

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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THE NORTH AFRICA MISSION

LIST OF DONATIONS from February 1st to 28th, 1926

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.
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DUBLIN AUXILIARY. S. S. McCURRY, Hon. Sec., Glenageary, Harrow. Des. Receipt, No. 5431

GRAVESEND AUXILIARY. Miss M. Giles, Hon. Sec., Russell Street, Gravesend. Des. Receipt, No. 5425.

DESIGNATED FUND

BELFAST AUXILIARY. Mrs. BOLTON, Hon. Sec., Gordonville, Cregagh. Des. Receipt, No. 5430

BARKING AUXILIARY. Mr. W. T. L. Butland, Hon. Sec., 8, Sunnyside Avenue. Des. Receipt, No. 5442

SUMMARY

February, 1926.	
General Fund	£314 19 1
Designated Fund	134 18 9
	£449 17 10

TOTALS

Jan. 1st to Feb. 28th, 1926.	
General Fund	£739 5 5
Designated Fund	409 15 7
	£1,149 1 0

(a) St. Stephen's Ch., Tunbridge. (b) Bapt. Tab., Stockton-on-Tees. (c) Free Ch., Amersham. (d) Legacy. (e) Market St. Bapt. Ch., Chelmsford. (f) Talbot Tab. (g) St. Mark's Mission Hall, Maidenhead. (h) Elim Hall S. Sch., Copnor. (i) Chiswick Mission. (j) Barr Mission, Southall. (k) Stroud Green Bapt. S. Sch. (l) Grynant, Neath. (m) Friends Mtng. House, Colchester. (n) Women's B. Cl., Colchester. (o) Y. Christian's Mtng., Clapton. (p) Alexandra Hall, Y.P.M. (q) Bethany Bapt. Ch., Seven Sisters. (r) Glyn Vivian Mission. (s) Gainsboro' Hall S. Sch. (t) Devonshire Sq. Bapt. Ch. (u) Advent Testimony Mtng., Chatham. (v) Zion Bapt. Ch., Chesham. (w) Y.P.M.B., Nailsea. (x) Seer Green S. Sch. (y) Mission Band, Saxingham. (z) Victoria Hall S. Sch. (a) Anon. (b) Kensington Mission Room, Bath. (c) Cong. Ch., Purley. (d) Park Hall S. Sch. (e) Melbourne Hall. (f) Wattville St. B. Classes.

From March 1st to 31st, 1926

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.
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[Continued on page iii of Cover



Some Members of the Native Girls' Class, Sfax.

The World-Wide Love of God

By PASTOR W. FULLER GOOCH

FROM whatever standpoint we view the Holy Scriptures we find in them indubitable proofs of their Divine origin. Divinity stamps every page and reveals clearly the infinite perfections of God. While all His attributes are shown in their varied fullness and beauty, His love shines out with a clearness all its own, and adds its lustre and its charm to all the rest. The Word of God traverses the whole range of human thought, and illumines every sphere, and shows His love to be related to every part of His work, as Creator, Ruler and Saviour; embracing all lands, all races, all classes and conditions of mankind. The geographical range of Revelation leaves no part of the earth untouched; all continents, all nations, all islands of the sea are gazetted not only as the work of His hand, but as involved in His purpose and directed by His counsel. "The Lord looketh from heaven. He beholdeth all the sons of men, from the place of His habitation He looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; He considereth all their works."

It has been said that God's choice of Israel to be His chosen people meant a partiality detrimental to other nations, excluding them from His favour, leaving them to their own ways, and placing them at a disadvantage as to their relation to Himself. So far from this, we see that it was with a view to the blessing of all men, He called Abraham out of Ur of the Chaldees, and made him head of the chosen race. The promise made to him was in no sense exclusive of the world at large. "In thee and in thy seed shall all the nations of the earth be blessed."

The central position of Palestine in relation to the geographical structure of the earth was of God for special purposes, as we read, "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." This was with an eye to the general diffusion of His truth and grace.

All His dealings with Israel have borne reference to the surrounding nations. Zion as a name, means 'a monument raised up.' Surely even to-day it answers to its name, its whole history is a lesson to the world; Israel is an object lesson for all mankind. Truly our God is merciful, He is a faithful Creator as well as a Saviour. Jonah made no mistake when contemplating Nineveh and the commission he received concerning it. He said, "I know that Thou art a gracious God and merciful, slow to anger and of great kindness, and repenteth Thee of the evil." This is indeed proved by the further word of God Himself in relation to the Gentile world, "Should not I spare Nineveh, that great city wherein are more than sixscore thousand people that cannot discern between their right hand and their left hand, and also much cattle" (*Jonah* iv. 11).

In Solomon's day his prayer at the dedication of the Temple, contemplated not only the nation over which he ruled, but we find him pleading for the world around, "Moreover concerning a stranger that is not of Thy people Israel, but cometh out of a far country for Thy name's sake, (for they shall hear of Thy great name, and of Thy strong hand, and of Thy stretched out arm;) when he shall come and pray towards this house; Hear Thou in heaven Thy dwelling place, and do according to all that the stranger calleth to Thee for: that all the people of the earth may know Thy name, to fear Thee, as do Thy people Israel; and that they may know that this house, which I have builded, is called by Thy name" (*1 Kings* viii. 41-42).

After his prayer is ended he recapitulates, in blessing the people, the gist of his supplications, gives as a plea for acceptance,—“That all the people of the earth may know that the Lord is God and that there is none else” (*1 Kings* viii. 60). The further and fuller development of this truth which we have in the New Testament, abundantly confirms the testimony of what has gone before. Familiar as well-known passages bearing on this are to us—and perhaps to many they are too familiar, so that their marvellous grace is apt to be overlooked, or too little realised—it is well to remind ourselves of them.

In the first unfolding of grace by our Lord in John iii. 16, He starts with the sublime declaration, “God so loved the world.” Though sent only at His first Advent to the “lost sheep of the house of Israel,” His heart of love overflowed, so that in the land of the Gergesenes, to dwellers from Syrophenicia, to centurions of Rome, and others, He spake His words and wrought His acts of love and power. His final words of commission and farewell before His Ascension, all enforce world-wide Evangelism. The Gospel is to be preached “in all the world for a witness unto all nations”; the disciples are to be witnesses unto Him, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth. They are enjoined to go into “all the world, and preach the Gospel to every creature.” And what was the Gospel to be preached? Paul writes, concerning it, “There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all who call upon Him”; while John proclaims it as, “Jesus Christ the Righteous is the propitiation for our sins, and not for ours only, but for the whole world.”

It may be asked, why go over all this well-trodden ground so well-known to all readers of God's Word? We reply—Alas! however well-known, so few, comparatively, are stirred and moved by it, as all ought to be. For these closing days of our Gospel Era, concern for a world still so largely sitting in darkness and in the shadow of death, needs to be deepened and increased a thousandfold. Here is our missionary charter, commission and command, incumbent not on any one class or condition of Christian standing, but upon every soul bearing the Christian name. Let the consideration of Bible truth as to the love of God serve to open our hearts afresh to individual response.

(a.) It should surely *awaken our praise*. We may well sing:

*"We praise Thy great love, our Father and God,
Rejoicing in Jesus whom Thou hast bestowed.
Hallelujah, Thine the glory. Hallelujah, Amen!*

Personal indebtedness as well as thought of others urges this.

(b.) It should *measure our love for souls*. We all need large hearts, hearts open and filled to their largest capacity with love akin to God's love to us. Among the gifts of God to Solomon, we read that God gave him in addition to exceeding wisdom, a "largeness of heart, even as the sand that is on the sea shore." Let our prayer be more and more urgent that "the love of God may be shed abroad in our hearts by the Holy Ghost given unto us"; then shall we love not only our own favoured isle, but take in Africa and all the continents of the world.

(c.) It should *kindle our zeal*. As one has said, "God calls every disciple to direct effort to save men. The confession of Christ with the mouth, the preaching of Christ in the life, the translation of faith and hope and love into living forms, and of precept into practice, all this is a mighty witness for Him and His Gospel, but it does not exhaust the demands of duty. The command covers more than this: it means personal work for souls." Surely the mean altar of our heart should be made to glow with sacred fire when we behold the love of God which is in Jesus Christ our Lord.

