

# 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:  
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# THE NORTH AFRICA MISSION

## LIST OF DONATIONS from October 1st to 31st, 1924

GENERAL FUND			No. of Rect.	Amount.	No. of Rect.	Amount.	DESIGNATED FUND			No. of Rect.	Amount.	Local Rect., No.	BATH AUX.		
No. of Rect.	Amount.	No. of Rect.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	No. of Rect.	Amount.	No. of Rect.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
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(a) Braid St. S. Sch., Glasgow. (b) Widcombe Bapt. Chapel, Bath. (c) Bromley Bapt. Ch. (d) Wandsworth Crusaders. (e) Bayswater Christian Association. (f) Friends at Staveley. (g) Belmont Free Ch. (h) Anon, Norwood. (i) Unity Chapel, Bristol. (j) Bethesda S. Sch., Colombo. (k) Harrogate Prayer Circle. (l) Crusaders' Hall, Leicester. (m) Orphan Homes of Scotland. (n) Union Hall, Hulme. (o) Golborne Rd. S. Sch. (p) Anon. (q) Dagenham Mission Ch. (r) Midday Mission to Jews. (s) Dean's Mission, Swinton. (t) Centenary Bapt. Ch., March. (u) Merleswood Boys' Cl. (v) Uxbridge Rd. Tab. S. Sch. (w) Legacy. (x) Tadworth Mission Hall. (y) Leighorn Ch., Harlesden. (z) Southport Conv. (a) Immaus Mission. (b) Amersham Free Ch. Inst. (c) Women's Mtg., Edenfield. (d) Y.W. Cl., Edenfield. (e) Johnston Evang. Assn. (f) Trinity Rd. Chapel. (g) Alma Rd., Bristol. (h) Girls' Crusaders, King's Heath. (i) Surrey Chapel, Norwich. (j) Bethesda Hall. (k) Wattville Rd. Ch. (l) Friends at Copse Rd. Ch. (m) Market Rd. Bapt. Ch., Chelmsford. (n) South Park Chapel. (o) Friends at Tunbridge Wells.

### From November 1st to 30th, 1924

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.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
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[Continued on page iii of Cover]



Photo by]

[Mrs. Chatfield.

A stream among the hills,  
*Morocco.*

## Earnest Contention for the Faith

By R. WRIGHT HAY

THE ordering hand of the Divine Author of Holy Scripture can very easily be seen even in the arrangement of the books of our Bible. We see its working, for instance, when, after being led by the Holy Spirit, through the Epistle to the Hebrews, into the Holy of Holies which is the true home of every believer in the Lord Jesus Christ, in the book immediately following we are led by the same Spirit through James, a brother of the Lord, through this present world, and are shown the law from heaven for life on earth, by which faith's steps are to be directed.

Similarly we see God's ordering hand in the fact that, in the Epistle of Jude, another brother of the Lord conducts the believer by the Spirit through the perils and the perplexities of the last days, right into the vestibule of that glory for the revelation of which it is our privilege expectantly and prayerfully to wait. Jude's Epistle closes with a reference to this glory, before the presence of which the Church is to be presented faultless with exceeding joy. And from thence we pass to the Book of the Revelation, which gives inspired details of the glory, and of the judgments decreed upon the world's vaunted civilisation.

It is surely of the Lord's grace that in this Epistle, which appeals specially to those of us who have it laid upon our hearts to engage in contention for the faith which was once for all delivered unto the saints, prominence should be given to the coming again of the Lord; and that we pass immediately into the Book of the Revelation, in which the Lord repeatedly says, "Surely I come quickly." Also, that Jude should carry us back to Enoch's prophecy of the Lord's return, the first of which we know.

Of Enoch himself we have three mentions in God's Word, and from these we may learn what our attitude should be while we contend as commanded. In Genesis we are twice told that Enoch "walked with God," and in the Epistle to the Hebrews we read that "before he was translated he had this testimony that he pleased God." Walking with God and pleasing God are fundamental in all true contention for the faith.

It becomes us to note how Jude's letter opens. He says: "When I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." "The faith" undoubtedly is the whole body of revealed truth; that which God purposes man should believe. It is only here that we have the expression, "THE COMMON SALVATION," and I am bound by this Scripture to recognise that, in God's purpose, the salvation which is mine belongs to others. I must see to it, "as much as in me lies," that The Faith—the great body of revealed truth by which alone salvation can come—is preserved intact, in order that others may be saved. It was as Jude was writing about the common salvation that the Holy Ghost impelled him to exhort others who had been saved by grace through faith that they should "earnestly contend for the faith." In Luke xiii. 24 we have the words of the Lord Jesus: "Strive to enter in at the strait gate"—contend (literally *agonise*) to enter in at the strait gate. Here we have the same word taken by the Holy Spirit and emphasised—"Epi-agonise for the faith." *All saved people are enjoined to be more in earnest in regard to the maintenance of the faith once delivered to the saints than they were about their own salvation before they knew the Lord Jesus Christ and trusted in Him.*

Then note, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." While earnestly contending, we should build up OURSELVES. We are very apt in our contention on behalf of the truth to concentrate on the pulling down of strongholds (and there is arduous work to be done in that direction), but the Holy Spirit here exhorts us in our contention to see to it that we are building up ourselves on our most holy faith, becoming more and more Christlike every day, increasing in the knowledge of God, experiencing more and more deeply the truth we already know by the revelation of the Holy Spirit. Also, "praying in the Holy Ghost." Is there any Scripture which leads us more deeply into the meaning of prayer than this expression? In the Epistle to the Romans we are introduced to the great truth that the Holy Spirit prays in us. Here we are shown that it is the privilege and solemn duty of the believer to enter into such communion with the indwelling Holy Ghost that he shall pray in Him. We need to be constantly praying *that we may pray*, praying for grace so to walk in the Spirit that our praying shall always be "in the Holy Ghost."

The next item in the manifold exhortation is—"Keep yourselves in the love of God." In this Epistle a holy hatred is shown to be part of our contention for

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The next item in the manifold exhortation is—"Keep yourselves in the love of God." In this Epistle a holy hatred is shown to be part of our contention for

the faith—"hating even the garment spotted by the flesh." But we cannot exercise that hatred unless we are always dwelling in the sphere of the Divine love—"Keep yourselves in the love of God." In Christ we are loved by God, even as God loves His Eternal Son, and the Lord Jesus says, "Abide in Me," "Continue ye in My love." It ought not to mean an effort on the part of those who have been redeemed by the precious blood of Christ to keep themselves in the love of God. Rather, a believer should find it difficult to step for a moment out of the love of God. Satan is constantly showing us that which we cannot have without going outside the circle which the love of God revealed in His Holy Word draws around us. Keeping ourselves in the love of God means a refusing to be enticed out of the place into which God in His grace has brought us.

In the days when faction fights in Scotland were of frequent occurrence, it is recorded that on a certain occasion the heavy cannonading of the insurgents by the garrison of Edinburgh Castle made such fissures in the rock on which the castle is built that the well upon which the garrison depended for its life was emptied of its water, and the garrison had to capitulate. We have to guard against the loss of spirituality of mind while we contend for the faith. And we are safeguarded against all possible loss of this sort as we keep ourselves in the love of God, abiding in Christ, praying in the Holy Ghost, building ourselves up on our most holy faith.

