

NORTH AFRICA

THE RECORD OF THE NORTH AFRICA MISSION

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

CONTENTS

Our Only Hope	81
By E. POOLE-CONNOR	
From the Secretary's Pen	83
By HARVEY FARMER	
At the Bible Depot, Tunis	86
By MR. A. V. LILEY	
Impressions	89
By MR. I. E. BOWLES	
Sermons in Stones	90
By MR. E. E. SHORT	
Obituary Notices	92
By EDWARD H. GLENNY	
For the Children	93
By MISS L. EVANS	
Home and Foreign Notes	93
Daily Subjects for Praise and Prayer	96



A
Tunisian
Girl

Office of the North Africa Mission:
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THE NORTH AFRICA MISSION

LIST OF DONATIONS from June 1st to 30th, 1925

GENERAL FUND			No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	ANNIESLAND AUXILIARY.	DUBLIN AUXILIARY	Local Rect.	£ s. d.
No. of Rect.	Amount. £ s. d.		10th		26th		4th		Miss M. T. Anderson, Hon. Sec., 1605 Gt. Western Road.	S. S. McCurry, Esq., Hon. Sec., Glengarey, Harrow.	197	2 0 0
3679	2 0 0		11th	2 12 0	27th	9 5	5th		Gen. Rect. Nos. 3658 and 3694.	Des. Rect. No. 5067.	189	2 5 0
537	2 10 0		12th	10 0 0	(q)		6th		Local Rect. No. 5067.	Local Rect. No. 5067.	200	3 3 0
8			13th	4 4 0	(r)	1 9 0	7th	16 8 6	Rect. No. £ s. d.	Local Rect. No. £ s. d.	1	2 5 0
(a)	2 17 6		15th	1 0 0	(s)	1 11 0	8th	10 0 0	73	2 0 0	3	1 0 0
40	4 0 0		16th	3 19 5	(t)	2 2 0	9th	600 0 0	4	10 0 0	4	10 0 0
1	5 0 0		(g)	2 2 0	(u)	15 0 0	10th	1 0 0 0	5	1 0 0 0	5	10 0 0
2	5 0 0		17th	5 0 0	(v)	1 8 0	11th	10 0 0	6	2 0 0 0	6	10 0 0
3	10 0 0		18th	10 0 0	(w)	4 0 0	12th	3 1 0 0	7	5 0 0 0	7	10 0 0
4	4 0 0 0		19th	500 0 0	(x)	12 10 0	13th	1 0 0 0	8	2 6 0 0	8	2 0 0 0
5	1 0 0 0		(h)	3 8 6	(y)	3 0 0 0	14th	2 0 0 0	9	10 0 0 0	9	10 0 0 0
6	6 7 6		97	15 0 0	(z)	7 10 0	15th	2 0 0 0	10	7 10 0 0	10	10 0 0 0
7	1 15 0		(i)	1 0 0 0	(aa)	2 0 0 0	16th	2 0 0 0	11	5 0 0 0	11	10 0 0 0
8			19th	10 0 0	(ab)	2 15 5	17th	2 0 0 0	12	10 0 0 0	12	10 0 0 0
9	1 15 0		(j)	10 14 0	(ac)	10 6	18th	2 0 0 0	13	5 0 0 0	13	10 0 0 0
60	1 0 0 0		3701	10 0 0	(ad)	2 2 0	19th	2 0 0 0	14	5 0 0 0	14	10 0 0 0
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2	10 0 0		3	4 0 0	(af)	2 2 0	21st	2 0 0 0	16	5 0 0 0	16	10 0 0 0
8th			3	4 0 0	(ag)	2 2 0	22nd	2 0 0 0	17	5 0 0 0	17	10 0 0 0
3	5 0 0 0		20th	5 0 0	(ah)	10 2 9	23rd	5 0 0 0	18	5 0 0 0	18	10 0 0 0
(c)	2 0 0 0		4	5 0 0	(ai)	80 0 0	24th	4 0 0 0	19	5 0 0 0	19	10 0 0 0
65	4 0 0 0		(k)	2 0 0 0	(aj)	1 2 10	(w)	4 0 0 0	20	5 0 0 0	20	10 0 0 0
6	2 0 0 0		(l)	1 1 0 0	(ak)	1 4 0	(x)	12 10 0	21	5 0 0 0	21	10 0 0 0
7	3 10 0 0		22nd	7 5 0 0	(al)	1 2 10	27th	5 0 0 0	22	5 0 0 0	22	10 0 0 0
8	2 6 0 0		7	5 0 0	(am)	2 2 0	(y)	5 0 0 0	23	5 0 0 0	23	10 0 0 0
(d)	3 0 0 0		8	1 0 0	(an)	2 2 0	39	3 0 0 0	24	5 0 0 0	24	10 0 0 0
70	1 1 0 0		9	5 0 0	(ao)	2 2 0	90	5 0 0 0	25th	12 10 0	25	10 0 0 0
1	2 6 0 0		10	2 0 0	(ap)	2 2 0	1	7 10 0	26th	5 0 0 0	26	10 0 0 0
9th			1	2 0 0 0	(aq)	2 2 0	29th	2 0 0 0	27th	5 0 0 0	27	10 0 0 0
2	10 0 0		23rd	1 0 0 0	(ar)	2 2 0	2	2 0 0 0	28th	5 0 0 0	28	10 0 0 0
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5	1 0 0 0		24th	1 1 0 0	(au)	2 2 0	£878	3 0	Local	5 0 0 0	31	10 0 0 0
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10th			(o)	2 17 9	(aw)	2 2 0	£69	6 0			33	10 0 0 0
77	3 0 0 0		(p)	6 9 0 0	(ax)	2 2 0					34	10 0 0 0
8	5 0 0 0		60	3 8 2	(ay)	2 2 0					35	10 0 0 0

SUMMARY

June, 1925.

General Fund ..	£747 4 11
Designated Fund ..	878 3 0
Total	£1,625 7 11

TOTALS

Jan. 1st to June 30th, 1925.

General Fund ..	£3,049 4 8
Designated Fund ..	2,579 3 1
Total	£5,628 7 9

(a) Boxholders at Stirling. (b) Boxholders at Highgate Rd. (c) Missn. Conference, Birkenhead. (d) Ratherspeck Parish Ch. (e) Talbot Tab. (f) Gospel Mission, Nelson. (g) Legacy. (h) Bapt. Ch., Cork. (i) Kensal Gosp. Mission. (j) Newcastle Aux. (k) Union Ch. S. Sch., Gosport. (l) Boxholders at C. cum-Hardy. (m) St. Jude's Missn. Union. (n) Cent. Hall, Bromley. (o) Union Cong. Ch., Brockley. (p) Readers of *The Evangelical Christian*. (q) C.A.W., Sutton. (r) Good Shepherd Mission. (s) Cent. Bapt. Ch., Walthamstow. (t) Devonshire Sq. Bapt. Ch. (u) Bradford Tab. (v) Greenshades' Factory. (w) Recreation Hall. (x) Friends at Hove. (y) Med. Mission Sale, Combe Down.

From July 1st to 31st, 1925

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.
No. of Rect.	Amount. £ s. d.		3rd		6th		8th		10th		13th	
3740	5 0 0		3748	10 0 0	3757	10 0 0	(g)	1 3 6	3773	11 0 0	(j)	1 0 0
July 1st			9	10 0 0	8	6 2	3766	10 0 0	14th	10 0 0	(k)	6 0 0
(a)	5 0 0		(d)	10 0 0	9	1 0 0	7	10 0 0	4	1 1 0	3732	10 0 0
(b)	15 0 0		52	3 0 0	60	10 3	8	10 0 0	(h)	5 0 0	(l)	1 0 0
3737	1 10 0		3	1 5 0	1	0 9	9	3 0 0 0	(i)	1 5 0 0	17th	10 0 0
2nd			(e)	6 10 0	2	1 0 0	70	10 0 0	7	2 2 0 0	(m)	500 0 0
8	1 5 0 0		5	11 0 0	3	10 0	1	10 0 0	8	5 0 0 0	18th	10 0 0
9	3 0 0		6	5 0 0 0	(f)	2 17 7	2	1 0 0 0	9	10 0 0	7	11 0 0

[Continued on page iii of Cover]



Gateway at Meknes.