(d.) It should *direct, stimulate and encourage our prayers*. For these God waits; He has been pleased to link the prayers of His people with His purposes and plans for the salvation of men. True believers form "a royal priesthood." Let us make more of "the golden altar," the Altar of Intercession, and draw nearer, and oftener, to Him who ministers there as our great High Priest; and let the salvation of souls from every land be more and more the motive which urges us there. Our prayer must increasingly be that the "Word of the Lord may have free course and be glorified." We do well to give Africa, so long the dark Continent, but of recent years so marvellously opened up and visited with the Light of Life, a special place in our supplications, and not least of all, the North Africa Mission, whose difficulties from Moslem prejudice and other obstacles are neither few nor small. No roll of workers for our Lord can show names more worthy of note for faith, self-sacrifice, patient continuance in well-doing, and for faithful adherence to the Gospel of Christ, than the North Africa Mission through long years of devoted service. Its need of practical prayerful support was never greater than now, or more worthily sought.

From the Secretary's Pen

DAYS OF PRAYER

For many years past the first ten days of May have been observed as a period of special prayer for the work which God has been pleased to entrust to our Mission along the Mediterranean Littoral. It is greatly hoped that the beginning of this new month will be marked by an increasing number of our friends setting apart particular periods for waiting upon God. Let us join together in effectual fervent prayer on behalf of the Lord's servants at their various stations; the converts—many of whom, especially among the girls, are called to face cruel persecutions; and for other matters referred to in the prayer list on the last page of this issue.

Friends will remember the special days of prayer mentioned in the January issue of the magazine. These were found to be so spiritually helpful that some of the workers have set apart one day a month for fasting and prayer, when the financial and other needs of the work are definitely remembered before the Lord. In order that others may share in these spiritual exercises at the same time, the first Thursday in the month has been appointed for this drawing near unto God. "Though sundered far, by faith we meet, around one common Mercy Seat."

One subject of serious concern which should call for definite exercise of heart is the fact that we are not able to respond as we ought, to the urgent demands for reinforcements which come with distressing frequency from different parts of the field. There is, however, an ominous withholding of supplies in so many directions. Missions generally are finding that a growing multitude of God's people are turning aside from the simple life of other days and adopting forms of pleasurable indulgence which savour of selfishness, and which rob them of the soul-refreshing joy which was once their portion when in the glow of their first love the Lord was pre-eminent in affection and activity.

MONTHLY PRAYER MEETING

It has been found after months of trial that the first *Thursday* is the more convenient day for the larger number of our friends. The monthly prayer meeting will therefore take place on Thursday afternoon, May 6th, at 3.30; and there will be a cup of tea going from 3 o'clock for those able to come a little beforetime. The deacons of the chapel opposite the office are moving in the matter of the cleaning and decorating of the Lecture Hall, so that we hope ere long

to have more attractive surroundings as we gather on the first Thursday in each month.

MAY MEETINGS

These will be held as last year, God willing, at the Cannon Street Hotel, on Tuesday, May 11th. There will be a Prayer Meeting in the room at the side of the Great Hall at 2.30, which will be conducted by Pastor Henry Oakley. This is always a time of hearty and holy intercessory fellowship. Be sure and share, if at all possible, in this prayerful symphony when "Heaven comes down our souls to greet, and glory crowns the Mercy Seat."

At 3.30, the chair will be taken by Mr. E. S. Morphew, of Holmbury St. Mary; and the closing address will be given by Mr. Harold Barker. Tea will follow upstairs in the Pillar Hall; and at 6.30 the evening gathering will be held, when Pastor W. Fuller Gooch, of Lansdown Hall, will preside and Dr. Webb Anderson, of the Medical Missionary Association, will give the final message. Several speakers from the Field hope to be with us, including Messrs. Chatfield, Long, and Robinson, as well as some of the lady workers. Your prayerful co-operation in ensuring the success of these engagements will be most gratefully appreciated.

"THE BLESSEDNESS I KNEW"

Is it not for many an experience of the past? And yet it was the Lord Jesus Himself who said, "It is more blessed to give than to receive." What a wonderful exemplification of this wealthy word is seen in our Master's own experience! He gave Himself, and what a giving that was! It meant leaving the "Excellent Glory" for love of a world of sinners lost; being despised and rejected of men; not having where to lay His head. Did He not clearly declare that "the Son of Man came not to be ministered unto but to minister and to give His life"? Having given His life and shed His precious blood, "He ascended up on high and led captivity captive and gave gifts unto men." His largess is as unmeasured as undeserved; and He who giveth us richly all things to enjoy is over all, God blessed for ever.

If disciples were as their Lord, what superlative blessedness would be theirs and what widespread benediction would come through them to other hearts! This is, however, conditional upon their having the mind that was in Christ Jesus, and purifying themselves even as He is pure,

holding all they possess as a sacred trust for Him. It is important to remember that old saying, "Don't look at the thing that is asked for, but at the One who asks."

AN ILLUSTRATIVE INCIDENT

A mother with her two children had attended two meetings on behalf of the work in North Africa; and while the former was preparing a simple supper for the bairns, they were intent upon the King's business. Sister, who is nine, said to Brother of seven, "Don't you think the Lord Jesus would like us to do something for the boys and girls we have been hearing about?" Brother thought He would. Sister then enquired, "How much pocket money have you?" Forthwith the pockets' contents were placed on the table, comprising a sixpence, a threepenny piece and a few coppers. The other child displayed hers, just a penny or two more. "We won't give the Lord Jesus a penny, will we?—nor will we give Him the little bit of silver?" The boy agreed, and so their sixpences were gladly parted with for the Lord's sake. They had just started on a short holiday, and of their scanty savings, with which so much had been planned, they readily gave the best. The mother explained to me the next morning the spontaneity of their sacrifice and the radiancy of their joy in thus being able to help forward the spread of God's good news.

*"We lose what on ourselves we spend;
We have as treasures without end
Whatever, Lord, to Thee we lend,
Who givest all."*

FURLOUGHES

During the coming days we are looking forward to welcoming Misses Buxton and Reed from Tangier, Miss Higbid from Tetuan, Miss Denison from Fez, Miss Craggs from Rabat, Miss Wholman from Cherchell, Mr. and Mrs. Willson from Mekla, Miss Widmer from Djemâa Sahridj, Mr. and Mrs. Long and Miss Martin from Tunis. In addition to the above, Mr. and Mrs. Chatfield were called home on account of the serious illness of the former's mother; Mr. Robinson is returning to become "a complete man," to quote an eminent authority. He is looking forward to his union in the Lord with Miss Marion Bolton and to further and fuller service with her in Morocco. May they go forth as heirs together of the grace of life, enriched by the prayers of God's people and equipped by the power of God's Paraclete. Miss Collings is regretfully obliged to come home for the summer at the urgent advice of the doctor, but she quite

hopes to be thoroughly restored, by the Lord's mercy, ere the time for her return to her loved service. Miss Tilney will also be coming to London for two months' service among the Jews at the Central Hall, Philpot Street.

PERSONALIA

It is interesting to note in passing that there were present, and without any pre-arrangement stood side by side, at the funeral of dear Mr. Glenny, five former workers in the N.A.M. who represented the various five countries of N. Africa from West to East—Dr. Churcher, Morocco; Pastor Milton H. Marshall, Algeria; Mr. G. B. Michell, Tunisia; Mr. W. H. Venables, Tripoli; and Mr. W. Dickins, Egypt.

The Council have welcomed into the ranks of our workers with profound gratification, one who has devoted herself most wholeheartedly to the Lord's service in Tunisia for nearly forty years' in the person of Mrs. A. A. Gamati. She is the daughter of the late Dr. Harding, of High-bury New Park, and went out in the autumn of 1888. Her name will be included in the list of workers on the cover of the magazine and she will gratefully value the prayer fellowship of our readers. Mrs. Gamati is generously making over her house to the Mission to ensure the continuity of the work after her Home-call.

