

# NORTH AFRICA

## THE RECORD OF THE NORTH AFRICA MISSION

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

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A Gateway, Tebessa.

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# THE NORTH AFRICA MISSION

## LIST OF DONATIONS from December 1st to 31st, 1926

GENERAL FUND		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	DESIGNATED FUND		No. of Rect.	Amount. £ s. d.	DUBLIN AUXILIARY.		No. of Rect.	Amount. £ s. d.
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### SUMMARY

December, 1926.

General Fund .. ..	£2,395 7 1
Designated Fund .. ..	227 8 8
	£2,622 15 9

### TOTALS

Jan. 1st to December 31st, 1926.

General Fund .. ..	£8,433 10 6
Designated Fund .. ..	5,285 15 9
	£13,719 6 8

*a* Kathaspeck. *b*) Whelpley Hill S. Sch. *c*) Boxholders at Manchester. *d*) Boxholders at Highgate Rd. *e*) "Remember Acts xx. 35." *f*) Surrey Chapel, Norwich. *g*) Boxholders at Barnet. *h*) Boxholders at Tilbury. *i*) Y.P.E.L., Clifton. *j*) Ebenezer Bapt. Ch., Bermondsey. *k*) Gospel Hall, W. Thurrock. *l*) Harrogate P. Circle. *m*) A.N.M.U. *n*) Alexandra S. Sch., Pease. *o*) St. Cuthbert's Ch., W. Hampstead. *p*) Fegan's Homes. *q*) C.A.W.G., Edgbaston. *r*) Boxholders at C. cum Hardy. *s*) Newcastle Auxiliary. *t*) James' St. Hall, Dunfermline. *u*) Anon, Sutton. *v*) Bapt. Ch., Hartley Wintney. *w*) Y.M.C.A., Fulham. *x*) Readers of *The Christian*. *y*) Woodford Bridge. *z*) C.A.W.G., Bolton. *a*) Toxteth Tab., Liverpool. *b*) Wattville St. Chapel. *c*) Friends at Hove. *d*) Bloomsbury S. School. *e*) Friends at Redhill. *f*) Zion Bapt. Ch., Chesham. *g*) B. & F. Bible Society.

## From January 1st to 31st, 1927

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)



Moorish Shoemakers.

*From a Postcard.*

## The Sword of the Spirit

(The Word of God)

By S. S. McCURRY

**I**T is noteworthy that in the wonderful passage in Ephesians, chapter vi, where St. Paul by the Spirit instructs the Christians how they may be victorious in the spiritual warfare, he calls them "brethren," a phrase which occurs nowhere else in this epistle. It would seem that he was specially solicitous for their victory, and it reminds us that our Lord Jesus Christ also is "not ashamed to call us brethren," for whom He gained the victory over sin by His death and resurrection. They were Spirit-filled believers (chap. v. 18) to whom Paul was writing in loving admonition, and the context shows that being Spirit-filled does not place one on a platform where he shall not be exposed to fierce temptation from the wiles of the devil. Indeed, it is the Spirit-filled ones who mostly need the whole armour of God that they may be able to stand in the evil day of temptation, and make their victory secure.

As in an earthly battle it is desirable for each commander to ascertain beforehand if possible the strength and disposition of the force opposed to him, so Paul is careful to describe fully the nature of our ghostly enemy. He warns us that it is not against flesh and blood like ourselves we are to be armed, but against "the despotisms, the empires, the forces that control and govern this dark

world, the spiritual hosts of evil arrayed against us in the heavenly warfare" (*Weymouth*). If we compare this description with that in chapter ii, where he reminds the Ephesians that in the days before conversion "they walked in the ways of the world, and obeyed the Prince of the powers of the air, the spirits that are now at work in the hearts of the sons of disobedience" (*Weymouth*), we shall see that it is the same spiritual enemy that is still at work, although we have now become sons of God, and are no longer under the dominion of the devil.

In Romans xiii. 12, Paul urges the believers to put on the "armour of light," and almost in the same breath he tells them to "put on the Lord Jesus Christ." So in putting on Christ, and the new man in Christ, we put on the armour of light, that is the whole armour of God. No armour is provided for the back, but only for the front; so God intends that our face should be always to the foe. All the pieces supplied are for defence—the belt, breastplate, shoes, shield, helmet and sword; but the last named is for attack also. The sword of the Spirit, He tells us, is the Word of God. It is that Word which the Spirit dictated to "holy men of old," and it is that which He uses, as in a similar manner the "shield of faith" is the shield which faith uses.

Now the sword is a very ancient weapon for use at close quarters in hand-to-hand fighting, and therefore more courage is needed by the soldier in the heat of battle than by his fellow in the rear, who is working the big piece of artillery. Does this not remind us how close at hand is our arch-enemy and all his hosts? It is always necessary for us to be ready, for we know not when he will be upon us. "The Philistines be upon thee, Samson," was the cry of the false Delilah, but he was always ready to meet them by the power of the Spirit, until he grew careless through repeated temptation and lost the superhuman strength bestowed divinely upon him.

"God's Word is full of life and power, and is keener than the sharpest two-edged sword. It can discern the secret thoughts and purposes of the heart, and no created thing is able to escape its scrutiny" (Heb. iv. 12, 13: *Weymouth*). This language is plain enough, and we have examples of its truth when we see how the sinner is convinced of his sin, through the Spirit applying a text of Scripture, and he is led to seek forgiveness; or when the believer, longing for deliverance from the power of sin, finds that through obedience to the Word he is made clean, fulfilling the Saviour's dictum, "Now are ye clean through the word that I have spoken unto you"; and His prayer, "Sanctify them through Thy truth: Thy word is truth."

Let us see to it that "the word of Christ remains as a rich treasure in our hearts" (*Weymouth*), remembering that the words He spoke are Spirit and life. Just as He overcame the devil and all the cavilling Pharisees by His sword-thrusts from the Old Testament, so we may overcome by His words in the New as well as the Old Testament. The word of God was His rule of life. In every attack made upon Him by man or devil He employed the words already given to man by His Father. When He was challenged, He fell back upon the

Scriptures for His defence. For instance, when, on the second occasion He cleansed the temple of its unholy traffic, and with a scourge of small cords drove the money-changers from its hallowed precincts, He answered the objectors who questioned His authority for doing so, by quoting from Isa. lvi. 7 and Jer. vii. 11: "It is written, My house shall be called a house of prayer, but ye have made it a den of thieves." Again, when His disciples were charged by the self-righteous Pharisees with breaking the Sabbath by plucking the ears of corn to allay their hunger, Jesus defended them, saying, "Have ye not read what David did?" quoting from 1 Sam. xxi. 1-6.

But it is in His terrible conflict in the wilderness that we see what the Word of God meant to Him. There was a subtle effort of Satan to introduce the element of self-will into the work of our Saviour. We have not space to describe how it was applied in each temptation, but all were met by the strong sword-thrust from the old Testament, "It is written," "It is written," "It is written," and the devil was vanquished and Christ was victor. Does this not bear testimony to its divine authority when we find our Saviour quoting from its pages? Had it been corrupt in any part, would He have referred to it? We cannot think so for a moment. Let us prayerfully follow His example, using the same weapon in our conflicts with the same enemy, and rejoice that "every word of God is pure."

How sad it is to know that there are very many clergy in the Church of England and in other denominations to-day who contend that much of the Word of God is legendary, and that historical facts are mixed up with myth and superstition. They speak of our Lord Jesus Christ as the peasant-prophet of Galilee, only man, and liable to mistakes like the rest of us. They allege that the miracles and stories of His virgin birth and bodily resurrection are but the pious fancies of His credulous followers. As we consider these things and the opportunities for evil that are in the hand of such so-called ministers of the gospel who beguile the souls of the unstable, we are forced to wonder at the long-suffering and mercy of God. But St. Peter reminds us that it shall not be always thus, when he says by the Spirit in his second epistle, chapter ii. 1: "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them," and then follows the solemn warning "They shall bring upon themselves swift destruction."

