

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, 1924

GENERAL FUND			DESIGNATED FUND			ANNIESLAND AUXILIARY.			BELFAST AUXILIARY.		
No. of Rect.	Amount £ s. d.	No. of Rect.	Amount £ s. d.	No. of Rect.	Amount £ s. d.	No. of Rect.	Amount £ s. d.	No. of Rect.	Amount £ s. d.	No. of Rect.	Amount £ s. d.
June 2nd		June 2		June 2		1605 Gt. Western Rd.		Gordonville, Cregagh.			
(a) 4 11 0		2411 2 0 0		4588 5 5 0		Gen. Rect., No. 2388		Des. Rect., Nos. 4591, 4621			
(b) 3 3 0		2 1 3 0		9 11 10 9		Local Rect. No. £ s. d.		Local Rect. No.			
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8 6 5 0 0 0		£2 1 6		8 10 0 0 0		23 1 0 0 0 0		23 1 0 0 0 0			

SUMMARY

June, 1924.

Previously ack'd.	£6 12 9	General Fund ..	£319 18 10
	47 14 0	Designated Fund ..	282 12 0
	£54 6 9		£602 8 10

TOTALS

Jan. 1st to June 30th, 1924.

General Fund ..	£1,735 14 1
Designated Fund ..	1,063 14 8
	£2,799 8 9

(a) Boxholders at Theodore Rd. Bapt. Ch. (b) Bible Hall, Leicester. (c) New Rd. Dagenham, S. Sch. (d) Boxholders at Highgate Rd. (e) Drawing Rm. M'ting. (f) Bapt. Tab., Stockton. (g) Woodberry Hall, S. Tottenham. (h) Atherton Mission Hall. (i) City of Cork Y.M.C.A. (j) Y.W.C.A., Cork. (k) Queenstown. (l) Emmanuel Ch., Birkenhead. (m) Eapt. Ch., Limerick. (n) "T.B." (o) Anon. (p) Bapt. Ch., Waterford. (q) Legacy. (r) Tipperary. (s) Annesland Hall. (t) "Blanche Routh Mem. Mission Fund." (u) Bapt. Ch., Godalming. (v) Kensington Mission Hall, Bath. (w) S. Ealing Bapt. Ch. (x) Chelmsford New Bapt. Ch. (y) Devonshire Sq. Baptist Ch. (z) Mildmay Mission Hospital. (a) Temple Fortune Women's M'ting. (b) A.N.M.U.

From July 1st to 31st, 1924

GENERAL FUND		No. of Rect.	Amount £ s. d.	No. of Rect.	Amount £ s. d.	No. of Rect.	Amount £ s. d.	No. of Rect.	Amount £ s. d.	No. of Rect.	Amount £ s. d.
July 1st		July 1st		July 1st		July 1st		July 1st		July 1st	
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Fountain near Bab-el-Toots, Tetuan.

Christ's Work and His Witnesses

By EDWARD H. GLENNY

JOHN the Baptist, who was our Lord's fore-runner, declared Him to be "the Lamb of God which taketh away the sin of the world," and also the One who would baptize with the Holy Ghost. So our Lord is He who pardons those who repent and believe the Gospel, and by baptizing His disciples with the Holy Ghost empowers them to be witnesses for Him to the uttermost parts of the earth.

Before the Lord left them, He declared to His disciples that it was expedient for them that He should go away; for if He did not go away, the Comforter, the Holy Spirit, would not come to them, but if He departed, He would send Him to them, and when He came, He would enable them to do greater works than the Lord Himself had done. He had told them before that if they believed on Him, as the Scripture said, out of their midst should flow rivers of living water. Alas, how few of us seem to realise the fullness of this promise! May the Lord give us all more faith and more expectancy, so that the rivers may flow from us and water the dry and desert parts of the earth! This blessing could only come after the work of our redemption at Calvary had been finished and Christ had been raised from the dead, had ascended into Heaven, and was seated at the right hand of God the Father; for it was only when the work of atonement was finished and His intercession at the right hand of God began, that it was appropriate and suit-

able for the Holy Ghost to come and dwell in His saints and fit them for effective service.

Pilate, as representing the Roman Empire, and the High Priest with the scribes and the Pharisees, determined that our Lord should not live; but God raised Him from the dead, and thus their judgment was reversed. Jews and Gentiles united in His condemnation, but God the Father reversed the verdict and declared that He should sit at His right hand until His enemies became His footstool. We hear sometimes of verdicts being reversed in our own law-courts. Here we see the verdict of the world reversed by the Supreme Judge. Men condemned Him as a criminal to be worthy of death, but God decreed that every knee should bow to Him, and every tongue should confess His name to the glory of God the Father.

Alas! Christ is still rejected by man, as He was when on earth, and so to-day only few, comparatively, are vindicating God's reversal of the verdict. The multitude are still either indifferent or opposed to Him. The day will come when He shall descend from Heaven in flaming fire, taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ. What a wonderful day that will be! How it will astonish the world! How it will gladden the hearts of the Lord's people! But how sad it will be for those who have neglected or rejected Him!

What a remarkable contrast we see between Joseph in prison in Egypt, and Joseph next to the king—the ruler over all the land of Egypt. But the contrast between Christ rejected and Christ reigning in glory will be far greater. We have not had the joy of seeing Joseph, but we shall see One greater than Joseph, and one day we shall be like Him, for we shall see Him as He is. It is true that it is a long while since He went away and many are saying, "Where is the promise of His coming?" But He will come. It was a long while from the Creation till Christ's first coming, and now it is nearly two thousand years since then. But He will come again. Heaven and earth shall pass away, but His word shall never pass away. May our hearts be filled with the prospect, and may we have patience and diligence to testify of Christ and for Christ, till we see Him face to face!

And as we thus testify of and for Him, it is the work of the Holy Ghost to convict the world of sin, of righteousness, and of judgment. Of sin, because they believe not on Him. That is the great sin and the great folly, that men should reject the only Saviour, for there is no other name under Heaven given among men whereby we must be saved. It is not only folly to neglect Him, it is a crime—the crime which shall bring the sorest judgment. Even in our own favoured land, where the Gospel has been so fully preached, how many there still are who do not believe in Him! It is also the work of the Holy Ghost through us to convict the world of righteousness. The resurrection and ascension of our Lord is an evidence of His righteousness. What an evidence of Christ's righteousness that the Father should reverse man's verdict against Him, and take Him to be with Himself. And the work of the Holy Ghost through us is also to

declare God's judgment, for the Prince of this world, or this age, is judged. What a defeat it was for Satan when he thought he had gained the victory! He attempted to destroy Christ when a child through Herod. He attempted to destroy Him when a man, at Nazareth. I suppose when Christ was crucified, the Devil thought he had succeeded. But when He was raised from the dead, ascended, and passed through the Heavens, when He had exhibited His wounds, and declared His shed blood, and was glorified of the Father, Satan was judged. He was not destroyed, however, but is still very active, going about as a roaring lion, seeking whom he may devour, and seeking whom he may tempt. Nevertheless, Satan is judged, though the sentence has not yet been carried out. And the day will come when Satan will be bound and cast into the bottomless pit for a thousand years, and then, after the thousand years are ended and he has again manifested himself a deceiver of men, he will be cast into the lake of fire for ever. In the meanwhile he is seeking to do all the mischief he can. He is a liar from the beginning, and many, alas! listen to his falsehoods. In character, his temptations are much the same as they were. He still uses the lust of the flesh, the lust of the eye, and the pride of life. It was thus that he tempted the Lord in the wilderness, and found he had no power over the Holy One. Alas! he tempts us too, and sometimes we are misled by him. How he seeks to hinder us in our own lives, and how he seeks to retard us in our Christian work! He sows the tares amongst the wheat, and he hampers and hinders us in our Gospel work in the foreign field. But it will not be always so. God shall shortly crush, not only bruise, Satan under our feet. Soon will come the great fight and the final victory.