SETTAT

This is a town a little south of Casablanca but more inland, with a population of about 6,000 people, over 4,000 of whom are Moslems. It has long been felt that it ought to be occupied for the Lord, and it has been arranged that Miss Aldridge, after twenty-five years' faithful service in Laraish, shall be transferred to this new centre and have Mrs. Fisher as her fellow-worker. God's blessing has been manifested in a marked way at the beginning of things here, in that a suitable house was found at once; and we shall be very thankful for special remembrance of our sisters as they open up work here, that the Lord's seal may be set in these early days upon their endeavours as they go forth in His Name with the message of the Gospel.

TETUAN

It has been a nerve-racking time for the lady workers in this war-distracted town. Shells and bombs bursting within the walls and without, are not the pleasantest accompaniment amid missionary activities; but Misses Hubbard and Knight among the Moslems and Misses Harman and Higbid in the Spanish mission

have held on their quiet way, realising in a more intimate manner than is otherwise possible what it is to know that "The Angel of the Lord encampeth round about them that fear Him and delivereth them." We shall all be praying that the efforts for peace which are now going forward may have a successful issue (D.V.).

Mrs. Shorey, of Bougie, has had to undergo a serious operation at the English hospital, Algiers. We are thankful to say it was most successful and she has been able to return to her husband. She is in a state of great weakness and will need to rest for three months before taking up work again. Our sympathy has gone out to both Mr. and Mrs. Shorey during this time of anxiety, and we will continue to pray that the Lord's hand may be upon them both for good and particularly that His handmaiden may be completely re-established in health.

Miss Ross was needed at Casablanca during Mrs. Gabriel's illness and has found so many opportunities for service in this great cosmopolitan port that it has been arranged for her to settle here. Mr. Gabriel has now been able to open a Bible Depot as well as a Refuge for men, which afford him increasing facilities for Gospel testimony, in addition to the work that is possible in the markets with the Gospel car.

In consequence of serious illness and on the

doctor's advice, it has been needful to transfer Miss Clack from Sfax to Tebessa. The higher altitude and drier air have proved exceedingly beneficial and she is able to render efficient service in the work which Mrs. Short has in hand among the women and girls. This means that Mrs. Webb is without a helper, and we are looking to the Lord for one whose health will allow of her settling down in Sfax, where there are so many encouraging features.

There are many other things which might be referred to, but these notes must close amid the sound of wedding bells at Sfax. It is hoped that on April 22, Mr. Stanley Miles and Miss Marguerite Bureau will be joined together in the Lord, our dear friend Mr. Burrough, of Tunis, tying the knot. They are anticipating the future with radiant hopes of being in the Lord's hands as vessels unto honour, sanctified, meet for the Master's use and prepared unto every good work. Miss Bureau has been able to spend two terms at Redcliffe, through the kindness of dear Mr. Glenn; and she has done exceedingly well in all her studies and service there. Let us remember them both continually in our prayer, that they, with each one of us who name the Name of Christ, may ever study to be approved unto God, workmen that need not to be ashamed, rightly dividing the Word of Truth.

News From the Field

MOROCCO

FROM MISS A. G. HUBBARD
(Tetuan)

Some years ago I used to write about a young girl who came to us with an injured knee from one of the villages near by, about two hours' walk away. She is now a middle-aged (!) married woman of about twenty-six or twenty-seven, I suppose. As a young girl she was playing with her brother one day and fell off a mule, hurting her knee, and she did not walk again for six months, till her own people were tired of keeping her, as she could do nothing towards the work of the home (?) she lived in. She had no father or mother. At last, getting weary of her condition, she *shuffled* into town, taking the whole day to do the journey, for no one offered her a lift on donkey or mule. She was brought to us by a woman who

knew us, and she stayed till her knee was quite better; then she became our servant, and was with us till her friends arranged her marriage. In the meantime she had given testimony of her faith in Christ as her Saviour. We were very sorry to lose the girl. Ever since she was married (Oct. 1914) she has come in to see us occasionally. For some time now her tribe has been at war with the town, so she has not been able to come in for a visit; but a few days ago there was a knock at the door, and there she stood, with two of her children, just her bright old self, though certainly none too clean! We know a good deal of the war from this side, but she told us something of the other side of the matter, and of what the country folks are suffering.

She was with us three days, and said it

was the first time she had spent a night without fear for months, so we were sorry she could not stay longer. She comes in and gets more teaching, which she greatly needs, for how can she grow in a Moslem home, without any Bible, and with no Christian fellowship? Yet she does give us some encouragement to go on praying for her. For instance, the neighbours say that, if their children happen to take home someone else's goods, they do not call it stealing, but are glad to receive what is brought in; but if Rahemu's children take things home, they are at once sent back to the owner thereof with the article.

Last time she was in, which is some time ago now, she said God had told her to come because of something she had to be told here. Miss Knight was talking to her that evening, and by-and-by asked her if she always spoke the truth. Rahemu said she had not always done so, and decided it was because of a lie she had told that God had bidden her to come in, so that she might learn again that He wants truth in those who trust Him. She said that her husband had once been to our dispensary, and there had heard something from God's Word which he had remembered. Then one day, when she was

angry with the children, he said to her, "Rahemu, you are not now remembering what you learned from the Tabeebas of God's Book, or you would not be angry." Then she went away alone, and said to herself all the texts she could remember, and all her anger went, and she went back to her work quite happy. I thought that was not a bad remedy for a sharp temper for some of us English Christians also!

Now the girl has gone back to her village home, and I am writing this to ask praying friends to remember Rahemu, a sister in Christ we believe, and yet a very ignorant one, and a very weak one. May her influence be for our Lord's glory in her own circle of life! And there are others like her, gone out from maybe all our stations, those who have been taught and have received the truth, and then go away from all teaching and Christian influence. We can only follow them by our prayers, for in these parts no European can go among the tribes at the present time. But He who says "I know all the fowls of the mountains," will not remember the little birds and forget His own children there, however weak they may be. "God forbid that we should sin against the Lord in ceasing to pray for them!"

ALGERIA

FROM MR. S. ARTHUR

(Azazga)

Three Cases for Prayer

A few years ago, visiting the market at J— A—, I met a Kabyle schoolmaster, Mr. B—, who, after a long conversation and a deal of discussion, bought a New Testament. As is my usual practice with those who show a special interest, I followed up this first contact with a monthly packet of sound Evangelical literature. This continued for four or five years, with occasional opportunities for a talk with this friend, who always showed a certain interest in the Gospel.

About three years ago, at Bougie, I was surprised to notice a change in his attitude and to hear him say: "Please do not send me any more literature. I have carefully examined the matter from every

standpoint and have decided that I will never become a Christian." Unable to persuade him to reconsider his decision, I sadly removed his name from my distribution list, believing that prayer was my best argument.

Lately, on visiting Bougie, I was surprised to find that he is the language teacher for one of our younger workers, but less surprised to learn that when reading through the Gospel with her he is always fidgety and "on pins and needles."

In May of last year, crossing the Mediterranean on our way to France and England, I noticed a Kabyle reading a large book. Coming to his side, I was able to engage in an interesting conversation with him and to promise a New Testament, a book he had never read.

A few days later Mr. Blandenier took

along the promised book and interested this young man in the Foyer Nord-Africain which has been opened in Paris for the natives of North Africa. Evidently he was somewhat surprised that I had kept my word, but must have found the book interesting, for he has since visited the friends in Paris on several occasions.

A young student from a Koranic Training College who has been regularly visiting us on market-days, and has read almost everything we could give him or even sell him, has commenced bringing along his friends for talks and books. Last

week he brought along a *sheikh* (native priest) and another man who had never visited us before. To-day he returned with two others, one of whom bought a New Testament, and requested me to tell them the story of Joseph. I am sure this young man would immediately transfer to us if we offered him the same conditions as the Koranic school, i.e. free tuition and his board during his stay in the establishment. This we are not prepared to offer. We desire that he may transfer his allegiance from Mohammed to Jesus Christ, and not from one teacher to another.