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## From the Secretary's Pen

### First Impressions

At the afternoon session of our Autumnal Gatherings last October, Mr. Harold Barker emphasised the value of first impressions. My travel-companion during my recent visit to the Field was Kenneth, elder son of Mr. F. R. Archer. One of his private letters con-

tained an account of "first impressions," which may fittingly find a place in the forefront of these notes. This extract is used without his knowledge and was not written for publication; but he will assuredly accept my apology for thus making use of his words, and feel with me that God may be pleased to use them as a message from a prospective missionary to

other young people whose lives might be spent in the furtherance of the Gospel.

"We plunged into the thick of the Arabs and I got my first glimpse of the narrow streets of Algiers. We walked up to the prison by the main road and came to men sitting on the side of the street playing dominoes. A little farther on were more men—dirty, filthy, ugly and wicked-faced—playing with cards. Suddenly an apparition appears. What is it? Who is it? You look again and then look away. He is a blind beggar. As I looked at him, I thought to myself, 'What is that beggar the result of?' It only required a minute's thought. Sin, and that alone. It makes you feel ill and sad to go through the streets and see the appalling results of sin. Out here in Algiers, and North Africa in general, sin abounds in such a violent and rampant form that the majority of people have wickedness and evil written on their faces. Is there no remedy for sin—this awful sin and wickedness? Of course there is. And what a remedy! It is in fact twofold. Forgiveness of all sin, and, what is just as important, being kept from all sins—not just the big ones, but the other ones as well. What a story there is to tell these poor degraded people! But who is going to tell them that old, old story? Only those who know its power in their own lives and who are willing to give themselves to the keeping of the One before whom all things are open and naked. Are there none who are forgiven and kept who are willing to let their Master use them? 'At the close of the day 'twill be sweet to say, I have brought some lost ones home.' I have written thus because my heart is heavy and sad for this sin-chained people."

### Jehovah's Reproof

"They were scattered, because there was no shepherd: and they became meat to all the beasts of the field, and were scattered" (Ezek. xxxiv. 5). How often has the fact been repeated that Mohammed's contempt for the Christian faith was the result of the utter corruption which marked the lives and profession of the nominal believers of his day! This revulsion of the counterfeit was so intense that he became its bitter opponent and promulgated the system—intolerant and iniquitous—which has become a master-stroke of Satan to hinder the spread of God's Truth. Some of his most fanatical followers are to be found among the neglected millions in the Barbary States diseased, sick, broken, driven away, lost (Ezek. xxxiv. 4). In my journeyings, which took me farther afield than usual,

my spirit was oppressed with these multitudes who are as sheep without a shepherd. The heart of our Lord was ever moved with compassion as He looked upon such needy souls. But too many of us have become so familiarised with the story of these people in all their bigotry and blindness, that we feel our obligation is discharged by an occasional prayer and an annual gift. And what of our young people? Of course, they must be encouraged to make the most of commercial and other opportunities at home and abroad. Any measure of missionary zeal may well find its outlet in missionary guilds and study circles. Parents quite rightly do their utmost for the temporal advancement of their children; but if one of them is constrained by the love of Christ to offer for spiritual service in the mission field, what a lack of enthusiasm there is too often in the home circle. Thank God there are and have been splendid exceptions. But when will parents generally regard His service with its eternal issues as a matter of superlative concern and privilege? And when will the flower of our young Christian manhood respond to the Voice which is never silent—"Whom shall I send, and who will go for us?" The call is to a vocation unparalleled in opportunity and blessing: but it is no sinecure. In fact, sacrifice and suffering are often prominent features in such service; but is it not written, "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy"?

### "Women which told these things"

The great need is for more men, as emphasised above; but this is not for a moment to be taken as the least disparagement of the work of women. We praise God for every one who is seeking His glory yonder, and we are looking to Him for reinforcements. Has He not again and again opened a great door and effectual unto His handmaidens in North Africa, and is it not well to remember that sex does not count in the gathering out of the gems that will adorn the diadem of our returning King in the crowning day that's coming? Has not the ordination of the pierced Hand set apart many of our devoted sisters as His messengers since He first commissioned Mary of Magdala to go with His message?

It is good to know of the large number of women and girls who are being reached at the various stations and beyond; but it is grievous to realise the far, far larger number who have never heard of a Saviour's love. Although so degraded and despised, the Moslem woman is



Girls at Tebessa with their prizes for good conduct.

extraordinarily devoted to her religion. There are very few of its privileges she can enjoy and there are very many of its penalties she must endure ; but her faith in the prophet is as strong as it is simple. One of them voiced the intensity of the credal commitments of Islamic womanhood in the words, " I will follow the lord Mohammed wherever he leads—even unto hell." When such fanaticism is transformed by the regenerating grace of the Holy Spirit into heart trust in the Lord Jesus, the testimony of converted women and girls will be mighty through God to the pulling down of error's strongholds in Moslem hearts. May there be many in this land where the power of the Evil One is so manifest, who shall be as the prey taken from the mighty !

### The Jebala Tribes

Our friends will be expecting to hear of the steps being taken to evangelise the Riffs ; but circumstances have arisen to cause some measure of delay. First, the country round Tetuan is still in a very unsettled condition, making any attempt at pioneering impossible. Then, Dr. Liley has been detained at the Tangier hospital for a time. In addition to these things, Mrs. James Liley has been suffering so seriously from nerve exhaustion that Dr. Turnly felt that

only prolonged change and quiet would avoid a permanent breakdown. It is early days to be able to say much about the rest cure, but the signs are decidedly cheering. Please pray that God might be graciously pleased to grant complete re-establishment in health to His child ; and that she and her husband may be the channels through which His grace shall reach many who are yet in the darkness and the shadow of death.

Around Tetuan and for many miles of hinterland are to be found—not the Riffs, but the mountaineering tribes—i.e. the Jebala. The Riffs have their country beyond these, so that our first objective must be to reach these Jebala in their nearer habitations. The advantage of making them our primary consideration in the meanwhile is that they speak Arabic, so that their evangelisation does not involve learning a new language such as the Shilha of the Riffs. As one thinks of all these peoples and the much land yet to be possessed, one just longs for large accessions to the ranks of those whose feet are beautiful as they go forth to preach the Gospel of peace in the power and demonstration of the Holy Spirit. " Who will answer, gladly saying, ' Here I am, send me, send me ' ? "

### The Hill Country of Kabylia

It was my intention to visit the villages across the Aures Mountains as well as the Guergour district of Kabylia. The latter was accomplished, but the passes across the mountains were so blocked with heavy falls of snow that the former was not practicable. There are about 68,000 souls in these scattered and awkwardly situated villages of the Aures. Many of them are perched at the top of precipitous slopes. In some cases ropes have to be used to haul the visitor up to these rather inaccessible dwellings. What numbers of weary hearts are there, knowing nothing of the Rest-Giver and His gracious invitation to the heavy-laden !

How impressive it was to see village after village in the Guergour district. In fact there are about thirty of them within an area which can be covered in about ninety minutes on mule back. The inhabitants number about 73,000. We went as far as Guenzet, which is a little over fifty-five miles from the important market-town of Setif and is reached by a double return service of motor-buses which run daily between the two places. There are a good number of schools in this particular part of the country, and Mr. Arthur has had very friendly receptions at many of these places on his colportage itinerations. His sales of Scriptures and Gospel literature have been most encouraging. It is a very healthy

neighbourhood, high above sea-level. Summer heat is rendered quite tolerable by the dryness of the atmosphere and the coolness of the nights. The Good Shepherd reminds us that there are "other sheep . . . I must bring"; but at present there is no one in their midst whom He can use to bring any of them into the fold of His sheltering love. "Is it nothing to you?"