As the letter begins with mention of the "common salvation," in connection with which contention for the faith once delivered to the saints is necessary, it practically ends with the exhortation to the believer, who is keeping himself in the love of God and looking for the mercy of the Lord Jesus at His coming, to stretch out his hand even into a flaming fire, to snatch the perishing from sin and death. Here is self-sacrificing service for the salvation of others;—"others save with fear, pulling them out of the fire." It is not a pleasant thing to put one's hand into the fire. But we must be willing to have our hands scorched, to incur the risk of being hurt in the service of God for the salvation of man.

In verse 11 we have an impressive warning—"Woe unto them! For they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah." Here we have—(1) *Self-will in religion*. Cain was not an irreligious man, but whereas God required blood in the offering brought to Him, he elected to bring an offering of flowers and fruit. (2) *Self-seeking in religion*. Balaam was a religious man, but for the sake of reward he willed to propagate error. (3) *Self-assertion in religion*. Korah presumed to assert his right to the priesthood. We have all three around us to-day, and we must guard against their intrusion into our own hearts and lives. God's will, not self-will; God's glory, not our own advantage; self-denial, not self-assertion—these must dominate our witness and our work. And the Epistle assures us that God is able to keep us from stumbling, to enable us to walk worthy of our high calling through all the perils of these critical days, and to present us faultless before the presence of His glory with exceeding joy.

# North Africa at Our Doors

## A New Field of Labour

If the title of this article has a touch of exaggeration about it, it may perhaps be pleaded that it is an exaggeration designed to awaken interest in a sober and serious fact. Within a day's journey of our office in John Street there are from forty to fifty thousand Moslems easily accessible to the Gospel, probably more free to confess Christ than in any other place in the world; and yet hitherto no man has cared for their souls. This neglected Moslem community is to be found in Paris, and the people who compose it are the Kabyles from Algeria.

Their presence in the French capital is largely due to conditions brought about by the war. In order to meet the shortage of labour caused thereby, the French authorities encouraged numbers of them to come over to fill the posts of labourers and artisans. So far from being desirous of returning to their own country, they found their financial position so much better than in Kabylia that they voluntarily remained in France when the war had come to an end; while the attraction of their relatively high scale of wages set up a steady stream of emigration from Algeria, with the result that some 125,000 of Kabyles now swell the ranks of the toilers in France. They are employed in the mills, the factories—one at least we met in the uniform of a guard on the Metropolitan Railway—and some find scope for their energies in the still higher ranks of trade.

One of the most remarkable features of this transplantation of North Africa to Paris is the complete submergence of the Algerians in the ordinary French population. Seen in Kabylia, clad in native garb and driving a primitive plough, or selling water out of a goat-skin, the Kabyle is a strikingly Oriental and picturesque figure. Domiciled in Paris, clothed in the dress of the French workman, and speaking the French language, he is as difficult to recognise as a building which has been camouflaged in war-time.

If possessing a fair complexion and tawny hair, his disguise is complete; and if he desires (as some do) to deny his nationality and pass as a pure Frenchman, he can often do so with entire success.

From the moral and spiritual standpoint, however, their story is one of tragedy. To begin with, they are distrusted and disliked by the average French citizen. I told a gentleman that we had come over to enquire whether anything could be done for the Kabyles. "Ah," he said, shaking his head seriously, "a wicked people, a murderous people." The prejudice may have some foundation in fact, or it may not; but it widely exists. The consequence is that the Kabyles are largely driven to associate with a class of French people whose influence upon them is neither in the direction of order nor of morality. Further, as Moslems they shrink from exposing their wives to a life lacking the seclusion demanded by Mohammedan propriety, and therefore leave them in their own country. Yet with that dreadful topsy-turvy morality which allows a Moslem to break half the Decalogue with impunity but causes him to avoid with real dread a case of tinned pork, they do not hesitate to form irregular unions in France, or to give way to grievous immorality. From their earliest days they have seldom known what it is to say "No" to their lower nature, and they assuredly are not saying "No" to it in Paris to-day. Many of them have homes and families in the poorer parts of the capital to which the visitor is gravely introduced, but on investigation it is often found that the legitimate wife and family are in Kabylia, while the Parisian wife has no sanction for her position either in French law or in Mohammedan ritual.

In view of this laxity of morals it might be thought that however much they stand in need of the Gospel, there would be little inclination on their part to listen to it. The case appears to be quite other-

wise. I accompanied Mr. Warren, our Missionary from Djemâa Sahridj, into the various districts of Paris (mainly three) where the Kabyles are to be found; and with scarcely an exception our presence was greatly welcomed and the project of establishing some work amongst them warmly approved. Some were duller and less interested than others, but several expressed what seemed a genuine desire to have such a friend as Mr. Warren to help to keep them on the right path; while the more intelligent and earnest of them readily offered information as to where premises might be found, and promised assistance in the way of introduction to their fellow-countrymen in the city.

There were various causes for this attitude. Mr. Warren's long residence in Djemâa and his command of Kabyle accounted for much of it; but there is also reason to believe that the seed so patiently sown by the missionaries in Kabylia is thus bearing fruit. Moreover—and this is an important feature of the whole situation—the freedom from the fanatical surroundings of their own country enabled them to show their friendliness without fear of consequences; just as it would enable them, should the grace of God touch their hearts, to make an open confession of Christ. In any case, so far as the Kabyles themselves are concerned, the door seems to stand wide open.

It was, of course, the obviously wise and courteous course to make an early call upon some of the French Protestant pastors and consult with them on the matter. Here again nothing but encouragement was met with. Dr. Saillens (unfortunately somewhat indisposed) and Mr. Merle d'Aubigné—to mention only two well-known names—expressed themselves as being heartily in sympathy with the project. Others said that the need of the Kabyles had long been on their hearts and they would gladly assist in whatever way they could, but that their hands were too full to undertake the movement themselves. Judging by the

attitude of those whom Mr. Warren and I interviewed, we should be able to count on the support of the French evangelical ministry.

It is a distinct encouragement to the work of the Mission as a whole to be able to state that, whatever may be accomplished in Paris, the origin of this awakening of interest in the Kabyles there is to be found in the concern which one of themselves, who was brought to faith in Christ through the reading of the New Testament, felt for his fellow-countrymen in France. This brother, whose name is Beriki, and whose early spiritual life was fostered by the N.A.M., is now in a responsible position in some engineering works in Paris; and it was he who first brought the needs of the Kabyles there before Mr. Warren. His presence in Paris and his desire to assist in the work would form a considerable asset in any effort which might be made.

In view of these facts—the need of the Kabyles, their accessibility, the freedom they possess to confess Christ if they come to believe in Him, the friendly attitude of the French pastors, the availability of a brother such as Mr. Warren who speaks both French and Kabyle, and the interest of a converted and consistent Kabyle on the spot—the Council have decided to inaugurate a Gospel work amongst them and to carry it on at least for one year; for, so far, the door stands too widely open to be ignored. There is, however, another side to the question in which we desire equally to see the guiding Hand of God. The work will entail additional expense. A hall—if the work grows, three halls—will be needed. More than one worker will be required to assist Mr. Warren. If Christian friends are sufficiently convinced of the need of this effort to give us their practical sympathy; if God lays it upon the hearts of His stewards to supply the means of carrying the work on; then, as of old, the dew will rest upon our fleece and we shall know that we have the Divine token that we are to go forward. E. J. P.-C.



## Taking the Gospel to Pantellaria

By MISS K. GOTELEE

### *Italian Work.*

In the Mediterranean, about half-way between Sicily and the coast of North Africa, is a tiny island, also belonging to Italy, called Pantellaria. It is of volcanic origin and unprepossessing in appearance, its black rocks and rough roads made of black stones giving it a desolate look. The inhabitants are simple, industrious peasants who somehow manage to gain a livelihood from the hard earth. These people are Italians, and though nominally Roman Catholics, are nevertheless wholly neglected by their Church.

