mohammed is the prophet of God," which is not true. There are many Moslems who are quite willing to accept Christ as a prophet provided we will deny He is a Saviour, and put Mohammed with Him. This makes the work more difficult, and converts are very slow in coming in, but we cannot give Mohammed any place with Christ. Not only is the truth partial, but the error is fundamental.

We would earnestly seek the prayers of our readers that we may be kept with a large heart, and very wide sympathies for all who love the Saviour, and that at the same time we may take a very strong stand against this tendency to fellowship either with those who are ungodly in life or who are unsound on fundamental doctrines.

E. H. G.

News from the Mission Field

MOROCCO

From MISS JAY

Tangier

It is cheering to notice how wonderfully God turns trials and disappointments which we think will sadly hinder His work, into the means of extending it, and how truly He makes "all things work together for good." We are allowed sometimes to see that these troubles are all like links in a chain and are part of God's plan for the extension of His Kingdom. I have recently had three striking instances of this in connection with my own work.

Aisha, a faithful member of my Bible-class, died—one of the brightest and most regular attendants. I felt the loss keenly; her influence was so good in the class, and she was an old and loving friend. Shortly after her death a woman called to see me, a complete stranger, with a sweet, refined face and manner. She said she was Aisha's landlady, and had sub-let to her a room in her house. The rent had been paid regularly until nearly the end, but some three dollars were owing when Aisha died. As she herself was very poor and the landlord was pressing for the rent, she had ventured to call on me to ask if I could help her by paying part of this debt, as Aisha had often spoken of me as a kind friend. I happened to know that her story was correct, so the matter was quickly settled to her satisfaction. I then spoke to her of Jesus, and found she had already heard something of the Truth from Aisha. Finally I suggested her joining the class. This she said was impossible, for she was very feeble (as I saw) and had come with difficulty; moreover she feared to leave the house unguarded, as the neighbours were exceptionally wicked, and her widowed daughter (with whom she lives) was away all day at work in order to support them. She had listened attentively to the Gospel, so I asked her if she would be willing for my Bible-woman to come to her house once a week for Bible

reading and teaching. She was delighted with the suggestion and fixed on Sunday as the day that would suit her best, as then her daughter only worked half the day.

Ever since, this little Sunday meeting has been held at the house of these two Moorish women, the younger of whom had never before heard the Gospel. There is now a third woman who comes occasionally and is also becoming interested. How clearly in this case has God turned loss into gain! A fresh house opened for visiting in the Moorish quarter, and a Bible-reading regularly held in it.

A blind man, a true Christian, who has come to me for years for Bible instruction and prayer, suddenly had his rent raised. He is very poor, his wife is not strong, and they have two young children to support, so he could not afford to pay the increased rent. The result was that they had to leave Tangier and return to their native village in the Angera, where relatives had offered them a home free. We both felt very sad at parting. I knew no native I should miss more, and he shed many tears the day they came to say good-bye. He took with him copies of St. Luke and St. John in colloquial Arabic; he said the *Fokeeh* of the village school was an old friend of his and would read the books to him.

About two months later, in intense heat, this blind man and one of his boys walked all the way from that distant village to see me and to ask for more books. He had a wonderful story to relate. He said the *Fokeeh* was so interested in the Gospels that he frequently read them aloud to groups of men and boys; sometimes as many as fifty would gather together in the evening to listen. Then a *Fokeeh* from a still more distant village had visited them and had shown such interest in the Gospels and was so anxious to possess them that my blind friend had presented him with both the books, and had now walked all the way back to Tan-

gier in order to get more copies. He said there were several men eagerly waiting to receive them, and especially the *Fokeeh* of the school. I gladly made him up a parcel of Gospels, and we had prayer together that God would bless the reading of them. So the removal of this blind man was a link in the spread of the Gospel, and through his efforts the books are being read in distant villages and may reach hundreds of readers.

Aiweesha, a native woman, whom I brought up from a little child and who is a bright Christian, is cruelly treated by her husband, and amongst other things he has forbidden her to go out except at rare intervals accompanied by her mother-in-law. So the happy times of Bible-reading and prayer that we have so long enjoyed together have ceased, and this has been a great trial to us both. But Aiweesha longed to have someone to whom she could speak of *Sidua Aissa*, and so she asked two of her neighbours, who had already shown some interest in what she had told them of the Saviour, to come to her house once a week, in order to learn more of Him. When I heard of this I arranged for my Bible-woman to go and help her. There are now eight women and girls attending that meeting regularly each week. Four of them are learning to read, and one of them, we hope, has given her heart to the dear Saviour in whom Aiweesha trusts.

So in this case, also, a great trial was turned by God into a blessing, and has resulted in the furtherance of His work. He Who sees the end from the beginning has used all these various hindrances and disappointments as links in a chain; each soul won to Christ being the means of leading others to His feet. And thus it will be, till the last link complete, He of whom we witness will return and claim His own.

From MISS A. G. HUBBARD
Tetuan

September 21st.—After a very hot summer, it is a treat to feel a little air once more, and to have a bit of energy. Every-

one has felt the heat this year, the Moors as much as others, and the proper thing to say was that one felt like "porridge poured over the hedge," which would drip nicely! We have had weeks of east wind, which is always very trying here, and the result is that there is a good deal of sickness about now. The fighting between the tribes and the Spaniards has caused considerable unrest, and it all helps to make life more difficult for everybody. When sharp firing begins at eleven o'clock at night, and a dozen men are killed without any special reason, folks begin to feel unsafe. Fighting still goes on, but it is farther off and so does not affect us so much.

We have been able to continue our work through the summer and have had pretty good numbers coming to the dispensary. Two or three times we have badly felt the need of a hospital for those who could not be properly treated by us in their own homes. One such case is a girl of about twelve who had been badly burned, and was left lying three months before her mother sought help for her. Now we are afraid she will always be a cripple, for her limbs have been allowed to lie as she liked and she cannot extend her legs now. Last time I was up to see her, the mother had gone away to a married daughter, and left this child in the care (?) of a sister. As a matter of fact, no one wants the trouble of looking after her, and her mother says in front of her that it would be much better if she were to die. The father is a helper at the Spanish military hospital and earns big wages, but most of the money goes on drink. We are often told that we Christians have taught the Moors to drink, and unhappily it is true.

September 26th.—This afternoon I went to see the girl mentioned above. I think she has been in bed for five months, and *has not been washed oncc.* She is thick with dirt. I asked her mother why she did not keep her clean, and she replied that the people tell her she must not wash her till she is better, as water would hurt her now. I am rather afraid she will not get better. I try to repeat the same lesson as simply

as possible each time I go to see her, so that she may understand her need of God's love and how the two may meet. It is truly a drunkard's home that she lives in, and yet her father is earning nearly £6 a month—huge wages for a man in his position. The girl told me that yesterday he came home drunk and began to hit her mother, and she was afraid he would fall on her, as she lies on the mattress on the floor.