### Motor-car Evangelism

Our hearts are more and more led out in praise to God for the provision of four cars, which are being used to bring the message of His grace within the hearing of many thousands of otherwise unevangelised natives and others. It is being carried on without neglecting the work at the different stations, and the testimony of all the workers concerned in this enterprise is unanimous as to its value. It is impossible to estimate the resultant blessing. What pathos there was for missionaries to hear an old man bear witness to the truth of the message which had evidently previously reached his heart on a former visit, by repeating almost word for word the passage from the Gospel which had been then read and explained! Such instances could be duplicated and are an incentive to scatter the incorruptible seed of the Word of God more and more widely. Is it not recorded, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him"?

While it is only too true that not many come forward with an outspoken confession of faith in the Lord Jesus, it is none the less a fact that there is a great company of secret believers. They have found Islam is as a broken cistern which can hold no water and leaves them with their thirst not only unslaked but intensified. Now and again, one gets a startlingly striking expression of the thoughtful Moslem's conception of his unsatisfying creed—as when a Moor exclaimed: "Do you want to know what our religion is? We purify ourselves with water, while we contemplate adultery. We go to the mosque to pray, and as we go we think how best to cheat our neighbour. We give alms at the door, and go back to our shops to rob. We read our Koran, and go out to commit unmentionable sins. We fast and go on pilgrimage, yet we lie and kill." If only the Europeans who live among these people had magnified Christ in their bodies, what a different state of things might have prevailed in these countries!

We thank God for what has been accomplished through the lives of the Lord's messengers to these Moslems. They are still a comparatively

small band; but for over forty years in some places Christ has been lived before the natives. It has certainly proved a disintegrating influence upon the dupes of Islam. It cannot be otherwise where God is served without fear, in holiness (inward sanctity) and righteousness (outward sincerity) day by day. Reality always counts, and not least when the whole being is marked by redolent sacrifice and service. Every individual believer who worthily represents the Lord is accomplishing more for the advancement of the Truth than can be known ere the Judgment Seat is set. "Who then is willing to consecrate his service this day unto the Lord?"

### Personalia

The health of the workers as a whole has been remarkably good, thank God. It was, however, a real sorrow to find Mrs. Shorey confined to bed in Bougie. She has never regained her strength since the operation in Algiers, though she was wonderfully bright and hopeful at the time of my visit. Recent tidings, however, are of a most disquieting character. Her condition is much more serious than was thought, and we shall gratefully value intercessory sympathy on behalf of our sister and her devoted husband.

It was no small satisfaction to find Mr. A. V. Liley able to take part in gatherings held in his own apartment. He has to go slowly, but is eagerly looking forward to being allowed to sit in the Bible Depot, so as to meet the increasing number of students and others who find their way thither day after day, and pass on to them the glad tidings of sins forgiven—of hell subdued and peace with heaven.

Mrs. A. V. Liley has had the joy of seeing many evidences of the Holy Spirit's work in the hearts of quite a number of the French-speaking people who throng the hall in Tunis. Soldiers and civilians have been brought out of darkness into light. Several of the former who have been moved to other places have become heralds of God's Evangel to their comrades. Mons. Long, of Nice, was having a series of special meetings during my visit, and God was pleased to use him as His messenger of blessing. To His Holy Name be all the glory.

Since my return Miss D. Povoas has had to go into the British Hospital at Algiers for an operation. It is not thought to be serious; but it puts our dear friend out of action for a time. She was so enjoying her privileged ministry at Cherrhell and longs to be back at her post. She will so value prayerful remembrance that recovery may be speedy and complete, please God.

A number of workers are looking forward to their furlough this spring. Travelling and other



expenses under this head are not inconsiderable, and it is no small relief to our General Fund when specially designated gifts are forthcoming to meet these well-merited disbursements.

It will be within the recollection of our friends that reference was made in my notes in the November-December issue to the need of an in-patients' department in connection with the women's Medical Mission, Tangier. This was read, among others, by a school-girl who determined to do what she could. Her mother says, "She has never wavered in her desire to save up her pocket-money for it, and has taken a great delight in adding to this by earning small sums whenever she could." The child herself writes: "I am very happy to be able to enclose the sum of £1 10s." There is no gladness comparable

to that which comes to the heart which is genuinely generous in the Lord's service. With such sacrifices He is well pleased.

How much more there is about which one might write: but space forbids. These notes, however, would be sadly incomplete without an expression of my heartiest thanks to beloved fellow-workers who did not spare themselves in their welcome to my congenial companion and myself. The hospitality extended was so ungrudgingly gracious, and was thoroughly appreciated; as was also and more particularly the spiritual fellowship at each of the stations. The Lord's own largess enrich each life in overflowing measure, that an increased number of precious souls may be led to taste and see that the Lord is good and that blessed is the man who trusteth in Him!

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## Among the Mountains of Kabylia

By MR. G. R. MARSH

*The first part of this article refers to the tour particulars of which Mr. Arthur furnished for the last issue, but it is worth printing as it throws light on the subject from a young worker's point of view, and also gives some interesting details*

Mr. Arthur having already sent a detailed description of our late tour, I will content myself with a description of a typical meeting and a few remarks. The climb to the village up the rugged, stony mountain-track is usually long and arduous, and often one has to dismount and pull the mule up. Following the narrow roads (approximately six feet wide), we pass between the low, tiled houses until the *Thadjemath* or meeting-place is reached. Arriving there, salutations are exchanged, and we take our seats on one of the large stones which form the seats; or, if we are unfortunate, a large mat, teeming with animal life, is brought to serve as a seat. The *Thadjemath* corresponds to a town-hall, and here the business matters of the village are talked over by the Town Council. We produce our concertinas, and to the tune of "Home, sweet home," set up a hymn, and soon the entire male population of the village appears. They can usually be divided into three classes: first, the simple Kabyle mountaineer, who will quietly listen to the message and understand a little, or occasionally inter-

rupt with ridiculous arguments; second, the proud and more educated *Marabout* or priestly class, who will listen with interest and seek to reason out the message, or bring their well-thought-out but time-worn arguments to bear against us (the *sheikh* is always from this class); third, the "modern Kabyle," dressed in European style, cigarette in mouth, umbrella on his arm, skins on his feet, and a fez cap on his head. He may listen well at the time, but often leaves with that sneer on his face which is so well known by those who work in the open air in England. With this class, respect for "religion" of any sort is a "nullity." (Happily, this type of person is rarely found in the country districts.)

After a hymn or two, one of the younger missionaries reads a passage and gives a simple Gospel address. The Kabyles are most sympathetic with beginners, and usually listen quietly until the message is finished. Then an elder brother will continue, answering with grace and tact and from much experience the questions which are thrust at him from every side. Having sought to re-

move their difficulties and pointing them to the Lord Jesus Christ as the only Saviour, we prepare to leave, happy at being able to witness for the Lord, thankful for a large attentive audience, and yet sad as we realise the way in which the Devil is blinding their eyes. During this tour I have been amazed at the inability of the Kabyles to grasp the simplest truths of the Gospel. They are so blinded by their own preconceived ideas.

Most of the meetings followed the above lines, although one or two stand out prominently before our minds. We shall not readily forget the gathering at which we three "youngsters" testified to the saving grace of God. A good crowd had gathered in the moonlight around the entrance to the little straw hut, and after a hymn or two, Mr. Sears spoke in French, I followed with a short message in Kabyle, and Mr. Archer gave his testimony in English (Mr. Arthur translating). We felt the power of the Lord was present to bless. The next day we three found ourselves in a Kabyle village. For an hour we sought to put the Gospel before them by word and song.

This tour was remarkable because of the large numbers who gathered to nearly all the meetings. Sometimes there were as many as sixty or seventy men and boys, and under cover of the darkness the women could be seen creeping up listening to the message.

Since returning from this tour, Mr. Arthur and myself have been working amongst a tribe that is renowned for its fanaticism and antagonism to the Gospel. We have experienced a little opposition, but on the whole the meetings have been good.