[From a Postcard.]

Our Only Hope

By E. J. POOLE-CONNOR

"That ye may know . . . the working of His mighty power."—EPH. i. 18, 19.

IT has been pointed out that while the standard example of divine power in the Old Testament is the deliverance of Israel from Egypt, the standard example of that power in the New Testament is the resurrection of our Lord. Thus in the prophecy of Micah we read, "According to the days of thy coming out of the land of Egypt will I show unto him marvellous things;" but in the passage quoted above the Apostle prays that the Ephesian Christians may know "the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead." Great as was the power that shattered Egypt and delivered Israel, the power that broke the empire of darkness and placed Christ on the throne was infinitely greater. And it is this power which the Apostle declares is to be exercised "to us-ward who believe."

I. Observe the greatness of the divine power put forth in the resurrection of Christ. It lifted supreme weakness to the place of supreme strength. It did so, in the first place, in the physical realm. Our Lord's *body* was dead; and there is no weaker thing than a dead body. Weak as was the Saviour when He fell beneath the weight of His cross; weak as He was when He hung thereon, and "His strength was dried up like a potsherd," He was weaker still when He lay in the tomb. Yet from that tomb God lifted Him "and set Him at His

own right hand in the heavenly place, far above all principality, and power, and might, and dominion;" and there in the power of an endless life, He reigns to-day.

But not less was the mighty working of the divine energy seen in the revival of our Lord's *cause*. He had come to His own, and His own had received Him not. Led by their rulers, the people demanded His death, and when the tomb closed upon Him, it seemed as if His influence had vanished from the earth. Even the faithful few who had "trusted that it had been He which should have redeemed Israel" saw nothing before them but a disillusioned return to their old homes and occupations. If ever there was a dead cause, it seemed that of our Lord. Yet what a change the power of God wrought! What wonders Easter and Pentecost produced! What rejoicing was in the "tabernacles of the righteous"! What signs and wonders were seen! What converts were made! The men who "forsook Him and fled" now bore unflinching testimony before councils and kings, and that Church was set up in the earth against which the very gates of hell shall not prevail.

II. Such was the power of God manifested in the resurrection of Christ; and such is the power He is prepared to put forth on behalf of His people. From one aspect the resurrection of Christ was the power of God exercised in order to bring Him into His inheritance; from another it was God's might lifting our Lord to a place where His further purposes should be carried out; from yet another, it was His deliverance from the powers of darkness; and in each of these there is a foreshadowing of God's purpose of grace toward His redeemed. We, too, may count upon the power of God *to bring us into our inheritance*. "God hath blessed us with all spiritual blessings in heavenly places in Christ," says the Apostle. As He gave to Israel a good land and large, so has He given to His people rich provisions of grace, conveyed to, and centred in, His Son. But these need to be entered upon experimentally, as Israel had to take possession of Canaan; and as there has been grace to prepare, so there is power to enable us to enjoy. From salvation in its most elementary stages to final glory, the power of God may be counted upon to make possible all His holy will. The divine power, too, is to be relied upon to *prosper us in our service*. Many of us are called to face tasks utterly beyond our natural ability to perform. Those who face the gigantic system of Islam, for example, know this only too well. Yet the same might which conquered principalities and powers of hell, and put all things under Christ's feet, is the power "to us-ward who believe" in this matter of service also. Let us not forget this, lest we grow wearied and faint in our minds. We may count, too, upon the power of God to give deliverance to His servants in *times of special difficulty and danger*. "We had the sentence of death in ourselves," says the Apostle, speaking of his "trouble in Asia," "that we should not trust in ourselves but in God which raiseth the dead." In periods of financial pressure; in crises of external and internal difficulty; in experiences when we are at our wits' end; let us not fail to look expectantly for the

“working of His mighty power” in the bringing of us out into a large place.

III. Finally this power is to be exercised “to us-ward who believe.” That these words describe all who by divine grace have come to put their trust in the atoning Saviour we do not doubt; but we do not think that this exhausts their meaning. It reminds us, surely, of what so many Scriptures teach, that God works continually in response to faith, and that there is a spiritual law that according to our faith shall it be unto us. If this be so, surely it behoves us to ascertain from the Scriptures what are the things that we may confidently expect God to do for us, so that we may seek them at His hands by prayer. Life is too serious—our work is too difficult—the powers of evil are too real and potent—for us to neglect any spiritual force which a sane and sober study of the Word of God shows to be ours in the divine purpose. Let us see to it, too, that in our wholly justifiable fear of believing too much, we do not come to believe too little; lest it be said of us, as of some of old, “They could not enter in because of unbelief.” For as we look out upon the Church and the world to-day we realise that the “working of the mighty power of God” is our only hope.

From the Secretary's Pen

NEW COUNCILLORS

Our friends will notice the addition of the names of Messrs. H. Lewis and E. T. Morriss to the list of those forming the Council. We count it no small privilege to welcome into the more intimate fellowship of the Mission these two brethren, who stand with us for the authority and inerrancy of the written Word as also for the Deity and infallibility of the Incarnate Word. It is a matter for thanksgiving to God that in the oversight of the work we can count upon the consideration and counsel of these and other like-minded servants of Christ who gladly hold their valuable time and talents at His disposal for the furtherance of the Gospel in the Barbary States as well as in other directions.

HOUSE PARTY AT KESWICK

Through the generous kindness of a few of the Lord's stewards, it was again possible for us to have a number of our workers and recruits in a house party at Keswick. The social intercourse was delightful in and out of the home. The daily seasons of intercession for the work were helpful and heartening, while the spirit-inspired messages brought clearer visions of Christ in all the infinite sufficiency of His grace to meet the otherwise overwhelming demands upon the life and love and labour of His messengers. Much might be written on this subject,

but space forbids. There are, however, two matters to which it is only fitting that reference should be made.

None of the party will forget the brief incomparable exposition of Matthew xi. 28-30, with which Mr. Graham Scroggie favoured us at our family prayers on the second Sunday morning. Our experience of the radiantly revitalising rest of our wonderful Lord was enrichingly deepened, as He through His messenger opened up to us something more of the inexhaustible treasure of His precious Word.

It had been our hope to have a representative of the Mission at the Saturday morning Missionary Gathering. There were an exceptionally large number of workers from Moslem lands attending the Convention, which made it difficult for the Committee to make a choice. We all felt rather disappointed that no one from the Barbary States was selected: but at the meeting itself we were glad of His overruling appointment in the matter. This was evident by the recompensing reference of the Chairman. He was at pains to explain that it was through no lack of appreciative sympathy that so many Missions had to be left out. In enumerating them he came in turn to our own, when he said, “There is also the North Africa Mission, God-honoured and God-honouring.” That gracious comment strangely moved our hearts, and we unitedly praised Him for such blessed encouragement

and pray that it might ever be blessedly true, that we might more and more enjoy the fulfilment of the promise, "Them that honour Me I will honour."

N.A.M. MEETING AT KESWICK

By the kindness of the Minister and Trustees of the Wesleyan Church, we were enabled to hold a gathering in the interests of the work on the Monday evening following the Convention. Several other meetings were held at the same time; and ours was not large except in blessing. Many who were in attendance waited at the close to express their thanks that such an opportunity had been given them of hearing about the trials and triumphs associated with witness and work in those sin-cursed lands.

Miss Banks told the sad story of one of the many broken-hearted wives of Morocco, who need the consolation which the Gospel alone can afford; of a Jew who read the New Testament and translated some of it into colloquial Arabic, confessing that: "You cannot read this book and remain a Jew"; and of a little boy who had come under the missionaries' influence for two months, learning to love the message of John x., who, when dying in an unconscious condition, was heard repeating the words, "I am the Good Shepherd. The Good Shepherd giveth His life for the sheep."

Miss de la Camp put in an earnest plea for a man for Fez, reminding us that since the martyrdom of Mr. Cooper and the Homecall of Mr. Simpson, there has never been a male worker resident in that most important of Moroccan towns. The need of the thousands of students and other men was forcefully emphasised and the Master's words came home with intensified power, "Pray ye therefore the Lord of the harvest."