What wonders may be accomplished by the help of the Holy Spirit! Oh that we relied upon Him more, that we counted on Him more, that we through Him might accomplish greater works! What wonders have been accomplished and what victories gained by men like Hudson Taylor, Moffatt, and other missionaries! How God worked through Spurgeon and through George Muller! In some respects they may be said to have done greater works than Christ did. The winning of one soul is indeed a miracle, and Peter was able, when filled with the Holy Ghost, to lead three thousand to repent and believe the Gospel. What wonders, too, Wesley and Whitefield wrought! Alas! few of us have done such wonderful works, but we might do many more if we were more filled with the Holy Spirit and more expectant of His help and blessing.

Saved

By MISS JAY

I have to record the happy death of another dear native convert, an aged woman, mother of Chariffa, whom I employ as Bible-woman. The conversion

of this woman, Hadja Aisha, was a direct answer to prayer. She was a bigoted Mohammedan and had for years cruelly persecuted her converted daughter, curs-

ing her if she mentioned the name of Jesus or if she found her reading the Gospels; so that the only time when Chariffa could read and pray, without raising a storm of abuse, was at night when her mother was asleep.

Rather more than three years ago, Chariffa having been used to the conversion of the invalid sister who lived with them, the mother's hatred reached such a pitch that she went to the French Consul and denounced her daughter as an infidel, and requested him to put her in prison. The Consul summoned Chariffa to appear before him the next day.

She came to me in great trouble, and we had much prayer together. I was able in this emergency to have the valuable help of my friend Mr. Steven, of the Bible Society, who most kindly attended at the Consulate when the case was called, in order to help Chariffa and endeavour to prevent her being sent to prison. But no assistance was necessary, God took care of His child Himself, as the Consul first examined the *mother*, and finding that for years her daughter had supported her by her needlework, and that Chariffa was an absolutely respectable woman, dismissed the case, telling the old woman she ought to be ashamed of herself for complaining of such a good daughter, and that it was of no interest to him what religion she believed in as long as she lived a good life.

But the bitter enmity of the mother seemed only increased by this rebuff, and she made the little home terribly unhappy. I felt also that she was an aged woman, and death, for which she was so unprepared, might be near. The case, humanly speaking, seemed hopeless, but with God all things are possible, and it was a matter for special prayer. So I invited all the missionaries and a few other Christian friends and Chariffa to meet at my house. I told them all that had occurred, and asked each one present to pray for the conversion of this aged woman. The prayers that followed were all definite and very earnest. As we dispersed, I asked all to continue in private prayer for the conversion of this precious soul. The case was one of special diffi-

culty; for no missionary could visit the house, as the owner was a very bigoted man and would not allow it.

About three weeks passed, and then Chariffa came to tell me there was a change in her mother. "Last night," she said, "when we thought she was asleep, I was reading the Gospel in a low voice to my sister, and suddenly mother called out angrily, 'If you have good books, why do you not read them to me?' I replied I would gladly do so, but did not think she wished it, and at once read to her a few verses."

That night the change began, and daily old Hadja Aisha wanted to hear more and more of Jesus. Then one day she asked her daughter to pray with her, and before long would not go to sleep till she had listened to a chapter from the Book she had so often cursed and wished to destroy.

But one day Chariffa came to me in distress, saying her mother did not seem able to understand how Jesus takes away our sin, although she tried to put the Way of Salvation very simply to her. She said, "I think it is because my mother is so old; she complains I do not make it plain." So we prayed that the dear old woman might be brought right into the light, and then I thought of the Wordless Book. Having only very small ones, I sent to London for the largest size obtainable. When it came, I went over it carefully with Chariffa, telling her exactly how to explain it to her mother.

There was not long to wait for the good news, as the next day Chariffa came with such a bright face and said, "Mother is so happy. She understands now that Jesus is the Way, and that it is by His death we are saved. The book with the coloured pages has made it clear to her."

So prayer was turned to praise, and soon there was more good news, for Chariffa said her mother was not afraid to tell her neighbours and visitors that she was trusting in the Lord Jesus and often showed them her precious book, telling them "that black page is like what I was and the white page like what I am, and between them is the red page because it is the Blood of Jesus that takes

away our sins and has made my black heart white."

In spite of much weakness, pain, and poverty, she kept bright and full of joy to the end. All faith in Mohammed had died out of her heart, and she was never afraid to confess her faith in *Sidna Aïssa*. She had been bedridden a long time, but had not seemed worse than usual, when suddenly, a few nights ago,

she roused her daughter and said, "I am going. I know it. I am going away to God and *Sidna Aïssa*. Get the books quickly and read to me of the death of the Lord Jesus until I die." She also asked for the Wordless Book and held it till she passed gently away. There was no fear, and her face was full of joy to the last.

Tangier.

The Cry of the Children

By MISS K. S. SMITH

For thirty-seven years in these Kabyle mountains we have heard the cry of the children, and at last it seems as though deliverance may come. We speak of child-marriage—those words often so lightly uttered, so little understood. Why? Because the little sufferers are unable to plead their own cause. And God has looked down and seen there were none to help, none to raise a voice in defence of the defenceless. Their sad state is probably little known, even to the missionaries in these Kabyle mountains. It may be enlightening to these, as well as to our many friends in the Homeland, to give here the laws in this Mohammedan land for women; and when we say "women," let us bear in mind that girls are sold in marriage (if we must use that sacred word) from five years of age and upwards. Miss L. Trotter writes: "The tragedies of these Christless lands culminate, it seems to me, in the girl-lives that are trodden down and trampled out. Read the résumé of Kabyle marriage law, and let your imagination wake."

Here stands the law:

"The Kabyle woman has no hereditary right."

"She has no rights of property except the right to the clothes she wears."

"Marriage—she is sold by her father, or failing him by his nearest male relative, who receives the price."

"She has no consent to formulate. Marriage can be imposed on her even by

force, by the man having authority over her."

"She has not the right to repudiate her husband, and she can in no case, under any pretext, claim divorce from the law."

"She may leave her married home, however, and take refuge with her father if he consents to receive her. She then declares herself in 'state of insurrection' against her husband."

"The husband may repudiate his wife as he pleases without being obliged to formulate the reason."

"He can, in repudiating his wife, declare that he sets a price on her head. In this case, the woman, although repudiated, cannot marry another man unless the latter pays first to the former husband this integral sum as ransom. Meanwhile, she is put out of circulation."

"The husband feeds and clothes his wife as he pleases. The complaint of the woman is not admitted."

"The children belong to the father. During marriage the mother attends to them. If she is put away, she becomes a stranger to them."

"If a married man dies, his wife becomes part of his succession. She is transmitted with it."

Let all who can read French procure and read *Thamilla* and *France Nouvelle*, by Ferdinand Duchène. We have had the privilege of speaking twice with this highly-placed French official and have found him deeply imbued with a burning desire to remedy the wrongs of this land. Let

us again quote Miss L. Trotter: "The writer of *Thamilla* shows with terrible realism a heart beating itself to death in its cage. And we can tell by the burning indignation and pity that well up again and again through the lines, that fact underlies the fiction—fact that stirs his inmost being."