A few days spent at Tabarouth were filled with opportunities of service. In the afternoon I visited a man in a native village who was suffering awfully from gangrene of the mouth and tongue. There was little to be done for him and he died the next day, but the hush of God was on the little company that had gathered in the native house, as I urged on them the importance of being right with God. I trust the dying man under-

stood, but at any rate I felt the message had reached the hearts of the three other men and four or five women who were there. So often we can do nothing when called to these extreme cases, but we go for the precious opportunity which is given of proclaiming the Gospel.

Sunday brought with it the opportunity of giving a message to the native Christians in the morning, and a short word to the men at night. I knew not whose was the greater joy at that morning Christians' meeting—mine to speak or theirs to listen. These native Christians welcome everyone who is willing to give himself entirely to the Lord to labour amongst their fellow-countrymen, and the quiet but expressive "Thank you" from one of the men as I resumed my seat spoke volumes to my heart. It is worth while to speak to Moslems of the Lord Jesus Christ.

During the week-end, from six different villages came calls for visits to people who were seriously ill. Mr. Lamb set off to visit the three nearest; Miss Lamb and Miss Clarke visited a woman who had fallen from an olive tree; and Mr. Sears and myself set off to the two most distant villages, the farthest of which was eight hours' mule journey from Tabarouth. Having diagnosed the case in the first village, we turned our attention to the men. We soon had a crowd of about fifty and sang them some Gospel hymns. I then had a fine time in talking to them with the Wordless Book as subject.

Having eaten *couscous* in a native house, we set off to the second village, which we reached in the late afternoon, after a long climb from the river. We found the head man of the village very ill. We gave him medicine and nursed him until 7 or 8 p.m. and before leaving in the morning had the joy of seeing him well on the road to recovery. Soon after sunset I felt we should do our best to have a meeting in the village, so I told the old man of our purpose. He replied, "No! No! You have come all this way to give me medicine. You must stay and nurse me." We assured him that we should not be long and descended to the village *Thadjemath*. The men had

just come in from the fields, and about sixty gathered round us. The attention was fine and I sought to impress on them the solemn realities of sin and salvation. It was dark as we wended our way through the village into the dark court of the chief man's house.

Having made him comfortable, we retired for the night in a small room on the ground-floor. Beside us sat two Kabyle men and some boys. Talking over the events of the day, and of the meeting we had held, they mentioned the remark of one man who had said, "If the Lord Jesus will give me a new shirt, I will believe in Him." I turned to Luke xii. 31, and showed them that the Kabyles completely reverse this Scripture, putting the things of this life first and forgetting the Kingdom of God. I followed up with the parable of the rich fool, and we were both impressed with the effect that these Scriptures had on the head man's son, a man of twenty-

five years of age. Having made our bed on a Kabyle mat on the floor, and with three more Kabyles to keep us comfortable, we started to pass the night. The odour of the bullocks and donkey which shared the room was awful, and I for one didn't get a wink of sleep. At daybreak we were glad enough to be up at once, and having found the old man much better, I read to him a few Scriptures, pointing him to the Lord Jesus as Saviour.

We set off on the return journey at 7 a.m., and remembering the words of the Lord, "As ye go, preach," we visited two villages on the homeward road. In the second village the boys had just come out from school, so that in addition to a group of thirty men who had gathered, we had a crowd of from fifty to sixty schoolboys. Some interesting questions were asked, showing that the men were thinking matters over, and I went on my way with a heart full of joy for all that the Lord had given us to do.

## Mohammedanism: An Elementary Catechism

By E. J. POOLE-CONNOR

### II

#### MOHAMMED'S FLIGHT TO MEDINA, AND THE DEVELOPMENT OF HIS TEACHING

*Who were Mohammed's first disciples at Mecca?*

Chiefly members of his own family, such as Khadijah his wife, Zeid his adopted son, and Ali his cousin. A wealthy merchant of strong character, named Abu Bakr, also joined him.

*How were Mohammed's prophetic claims received by the people of Mecca generally?*

They were treated with scorn, and he himself was taunted with being a soothsayer, or one possessed of demons.

*What were the main results of the first ten years of Mohammed's teaching?*

Growing hostility on the part of the rulers and people of Mecca, occasionally breaking out into violent persecution, together with a gradual growth in the number and importance of his converts and the spread of his teaching to other places.

*Which of Mohammed's doctrines aroused the greatest resentment?*

His doctrine of the Unity of God, with its accompanying condemnation of idolatry.

*Did Mohammed ever waver in his denunciation of idolatry during this period?*

Yes; greatly desiring to reconcile his own tribe, the Coreish, he temporarily condoned their worship of certain of their favourite goddesses.

*In what way did he do this?*

He attended a meeting of the Coreish chiefs, and after reading a portion from the Koran in which these false deities were named (*Sura liii*), he added the words, suggested to him at the moment, "These are exalted maidens, and verily their intercession is to be hoped for."

*Did he repudiate this concession to idolatry?*

He did so almost immediately, stirring up more intense antagonism thereby.

*To what decision was Mohammed driven by the hostility of the people of Mecca?*

He decided to leave Mecca with his followers and seek an asylum elsewhere.

*Where did Mohammed look for a possible place of refuge?*

His thoughts turned first to Abyssinia, to which he sent a number of his followers; later and finally, he settled upon Medina, a city 250 miles north of Mecca.

*What attracted Mohammed to Medina?*

The fact that his teaching had already found an entrance there. In addition to having about 200 disciples in the city, the people generally were well-disposed towards him.

*To what was this favourable attitude of the people due?*

Partly to the influence of Jewish teaching in the city, predisposing them to the rejection of idolatry and the hope of a Messiah, and partly to their being weary of long internal warfare, and so ready to welcome a leader who might reunite them.

*What was the date of Mohammed's Flight from Mecca?*

June 20th, A.D. 622.

*By what name was this event subsequently known, and to what chronological use was it put?*

(To be continued)

It was known as the Hegira (pronounced Hej'-e-ra, accent on the first syllable); and Mohammedans date their years therefrom, as Christians date theirs from the birth of our Lord.

*What, then, would Anno Domini 1927 be in the Moslem calendar?*

The Mohammedan year being lunar it would be the year of the Hegira 1345.

*How was Mohammed received in Medina, and what place had that city in the early history of Islam?*

He was received with acclamation; presents were made to him, and land offered him on which to build a dwelling and a mosque. Thenceforward Medina became the centre from which his religion spread to nearly every part of the Eastern world. Here in due time embassies from kings were received, and terms dictated to kingdoms.

## A New Worker

Miss Evelyn F. Collins is the daughter of Mr. and Mrs. Frank Collins, of Heathfield, the former being the Superintendent of the Welcome Mission there. Her parents have been engaged in active Christian work for many years, and their children have been brought up in a home where Christ was honoured and His service delighted in.

Miss Collins was definitely converted to faith in Christ while attending the Keswick Convention in 1922. In the latter part of the same year there was a season of special blessing among the young people at the Mission at Heathfield, and during this period Miss Collins was baptised, with several others, and dedicated her life to the service of God in any sphere to which He might lead.