About three years ago, a family from our Sunday School in Tunis, consisting of a girl and two boys, went with their parents to live in this little island. They were very sad at leaving us, and every time we heard from them they said how they longed for our Sunday School with its bright singing and Bible lessons. The father carries on a kind of tally business, and comes to Tunis to replenish his stocks, so every now and then we see him and hear news of the children. After a time we heard that they had started meetings in their house, holding a Sunday School for the neighbours' children, teaching them hymns and Scripture as best they could. This grew to quite a little work there, but the Farina family, being as yet very ignorant themselves, were not able to teach others very much. Parcels of Gospels, New Testaments and Bibles soon formed part of Signor Farina's pack on his return journeys from Tunis, and every time we heard from or of them it was always the same plea, "We are longing for someone to teach us more about God. Cannot you send us someone?" Once a letter came signed by about a dozen of the islanders, begging us that we would send them a teacher. At that time we had no one to send, and though our hearts ached for these people, we could only ask them to wait. This year, to our great joy, the way opened for Signor Monaco to pay them a visit. He had a burning desire to preach the Gospel; they were longing to hear it. By



Photo by]

[Mr. A. G. Westcott.

**A Native Hut, Morocco.**

the Lord's mercy these two desires met. Signor Monaco departed for the island on July 20th, travelling via Sicily and arriving on the afternoon of the 21st. He received a most cordial welcome from the Farina family and began work the same evening. Signor Farina went round with him, introducing him to the islanders, and he found everywhere abundant opportunities for preaching the Gospel. I venture to quote a few sentences from his written account of his visit. He writes:

"This evening (*July 21st*) I had a few words with some women, neighbours of Signor Farina. I spoke to them of the love of God and of the Saviour. One young woman was visibly moved and exclaimed, 'May the Lord bless you, sir, for the good words spoken. Please don't go away too quickly for I need such a message.' Afterwards I prayed with them, and the name of the Lord was glorified, tears of joy being on all faces. All asked for a New Testament and tracts.

"July 22nd.—Again to-day a blessed time—a Sunday School in the open air—many children of all ages who listened attentively. Afterwards a meeting for grown-ups, all so eager to listen. This place is open to the Gospel.

"July 24th.—This morning early I went to visit the village of Campo Bello, three kilometres away. There I was again able to preach the Gospel to some women. I read with them the simple passage which speaks of our Lord with Martha and Mary. All listened with interest and attention.

"July 31st.—To-day I have been in the fields with those who labour there and have had many grand opportunities to speak of the things of God. These are simple people and very friendly. May the Word be blessed to their souls. We praise Him for the many opportunities of sowing the Good Seed."

Signor Monaco stayed a fortnight in the island preaching the Word, holding meetings for children and adults, and distributing Gospels, tracts and Scripture portions. Everywhere he found the same readiness to listen, and the same open-

mindedness towards the Scriptures.

It is impossible to estimate the results of such a visit. Who can say what the harvest shall be? The seed has been faithfully sown and gladly received. We would like to send someone at regular intervals to visit the island, to plant, to water and to tend the precious seed; but it is remote from here, somewhat difficult to reach as well as being expensive, and we have no one to send. Signor Monaco has his business and can only go during his summer holiday. So Pantellaria, like many another mission district (for we hear of such places on almost every mission field), must wait for months—it may be a year or two—before another messenger of the Cross can again visit and feed those hungry souls. Oh, pray for them, that the Lord will bless and water His Own Word and work a work of grace in those hearts that shall bear fruit unto eternal life!

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## Moroccan Towns

BY E. POOLE-CONNOR

### IV. Tetuan

*This article was written some months ago. It is to be feared that the political news is less reassuring at the moment of going to press, and prayers are asked for our missionaries in Tetuan*

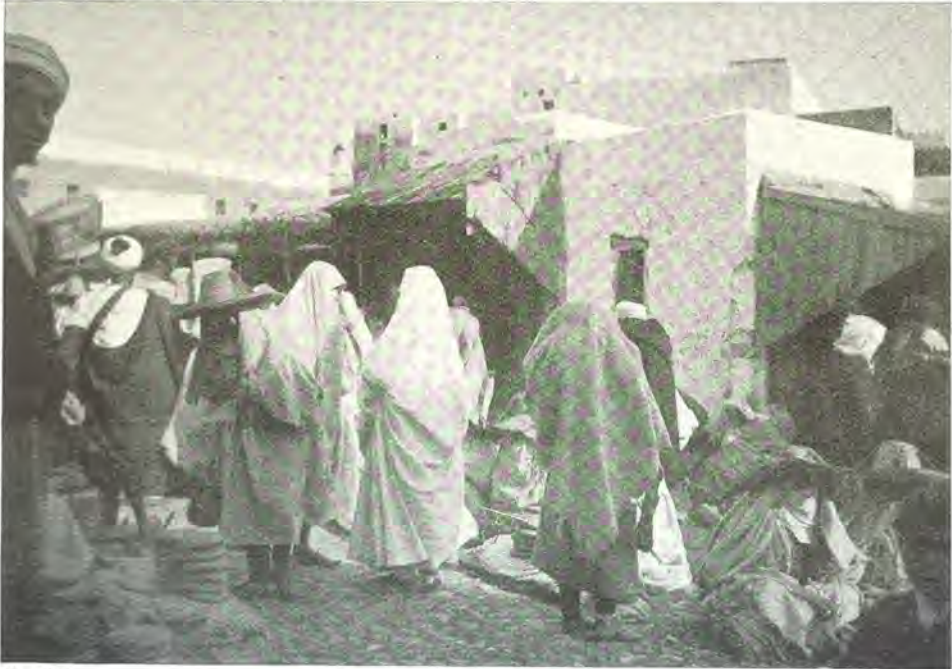
The Straits of Gibraltar, which divide Europe from Africa, are only some twelve miles wide; and on a clear day the missionaries in Tangier can see the houses in Spain. The nearness of the two continents at this point is due to the fact that while Spain pushes down, as it were, southward, Morocco reaches up northward; the two countries appearing on the map as if they were portions of land pulled out of shape by mutual attraction. On the eastern side of this Moroccan promontory, and occupying a romantic position on the northern slope of a fertile valley, is the town of Tetuan. Immediately behind it are piled up the rugged masses of rock, sparsely covered with vegetation, which form the southern wall of the Angera country; while across the wide sweep of the valley can be seen the western spurs of the great Atlas range. These are the formidable ramparts which nature has provided for the fierce and warlike Riffs. Through the intervening valley flows the Martil River, its winding

course being traceable from the town until it is lost in the Mediterranean Sea; the distant port of Tetuan, Martil, marking the spot where river ends and sea begins. As we write, two memories of this fine scene come to our mind; the one, a view of it from the Spanish military post which dominates Tetuan upon the rocks above; and the other, as it was seen from the cemetery built on the sloping hillside adjoining the town. From either spot the panorama is grand and impressive.