October 5th.—We had a good number at dispensary this morning, but not as many as we have had, for we are nearing another Feast. These feasts, anyway, do make the folks clean up their homes, for whitewashing goes on as the feast comes round. One woman this morning kept on calling on the prophet and on God to help her. The prophet got most of her prayers. She kept on repeating—"Sent One of God!—sent One of God!" Miss Knight says that one woman in her service would join in, and insisted that the Lord Jesus was "our lord Jesus." So Miss Knight said to her, "He is the Lord of all." "Yes," said the woman, "he is our lord, and we have also the lord Moses, and the lord Mohammed, and all the rest." No idea there that His is the Name above every name, the only One that can bring salvation.

October 18th.—I have just been again to see the burned girl and found she died two days ago. Poor child! I am afraid no one will grieve for her; her own mother was weary of doing for her. She has been lying for months, and all the early part of the time she was left untended, till nothing could be done for her. Another life lost through want of care.

In visiting I came across an old woman who had been run down by a Spanish automobile. She was taken to a Spanish military hospital and a leg was amputated. Now she is here in a Spanish hospital of a kind, and she does not know what to do when they turn her out cured (?). She owns a little hut in the village she comes from, and a cow and a few fowls, but has no friends. When the accident happened she was going to one of the country markets. Now she sees nothing before her but to die of hunger. So I

asked her to come to us for a while when the Spanish doctor finishes with her, till she can see what she can do. She seemed hardly to believe that I meant what I said, but replied that she would come. She will not be the first who has come to us in some such need, and some, after staying on for a time, have learned to know Christ as Saviour.

Yesterday we were talking to a village woman, and she asked for a copy of the Gospel for her husband, who is a reader. A friend of his had had a book given to him at our house and they had read it together, and now her man wanted one for himself. Of course we gladly gave it, and do pray that away in these villages where we cannot go at present, the Word of God may do its own work, and, illumined by the Spirit, may bring some souls in the great darkness to Him who is the Light of the World.

November 8th.—To-day we had another nice little bit to cheer us. A man met me some little while ago and said we had given him a book and he wanted to come to talk about it. So I fixed a time and he came this morning. He had nothing to say, but we read with him and he willingly listened to what we said. May he really prove to be a seeking soul! There are so few in this land.

From MISS E. K. ALDRIDGE

Laraish

More men than usual have been coming to the dispensary lately, but many of them cannot read. One man who could read had a long talk with me and seemed glad to listen, till the death of Christ was spoken of. To that he could not agree. "No," he said, "that is where you make the mistake. Our book tells us *everything*. He did not die, but another took His place," and so on. Another man had a Gospel given him to read during the time he was waiting. When his medicine was ready the book was not to be seen. He explained that he had put it in his pocket, as he could not read that until he had washed.

At this time of the year there is always

a good deal of eye trouble amongst the children, and some quite little ones come asking for treatment. One little girl about nine years old came for several days, marshalling in three younger brothers and sisters, and insisting on their having the drops put in, in spite of tears. An elder sister of that tender age has quite a weight of authority!

The other morning as I returned from the market, before the time for opening the dispensary, I found the little narrow lane leading to my door, off the street, occupied by a good group of country people, enjoying their breakfast—bread and figs spread out on their clothing on the ground. There was hardly room to pass between the two lines, and as I wished them health to enjoy their breakfast, a handful of figs was given me; and afterwards when I had them indoors they were a most attentive audience, till one remembered that

“their tribe was a long way out,” and I had to “hurry up.”

The last week or two one has found oneself thinking a good bit of the spirit of devotion in Wesley's days, and later, too, of Billy Bray who was so fond of building chapels. One of the Moslem sects here had no place of their own for their own special services (?) but had the loan of one belonging to another section. Some weeks ago they bought a home, at which they have since been meeting, and they have now begun alterations, pulling down walls and digging up the floor, etc. etc. The work is done at night, evidently after the men have finished the day's work. They begin about sunset and go on till eleven and possibly later—very quietly, too, so far as picking and digging and hammering *can* be quiet. It means a good deal for Moors to work overtime like this.

ALGERIA

From MISS L. M. FISON

Azazga .

From October 22nd to the 26th we stayed at the French village of Yakouren to visit the native villages around. We went up by the courier in fine weather on Monday afternoon and put up at the little hotel. On Tuesday morning we set off early for Chèkel and Moknea, hiring a donkey and a Kabyle “boy.” After a ride of two hours and a half over the mountains, we arrived at our destination and distributed simple medicines among the women and held a large meeting in each village, returning to our hotel to sleep. On Wednesday morning we set off in the opposite direction by early courier for Henneyed El Hemorin. There is considerable interest connected with these two villages, as between the two are to be found some famous “Hot Springs.” During the day we held eight meetings and spoke to the women of the way of salvation.

Under the trees at the “Hot Springs” we met some pilgrims to the famous *Mara-bout*, and tried to show them that “who-soever drinketh of this should thirst

again,” and to tell them of the Water of Life, of which whosoever drinketh should never thirst; and that it was not necessary in order to obtain this gift to resort to pilgrimage, as it could be obtained anywhere and at any time by those who asked for it in faith in the Lord Jesus. Poor deluded souls! They were so sure that there was some miraculous power in the place, and that if they washed in the water and prayed and witnessed, God would specially hear and pardon and cleanse.

On Thursday we visited three villages and held three large meetings and again distributed simple medicines. On Friday morning we climbed up to the native village of Yakouren and spoke to two groups of women. After distributing religious literature to the Europeans we returned by courier to Azazga. The weather was good throughout our trip and on the whole we were encouraged by our reception. In all, eight villages were visited and ten meetings held. Will you pray that as we go about on the mountains seeking the lost sheep, many wanderers may be brought into the fold and learn to follow, not the “hireling,” but the Good Shepherd.

TUNISIA

From MISS K. GOTELEE

Tunis

Italian Work.

October 13th: "My class at Rades, after the summer rest, began with twenty-seven children and six adults. During the summer two have died—a big girl of fourteen and her little sister of four years old. They both died on the same day of typhoid fever. . . . The elder girl was a true little Christian, of whom I had entertained great hopes, and it was quite a shock to hear that she had been taken. Her friends said that from the beginning of her illness she felt that she was soon going to be with the Lord, and when the end drew near she took her little Testament in her hand and testified that Jesus was her Saviour. She died with a look of rapturous joy upon her face which made a great impression on those present. The father is a very ignorant man. He seems utterly broken down at losing the two together and could not see any bright light in the cloud. I have seen him again and he listened most attentively and gladly accepted a Gospel.

November 17th: The work goes on just now in the face of fierce opposition. . . . The priests are very busy and follow us up in the streets where we have been, and work on the people's ignorance and superstition, and either snatch the seed away or sow tares among it. We have never known our Sunday-school so small,

and we find out in our visits why it is so. The people's minds are poisoned against us. "If you go to the English signorina," the priest said in one street, "the devil will come into your house and someone will die."