Almost immediately, Miss Collins began to help in mission work, carried on

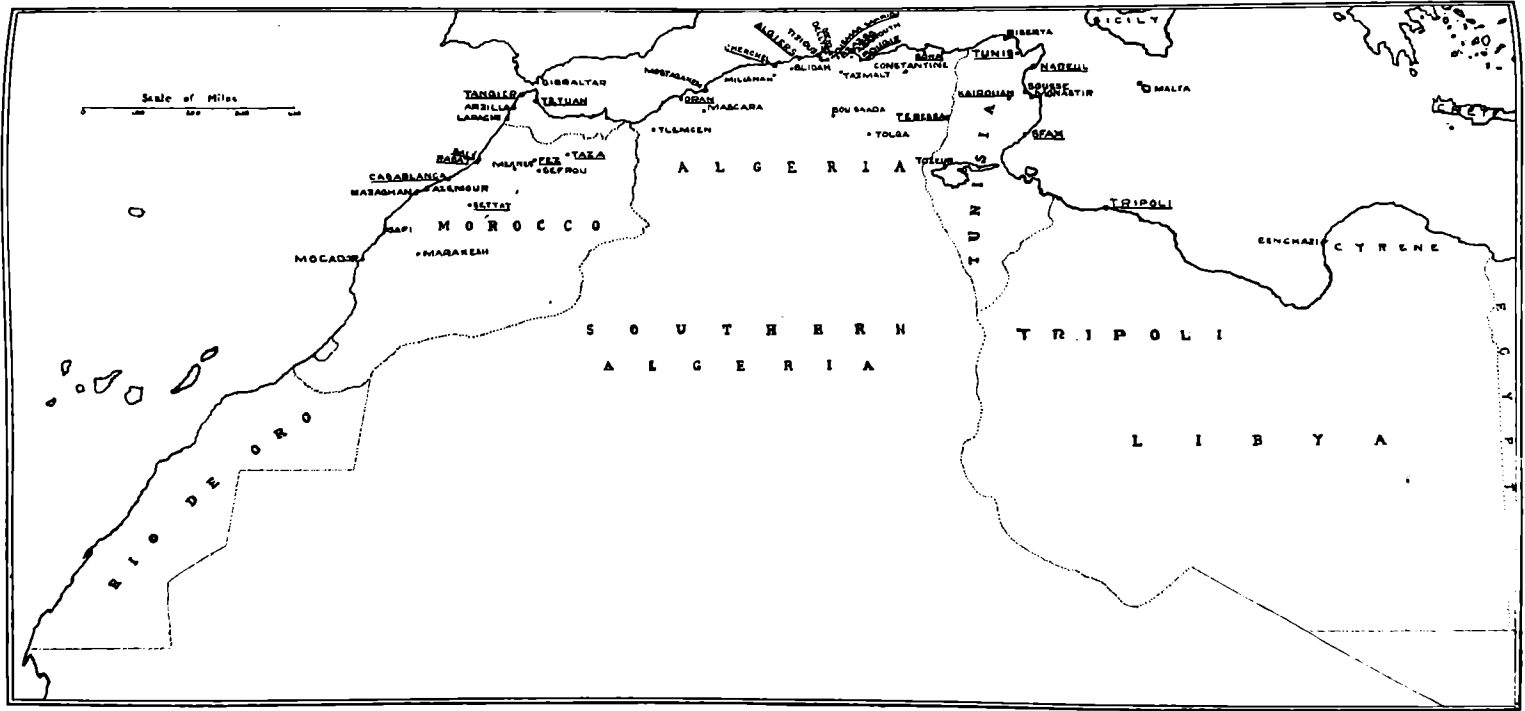


Miss Evelyn F. Collins.

by Rev. F. J. Feltham among the hop-pickers in Kent, and subsequently went into training at Mount Hermon Missionary Training College for a period of about two years, spending each summer vacation in the hop-fields. While engaged in study at Mount Hermon she had opportunity for Christian work amongst factory girls and children, and took part in the open-air meetings.

Following her training at Streatham, she went to France, becoming a student for the greater part of another year at Pastor Saillens' Bible Training Institute.

Miss Collins is joining her former Sunday-school teacher, Miss Helen Smith, at Cherebell in work amongst the children. She left for the field on February 22nd. We pray that God's fullest blessing may rest upon our young sister as she enters upon her further sphere of training and labour in North Africa.



## “Look on the Fields”

**MOROCCO**—with a population of over 7,000,000. There is much material progress under European Government, but spiritual progress is sadly retarded through lack of labourers. Mission stations are established at **Casablanca, Fez, Larash, Oudja, Rabat, Salé, Settat, Tangier, Taza and Tetuan.**

**ALGERIA**—where civilization is advancing but where Christ is little known. Work is maintained amongst its 6,000,000 inhabitants at **Algiers, Azazza, Bougie, Bône, Cherchell, Djemâa Sabridj, Mekla and Tebessa.**

**TUNISIA**—the country of the heroic testimony for Christ of Raymond Lull. Efforts to reach some of these 2,000,000 souls are being made in and around **Kairouan, Nabeul, Sfax and Tunis.**

**TRIPOLI**—the land of desert wastes and about 1,300,000 needy souls. From thence came Simon on whom they laid the cross that he might bear it after our Lord. **Tripoli City** alone is occupied, owing to lack of labourers.

## For the Children

By MRS. FISHER

I have been asked to have a little talk to you this month, and have been wondering what you would like me to talk about most of all. When I was a little girl, I used to like so much to hear about the little girls and boys of other lands, and so I think I will tell you about one little native girl out in Settat, in this land of Morocco. In the picture you will see *some* of the children who have been coming to me for teaching each day, since I first started a school. I wanted to show you a photograph of them all, taken whilst they were very happily engaged in drinking native tea at their Christmas fête, but something went wrong with the film, and I have had to substitute this, which does not show the full school. By the way, it will interest you to know that this was taken on the roof of our house. As it was rather sunny at the time, the children are not looking their best.

Rakiah, the little girl on my left-hand side, about whom I am going to tell you, came to school the very first day it was opened. When she came she had such a very frightened look upon her face, as though she had found the world a very hard place in which to live. I was very sorry for her, and tried to be extra patient and loving with her, to make up for all I thought she must be missing in the way of home and love. Her mother bakes native bread and sells it in the market, and her father has a little "shop" where he makes a sort of "dough cake" called "*sfinge*," of which girls and boys out here are very fond. So, as nobody is at home in their hut during the day, she just lives in the street, and has therefore become rather unmanageable. At first she naturally knew nothing of discipline, and we had many battles as to who should be mistress—she or I. Of course, I couldn't let her win, and so three times she was expelled. The first time, she just sat upon the doorstep most of the time during which she was to be *ban* out, pleading to be allowed to come



Some of the School-children at Settat.

in; but I had to keep to my word. The next day she came to me with a rather clever little tale (from her point of view), which ran something like this: "O my teacher, I was sitting on the step of your house yesterday, crying from my heart, when another *nazaranea* (Christian) came to me and said, 'What are you crying for, my daughter?' I said, 'Because my teacher won't let me in to school.' So she said, 'Never mind, my daughter. Come to *my* school; I will let you in.' But I said, 'No, I don't want to go to any other school but *my* teacher's, because it's such a nice school,' etc., etc. Now, this was all made up, but Rakiah thought that surely such a tale of loyalty would soften my hard heart. She was so surprised to find that she had to finish her time.

One day the children were late in coming to school, so I asked Rakiah to go and "round them up." Immediately her foot became so very bad that she could scarcely limp along, and she gave me such a very piteous look when I insisted upon her going. She is a very good actress! Another day she came late for school (a very rare thing with her), and to make me laugh at her, in order, I suppose, that I should forget to reprimand her, she had bandaged her head very tightly, got a

stout stick from someone, and came into school, walking very slowly and apparently so feeble that she had to walk with her back almost double.

Another day, during Scripture lesson, I asked the children who amongst them knew when she would die. (I was impressing on them the need to be ready.) The others all answered well, except Rakiah, and she was in a mischievous mood. "Rakiah, do you know when you are going to die?" A little giggle—then a glance round to see if the others were looking at her. "Yes, my teacher." "When are you going to die?" "Tomorrow"—this accompanied with a laugh. Then, seeing I was not pleased, she added, "I am very ill to-day, and that is why I am sure I am going to die."

As she said this she looked so sorry for herself that she might really have been ill. These are just samples of what she is continually doing, but, in spite of many necessary corrections, she is very staunch and loyal. She was the first to come and tell me, after I had been away for a holiday, that she had missed me.

I wonder if you will guess why I have told you about her? I would like to be able to tell you that she has given her heart to the Lord Jesus, but that is, I hope, a joy to come. I want you to pray for her, that she may really understand what she hears about the "Friend for little children," and may soon be numbered amongst those who one day will stand "around the Throne of God in Heaven."

