

# NORTH AFRICA

## THE RECORD OF THE NORTH AFRICA MISSION

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

### CONTENTS

The Strong Tower .. .. .	33
By E. J. POOLE-CONNOR	
In and Around Algiers .. .. .	35
By Miss D. OAKLEY	
Jilali. By Miss ETHEL TURNER ..	37
Mohammedanism— <i>An Elementary Catechism.</i> By E. J. POOLE-CONNOR	38
Scrap from Mons. Hocart's Note- Book .. .. .	38
The Last Book. By Mr. S. ARTHUR	39
From the Secretary's Pen .. .. .	40
Pious Phrases Perverted .. .. .	42
By Mr. E. E. SHORT	
A Moslem Version of a Bible Story	43
By Miss I. DE LA CAMP	
The late Mrs. Shorey of Bougie ..	43
For the Children .. .. .	44
By Miss K. M. E. GOTELEE	



A Gateway, Tebessa.

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**18, John Street, Bedford Row, LONDON, W.C. 1**

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# THE NORTH AFRICA MISSION

## LIST OF DONATIONS from February 1st to 28th, 1927

GENERAL FUND		No. of Reet.	Amount.	No. of Reet.	Amount.	No. of Reet.	Amount.	Local Reet. No.	Local Amount.
No. of Reet.	Amount.	14th	£ s. d.	28th	£ s. d.	24th	£ s. d.	110	£ s. d.
No. of Reet.	Amount.	6	10 0	0053	1 0 0	6082	1 1 0	1	2 0 0
Feb. 1st.	£ s. d.	7	1 1 0	(s)	1 1 0	26th		2	7 9 6
5082	10 0 0	8	5 0 0		£00 3 6	3	4 1 0	3	3 6 6
3	10 0 0	9	1 5 0		5 19 0			4	1 6 0
4	1 0 0 0	20	12 0 0		6 10 0			5	5 0 0
2nd		15th			Pubns.				
5	1 1 0 0				Sundries				
(a)	4 10 10								
87	1 0 0 0								
3rd									
8	3 6 0								
9	10 0 0								
4th									
90	1 0 0 0								
5th									
(b)	1 10 0 0								
02	1 0 0 0								
3	5 0 0								
4	2 1 1 4								
5	10 0 0								
7th									
6	2 0 0 0								
(c)	1 1 0 0								
05	3 0 0								
9	7 0 6								
(d)	1 0 0 0								
6001	2 0 0 0								
8th									
2	2 0 0 0								
3	10 0 0								
4	5 0 0								
9th									
(e)	11 2 4								
(f)	1 0 0 0								
7	10 0 0								
8	10 0 0								
9	3 0 0								
10th									
10	3 5 0 0								
(g)	1 1 0 0								
12	1 0 0								
(h)	2 0 0 0								
14	3 0 0 0								
11th									
5	1 0 0 0								

SUMMARY		
February, 1927.		
General Fund ..	£112 8 0	
Designated Fund ..	79 8 6	
	<b>£191 6 6</b>	

TOTALS		
Jan. 1st to Feb. 28th, 1927.		
General Fund ..	£832 18 5	
Designated Fund ..	338 11 0	
	<b>£1171 10 2</b>	

ADDITIONAL DESIGNATED DONATIONS		
For period ending Dec. 31st, 1926.		
No. of Reet.	Amount.	£ s. d.
6612	1 0 2	
3	1 5 0	
4	191 17 8	
5	11 19 9	
6	9 8 4	
	<b>£215 10 11</b>	
Sundries	16 9 1	
	<b>£232 0 0</b>	
Previously ack'd.	5,285 15 0	
	<b>£5,517 15 9</b>	

TOTALS		
Jan. 1st to Dec. 31st, 1926.		
General Fund ..	£8,483 10 6	
Designated Fund ..	5,517 15 9	
	<b>£13,951 6 3</b>	

(a) Welcome Missn., Heathfield. (b) C.A.W.G., Watford. (c) C.A.W.G., Sutton. (d) Saltford S. Sch., Bristol. (e) Renfrew Evang. Hall. (f) Wandsworth Common Crusaders. (g) Barn Mission, Southall. (h) Cockbrook. (i) Uxbridge Rd. Tab. (j) Cecil Hall, Enfield. (k) St. Peter's Ch., N. (l) Bethany House Sch., Goudhurst. (m) W. Kirby Aux. (n) Amersham Free Ch. (o) C.A.W.G., Purley. (p) Stroud Green Bapt. S. Sch. (q) Cong. Ch. S., Chingford. (r) J. M. Morgan Missry. Tree Co-operation. (s) Fox Court S. Sch., E.C.1. (t) Malden Hall S. Sch. (u) Devonshire Sq. Bapt. Ch. (v) Gainsboro' Hall.