TUNISIA

FROM MR. R. S. MILES

(Sfax)

[The following was crowded out of our last issue.]

One Saturday morning I set out on a hired bicycle to visit a village some miles along the Tunis Road. After having covered about three-quarters of the distance I came to a tiny isolated place composed in all of about ten or a dozen houses. I decided to speak with the folk there, and, entering a certain small shop which gloried in being the stores of the place, I made friends with the man inside and began reading from John's Gospel and explaining the Word. In course of time I had about six men crowded in that small stuffy shop, and was delighted to find half the number could read, and these all received Gospels and tracts. What really pleased me was that when, after speaking for half an hour, I got up from my seat to say good-bye and continue my way, they all asked me to stay and continue. Of course I could do nothing else, and so the morning was spent with that small congregation. Not a single one opposed in any unfriendly spirit, and you can imagine a little the joy it was to be so graciously helped by the Lord.

This morning I was out from 8.30 to 12.30. I hired the cycle again and set out to visit an Arab who, when he comes into town, generally comes to my room for reading and talk. As he has been so regular, besides being in himself a most

interesting type, we both have formed a real friendship. Last week I spoke of visiting his village, and it was arranged I should do so to-day. After cycling for about an hour I came to what I thought was his village, but on enquiry I found I had taken the wrong road.

The sun was quite warm, and so I resolved to look round the place before going on. Here I was able to spend a good hour, and the readers were so plentiful that I only had a handful of tracts left when I cycled away. It seemed again just one of those times when one feels friends are praying at home, for the Lord Himself organised an open-air meeting to about twenty Arab men, who all stood around me in that village street and listened to the Gospel message. I spoke without interruption for a quarter of an hour, when the devil's agent began to get busy. As in past experiences I have generally found there is sure to be just one to upset and hinder the effort. This one was a sour-looking, unwashed, unkempt old rascal who went for me with volleys of words and verses from the Koran. Publicly he called for "The Witness" and also declared he had no love to and no need for the True Sent One of God. I quietly answered him by quotations from the Koran itself referring to the Lord, and when others in the ring upheld me he took to flight. The ring was now a babel of voices, so I went along to the other shops and distributed

there. One shopman invited me behind his counter, and, sitting together on his floor mat, we two had a nice little chat. I arrived at my friend's village rather late, but he was waiting for me in the central Arab café. He seemed to have some pride in introducing me to the men there gathered. I had no proper stock of literature left, so after greetings all round I thought best to "do" that place another day, as my friend Si Ali wished me to go to his house and see his brothers and father. Very kindly he saddled a mule for me to mount the narrow sandy pathway to his place about a mile away. I was truly surprised to find it a large and nice property. It was delightful to see

that Arab garden in the warm sunshine. His children gathered about a dozen lovely lemons, which were tied up in my handkerchief. I then inspected his stock of one camel, one mule, one donkey, one cow, two dogs, and a dozen laying hens. Before leaving I had the experience again of eating an Arab meal in Arab style. Entering the inner courtyard, there was a rapid scurry of skirts and petticoats and Man reigned in domestic peace all alone. We had a pleasant repast, with his two young daughters, aged ten and twelve, to wait on us. Around the coffee afterwards we read and talked together. An hour later I arrived home, feeling I loved the simple country folk best of all.

PARIS

FROM MR. T. J. WARREN

Let us accompany Monsieur Blandenier, the North Africa Mission colporteur, on one of his trips. This time he is going to Lyons, the third city in France, in point of size and importance, and famous for its silk manufacture. Over four hundred Gospels and evangelical books were sold during the visit and over a thousand Scripture Gift Mission publications were given away.

The first day is spent in the preparation of material and in spying out the land. As usual, the native quarters are to be found in the worst parts of the town, Arab cafés and houses of ill-fame being always close neighbours, if not actually in one building. It is scarcely possible to imagine any conditions more demoralising than those of these immigrants from North Africa. What a medley of types one finds—the descendants of Shem, Ham and Japheth are all here, Jews and Arabs, Berbers and Negroes. They have, however, a common need, and all stretch out their hands for the book that tells of the Messiah.

The principal quarters located, the colporteur gets to work and is rewarded with rich opportunities. Each café has its quota of men not working, and the visit breaks the monotony of the workless hours. What is there to do but pass the time in playing cards or in sleeping with their

heads upon the tables, or worse . . . ?

The visitor brings a book in their own language, so that each man, if he can read, can have God's message in his mother-tongue. And even those who cannot read, buy, for perhaps some more fortunate comrade will read it to them, or it will make a surprise gift for a friend when he comes in from work. Questions are asked, discussions take place, and the worker passes on. The seed, however, has been sown. The soil varies—the wayside, the weed-choked, the stony ground and, please God, the rich loam. All these different representatives of many races have been brought, in the mystery of the Divine providence, from over the seas, from the Mediterranean ports, from the slopes of the Atlas Mountains, from the Hauts Plateaux, from desert oasis, and even from far-off Djibouti on the Gulf of Aden—all gathered within a square mile or so. Thank God for some evidence of prepared soil. Here it is a young educated Tunisian who claims to have known the Koran by heart at the age of twelve. There it is two Marabouts—intelligent and educated men, representing the modern tendency in Islam, having a philosophical rather than a fanatical way of looking at things. Over the coffee-cups the talk goes on. The gestures of prayer, they explain, have some value as gymnastics; the fast is a useful hygienic

measure; polygamy is a remedy against sin! After the colporteur's testimony as to the saving power of the Gospel, one of them says, "Truly the Gospel goes to the heart of things; it is good for us Marabouts and for you who are educated; but for the mass there can be no other religion than the one they practise as a habit or by reason of their fanaticism."

The Gospels already sold are being discussed and opposition follows. So the second day one finds that some doors are closed and no sales allowed. Elsewhere, however, there is more interest and ready sales. When circumstances permit, a Gospel story is read—the Prodigal Son, for instance. All are attentive and they ask for more. One man proposes to buy the book in order to be able to read to the company from time to time for the common good.

The colporteur has to work at all hours. Some men are to be caught in the early morning before they leave for their work. Lots of them are crowded round the big tables in the cafés drinking their coffee. Soon the factory bell will ring; already some are getting ready to leave. So the colporteur starts by selling his books and leaves the reading till later, when he gathers those who are not working. At midday he is outside one of the big silk-factories distributing tracts to the French workmen and talking to the North Africans as occasion presents. The afternoon is spent in one of the suburbs. It is pay-day. Many are drunk; the more sober are playing cards. It is very difficult to talk of spiritual things, but the most is made of the opportunity to speak to a few who seem particularly miserable. To some of these, who are "down and out," the Gospel heard for the first time is as a light in their darkness.

Among the individuals is a Djibouti Arab. Yes, he knows how to read, and to prove it, takes the book. Opening his smiling mouth and showing his firm white teeth, in striking contrast to his ebony face, he reads in a sonorous voice the old story, and the colporteur asks God that that same mouth may one day confess Jesus as the Son of God and Lord and Master.

It is Sunday, a day of many oppor-

tunities. The first visit is to the second-hand market well known as the *Marché aux Puces* (the "Flea Market"). It is there that the North Africans start their Sunday. They crowd round the piles of second-hand garments making their choice. But the colporteur's permit does not allow him to sell in the market itself. He, however, is not daunted, and takes up his stand in a narrow path leading to the market-place, and many a man adds a Gospel to his parcel as he goes away.