Miss Jennings surprised—gladly surprised—a good many of her hearers by telling of a certain number of schools in the interior of Morocco unreached by any missionaries, where parts of the New Testament in colloquial Arabic are used as reading books for the boys who do not understand the classical Arabic. She mentioned the case of a *fookeh* who threw off his beads after listening to the Gospel for some months as he testified to his new-found faith: "There is no need to wear them now, for I believe in the Lord Jesus, and not Mohammed."

Miss Winifred Ross gave cheering instances of the Lord's work in the hearts of women and girls in connection with the Women's Medical Mission in Tangier. One instance was that of a young woman who had been years before at

school in Hope House, and who when dying bore a bright testimony to the saving grace of the Lord Jesus Christ.

Miss Cox told something of what she had been privileged to see of the Lord's blessing upon the labours of His ambassadors in Djemâa Sahridj and surrounding villages during a long period of service. She had the joy of knowing of over twenty male converts there, of whom thirteen had been baptised. One of these was now doing good work as a pastor, and three others as evangelists.

Miss Fison took the words of the Gospel, "A great multitude waiting," and put in an earnest plea for the hungry crowds in the hundreds of Kabyle villages who are waiting for the Bread of God, that true Bread which cometh down from heaven and giveth life unto the world.

Miss Oakley, in the freshness of her first experiences of the field, told of the efforts to reach the Kabyles in the villages near Algiers, and how she had been enabled of the Lord to get into a number of their dwellings and to hold classes each week for the girls. They readily learned hymns and texts of Scripture and were quite attentive as the way of salvation was simply put before them. She asked prayer that the large Kabyle village, at present closed, might be opened for the entrance of the heralds of the Cross.

Miss K. Smith gave some touching illustrations of how the Holy Spirit works through willing-hearted witnesses. She also enforced the tragic thought that so little can be known by people at home, or even by the workers on the field, of the sorrow and sickness and sadness in the lives of Kabyle girls and women, caused by the iniquitous practice of child-marriage with all its attendant evils.

Mr. R. S. Miles spoke of the difficulty in the work among men and boys, arising from their lack of any sense of the exceeding sinfulness of sin, giving instances; and urged the importance of following up every effort with a continuous stream of believing prayer, that Almighty God would be pleased to reveal the Lord Jesus Christ as the only Saviour.

Mr. C. R. Marsh represented the four recruits of the party, and gave some account of the call which had come to him from the Lord after hearing an address on the need of the sin-deluded Moslems in Algeria, who had been left in their spiritual destitution for thirteen centuries. He referred to the gracious way in which he had been helped through his periods of training, and how much he owed to prayer and faith in the living God.

The General Secretary brought an intensely interesting meeting to a close with an appeal for effectual, fervent prayer on behalf of the work in general, and also that more labourers might be thrust forth of the Lord to these lands, so overlooked through the past centuries, where are to be found some of those other sheep of whom the Lord Jesus said, "Them also I must bring."

Long ago Jehovah's complaint against His ancient people was, "Woe to the shepherds of Israel that do feed themselves. . . . The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye sought that which was lost; . . . and they became meat to all the beasts of the field." May He enable each of us who are His fellow-labourers, to obey to the full His behests, "Feed My sheep: Tend My Lambs." "Preach the Gospel to every creature."

"THESE FORTY YEARS"

In July last Mr. A. V. Liley of Tunis completed his fortieth year of service as a worker of the Mission, and at a meeting of the Council held early in the above month the following resolution was unanimously passed:

"That the Council warmly congratulates Mr. A. V. Liley on having spent forty years in the ranks of the N.A.M. and gives heartfelt thanks to God for his long and faithful service, assuring him of their grateful appreciation of his indefatigable labours in the Gospel among the Moslems and others; and of their prayerful good wishes that he and his wife might be spared, if the Lord tarries, for years of further usefulness in witness and work for His glory."

Our brother and his wife have in other days done splendid service in journeys on their cycles



Mr. and Mrs. A. V. Liley starting for the villages.

to places and peoples within about fifteen miles of the city. The doctor has forbidden him to take these journeys in this way; and if this important work is to be continued and extended, a motor-car is essential. This could be used for the benefit of all our workers in Tunis, and would enable them to make more frequent itinerations and to more distant places.

Friends at home with whom Mr. Liley is in touch have been kind enough to send gifts towards the purchase of such a mission car, and others may also like to contribute, while the Council will be able to help from a special fund they have in hand. It will be seen that a car will be a great asset by God's blessing in the coming days, in witness and work for His glory, by making it possible for the workers to reach a considerably larger number of people with "the unsearchable riches of Christ."

Our friends will be remembering the need of a man with a knowledge of French to help in the encouraging work at Tunis among the people of this language.

AUTUMNAL GATHERINGS

These will be held, God willing, at the Cannon Stréet Hotel on Tuesday, October 6th. The preliminary meeting for prayer will open at 2.30 and close at 3.20. It will be led by Pastor Henry Oakley.

This will be followed by the afternoon gathering at 3.30, when Major-General E. Owen Hay, C.B. (late R.A.), is expected to preside, and Pastor H. Tydeman Chilvers to give the closing message.

Tea will be served at 5.30 in the Hall upstairs as in May, and the evening meeting will commence at 6.30. Colonel David Carnegie, O.B.E., has kindly promised to take the chair, and particulars as to speakers will be issued later at each meeting; we shall have a number of workers taking part, including some of the veterans. There will also be four recruits with us, who are earnestly anticipating their going forth in the Lord's name this autumn. Further and fuller reference will be made to these young people in our next issue D.V. We shall be very grateful for all the prayer fellowship that our friends can give in connection with the above gatherings, which promise to be most interesting and inspiring.

WITHDRAWAL FROM EGYPT

It can never be an easy matter to withdraw from a country into which the Lord has led His servants to undertake work for Him. Indeed, the thought could not be entertained apart from a clear indication of His will. This the Council

feel has been granted to them, and they are glad to report that the work in the Anfouchy district of Alexandria is now under the direction of the Egypt General Mission. God's servants connected therewith have been much cheered by seeing many fruitful tokens of His benediction in their labours for His glory, in the lands where long ago the man of meekness "esteemed the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward." Who follows in his train? The Barbary States form a much more compassable field for oversight and visitation. There are many millions in Morocco, Algeria, Tunisia and Tripoli who have never heard the message of God's great salvation, and the concentration of consecrated fellowship in the Gospel for the more effective evangelisation of these weary multitudes is eminently desirable. It seems so inexpressibly sad that the adequate reinforcement of existing stations and the opening of additional centres cannot be proceeded with, for lack of men and means.

Young men of God's choosing are urgently needed in every part of the field who for His Name's sake will go forth taking nothing of the Gentiles. Shall we hear what Robert Morrison, of China, said more than a century ago? "The missionary should endure hardness as a good soldier of Christ. To complain of difficulties

inseparably connected with the work is unworthy of him. And he should have the determination of a good soldier, rather to die in conflict, than desert or compromise his cause. But this soldier-like feeling and resolution, to fight till death, striving to dispossess spiritual enemies, does not make him insensible of the neglect of his fellow Christian; nor are the Churches, who constitute the Commissariat Department at home, justified in gratuitously adding, by their parsimony or neglect, to the sufferings of the soldier in the field. Still, if they do carelessly add to his sufferings, the good missionary will, nevertheless, remain at his post, as long as ever the banner of the Cross continues to be unfurled."

If true-hearted believers were fully yielded to the Lord and so were filled with His Spirit, what a change would be wrought in this most magnificent of enterprises into which our Master has led us. If only stewardship and every other avenue of service were exercised in the light of the Judgment Seat, how very much more could be attempted in His Name?

Will you please let me in closing make an accommodated application of the following words, and ask my readers and myself in this connection, "What then shall I do when God riseth up, and when He visiteth, what shall I answer Him?"

At the Bible Depôt, Tunis

By MR. A. V. LILEY

As we sit in the Bible depôt, sometimes incidents occur which give us joy, others cause sadness; others, again, would be almost comical were it not for the sadness behind them.

Many of the natives we have to deal with are most ignorant of even the simplest elements of the things which are truly spiritual. God to them seems to be a great irresponsible being, a Creator, but not a Holy God who hates sin and all that is impure.