## From March 1st to 31st, 1927

GENERAL FUND		No. of Reet.	Amount.	No. of Reet.	Amount.	No. of Reet.	Amount.	No. of Reet.	Amount.	No. of Reet.	Amount.
No. of Reet.	Amount.	4th	£ s. d.	8th	£ s. d.	14th	£ s. d.	21st	£ s. d.	24th	£ s. d.
No. of Reet.	Amount.	(e)	2 10 0	811		14th		21st		24th	
Mar. 1st	£ s. d.	(f)	2 1 0	0053	1 0 0	6097	5 0 0	6110	6 0 0	6125	2 10 0
6056	3 6 0	(g)	1 0 0	(g)	0 7 6	15th		1	10 0 0	6	2 10 0
7	10 0 0	85	1 0 0	(k)	9 0 0	16th		2	1 0 0	7	1 0 0
8	4 0 0 0	6	1 0 0	(l)	1 0 0	(l)	1 0 0	3	6 0 0	8	2 6 0
2nd		7	10 0 0	8	1 0 0	6100	1 0 0	4	5 0 0	9	2 6 0
9	8 0 0	10th		10th		17th		5	1 0 0	10	1 1 0
3rd		(h)	1 0 0	(h)	1 0 0	1	1 1 0	6	10 0 0	11	1 1 0
60	12 2 0	90	10 0 0	1	10 0 0	2	5 0 0	7	10 0 0	12	10 0 0
1	1 0 0 0	1	10 0 0	3	5 0 0	8	12 0 0	8	12 0 0	13	2 2 0
(b)	1 1 0 0	(i)	3 0 0	(i)	3 0 0	18th		9	1 0 0	(t)	12 6 0
63	2 0 0 0	(j)	6 0 0	(j)	6 0 0	(u)	17 10 0	20	2 0 0	33	1 0 0
4th		11th		11th		(v)	2 0 0	(v)	2 0 0	28th	
10	5 0 0	94	7 0 0	5	2 0 0	(w)	2 0 0	(w)	5 0 0	4	1 1 0
(c)	1 0 0 0	5	2 0 0	6097	5 0 0	19th		(x)	1 0 0	29th	
(d)	3 12 6	11th		(p)	1 4 0	(y)	10 0 0	23	1 0 0	5	1 0 0
		6	1 0 0	6109	10 0 0	(z)	17 0 0	(s)	17 0 0	6	1 1 0

[Continued on page iii of Cover]



The Market at Mazagan.

From a Postcard.

## The Strong Tower

By E. J. POOLE-CONNOR

*"The name of the Lord is a strong tower; the righteous runneth into it and is safe."*—Proverbs xviii. 10.

IT has pleased God to reveal Himself to mankind in a variety of ways. By His works in creation, through His Holy Scriptures, by His operations in providence and grace, and supremely in and through the Person of His Son He has made Himself known.

Within these main channels of revelation there is again great diversity of method; and amongst them is that implied in the passage above quoted. God has, for the comfort of His people, revealed Himself by revealing His Name.

The Name of God, in its varying forms, should, therefore, be carefully and reverently pondered. Human names, in relation to those that bear them, are often inappropriate or meaningless; but it is never so with the Divine titles.

*"Wrestling, I will not let Thee go  
Till I Thy name, Thy nature know"*

says Wesley in his famous hymn, and his theology is accurate. If we know God's name we know His nature, and it is no vain prayer to cry, as did Jacob, "Tell me, I pray Thee, Thy name."

I. Observe, then, that *God has revealed His name for the comfort and pro-*

tection of His people. "The name of Jehovah is a strong tower." It was by this name that God specially made Himself known to the Old Covenant saints, but the revelation was introductory to further and fuller communications. Abraham came to rest in Him as Jehovah-Jireh—the Provider of his need. Israel in the wilderness learned that He was Jehovah-Rapheka—the Lord that healed her, and Jehovah-Nissi—the Lord who, when the enemy came in like a flood, could raise a standard against him. Amid the fears and turmoils of his time, Gideon found Him to be Jehovah-Shalom—the Lord his Peace. Jeremiah, who lived in days when Israel was reaping the bitter fruit of her sin, could yet proclaim Him to be Jehovah-Tsidkenu—the Lord her Righteousness; and the concluding prophecy of Ezekiel heralds a day when Jehovah-Shammah shall return and dwell with His people, and the greatest glory of their city shall be that "The Lord is there."

Nor is God to-day other than when in Old Testament times He so comforted and strengthened His people. Still may we find His name in its manifold significance to be the assurance that all our need shall be met. Still may the righteous run into this strong tower and be safe.

II. But let it be noted that *the protection of the divine name is for a specified person only*. "The righteous runneth into it and is safe." Who is the righteous man? From the standpoint of Scripture the title has a twofold application. The righteous man in the evangelical sense is the man "to whom the Lord imputeth not iniquity," the man who has been brought by grace so to commit himself to the Saviour that for His sake and by virtue of His atonement he is freely justified. To be a justified sinner therefore carries with it the right to all that God's name declares Him to be. Yet the *evidence* of justification is a holy life; and "the righteous man" of Scripture is always regarded as being practically righteous as well as so by imputation. If therefore (which God forbid) we should at any time abuse the grace that saves us, and become careless in our walk, let us beware lest we lose the privilege of the divine protection; lest in our hour of danger we find the door of the Strong Tower closed against us. The solemn warning of the discipline which fell on the Corinthian church should never be forgotten by us (1 Cor. xi. 30). But the humble believer, walking as an obedient child with his Father, may with confidence declare "I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust."