Of course this results in a thinning of our school. Nevertheless we have encouragements. The opposition which frightens away those who have not really taken in the Word, causes those who are really interested to become bolder. At Rades, the opposition is very strong and many children have given up coming. One woman, who has always seemed rather rough and very ignorant, said to Mrs. Cicerone the other day: "It does not matter to me what the neighbours say. I send my children to the class because they hear the Word of God there." As she is a Maltese I was specially struck with that. Then a Frenchwoman who has taken a great interest in the class for some time has recently moved to Hamman-Lif, and before going, she said how sorry she was that her little girl could no longer attend the class, and begged me to go over there, saying that if I would like a school there, she would be pleased to open her house. I felt this was of the Lord. In the face of so many closed doors, there is a "Lydia" whose heart the Lord has opened so that she attends to the message, and who then opens her house to His messenger. We are all delighted at this and I am going over this afternoon.

Moroccan Towns

By E. POOLE-CONNOR

II. FEZ

When one enters a town for the first time there is generally some small incident that attracts the attention, and remains thereafter impressed on the memory. On descending from the car which carried us into Fez, in the February of this year, the first object that caught my eye was a man standing on broken bottles and

chewing a piece of glass. He was, however, but a poor performer, for the glass, both under his feet and in his mouth, was blunt and harmless. It was a reminder that a casual visitor to Morocco might easily conclude that all such exhibitions were trickery. The truth is that while there are dervishes and others who, in my judgment,



Photo by]

[Mr. A. G. Westacott.

Pastor Poole-Connor, Miss Banks,
Miss Dennison, Mr. Fallaize.

possess powers that are supernatural, they have a host of imitators whose performances would not deceive a child.

In spite of the praises of Fez having been sung by both Moors and Europeans, the city as I saw it first was a disappointment. The open space into which our car discharged us was a somewhat desolate waste, created largely by the destruction of native buildings prior to reconstruction: and the presence of a transport office, surrounded by dusty motor-cars and flanked by a couple of second-rate European hotels, did not greatly improve its appearance. But viewed (as it was later) from the roof of the house in which the Mission ladies carry on their work, Fez conveys a very different impression. Situated in a pear-shaped valley, the city is seen to nestle between the converging hills and presents to the eye an arresting picture of Moorish architecture in harmonious disorder, the whole varied and lightened by the graceful minarets of its numerous mosques. There is, as is usual in most large towns in Morocco, a French quarter; but in Fez this blends more concordantly with the older portions than is generally the case.—I may note in passing that it was not the mosques alone that reminded me

that I was in a Moslem land. Ere I was allowed to mount to the roof my hostess ascended, and in a voice somewhat reminiscent of a town-crier announced to all and sundry that a gentleman was about to appear.

Amongst the many advantages enjoyed by Fez, not the least are those of a good water-supply and an adequate system of drainage. These two great temporal blessings are due to the fact that a swiftly flowing river courses through the city, from which the water, drawn off through an ingenious network of pipes and channels, supplies the domestic needs of the inhabitants, provides driving power for the millers to grind their corn, and is, if need be, a ready means of washing the streets. After being thus used, the water drains off into the sewers, keeping them well flushed and cleansed. This system (I think I am right in saying) was planned by a Frenchman under the direction of a former Sultan some time before the French occupation of the town. A modern sanitary engineer might find in it matter for criticism; but certain it is that it results in an almost complete absence of those distressing odours so common in Moroccan towns. (I am aware that most missionaries declare that whatever may be the case with others less happily situated than themselves, *their* town at least is free from this defect—usually adding that if any odour is perceptible at all it is rather fragrant than otherwise.) But in Fez there is not only an absence of bad odours, there is much that is in a positive sense agreeable. Over many parts of the city there hangs a faint perfume of sandal-wood, arising from certain manufactures, while the sound of running water, together with the humming of the many flour-mills, produces a pleasant effect on the ear. The virtues said to be found in the water—such as that it is cold in summer and warm in winter, that clothes may be washed therein without any soap, and that it possesses health-giving properties—are no doubt exaggerated; but there is probably a good substratum of truth in the claim. Certainly, sulphur and other medicinal springs are to be found in the vicinity.

Having more than once described the general features of North African towns, I need not repeat them here. Fez is not greatly different in that respect from other towns of its kind. I may, however, mention that the cool shade of the streets especially struck me, and is due to the fact that the walls that abut on the streets are unusually high. Added to this there is the custom (as in Marrakesh) of training the vine and other umbrageous plants over the trellises which in some places cover the public ways:

and it has been noted by more than one writer that in consequence of the extra shade in Fez the inhabitants have a peculiar pallor of countenance, of which they are said to be very proud.

Fez possesses about two hundred mosques, one of the most notable being that of Moulai Idris, the founder of the city, whose body reposes in the mosque that bears his name. The approaches to this building are usually lined with beggars, in every condition of picturesque raggedness, all of whom vociferously ask for alms. The appeal of one old woman whom we passed took the form of repeatedly saying, "My trust is in the Lord," but, like some others who profess to trust in the Lord, she was careful to announce the fact very loudly: living, as someone has said, "on faith and hints." (The continual use of the divine Name, by the way, in Mohammedan lands, is very distressing.) As almsgiving is one of the "five ways" of Islam, these beggars do, on the whole, a good trade; but the alms are as a rule given without compassion and received without gratitude.

In addition to being a place of worship, the mosque of Moulai Idris is a sanctuary to which criminals and others fly for refuge. In earlier days (it may be so still) the better disposed of the people would move amongst pursuers and pursued and seek to bring about the reconcilia-

tion. The place has a sad association for the North African Mission. A fanatical Moslem shot Mr. Cooper as he was standing in the market, and then fled to the mosque for safety, whereupon the then Sultan, Moulai Abdul Aziz, did an unprecedented thing. He ordered the murderer, who was sitting unconcerned in his place of refuge, to be taken out, beaten, and shot; and it has been sometimes wondered whether this act (regarded by Moslems as one of daring impiety) did not play some part in his political downfall. Mr. Cooper was carried into his house while still alive, and attended by Dr. Verdon, but collapsed shortly after—the assassin paying the penalty of his crime within an hour of his victim's death.

Formerly, Fez was a city with a very large trade; and it may be of passing interest to note that it gives its name to the characteristic Mohammedan head-dress, originally manufactured here. This head-dress has become a symbol of the Moslem faith, and its abandonment is regarded with great resentment. A Mohammedan may "westernise" his clothes from his boots to his collar with impunity: but let him change his fez for the trilby or bowler or any other form of European headgear, and his life may pay the forfeit. A gentleman, looking like a well-dressed Frenchman, but who was in fact a Kabyle chief who had adopted European civilisation and become a lawyer, was once pointed out to me in Algiers. I was told that he had been allowed to go his own way until he discarded the fez, when immediately his life was attempted: and although the attempts were unsuccessful, he twice came near to his death at an assassin's hand.