This morning, Friday, is the Moslem's rest day, and the beggars' financial harvest. While sitting in the Bible depôt, in comes a poor Bedouin woman, a child on her arms and another by her side. A very poor specimen of humanity; Islam does not seem to have done much for her.

Probably her married life has been one of hard work, of kicks and blows. She comes in begging with outstretched hand, and the word "*Lilla*" ("For God's sake"). Ask her where her husband is, and she will tell you dead or sick or perhaps in prison. Either of these was decreed of God. Question her and see what her ideas are of God and eternity. She knows there is a God and there is eternity before her. She has sinned, like everyone, but God is merciful and ready to pardon, and then, in the great day of judgment, she being a "believer," Mohammed will intercede for her. That is all she knows. Again the hand is outstretched—"Rubbi," she says ("For my Lord's sake"). A coin is given her, but there is no word of thanks, for has she

not given the giver an opportunity of doing a good deed and opened the way for him to get to heaven by so doing.

Presently we hear a high-pitched voice at the door; "*Lilla, Lilla, cah, rubbi.*" We look round and see a dark-skinned, ragged little fellow, with wide-open, bright eyes and a really intelligent, innocent-looking face. We encourage him to come forward, and begin to question him as to where he comes from. It is from a tribe far distant, down south. Where is his father? He is blind. And his mother? She is dead, and so the little fellow has to go and beg. We test him as to his knowledge of God. Yes, he knows God and His prophet Mohammed, but of the Lord Jesus Christ he knows absolutely nothing, never seems to have heard His name mentioned. The opportunity is taken in a few simple words to tell him of Jesus and His love, and I give him a little charity, prompted by that love. The little fellow goes off, but what has one accomplished in these few minutes and with these few words? God have mercy upon these poor misguided people!

Now in comes Mōhammed, an old friend. We have known him for many years, and when his mind was better balanced than it is to-day; for, alas! he has given way to smoking *kif*, a kind of hemp; this, with absinthe or other drinking, has affected his mind a bit. Yet again and again we have put the Gospel before him, but, alas! with no result.

Among other visitors are three young natives, who come in, attracted by the picture of Abraham offering up his son Isaac. It is explained to them, and afterwards I ask, "If Abraham needed a sheep to redeem his son, what have you to offer for your redemption?" "We don't know, we have none," is the reply. Then the great redemptive work of the Lord Jesus is put before them. "But why have we need of a redeemer?" asks one of them. The question of sin is gone into, and one dares not repeat what these young fellows confess to having done in their lives; but it only shows how utterly corrupt their lives are and what a very low idea they have of God's holiness.

Generally on Sunday afternoons and evenings we have a fair number of natives come in to the meetings, but, alas! we cannot always say it is to listen to the Gospel message or even to combat it. Alas! they are often more or less in a state of intoxication. Strong drink is prohibited by the Koran, and yet how very many of these people, even some of the educated classes, are habitual drunkards, and will argue that "God has decreed it."

A native youth came in one afternoon and sat listening very quietly for a little while. Among the others was an Arab from Algeria, and by his replies we soon gathered he had frequently heard the Gospel story. We learned afterwards he had attended meetings at Bône and Constantine. Another Arab present said he was most desirous of becoming a Christian, as he had found that Islam was "no good." Here was a sincere soul at least, but how difficult it was to make him understand that it was his sins that had to be dealt with. He listened well, and we were encouraged to pray for him, and many others like him. Others coming in from the south, where they have no opportunity of hearing the truth, always give us special pleasure. They seem such simple souls and always ready to listen.

Our Bible depôt is only a door or two from a large chemist's shop. The country natives frequently mistake our depôt for this shop, and we never lose the opportunity of putting the great Physician of souls before them. I have just had such a native in—a truly nice fellow who could read. A few tracts were given him, and he went off quite pleased with them. He had never heard the Gospel before, for he lives right out in the country and no one had ever been to his village. How many thousands and thousands, in these last days of grace, are like this man! A motor-car would enable us to reach very, very many of these country folk in their isolation, scattered over the country in their camps and villages, etc. They are too far away for a cycle, but hundreds of natives could be evangelised if we had only a car, to say nothing of what might be done by the ladies among the colonists in their country homes.



Impressions

(Extracts from Notes on a visit to North Africa)

By MR. I. E. BOWLES

"Have you ever undertaken the journey yourself?" is a question I am frequently asked when bidding farewell to missionaries leaving for North Africa. My usual reply has been "No; but I hope to go as soon as possible." After more than thirty years in the N.A.M. office I have recently had the joy of visiting some of our stations, viz. Algiers, Cherchell, Mekla, Djemâa Sahridj, Bougie and Tunis. I cannot attempt to describe all I have seen and heard, but it may be interesting to note a few of the impressions made upon my mind.

One of the first indications that I was approaching Moslem lands (apart from actually seeing the coast) was the casting of European caps into the sea. Moslem men who had been to European countries were expecting soon to land in Algiers and were preparing to take up the fez cap again, the symbol of their faith.

Algiers is a strange mixture. First I saw the very poor Arab men and boys on the quay seeking employment; but after a short tram ride I was in the midst of people of various nationalities thronging the busy streets where motor-cars and other vehicular traffic reminded me of London. The trams, with two trailers with open sides, enabling the passengers to jump on where they pleased, were very different from those at home. The Government buildings, offices and also the shops are strikingly handsome, and retain their new appearance for years. Here, too, I first saw Arab men lounging outside cafés, as well as the venerable-looking stately old Arab striding along in white turban and flowing garments.

My stay in Algiers was necessarily brief. A four-hours' ride by motor charabanc brought me to Cherchell, about eighty miles west of Algiers. It was on this journey that I first saw a native Bedouin Arab dwelling in the fields. While looking at what I thought was a hut in which farm implements might be stored, Miss Johnston, who accompanied me, explained that it "sheltered" an Arab family. The hut consisted of poles or branches of trees over which were thrown pieces of matting, sacks, etc., to form a roof under which the family dwell at night.

At Cherchell my first experience of the work was in visiting the Sunday classes of Arab girls and little boys. Mrs. Fisher takes about eighty of the babies from two to five or six years of age, Miss Turner and Miss Kenworthy, the older ones. The total attendance amounts to about 150. I spent a short time with the three classes separately, and shall not easily forget the upturned faces of the children as they squatted on the floor in Arab fashion listening to the Gospel story and singing choruses, etc., in Arabic. It was very weird to hear the gutturals from such tiny throats. How they enjoyed taking part! It

was impossible to watch them—some clean and tidy, others not so well cared for, and others again with the dreadful sore eyes so common in those lands—without being moved to pity as one remembered the homes from which they came, with only evil influences, and more or less sordid conditions; where there is no privacy in family life, and where oaths and curses abound. The Bible pictures always attracted keen attention, and one of the most cheering sights to me was the native Christian woman, with picture of Moses in hand, addressing the little ones. We thank God for this trophy of His saving grace. This woman and her husband are the night guardians of the Carpet School.

I was able to inspect the Carpet Industry and to learn many of the details. To stand behind the girls at the looms and watch how each one worked in the weaving of a carpet or rug, as well as to see how the dyeing process is carried on, enabled me to gather much valuable information. Several of these girls and women are true Christians, and all appeared to be happy in their occupation. If only friends at home could realise the value of this work to the girls, the sales of carpets and rugs would greatly increase.

Mekla is in the heart of Kabylia, and the little Mission station is well situated. Mr. Willson was called upon to treat a poor old Kabyle beggar who had a number of sores, a short time after I arrived. The first time his sores were dressed, a few days previously, they were open and in a very bad state, but he was seen lying about in filth next day, dressed only in a ragged shirt. When I saw him stripped to the waist for the application of iodine I could only think of rhinoceros hide—such was the colour and wrinkled condition of his skin. From Mekla I visited Djemâa Sahridj, the Mission's first station in Kabylia. While here I was taken into a native house. Stooping slightly and peering in, I found it difficult to see anything, but as my eyes became accustomed to the darkness I could see a woman trying to hide, and also the remains of a charcoal fire, from which smoke was curling its way out of the door. A low mud wall divided the chickens and animals from the human occupants of the room.