Let us state some of the circumstances that render reform and progress, humanly speaking, almost impossible, so that you may appeal to the God of the impossible to come down and deliver. When the

French arrived in 1830, it was inscribed in the Treaty with the Kabyles that their native customs relating to the state of persons and succession should be respected. This clause was renewed in the Decrees of 1866 and 1874, and it is according to these old Kabyle laws that the French judges are obliged to pronounce sentence in Kabyle law-suits. By reading Duchène's book, the result of this state of things can be understood.

(To be continued)

Leaping Over a Wall

A Brief Visit to Dr. Long's Medical Mission, Limerick

By Pastor E. J. POOLE-CONNOR

It is one of the privileges of a Deputation Secretary that he often comes in contact with persons and places known to others only by hearsay. Such was the case recently when I visited Limerick on behalf of the N.A.M. Many Christian people have heard of Dr. Long's work in this city; comparatively few probably have had the opportunity of seeing it at first-hand. It is true that mine was only a fleeting glimpse; but the little I saw so impressed me that I should like to pass it on to others. Moreover, it is good for those of us whose work lies within limited boundaries to become acquainted, even if ever so slightly, with the labours of others. "With the help of my God I shall leap over a wall," says David in the Prayer Book Version of the Psalms; and although the quotation of the verse in this connection is bad exegesis, it may perhaps be forgiven for once because of the excellent moral to be drawn from it. To leap over our fences and see what our neighbours are doing will certainly enlarge our sympathies, and very probably will greatly strengthen our faith.

Of Dr. Long's splendid Gospel and medical work in general I do not propose here to speak. Suffice it to say that with a great price he has won his freedom; and after enduring much opposition and persecution in Limerick, he is now one of the most respected men in the city. My present purpose is merely to tell of what I saw during the brief time I was in his waiting-room, after a pleasant and instructive chat in his own home.

The Limerick Medical Mission is located in a large, old-fashioned corner house, admirably

situated for its purpose in the centre of the city. The house has had to be restituted, and the upper floor of it partly rebuilt, owing to the Republicans having seized the building during the recent trouble in Ireland, and fired from the upper windows at the Free Staters, who were similarly ensconced in a house across the way. This artillery duel left the Mission bullet-marked and partially shattered, but the ravages are now decently hidden beneath a new coating of cement.

An inconspicuous door at the side of the house leads into the waiting-room, which in turn gives off to a surgery and dispensary. On the evening when I was present, the patients entered the waiting-room by ones and twos, and sat down, awaiting their turn to see the doctor. It was during this time of waiting that Dr. Long's colleague, Mr. Hare, preached the Gospel to them; and his preaching was a striking example of both gift and grace. It will not sound irreverent, I trust, to say that he reminded me of a skilful performer keeping half a dozen balls in the air at once, and never letting one of them drop. Each new-comer was welcomed, his name and address entered, a paper given out, a seat pointed to, various directions given, while all the time, without haste and without rest, a steady, clear, Scriptural testimony was being given. When I entered there were two men present, one of them partially drunk, and obsessed with the story of Noah. As far as I could gather, his point was that if a good man like Noah could take too much wine, no objection could be made to his own intoxicated condition. To this argument he returned again and again; but Mr. Hare

dealt very faithfully with him. Other men's sins, he told him, were no excuse for his own; and he directed him to that part of Noah's story which related to his entry into the ark, asking whether there was not something better to do than to imitate his sin; namely, to imitate his taking shelter in the ark. Then followed an explanation of what the ark stood for; not the Church but Christ. By this time a woman and a boy had come in, and an elderly man; these were welcomed and the argument continued. The ark could not be the Church, said our preacher, "For," said he, turning to the woman, "look down the court where you live. All the people in it have been baptized and confirmed and received the sacraments. Do any of them tell lies, or swear, or quarrel, or get drunk, or beat their wives?" The woman gave a laugh. "Sure, all of them do," she said. "Yet they are all in the Church," said Mr. Hare—"Strange people to be regarded as being saved and going to heaven, aren't they?" "Then where are they going?" asked the woman. "Ah," said Mr. Hare, earnestly, "that's the question. Where do *you* think they are going?" "Purgatory," said she. "There is no purgatory except the blood of Christ," was the reply, "and if we are not cleansed from our sins by that, there is no other purgation for us." Turning to the boy he said, "Read this lovely text hanging on the wall, taken from the Roman Catholic Bible." The boy read, "The blood of Jesus Christ, His Son, cleanseth us from all sin." "If you had a bag of sweets, and someone took them all away, how many would you have left?" asked Mr. Hare. "None," said the boy. "If the blood of Christ cleanses us from all sin, how much of it is left?" he asked again. "None of it," said the boy. "Exactly," said Mr. Hare, "then where is the need for purgatory? You know as well as I do," he said, addressing our now increased audience, "that purgatory is just a money-making business. High money, high mass; low money, low mass; no money, no mass. Now we come to the question," said our theologian, "as to who they are that will suffer

for their sins, since the blood of Christ is able to cleanse them all away." "The Protestants," promptly answered the boy. "Yes, so they will," was the wise response, "if they don't repent and trust in Christ; and so too will the Roman Catholics if they don't repent and trust in Christ." At this point a man who had been in to see the doctor came out and said that he would call for his medicine to-morrow. "But it's ready now," said Mr. Hare. The man persisted that he would have it to-morrow. "Isn't that like sinners," said Mr. Hare to his audience, "who keep putting off to the future that which God wants them to do to-day?" and entered upon a serious warning against hoping for a death-bed repentance. Thus this indefatigable man went on, breaking into his discourse with, "Come in," "Sit there, missis," "You're welcome," "Name and address, please?" "Is it for you or the baby?" "That way in," "Good night, God bless you," without once losing the thread of his speech or the attention of his audience.

Although my chief rôle that evening was to be one of the audience, I was asked to tell the story of the conversion of a Mohammedan, which Mr. Hare had heard me tell the night before. I did so, to the best of my ability; but I felt myself to be a child beside my friend. I confess that I could have addressed a number of Moslems with far more certitude as to their outlook than I felt with regard to these Irish Roman Catholics. Gospel preaching amongst them I judge to be highly specialised work; and Dr. Long and his colleague, like others I have met in Ireland, are spiritual experts, manifestly called and equipped by God for their task.

May I ask the sympathetic prayers of our missionaries for God's blessing on Dr. Long's noble enterprise? The points of similarity between his work and ours are many and striking. On the other hand, if any Irish friends desire to know how a large part of our work in North Africa is carried on I would say, visit Dr. Long's Medical Mission, and you will find its first cousin. I would beg of them to pray for us, as we hope to remember them in our prayers.

Extracts from Miss Hubbard's Diary

July 23, 1924: When I started off this morning I did mean to keep an idea in my head of what we did as the day went by, so that I could write down an account of the whole day for once. But the day

got too full to remember the plan, and not till most of it was over did I think about it, so now I must try to recall what I can.

We started the day with breakfast at



N.A.M. Workers and Friends at Keswick.