Speaking of the manufactures of Fez, I was taken under the kind guidance of the Mission ladies to visit a pottery, observing with great profit those details of the art which so illumine the Scripture references thereto. Apart from that, I was interested in the process itself. The potters fire their earthenware by placing it in a kiln into which large bundles of palmette, or some similar plant, are cast as fuel; while a man stationed at the door of the furnace assists the operation at a critical moment by scattering small nuts or shells into the fire which immediately blaze up and renew the heat. Much of the handsome ornamental work on plaques and pots is done by quite young boys. A sentence spoken by one of the workmen concerning the potter, and translated to me by one of the ladies, stands out in my memory, "He makes what he wills," he said. That is a truth which, in its higher sphere, Islam has exaggerated until it



Photo by]

[Mrs. Chatfield.

The Mosque of Moulai Idris.

has become a deadly error ; but it is a truth for all that. "Hath not the potter power over the clay?"—"He makes what He wills."

The special glory of Fez is that it is a great centre of Mohammedan culture and scholarship. In the Karoween Mosque (spoken of by Budgett Meakin as the largest in Africa) there is a famous library, said now to contain only 5,000 volumes, but formerly possessing a far larger number : and to this mosque, as to a university, young Mohammedans come for their higher education. It is true that in this respect also Fez is no longer what it was ; but it still exerts an influence which should not be under-estimated. It is a tragic thing that in this the centre of young Mohammedan life and learning there should be no male missionary witness for Christ. The work done by the ladies there has been, and is, of the greatest value : but in the nature of things, male missionaries are required for any large effort amongst the men.

It has more than once been hinted in this sketch of Fez that its ancient glory has greatly departed. If the reason be asked, it is to be feared that the answer is that luxury and vice can lead but to one end, whether it is in the individual or in the community. Fez has had a turbulent history. Long before the massacre of French officers some twenty years ago, it was continually liable to sudden outbursts of violence. The large number of hereditary "saints" seems to have been a fruitful cause of troubles. Mr. Budgett Meakin, writing in 1900, said, "It is a noteworthy fact that Fez is at once the most religious and the most wicked city in Morocco, according to the Moor's own reckoning: the 'saints' and sinners being for the most part identical." I have ventured to put the word "saints" in inverted commas in this quotation, as ordinary readers might not understand that the word in a Moslem sense has a purely official signification and has no relation whatever to character. Mr. Meakin's statement is a lurid

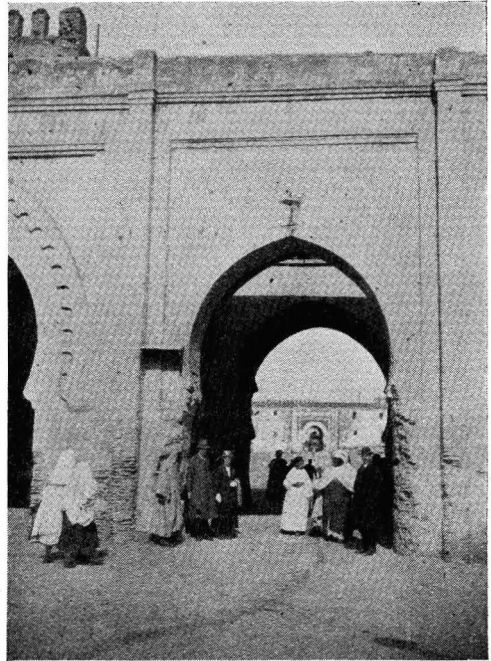


Photo by]

[Mr. A. G. Westcott.

A Gateway in Fez.

comment upon the Mohammedan faith.

The united call to prayer in Fez is one of the most beautiful and impressive things that can be imagined. The voices blend and harmonise until they sound like the ringing of deep-toned bells. But, alas, the God to whom the Moslem is called to pray is not the true God. We may testify of them as did the Apostle of his brethren—"they have a zeal for God, but not according to knowledge," and with him too we can say "our heart's desire and prayer" to God "for them is that they might be saved." Oh that they may be brought to know Christ ! for then, and then only, shall they know the Father.

To the Friends of the N.A.M.

"St. David's,"

Manor Park, London, E.12,
December 10th, 1923.

Dear Fellow-Workers,

In my letter of August I referred to the return of Mr. Harvey Farmer from India to help

us in the work in North Africa. He hopes to start from Colombo on December 12th and will (D.V.) land at Port Said and visit the N.A.M. stations from Egypt to Morocco, and then join his wife in Tangier, and advise and help the workers there. Possibly they may visit England

in the summer, as it is important that we should confer together with him as to the various arrangements. I find the home work and the correspondence with the missionaries almost more than I can do. My friends wonder I can keep it up, and I wonder myself sometimes, but God in answer to prayer has sustained me notwithstanding my weakness. Will you please pray for all of us at the home end; in the Office at John Street, and here in my study at Manor Park, Mr. Poole-Connor in his deputation work, and Mr. Farmer in visiting the workers on the field.

Mr. and Mrs. Gordon-Oswald of our Council are now on their way to North Africa, and are hoping to call at several of the stations in Morocco, and perhaps one in Algeria, and other friends are speaking of going out also.

We are very thankful to say that God has supplemented our ordinary gifts from friends by two or three legacies which have greatly assisted us, and have enabled us to keep the workers sufficiently supplied. These legacies help us to meet special needs and special expenses which would otherwise fall on our ordinary income. Please unite with us in thanking God for so graciously meeting our needs.

Most of the workers who have been home on furlough have now returned to the field. Mrs. Ross is rather better, but the doctor at the Tropical Diseases Hospital has not yet given his consent to her returning. Miss Dew, a new worker, hopes to go out (D.V.) to Morocco as soon as we can find a companion to send with her.

We are glad to say that Miss Hodges is a little stronger. Miss Povoas is making good progress with Arabic in Cairo.

Mr. Reid plods on in Tripoli, and gets a good number to his Medical Mission. The two women converts there still hold on.

In Tunis Miss Petter is still very anxious to find more suitable premises, and we are praying that God will guide about the matter. Mr. and Mrs. Finotto, to whom I referred in my last letter, arrived in Tunis in October, accompanied by their daughter and adopted daughter, and will be a great strength to the work.

Mr. Short, after visiting Kairouan, has come back to Tunis, and is assisting Mr. Liley. Without Mr. Short's help it would have been very difficult to keep on the work in Tunis, where we lost in succession, first Mr. Underwood, and then Mr. Goadby. Miss Tapp has returned, and Miss Hammon, who was one of our workers years ago, is helping her in an unofficial way in her work amongst the Moslem women and boys.