III. Yet *the blessings set forth in the divine name are to be entered upon actively by prayer and faith*. "The righteous runneth into it." Salvation is by grace, yet it operates through faith, and by no other means. The soul must be brought not only to believe the truth of the Gospel, but to embrace it, to commit itself to it. So with every subsequent revelation of the provisions of grace. There must be belief in the truth of it, and commitment to the power of it. Do I value the Name of the Lord as a "strong tower"? Then in every hour of my need, and in every aspect of my need, let me put my belief into practice and run into it. It shall not be in vain. "The righteousness runneth . . . and is SAFE."

## In and Around Algiers

By MISS D. OAKLEY

To put down on paper a scene witnessed this afternoon in our visit to the thickly populated native town of Algiers is easier said than done, but I will endeavour to describe the surroundings under which we so frequently find ourselves, when seeking to spread the Gospel.

Having reached what is known as the "Casbah," by means of a squeaky tram which winds round and round a long and hilly road, we alight at the entrance of the native quarter, where it is impossible to be unconcerned about the sin and iniquity which abounds, to say nothing of the dirt and disease. We set our thoughts and attention on our business and the purpose for which we have come to such a horrible place, and without turning to the right hand or to the left, so to speak, we go ahead down one of the narrow dingy streets, and, passing a Koranic school on our left, turn into a court-yard which we are in the habit of visiting. What a babel of voices! Babies crying, women shouting, everyone busy preparing their meal! For it is the month of Ramadan and most of the women look tired and weary. The court-yard is fairly large and light, but it is needful, when you remember that around this yard are probably a dozen or more families—each having one room in which to live and bring up their little ones. All round the court are little charcoal fires on which the supper is being cooked, each woman looking after her own. One has a "marmite" of soup, another a saucepan of haricot beans, etc. It is next to impossible to quiet them all, so, after the usual salutations, we gather a group together. One very old woman, who has in the past shown a decided interest in the Gospel, comes up and greets us. As we are talking, a chair is produced for Mrs. Ross, and she straightway finds a hearing, in spite of the noise around. A few yards away I take a seat on a door-step, and with several of the younger women begin to read the 1st Psalm and to make clear to them the way of sin and the Way to God. Just at the most critical point, and

when, by means of considerably raising the voice, we have gained an interest, in walks a nigger. How shall I describe him? Black, ragged, with animal skins around his waist; more like an animal than a human being; he enters, dancing and playing the "tambour." It is well known that the natives' attention is quickly transferred from one thing to another, and especially when in relation to the Gospel. One of the women, who was Spanish, began to clap her hands and give *sous* to the "guest of God"!! whilst other native women seemed to enjoy the performance, which to us seemed devilish. "What should we do?" was the thought running through my mind just for a moment, but seeing the interest which was shown by one of my listeners, and glancing at Mrs. Ross in her corner to see what she intended doing, I continued our message and very soon the man disappeared. One of them said, "Do go on. Don't mind him; it is your words we want to hear."

Such was our experience this afternoon, but was it lost? No, a thousand times no, for we are sure that though the enemy is so active, there is One mightier than he, and we leave the Seed to do its own work in the hearts of those who have heard, knowing that His Word can never return void, but will accomplish that which He pleaseth.

For at least eighteen months we have been seeking a room at Birkadem where we might gather the children together regularly. Time after time, when asked by the children, "When are you going to begin a class for us?" we had to turn them away disappointed. But again we have proved the faithfulness of our God, who said, "Ask and ye shall receive, seek and ye shall find." A room has been found, much to the children's delight, and to-day we have held our second class. If you could see the eagerness of the children when we appear, it would do your hearts good. The landlord is an Arab, and when told plainly for what purpose we wished to rent the room, replied, "All

the better, if you have patience to teach my people." On the day the room was decided upon, an English gentleman gave me the first month's rent on the spot; and yet another handed me sufficient to furnish the room, with forms, table, etc. All these things only confirm our minds that the Lord would have us go forward in this needy place.

This is not the only corner of the work which is giving us encouragement at this time. The daily class at Birmandreis, our first bit of work started, now three and a half years ago, when first we came to Algiers, is growing splendidly. Some of the girls are quite big, and three of them were the very first I began with, before I could speak very much to them in

Kabyle. Day by day, from 9.15 to 11.15, this class is held, and the girls learn the Word of God, which we earnestly pray may enter into their hearts.

Of late, the women at Birmandreis have shown such a decided interest that we have also started a class on Tuesday afternoons for them. Last Tuesday we had a splendid time together. Oh how they listened to the Word of God and the message given by Mrs. Ross! There was not a sound. One could have heard a pin drop. So encouraging has this class been that another has been commenced on Sunday afternoons for these same women and any others who care to be present. We do earnestly ask your prayers for this work.

## The Tulloch Memorial Hospital, Tangier

*The following notes on the patients in one of the beds of the T.M. Hospital during about a twelvemonth are written by Dr. J. A. Liley, and may prove interesting to our readers.*

*Said bin Brahim.*—A native of South Morocco, aged about forty-five, who had made the pilgrimage to Mecca. With us in December, 1925, with enteritis and malaria. Grateful for physical improvement, but spiritual life seemingly untouched.

*Hamid bin Mohammed.*—A lad with impediment of speech making him almost dumb, though very clever with signs. Parents had had some property, but cousins took advantage of his impediment to get all into their hands by false papers. Earns a living by errands in market, but exposure makes him frequently unwell, and then relieved by a few days in hospital. He is so grateful, and entrusts tips, received to the doctor—after feeding himself—to save for his clothes renewals.