Tetuan was founded in 1492 by Andalusian Moors upon their expulsion from Spain. Their method of building was first to construct the walls of their new settlement, and then to fill in the intervening space with dwellings. Its history has been a chequered one. Internally, it suffered from the misgovernment, the intrigues and violence, inseparable from Moslem rule; and, externally, it came into bad odour with Europe because of its piratical practices—for which its position

as the only Moroccan seaport on the Mediterranean presented strong temptation. But piracy in those days often had a definitely patriotic and religious flavour about it. Mohammedans would regard those who waged war on representatives of Christian nations, much as Europe regarded the Crusaders, or England regarded Drake when he was "singeing the King of Spain's beard." They would not question that he who captured, tortured, enslaved or killed a Christian was doing God service. Nor was the

set to work to reconstruct it on the European model, and it soon bore the outward appearance of a Spanish settlement; but when two years later he evacuated it, the natives tore down every vestige of his labours; and today, although still under the rule of Spain, the native portions of it are practically as they were before her guns drove its inhabitants to the hills, or her craftsmen sought to reproduce within its walls the architecture of their native land. Modern Tetuan differs therefore very little from most



*Photo by]*

**Bread Market, Tetuan.**

*[Miss Stiedenrod.*

Catholicism of Spain much behind Mohammedanism in its fierce intolerance. It is not to be wondered at therefore that frequent quarrels sprang up between the rulers of Tetuan and their nearest European neighbours; and matters come to a climax in 1860 when Spanish troops crossed to Morocco, and, after but slight resistance from the natives, captured the town. The leader of this expedition was Leopold O'Donnell, a descendant of those O'Donnells who left Ireland after the battle of the Boyne, and settled in Spain; and as a reward for his military success he was authorised to add to his many titles that of Duke of Tetuan. On occupying the town he

Moorish towns, except that its streets are fairly wide and straight, and it is said to compare favourably with other Moroccan centres of population in the matter of cleanliness. The writer, however, has a painful recollection of walking some distance along a main road leading from one of its gates with a handkerchief pressed tightly against his nose. One has early to learn not to be squeamish in North Africa; but in this case the main sewage of the town was emptying itself through a large brick-drain into two open ditches, black and foul beyond description, which ran along both sides of the road. Yet even here the bark was worse than the

bite, for no particularly ill effects seem to arise from what in this country would rightly be regarded as a most serious menace to health.

The present method of reaching Tetuan from Tangier is by motor-car, running along a road constructed by the Spanish authorities. It is, in the main, a good road, though not perhaps quite as good as national pride conceives it to be. The scenery through which much of it passes is bold and striking; and as the road ascends, sometimes with truly nerve-racking steepness, to traverse a mountain pass, it commands a view of stretches of country magnificent in their vastness. Some miles before Tetuan is reached, the town can be seen from the car, only to disappear again until the traveller is close upon it. In taking the journey, a halt is usually made at a place called The *Fondah* or *Foundouh*—the word is variously spelt—where there is, as the name implies, a large caravanserai adjoining the military post; and natives gather to offer food for sale to those passing through. It is in this neighbourhood that much of the recent fighting between the Spanish troops and the Riffs has taken place; and the severity of the task imposed on the Spanish soldiers may be judged from a despatch recently published. A number of native soldiers, it informs us, were caught by the Spaniards in a position from which there was no escape, and perished before a superior force. On their bodies were found instructions from their leaders to prevent the passage of the Spanish troops at any cost, with the added threat that if they returned other than victorious, their heads should pay forfeit. At the time of writing, the news reaches us that the Tangier-Tetuan road is again open for traffic, that mountainous piles of delayed correspondence are being pushed through, and that Tetuan is free from danger.

A notable feature of Tetuan is the handsome dwellings of the wealthy Moors—handsome, that is, as seen from within. For generations the Moroccan householder has been torn between two emotions—the longing for domestic luxury, and the fear of exciting the covetousness of those in power. Usually, therefore, he followed the middle course, and sought a dwelling externally inconspicuous but furnished within as richly as his means allowed. Times are changed, but the custom remains. We had the pleasure of visiting one of these houses. It was situated in a mean

and narrow street, and such exterior decoration as it possessed was confined to the doorway; but once within, another world seemed to have been entered. We were admitted by a slave, a negress of powerful build, and ushered into a central courtyard, in which a fountain rose and fell with a musical and soothing sound, and young orange trees in blossom gave forth their fragrance. The floor and pillars of the courtyard were covered with tiles and mosaics of a graceful and intricate design. Above us were the balconies, elaborately carved and decorated, on to which the various suites of rooms opened out; and higher still the square patch of the bluest of blue sky. The whole effect was pleasing to the eye, cooling to the body, and restful to the mind. The guest-room to which we were led was more garish. The carpets were brighter, the divans more brilliant, the curtains more vivid in colour than we should consider to be in good taste; it possessed, in fact, a certain almost barbaric splendour. We had a meal with the head of the household, eaten with washed hands, and partaken of in the customary crossed-legged posture. The missionary brother accompanying us did not fail to buy up his opportunity; and a conversation of the profoundest spiritual interest took place, in which (by interpretation) we were allowed to share. It lasted for over an hour, and was only brought to an end by the entrance of the host's younger brother, a lively youth, who entertained us with some Arabic "tongue-twisters," the Eastern equivalents of "Peter Piper picked a peck of pickled pepper." We felt the visit to have been brought about in the providence of God; affording in addition a wonderful insight into the workings of the higher type of Moslem mind.

An amusing incident occurred as we left. We took a wrong turning at the foot of the stairs and stepped into the doorway of a room in which a lady of the household was standing with her veil removed from her face. With one amazing leap, she instantly disappeared through the curtains opposite. It is difficult to say who was the more startled—we at the lady's extraordinary gymnastic feat, or she at our unexpected appearance. One could not but contrast her undignified exit with the quiet self-possession with which our sisters at home would encounter a stranger.

The population of Tetuan is of the usual mixed character. A considerable number of

Spaniards are domiciled in the town; and there is here, as elsewhere, the *Mellah* or Jews quarter. Miss Knight, Miss Hubbard, and Miss Browett carry on work amongst the Arabs chiefly by means of a dispensary; Miss Higbid and Miss Harman labour amongst the Spanish children through week-day and Sunday classes and house-to-house visitation; while Miss Stiedenrod, Miss Brown, and a few other independent workers are devoted to spreading the knowledge of Christ among the Jews.

It is a saddening reflection to the Christian

mind that in Tetuan there should be so much religion and so little spiritual life. Judaism and Mohammedanism are there, with their rejection of Christ; Roman Catholicism is there, with its dependence upon sacraments; and among the devotees of all three may be found proofs that religious fanaticism and practical unholiness may often be linked together. May God so bless the labours of our brethen and sisters that men may come to know the atoning power of the Cross of Christ, and the sanctifying virtue of His risen life!

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## From Headquarters

Mr. Harvey Farmer is paying a brief visit to the field in connection with various matters calling for his attention. These include the inauguration of a work amongst the Kabyles of Paris, referred to in a special article on page 4; and the securing of suitable premises for the further development of the Italian work in Casablanca. Mr. Farmer is accompanied by Mr. V. G. Levett, and he is expected to return by the end of January.

It has been decided to hold what is commonly called a "May Meeting" in connection with the work of the N.A.M. It is fixed (D.V.) for May 19th, 1925, and will take place in the Cannon Street Hotel. It will be our privilege to include amongst the speakers the Rev. Reuben Saillens, D.D., of Paris.

Two friends of the Mission have generously made it possible for the Council to purchase two small motor-cars to be used for gospel work in Algeria; the one in connection with Mr. Arthur's itinerations amongst the Kabyles in the district around Azazga, and the other for Mr.