One of the most interesting incidents of my trip to North Africa was a visit in company with Mr. and Mrs. Willson and Mr. Twaddle to the village of Mesloub, near Djemâa Sahridj. After about two hours' tramping up the steep mountain sides we were met by a crowd of native children, who followed us. As we proceeded, we approached what appeared to me to be a kind of summer-house. It was actually a native Kabyle meeting-place where the business of the village is talked over. In it were gathered

twenty to thirty men, some of whom were receiving the attention of the barber. This company of men provided a unique opportunity for Mr. Willson, who promptly commenced to read to them (in Kabyle) from the New Testament. All listened with rapt attention and many were the ejaculations from one and another as they listened to the life-giving words. In our journeys up or down the mountainous roads, we met a party of Kabyles who had been two days' journey into the mountains to receive a blessing from a "Saint." The men were on mule-back, but the women were on foot and doing their utmost to keep up the pace. On being asked whether they could not receive a blessing in their own village, they replied, "Yes, but it is better up there."

The Thursday I spent at Mekla was market day, and early in the morning men could be seen and heard coming in from surrounding villages to dispose of their wares in the market-place. A bewildering scene! Sheep being slaughtered and cut up for sale—various kinds of fruit—baskets—silken and leather goods spread out on matting on the ground—coloured materials, probably imported from France or England, etc. Live sheep are sold here, and when ready to be led away are tied together in "bunches" of six, eight or ten, with a rope drawn tightly round their necks.

From Mekla to Bougie via Azazga was a very delightful journey over hills and valleys in the early hours of the morning. At Bougie I was particularly impressed with the difficulties of the work. It was not possible to see so much as usual, on account of the Whitsuntide holiday. Mr. Shorey's hall for meetings and Sunday school is situated opposite a mosque and market, and he meets with considerable opposition and annoyance from boys who throw stones at the door and window. I was interested in seeing the gateway near the shore, through which Raymond Lull is supposed to have entered the town when he landed there for the preaching of the Gospel in the thirteenth century.

Twenty-eight hours' train journey from Bougie, via Beni Mansour, Kronbs and Ghardimaou, brought me to Tunis. The scenery through Eastern Algeria into Tunisia was delightful, particularly on account of its rugged appearance. Immense rocks towered up towards the sky, and

huge boulders seemed to have been cast down the mountain sides. Vast forests of cork and other trees abounded on every hand.

In Tunis, five happy days were spent with Mr. and Mrs. Liley and other workers. Mr. Liley lost no time in taking me round into the bazaars, where various trades are carried on; one man making leather slippers, another silken handkerchiefs, scarves, etc., others brass-work, weaving camel-hair mats, etc. One of the most interesting was a turner who very skilfully used both hands and both feet in turning his lathe for making beads, etc. These streets or bazaars are so narrow that foot-passengers have to step aside when a coster's barrow passes along, but outside these native quarters the streets are much wider.

The spiritual work in Tunis is very encouraging, and it was my privilege to partake of the Lord's Supper together with a number of French converts in connection with Mrs. Liley's work. It was cheering also to attend the Gospel Meeting in the Italian Hall in connection with the work carried on by Miss Petter, Signor Finotto and others.

Mr. Liley seized many opportunities of talking with men and boys in our visits to shops, as well as Carthage. Wherever two or three men were talking together, he approached them with the usual salutations and offered them a tract if they could read, and also spoke to them of the Lord Jesus Christ. In Tunis, as well as other places, I was greatly impressed with the need of getting about amongst the people and visiting them in their own homes, or at their work or wherever they were to be found.

One cannot help feeling well-nigh helpless in face of the tremendous difficulties which are to be encountered all along the line, and it is only the realisation of the fact that the work is the Lord's that can sustain the worker and encourage to fresh effort. The needs are appalling. Village after village is passed without a single resident witness for the Gospel. Outside the cities, practically everybody one meets is a Moslem, and the power of darkness can be felt in a way we seldom experience here in England. "Pray ye, therefore, the Lord of the Harvest." . . .

Sermons in Stones

By E. E. SHORT

When our Lord uttered the prediction, recorded in Matt. xxiv. 2, of the Temple, "There shall not be left here one stone upon another that shall not be thrown down," it must have been a severe test of the disciples' faith in their Master, and beyond the limit of their

imagination *how* such a thing could be. But the prophecy was indeed fulfilled. Can we imagine any town we know with great public buildings reduced to such utter ruin?

How many of us have stood amid the ruins of a city, so utterly destroyed as to exemplify

such a description? In North Africa there still remain some Roman towns with buildings more or less intact, and they are on the tourists' programme. There are others which offer less to the eye, and may be considered uninteresting, but of which our Lord's description is true almost to the letter.

I walked among the ruins of such a one one Sunday morning I remember, being detained unexpectedly in the little village of Feriana near by, through the failure of a motor-bus service. There were just four columns left standing with their capitals and projecting stones above them forming the corners of an oblong. Excepting these, over a length and breadth of a mile or so, stones, large and small, singly or heaped up, in long lines or in confusion, some roughly carved or standing as broken pillars, were spread over the ground, but hardly one in its right place on top of another. (The marks of quarrying were plainly visible cut into a hillside near by.) As one walked, lizards ran to hide themselves, and a few birds were disturbed and flew away; ants were busy here and there, but there was no other sign of life. Not a tree or a house within some distance.

A roughly made roadway and a railway line cut through them, innovations within the last thirty years or so; but otherwise the whole area looked as if it had only become more and more desolate as the twelve centuries had succeeded each other since the Roman domination ceased in North Africa. Some spaces, comparatively free from stones, showed traces of having been ploughed for grain crops, but the past winter having been almost rainless there and everywhere, the only growth consisted of tufts of coarse vegetation.

What was the Sunday morning sermon of these stones? I found a warning for man's pride and confidence in his strength and capability, when he has fallen away from true faith and obedience to God. Though these stones were so fallen and scattered that one could not reconstruct in imagination the original buildings and their purpose, yet they spoke of order, determination, power, of civilisation in a high degree possessed by these Roman colonists. Yet all had completely disappeared. Why? One may safely say without having read deeply on the subject (and history may shed but little light in detail) that there was weakness within, politically and morally; that the Christianity of North Africa in the sixth and seventh century had sunk in corruption, ignorance, inter-



Photo by]

[Miss I. Dew.

Soosi Mother and Infant.

The child is bound up "to make him grow straight."

nal divisions, and that therefore there was little will or power to resist the Moslem attack. If modern Christian civilisation should develop into similar corruption, what is there to prevent its coming to some such complete fall through its internal condition and the judgment of God? If the elements of this corruption already manifest themselves, what great reason have we to take heed?

I also found a witness to the defect and true nature of Islam. There was a measure of truth and strength enough in Islam to overcome the corrupt and decadent Roman Empire and its enfeebled Christianity, and to sweep away the civilisation.

But what has Islam done since? Did it retain what was good in the Roman civilisation? Did it replace it by anything better? Where are the olive plantations and other cultivation of Roman times, for one's own sense agrees with history that these towns must have had much cultivated land around them. Arab tents are scattered here and there; ploughing and sowing is done in a primitive way when the rainfall is sufficient; little bits of land are irrigated on a small scale from

wells and rare springs; a very few towns still exist on or near the old Roman sites, but more often (unlike what is seen in Europe) the Roman ruins show their fallen greatness near a wretched little village of huts. This is the sum of Islam's attainment in North Africa during a dozen centuries with a clear field of action.

The roads of to-day, in a rough or finished state, the railway and other items which reconstruct or replace the Roman civilisation, are of French introduction. They are the work of the "unbeliever"; they have, as their source, something of Christianity, however little there may be of a Christian spirit in their makers. Islam alone showed little desire and less ability for progress of any sort.

This desolate stretch of scattered stones is

typical of the field in which we have to work. Christianity had a foothold here, built its churches (though it never seems to have become thoroughly a native institution or to have had a Bible in the native tongue). It became corrupt, its sects fought each other, and after partly destroying itself, it was completely swept away by the invading Moslems. Here we have had to begin again where not one stone was left upon another; we have to clear away the rubbish (Moslem prejudice and wrong conceptions of Christian doctrine and practice), and to rebuild. No wonder that progress is slow; but we believe that there is more progress than is visible. God give us all grace to be of good courage and to tell forth the Gospel in this corner of the field, though it appears largely to be stony ground.