## Home and Foreign Notes

### A PRAYER MEETING

is held on the **first Thursday 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.

\* \* \*

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

**129, Fordwych Road, Cricklewood, N.W.**  
Second Tuesday at 3.30 p.m.

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

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

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### MARRIAGE

At Algiers, on December 28th, 1926, **Mr. Robert Twaddle** and **Miss Georgina Wilson.**

\* \* \*

### DEPARTURES

**Miss S. M. Dennison** and **Miss L. F. Evans** left for Fez on February 11th.

**Miss E. F. Collins** (*new worker*) left for Cherchell on February 22nd.

### ERRATUM

In the article entitled *The Arabs of Algeria* which appeared in our last issue, an important word was omitted on page 8. The passage should read: "There is only one *male* Arabic-speaking missionary for the whole of Algeria."

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We would draw our readers' special attention to the N.A.M. "**Heightside**" **Convention**, a notice of which will be found on p. iii of cover.

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### DEPUTATION WORK

The **Deputation Secretary** has visited the following places: Talbot Tabernacle (3 meetings), Barking, Sidcup (5 meetings), Highgate Road, Metropolitan Tabernacle, Hornsey, Heathfield (3 meetings), Maidenhead (6 meetings), Basingstoke, Highgate, Goudhurst (3 meetings), South Chingford, and Walthamstow.

Forward engagements include: Crawley (Feb. 27th), Uxbridge Rd. Tabernacle (March 3rd), Liverpool (12th-16th), Trinity Road, Tooting (17th), St. Margarets (20th), Grove Road, Woodford (27th), Manchester and Birmingham District (April 1st-20th).

\* \* \*

### MOROCCO

In a letter from **Casablanca**, dated Nov. 25th, 1926, **Miss W. Ross** writes:—"After

spending four months in Tetuan with **Miss Hubbard**, during which I had a very busy time in dispensary and sick visiting, I returned here to Casablanca in October. I found **Mr. Gabriel** had had a native hut erected in the garden just for the natives. It is so nice and greatly appreciated by them; they were frightened of coming inside the house which is a French villa. We are within a stone's throw of the large native quarter, containing roughly 4,000 Moslems. The men, of course, have heard the Gospel since Mr. Gabriel came to live in this house, but the woman never, except a few that Miss Nicolet visited. Now they are coming here for medicines, and are hearing the Gospel story for the first time. . . . Not far from here there are about 200 huts erected known as the 'Beggars' village.' I try to visit it once a week or fortnight. Oh, the dirt, the flies, the swarms of children, black and white, with only a suggestion of a covering! The people are very poor, and the French allow them to erect their own dwelling-places. You can imagine the medley of erections, most of old petrol-tins; others of sacks, rags, sticks, bamboos. Here I take simple remedies with me for eyes, etc., etc. I speak to the various groups or individuals, and ere long quite a collection has gathered. Several times a man has joined the party, listened attentively, then said a few sentences to the women-folk, telling them not to listen to these blasphemous words, and he has got up and gone away in a fury. Some of the women disperse in fear; others stay on, so I go over the story again, and fresh ones come along. Sometimes I am asked inside, and I find it difficult to crawl into some of the poky dwellings. The women do seem to realise they are sinners, which is some ground to go on; but I am constantly told that Mohammed is sufficient, and it needs such patience and tact to explain the folly of believing in a sinner like him."

\* \* \*

#### ALGERIA

From **Cherchell Miss L. R. Wholman** writes on December 4th, 1926:—"On my return from furlough I started a class for French girls on Thursday mornings. I get an average of fifteen bright intelligent girls, but my heart is sad when I see how woefully ignorant they are of the things of God. They had no idea what a Bible was, and when I asked them who was the Lord Jesus Christ, one child said that He was the patron saint of somewhere! I am pleased to see how readily they learn

texts of Scripture. . . . Every Thursday afternoon we have two classes for Arab boys. The **Misses Turner** and **Johnston** have the big boys here, while I have the smaller ones at the Carpet School in a room which we call the 'Bureau.' These boys are real street-Arabs, and do not understand the meaning of the word 'discipline.' Nevertheless, it would do your hearts good could you look in upon us at 3 p.m. One is obliged to use a very firm hand with them, for to give them an inch means that they will quickly avail themselves of a yard, or even a furlong! They are beginning to realise that unless they want to be turned out (always an effective punishment), they must do as they are told. . . . Our Sunday school keeps up its numbers very well. I have the Infants' Class with an average attendance of fifty. Such dear, bright-eyed little people! It is encouraging to hear in the houses that these tinies carry home the texts and hymns which they learn week by week. We would value your prayers for the medical work. Every Monday morning the sick folks come, and with the medicine we give the Water of Life. Some of these hear the Word for the first time. We need special guidance that the right medicines shall be given. How we need to pray that in this country where sin abounds, and where Satan's seat is, the power of our risen Saviour may be felt!

Z—, one of the three girls of the Carpet School, who confessed Christ early this year, was married a week or two ago, and has gone to live in Algiers. We had the Christian girls here to dinner just before she went, and it was beautiful to hear them all take part in chain prayer, committing Z— to God's care. She needs our prayers, for she is the only witness for Christ among her husband's people. Several younger girls seem decidedly interested."

\* \* \*

#### TUNISIA

**Mr. Short** writes from **Tunis** on December 22nd, 1926:—"To-day we went by car some twelve miles in the direction of Zaghouan; had one big group of listeners outside a roadside café. One old man, who was pleasant and receptive, had been spoken to on some previous occasion. Two native chauffeurs were also in the group. One had been in Switzerland and had broadened but vague religious ideas. The other quoted from the Koran its one clear verse denying the Crucifixion. On the whole, we had a responsive and friendly hearing, and also had talk with



two smaller groups. We ate our lunch sitting on the ruined aqueduct by which the water-supply of Carthage came in Roman times. Near there, we had a very good hearing from a small number of hearers in a little group of huts. Returning, we passed through comparatively modern ruins—those of a large palace erected by one of the Beys and since abandoned. Here we had a chat with a young man (apparently French) superintending the clearing out of an old water-channel. A number of natives are lodged in the ruins of the palace, and **Mrs. Short** with **Miss Clack** gained entrance among them, and found one girl who had been in Miss Hammon's class in Tunis and remembered scraps of the teaching. We left French and Italian booklets with the men at work round the water-course, with others at work on the roads, and with a Maltese farmer."

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Since writing the letter from which this note is taken, **Mr. Liley** has been laid quite aside by illness. The latest report, we are glad to say, speaks of improvement.

"This month we have had 'All Saints' Day,' followed by 'Les Morts' (the dead). On these two days any Roman Catholic family owning a grave goes to the cemetery. The whole family is there to make a real holiday of it. Large baskets of food to eat, bottles of wine to be drunk, and the most important thing, a big packet of candles to burn on the grave, are taken. Many and many are the 'crocodile tears' shed for the departed dead; but, alas! one can only say it is a holiday outing for the people. My wife with other lady workers speaking Italian went to the cemetery loaded with Gospels, liberally supplied gratuitously by the Scripture Gift Mission. Quietly going in with the crowd, the ladies asked the people why they burned the candles on the grave, seeing it was broad daylight. They replied they did not know, except it was a custom. Yes, custom, that was it. Any nonsense told them by the priest they will do. However, the opportunity was seized to preach the Gospel, the only way of salvation by the one Redeemer and Mediator, the Lord Jesus Christ. When the Gospels were offered, many of the people did not know what they were at first, and the books were refused. They thought they were for sale, but when they found they were 'the story of the Lord Jesus' and for nothing, then the crowding began. Man, woman and child, all

wanted a Gospel, readers or non-readers. All struggled for them, but it was only the readers who received them. My wife said the crowd was like Hampstead Heath on a Bank Holiday, and she could have distributed six times as many Gospels as she had with her. However, this is an experience from which we can learn for another year."