Back Row: Miss Glen,
Second Row: Mr. Reid,

Miss Gotelee,
Mrs. Reid,
Miss Chapman,

Mr. Givan, *Mrs. Givan,*
Mr. A. V. Liley,
Miss Zabani,

Miss M. Bolton, Mr. Robinson,
Mrs. Farmer, Mr. Farmer,
Miss Kenworthy, *Miss Ward,*

Mrs. J. A. Liley, Dr. Liley,
Mr. Warren,
Miss Godbold,
Miss Marstin

7 a.m. (so far as other folks are concerned), though without the quiet hour before that, the rest of the day would be of little use. For the habit of the "morning hour" some of us cannot be thankful enough. Just now we rejoice in being able to eat most of our meals out of doors, and to sit at breakfast in the fresh morning air is worth getting up for. Then came English prayers, and Arabic prayers with natives in the house with us followed on. Then necessary housework, cooking, etc., had to be got through by 9 a.m., when we were off to the dispensary.

We had a good number of folks up this morning, and were kept busy till nearly one o'clock. I wish I could write about all the folks who came; all with more or less of physical troubles, but with far more spiritual need, though they knew nothing about that side of the matter. Two sisters were there, better-class women. They have been friendly for years, but are not often anxious to hear the message when we visit them. There can always be an excuse, so we are specially glad when such come along, for in our house there is nothing to do but to hear the service, and they get the message straight enough there. One of these ladies was in a good deal of pain, for in a fit of unconsciousness she had bitten her tongue right through. We have a number of children brought for skin troubles, but as long as babies are not washed what can one expect their skin to be like? I said the other day that if folks used more water we should have fewer patients. They often come for ointment when what they really need is soap and water! One man came to bring his wife to have a tooth out; her mother came too, to help. But we did not get as far as the forceps, for after hitting and biting, the patient went into a faint, and we declined to go any farther! We concluded she was still a bride from the fuss made of her, and certainly she was hysterical; but her husband was angry, and said the next time he heard of the tooth he should bring the barber, and then there is no time for hysteria, for being a man she may not speak to him! Her face

must be all covered but the mouth, and the husband stands by, and the deed is done!

A slave came yesterday to ask me to go to see a lady I used to visit years ago, so I went this afternoon. She used to live in a large house, and I wondered to find her in a small place by herself. I had not talked with her since I went to England in 1916, so knew nothing of her family affairs since then. I always used to say of her husband that his great-grandfather must have been an Englishman, maybe taken captive by the Sallee pirates; for he has fair hair, fair skin, and very blue eyes. Tall and straight, he would pass in London to-day as a good-looking Englishman. But I hope the likeness ends there, for he is about the worst-tempered man I ever knew, and as hard as marble! I knew him when his children were small, and they and his slaves were all treated alike in this way, that they must do his will, or suffer for not doing it. I remember once travelling to Tangier with one of his slaves whom he was sending for sale, because he thought he would get a better price for her there. It has always been an illustration to me that a slave owns NOTHING. In her master's house she had good clothes, jewellery, silk handkerchiefs on her head, etc. etc. And they were all hers. But the day her owner sent her out for sale she went in one old cotton garment, covered by the outdoor garment, and that was all she took with her to Tangier, for the things she had used in her master's house were all his, not hers! We too are "slaves," and we too have a Master, only our Master is the One who alone is GOOD. It is well to remember that as slaves we OWN NOTHING!

But now to return to the lady whom I went to visit. She is changed indeed from what she was a few years ago. Tears were in her eyes as she told me that all she loved were gone now; first her mother, then her sister, then her only daughter, followed three months later by the little grand-daughter whose coming had cost the young mother's life. Then her husband thought he would marry again, and as she objected to a young

bride being brought to her house, he divorced her, so that accounted for her being in a small house now. Then the husband made trouble about the property, and she reckons she has been done out of 7,000 dollars. They went to law about the matter, but of course she had to work through a third party, and so the case went against her. And after telling me her story, I heard for the first time in my life a Moorish lady say that being shut up in the houses is the destruction of Moorish women. I thought,

"We are getting on when a lady will say such a thing as that!" It is true, but I never heard it said by them before. What a sad, empty life for that woman! When life down here grows empty, these poor women, who know nothing in their hearts of the love of God, because they know nothing of Him Who came to show us the Father, are lonely indeed. We can only ask that some empty hearts may be opened to see their own need and the full supply there is for even them in the Lord Jesus Christ!

A Tour in Kabylia

By MR. A. SHOREY

On Friday, March 28th, Mr. Lamb (of the Brethren's Mission) and I, started a week's tour over the mountains of Kabylia, from Oued Amizour to Oued Marsa.

About midday we arrived at the first Kabyle village, where we found a mosque to which men gather from the surrounding villages for midday prayer every Friday. After some chanting, the sheikh read something in Arabic and gave the interpretation in Kabyle. A few of the men remained outside, listening to us, but at one o'clock, on the call to prayer, all entered the mosque. A few old women remained outside going through the same form of prayer as the men inside, repeating every time they bowed to the ground, "*Allah Akbar*" ("God is great"). When the prayer was over, the men, to the number of about forty, came round and listened to our testimony. We sold a New Testament and a Gospel.

Then proceeding farther, we reached another village about 4 p.m. and there decided to stay the night. Someone went to fetch the Amir (principal man of the village), who received us most kindly, prepared a clean room, brought coffee and *couscous*, and provided accommodation for us, our two Kabyle men, and the mules. Two meetings were held for the people, at one of which about ninety men and lads were present. We also had a special gathering in

the Amir's house with his relatives and friends. My concertina proved very useful on this tour. It was a source of special attraction, for whenever the natives heard the music, out they would come from their houses, men and boys, women and girls. Then after singing a hymn or two, we would give them a Gospel message.

The next morning at the village meeting-place some forty people gathered round, to whom we had an opportunity of presenting Christ and the way of salvation, afterwards leaving for another village. It came on to pour with rain, and we had to descend the steep mountain paths, cross the river, and climb the other side. On arriving at the village, only two men were visible, but soon the music and singing brought from thirty to forty people round us. The Amir afterwards took us to his house and offered us coffee, figs, and bread. At midday we arrived at a Kabyle oil-press outside a village. One or two natives came towards us. Amongst them was a young fellow who had worked for Mr. Humbert at Bougie and who knew me and had known our orphan lad, Saïd. This young fellow afterwards did us a real service. We left our Kabyle men and mules in the village, as we intended (D.V.) to put up there for the night, and visited two other villages near by, where we met some natives who had been

to our weekly meeting at Oued-Marsa. This was a great encouragement, for I had no idea that this work was so widely known. On returning to our men, they were still outside, not having found any place for a night's shelter. The Amir, who was standing beside them, said that he could not put us up as there was no room in the village. We explained to him that we needed neither food nor provisions, but only a shelter for ourselves, our two men, and mules; but he still held out and refused to help, although it was getting dusk. After some further discussion, the Kabyle who had worked for Mr. Humbert said, "Come along with me." He was going to find us a place somewhere.

At this point the Amir gave way, went and prepared us room in his own house. We found out afterwards that he was very well off, had three wives and twenty children. He brought wood for a fire, made us hot coffee, and remained talking with us until 8 p.m., then went out and brought in two basins of *couscous*—one for ourselves and the other for our two Kabyle men. His heart had been opened when he saw what we were, and heard the Gospel message. He even brought in rugs for us to lie on, and so we were safely sheltered for another night, which turned out to be very wet and cold.