Nicolle's use in similar journeys amongst Arabs and others, with Cherchell as his base. The warm thanks of the Mission are due to such kindly and practical friends; and in this case our thanks are united with sympathetic condolence, as the donors were sisters, and one of them has recently suddenly received her Home-call.

We are thankful to note the indications of life and activity in the operations of the Mission, and tokens of the Divine leading in the opening up of new fields of labour, as well as in the development of work already established. But such movements carry with them new financial responsibilities, and are a call for renewed and earnest intercession in this respect. "He Who has ordained the end has ordained the means," and the means appointed by God for the reception of the Divine supplies is that we should "by prayer and supplication with thanksgiving let our requests be made known" unto Him. May He give us the grace not to fail in this.

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# N.A.M. May Meetings 1925

TO BE HELD (D.V.)

## at Cannon St. Hotel, May 19, 1925

Prayer Meeting, 2.30; Afternoon, 3.30; Evening 6.30



Photo by]

[Miss Stiedenrod.

A former Market outside Tetuan, showing Walls and Kasbah.

## In the Cafés of Tunis

One can find in the native cafés in Tunis, natives from many different places and of all sorts, social, intellectual, and religious. The different cafés have different types of habitués according to their situation or otherwise.

Near a gate of the city, one may find a café specially frequented by country Arabs, dealers in produce or cattle; in its centre, another café will have for its customers, lawyers, students and other educated men; in yet another, may be many porters and shoeblacks; and another will be filled almost exclusively with Moroccans, negroes, or men from the extreme south of Tunisia. Some are more quiet and respectable than others, where the gramophone (a poor machine squalling native music [?]) and card-playing are often in evidence. In seeking an opportunity of telling the Gospel, one therefore needs to pray and to exercise one's judgment before sitting down in a café.

At one in the Halfaouine, I noticed some men gathered round a game of chess, which is rather unusual, and took an empty seat by them. But the opportunity came not among them, though one or two of them looked curiously at me, but with a young man on my other side. He was dressed in European style, except the fez, and spoke French well, so we used both French and Arabic. But as is usually the case, his French did not include much of a religious vocabulary. I used the French word for "sinner," and he asked me its meaning. He enquired on such topics as evolution without a creator, the proof of a life hereafter, etc., showing how he knew much of European teaching and modern ideas thereon, though apparently not carried away by them. From these topics, I was careful to come to more personal ones, and left with him a Gospel in French as well as an Arabic tract.

In another café, I had conversation with several well-educated men, who advanced the usual objections and controversial points, which I tried to turn to more profitable and practical account, saying that we should not begin with these questions of the nature of God, etc., from an abstract point of view, but with man's present need of pardon and spiritual life. Returning there after a sufficient lapse of time, I offered a tract to a young man close by, and it was returned to me. But I waited, and a little later, when someone had left the café, I was asked for a tract by this young man, and then by three or four others, and conversation opened up well. In a café of a different type, I had gathered round me quite a

group of uneducated and country men listening to the parables of Luke xvi, but the opportunity was somewhat spoiled by the arrival of a man sufficiently intoxicated to be talkative and sociable.

In a little public garden, I sat alongside of a well-dressed man and offered him a little booklet on the "Fight against the Evil Nature." He was at once interested in the subject, saying that he himself was unable to overcome "self" and its passions; that no one could, save by God's help. He showed a seriousness which is rare on this matter, and listened while I explained the only sure way; that of the new life of Christ in us; but he demurred to a way so different from and opposed to the teaching of Islam.

E. E. SHORT.

## For the Children

By MISS A. M. BROWETT

Africa has been well named "the Dark Continent," but at home the Dark Continent seems so far away, that I wonder how many boys and girls really realise that here, within about four days' journey from England, are thousands of children who know nothing of the Lord Jesus and His wondrous love; boys and girls whose parents love them, after a fashion, so long as they are healthy and strong, but if they become ill and need care and attention, soon tire of the trouble and say they wish God would take them. There are little girls whose lives are darkened by the possibility of child-marriage. Weddings here are arranged by the parents. I have a little girl of eight or nine in my class whose father has already refused one offer of marriage for her.

Still the children seem quite happy and care-free as they run about the streets. The boys play leap-frog and marbles, just as you do, but what funny little fellows some of them are! Their colour varies from black to white. Some have their heads shaved; some have just a tuft of tousled hair growing from the crown of the head; others have that tuft nicely

plaited and bound round with coloured strands of thread and a neat fringe of hair growing round it. I am told that this tuft of hair is left for Gabriel to hold them by, when he takes them up to Paradise!

The boys go to school, but they are not taught much. Look at them. Their school is usually a small dark room. They all sit cross-legged upon a piece of rush matting, each boy holding a small board with a portion of the Koran written upon it. The teacher squats with them, and there they sit, swaying their bodies backwards and forwards as they chant their portion. Sometimes, judging from the noise they make, you would think that each boy was trying to make more noise than his neighbour; but apparently the louder they chant, the better pleased is their teacher, so each one goes at it to the fullest extent of his lung power.

The little girls have a harder time. In this land girls are not thought to be of very much account. They do not go to school, but remain at home, where they are taught to cook, to make bread, clean the house and all the other duties which fall to the lot of women. Some, as they grow older, are sent to the house

of a *mallema*, who teaches them to sew, or to embroider shoes, or whatever the trade is that they wish to learn. They consider it a great treat to go down to the river with their parents and friends to do the washing.

The children of the better class members of Moorish society do not enjoy even as much liberty and variety as their poorer sisters, and life must be monotonous for them, for they must stay indoors, or be taken out by a slave. Scarcely any, either rich or poor, can read or write, and they have no one to teach them about the Lord Jesus.

How are the children here in Tetuan to be gathered together and taught? For their parents have not the slightest desire that they should hear, and some of the children, too, are afraid of us, for when they are naughty their parents tell them that we shall cut off their ears, and say all sorts of things about us.

We found we must use a bait, so to begin with we bought some white calico, and told three little girls we know to come to us, and we would show them how to make their own little garments. One day towards the end of last January they came, and the little girl who lives up the street looked on, and wondered what it was all about. The others told her, and when I went downstairs I said, "Would you like to come too?" So she ran indoors for a thimble, needle and pin,

*(To be continued)*

and those four made the beginning of the Children's Classes. Their names are Ashusha, Rahamo, Fatima and Fatuma. One day, after class had been started about a month, a knock came at the door, and there stood a woman with three children. She said to me, "Will you take these three? They want to come and sew with the others." So Mamuna, Fatuma and Mahazuba came. Then another day Fadillah saw the others coming in, and curiosity overcame her, so she followed. I met her at the top of the stairs and she was rather taken aback to see a stranger, but asked me if I had medicine for her ears. I told her I would give her some if she came another day, and in the meantime would she like to stay with the others? She looked at them all, and decided she would stay with them. And so gradually we mustered quite a good number of girls, varying from about seven to fourteen years.

First of all, we have our Bible lesson, and they learn hymns and texts. Already they can say quite a lot of texts and several hymns. They all sit on the floor, and are not told to sit up straight, but to "sit square," which means to sit with legs crossed and tucked out of sight. During lesson time they experience difficulty in keeping quiet, but they know our rules now, and if any child is not good during lessons, she is sent home. After lessons they have their sewing, and I have a busy time looking after them all.