Mrs. Liley is occupied with work amongst the French, and God has granted considerable blessing.

Mrs. Webb is still in Sfax, and we are very anxious to find her a fellow-labourer. There is some idea of Mr. Finotto's adopted daughter going there, but not at present. This daughter is an earnest Christian, and we hope that she may be much used of the Lord. Mrs. Pages, an independent worker, who has been living in Sfax and assisting Mrs. Webb, has gone to stay with Miss Davis at Tebessa, and is helping to keep that station open. Miss Lackersteen is at present staying in Guernsey. She is rather better, but will not, I fear, be able to return to Tebessa at the earliest before next autumn.

Miss Granger and Miss Tilney are safely back in Bône, where they received a very hearty welcome from their old friends.

Mr. and Mrs. Shorey feel greatly the need of help in the rather fanatical town of Bougie. Mr. Shorey is finding difficulty with some of his classes for want of a helper. He goes up to Oued Marsa and holds some meetings there as well as in Bougie.

At Djemâa Sahridj, arrangements were made in the autumn for a special effort there and in the villages around, and interesting meetings were held. Perhaps they were not so successful as we had hoped: still, the missionaries were encouraged, and there is reason to believe that some natives were brought to the Lord, and some French people also. This is our oldest station, and, in answer to prayer, we believe we shall even yet be cheered by a spiritual ingathering.

The industrial work there has not proved to be so successful a method of reaching the natives as we hoped. We are quite in favour of industrial work if by means of it we can reach people spiritually, but if it does not seem to have the effect we could wish—and is not self-supporting—it may be necessary to rearrange our work there.

Miss Oakley and Miss Jennison, who have been under Mrs. Ross's care, are studying Kabyle and making pretty good progress in her absence. They will probably be going to Algiers to join Mrs. Ross when she goes out to take charge of the house there, and will be joined by Miss Wholman and Miss Hawdon.

Mr. and Mrs. Sydney Arthur are moving out of the old house at Azazga, which is rather damp. The former has been doing a certain amount of itineration, but he and his wife have been partly occupied with making fresh arrangements. Miss Fison and Miss Elliot have done some interesting work in the villages

around, and the farms, and send home very interesting reports as to their visits.

Mr. and Mrs. Cuendet are back in Algiers after their furlough in Switzerland, and Mr. Cuendet has been on a visit to Fort National and to Djemâa Sahridj, where his help was much appreciated.

In Cherchell, Miss Turner and Miss Johnston are back at their work. They have had a very interesting visit from a Mr. Long, a French pastor. He was originally a Roman Catholic, then he became an atheist, and later on became a French Baptist pastor at Nîmes. He is now retired, and came on a visit to Mr. Nicolle. They arranged interesting meetings, and there is reason to believe that some for whom much prayer had been put up were led to decide for Christ. This has quite cheered the friends there. Mr. Miles has been visiting a French pastor at Miliana for a short time, and is now back in Cherchell. Mr. Nicolle hopes soon to do more itinerating work. Mr. Long is busy with French and Arabic, and is feeling by this time comparatively free with the French tongue. Miss Wholman is showing that her stay in Paris was a great help to her, and is quite helpful in French work. At the same time, she is studying Arabic. Miss Collings, a new worker, is specially devoting herself to French under Miss Johnston's care, and Mr. Nicolle is helping also with French and Arabic.

Mrs. Fisher has been cheered by a gift from friends in England to get certain accessories for her work amongst the natives, and she and Miss Kenworthy are procuring some things that will make their classes more attractive.

Dr. and Mrs. Liley report having had more patients this year than the year before, though just at the last there was a little falling off, through a report of plague, and communication being cut off with the Spanish zone. Miss Tyler, who is nurse at the Hospital, has been on a brief visit to Gibraltar, and since returning, as there were not many patients, she has been able to go out and visit some of the patients who have left them, and she had a hearty welcome.

Mrs. Simpson and Miss Glen reached Tangier safely, after a very stormy voyage. Mrs. Simpson was greatly encouraged soon after arriving by a meeting of professed converts, to which Si Ali ministered the Word, with profit. Miss Bowen is making good progress with Arabic.

Miss Glen is helping Mr. and Mrs. Elson with their boys, and Si Tahar is being shared between Mr. Elson and the Hospital.

Miss Aldridge has been a little hampered by the report of plague in Laraish, and the fact that

people living in the Spanish zone are not allowed to go into Tangier or the French zone. I do not think there have been more than one or two cases, but they have been troubled with rats and, as we know, rats sometimes carry the plague.

Miss Knight and Miss Hubbard are very much relieved to have found a fresh house, which is much more pleasant than the one in which they have been living, which was dark and without much air. They have now moved with Miss Browett into their new premises, a house with a garden, and a pleasant outlook. Miss Higbid and Miss Harman are still in the house in which they were living last year, but as it is damp and unhealthy we are hoping to get a new house for them, though at increased rent. This will enable them to have Spanish people to visit them. The Spanish school is going on happily and they are getting more of the big children and not so many of the little ones. Miss Browett is progressing well with Arabic and is now making herself very useful.

Mr. Fallaize, beside touring with the Gospel car, has been on a visit to Tangier to advise the workers there. He and his wife have visited Mr. and Mrs. Gabriel at Casablanca. I think they have now gone out on another Mission tour.

Mrs. Roberts, Miss Buxton, and Miss Reed are working on at Rabât, and Mr. Gordon-Oswald hopes to call and see them. There is a nice work amongst the Spaniards there. Mrs. Roberts is still not very strong, and needs our prayers.

Mr. and Mrs. Fallaize are still living in Salé, which is on the other side of the river from Mrs. Roberts, but within comparatively a little distance. Mr. Fallaize's hands are very full with village and other itinerating work.

Mr. Chatfield is getting on with the language, and now that the weather is cooler Mrs. Chatfield will make more progress. She felt the heat a good deal, in addition to which she sprained her ankle, which incapacitated her to a certain extent. Miss Jennings has been on a visit to Fez, but is now back at Mequinez with Miss Nicolet.

Miss de la Camp and Miss Evans are working on in Fez. Miss Evans is a good deal occupied with language study, and she sometimes helps Miss Denison and Miss Banks in the Medical Mission, which is still very largely attended.

Miss Marston and Miss Chapman are continuing their labours at Taza. When they wrote last they were on their way to Oudjda, and expected to spend about a fortnight on the tour.

For all these various workers and their work we shall be glad to have your prayers.

Yours heartily in Christ,

EDWARD H. GLENNY.