Obituary Notices

The Late Dr. A. C. DIXON

For several years Dr. Dixon has acted as one of the Referees to the North Africa Mission. I had known him for many years. About forty years ago he acted as Treasurer for the funds from America towards the support of Mr. Baldwin and his family until Mr. Baldwin retired from the North Africa Mission to live in Palestine. When he came to London to take the Pastorate at the Metropolitan Tabernacle, my wife and I were present to hear him preach. We have always valued him very highly for his faithful testimony for the Inspiration and Authority of God's Word.

We were present at the Bible League Meeting in June when special prayer was offered for him at the time of his illness, and we had hoped he might still be spared for God's work, both at home and abroad, but the Lord saw fit to take him to Himself.

We join in prayer for his widow and other relatives. May the Lord sustain and comfort them.

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Mr. C. T. HOOPER

Mr. C. T. Hooper, whose death we see reported in *The Christian*, was in former years one of our missionaries. After spending some time at the Guinness Institute, Harley House, he came to Barking for about a year's study of Arabic under Mr. Marshall; at the same time helping in home mission work both at Barking and at Dagenham. Years ago he was joined in marriage to Miss Float, who had for a time assisted

her father. Mr. Float was for a number of years Assistant Secretary, with me, to the North Africa Mission.

Mr. Hooper retired from the N.A.M. after a few years' service in Egypt, and became associated with the British and Foreign Bible Society, for which he was an active worker from 1903 to his death. Besides doing valuable work for the Bible Society in Egypt, he laboured also in Palestine, Syria, The Sudan and Abyssinia. I believe his last effort was the establishing of a Bible Depôt in Jerusalem.

I always corresponded with Mr. Hooper from time to time, and when he came home last year on account of ill-health, he visited me on several occasions. We are very sorry indeed to hear of his decease, as he was a valuable helper to Christians generally, as well as to the Bible Society, and he will be very greatly missed. The last news we had received with regard to him was from Miss Hodges, who reported that he had rather improved in health, though I had some fears that he might not last for long after what I had heard of his illness when he was in England last year. Only a few days ago I wrote to Mrs. Hooper, but she has not yet had time to communicate with me.

We pray God very specially that he will sustain the widow and bless the sons, the elder of whom is in a Bank in Cairo and the younger at school in England. We commend the family to the sympathy and prayers of our readers.

EDWARD H. GLENNY.

For the Children

(Extracts from Miss L. Evans' Circular Letter)

Little Mahjoobah is seven years old and full of fun. At home she gets no training at all, and knows no restraint, so that it is not surprising that she is boisterous and often self-willed. But for all that she is a lovable wee thing and very loving too.

Let me tell you a story that will show you she is grateful for kindness shown her.

More than a year ago, a friend who was interested in her sent her a large doll, very nicely dressed. Of course she was not allowed to take it home, as then it would soon have been spoiled; but when she was a good girl it was given her to play with after her reading and sewing were finished. For some time all went well, but alas! one dreadful day the doll's leg was broken. As it was done through carelessness, Mahjoobah was scolded and the doll was put away. She had another which had been given her at the last Treat, so that the big one was soon forgotten, and I thought it best to leave it until she asked for it. Months went by, and no mention was made of it. Then, a short time ago, she said to me, "Where is that nice doll I used to play with?" I reminded her of what had happened, and she said she was very sorry, and she would so like just to see the doll again. She could not play with it, because with the unhinging of the one leg all the joints had come apart. As she was standing looking at it, she turned to me and said, "You did not give me this dolly, did you? You told me that a lady from your country sent it. Why did she?" I took her on my knee and told her that the

one who had sent it was not rich, but had saved up her pennies in order to buy the doll for her. Then I went on to tell her that this friend loved the Lord Jesus, and that it was because of her love that she had done this kind thing. For a minute or two the child was quite quiet, then she looked up and said, "If only I had some money I could send it to that kind lady." I explained to her that that would not do, and after another moment's thought she said, "Well now, if only I lived nearer, I could wash up for her, and sweep the kitchen and help that lady in the house."

A few days later, Mahjoobah came to me with her face beaming. In her hand was a little packet wrapped up carefully in calico and pinned with a safety-pin. The people here do not wrap things up in paper as we do. They use an embroidered cloth—in wealthy houses a very elaborate one. When I opened the little parcel and looked inside, there was an old piece of stuff, embroidered along one edge; it was probably the remains of a cushion cover. A neighbour had given it to her to play with, and being one of her most treasured possessions, she had carefully washed it herself and wanted to send it to the friend who had given her the doll. So you see she loved this friend though she had never seen her, and was grateful for her kindness.

Will those of you who love the Lord Jesus pray for Mahjoobah, that the lessons which we teach her out of God's Word may bear fruit, and that the love of Christ may so touch her heart that she may love Him in return.

Home and Foreign Notes

A PRAYER MEETING

is held on the **first Friday in every month** at 3.30 p.m. in the Lecture Hall, John Street Chapel, just opposite our offices, 18, John Street, Theobald's Road, where friends will meet for tea at 3 o'clock. A hearty welcome

is given to all who are able to attend.

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ARRIVALS

Miss C. S. Jennings arrived from Casablanca on July 13th.

Miss L. Read arrived from Cherchell on August 2nd.

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DEPUTATION WORK

Pastor Poole-Connor, the Deputation Secretary, has visited the following places: Balham (Trinity Road Chapel), Woodford, Ampthill, Littleport, Manor Park, Waterford, Southampton, Brighton (six meetings).

Forward engagements include: Sidcup (September 6th), Chichester (8th), Colchester (13th), Basingstoke (13th and 14th), Whitstable (Public Hall) (20th), Weston (22nd), Bristol (23rd), Clevedon (24th), Heathfield (27th), Bayswater Convention (28th to October 2nd).

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The **General Secretary** has had the privilege of addressing meetings at Spitalfields, Tilbury, Walthamstow, Leicester, Enfield, Littleport, Fordham, Putney, Bristol, Weston-super-Mare, Keswick, Heathfield, Southsea, Hove, and Bermondsey.

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Mrs. Harvey Farmer has been glad to speak on behalf of the Mission at Tunbridge Wells, Heathfield, and Wandsworth.

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MOROCCO

Mrs. J. A. Liley writes from Hope House, **Tangier**: "Up to June 30th the number of in-patients received in **T.M. Hospital** since January 1st is 127, compared with 98 in the same period in 1923, the previous record year. There have been 862 out-patient attendances. There were at first quite a number of surgical cases, and thirteen operations have been performed under general anæsthesia, besides a number of others of less severity. We have had several "readers," all of whom we believe left hospital with a head knowledge of the way of salvation, but we cannot say whether any of them are really born again. We are still in touch with two of them, boys of sixteen and fourteen years respectively. They both say they believe, but we long and pray for clear evidence of real conviction of sin and change of heart.

"A weekly Bible class has been started for our helpers and one or two other converts with whom we are in touch, and indeed for any apparently earnest enquirers who wish to come. Real interest and keenness are shown. A skeleton of the lesson is given on the black-

board, which the men afterwards copy into books of their own. We pray this may prove a real means of grace to them."

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In a letter from **Tangier**, dated July 9th, **Miss A. Buxton** writes: "The work amongst the refugees has been most interesting, and one praises the Lord for the privilege of making known the love of God, manifested in the gift of His Son, our Lord Jesus Christ. I remember one morning, when we were distributing flour, a poor woman came without a ticket (she had been in the night refuge in the town for some time, and I knew her quite well). I said to her, "It is no use for you to come, because you have no ticket." She replied, "You are my ticket; you know that I sleep in the room down the town." I had to send her away, and the incident afforded a splendid illustration for the women who had gathered inside, as I spoke to them of the Lord passing over the houses of the Israelites because of the sprinkled blood, and then of the great sacrifice offered once for all. Just as they were allowed to enter because they had a ticket, so the ground of our acceptance is the precious blood of the Lord Jesus Christ. Some seemed very much interested, and it was cheering to see the lips of some saying over the words of a hymn as we repeated it before singing. We trust that the seed-sowing may result in an abundant harvest."