In the afternoon a false scent is followed. How often it has happened that North Africans have been reported in some place which, when visited, turns out to be a Polish or Italian colony! A few Kabyles were found in one café and they bought the Gospel; three others were sold to educated men on the return journey. The colporteur hurries back to the *Place du Pont*, the great native centre. The cafés are crowded to overflowing. What a sight it is! A bit of Africa in France. Night is falling, one by one the street-lamps are being lit. The street is dotted here and there with the red fez caps of the Algerian soldiers on visit to the town from a neighbouring camp. Money is being spent freely. Now and then a café door opens and a drunkard is pitched out. Crowds gather at the least excitement and quickly disperse again. One has the impression of a people in a deformed infancy playing with grim toys, old only in sin. Here and there the disconsolate sit with their backs to the wall, utterly indifferent to all that goes on, looking at nothing, thinking of—who knows what? Prodigal sons with empty pockets and empty hearts. Alas! they know nothing of God's holiness; they believe not in the Saviour's sacrifice. They seem but as straws upon the stream of time, stranded to-day upon the rocks. To such shipwrecked souls the Gospel life-belt is thrown, and only on "that day" shall the results be known. An Arab woman of evil life takes a Gospel, dives down a dark passage and reappears with a fifty centimes coin, its price, in her hand. Does not the Gospel story speak of others like her? And the same Saviour who saved them can save to-day through the written Word those who come unto God by Him.

Easter Conference at "Heightside"

By Pastor E. J. POOLE-CONNOR

It has become increasingly a custom for missionary societies to arrange for conventions of Christian people and these gatherings have come to assume a character quite of their own. The nucleus of these conventions is usually a house-party, the members of which assemble as boarders for a longer or lesser period—generally about a week—and as constant contact at meals, at morning and evening prayers and on other occasions soon creates a friendly atmosphere, the party gradually assumes the character of a family gathering. In such an atmosphere it is easy for the heart to be opened, difficulties to be discussed and brotherly advice to be given. The general gatherings of these conventions are augmented by the presence of visitors from the surrounding districts, and it is therefore seldom that speakers lack a good audience to address.

The strength of this movement (for such it may now be called) lies largely in the fact that the subjects dealt with are not exclusively of a missionary character. Many of the addresses take the form of directly doctrinal or devotional Bible studies and therefore meet a need which is becoming increasingly urgent throughout the country. Seek to disguise the fact as men may, we are in the midst of a general departure from the Christian faith of a most serious nature. In nearly every denomination preachers who stand for the orthodox and historic doctrines of Christianity are becoming fewer and fewer; everywhere "the hungry sheep look up and are not fed"; so that conferences at which Christians gather, not in the name of a church or party, but in the name of Christ, and at which old-fashioned Biblical teaching is given, are eagerly welcomed. Nor does the cause of foreign missions suffer because of this more general ministry. Amid such influences the needs of the heathen and Moslem world can be viewed with something of the tenderness and compassion of spirit that moved our Lord when He saw the multitudes as sheep having no shepherd. In such gatherings, too, a clearer apprehension of the Divine will for the personal life has repeatedly meant a new recruit for the mission field.

A convention of this kind has recently been held in connection with the N.A.M. at "Heightside," one of the newer of the centres above referred to. This estate is some twenty miles north of Manchester, and is situated on a southerly slope of the hills overlooking the Rossendale

valley. It was originally a family dwelling, but by the generosity of a member of the family it has been placed at the disposal of Miss Wray as a rest-home and a rallying centre for evangelical societies. The dwelling house is a handsome and commodious building; and the gardens, covering some seventeen acres, are beautifully laid out and kept. In this really lovely spot and under mild and sunny skies, the Easter Conference of the N.A.M. was held.

The programme foreshadowed three meetings a day for five days; but in addition, a prayer meeting was held after each mid-day meal, at which the work and workers in North Africa were specially remembered. The Bible readings in the mornings were taken by Mr. Harvey Farmer, the Scriptures dealt with being *Galatians ii. 20*, *Mark viii. 34-38*, *1 John v. 18-21*, and *2 Chronicles xvi. 9*, each being clearly and profitably expounded, with strikingly apposite illustrations. On Good Friday afternoon Mr. Ramsay, of Nelson, brought a large party over with him, and led a delightful service of song. Later the Rev. W. M. Robertson, of Liverpool, gave two clear and incisive addresses; the first on *1 Peter ii. 21-24*, the second on *Romans xii. 1-3*, both to the profit of his hearers. Saturday afternoon was a missionary occasion, at which the General Secretary and Deputation Secretary spoke of the work; the latter speaking again at the evening meeting on the story of Joseph, as illustrating the faithfulness and wisdom of God. Easter Sunday morning broke bright and glorious, bringing with it a sense of the risen Lord's presence. A service was held in the house at 11 o'clock for such as did not desire to attend the neighbouring churches, the Lord's Supper being observed at the close; a manifest sense of the Divine blessing being specially felt thereat. Afternoon and evening meetings were again taken by Mr. Farmer and the Deputation Secretary, both being largely of an evangelistic character. On Easter Monday Mr. Robert Lee, Superintendent of the Manchester City Mission, was the special speaker, and gave two valuable addresses on "Spiritual Power," that in the afternoon being on "Seven Dynamics in the New Testament," and that in the evening being on "Spiritual Power as illustrated in the Story of Gideon"—the clear style of the speaker impressing his points vividly upon the memory of his hearers. The two closing meetings of the Conferences were devoted to North Africa, and Mr. Farmer's moving description of the needs

of the people of that land was such as to create an almost physical sense of burden—a burden which could only be lifted by immediate and earnest intercessory prayer. The writer also made an appeal from the words "Who then will consecrate his service this day unto the Lord?"

Ere closing our notes, one of the lesser meetings deserves a word—the question-hour after supper on Monday night. Such diverse matters as the distinction between body, soul and spirit; the character and career of Mohammed; the teaching of Scripture concerning Divine healing and the like—were dealt with, Mr. Farmer and the writer sharing in answering the questions.

A large number of subjects was discussed with really profitable results, we trust.

The thanks of the Mission are due to the Misses Wray for their kindly and liberal entertainment of the guests; to Mr. Pugh, of the Religious Tract Society, for his innumerable and cheerful services and to other voluntary helpers; but, above all, praise is due to God for the help of His presence, for the beautiful weather that prevailed, for the harmonious and spiritual atmosphere that marked the Conference and finally for the gracious constraint of His Spirit, leading His people to show a prayerful and practical interest in His work in needy North Africa.

For the Children

"Granny's Story"

By MISS G. E. PETTER



Granny Barrese.

I am going to tell you about dear old Granny Barrese, who comes from the island of Sicily. All children love their Grannies, and I believe you would all love dear Granny Barrese, if you could come one afternoon with me to see her. She lives in a very dark, dismal room in Tunis, but the darkness does not matter, for *she* makes the sunshine.

Some seven or eight years ago Granny heard about the Lord Jesus and His great love, and very soon her heart was opened to receive Him as her own Saviour, and I think the happiest day in her life was when she obeyed the Lord's command and was baptised. From that time she attended regularly all meetings at the Gospel

Hall that she possibly could. In her little room, her "home," she made the most wonderful biscuits, all shapes and sizes—birds, figures, baskets, etc., some covered with pink sugar and some with white. So she was the children's friend, and as they passed her door going to school, they would leave a halfpenny for a biscuit.

Also she is the friend of the big people. Many like to go in for a chat with her, and all who do so hear her story of the Lord Jesus; but when she says she only prays to Him, and not to the Virgin Mary or the saints, some go away offended. When we go to see her, there is nearly always some friend there. We have to sit down carefully, as her chairs are all on their last legs, and they are not guaranteed to hold up unless you sit on them very lightly. Then we are asked to read from the Bible and to talk about the Lord Jesus, and very many souls in that little room have heard of the love of God.

About five years ago Granny had a fall and broke a bone of her left wrist, and had to go to the hospital. There all the nurses are Roman Catholic sisters, and the priests attend regularly to hear confessions. Granny said she did not want the priest to visit her, for she had learned to confess her sins to Jesus Christ: they thought she was a wicked old woman because she would not see the priest, and she suffered very much during those hos-

pital days and so was glad to get home again; but she was more feeble than before the accident, and it was some little time before she could make biscuits.

Then about two years ago, she had another fall, this time injuring her right wrist. She was in much pain, and has never to this day regained the proper use of her hand, and so the biscuit making had to be given up, and she has now become very weak and feeble.

How often I think of the dear old women in the comfortable almshouses in

England. If they could see dear old Granny here, their hearts would be more full of gratitude than ever for the benefits of a Christian country.