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## Home and Foreign Notes

Friends will kindly note that the date of our **Monthly Prayer Meeting** has been changed from the first Thursday of each month to the **First Friday**. This has been done for the convenience of several friends, and it is hoped that it will result in an increased number at our gathering. The next Meeting will be on **Friday, January 2nd**, and a hearty welcome will be given to all friends of the Mission. Tea at 18, John Street at 3 o'clock, and the Prayer Meeting at 3.30 in the Lecture Hall, John Street Chapel (just opposite).

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 3rd, 17th, etc.

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

**Chiltern House, Hartwell Crescent,**



**Leighton Buzzard.** Every Saturday at 7.30 p.m.

\* \* \*

We regret to announce the death of Mr. H. W. Case, of Bristol. Mr. Case was much interested in Missionary work in different parts of the world. He was the brother of our late valued worker, Miss A. M. Case, whose labour in connection with the Italian Mission in that town will be long remembered.

\* \* \*  
**DEPARTURES**

**Mr. L. Robinson** left for Tangier on October 31st.

**Mr. and Mrs. C. C. Gabriel** left for Casablanca on November 21st.

**Mr. W. Reid** left for Tripoli on December 4th.

\* \* \*  
**DEPUTATION WORK**

**Pastor Poole-Connor** has fulfilled engagements at the following centres: Sidcup, Highgate Road, Leicester, Stroud Green, Burgh Heath, Thornton Heath (twice), South Park, Worthing Convention, Notting Hill, Talbot Tabernacle (twice), Cricklewood, South Woodford, Stoke Newington, Walthamstow, Tottenham, and Heathfield.

Forward engagements include: Sidcup (Jan. 4th), Maidenhead (11th and 12th), Brentwood (15th), Hulme (24th to 26th), Neath, S. Wales (Jan. 28th to Feb. 2nd), Hook, Surrey (Feb. 19th), Atherton (Feb. 21st).

Three interesting meetings were held in connection with the Annual Meetings of the N.A.M., one at the Metropolitan Tabernacle on October 15th, under the leadership of the General Secretary, another at Highgate Road on the same evening, the unusually large numbers of missionaries on furlough dividing their forces between the two gatherings. The third was held at Leicester on October 16th, in connection with the farewell to Mr. Leslie Robinson, at which Mr. A. V. Liley, Mr. Warren, Mr. Gabriel, Mrs. James Liley, Miss Petter, and the Deputation Secretary took part. Afternoon and evening sessions were held, a large number of friends staying to tea provided by Mr. and Mrs. Bolton; and spiritually, numerically and financially the meetings were most successful and encouraging. The Rev. A. MacFadyen presided in the afternoon, and John Bolton, Esq., in the evening. Warm thanks are due to Miss Bolton and other friends for the excellent local arrangements.

Pastor Poole-Connor also spent a few days in Paris with Mr. Warren, in connection with the proposed Kabyle work there. The result of his visit is embodied in a report in this issue.

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The **General Secretary** has had the oppor-

tunity of speaking on behalf of the Mission at Barking, Limehouse, Whitechapel, March, Manchester, Edenfield, Rawtenstall, Atherton, Stoke Newington, Gravesend, Rotherhithe, Weston-super-Mare, Clevedon, Burnham-on-Sea, Cheltenham, Westbury, Farnborough, Streatham, Tunbridge Wells, Notting Hill, Shoreditch, Hayling Island, Southsea, Copnor, St. Margaret's-on-Thames, Clerkenwell, Letchworth, Hampstead, Cambridge, Hitchin, Plumstead, and Tonbridge.

\* \* \*  
**MOROCCO**

**Mrs. Roberts** writes from **Rabat**: "I should like to ask for definite prayer for a man whom we knew at Tangier. He comes now regularly on Sunday afternoons. I do not know assuredly if he is a possessor as well as a professor, but there are signs that give appearance of life. He is out of work and has been offered a post as caretaker in a mosque. This he has refused, without, however, giving any reason. Pray that if he is truly a Christian he may have grace and courage given him to confess Christ openly. He is keen that his daughter should know the way of life, and he evidently reads the Bible to her. I lent him one until he bought a copy for himself, and I could see when he returned it that it had been well used. He is now teaching the child to read so that she may be able to read the Word for herself. She is about twelve or thirteen, a gentle little thing."

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**Miss L. Evans** writes from **Fez** on October 16th: "A week or two ago, Miss Denison took me to visit a sick woman, and when we were coming away, she said that I would come in a few days to see if the invalid was any better. Two days later, I went as promised, and found the woman much better. I had scarcely sat down when she noticed the Gospel in my bag, and said that she was a *Fokecha* (that is a reader), and asked if I could read too; so I opened the Gospel and began to read. A number of other women gathered round, and when there was an interruption (there always are many in a Moorish house), they urged me to go on. In this way I spent some time, reading and trying to explain to them the Way of Salvation. When I got up to go, imagine my surprise when they not only said, 'Come again,' but 'Come and read to us.' It is such an unusual thing. The people here are so friendly, but when we begin to tell them of the need of a Saviour, so often their attitude changes in a moment. So that I felt very much encouraged, and I pray that the Lord may use my testimony to these women."

## ALGERIA

**Mr. Willson** writes from **Mekla** on October 28th: "I have had a very happy time itinerating to-day. I went with O—— to Tizi-Bouaman. It was a very stiff climb and the rain came on; the rain caused the men to return to the village. I met them in the *thadjemath* (meeting-place) and had a glorious time. Previous to the preaching, I was obliged to tour the village dispensing medicines, extracting teeth, etc. When I got back to the meeting-place I found the greater part of the men assembled. At the commencement, one of the men asked me if I had any Arabic books. Fortunately I had, and was able to give him the Gospel of John in that language. He began reading the first chapter aloud while I read with him the same in Kabyle. When we reached the passage, 'Behold the Lamb of God,' I started preaching on those words and was able to give them the Gospel straight away. They all listened very attentively. O——, of course, helped me with the Kabyle. I was interested to learn that the man to whom I had given the Arabic Gospel was the *sheikh* of the village."

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**Miss C. Elliot** writes from **Azazga** on Nov. 4th: "We have had a few days in the house at Les Agribbes, a French village in the neighbourhood, and have proved that there is a big work waiting to be done there. The people were so pleased. One man who brought his little boy, suffering from a bad abscess on his arm, saw that the floor needed repair and offered to mend it for us if we had cement. He was as good as his word, for when he came the next morning he set to work and mended the kitchen floor nicely, and on being asked how much we owed him, he replied, 'You have come to help us, and we will try to help you.' It was very encouraging. Please pray about this village."

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From the same place, **Miss Fison** writes on Dec. 2nd: "At Azazga we are meeting with decided encouragement in several directions. The Kabyle women are attending well Miss Elliot's Sunday class, and also in the week for sewing. The last two Sundays we have had lantern evangelistic services for European women on the Parables of our Lord, and had good attendances. We have had a lantern meeting in an Arab house where there are shut-in women, and the wife of the Kabyle school-master at Ch—— would like us to take our lan-

tern there one evening. For all these matters we ask your prayers."

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## TUNISIA

As mentioned in our last issue, two of our new workers, **Mr. C. Morriss** and **Mons. M. Jacot**, are now in **Tunis**, and are studying at the University, while assisting **Mr. Liley** at the Bible-Depôt as far as they can. In a letter, written soon after their arrival, Mr. Morriss says: "The passage across from France was quite pleasant and the sea comparatively calm. We were obliged to stay in the port of Bizerta nearly all day Sunday. I did not much appreciate the prospect on being told that this was to be so, but remembering that I had a few Scriptural leaflets and portions in French, I took the opportunity to sow the good seed in the town. During the morning also, I felt encouraged by a conversation with a young French soldier to whom I had given a Gospel. I noticed him some little time afterwards reading it attentively, so that gave an opening for the conversation. He was evidently an unbeliever, but I trust he will be led to read the Word, and will think over what we said together. . . . Our impressions of Tunis are rather varied. We notice some things that interest and others that cause sadness. One thing appears striking—the number of blind that one meets; and as for the beggars, they abound everywhere. What objects of pity many of them are! It calls to mind that many sights like these were familiar in the days of our Lord; for we read of the blind and the lame and the halt."