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Miss Irene Dew writes from **Casablanca** on July 29th: "Before Ramadan we commenced visiting in the 'Beggars village' near here, and on the whole had a good reception. . . . Most of the work is done outside the 'homes,' sitting on the ground with the people. Wherever we go there is usually a small crowd of children, who follow and squat on the ground as near to me as they can. Poor wee mites! they are little cared for, half clad and unwashed, largely left to shift for themselves, and always tormented with flies that crawl round their eyes, nose and mouth. Their homes are only hovels made of old tin and rags."

* * *

Owing to the disturbed state of the country around **Tetuan**, very few are coming in to the town to sell their country produce. **Miss Hubbard** writes bravely of the work that the missionaries are engaging in, notwithstanding all the difficulties. She says: "Little by little we seem to get closed in, till sometimes we

think the town will be shut altogether. Still, the houses are open to us, and we get from twenty to forty at the dispensary day by day. We are having this summer an 'at home' on Thursday afternoons, when we are getting women whom we should not touch in the ordinary way. Last week we had nine here, the garden being the great attraction in these days, when no one can get out into the country. Yesterday we were at a better-class house, and the ladies are very anxious to come, so we hope to see seven or eight on Thursday. We bring out the little organ, and with a hymn get an introduction for the special message we want to give."

* * *

Spanish Work.

Miss Higbid writes from the same town: "With regard to visiting and work amongst grown-ups, we are doing our best under the straitened conditions which prevail here as the result of the war. It is a moving population, but we distribute Gospels, tracts, etc., and get a talk (and sometimes a little singing) wherever possible in the houses, or perchance on the doorstep! We have been having Bible talks on Sundays and Wednesdays with the few women who have been glad to come. Satan seems to have been hard at work in one way or another, but, as we know, this is always the case when there is a definite interest in the things of God. We are cheered by the fact that a family who some time ago left Tetuan for Spain have kept in touch with us by correspondence, the girls writing every month, and reading their Scripture Union portions whilst in Spain, besides doing their daily texts. Thus we are able, through the medium of the post, to touch others, unknown to us personally, by the various leaflets and Gospels, etc., which we are enabled to pass on in this way. This same family have now settled in Ceuta, and are expecting us to visit them shortly."

* * *

ALGERIA

Mr. A. Shorey writes from **Bougie** on July 2nd: "One day last week, while visiting in and around the town, I met the president (of a tribe), who put us up for the night in his house when we were touring in the mountains last year. . . . From time to time I meet a young fellow, the son of a *Kaid* to whom I have given a French Bible. Last week he said to me, 'I like reading in the New Testament better than in the Old.' This shows me that

he is reading the Word of God for himself. I have had several interesting talks with him, and he knows a good deal of the truth. May he not stop short of finding Him Who is the Truth and the Life!"

* * *

Miss C. Elliot writes from **Azazga**: "Our little out-station at Les Agribbes is proving a great help to us in visiting the Beni Djenad tribes, and now we have a good roof on it we are able to go there and stay four or five days each month, and thus we get into closer touch with people there, and they look forward to our visits. Last month **Mr. and Mrs. Willson, Miss Povoas** and I spent a fortnight there, visiting and giving out medicines, and having little classes of shepherd-boys and meetings in four different villages. I was specially delighted to find another village not very far off. Its name is Chekkeren, meaning in Kabyle, 'Praising,'"

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TUNISIA

Mrs. Short writes from **Tebessa**: "Visiting the girls who attend my class opens up a good sphere of labour, for hardly any family has a house to itself, and we have known houses where there are as many as fifteen families living. It is no easy work, but how often has prayer been answered in quiet attention and good listening. In the native village, almost a suburb of Tebessa, which we generally visit on Fridays, we were driven out of a house one day by a fanatical old woman; but nearly every time we have come home rejoicing in the way that both we and our message have been received."

* * *

PARIS

Mr. Arthur, who has been itinerating among the Kabyles in France, writes on July 7th: "Last week I visited the centres of Alais, Grand-Combe, Trescol and Tamaris, all in mining districts. The Kabyles employed there are nearly all from round about Sétif or Bougie—that is in *Petite Kabylie*. It is very easy to find them in these smaller centres, for they always have a café or canteen where they eat and pass their spare time. I disposed of quite a number of Scriptures in these four centres.

"We need to pray that these natives may read with opened eyes and understanding hearts. May the Holy Spirit, whose office it is, convince and convict of sin and lead to the Lord Jesus Christ as the living Saviour!"

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.
Prayer for a weekly Bible Class, started in connection with the Tulloch Memorial Hospital for the helpers, converts and enquirers: that it may result in increased interest in and understanding of the Word of God. (See p. 94.)
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.
Praise that in a number of schools in the interior of Morocco, in places unreached by missionaries, parts of the New Testament are being used as reading books. (See page 84.)
5. For Tetuan—Visiting and Tract Distribution, Classes for Young People (Native and Spanish) and Adults, Sunday School and Meetings.
Prayer for the workers at Tetuan: that they may be strengthened and encouraged in their labours amidst all the unrest and discomforts arising from the state of the country all around them.
6. For Larais—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.
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.
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 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 Paris—Visiting cafés, &c. Meetings for Kabyles.
That the Lord would bestow His blessing on the distribution of Scripture portions during Mr. Arthur's itinerating tour in France.
24. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
25. For the Council, and the Staff at Headquarters.
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.
Prayer that those who shall take part in the Farewell Meetings in October may be prepared for this service; and that friends in good numbers may gather to hear about the Lord's work in the Field.
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 July 1st to 31st, 1925

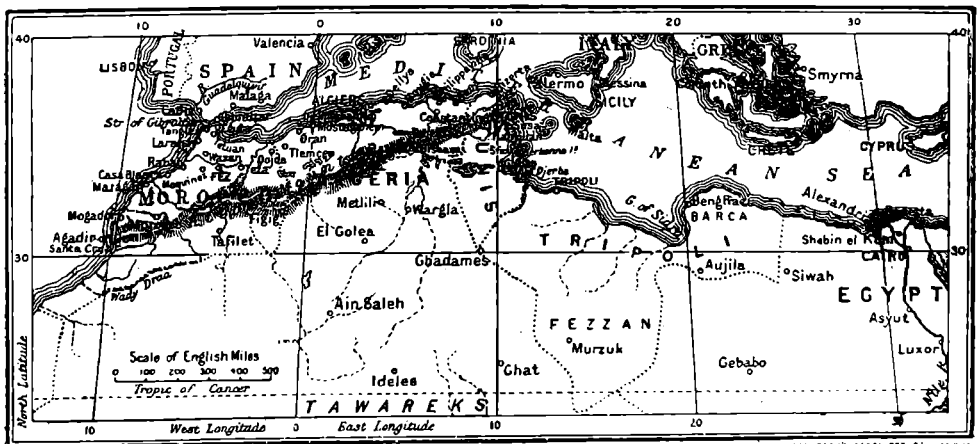
Continued from page ii of Cover

General Fund <i>(continued)</i>		DESIGNATED FUND		No. of Rect.	Amount. £ s. d.	GRAVESEND AUXILIARY.	CHILTENHAM AUXILIARY.	BARKING AUXILIARY.
No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	16th		Miss Giles, Hon. Sec., 8 Russell St., Des. Rect. No. 5132.	Miss Molesworth, Hon. Sec., 30 Lansdowne Crescent. Gen. Rect. No. 3786.	Mr. W. L. Butland, Hon. Sec., 8 Sunningdale Avenue. Des. Rect. No. 5134.
	20th	July 1st				Local Rect. No. £ s. d.	Local Rect. No. £ s. d.	Local Rect. No. £ s. d.
	(u) 3789	(w)						
	22nd	2nd						
	(a) 12 0 0	5094						
	(p) 1 0 0	5						
	92	6						
	23rd	8						
	3	4th						
	25th	9						
	4	6th						
	27th	100						
	(q) 2 0 0	(x)						
	(r) 11 0 0	33						
	(s) 5 0 0	7th						
	8	(y)						
	29th	103						
	9	(z)						
	(t) 4 0 0	2						
	(u) 4 5 0	5						
	3802	260						
	3	8th						
	30th	7						
	4	(a) 9th						
	5	3						
	6	11th						
	7	109						
	31st	10						
	8	(i) 8						
	9	10						
	10	12						
	11	16th						
	(v): 15 0 0	(b) 1 6 11						
		(c) 5 0 0						
		5						
		13						
		1 1 6						
		7						
		10						
		4 4 4						
		9						
		20						
		10 0 0						
	£654 14 1	534 5 11				Previously £5 19 10	Previously £16 1 0	
Pubs.	1 12 3	18 0 5				Previously £4 2 6	Previously £45 12 8	
Sundries	8 16 10	534 5 11				Previously £10 2 4	Previously £61 13 8	
	£665 3 2	£552 6 4						