**Mr. R. S. Miles** writes from **Sfax** on December 20th, 1926:—"Though fully occupied on the station itself, I nevertheless am always glad to get out and visit the people in these rather out-of-the-way places. We have had **Mr. Robinson** (Colporteur of the B. & F.B.S.) staying with us for the past four weeks, and he joined the party last Friday when we visited a fairly large market centre. He sold about seventy Arab books in this market, though met with many refusals. **Mrs. Webb** had good times with the women, though she too met with considerable opposition, and one open-air meeting I held myself in some secluded corner, gave me rather a stiff time, and a good deal of spitting and cursing followed as the result of my rather straight message. In certain shops things were different, and one felt encouraged after one or two close heart-to-heart talks, and again I felt what a privilege is mine to be an 'ambassador of Christ.' I feel more than ever as I stand before these many open doors what a great honour is being cast aside and what a great heritage of joy is being missed by many a young Christian man at home by not joining our ranks."

\* \* \*

**Mr. Warren** writes from **Paris** on January 18th, 1927:—"I am glad to be able to report continued interest and good attendances at the *Foyer*. The monthly Prayer Meeting also gives us much joy and encouragement. We have recently started a Sunday evening Bible Study for the advanced Kabyles and Europeans. We had nineteen present last Sunday evening, which was a considerable increase on the previous attendances. We get all sorts of people in the *Foyer*. It is quite a cosmopolitan centre. A Turkish Jew from Constantinople, converted about thirteen years ago, is one of our latest comers. He seems to be really interested in the work and gives us some help in the teaching. He is quite a well-educated man. We also had a visit recently from a Palestinian Jew who is in touch with North Africans and is seeking to interest them in our work."

## 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.  
*Praise that one woman has professed faith in the Lord Jesus and has asked for baptism.*
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Gospel Car Work, Bible Depôt, Dispensary and Night Refuge.
5. For Tetuan—Visiting and Tract Distribution, Classes for Young People (Native and Spanish) and Adults, Sunday School and Meetings.
6. For Settat—Visiting among the women and children, Classes for girls.
7. For Fez—Dispensary, Classes, Visiting, &c.
8. For Taza—Visiting, Itinerating, &c.
9. For Rabat and Salé—Itinerating, Visiting, Bible Depôts, &c.
10. For Cherchell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.  
*Prayer for the classes for boys and girls and infants at Cherchell.*
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—School for girls, Day and Sunday Schools, Classes, Visiting, Itinerating, Dispensary, Work among men and boys, &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, 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.  
*Praise for blessing upon a fortnight's mission held recently at Tunis in connection with the French work in that city.*
20. For Nabeul—Classes, Visiting, &c.
21. For Kairouan—Classes, Visiting, Bible Depot, &c.
22. For Sfax—Classes for Arabs and for European children, Visiting, Bible Depot, &c.
23. For Tripoli—Dispensary, Visiting, &c.
24. For Paris—Visiting cafés, &c. Meetings for Kabyles.  
*Praise for increased attendances of Kabyles at the Foyer; and prayer that real spiritual results may follow.*
25. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.  
*Prayer for one of the Christian Carpet School girls lately married and now living in Algiers.*
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  
*Praise for two new candidates who have been accepted by the Council; also prayer for the new workers on the Field, that they may have much patience and perseverance given them in their language study.*
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 January 1st to 31st, 1927

Continued from page ii of Cover

General Fund <i>continued.</i>			No. of Reet.	Amount.	No. of Reet.	Amount.	No. of Reet.	Amount.	No. of Reet.	Amount.	BELFAST AUXILIARY.			BARRING AUXILIARY.			
No. of Reet.	Amount.	£ s. d.		£ s. d.		£ s. d.		£ s. d.		£ s. d.		£ s. d.		£ s. d.		£ s. d.	
			5943	8 6	5973	10 6	6622	6 0 0	6615	5 0 0	Mrs. Bolton	Mr. W.T. Burns					
			4	10 0 0	4	10 0 0	3	2 0 0	(h)	1 0 0	Hon. Sec.,	Hon. Sec.,					
			5	2 0 0	(y)	10 13 9	4	10 0 0	(i)	3 0 0	Gordonville,	5, Sunningdale					
5914	3 0 0		(s)	6 0 0	(z)	2 0 0	5	2 0 0	(j)	3 0 0	Cregagh.	Ave.					
5	10 0 0		48	4 1			6	4 6									
6	1 0 0 0																
7	5 0 0 0		19th		29th		6th		(y)	22 16 0	Des. Receipt, Nos. 6618, 6657			Des. Receipt, No. 6632			
8	5 0 0 0		(t)	4 2 1	78	5 0 0	7	1 0 0	(z)	10 15 0	Local Reet. No. £ s. d.			Local Reet. No. £ s. d.			
9	50 0 0 0		50	1 0 0 0	31st		8	6 0 0	(a)	35 0 6	1	5 0 0	2	5 0 0	3	2 0 0	
20	1 0 0 0		1	1 0 0 0	9	3 0 0	8th		(b)	15 0 0	2	5 0 0	3	2 0 0	4	1 0 0	
			2	5 0 0	80	5 0 0	(o)	10 0	(c)	1 6 6	3	2 0 0	4	1 0 0	5	3 0 0	
			(u)	2 0 0	(a)	1 11 0	10th		(d)	3 0 0	53	10 0	6	1 0 0	7	1 0 0	
			(v)	7 0 0	£508 5 8		(d)	3 0 0	31	2 2 0	25th		6	1 0 0	7	1 0 0	
			21st		Pubn.	12 9 9	12th		3	1 1 0	27th		8	10 0 0	9	1 0 0	
			55	1 0 0			2	12 7 2	5	2 6	28th		10	10 0 0	11	10 0 0	
			6	5 0 0			13th		6	2 10 0			1	10 0 0	2	10 0 0	
			22nd				3	5 6	(e)	6 10 0	7	6 2 6	3	10 0 0	4	1 0 0	
			7	10 0			(l)	12 6	(f)	20 0 0	29th		5	2 0 0			
			(w)	6 0 0			36	1 0 0	60	1 0 0			£31 12 6				
			24th				7	10 0									
(l)	4 0 0 0						17th		(l)	1 16 8	£250 2 9	<b>SUMMARY</b>			January, 1927.		
28	1 8 0 0						(l)	1 16 8	39	10 0	£259 8 4	General Fund .. ..			£520 15 5		
(m)	1 18 0		59	2 0 0	No. of Reet.	Amount. £ s. d.	40	15 0 0	40	15 0 0	Sundries	Designated Fund .. ..			£250 8 4		
30	5 0 0 0		60	1 1 0	Jan. 1st	10 0	1	1 0	1	1 0		Total .. ..			£780 3 9		
31	1 10 0 0		66	1 1 0	6617	10 0	18th		2	2 2 0							
(n)	2 3 7		25th		3rd	25 10 0	2	2 2 0	(g)	9 3 5							
(o)	4 14 0		3	5 0	4th	3 0 0	(h)	10 4 0	19th								
15th			3	5 0	(b)	10 4 0	(t)	4 0 6	(t)	10 0							
34	1 8 6		4	10 0													
5	10 0 0		5	2 0 0													
(p)	4 0 0 0		6	1 0 0													
37	1 0 0 0		(x)	1 4 6													
			68	2 2 0													
17th			26th														
8	5 7 0 0		9	10 0													
9	10 0 0		15	0													
40	8 0 0		70	1 5 0													
1	1 0 0 0		8	6 6													
(q)	5 5 0 0		2	3 3 0													

(a) Fountainbridge Sisterhood. (b) Mission of Joy. (c) Bapt. Missn., N. Ormsby. (d) Friends at Staveley. (e) Skipton St. Missn., Belfast. (f) The Y.W.C.A. of Southport. (g) Lordship Lane Bapt. S. Sch. (h) Free N. Church, Inverness. (i) Let St. Hall, Ilford. (j) Fazeley Cong. S. Sch. (k) Good Shepherd Missn. (l) Olive Hall. (m) Duke St. Gaelic F. Ch., Glasgow. (n) Tower St. Bapt. Ch., W. Hartlepool. (o) Emmanuel Ch., Hove. (p) Tonbridge Aux. (q) Victoria Missn. Hall. (r) Bethel B. Cl., Hitchin. (s) Worthing Tab. (t) Bristol Rd. Bapt. Ch., Weston. (u) Readers of *The Sunday at Home*. (v) Bromley Girls S.U. Class. (w) Highgate Rd. (x) Home for W. Girls, Victoria House. (y) Widcombe Bapt. Ch., Bath. (z) St. Cuthbert's Ch., N.W. (a) Friends at Stirling. (b) Bradford Tab. (c) Heathwaite Missn., Windermere. (d) Bethesda Hall, L'pool. e- Mildmay Missn. Hosp. (f) Trinity Rd. Ch. (g) Zion Bapt. Ch., Chesham. (h) "In loving memory." (i) Y.P.M.B., Nailsea (j) Falkland Hall S. Sch. (k) Wattville St. Ch.