We do all we can for our dear old friend; we pay the rent of the poor miserable room, and we give her something for food. She often says she is longing to go to the Home that she knows the Lord Jesus has prepared for her in Heaven.

I am sure you will pray for dear Granny Barrese, that her heart may be kept in peace until she receives her call Home.

Home and Foreign Notes

THE MONTHLY PRAYER MEETING

Please notice a change in the day. The above will be held (D.V.) on the first **Thursday** of each month at 3.30 p.m. in the Lecture Hall, John St. Chapel, just opposite our offices, 18 John St., Theobald's Rd., 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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Erratum.—In the March-April issue, page 20, line 21, for "actually" read "eventually."

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DEPUTATION NOTES

The **Deputation Secretary** has recently visited the following places: Canterbury, Hulme (5 meetings), Belmont (2 meetings), Brighton (3 meetings), Southwark, Billericay (4 meetings), Checkley (2 meetings), Miles Platting, Sale (3 meetings), Southport, Skelmersdale, Parbold, Bolton; Ribchester, Preston (2 meetings), Heightside Convention, Crawley (3 meetings), Barking, Brentwood, Woodford (Keswick Hall), Hook, Basingstoke, Tooting. (See separate report on page 43, Heightside Convention.)

Forward engagements include: Middlesbrough district (April 26th to May 4th), Heathfield (9th), Congregational Church, Tower Bridge (16th), Sidcup (23rd), Diss (26th), St. Ives (27th), Weston (30th to 31st).

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The **General Secretary** has had the privilege of speaking on 51 occasions: at Buckhurst Hill, Colchester, Wandsworth, Marylebone, Northwood, Holmbury St. Mary, Bishopsgate, Stoke Newington, Littleport, Wood Green, Monkton Combe, Southampton, Bedhampton, Southport, Bolton, Liverpool, Wallasey, Newchurch, Balham and Hayes.

Forward engagements include Birmingham (May 2nd), Malvern (3rd), Barking (5th), Brixton (6th), Streatham (9th), Scotland (14th-26th), Carlisle and Penrith (27th-31st). Tunbridge Wells (June 1st-3rd), Notting Hill (6th), Westminster (7th), Bloomsbury (17th), Weston-super-Mare (20th), King's Lynn (25th-28th), Melksham (29th-30th).

Mrs. Harvey Farmer has been grateful for the privilege of speaking at 15 meetings: at Holborn, Bloomsbury, Brixton, Tunbridge Wells, Rusthall, Hither Green, Guide, Edenfield, Newchurch, Clayton-le-Moors, Stubbins and Nelson.

* * *

MOROCCO

Miss A. Buxton writes from Hope House, **Tangier**: "About a fortnight ago on Saturday we had heavy showers of rain, with very short spells of sunshine occasionally. I did not expect any of the children to turn up for the class, but went over about 3 p.m. to see. Judge my surprise to hear singing from the distance and to find the children sitting each in their own place and Taitum on my chair leading them. It was a pretty sight.

"I have had eleven children for some time; those who had whooping-cough have returned, and occasionally the brothers of one of the girls comes."

* * *

The workers among the **Spanish** children in **Tangier** still continue to find encouragement in the interest taken by some of the scholars and also by the evident influence that the instruction they receive has upon their lives. **Miss Saunders** writes: "E—, one of my boys, owned up to a piece of mischief the other day with these words, 'Why should I tell a lie?' He is improving wonderfully, and is breaking

away from the careless lying and deceit so characteristic of the average Spanish boy of his class. He is fond of reading, and is now enjoying a book which tells of the Spaniards who remained true to their faith during the Inquisition. E— is ten years old. His father, a fisherman, is a Protestant, but he needs waking up. He goes about a good bit seeking work and doing any he can find. This is a good trait in a Spaniard. So many of these are content to prop up the walls of their houses while their wives go out and work. I had a long talk with him about four weeks ago, and it was quite a treat to be in a house where the people were not ashamed to talk of the Bible and the truths of the Gospel. Please pray for this man and his boy."

* * *

Mr. C. C. Gabriel writes from **Casablanca**: "Last week I opened a night refuge in Casablanca. I have had a few men in every night to the preaching of the Gospel. I hope, when it gets known, that it will pay for itself. About 150 people could sleep in the room. Praise the Lord, I have really as much as I can do, for there are so many open doors beside the shop and the Refuge. I have been out in the country visiting with the car and hope to go next week and get amongst the tribes.

* * *

On April 7th **Miss Hubbard** writes from Tetuan: "We are very glad to be getting to the last week of Ramadan, for it is always a trying month to all, including ourselves. Nobody is normal, and no one wants to do ordinary work in an ordinary way, and oh! the folly of it all! A man told Miss Knight that he did not know what good it would do him here, but it certainly would do him good in the next world: it would count to him there. Another man got hot when I spoke of a better way to find forgiveness than through fasting in Ramadan, and he said that all would be just as God willed. If one man prayed for seventy years and only did good, and another man sinned for seventy years and only did evil, and God chose to take the sinner to heaven and send the good man to perdition, He would do just as He liked. Truly the Moslem knows nothing of Him who is 'a just God and a Saviour.'"

* * *

ALGERIA

It will be remembered that a new hall was opened at Djemaa Sahridj in January. In a letter dated March 19th, **Mr. Willson** writes from Mekla: "The men's prayer meeting on Thursday

evenings gives me the greatest encouragement. It is not only the numbers but the spirit and heartiness. The *foyer* also is well patronised. The boys are delighted with the playground and come in as soon as they are out of school. Their meeting has been so crowded that we have had to separate the bigger ones and hold their meeting another evening. We have our difficulties, but have more cause to rejoice than complain."

* * *

Mr. E. E. Short writes from **Tebessa** on March 6th: "I went yesterday as far as the junction Oued Keberit, to meet Miss Clack. Soon after starting on the train, I showed my tracts, etc., to a number of natives, and one asked if the books were for sale. I sold several and had a little talk. At the next station, when I offered a tract to a man, he said it was forbidden them to read our books. At Oued Keberit, I had some little talk and gave a few booklets to natives; but weather and other circumstances were less favourable than on my last visit. I sold a few Gospels in Italian and French. My first purchaser, an Italian, could not read, but bought for his family. Later on, in the station *buvette* (refreshment-room), several native employés were discussing with Europeans the Ramadan fast near at hand. One said, 'If a man works, he need not fast; if he does not work, he must fast'; and another native (not an employé), clad in a *burnons*, assented to this. A third man said, 'I fast by night and eat in the day,' implying that the Moslems' fasting simply turned about night and day. Behind this new interpretation of Moslem law lies the fact that the man who has in Ramadan to work his regular hours in European employment generally cannot and will not fast, and Moslem custom has to tolerate or accept the altered conditions of life. So the strict fasting is left largely to the old-fashioned, the women, the countrymen, or those who can change their working hours, and sleep during daylight and work at night. Speaking to a group of men in a shop last market day, one man from a country place at some distance off spoke of a visit to the place years ago by Miss Cox. He took several little booklets in an enquiring though cautious way, listening and asking a few questions. We had seventeen boys at class last Thursday, and, with a few exceptions near the end, they listened very well during the talk on the lantern pictures. The attendance keeps up, though few come regularly."

* * *

Miss P. Lamb writes, on March 5th, from

Kabylia, where she is spending much of her time in language study: "We have been for some interesting visits since last I wrote. One day Miss Clark and I went to visit some shut-up women at T—. When we arrived we were invited into the house, and soon a good crowd of women gathered and I was privileged to speak to them on John iii. From there, we went to see a poor old woman who was dying. After giving her medicine I sought to speak to her about her soul. She appeared not to hear and seemed very indifferent, but as I was going out of her house I heard her say to another woman, 'She asked me if I was ready to meet God and if my heart was cleansed from sin.' I just thanked the Lord for even making her to understand that much. We then went to another village and visited a shut-up woman, who is very interested in the Gospel. Miss Clark and I had a very nice time with her, and before some other women she confessed that Christ was her Saviour; and I really believe, as far as she knows, she does trust the Lord. We are going to try and visit her once a fortnight, as she does so long to hear more of the Word. Her husband is a *sheikh*, but he, too, is interested in the Gospel, and once told my father that he only teaches what he does to earn his living, for he knows it is all rubbish.