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*Italian Work.*

In a letter just received from **Miss K. Gotelee**, dated December 5th, she writes: "We are quite settled down to the winter work now. There are many open doors, for which we praise God. Just lately there has been much sickness amongst the children of Tunis, chiefly due, I think, to the recent rains. I am trying to start a cod-liver oil fund to help some of our delicate children through the cold weather. Last year we had so many absent through illness that our Sunday School work was hindered. A large amount of the illness is due to malnutrition. A bottle of cod-liver oil or a tin of Glaxo now and then would make all the difference. These little touches of love and care for the children do open mothers' hearts in a wonderful way and gain an entrance for the Gospel. It would be such a help if we were able to do this."

## Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past forty-four years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
3. For Spanish Mission at Tangier—Day and Sunday Schools, Evening and other Classes. Visiting.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Itinerating, &c.
5. For Tetuan—Visiting and Tract Distribution, Classes for Young People (Native and Spanish) and Adults, Sunday School and Meetings.
6. For Laraish—Dispensary, Visiting among the women and children.
7. For Fez—Dispensary, Classes, Visiting, &c.
8. For Taza—Visiting, Itinerating, &c.
9. For Rabat and Salé—Itinerating, Visiting, Gospel Car Work, &c.  
*Praise for many opportunities in connection with the Gospel Car work; and prayer for a native at Rabat who attends the Sunday Afternoon Meeting regularly and is reading the Word of God.*
10. For Cherchell—Carpet School, Classes for lads, women, girls and infants, Visiting, Itinerating Work, &c.
11. For Algiers—Visiting homes, cafés and villages, Classes and Meetings, Itinerating, &c.
12. For Bougie—Classes, Visits to neighbouring tribes, &c.
13. For Djemâa Sahridj—Home and School for girls, Day and Sunday Schools, Classes, Visiting, Itinerating, &c.
14. For Mekla—Classes and Meetings among Kabyles and French, Itinerating, &c.
15. For Azazga—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.  
*Prayer for the work in the French village of Agribbes: that the willingness of the people to hear the Gospel may deepen in many cases into a real concern which will result in a heart reception of the Truth.*
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.  
*Prayer that with an enlarged staff the work may go forward: specially that it may be possible to get into touch with some of the students at the University and bring them within the sound of the Gospel.*
19. For Italian and French Work at Tunis—Sunday and Weekday Services, Classes, and Y.M.C.A. Work, Distribution of Scriptures, &c.
20. For Kairouan—Classes, Visiting, &c.
21. For Sfax—Classes for Arabs and for European children, Visiting, &c.
22. For Tripoli—Dispensary, Visiting, &c.
23. For Alexandria.—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 the General Secretary, Mr. Harvey Farmer, as he journeys from station to station on the Field: that the Lord may give him much wisdom in dealing with the problems that so constantly arise, and that he may be preserved in health and may return safely in due time to the Home base.*
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 Contributions and its Readers.
28. For the supply of all the needs, spiritual and temporal, of work and workers.
29. For more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
30. For Workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

LIST OF DONATIONS from November 1st to 30th, 1924

Continued from page ii of Cover

General Fund (continued)			BELFAST AUX.			GRAVESEND AUX.			Local Rect., No.		
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.
2907	3 0	2954	3 5	4761	1 0 0	Mrs. B. BOLTON,		Miss L. SPENCER,	183	2 6	
8th	8	17th	5	2	105 0 0	Hon Sec.,		Hon Sec.,	4	1 6	
(b)	4 8 7	9	7	3	1 0 0	Gordonville,		Shrubbery Lodge.	4	10 0	
2859	4 6	10	10 0	4	9 0 0	Cregagh.		Previously		23 10 0	
60	10 0	2	2 6	5	5 0 0	Des. Receipt, No.		ack'd			
1	4 0	1	1 0	6	1 0 0	4774.		Des. Receipt., No.			
2	2 0	2	1 0	7	2 5 0			4777.			
3	6 0	3	3 5 10	8	5 0	Local Rect., No.					
4	7 0	19th	4	1	10 0	22	2 6	Local Rect., No.			
5	10 0	4	1 1 0	2	2 6	3	2 6				
6	2 0 0	5	3 0 0	3	10 0	4	5 0				
10th	(y)	3	7 6	4	3 0	5	5 10 0				
(i)	9 3 3	17	10 0	(h)	3 12 0	27th					
(j)	4 15 0	8	12 0	66	1 0 0	1	2 0 0	Previously			
69	6 0	9	1 10 0	7	10 0	2	6 6	ack'd			
(k)	1 0 0	20	5 0	8	1 0 9	28th					
(l)	2 14 7	1	15 6	(i)	4 18 7	3	6 6				
(m)	1 12 6	2	4 4	(j)	2 0 0	4	12 7 5				
(n)	15 0	3	6 17 1			5	6 0 0				
74	10 0	20th				6	25 0 0				
5	1 0 0	4	10 6	Pubns.	12 1 10	7	4 10 0				
(o)	3 1 0	(z)	9 18 0	Sundries	15 8 0	29th	1 13 7	CHELTENHAM AUXILIARY.			
77	2 2 0	21st					4 10 0	Miss MOLESWORTH,			
8	1 16 0	7	2 0 0					Hon. Sec.,			
11th	10 0	24th	10 0					30 Lansdowne			
80	1 0 0	8	1 7 6					Crescent.			
1	2 10 0	9	3 0 0					Gen. Receipt, No.			
2	2 6	30	3 3 0					2901.			
3	1 0 0	1	10 0					Local Rect., No.			
(p)	1 1 0	25th	1 1 0					21	2 6		
(q)	5 0	3	10 0					2	2 0 6		
12th	10 0	(a)	1 5 3					3	10 6		
86	6 0	(b)	1 19 6								
7	13 0	(c)	7 14 0								
89	5 0 0	(d)	10 0								
13th	5 0	(e)	15 0								
90	14 0	(f)	2 2 0								
1	11 4	(g)	2 0 0								
(s)	16 2	(h)	2 10 0								
2	10 0	(i)	6 0 0								
94	1 0 0	(j)	1 15 6								
5	18 6	(k)	10 0								
(t)	3 3 0	(l)	5 0								
14th	3 14 0	27th	4 0								
99	7 0	6	1 19 0								
(v)	3 8 0	7	3 0								
2901	2 15 0	(f)	1 3 0								
2	10 0	(g)	50 2 0								
3	5 2 8	1	7 0								
(w)	1 5 10	2	5 3								
6	10 0	3	10 0								

DESIGNATED FUND

SUMMARY

November, 1924.

General Fund ..	304 9 0
Designated Fund ..	228 2 2
	532 11 2

TOTALS

Jan. 1st to Nov. 30th, 1924.