We held a short meeting next morning before leaving, and then thanked the Amir for his hospitality. Being Sunday, we had a little service amongst ourselves on the mountains, away from the villages, and made for the Kaid's village in the evening; but on arriving we found the Kaid was away. His son, however, received us and gave us lodging and supper for the night. There were three or four men at the mosque, but none of them appeared in any way interested in our message, and in the midst of our conversation one of them got up and said he was going to pray, and went through his genuflections close to us to show his indifference to and perhaps his contempt of the Christian message.

Next morning, leaving the Kaid's house, we wended our way along the river-bed, and then climbed up the moun-

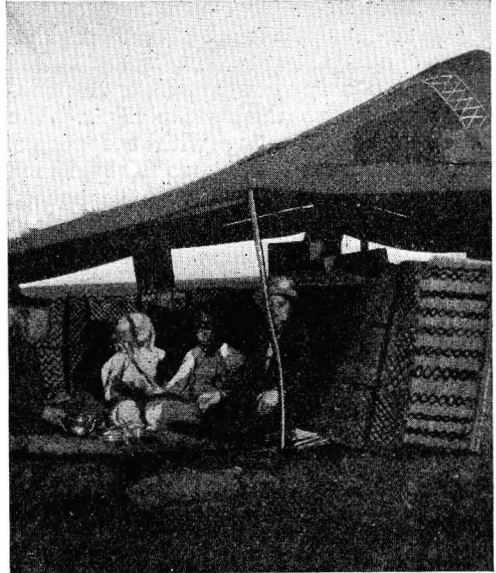


Photo by]

[Mr. A. G. Westcott.]

Inside a Berber Tent.

tain-side through lovely forest scenery, and at last reached some other villages and the house of the *Garde-Champêtre* (native police officer of the tribe). As we had run short of bread, one of our men was sent to a village some two or three hours distant to buy a fresh supply, with orders to join us again at the first village over the mountain. We then continued climbing, finding it very warm work. On the way up we rested for lunch, and then again it came on to rain. We quickly packed up and went directly to the first group of native houses, but there again no one would receive us or give us shelter. We found an old mosque with a fountain of water by the side, and decided to use this place if nothing else turned up. In all our experiences we were ever lifting up our hearts in prayer to God to guide and help us.

Mr. Lamb and I decided to go on to the next village, but left our Kabyle man and mule to wait for his companion who had gone for provisions, so that he might know just where to find us. On our way we met a young fellow who took us to someone who he thought might give us a night's lodging, and thus we were

received in the village. We had at least a shelter over our head. Being so high up on the mountain it was quite cold, the rain was pouring down outside, and continued to do so during the night. We had a Gospel meeting with the people, and towards dusk our two Kabyle men arrived. The mules were to be housed elsewhere, but our men refused to sleep away from their animals, as they had no confidence in the people of this part. Eventually we were taken to a better place, and had a room where we could shelter ourselves, our men, mules, and luggage. Our host was very poor, and we gave him some little pecuniary recompense.

Next morning we had a meeting with the people before leaving. During the day we visited several villages and spoke to those whom we met, presenting to them Christ Jesus as the only Saviour from sin and distributing a few tracts and Gospels. On approaching a village we saw one young fellow running away as hard as he could. He had a gun, and evidently thought we were *gendarmes* or secret police officers; but when we commenced playing the concertina and singing and speaking, the other men called him back and he came and listened with the twenty men and boys present. The country in this part was very mountainous with deep ravines; the villages were very small and often a good distance apart. Wherever possible the Kabyles had cultivated the soil, in spite of the steep declivity of the mountainsides. We arrived at one place where some Moslem boys were learning to read the Koran, but in most of the villages there is no Moslem *sheikh* (teacher or priest) and in this part there were no French schools.

Next morning we left early and visited several other villages, where we were well received. Coffee was again offered us, and the people listened to our Gospel messages. At one place we had a meeting in the mosque, the *sheikh* himself being present. Amongst the listeners was a native from quite another part of Kabylia, who had come to this district to buy roots of walnut trees; the women especially use the bark of these roots for

cleaning their teeth, and little bundles of the roots are sold in the native markets.

In the next village we had another meeting in a very small mosque which was tumbling down. From here we went to another group of villages. The Amir was away, but his nephew, having seen me before, received us. The Amir himself arrived shortly and made us welcome, giving us a room, lighting a fire, and bringing in coffee and *couscous*. We had a long talk with him and his family and he listened to the Gospel message. These principal men rarely attend an ordinary Gospel meeting. At night a thick mat was thrown on the ground, and all of us slept on the floor as usual—rather closely packed, for the room was very small; and, moreover, before our arrival the women-folk had been at work weaving a large woollen *burnous*, the framework of which was fixed up in the room.

Next morning, after again speaking to the Amir and family, we visited another village, holding a meeting outside a native blacksmith's shop. One man opposed and wanted to know if we prayed, and, if so, why we did not wear a red cap like themselves. As he was wearing a European coat, we asked him why he was wearing European clothes, and then off he went.

Altogether we visited some twenty-four villages and had several talks with men on the way, thankful for the privilege of being able to testify to our Lord and Saviour Jesus Christ as the only Way of salvation from sin, through the blood of His cross. The Kabyles, on the whole, were most attentive and welcomed us. We believe that blessing will one day come in greater measure to this land, in the salvation of many souls; but for the present, the work amongst Kabyles needs to be carried on in patience, faith, prayer, and love, looking for the fulfilment of the precious promises of God's Word, "We shall reap if we faint not," and again, "My word shall not return unto Me void."

Mr. Lamb, having lived so many years at Tabarouth among the Kabyles, has a splendid way of presenting to them the Gospel message, and it was a real pleasure to me to go with him on this tour.

Contrasts—but the Same Need

By MR. R. STANLEY MILES

THE TWO characters selected for this article are chosen from about fifty others, because, viewed from aspects of temperament, taste, thought, appearance, and habits, they are as widely apart as the poles.

THE FIRST

A well-known writer remarks that in every spot on Mother-Earth, no matter how "tucked away," there is always found some person noted as the Black Sheep of the fold. The quiet, seaside town of Cherchell is no exception to the rule. If among all the number there is one man adept at all kinds of mischief, or who has drunk deeply of the pleasures of sin, that man is O——. As with nearly all of this type, he is a thorough Jack-of-all-Trades, but if I were asked in what particular line of business he excelled, I should not hesitate to reply with the one word, "Intrigue." Despite this side of him, he has an exceptionally winsome nature, and possesses the happy knack of making all fond of him. Hot-tempered and impulsive as Simon Peter, he is obliging to a degree. In any fun or fête, he, with his buoyant spirits and sun-boy nature, is easily the leader, ever ready to tackle spicy jobs, such as descending wells, or scaling giddy heights. "Is he truly saved?" you ask. Well, though he clearly understands the Truth intellectually, personally I doubt if he has yet really passed from death unto life. With his mouth he confesses the Lord Jesus as Saviour, but one needs clearer evidence in his daily walk and testimony that he has received the Truth in his heart. He knows several of the Gospel narratives by heart, and in his original way, is quite capable of expounding them whenever requested. Thanks, however, to the faithful and regular teaching of the Carpet School for Women, he is blest with a soundly converted and godly wife, who, by her quiet, consistent example, has a splendid influence for good upon him. Evening hours spent with them in their simple Arab home, reading the Gospels, singing Arabic hymns, followed by prayer together, have given me one source of joy and encouragement in the work. But the reason why prayer is earnestly asked is because, sad to relate, O—— has terribly suffered these past nine months. Solomon's words can perhaps be written over the earlier part of his life—"Folly is joy to him that is destitute of wisdom." Often and often, torn by his pain, has he asked me why Allah has so afflicted him; and it has taken much prayer and patience to force home the

truth that while God forgives, nature never does. The toll of Sin has rendered him a pitiable object, though prayer and medical aid have accomplished partial recovery. But stay; just here again he exemplifies *la nonchalance* of the Arab soul. Directly his bodily condition improves he haunts afresh the chambers of death. God alone can tell the number of his remaining days with us. Pray that whether long or short, they may be spent in peace within the cleft of the riven Rock, and that this soul may yet glorify the great God Who saves to the uttermost.