Concerning Hats and Hearts

The word "hats" is only once found in our English Bible (Dan. iii. 21) and not at all in the R.V., though the word "turban" remains in the marginal reading for the verse. Evidently, it is impossible to give certain equivalents for the articles of clothing. We have mention a few times of "bonnets" in reference to the Aaronic priests, and thus the head-dress had a special religious significance. This significance remains to-day in many places, and especially we know it in Moslem lands. The prevailing Moslem head-dress in North Africa is the red "fez" cap, varying somewhat in shape in the different countries. We see sometimes a white or a black head-dress; it may have nothing around it; it may have a tassel, or it may be more or less covered by a cotton or silk "turban" wound around the head and neck. But with all these variations, throughout North Africa and farther East, the head-dress remains a brimless one, and to the ordinary man it is one of the essentials of his faith. He may adopt European boots, collars, and ties—a complete European suit, but the "fez" sticks long and last. To put on a brimmed European hat means that the Moslem has become very indifferent to his paternal religion and that he is practically dropping it for the time, if he has not abandoned it altogether. It is said that there was much difficulty in making the North African soldiers wear steel helmets while at the front and that then they tried to wear the fez beneath the helmet. How often is a missionary asked, "Why don't you take off that hat and wear a fez and become a Moslem like us?" either because the mere fact of wearing a hat indicates that he is on the road to hell, or because his teaching and life appears to be good, and a change from hat to fez is the only thing needed to perfect him! Thus the question of clothing and especially hats comes up frequently in a Moslem's talk with a missionary, because it is an important factor in his religious ideas.

The Old Testament gives a few injunctions about the dress of the Israelites and some special ones about the priests, and mentions their head-dress. But the Old Testament makes it quite plain that the essential thing is the heart, and that the outward marks in dress are of no value if the heart is not right with Him. In the New Testament, our Lord strongly condemns the

Scribes and Pharisees (Matt. iii.) with their "broad phylacteries," and we find no injunctions about dress beyond the general ones of modesty and moderation, the right and natural consequence of an inward change and a new outlook onward and upward. Against these few references to hats and clothing in the Bible we find hundreds of references to the *heart*.

The Book is little concerned with the fabricated things for a brief external usage, conveniences or necessities which have generally little spiritual significance. It is much concerned with the God-created organ, the centre of feelings and impulses which influences all man's present and future. We feel that the Book, in this, is divinely inspired; even an ignorant Arab, who has been questioning about clothing and such like, will say, "The advantage is in the heart," when the triviality of the externals and the importance of the inner life is pointed out to him. Yet men generally, not only Moslems, tend to emphasise the external, and to forget the inner reality—for the outer mark is easily put on or off, and the inner change is beyond them, even after painful efforts.

Many a North African native (though by no means all) wears a hat in Paris or Marseilles, and a fez cap in his own land, as he travels to and fro on business. We ourselves saw the change on the steamer this summer just as it neared the quay at Marseilles. A young man had been wearing his fez while crossing and we had talked with him and others on religious topics, but when he landed he wore a broad-brimmed felt hat. He was going to conform to his surroundings, as do many so-called Christians. This was weakness or indifference. Others may conscientiously keep to the fez at great cost, through error, believing that God has commanded and requires such external observances, and that they have a value in themselves. Yet a point of real importance to the Christian does arise out of the fez cap. The Moslem, while removing his shoes during his prayers, retains his cap. If he becomes a Christian, will he remove it as we do our hats, when he prays in the name of Christ? If he does so in public, it may well be a real profession of faith, for it would be very difficult to do, unless impelled by a change in heart.

E. E. SHORT.

Notices of Books

John the Hermit, and other Poems, by S. S. McCurry: A. H. Stockwell, 29, Ludgate Hill, E.C.

Mr. McCurry has in a marked degree the poetic gift. It is not necessarily everyone who has the faculty of versification of whom this truly may be said. Something more than facile and correct expression is needed if one is to earn the title of poet; and this "something more" our friend and fellow-worker undoubtedly possesses.

The main poem in this volume is based upon a legend (apparently of Jewish origin) found in the *Gesta Romanorum* and referred to in the Koran; the moral being that the divine dealings with man often appear mysterious and harsh, but upon explanation are seen to be both righteous and merciful. Mr. McCurry has handled the story and its teaching extremely well.

We have also greatly enjoyed reading the Sonnets, many of which are both beautiful in expression and helpful in the lesson they convey.

* * *
 "The Open-air Preacher's Counsellor," by Frank Cockrem (1s. 6d.). The Open-air Mission, 19, John Street, Bedford Row, London, W.C.1.

This attractive text-book should be read by all Christian workers, but more especially by those interested in open-air evangelistic effort. The reader cannot fail to be impressed by the useful suggestions and practical advice, resulting from a long and wide experience, which it contains, as well as by the earnestness with which the commission, the need, and the personal responsibility for such work are set forth. We are not surprised to note that this is the Sixth Edition. E. P.-C.

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.

In addition to the above, the following **N.A.M. Prayer Meetings** are held, and friends in the neighbourhood are cordially invited:

"St. David's," Aldersbrook Road, Manor Park, E. Third Friday at 3 p.m.
 129, Fordwych Road, Cricklewood, N.W. Second Tuesday at 3.30 p.m.

10, Larden Road, Acton Vale, W. Alternate Saturdays at 8 p.m. January 5th, 19th, etc.

54, King Street, Galashiels. First Tuesday at 8 p.m.

* * * DEPARTURES

Miss R. Collings (*new worker*), and Miss L. R. Wholman left for Cherchell on October 27th.

Miss H. Granger and Miss E. Tilney left for Bône on November 5th.

Mrs. Simpson and Miss M. M. Glen left for Tangier on November 16th.

* * * DEPUTATION WORK

Pastor Poole-Connor has recently visited Ireland and conducted meetings as follows: In the neighbourhood of Dublin, at Greystones and Kingstown; and in the city itself at St. Kevin's Church, the Rathmines Y.M.C.A., the

Presbyterian Church, Phibsborough Baptist Church, the Irish Church Mission, and the City of Dublin Y.M.C.A.—the latter affording a great opportunity of presenting the claims of the mission field to a very large meeting of young men and women.

In the district of Belfast, meetings were held at Knock, Bangor, Lisburn, and Newtownards, and in Belfast itself—at the Iron Hall, Mount Pottinger; Coolbeg Street Presbyterian Mission; the McClure Street Mission; the Y.M.C.A.; Mount Pottinger Baptist Church; and the Felt Street Mission. A very happy week-end was also spent at Moyallon, in connection with Mr. Stephens Richardson's work. Warm thanks are due to the Rev. T. Hammond, M.A., and Miss Mellett in Dublin, and to Mrs. Bolton in Belfast for arranging meetings and for very kindly providing hospitality. Since returning, Mr. Poole-Connor has visited Thornton Heath, Park Hall, Barking (3 meetings), Talbot Tabernacle, Highgate Road, and Heathfield.

Forward engagements include Sidcup (Jan. 6th), Southampton (Jan. 9th), Arundel (Jan. 13th), Farnborough (Jan. 23rd), Manchester (Jan. 27th and 28th), Hitchin (Feb. 19th).