General Fund ..	5,096 13 8
Designated Fund ..	2,551 2 5
	7,647 16 1

(a) Dagenham Gosp. Mission S. Sch. (b) Bxhldr. at Woodford. (c) Readers of *The Life of Faith*. (d) St. James' Hall Ch., Worthing. (e) Mem. Hall, Chepstow. (f) London Rd. Mission, Thornton Heath. (g) "Womene's Own," Chelsea. (h) Bxhldr. at Manor Pk. (i) Highgate Rd. Chapel. (j) Bxhldr. at Clayton-le-Moors. (k) Anon, Glasgow. (l) Bristol Rd. Bapt. Ch., Weston. (m) Copse Rd. Ch., Clevedon. (n) Burnham. (o) Cheltenham. (p) Shaftesbury Hall, Burnham. (q) East St. Bapt. Ch., St. Neots. (r) Bxhldr. at Stirling. (s) Bapt. Ch., Farnborough. (t) Cricklewood Bapt. Ch. (u) Hitherfield Rd. Ch. (v) St. Mary's Ch., Rawtenstall. (w) Tonbridge Aux. (x) Grove Rd. Mission. (y) D. Rm. Mtng., T. Wells. (z) Readers of *The Christian*. (a) Bxhldr. at C-cum-Hardy. (b) Elim Hall, Copnor. (c) Temperance Hall, Croydon. (d) Morgan Mem. Mission, Liverpool. (e) Bxhldr. at Barnett. (f) Dagenham New Rd. S. Sch. (g) Bxhldr. at Manchester. (h) D. Rm. Mtng. at Purley. (i) Bxhldr. at Theodore Rd. Bapt. Ch. (j) Elm Grove Free Ch., S. Hayling. (k) Mildmay Mission Hosp. (l) Bxhldr. at Ascot. (m) Anon, T. Wells.

Cherchell Carpet Industry  
 WE SHOULD BE GRATEFUL FOR ORDERS OF  
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# THE NORTH AFRICA MISSION

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 J. W. GORDON-OSWALD, Beauy, Inverness-shire.

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

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 J. W. GORDON-OSWALD, Esq.

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**Deputation Secretary**  
 PASTOR E. POOLE-CONNOR.  
 Mr. I. E. BOWLES (Deputy Assistant Secretary).

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

## LOCATION OF MISSIONARIES

MOROCCO		Salaé		Bougie	
Tangler	Date of Arrival.		Date of Arrival.	Kabyle Work—	Date of Arrival.
Miss J. JAY	Nov., 1885	Mr. A. FALLAIZE	Nov., 1915	Mr. A. SHOREY	Nov., 1902
Mrs. SIMPSON	Mar., 1898	Mrs. FALLAIZE	Feb., 1921	Mrs. SHOREY	Oct., 1904
Miss M. M. GLEN ( <i>Associate</i> )	Jan., 1913	Mr. A. E. CHATFIELD	Nov., 1922	<b>Tebessa</b>	
Dr. JAS. A. LILEY	Nov., 1919	Mrs. CHATFIELD	Nov., 1922	Mr. E. E. SHORT	Feb., 1899
Mrs. J. A. LILEY	Nov., 1919	<b>ALGERIA</b>		Mrs. SHORT	Oct., 1899
Miss A. BUXTON	April, 1919	<b>Cherchell</b>		Madame PAGES ( <i>Associate</i> )	June, 1924
Miss E. D. BOWEN	Feb., 1923	Miss L. READ	April, 1886	<b>Bône</b>	
Miss K. REED	April, 1922	Miss K. JOHNSTON	Jan., 1892	Miss H. GRANGER	Oct., 1886
Mr. L. ROBINSON	Nov., 1924	Miss E. TURNER	Jan., 1892	Miss D. POVOAS	Nov., 1922
<i>Spanish Work—</i>		Miss H. KENWORTHY	Nov., 1910	<b>TUNISIA</b>	
Miss D. E. SAUNDERS	Dec., 1922	Mons. P. NICOLLE	Dec., 1914	<b>Tunis</b>	
<b>Casablanca</b>		Mr. R. S. MILES	April, 1921	Mr. A. V. LILEY	July, 1886
Miss C. S. JENNINGS	Mar., 1887	Mrs. Fisher	Oct., 1922	Mrs. LILEY	July, 1913
Mr. C. C. GABRIEL	Dec., 1919	Miss L. E. WHOLMAN	April, 1922	Miss H. M. M. TAPP	Oct., 1903
Mrs. GABRIEL	Feb., 1920	Miss R. COLLINGS	Nov., 1923	Mr. E. LONG	Feb., 1923
Miss IRENE DEW	Feb., 1924	Mr. R. TWADDLE	Oct. 1924	Mrs. Long	Jan., 1924
<b>Tetuan</b>		<b>Algiers</b>		Mr. C. MORRIS	Oct., 1924
Miss A. G. HUBBARD	Oct., 1891	<i>Kabyle Work—</i>		Mons. M. JACOT	Oct., 1924
Miss M. KNIGHT	Oct., 1899	Mons. E. CUENDET	Sept., 1884	<i>Italian Work—</i>	
Miss A. M. BROWETT	Nov., 1922	Madame CUENDET	Sept., 1885	Miss G. E. PETER	Oct., 1913
Miss W. ROSS	Nov., 1920	Mrs. ROSS	Nov., 1902	Miss K. GOTELEE	April, 1920
<i>Spanish Work—</i>		Miss D. OAKLEY	Nov., 1921	Miss J. E. MARTIN	Oct., 1922
Miss E. HIGBID	April, 1921	Miss E. JENNISON	Nov., 1921	Signor FINOTTO	Oct., 1923
Miss E. HARMAN	Oct., 1921	<b>Djemaa Sahridj</b>		Signora FINOTTO	Oct., 1923
<b>Laraisch</b>		Miss J. COX	May, 1887	<b>Kalrouan</b>	
Miss K. ALDRIDGE	Dec., 1891	Miss K. SMITH	May, 1887	Miss I. M. DAVIS	Oct., 1920
<b>Fez</b>		Mr. T. J. WARREN	Feb., 1911	Miss E. TILNEY	Mar., 1920
Miss F. M. BANKS	May, 1888	Mrs. WARREN	Feb., 1911	<b>Sfax</b>	
Miss S. M. DENISON	Nov., 1893	Mlle. E. DEGENKOLW	Oct., 1913	Mrs. WEBB	Oct., 1899
Miss J. DE LA CAMP	Jan., 1897	Miss M. WIDMER	Nov., 1920	Miss A. CLACK	Jan., 1924
Miss L. EVANS	Nov., 1921	<b>Makla</b>		<b>TRIPOLI</b>	
<b>Taza</b>		Mr. A. G. WILLSON	Oct., 1922	Mr. W. REID	Dec., 1892
Miss F. MARSTON	Nov., 1895	Mrs. WILLSON	Oct., 1922	<b>EGYPT</b>	
Miss ALICE CHAPMAN	Oct., 1911	<b>Asasga</b>		<b>Alexandria</b>	
<b>Rabat</b>		<i>Kabyle Work—</i>		Miss R. HODGES	Feb., 1889
Mrs. ROBERTS	Dec., 1896	Mr. S. ARTHUR	Dec., 1913		
Miss E. CRAIGS	Oct., 1912	Mrs. ARTHUR	Sept., 1923		
		Miss J. M. FISON	Nov., 1919		
		Miss C. ELLIOT	Nov., 1919		

AT HOME.—Mrs. BOLTON, Miss A. BOLTON, Miss L. COLVILLE, Miss M. EASON, Mrs. REID, Miss THOMASSEN (*Norway*).  
 New Worker, Miss B. ELLIS.