THE SECOND

Generally on Sunday morning, between the hours of seven and eight, when taking morning coffee, a knock at the street door calls me into the courtyard to bid welcome to my Arab tutor, Si B——. This man, with his lithe, upright, six-foot figure, is a striking specimen of the two hundred million Moslems of the human race. Scrupulously clean in person, and wearing his *burnous* with consummate ease, he *salaams* with a slightly exaggerated politeness, and wishes me God's blessing upon the day. Together we enter my little private den and take seats at the table, across which the representatives of the Cross and the Crescent have often previously sought to answer Pilate's query, "What is Truth?" Sunday morning is understood to be strictly confined to Gospel-reading and talk, though lesson-time on other days quickly emerges into the same thing. One single talk with this man would startlingly reveal to the home Christian the power of the barrier Mohammed made with his one short decree, "There is no God but God." The name Islam means "surrender," and each of its professors is a "*Muslim*," the correct meaning of which is "one who surrenders himself blindly and absolutely to the will of Allah." This is exactly Si B——'s creed. As to his order of religious life, it can be briefly stated that he adheres to the five cardinal duties, Prayer, Alms-giving, Fasting, Witnessing, and Pilgrimage. He does everything in the Name of the Great and Compassionate One. He claims that the Koran is uncreated, eternal, and coeval with God—that it was written from eternity in rays of light on a tablet by the Throne of Allah, and was communicated by Gabriel to Mohammed at various places during the space of twenty-three years. Fate (*Kismet*), the belief that all good and bad were ordained by God, gives him a reckless disregard of coming judgment. Granted it is true

that no steadfast Arab convert was ever won by argument, yet it is equally true, that a man like this expects logical answers to his questions. Billy Bray's lively, glory-shouting method is soon confined in North Africa, and thus effective missionary effort amongst men becomes a matter of the individual. I frankly confess, however, that my hope of his conversion is not anchored in debate. Unbelief in this man's case is not only of the head, but of the heart, and the two-edged sword of the Spirit is the one weapon capable of attacking the citadel. William Law admirably sums up Si B——'s type when he says, "Reason always follows the state of the heart, and what your heart is, that is your reason . . . if your heart is shut up in death and dryness, your reason will delight in nothing but objections and speculations." Si B——'s heart is ossified in Koranic ritual. His whole religious soul is possessed with the corrupt demon of Mohammedanism, which kind, I believe, can only go out by prayer and fasting.

His stock of stories, legends, and views would, if recorded, make interesting reading, but these few remarks, showing his great need of an awakening to the Truth, are all I need present to the reader. Will you pray God for this soul? Really born again he would be worth more than a dozen missionaries in Cherehell. It is time our timid faith concerning this field got down to rock-bottom fact. The God Who swings this ponderous globe in its orbit more easily than you can swing

an infant's ball—the universe-creating, the devil-conquering, dead-raising God—simply says, "Ask of ME."

May the fact that prayer is daily needed for the one called to be the humble ambassador of Christ to these two, and many others, be the plea for this short postscript?

Three years have furnished me with valuable experience of all kinds of men of various ranks, occupations, and methods of thought. By seizing every available opportunity of becoming familiar with the mentality, Oriental customs, traditions, and religion of the Mohammedan, I possess a certain idea of the immensity of the task. Only by rubbing shoulders day by day with Ishmael's offspring can one realise what it means to live in "the midst of the valley full of bones," or to conceive the faith, patience, and perseverance needed for one of these souls to be redeemed out of the hand of the Terrible. But the ancient touch of the One who healed the leper has not lost one whit its transforming power. The Spirit is willing to-day to guide us to an elected soul, as He guided Philip centuries ago in the case of one of North Africa's sons, if we are "in the Spirit" to hear the message, "Go near." The great petition to plead is that God the Father will give the divine revelation to many of these duped souls as He did aforetime to Simon Bar-Jonas, that we may have the joy of hearing from the lips of some of them, "Thou art the Christ, the Son of the Living God."

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.

Chiltern House, Hartwell Crescent, Leighton Buzzard. Every Saturday at 7.30 p.m.

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ARRIVALS

Miss F. Marston and **Miss A. Chapman** arrived from Taza, and **Mr. and Mrs. Warren** from Djemaa Sahridj on June 20th.

Mr. E. E. Short arrived from Kairouan on June 28th.

Miss E. Tilney arrived from Bone on June 30th.

Mrs. A. V. Liley arrived from Tunis on July 7th.

Miss I. M. Davis arrived from Tebessa on July 12th.

* * *

BIRTHS

To **Mr. and Mrs. S. Arthur**, at Azazga, Algeria, on June 22nd, 1924, a son.

To **Mr. and Mrs. Gabriel** (of Casablanca), on August 1st, 1924, a daughter.

DEPUTATION WORK

Pastor Poole-Connor has recently visited Cork, Queenstown, Limerick, Cahir, Waterford, Coleraine, Portstewart (for the Convention), Bessbrook, Liverpool (Brunel Hall), Sidcup, Southampton (Emmanuel Church), Aldersgate Street Y.M.C.A., Acton (Baptist Church), Basingstoke, Thornton Heath, Ilford (Grange Road Hall), Talbot Tabernacle, Brentwood, Southampton, and Rotherhithe. Forward meetings include Sidcup, Sept. 7; Hook, 15; Basingstoke, 16; Thornton Heath, 21; Bayswater Convention, 22-26; Heathfield, 28; Tooting (Trinity Rd. Chapel), 29; Barking, Oct. 5; Southport Convention, 6-9; South Park, 26; Worthing Convention, 27-30. Pastor Poole-Connor was greatly cheered by the cordiality with which he was received in the south as well as in the north of Ireland, and was glad to find amongst the Protestants both of Ulster and of the Free States a marked quickening of spiritual life. There is also a great spirit of prayer in Ireland, from which very much may be hoped.

* * *

The General Secretary has had the privilege of speaking on behalf of the work at Woking, Wimbledon, Cambridge, Letchworth, South Kensington, Streatham, Clapham, Ealing, Chiswick, Shepherds Bush, Hither Green, Tadworth, Sutton, Keswick, Braithwaite, Edinburgh, Aigas, Inverness, Forres, and Aberdeen.

* * *

WANTS

Several pairs of serviceable long window curtains are required for use at **Hope House, Tangier**. Friends able to help supply this need are asked to send to **Mrs. Harvey Farmer, 18 John Street, London, W.C.1**, who will be most grateful to receive parcels.

* * *

Our friends will be interested to know that **Mr. Arthur T. Upson**, formerly one of the missionaries of this Mission, has just published *The Life of General Feng*, in Arabic. This can be obtained for one shilling and sixpence, post free. It is, however, but one of a score of new publications, the **Nile Mission Press** having published two or three new books each month during the present summer. May God bless their testimony and supply all their need.