*Mohammed bin Haj.*—A Tangier Moor who had worked in a Paris factory after the War. He there contracted dysentery, but his employers helped him back to his native land when the disease became chronic and hopeless. He improved while with us in February, 1926, but could not bear strict dieting, and left us after twenty-six days in hospital. We were able to keep in touch with him, and he died in his brother's home, happy in Jesus, September, 1926.

*Sidi Mohammed bin Abd el Hag.* A man of about sixty-five, admitted at end of February, with peritonitis, from which he died on March 3rd, in a

comfortable bed, instead of on the floor of his basket-making shop where he lived and slept.

*Hamid bin Mohammed.*—A lad working as road-mender, admitted for a week in March with acute pharyngitis.

*El Hassan bin Hamid, Soosi.*—A native of South Morocco, age about twenty. He had been with us in 1925 with frequent attacks of malaria, which had sapped his strength. Exposure and debility led to tuberculosis, and to his again finding a refuge in hospital, when he came in the last stages just two weeks before his death—and finding, we believe, peace in the Lord Jesus.

The summer is a busy season from malaria, among road labourers and workers on the projected railway to Fez. Among these we had in June 1926:

*Mohammed bin Ali.*—A man about forty-five, affable, but rather a talker, and spiritual apprehension difficult to gauge.

*Mohammed bin Fdal.*—A refugee from a neighbouring tribe, who had lost all when attacked by the Riffs for being at peace with Spain.

*Said bin Bon Tahar.*—A bright-charactered man who was admitted both in July and August, 1926. A worker on the new Harbour works. Grateful, but unresponsive to the Gospel.

*Abdulla bin Hadoo.*—A Riff understanding very little Arabic, also employed on the New Harbour works.

# Jilali

By MISS ETHEL TURNER

Last summer, just before we went to Oran, Jilali, the father of one of our Christian girls who died in 1925, came to see us. He was far gone in consumption and had been unable to work for weeks. We had an intimate talk in the garden, and, as he spoke of his faith in Christ, his face shone and, with tears in his eyes, he spoke of following Him "*hutta el moot*" until death. When I bade him good-bye I felt that he might pass away before our return to Cherchell. Thus it proved, for he became worse and worse, and a few days before our return he was taken, we trust, into the presence of his and his daughter's Saviour. He was one of the most unlikely, if judged by human deductions and taking into account his past life, to become a Christian.

When quite a boy, a French colonist took him to work on his property. He was extremely kind to him, paying him well and helping him to get married. Sad to say, he began to drink, and this led him to dishonesty too. After showing much patience and seeking to show him a better way, to his great regret his master was obliged to give him notice. It was soon after this we made the acquaintance of his wife, and his daughter worked in our Carpet School. We used to meet him sometimes when visiting his wife, and also Miss Johnston and I invited him up to the house sometimes, and during Ramadan he came some evenings to the Carpet School with the night guardian, O . . e for more teaching! Meanwhile, his only surviving daughter became a Christian, and I think this increased his interest. He was always an eager listener. Then he passed through the severe trial of losing first his wife, and about a year after, his daughter S. He seemed heart-

broken when she left him, but declared that her Saviour was his, and that he wished to follow Him.

He married again some little time after his daughter's death, but he himself was ill and as he got worse and could not work, this new wife left him and went back to her people. He went to stay with his mother at M——, about 18-20 miles from Cherchell, but as he neared the time of his death he longed to return to Cherchell, so a relation lent him a room there, and his mother came and went. Just after we left for Oran, Mrs. Fisher, who was spending a month in Cherchell, hearing Jilali was so ill, visited and ministered to him constantly. We were so glad for him to have a Christian friend to care for and pray with him, especially as the other missionaries in the town could not speak his language. They said, after visiting him once, that, though they could not understand what he said, his face shone when Christ's name was mentioned. One morning when he was very low and evidently dying, he seemed distressed because he was afraid when *Sidna Aissa* (the Lord Jesus) came to him, He might not take him. He was comforted when told that Christ knows *all* His sheep by name, and would certainly know *him*.

So this poor, guilty, unlettered soul turned in the only direction from which salvation could come. He looked to Christ, and, looking, was saved and was born anew and washed in the precious blood of Christ.

The Lord may have other jewels amongst the men of Cherchell, as yet hidden in darkness and ignorance. WHO will come and seek to win them for the Master's Crown?

# Mohammedanism: An Elementary Catechism

## Part II (continued)

*What developments of Mohammed's teaching took place during the early years of his settlement in Medina?*

Amongst other developments of his teaching were those which affected his doctrines concerning Revelation, Religious Observances, Marriage, and War.

*In what respects did his teaching concerning Revelation undergo a change?*

Formerly he taught that the Old and New Testaments were of equal authority with the Koran; at Medina he began to teach that the Koran was a final and superior revelation, and that if necessary the Old and New Testaments must be corrected thereby.

*What development was seen in the matter of Religious Observances?*

Daily prayer at five stated times, with preliminary washings, became obligatory; Friday was appointed as a day of public service at the Mosque; the Kaaba at Mecca became the place towards which the face was turned in prayer, instead of the Temple at Jerusalem; the fast of Ramadan was instituted; and the call to prayer in its present form was first adopted.