"Last Thursday week we went to Tala ben nad'em, a village over towards the sea, to visit a little woman who had broken her arm. Miss Clark spoke in her house, but we met with great opposition. There were three old fanatics in the house, and they were making fun all the

time and one was rendering testimony to Mohammed. From there we went to see another woman in the village, who was very ill. After a short time we had the house full of women, seventeen in all, and I had the privilege of speaking to them. We got home just before dark, tired, but happy that we had again been able to tell out the glorious news."

* * *

TUNISIA

On March 31st, **Miss Tapp** writes from **Tunis**: "The girls' sewing class has now thirteen members, and I am so glad of the increased opportunities this means in visiting. The women, too, are coming well, in spite of Ramadan, which is always a difficult time. . . . I drove the Italian workers to a village some distance out last week and we had a very good reception. I was able to have a talk with the Moslem school-master. He took an Arabic Gospel, which he promised to read and he also bought a French *Travellers' Guide*.

* * *

Mrs. Webb writes from **Sfax** on March 9th: "We have had most encouraging times in the villages and at encampments. Last Friday I met a man who remembered hearing the Gospel from Dr. Churcher at Sousse; and a Bedouin woman said very pathetically, 'Nobody but you has ever told me about the Lord Jesus.' She remembered my speaking to her four years ago, when **Miss Evans** and I went out by the motor-bus to visit the villages."

SPECIAL NOTICE.

N. A. M. CONVENTIONS.

AUGUST CONVENTION AT "SLAVANKA"

(Southbourne, Bournemouth, Hants)

August 21st to 28th. Speakers: REV. W. WEAVER EVANS, MR. HARVEY FARMER, MR. POOLE-CONNOR, and others.

Terms **8s. 6d.** per day for not less than five days.

Friends desiring accommodation should apply, as soon as possible, to the Deputation Secretary, N.A.M., 18, John Street, London, W.C.1.

OTHER CONVENTIONS.

WOODFORD. Grove Road Mission, July 3rd to 8th. **Speakers:** PASTORS R. WRIGHT HAY, HENRY OAKLEY, HARVEY FARMER, E. J. POOLE-CONNOR, and MONTAGUE GOODMAN, Esq.

HEATHFIELD. Welcome Mission, August 1st to 5th. Speakers to be announced later.

Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past forty-five 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.
Prayer for one of the boys attending the school who seems interested and impressed by the teaching: that the Holy Spirit would work in his young heart and bring him to the feet of the Saviour.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Gospel Car Work, &c.
5. For Tetuan—Visiting and Tract Distribution, Classes for Young People (Native and Spanish) and Adults, Sunday School and Meetings.
6. For Settat—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, &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—Meetings and Classes for Kabyle men, boys and girls; Visiting and Itinerating.
13. For Djemâa Sahridj—Home and School for girls, Day and Sunday Schools, Classes, Visiting, Itinerating, &c.
Praise for the new hall for men, recently opened: that here the unadulterated Word of God may be faithfully proclaimed, and a faithful witness borne to the saving power of the Gospel of Christ.
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 a Kabyle woman who would like to attend the classes, but is prevented by her husband: that the Lord would remove all obstacles and make it possible for her to come under instruction.
16. For Tebessa—Bible Dépôt, Classes and Visiting, &c.
17. For Bône—Classes, Visiting among women and children, &c.
18. For Moslem Work at Tunis—Bible Dépôt, Meetings for Students and others, Classes for women and girls, Gospel Car Work, Work among British Sailors, &c.
19. For Italian and French Work at Tunis—Sunday and Weekday Services, Classes, Distribution of Scriptures, Itinerating and Village Work, &c.
Prayer for special blessing on the classes for children in neighbouring villages in connection with the Italian work; and also for the classes held in Tunis for young men, women and children.
20. For Nabeul—Classes, Visiting, &c.
21. For Kairouan—Classes, Visiting, &c.
22. For Sfax—Classes for Arabs and for European children, Visiting, &c.
23. For Tripoli—Dispensary, Visiting, &c.
Prayer for special help as the workers open up this new station.
24. For Paris—Visiting cafés, &c. Meetings for Kabyles.
25. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
26. For the Council, and the Staff at Headquarters.
27. 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.
28. For increasing blessing on our Magazine, its Contributions and its Readers.
29. For the supply of all the needs, spiritual and temporal, of work and workers; also 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 March 1st to 31st, 1926

Continued from page ii of Cover

General Fund <i>continued.</i>		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	ADDITIONAL DESIGNATED DONATIONS		DUBLIN AUXILIARY.	
No. of Rect.	Amount. £ s. d.	(g)	16th	26th	(k)	29th	10 0	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.
4808	1 0 0	5463	15 0 0	5496	7 1 0	5537	5 1 8	For period ending Dec. 31st, 1925.		S. S. McCURRY, Esq., Hon. Sec., Glenageary, Harrow. <i>Des. Rect., No. 5447.</i>	
9	1 0 0	(s)	20 10 0	5500	12 1 0	6	10 0 0	5377	5 0 0	5384a	1 0 6
	£396 5 4	(h)	1 1 0	1	1 0 0	9	1 0 0	8	10 0 0	8	10 0 0
Pubns.	8 10 3	(s)	1 1 0	2	1 0 0	1	1 1 0	9	1 1 3	10	10 10
Sundries	25 0 0	(h)	5 0 0	3	2 0 0	2	25 0 0	80	1 0 7	Sundries	5 5 0
	£429 15 7		7 5 0	4	30 0 0	3	10 0 0	1	5 0 0	20 10 10	Local
			7 5 0	27th	1 0 0	4	1 1 0	2	7 6 0	26 5 10	Rect. No. £ s. d.
			9 10 0	6	1 0 0	5	5 0 0	3	1 0 0	Previously	92 1 0 0
			70 2 2 0	7	10 0 0	7	1 1 0	4	7 0 0	ack'd. 5,187 9 5	3 1 3 6
			23rd	8	2 2 0	8	1 0 0				4 2 0 0
			1 1 0 0	9	5 5 0	9	5 0 0				5 3 0 0
			2 15 0 0	10	20 0 0	50	2 0 0				6 5 0 0
			24th	1 1 0 0	1	1 0 0	1	25 0 0			7 7 5 0
			(i)	10 0 0	2	6 6 0	31st	5 0 0			8 3 0 0
			25th	4 5 0 0	4	10 0 0	3	1 0 0			9 13 0 0
			4 5 2 2 0	5	1 0 0	4	3 0 0				100 2 0 0
			6 2 0 0	5	1 0 0	5	1 0 0				1 1 5 0
			7 5 0 0	6	5 0 0	6	6 3 0				2 1 1 0
			8 3 6 6	7	2 0 0	7	1 0 0				14 12 6
			9 1 1 0	8	3 0 0	8	10 0 0				Previously
			50 7 9	80	5 0 0	9	1 0 0				ack'd. 8 11 0
			1 1 10 0	(j)	2 10 0	1	1 0 0				£23 3 6
			2 8 0 0	82	3 3 0	2	5 0 0				
			3 10 0 0	3	1 0 0	3	10 0 0				
			4 80 0 0	4	10 0 0	4	5 0 0				
			5 1 2 1	5	5 0 0	5	2 0 0				
			6 2 0 0	6	1 1 0	6	11 3 0				
			7 6 6 9	7	2 0 0	7	5 0 0				
			8 4 9	8	1 0 0	8	5 0 0				
			9 3 0 0	90	1 1 0	9	10 0 0				
			(f) 3 0 0 0	1	2 0 0	1	2 2 0				
			13th	2	10 0 0	2	2 6 0				
			61 10 0	3	1 0 0	3	10 0 0				
				4	10 0 0	4	10 0 0				
				5	5 11 0	5	5 11 0				