* * *

MOROCCO

The Gospel Car.

During the summer the Gospel Car has not been idle, but has visited many of the markets in Morocco. The workers, though meeting with some opposition, have generally been able to obtain a hearing, and in a recent tour among the Zimoor

tribe they sold sixty-seven copies of the Scriptures. **Mr. Fallaize** writes: "Up to six years ago it had not been possible for missionaries to travel through and work among this tribe, but the French occupation has brought many changes, and this once fierce tribe of plunderers are now subdued, and there are passable roads to most of their tribal markets. During the last six years, regular preaching has gone on in some of the markets. Mr. Enyart has borne the brunt of this as his mission-house is in the midst of the tribe. We can notice a difference in the attitude of many we meet; and a few, but only a few, seem seriously inclined and have evidently been thinking over the things they have heard."

* * *

Miss M. Brewett, one of our newer workers, has recently started classes for children in Te-tuan, and she has met with a good deal of encouragement. She writes on June 4th: "I have three classes a week now with the children, and to my great joy the beginning of a Sunday School down at the Dispensary on Sunday afternoon. I find Moorish children very different from English, and the same methods will not do; but it is the same Gospel and the same Lord Jesus who saves both English and Moorish little ones. Last Sunday I took the story of the Prodigal Son for my lesson. They seemed most impressed by the fact that he went to feed pigs. Of course that was not the point I wished to enforce, but I am glad that I am getting the Word into their heads. May the day come when that Word, which I am trying to get into their heads now, will be in their hearts also. I do feel that if I can but get them to learn Scripture now that they are little, they will never be able to erase it from their memories. Last Friday at my sewing class four of my girls said their texts to me separately with such a sweet seriousness, their great black eyes shining. They were so pleased that they managed it with only a word or two of prompting."

* * *

EGYPT

Miss R. O. Hodges writes from Alexandria on June 13th: "Last week an old school-girl turned up. She was one of whom I had great hope years ago. Then she was married and when we went to see her she was afraid to show any interest in the Gospel, and in a little while I lost sight of her. It is about eleven years since she was married and now she has been divorced. She wants to come back and read with us and says she is convinced that Christ is the only Saviour. She has been here three times, and we have been to see her. Yesterday, after our reading and talk together, she avowed her faith in the Lord Jesus as her Saviour and prayed so earnestly that she might be found among His sheep. . . . She certainly seems a true seeker, and it is like finding bread cast upon the waters after many days."

Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past forty-three years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
3. For Spanish Mission at Tangier—Sunday and Week-day Services, School, Scripture Distribution, &c.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Itinerating, &c.
5. For Tetuan—School for Spanish children, Dispensary, Visiting, &c.
For the classes for Moorish children which have been recently started.
6. For Laraish—Dispensary, Visiting among the women and children.
7. For Fez—Dispensary, Classes, Visiting, &c.
8. For Taza—Visiting, &c.
9. For Rabat and Salé—Itinerating, Visiting, &c.
10. For Cherchell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.
11. For Algiers—Visiting homes and cafés, Classes and Meetings, Itinerating, &c.
12. For Bougie—Classes, Visits to neighbouring tribes, &c.
13. For Djemâa Sahridj—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, &c.
14. For Mekla—Classes, Visiting among Kabyles and French, Itinerating, &c.
15. For Azazga—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.
16. For Tebessa—Bible Depôt, Classes and Visiting, &c.
17. For Bône—Classes, Visiting among women and children, &c.
18. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Itinerating Work, Work among British Sailors, &c.
19. For Italian and French work at Tunis—Sunday and Week-day Services, Classes, and Y.M.C.A. Work, Distribution of Scriptures, &c.
20. For Kairouan—Bible Depôt, Classes, Visiting, &c.
21. For Sfax—Bible Depôt, Classes for Arabs and for European children, Visiting, &c.
22. For Tripoli—Dispensary, Visiting, &c.
23. For Alexandria—School for girls, Visiting, &c.
24. For Converts, Native Helpers and Enquirers and for Christian girls married to Moslems.
25. For the Council, and the Staff at Headquarters.
Prayer for a special blessing on the Annual Farewell Meetings to be held (D.V.) in London on October 14th.
26. For fresh openings for Deputation work in different parts of the country; and for the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union and Study Circles.
27. For increasing blessing on our Magazine, its Contributors and its Readers.
28. For the supply of all the needs, spiritual and temporal, of work and workers.
Prayer that the Lord would stir up the hearts of His stewards to remember the ever-increasing needs of funds to carry on the work, a large sum being required for the passage-money of outgoing missionaries in the autumn; and that He would pour out a spirit of prayer in the hearts of the workers, that their eyes may be up to Him Who has boundless resources at His command.
29. For more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
30. For Workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

LIST OF DONATIONS from July 1st to 31st, 1924

Continued from page ii of Cover

General Fund (continued)		No of Rect.	Amount.	No. of Rect.	Amount.	DUBLIN AUXILIARY.		Local
No. of Rect.	Amount.	25th	£ s. d.	Rect.	£ s. d.	Rect. No.	£ s. d.	Rect. No.
24th		4	10 0	32	16 2 0	118	10 0	
2487	5 0 0	5	10 0	3	90 0 0	9	3 0	
8	6 0 0	(u)	4 0 0	(e)	7 2 4	120	12 0	
9	5 0 0	2527	5 0 0	14th	3 0 0	1	5 0	
25th		(v)	1 18 0	(d)	3 0 0	2	4 0	
(k)	2 0 0	28th	5 0	15th	1 0 0	3	2 6	
91	10 0 0	29	5 0	(e)	1 0 0	4	1 0	
2	1 0 0	(w)	1 0 0	16th	3 0 0	5	2 6	
16th		(x)	1 4 0	(f)	3 0 0	6	1 0	
(l)	14 4	(y)	4 18 3	4638	15 0 0	7	5 0	
94	3 0 0	(y)	2 19 3	9	10 0 0	8	5 6	
5	10 0	30th		40	12 2 0	7	2 0	
6	1 1 0	34	1 0 0	1	1 0 0	8	3 0	
17th		5	2 0 0	21st	3 0 0	9	2 6	
7	5 0 0	(z)	1 0 0	23rd	3 0 0	100	4 0	
8	1 0 0	31st		3	1 0 0	1	2 6	
9	1 0 0	37	5 0	(g)	3 7 8	2	3 0	
2500	10 0	(a)	4 1 0	45	30 0 0	3	7 0	
18th		Pubns.	£326 13 7	6	10 0 0	4	10 0	
19th		Sundries	2 11 8	7	1 0 0	7	4 0 0	
2	10 0			(h)	4 12 8	£16 2 0	3	5 0
3	3 8					Previously	4	1 0
21st			£333 2 3			ack'd.	5	1 5
4	1 0 0						6	7 2
(m)	1 1 0			£208 2 2			7	1 0
6	2 2 0			Sundries	11 18 3		8	5 0
(n)	5 3 6						9	1 7 0
(o)	5 0			£220 0 5			50	3 8
9	1 0 0						51	1 6 0
(p)	10 0						2	1 8
11	30 0 0						3	2 8
(q)	4 10 0						4	4 2
13	1 0 0						5	3 9
22nd							6	7
(r)	1 5 0						7	2 0
(s)	10 6						8	1 0 0
16	5 0						9	4 0
7	5 0						109	1 0
23rd							10	5 0
(t)	1 0 0						11	1 0
19	2 0 0						2	8 4
20	10 0						3	3 0
1	10 0						4	2 6
25th							5	2 6
2	5 0						6	2 0
3	10 0						7	2 6

SUMMARY

July, 1924.