*In what way did Mohammed influence his followers in the matter of marriage after the Flight to Medina?*

He encouraged the practice of polygamy by his example, and later by his teaching. Two months after the death of his wife Khadija at Mecca, in the year 619, he married Sawda, and shortly after his arrival in Medina he took a second wife, Ayesha, then a child of ten. He married in all nine wives, justifying his so doing by alleged revelations.

*To what from the human standpoint were these developments largely due?*

To his growing breach with both Jews and

Christians, who rejected his claims. Concessions which he formerly made to win them were now withdrawn.

*What religious observances instituted by Mohammed were evidently borrowed from the Jews?*

Ceremonial washings, a weekly service-day, the turning of the face to Mecca, and the observance of an annual fast, the latter being based on the Jewish Day of Atonement.

*What events helped to shape Mohammed's doctrine concerning war?*

His desire for vengeance upon the people of Mecca caused him to organise raids upon their caravans; this brought about reprisals and led to the Battle of Bedr in the year 624, when Mohammed led his followers to victory against his former persecutors.

*How did he treat those who were captured in this battle?*

Many, and especially those who had been prominent in opposing him, were by his orders ruthlessly slain.

*How did he justify his resort to force?*

By further alleged revelations from heaven.

*What effect had these actions upon the future doctrines of Mohammedanism?*

Henceforth war upon religious grounds and the propagation of religion by force of arms became an accepted tenet of Mohammedanism.

*In view of these developments of the doctrines of Mohammed, what contrast may be drawn between him and our Lord?*

Whereas our Lord resisted the temptations of Satan, Mohammed yielded to them, and purchased thereby that which our Lord refused to receive at the hands of the Evil One—the kingdoms of this world and the glory of them.

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## Scraps from Mons. Hocart's Note-Book

At A . . . which I have already visited several times, I discovered hitherto unvisited cafés. A Frenchman, who keeps a grocery store and café, encouraged me to visit the North African living on his property. I was able to speak to several groups, and, before leaving the enclosure, stopped for the last time to speak to

another near the fountain. A Kabyle, who had heard me a few minutes previously, asked me to read again the story of the son who said to his father, "Give me the portion of goods that falleth to me," and then went away to a far country. "That," he said, "is like us." In all my journeys no other story has



been so well listened to and commented upon as that of the Prodigal Son.

At G — I met several Moroccans. One of them, the café keeper, was married to a Frenchwoman. He himself is convinced that the faith of Islam is the real one. His wife followed the conversation with great interest. She asked for the book that tells the story of the three peoples, the Jews, the Christians and the Mohammedans. Her husband agreed to pay for a Bible if I would take her one. I did so later on. That is very remarkable—a son of Islam paying for a Bible for a Frenchwoman! Elsewhere it has been Frenchwomen encouraging Kabyles to buy Gospels.

In another restaurant a Moroccan read

fluently from an Algerian Gospel. He asked for Arabic tracts, and bought eight different ones as well as two Gospels.

In yet another, this time in Paris, a Kabyle cook-boy, recently arrived, came out of the kitchen several times to examine my books. He bought two Gospels in Arabic, and then, after making sure that my tracts all spoke of *Sidna Aisa*, the Lord Jesus, bought one of each—six in all. His eyes shone when he spoke of the Lord Jesus.

During the months of October and November I sold 203 Gospels and tracts and have discovered about twenty cafés, and restaurants hitherto unknown to me. In groups of five, ten, or fifteen at a time I have been able to make known the Gospel to about 400 men.

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## The Last Book

By Mr. S. ARTHUR.

In the market at S— I tried my hardest to get rid of that book, not only because I was out to sell books, but also because it was a heavy book and I did not see why I should carry it back to B. where I was to pass the night.

Try as I would, I could not sell it, although it was cheap and one that generally goes well with Kabyles, who like big books—at a small price.

Leaving the market just after mid-day, I soon found a spot where I could rest a little and partake of a simple meal before setting out on my long trudge over hill and dale to B. Then I shouldered my bag and joined two young fellows who were going my way, expecting to have a little conversation with them, and their company as far as they went. In the course of our conversation they asked me if I had sold many books, etc., and desired to see what I had left in my bag. This was another opportunity and out came the biggest book in my bag, which, almost immediately, was sold to one of the young men. Had the matter ended there, this record would have been that of a score of similar incidents, but the subsequent conversation opened my eyes to the potential value of such a transaction.

1. The young man told me that he would lend this New Testament in French to his sister-in-law, a French work-woman from Paris, whom his brother had married and brought over with him to a Kabyle village where everything would be so strange to her—the language, the general attitude of the Kabyle women to everything European, the insanitary housing conditions, etc.

2. The young man himself was advanced in consumption, and I realised that probably in his weakness he would have more time for reading and a deeper desire to hear the Word of Life. I was constrained to speak very plainly of the need for salvation from sin, and of Christ who died that we might have life.

Does it not seem likely that the Lord intended him to have that book and that I was unconsciously led as to the time of my leaving the market and the length of time I rested, so that I should be at hand when this young man passed by?

May the message of "the last book" bring salvation to those who read it!

May we, whose souls are lighted with wisdom from on high, so labour in prayer and action, that we shall not be ashamed before Him at His coming!