No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.
5377	5 0 0	5384a	1 0 6
8	10 0 0	9	1 0 0
10	1 0 0	11	1 0 0
12	25 0 0	13	10 0 0
14	1 0 0	15	1 1 0
16	5 0 0	17	2 6 0
18	1 1 0	19	1 1 0
20	1 0 0	21	1 0 0
22	1 0 0	23	1 0 0
24	7 0 0	25	2 0 0
TOTALS			
Jan. 1st to Dec. 31st, 1925.			
General Fund ..		£7,003 15 6	
Designated Fund ..		5,213 15 3	
		£12,217 10 9	

BELFAST AUXILIARY.		SUMMARY	
Mrs. BOLTON, Hon. Sec., Gordonville, Cregagh. <i>Des. Rect., No. 5448.</i>		March, 1926.	
Local	Rect. No. £ s. d.	General Fund ..	£429 15 7
77	1 1 0	Designated Fund ..	474 5 9
8	10 0		£904 1 4
TOTALS			
Jan. 1st. to March 31st, 1926.			
Previously		General Fund ..	
ack'd. 28 7 6		£1,189 1 0	
		Designated Fund ..	
		884 1 4	
		£2,053 2 4	

(a) C.A.W.G., Sutton. (b) Down Lodge Hall. (c) Sutton Bapt. Ch. (d) Raleigh Pk. Bapt. Ch. (e) Harrogate Prayer Circle. (f) Quarry Rd. Hall, T. Wells. (g) Devonshire Sq. Bapt. Ch. (h) Lordship Hall. (i) Finchley Lane Bapt. Ch. (j) N. Brixton Bapt. Ch. (k) Homes for Working Girls. (l) Bible Missionary Trust. (m) *Legacy*. (n) Monkton Combe Sch. (o) Woodford Green Crusaders. (p) Gosp. Hall, Billericay. (q) Stephen the Yeoman Mission. (r) Free Gosp. Hall, Kentish Town. (s) Readers of the *Christian*. (t) Shaftesbury Inst. (u) Newcastle Aux. (v) Shirley Hall, Enfield. (w) Skelmersdale. (x) Gosp. Hall, Bedhampton. (y) Oxford House, Southport. (z) Gosp. Hall, Southport. (a) Bow Bapt. Sch. (b) Parbold. (c) "Gathered up Fragments." (d) Bethesda Hall, Liverpool. (e) O.S.G., Southampton. (f) Buxton Assembly. (g) Mayes Hall. (h) Y.M.C.A., Fulham. (i) "In memory of W.S.E." (j) Recreation Hall. (k) Boxholders at Atherton.

N. A. M. MEETINGS

TO BE HELD (D.V.)

AT CANNON STREET HOTEL, May 11th, 1926

PRAYER MEETING AT 2.30

(Conducted by Pastor H. Oakley).

AFTERNOON MEETING at 3.30.

Chairman—Mr. E. S. MORPHEW.
Closing Address by Mr. HAROLD BARKER.
TEA from 5.30 to 6.15.

EVENING MEETING at 6.30.

Chairman—Pastor W. FULLER GOOCH.
Closing Address by Dr. J. WEBB ANDERSON.

Among the Speakers will be Mr. Chatfield of Morocco, Mr. Long of Tunls, and Mr. Robinson of Morocco.

THE NORTH AFRICA MISSION

Founder—Mr. EDWARD H. GLENNY
(WITH MR. GEO. PEARSE AND DR. GRATTAN GUINNESS)

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HARVEY FARMER, 18, John St., W.C.1.
J. W. GORDON-OSWALD, Beauty, 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.

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J. W. GORDON-OSWALD, Esq.

Hon. Medical Adviser

W. LOUDON STRAIN, M.B., C.M.

General Secretary

Mr. HARVEY FARMER.

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HORATIO MATTHEWS, M.D.

Deputation Secretary

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Mr. I. E. BOWLES (Deputy Assistant Secretary).

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2, Broad Street Place, Finsbury Circus, London, E.C.

OFFICE OF THE MISSION

18, JOHN STREET, BEDFORD ROW, LONDON, W.C.1.

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PREB. H. E. FOX, M.A., London, S.W.
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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		Salaé		Bougie	
	Date of Arrival.		Date of Arrival.		Date of Arrival.
Tangier		Mr. A. E. CHATFIELD ..	Nov., 1922	Kabyle Work—	
Miss J. JAY ..	Nov., 1885	Mrs. CHATFIELD ..	Nov., 1922	Mr. A. R. SHOREY ..	Nov., 1902
Mrs. E. A. SIMPSON ..	Mar., 1898	Mr. L. ROBINSON ..	Nov., 1924	Mrs. SHOREY ..	Oct., 1904
Miss M. M. GLEN (Associate) ..	Jan., 1913			Miss G. WILSON ..	Oct., 1925
Dr. JAS. A. LILEY ..	Nov., 1919			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 E. PAGES (Associate) ..	June, 1924
Miss K. REED ..	April, 1922			Miss A. CLACK ..	Jan., 1924
Spanish Work—				Bône	
Miss D. SAUNDERS ..	Dec., 1922			Miss H. GRANGER ..	Oct., 1886
Miss G. DAVIES ..	Oct., 1925			TUNISIA	
Casablanca				Tunis	
Miss C. S. JENNINGS ..	Mar., 1887			Mr. A. V. LILEY ..	July, 1885
Miss F. M. BANKS ..	May, 1888			Mrs. LILEY ..	July, 1913
Mr. C. C. GABRIEL ..	Dec., 1919			Miss H. M. M. TAPP ..	Oct., 1903
Mrs. GABRIEL ..	Feb., 1920			Mr. E. J. LONG ..	Feb., 1923
Miss M. W. ROSS ..	Nov., 1920			Mrs. LONG ..	Jan., 1924
				Mr. C. MORPIS ..	Oct., 1924
Tetuan				Italian Work—	
Miss A. G. HUBBARD ..	Oct., 1891			Miss G. E. PETTER ..	Oct., 1913
Miss A. M. KNIGHT ..	Oct., 1899			Miss K. M. E. GOTELEE ..	April, 1920
Spanish Work—				Miss J. E. MARTIN ..	Oct., 1922
Miss E. HIGBID ..	April, 1921			SIGNOR A. FINOTTO ..	Oct., 1923
Miss E. HARMAN ..	Oct., 1921			Signora FINOTTO ..	Oct., 1923
Settat				Nabeul	
Miss E. K. ALDRIDGE ..	Dec., 1891			Mrs. GAMATI ..	Oct., 1888
Mrs. E. L. FISHER ..	Oct., 1922			Kairouan	
Fez				Miss I. M. DAVIS ..	Oct., 1920
Miss S. M. DENISON ..	Nov., 1893			Miss E. M. TILNEY ..	Mar., 1920
Miss I. C. DE LA CAMP ..	Jan., 1897			Miss R. COLLINGS ..	Nov., 1923
Miss L. F. EVANS ..	Nov., 1921			Stax	
Miss L. A. Y. MEYER ..	Oct., 1925			Mrs. F. M. WEBB ..	Oct., 1899
				Mr. R. S. MILES ..	April, 1921
Taza				TRIPOLI	
Miss F. E. S. MARSTON ..	Nov., 1895			Mr. W. REID ..	Dec., 1892
Miss A. CHAPMAN ..	Oct., 1911			PARIS	
Rabat				Mr. T. J. P. WARREN ..	Feb., 1911
Mrs. F. K. ROBERTS ..	Dec., 1896			Mrs. WARREN ..	Feb., 1911
Miss E. CRAGGS ..	Oct., 1912			MOIS. E. BLANDINIER ..	Feb., 1925
Miss I. DEW ..	Feb., 1924				

AT HOME. Mrs. BOLTON, Miss A. BOLTON, Miss M. L. FASON, Miss R. O. HODGES (J-rypt), Miss L. READ, Mrs. REID, Miss THO MASEN (Norway). New Workers, Miss M. E. BOLTON, Miss B. ELLIS, Miss P. LAMB (Language Study at Tabarouth).