General Fund ..	2338 2 3
Designated Fund ..	220 0 5
	£558 2 8

TOTALS

Jan. 1st. to July 31st, 1924.

General Fund ..	22,063 16 4
Designated Fund ..	1,283 15 1
	£3,352 11 5

(a) Harrogate Prayer Circle. (b) Talbot Tab. (c) Japan Evang. Band Convention. (d) Ravenshill S. Sch., Belfast. (e) Mission of Joy. (f) Hitherfield Hall. (g) Leigh Rd. Bapt. S. Sch. (h) Kensal Med. and Gospel Mission: (i) Theodore Rd. Bapt. Tab. (j) Victoria Mission Hall S. Sch. (k) Gainsboro' Hall M. M'ing. (l) Sutton Bapt. C.E. (m) Rotherhithe Gt. Hall. (n) Burgh Heath. (o) Evang. Free Ch. C.E., Romford. (p) Gospel Hall, Hedgerley Corner. (q) Emmanuel Ch., Southampton. (r) Wandsworth Crusaders. (s) "In Memoriam, G.H.M." (t) Assembly Hall S. Sch., Whitstable. (u) Wellington Sq. Bapt. Ch., Hastings. (v) Good Shepherd Mission. (w) Haydon Pk. Bapt. Ch., Wimbledon. (x) Newton Ave. Bapt. Ch., Acton. (y) Union Cong. Ch., Brockley. (z) Abbey St. S. Sch. (a) Portstewart Convention. (b) Mildmay Mission to Jews. (c) Zion Bapt. Ch., Chesham. (d) Recreation Hall. (e) Saltford Mission. (f) Bethesda Hall. (g) West U.F.S. Sch., Galashiels. (h) Gainsboro' Hall S. S.

OUR ANNUAL FAREWELL MEETINGS

WILL (D.V.) BE HELD AT

CENTRAL (Lower) HALL, WESTMINSTER,

ON

TUESDAY, OCTOBER 14TH, 1924.

PRAYER MEETING at 2.30.

AFTERNOON MEETING at 3.30.

Chairman—RIGHT HON. LORD RADSTOCK, C.B.E.

Speaker—MONTAGUE GOODMAN, ESQ.

TEA, from 5.30 to 6.15.

EVENING MEETING at 6.30.

Chairman—SIR THOS. INSKIP, C.B.E., K.C., M.P.

Speaker—REAR-ADMIRAL SIR HARRY H. STILEMAN, K.B.E.

In view of the large number of Missionaries on furlough, the Meetings should possess special interest.

THE NORTH AFRICA MISSION

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 J. W. GORDON-OSWALD, Beauly, Inverness-shire.
 W. H. HARRIS, 53, Russell Square.

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H. W. CASE, Esq., Bristol.
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 E. E. SHAW, Esq., Wimbledon, S.W.

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

Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 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	Rabat	Date of Arrival.	Asaga	Date of Arrival.
Tangier	Mrs. ROBERTS	Dec., 1896	<i>Kabyle Work—</i>	Mr. S. ARTHUR
Miss J. JAY	Miss ADA BUXTON	April, 1919	Mrs. ARTHUR	Sept., 1925
Mrs. SIMPSON	Miss K. REED	April, 1922	Miss L. M. FISON	Nov., 1919
Miss E. CRAGGS			Miss C. ELLIOT	Nov., 1919
Miss M. M. GLEN (<i>Associate</i>)	Salé		<i>Kabyle Work—</i>	
Mrs. J. A. LILEY	Mr. A. FALLAIZE	Nov., 1915	Mr. A. SHORRY	Nov., 1902
Dr. JAMES A. LILEY	Mrs. FALLAIZE	Feb., 1921	Mrs. SHORRY	Oct., 1904
Miss W. ROSS	Mr. A. E. CHATFIELD	Nov., 1922		
Miss E. D. BOWEN	Mrs. CHATFIELD	Nov., 1922	Tebessa	
Miss IRENE DEW			Miss I. M. DAVIS	Oct., 1920
			MADAME PAGES (<i>Associate</i>)	June, 1924
<i>Spanish Work—</i>	Algiers		Bône	
Miss D. E. SAUNDERS	Miss L. READ	April, 1886	Miss H. GRANOR	Oct., 1886
	Miss K. JOHNSTON	Jan., 1892	Miss ELSIE TILNEY	Mar., 1920
Casablanca	Miss E. TURNER	Jan., 1892		
Miss C. S. JENNINGS	Miss H. KENWORTHY	Nov., 1910		
Mr. C. C. GABRIEL	Mons. P. NICOLLE	Dec., 1914	TUNISIA	
Mrs. GABRIEL	Mr. R. S. MILES	April, 1921	Tunis	
	Mrs. FISHER	Oct., 1922	Mr. A. V. LILEY	July, 1885
Tetuan	Miss R. COLLINGS	Nov., 1923	Miss H. M. M. TAPP	Oct., 1903
Miss A. G. HUBBARD			Mrs. LILEY	July, 1913
Miss M. KNIGHT	Algiers		Mr. E. J. LONG	Feb., 1923
Miss A. M. BROWETT	<i>Kabyle Work—</i>		<i>Italian Work—</i>	
	Mons. E. CUENDET	Sept., 1884	Miss G. E. PETTER	Oct., 1913
<i>Spanish Work—</i>	Madame CUENDET	Sept., 1885	Miss K. GOTTELER	April, 1920
Miss E. HIGBID	Mrs. ROSS	Nov., 1902	Miss J. E. MARTIN	Oct., 1922
Miss E. HARMAN	Miss D. OAKLEY	Nov., 1921	Signor FINOTTO	Oct., 1923
	Miss E. JENNISON	Nov., 1921	Signora FINOTTO	Oct., 1923
Laralah	Miss L. R. WHOLMAN	April, 1922		
Miss K. ALDRIDGE	Miss A. I. HAWDON	Jan., 1924	Kairouan	
	Miss A. CLACK	Jan., 1924	Mr. E. SHORT	Feb., 1899
			Stax	
Fes	<i>Kabyle Work—</i>		Mrs. WEBB	Oct., 1899
Miss F. M. BANKS	Miss J. COX	May, 1887		
Miss S. M. DENISON	Miss K. SMITH	May, 1887	TRIPOLI	
Miss I. DE LA CAMP	Mr. T. J. WARREN	Feb., 1911	Mr. W. REID	Dec., 1892
Miss L. EVANS	Mrs. WARREN	Feb., 1911		
	Mlle. E. DESGENKOLW	Oct., 1913	EGYPT	
	Miss M. WIDMER	Nov., 1920	Alexandria	
Taza			Miss R. HODGES	Feb., 1889
Miss F. MARSTON	Mekla		Miss D. POVOAS	Nov., 1922
Miss ALICE CRAPMAN	Mr. A. G. WILLSON	Oct., 1922		
	Mrs. WILLSON	Oct., 1922		

AT HOME.—Mrs. BOLTON, Miss A. BOLTON, Miss L. COLVILLE, Miss M. EASON, Mrs. REID, Mrs. SHORT, Miss THOMASSEN (*Norway*). *New Workers*, Mr. C. MORRIS, Miss B. ELLIS, Mons. M. JACOT, Mr. L. ROBINSON, Mr. R. TWADDLE.