# From the Secretary's Pen

## Days of Prayer

May will be close upon us by the time you read these words, and your pure minds will hardly need the reminder that the first ten days of the month are devoted in a special way to definite and detailed prayer for the workers and the work. Let our first note be one of prolonged praise to God for His gracious supply of our needs through another year. Truly His compassions fail not, and He looks to us to continue instant in enquiring of Him concerning financial as well as other matters. The opening months of this year have been marked by a serious falling-off in special contributions, and we shall be grateful for effectual fervent remembrance of our need in this connection. The last page of the magazine will afford further topics for intercessory heart-exercise. May each one of us fulfil the conditions so as to confidently look up for the accomplishment of the promise of our faithful Lord, who keepeth covenant. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be given unto you."

## May Meetings

You will see the announcement of our spring meetings to be held (D.V.) on May 24th, when it will be an inspiration to have a yet fuller attendance of our friends. We shall be "looking up" on behalf of the gatherings that God will give yet further tokens of His marvellous loving-kindness towards us. We are so grateful to the Chairmen and Speakers for their promised welcome help, and trust that in their service for the Lord in this way they may experience very much of His enriching blessing.

## Visits to the Field

Members of the Council and other friends have paid visits to the Field of late. It is always a big cheer to the missionaries to have such sympathetic touch with those from the homeland, who can enter with understanding fellow-feeling into their peculiar difficulties as they seek the furtherance of the glorious gospel in a land where Satan had his seat unchallenged for so many centuries. Legh Richmond, a stalwart for the Truth and its world-wide proclamation, said long since that the Church of Christ was only half-awake to its responsibilities. How true it is to-day concerning the evangelisation of the Barbary States! Our Council are deeply exercised at the paucity of the labourers in these countries, but with sincere regret they feel a difficulty in

adding to the number of the missionaries without a larger measure of financial fellowship on the part of the Lord's stewards.

## Workers' Furlough

We are welcoming home some of the workers for their furlough this spring, looking to God that His best blessing may be their daily portion. May they enjoy much recuperative benefit to spirit, soul and body during their sojourn in the homeland, and be instrumental by means of the Holy Spirit's ministry through them in calling forth much more heart-concern on behalf of the perishing multitudes along the Mediterranean littoral. It will be understood that travelling and other expenses add considerably to the demands upon our funds, and it is always a comfort when special provision is forthcoming for such disbursements.

We are grateful to Miss Ward as she goes back to Hope House for a further period of service on behalf of the missionaries and others. May she be strengthened for all the demands upon her time and talents!

## Developments in Morocco

Miss Aldridge and Mrs. Fisher did good service in opening up Settat as a new station, and God was pleased to give them to see tokens of His favour in their pioneering activities, especially among the girls. These will prove most helpful to Miss Buxton and Miss Reed who are following on at this station. We trust they may have the joy of seeing evidences of the Holy Spirit's regenerating work in many hearts. Miss Aldridge is most unselfishly settling alone at Oudjda, an important town near the Algerian frontier, and is looking forward to gaining an entrance for the Gospel among the women and girls there. May the Lord's companionship become increasingly precious to her, and may she be given to see His power put forth in this stronghold of Islam. The occupation of this centre will prove most helpful to Miss Murston and Miss Chapman in their devoted itinerary expeditions to scatter the incorruptible seed of the Truth of God in that part of Morocco. Mrs. Fisher is home for her furlough and is looking forward with glad expectancy to her return to the Field. She will be joining Miss Granger at Bône, where there is such an encouraging work among the children and young women. Miss Granger has been so steadfast through long years of patient and persistent labours in seeking to make as



Selling Biscuits.

widely known as possible the unsearchable riches of Christ.

### "Inasmuch"

At "Oakfield," Buckhurst Hill, on alternate Saturdays, a happy party of young people gather for a "coffee squash," which affords not only an opportunity of congenial social intercourse, but of uplifting spiritual fellowship. They have manifested a deep practical interest in North Africa, being linked together in a prayer-partnership with individual workers, besides helping together in an acceptably tangible fashion. Their sewing parties have resulted in eighty-eight articles being so far sent out to the missionaries on the Field—fifty-four garments and thirty-four sundries. Money for the materials was raised chiefly by the sale of home-made sweets among themselves. This represents the activities of these young people in this connection during a period of five months. Such warm-hearted sympathy is most gratefully appreciated.<sup>4</sup>

We would take this opportunity of thanking most warmly the many friends throughout the country who are members of our Workers' Union for all their loving service in making or contributing useful articles, principally for the missionaries and their children. This ministry gives very real joy to the workers and is deeply valued by them. We should be glad to enrol further members. The objects of the Union are to assist the missionaries of the North Africa Mission,

firstly by prayer, and secondly by making and giving useful articles of clothing for themselves, and also garments for the natives. All articles must be new. Each member undertakes to contribute at least two useful articles of clothing or household linen every year, and at the same time to pay a subscription of one shilling. Miss Una Tighe, of The Priory, Christ Church, Hants, is our indefatigable Honorary Secretary of the Union, and is delighted to enrol new members. Just now she is in a seriously weak physical condition, and prayer that it may please God to re-establish her to health will be very much appreciated.

### "Heirs Together"

Mr. Eric G. Fisk and Miss Dorothy M. Smith, who are honorary workers in association with us, were united in the Lord on March 25th, and have taken a house in the heart of the old native quarter of Casablanca, where they are looking forward to labouring together in His Name. Their hearts have been deeply moved by the many thousands of souls led captive by the devil yonder, to whom they long by the enabling grace and wisdom of the Holy Spirit to proclaim liberty to captives and the opening of the prison to them that are bound.