Any friends who desire lectures on the work of the N.A.M. (with or without lantern illustrations), or **general ministries, are invited to write to Mr. Poole-Connor at the Offices of the Mission.**

MOROCCO

Miss Marston and Miss Chapman are not without encouragement in their visits around **Taza**.

Miss Marston writes on *December 3rd*: "To-day we ran up to Dibdon, which I believe has never before been visited by any missionary. The only means of communication is by the little postal motor, which runs up every other day, starting at 6 a.m. and coming down at 1.15 p.m. It is a little place of about 2,000 inhabitants, a great number of which are Jews, and is beautifully situated in a valley up among the hills. We had a few Gospels for the Jews in Hebrew character, and these were bought up at once. We also disposed of a good many Arabic Gospels to the Moors. We had many requests to return, especially from the Jews, and hope to do so at some future time, staying a few days and working the district. There are several outlying hamlets within easy reach, and we should have no difficulty in finding lodging with some Jewish family. To-morrow morning we proceed to El Aioun; the next day to Oudjda. Beyond that we have not yet made our plans, but there are several places on our hearts not yet visited. We had opportunities of telling the good tidings to large groups of men who had never heard before, and were attentive listeners; in fact, we met with no opposition anywhere, nothing but friendliness. Now we want prayer for blessing upon the seed sown that there may be a harvest gathered in."

* * *

Mrs. Chatfield writes from **Mequinez** on Nov. 16th: "To-day we had encouraging news from our Berber friends. It appears that two of the converts were about to sell some of their grain which is kept under the ground in large pits. The purchaser had arrived, and the earth had been moved from the pit, when they noticed heavy black clouds gathering above; this of course meant rain. For a moment the two men were in distress, for they knew the rain would spoil their store of grain prepared for the winter. They soon decided what was the only way out of the difficulty--to make it a matter of prayer. There and then they knelt down and asked God to keep the rain off until they were able to replace the earth, so that no harm might come to their store. We rejoice with them that God heard and answered their prayer, for when they looked up again the clouds had dispersed. This is the second time quite recently that God has answered their prayer in the time of need.

Those who stood around had made fun of these two believers, but when they saw what had happened they were astonished, and said they would never laugh again at those who believed in Christ."

* * *
ALGERIA

Reference was made in our last issue to special meetings which were to be held in **Djemâa Sahridj** in the autumn. On this subject **Mr. Warren** writes: "We started the meetings with a series for the missionaries and native converts. At the same time we commenced meetings in other villages, visiting two villages each day. The interest and attention were remarkable and there was practically no opposition to the truth. The absence of discussion facilitated our task and the Gospel has been faithfully and clearly presented. There has been no accommodation or compromise by keeping silent on matters likely to shock the susceptibilities of Moslems. We hear that discussions have frequently followed our meetings, and that there have always been those who took our side.

"We had four afternoon meetings in French in Djemâa for the more educated men. Our evening meetings in the Hall were so well attended that we divided them into two parts, one for boys at seven o'clock and one for men at eight. There seem to be a few promising cases and these we hope will take a definite stand.

"We are thinking of repeating this special effort at Easter when we should have a number of school masters here, and we should be very grateful for prayer."

* * *

Some of our workers have great need of patience and courage in maintaining their testimony amidst discouragement and opposition. **Mr. Shorey** has been rather tried in this way lately. He writes from Bougie on Nov. 30th: "Twice during the month at the men's evening meeting someone has brought in small firework bombs which make a terrific noise when they explode. The last time, one was thrown at the lamp, but fortunately it missed its aim. . . . There are men who come willing to listen, while there are others who only wish to disturb, for in a town like Bougie one has to put up with all sorts and conditions of people. Sometimes we have drunken men come in, and this upsets the whole meeting. However, our testimony goes on in spite of difficulties and disturbances. The Lord can turn all these to His own glory."

LIST OF DONATIONS from Nov. 1st to 30th, 1923

Continued from page ii of Cover

General Fund <i>(continued)</i>		DESIGNATED FUND		No. of Rect.		Amount. £ s. d.		BELFAST AUXILIARY		DUBLIN AUXILIARY		SUMMARY		
No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.							
				4388	1 0 0	22nd		Mrs. B. BOLTON,	S. McCURRY,	November, 1923.		General Fund ..	£2,518 3 1	
				(h)	6 0 0	23rd		Hon. Sec.,	Esq.,					
(w)	10 10							Gordonville,	Hon. Sec.			Designated Fund ..	128 2 8	
				(i)	2 15 0	27th		Cregagh.	Glenageary,					
1735	5 0	4370	1 0 0			2nd	120 18 8	Des. Receipt, No.	Maybank Ave.,			TOTALS		
(x)	3 12 3					3rd	7 3 7	4372	Harrow.					Jan. 1st to November 30th, 1923.
37	1 1 0					5th	128 2 3	Local Rect. No. £ s. d.	Des. Receipt, No.			Designated Fund ..	2,348 7 8	
8	1 10 0					7th		80	4384					£13,824 1 9
9	1 10 0					8th		1	26					
40	1 0 0					9th		2	7					
(y)	16 0					10th		7	0					
28th						11th		8	0					
(z)	1 14 9					12th		9	1 0 0					
43	10 0					13th		30	2 2 0					
(a)	2 10 0					14th		1	1 10 0					
45	2 0 0					15th		2	1 0 0					
(b)	4 0 0					16th		3	1 10 0					
47	5 0 0					17th		4	2 2 0					
29th						18th		5	5 0 0					
(c)	15 4					19th		6	6 6 0					
49	1 0 0					20th		7	7 5 0					
(d)	6 0 0					21st		8	10 0 0					
51	1 1 0					22nd		9	1 0 0					
2	4 7 0					23rd		4	1 6 0					
(e)	1 10 0					24th		4	1 4 6					
54	1 0 0					25th		3	2 6 3					
5	10 0					26th		4	1 4 6					
						27th		3	10 9					
						28th		3	16 15 6					
2,513	4 1					29th		4	80 16 6					
Pubns.	4 12 6					30th		5	97 12 0					
Sundries	6 6													
2,518	3 1													

(a) St. Mark's Mission Hall, Maidenhead. (b) Boxholders at Woodford. (c) Gospel Hall, Hedgerley Corner. (d) New Rd. Mission Sch., Dagenham. (e) Boxholders at Stirling. (f) Boxholders at Recreation Hall. (g) Unity Chapel, Bristol. (h) St. Kevin's, Dublin. (i) Tonbridge Auxiliary. (j) Boxholders at Clayton-le-Moors. (k) Legacy. (l) Bapt. Tab., Dunlaoghaire. (m) Irish Ch. House, Dublin. (n) Y.M.C.A., Dublin. (o) Readers of *The Christian*. (p) Y.M.C.A., Dunlaoghaire. (q) Meeting in Dublin. (r) Bapt. Ch., Glasnevin. (s) Boxholders at Tilbury. (t) Carley St. Bapt. Ch., Leicester. (u) Merleswood Girls' Class. (v) C.A.W.G., Edgbaston. (w) Coolbeg St. Mission, Belfast. (x) Theodore Rd. Bapt. Ch. (y) Weston-s.-Mare Aux. (z) Boxholders at Barnet. (a) Morgan Mem. Mission. (b) Iron Hall, W. Thurrock. (c) Boxholders at C.-cum-Hardy. (d) Readers of *The Life of Faith*. (e) Boxholders at Manchester. (f) Mildmay Mission to the Jews. (g) Bapt. Ch., Wellington Sq., Hastings. (h) Boxholders at Ascot. (i) Devonshire Sq. Bapt. Ch.