## PRELIMINARY NOTICE OF SPECIAL MEETINGS

### N.A.M. EASTER CONFERENCE, at "Heightside."

April 12th to 20th.

(Inclusive Terms £2 2s., from Thursday evening to Tuesday morning.)

Apply Miss WRAY, "Heightside," Waterfoot, near Manchester.

### N.A.M. MAY MEETINGS, at Cannon Street Hotel.

On May 24th. Afternoon and Evening.

### N.A.M. CONVENTION at "Slavanka," Southbourne. Bournemouth.

August 12th to 19th. Speakers to be announced later.

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Founder—Mr. EDWARD H. GLENNY

(WITH MR. GEO. PEARSK AND DR. GRATTAN GUINNESS)

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

## LOCATION OF MISSIONARIES

MOROCCO		Rabat		Bougie	
	Date of Arrival.		Date of Arrival.		Date of Arrival.
<b>Tangier</b>		Mrs. F. K. ROBERTS ..	Dec., 1896	<i>Kabyle Work—</i>	
Miss J. JAY ..	Nov., 1885	Miss I. DEW ..	Feb., 1924	Mr. A. R. SHOREY ..	Nov., 1902
Mrs. E. A. SIMPSON ..	Mar., 1898	Mr. L. V. ROBINSON ..	Nov., 1924	Mrs. SHOREY ..	Oct., 1904
Miss E. CRAIGS ..	Oct., 1912	Mrs. ROBINSON ..	Oct., 1926	Mr. R. TWADDLE ..	Oct., 1924
Miss M. M. GLEN ( <i>Associate</i> ) ..	Jan., 1913	<b>Salé</b>		Mrs. TWADDLE ..	Oct., 1925
Dr. JAS. A. LILEY ..	Nov., 1919	Mr. A. E. CHATFIELD ..	Nov., 1922	<b>Tebessa</b>	
Mrs. J. A. LILEY ..	Nov., 1919	Mrs. CHATFIELD ..	Nov., 1922	Madame E. PAGES ( <i>Associate</i> ) ..	June, 1924
Miss E. D. BOWEN ..	Feb., 1923	Mrs. E. L. FISHER ..	Oct., 1922	<b>Bône</b>	
Miss L. A. Y. MEYER ..	Oct., 1925	<b>ALGERIA</b>		Miss H. GRANGER ..	Oct., 1886
<i>Spanish Work—</i>		<b>Cherchell</b>		<b>TUNISIA</b>	
Señor PEDRO PADILLA ..	June, 1926	Miss K. W. JOHNSTON ..	Jan., 1892	<b>Tunis</b>	
Señora D. PADILLA ..	Dec., 1922	Miss E. TURNER ..	Jan., 1892	Mr. A. V. LILEY ..	July, 1885
Miss G. DAVIES ..	Oct., 1925	Miss H. KENWORTHY ..	Nov., 1910	Mrs. LILEY ..	July, 1913
<b>Casablanca</b>		Miss L. R. WHOLMAN ..	April, 1922	Mr. E. E. SHORT ..	Feb., 1899
Miss C. S. JENNINGS ..	Mar., 1887	Miss D. POVOAS ..	Nov., 1922	Mrs. SHORT ..	Oct., 1899
Miss F. M. BANKS ..	May, 1888	Miss H. SMITH ..	Mar., 1925	Miss H. M. M. TAPP ..	Oct., 1903
Mr. C. C. GABRIEL ..	Dec., 1919	Miss C. STUCK ..	Mar., 1925	Mr. C. MORRIS ..	Oct., 1924
Mrs. GABRIEL ..	Feb., 1920	Miss E. F. COLLINS ..	Feb., 1927	Miss A. CLACK ..	Jan., 1924
Miss M. W. ROSS ..	Nov., 1920	<b>Algiers</b>		<i>Italian Work—</i>	
Miss BLANCHE ELLIS ..	Oct., 1926	<i>Kabyle Work—</i>		Miss G. E. PETER ..	Oct., 1913
Mr. ERIC G. FISK ( <i>Associate</i> ) ..	Oct., 1926	Mons. E. CUENDET ..	Sept., 1884	Miss K. M. E. GOTELEE ..	April, 1920
Miss D. M. SMITH ( <i>Associate</i> ) ..	Oct., 1926	Madame CUENDET ..	Sept., 1885	Miss J. E. MARTIN ..	Oct., 1922
<b>Tetuan</b>		Mrs. A. ROSS ..	Nov., 1902	Signor A. FINOTTO ..	Oct., 1923
Miss A. G. HUBBARD ..	Oct., 1891	Miss D. OAKLEY ..	Nov., 1921	Signora PINOTTO ..	Oct., 1923
Miss A. M. KNIGHT ..	Oct., 1899	<b>Djemâa Sahrlj</b>		<b>Nabeul</b>	
<i>Spanish Work—</i>		<i>Kabyle Work—</i>		Mrs. GAMATI ..	Oct., 1888
Miss E. HIGBID ..	April, 1921	Miss E. J. C. COX ..	May, 1887	<b>Kairouan</b>	
Miss E. HARMAN ..	Oct., 1921	Miss K. S. SMITH ..	May, 1887	Miss I. M. DAVIS ..	Oct., 1920
<b>Settat</b>		Miss E. M. S. DEGENKOLW ..	Oct., 1913	Miss E. M. TILNEY ..	Mar., 1920
Miss A. BUXTON ..	April, 1919	Miss M. WIDMER ..	Nov., 1920	Mr. E. J. LONG ..	Feb., 1923
Miss K. KEED ..	April, 1922	<b>Mekla</b>		Mrs. LONG ..	Jan., 1924
<b>Fez</b>		<i>Kabyle Work—</i>		<b>Slax</b>	
Miss S. M. DENISON ..	Nov., 1893	Mr. A. G. WILLSON ..	Oct., 1922	Mrs. F. M. WEBB ..	Oct., 1899
Miss I. C. DE LA CAMP ..	Jan., 1897	Mrs. WILLSON ..	Oct., 1922	Mr. R. S. MILLS ..	April, 1921
Miss L. F. EVANS ..	Nov., 1921	<b>Azagra</b>		Mrs. MILLS ..	April, 1926
<b>Taza</b>		<i>Kabyle Work—</i>		<b>TRIPOLI</b>	
Miss F. E. S. MARSTON ..	Nov., 1895	Mr. S. ARTHUR ..	Dec., 1913	Mr. W. RUD ..	Dec., 1892
Miss A. CHAPMAN ..	Oct., 1911	Mrs. ARTHUR ..	Sept., 1923	<b>PARIS</b>	
<b>Oudjda</b>		Miss L. M. PISON ..	Nov., 1916	Mr. T. J. P. WARRIN ..	Feb., 1911
Miss E. K. ALDRIDGE ..	Dec., 1891	Mr. C. R. MARSH ..	Oct., 1925	Mrs. WARRIN ..	Feb., 1911

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