Mr. Charles R. Marsh and Miss Pearl Lamb were joined together as one in Christ at Algiers on April 12th, and have settled down at Lafayette, the administrative centre of the Guergour district.

where very large numbers of Kabyles are to be found. The little house they occupy is at the side of a corn-mill to which the natives are continually coming, so that they have evangelising opportunities at their very door. It is particularly gratifying to know that Mr. Marsh has made such exceptional progress in Kabyle, and that his wife is fluently proficient in that language.

We are thankful for every bit of extension work which God makes possible for His children to

undertake for Him, and are sure that our friends will not fail to pray that Mr. and Mrs. Fisk and Mr. and Mrs. Marsh may enter into the experience of Thomas Storey, as recorded in his "Journal":

*"He gave me joy, which no tongue can express,  
And peace which passeth understanding. . . .  
I begged Himself, and He gave me all.  
He gave me power to do wonders also,  
To keep His commandments, through His Holy Spirit,  
And to walk in the paths of righteousness with joyful songs."*

## Pious Phrases Perverted

By MR. E. E. SHORT

One great difference between Moslem and "Christian" lands is that in the former the name of God is constantly said or implied in the phrases of daily use—in polite thanks or in oaths, in blessing or cursing, in fun or anger, in social and business life, as it is written also at the head of every letter or book; so different from the general reluctance or reserve, right or wrong, in the use of God's name in our home lands. "Thank you" becomes "May God increase your goods," or "May God bless you"; a beseeching, "Please" becomes "May God lengthen your life," and so on. But the sadness of it here is that the same mouth pronounces God's name in blessing and cursing with equal levity and thoughtlessness or passion, from one minute to another.

Some phrases, too, have lost their right application and are used always in a widely different meaning. "*Rubbi inoub*" strictly means "God will supply"—the lack or loss. But it is constantly used to dismiss a beggar, and practically means "I have nothing for you." If the beggar persists, it may be angrily repeated, in a tone suggesting "Get out, and be quiet." One is reminded of Jas. ii. 16. Again, "*Allah ghralib*" is literally "God is the over-comer," i.e. overruling man's will and plans. But it is really equivalent to "It can't be helped," or "What could I do?" or "It isn't my fault." It serves to cover and to end all complaint of carelessness, negligence, folly, and even sin. It makes God responsible, when things might have been better managed, and when there was evident ill-intent or stupidity on man's part.

"*Mektoub*" is simply "Written," and means "Foreordained of God." Practically it serves much the same purpose as the previous phrase. It is used to end discussion or blame about any happening, or any enquiry into responsibility

for loss or damage. The faulty one covers himself with "*Mektoub*" and would comfort (?) the sufferer also with that word, and thus it comes to express fatalism pure and absolute. The sufferer gets used to "*Mektoub*," and accepts the situation, without trying to amend it. "*Allah ghrfour wa raheem*" is literally "God is forgiving and merciful." It is often used to turn or close any conversation on sin and its consequences, and amounts to saying, "Though I have undoubtedly sinned and have no intention of ceasing from it, yet God will let me off easily." It is answering "Yes" to the question, "Shall we continue in sin that grace may abound?" Thus these words, so blessedly true, serve constantly as an encouragement to sin.

The professional cry of the beggar at the house-doors about supper-time is, "O friends of God" and "For my God's sake"; if he receives something, a little leaving of food handed out, he says, "May He be merciful to your parents," and other similar phrases. The beggar on the street sometimes yells, "O my God, give me a loaf of bread," when he is really calling out to make someone near give him something to stop his noise. When the lower social class or the man in a passion repeats the name of God in curses on someone's father and forefathers, calls on God to strike him blind or to give him small-pox; or when one introduces the name of God into some vile story, it is a glaring taking of God's name in vain. But when a religious fraternity shouts the word "*Allah*" in quick succession scores of times as a form of worship, and when men of all classes, higher or lower, following custom, misuse such pious phrases and blessings, never thinking of their meaning, or meaning the very opposite, is it much less a taking of God's name in vain?

In England, and among so called Christian nations, custom rather excludes the mention of God's name, and it needs courage for many a Christian to introduce His name in ordinary conversation. Here, one would have to go against all custom *not* to mention or imply the name of God, for even a bargain is clinched

by saying "*Mabrouk*" (blessed). Thus the pendulum swings to the two extremes, and one longs for the true measure, where God's name is sanctified in the heart, and finds corresponding utterance and confession by the lips, neither using it in vain nor keeping it back from fear or false shame.

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## A Moslem Version of a Bible Story

Going in and out among the people one sometimes hears strange versions of Bible stories.

I was visiting a sick Moorish girl, and on leaving her I was called into another room to see her father, an elderly educated gentleman, who wished my opinion on her condition. After a little conversation he said, "I want to ask you a question." "What is it?" I replied. Whereupon he said, "Where is God?" I answered that He was in every place—"the Omnipresent and All-Seeing." Then I quoted Psalm cxxxix and remarked that God even saw the thoughts and intents of our hearts, He knew the sin in our hearts; and then I went on to Psalm li, remarking that David, whom the Moslems look upon as a saint, asked for forgiveness. He said, "I know all about David; he wrote the Psalms. He was a shepherd and one who worshipped God, and God told the mountains and the clouds and the wild beasts and the birds and the waters to speak to David, and they did so, and David understood their speech and he wrote what they told him in the Psalms.