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.]

ALGERIAN CARPETS, RUGS AND MATS

These are all hand-made, of best wool, in rich colours and artistic designs, with thick pile which ensures almost endless wear.

A price list may be had on application. Friends may view the goods at the Office on any day except Saturday, between the hours of 10 a.m. and 5 p.m. Any article will be sent on approval; but carriage must be paid both ways if no purchase should be made. Please apply to the Secretary, CHERCHELL CARPET INDUSTRY, 18 JOHN STREET, BEDFORD ROW, LONDON, W.C.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, Beauty. 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. Haling.

Hon. Treasurer
 J. W. GORDON-OSWALD, Esq.
Deputation Secretary
 PASTOR E. POOLE-CONNOR.

Hon. General Secretary
 MR. EDWARD H. GLENNY.
Assistant Secretary
 MR. HARVEY FARMER
 MR. I. E. BEWLES (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.
 DR. A. C. DIXON.
 PASTOR D. J. FINDLAY, J.P., Glasgow.
 PERS. H. E. FOX, M.A., London, S.W.

REV. WILLIAM HOUGHTON, B.D., Exmouth.
 LORD MACLAY, Glasgow.
 M. E. REVEILLAUD (late Senateur), Paris.
 PASTEUR R. SAILLENS, D.D., Paris.
 E. E. SHAW, Esq., Wimbledon, S.W.

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

Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C. 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		Azaga	
Tanger	Date of Arrival.		Date of Arrival.	Kabyle Work—	Date of Arrival
Mrs. STANSON	Mar., 1898	Miss C. S. JENNINGS ..	Mar., 1887	Mr. S. ARTHUR	Dec., 1913
Miss J. JAY	Nov., 1885	Mr. A. E. CHATFIELD ..	Nov., 1922	Mrs. ARTHUR	Sept., 1923
Miss E. CRAIGS	Oct., 1912	Mrs. CHATFIELD	Nov., 1922	Miss L. M. FISON ..	Nov., 1919
Miss M. M. GLEN (Associate)	Jan., 1913			Miss C. ELLIOT	Nov., 1919
Dr. JAMES A. LILEY ..	Dec., 1919	Rabat			
Mrs. J. A. LILEY	Nov., 1919	Mrs. ROBERTS	Dec., 1896	Bougie	
Miss A. E. FYLER	Feb., 1920	Miss ADA BUXTON	April, 1919	Kabyle Work—	
Miss W. ROSS	Nov., 1920	Miss K. REED	April, 1922	Mr. A. SHOREY	Nov., 1902
Miss E. D. BOWEN	Feb., 1923			Mrs. SHOREY	Oct., 1904
Miss IRENE DEW (Designated)		Salé			
		Mr. A. FALLAIZE	Nov., 1915	Tebessa	
		Mrs. FALLAIZE	Feb., 1921	Miss A. M. LACHERSTREIN ..	Oct., 1919
				Miss I. M. DAVIS	Oct., 1920
Spanish Work—		ALGERIA			
Miss D. E. SAUNDERS ..	Dec., 1922	Cherchell		Bône	
		Miss L. READ	April, 1886	Miss H. GRANGER	Oct., 1886
Casablanca		Miss K. JOHNSTON	Jan., 1892	Miss ELSIE TILNEY	Mar., 1920
Mr. C. C. GABRIEL	Dec., 1919	Miss E. TURNER	Jan., 1892		
Mrs. GABRIEL	Feb., 1920	Miss H. KENWORTHY ..	Nov., 1910	TUNISIA	
		Mrs. FISHER	Oct., 1922	Tunis	
Tetuan		Mons. P. NICOLLE	Dec., 1914	Mr. A. V. LILEY	July, 1886
Miss A. G. HUBBARD	Oct., 1891	Mr. R. S. MILES	April, 1921	Mrs. LILEY	July, 1913
Miss M. KNIGHT	Oct., 1899	Mr. E. J. LONG	Feb., 1923	Miss H. M. M. TAPP	Oct., 1903
Miss A. M. BROWETT ..	Nov., 1922	Miss R. COLLINGS	Nov., 1923		
		Miss L. R. WHOLMAN (pro tem.)	April, 1922	Italian Work—	
Spanish Work—				Miss G. E. PETTER	Oct., 1913
Miss E. HIGBID	April, 1921	Algiers		Miss K. GOTELEE	April, 1920
Miss E. HARMAN	Oct., 1921	Kabyle Work—		Miss J. E. MARTIN	Oct., 1922
		Mons. E. CUENDET	Sept., 1884	Signor FINOTTO	Oct., 1923
		Madame CUENDET	Sept., 1885	Signora FINOTTO	Oct., 1923
		Miss A. I. HAWDON (Designated)			
Laralsh		Djemaa Sahridj and Mekia		Kairouan	
Miss K. ALDRIDGE	Dec., 1891	Kabyle Work—		Mr. E. SHORT	Feb., 1899
		Mr. T. J. WARREN	Feb., 1911		
		Mrs. WARREN	Feb., 1911	Sfax	
		Miss J. COX	May, 1887	Mrs. WEBB	Oct., 1899
		Miss K. SMITH	May, 1887		
		Mrs. ROSS	Nov., 1902	TRIPOLI	
		Mlle. E. DEGENKOLW ..	Oct., 1913	Mr. W. REID	Dec., 1892
		Miss M. WIDMER	Nov., 1920		
		Miss D. OAKLEY	Nov., 1921	EGYPT	
		Miss E. JENNISON	Nov., 1921	Alexandria	
		Mr. A. G. WILLSON	Oct., 1922	Miss R. HODGES	Feb., 1889
Taza		Mrs. WILLSON	Oct., 1922	Miss D. POVOAS	Nov., 1922
Miss F. MARSTON	Nov., 1895				
Miss ALICE CHAPMAN ..	Oct., 1911				

AT HOME.—Mrs. BOLTON, Miss A. BOLTON, Miss L. COLVILLE, Miss M. EASON (Switzerland), Mrs. REID, Mrs. SHORT, Miss THOMASSEN (Norway). New Workers, Mr. C. MORRIS, Miss A. CLACK.