SUMMARY			
		July, 1925.	
General Fund	£665 3 2	
Designated Fund	552 6 4	
		<u>£1,217 9 6</u>	
TOTALS			
		Jan. 1st to July 31st, 1925.	
General Fund	£3,714 7 10	
Designated Fund	3,131 9 5	
		<u>£6,845 17 3</u>	

(a) Blanche Routh Mem. (b) Motherwell Bapt. Y.M. (c) Saltford Mission, Bristol. (d) St. Stephen's Ch., Tonbridge. (e) Market Rd. Bapt. Ch., Chelmsford. (f) Welcome Mission, Heathfield. (g) Putney Girl Crusaders. (h) Anon., B'ham. (i) Readers of *The Christian*. (j) Wandsworth Crusaders. (k) Unity Chapel, Bristol. (l) Assembly Hall, Whitstable. (m) *Legacy*. (n) "In Memoriam," G.H.M. (o) Raleigh Pk. Y.W. Bible Cl. (p) Abbey St. S. Sch., Hackney. (q) A.N.M.U. (r) Harrogate Prayer Circle. (s) Anon., Kidderminster. (t) Victoria Mission S. Sch. (u) Keswick. (v) Cripples' Inst. Boys, Belfast. (w) Uxb. Rd. Tabernacle. (x) Midway Mission to Jews. (y) Trinity Rd. Ch. (z) Bloomsbury S. Sch. (a) Bethesda Hall. (b) Gainsboro' Hall. (c) Maldon Hall S. Sch. (d) Zion Bapt. Ch., Chesbam. (e) Boxholders at Bewdley. (f) Sunnerstown Missn. (g) West U.F.S.S., Galashiels. (h) Friends at T. Wells.

MAP OF NORTH AFRICA



THE NORTH AFRICA MISSION

COUNCIL OF DIRECTION

F. R. ARCHER, Buckhurst Hill, Essex.
 HARVEY FARMER, 18, John St., W.C.1.
 EDWARD H. GLENNY, Manor Park, E.
 GEO. GOODMAN, Tunbridge Wells.
 J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.
 V. G. LEVETT, 7, Austin Friars, E.C.

H. LEWIS, Bickley, Kent.
 DR. F. E. MARSH, Woodford.
 E. T. MORRISS, Letchworth.
 PASTOR H. OAKLEY, Balham.
 PASTOR E. POOLE-CONNOR, Tankerton.
 PASTOR PERCY SMART, Crouch End, N.
 PASTOR R. WRIGHT HAY, W. Ealing.

Hon. Treasurer
 J. W. GORDON-OSWALD, Esq.
Hon. Medical Adviser
 W. LOUDON STRAIN, M.B., C.M.
General Secretary
 MR. HARVEY FARMER.
Bankers
 BARCLAYS BANK LIMITED,
 148, Holborn, London, E.C.1.

Hon. Secretary
 EDWARD H. GLENNY, Esq.
Hon. Oculist
 HORATIO MATTHEWS, M.D.
Deputation Secretary
 PASTOR E. POOLE-CONNOR.
 MR. I. E. BOWLES (Deputy Assistant Secretary).
Auditors
 MESSRS. A. HILL, VELLACOTT & Co.,
 2, Broad Street Place, Finsbury Circus, London, E.C.

OFFICE OF THE MISSION
 18, JOHN STREET, BEDFORD ROW, LONDON, W.C.1.

REFEREES

PASTOR H. TYDEMAN CHILVERS, Metropolitan Tabernacle.
 PASTOR D. J. FINDLAY, J.P., Glasgow.
 PRED. H. E. FOX, M.A., London, S.W.
 REV. WILLIAM HOUGHTON, B.D., Exmouth.

LORD MACLAY of Glasgow.
 M. E. REVEILLAUD (late Senateur), Paris.
 PASTEUR R. SAILLENS, D.D., Paris.
 E. E. SHAW, Esq., Wimbledon, S.W.
 COL. G. WINGATE, C.I.E., Godalming.

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

LOCATION OF MISSIONARIES

MOROCCO		Sald		Bougie	
Tangier	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 (Associate)	Jan., 1913	Mr. A. E. CHATFIELD	Nov., 1922		
Dr. JAS. A. LILEY	Nov., 1919	Mrs. CHATFIELD	Nov., 1922	Tebessa	
Mrs. J. A. LILEY	Nov., 1919			Mr. E. E. SHORT	Feb., 1899
Miss A. BUXTON	April, 1919			Mrs. SHORT	Oct., 1899
Miss E. D. BOWEN	Feb., 1923			Madame PAGES (Associate)	June, 1924
Miss K. REED	April, 1922			Bône	
Mr. L. ROBINSON	Nov., 1924			Miss H. GRANGER	Oct., 1886
Spanish Work—					
Miss D. E. SAUNDERS	Dec., 1922			TUNISIA	
				Tunis	
Casablanca				Mr. A. V. LILEY	July, 1886
Miss C. S. JENNINGS	Mar., 1887			Mrs. LILEY	July, 1913
Mr. C. C. GABRIEL	Dec., 1919			Miss H. M. M. TAPP	Oct., 1903
Mrs. GABRIEL	Feb., 1920			Mr. E. LONG	Feb., 1923
Miss IRENE DEW	Feb., 1924			Mrs. LONG	Jan., 1924
				Mr. C. MORRISS	Oct., 1924
Tetuan				Mons. M. JACOT	Oct., 1924
Miss A. G. HUBBARD	Oct., 1891			Italian Work—	
Miss M. KNIGHT	Oct., 1899			Miss G. E. PETER	Oct., 1913
Miss A. M. BROWETT	Nov., 1922			Miss K. GOTTLER	April, 1920
Miss W. ROSS	Nov., 1920			Miss J. E. MARTIN	Oct., 1922
Spanish Work—				Signor FINOTTO	Oct., 1925
Miss E. HIGBID	April, 1921			Signora FINOTTO	Oct., 1923
Miss E. HARMAN	Oct., 1921			Kairouan	
				Miss I. M. DAVIS	Oct., 1920
Laralsh				Miss E. TILNEY	Mar., 1920
Miss K. ALDRIDGE	Dec., 1891				
				Sfax	
Fez				Mrs. WEBB	Oct., 1899
Miss F. M. BANKS	May, 1888			Miss A. CLACK	Jan., 1924
Miss S. M. DENISON	Nov., 1892			Mr. R. S. MILES	April, 1921
Miss I. DE LA CAMP	Jan., 1897				
Miss L. EVANS	Nov., 1921			TRIPOLI	
				Mr. W. REID	Dec., 1899
Taza					
Miss F. MARSTON	Nov., 1895			PARIS	
Miss ALICE CHAPMAN	Oct., 1911			Mr. T. J. WARREN	Feb., 1911
				Mrs. WARREN	Feb., 1911
Rabat					
Mrs. ROBERTS	Dec., 1896				
Miss E. CRAIGE	Oct., 1912				

AT HOME.—Mrs. BOLTON, Miss A. BOLTON, Miss M. EASON, Miss R. HODGES, Mrs. REID, Miss THOMASSEN (Norway).
 New Workers, Miss G. DAVIES, Miss B. ELLIS, Miss P. LAMB, Mr. C. R. MARSH, Miss A. MEYER, Miss G. WILSON.