You know Moses was also a shepherd." "For only one period of his life," I said. "Yes, he ran away from the king of Egypt and he came in the wilderness to a well that was covered with a huge stone. Whilst Moses was waiting by the well, two girls came from the village to water their flocks. When Moses saw them, he thought that the young girls would be disgraced waiting when men were about, so he put forth his strength and lifted the stone off the well, which stone was so heavy that it took ten ordinary men to lift it, and he watered the flocks for the girls. The news of this miraculous feat quickly reached the village and Moses was invited to go to it. The girls therefore conducted him to their father's tent, but modestly walked behind him, as becometh maidens."

There are many thinking men who read their own books and such stories as the above, and yet are open-minded enough to ask questions. These need a man of education, Spirit filled, to come and lead them into the light.

I. C. DE LA CAMP.

*Fez.*

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## The Late Mrs. Shorey of Bougie

The announcement of the home call of Mrs. Shorey will be found on another page of the magazine, and it will there be seen that she passed to her rest on February 27th. Her illness extended over more than a year, and although an operation was performed in Algiers in the hope of affording her relief, it was found that the trouble from which our sister was suffering was too deep-seated for it to afford her more than temporary alleviation.

Mrs. Shorey was the sister of another of our missionaries now at rest, Mr. Daniel Ross, late of Djemâa Sahridj,

who passed away on exactly the same day sixteen years previously. She was reared in the atmosphere of a godly Scottish home, and was early brought to love and trust the Saviour. Although her parents had other plans for her, involving some self-sacrifice on their part, she chose to gain her own livelihood, and in the providence of God her occupation took her frequently to the Continent, so that she became accustomed to travelling abroad and to the sound of a foreign tongue. She did not fail to use her opportunities for Christian service while thus engaged, but a wider sphere opened

to her when she applied to, and was accepted by the North Africa Mission in 1904. At that time she was engaged to Mr. Shorey, and when, a year later, they were married, she joined him in work amongst the Kabyles of Algiers, moving with him later to Boghni, and in 1920 to Bougie, where she continued until she exchanged earthly service for heavenly rest.

Mrs. Shorey was a devoted and earnest labourer in the Mission Field, and in the visitation of the homes and the conduct of classes for native women and girls she rendered valuable service. She had in a marked degree the gift of winning the affection of native women and

children, and she exercised considerable influence among the young Frenchwomen of the better class. The writer of these lines has a pleasant memory of spending several days in our friends' home in Bougie, and would take the opportunity of paying a personal tribute to the kindness and Christian courtesy with which he was received by our late sister and her husband and to his sense of the value of the work she did. She rests from her labours and her works do follow her.

The Council desire to express their very real sympathy with Mr. Shorey in the loss he has sustained, and pray that the consolation of God may be his stay in this his time of bereavement.

E. J. P.-C.

## For the Children

### Melita and Her Bible

By MISS K. M. E. GOTELEE

Melita is a little Maltese girl about nine or ten years old. She has been coming to our Gospel Hall for the Sunday and Thursday school for four years now. She is what we call "quite a little character." I think we really mean by this that Melita knows what she wants and makes up her mind to get it.

We first met her in one of the slums of Tunis. Some of the children from her street began coming to Sunday school, and Melita heard them singing the hymns they had learned, and made up her mind that she would come too. So the next time, there was a little stranger in our school, but oh! so dirty and so uncared-for. She had a mop of black hair and great black eyes. She wasn't a bit shy, but pressed forward with the rest to make our acquaintance.

Melita liked the school! She met kindness and love there, and was very quick to respond. We went to see her mother, and found her a well-meaning mother but oh! so ignorant. That is why her children are so dirty and neglected.

Of course Melita went first of all into the Infants' Class. Miss Martin takes that, and at the end of the afternoon the happy babies receive sometimes a pretty card, and sometimes a bright coloured sweet. Miss Martin hands them round. Melita soon tried her strong will on Miss Martin. When she was given a card,



Photo by

[Signor Monaco]

Melita and her little sisters.

she would at once say she didn't want that one; she wanted another one. "You cannot have another one," Miss Martin would say; "If you don't take the one I give you, you can't have any." Melita was not going to accept what she didn't like, and so she often went without. She would go off with a most determined look, lips set firm and head thrown back. Sometimes there would be a squall and a tussle outside, and we would find Melita going off triumphantly with the card she had coveted hidden somewhere in her clothes, while the owner sat and yelled on the step.

Very soon a small sister appeared at the school with Melita. She would sit quiet for a little while, then all of a sudden she would want to go home and begin to cry loudly. We told Melita over and over again that she must not bring her because she disturbed the school just as the Bible lesson was coming on. Many times when we arrived and found her there we sent Melita home with her, but it was no good—she *would* bring her. When little Pauline got bigger, she would sit as quiet as a mouse all the time, and we let her stop. Really we couldn't very well do anything else. Melita was so determined about it! Soon after that, another small sister turned up, and we had the same story over again. But now she too keeps quiet in the school. The two little sisters sit in tiny chairs in the front row. After about a quarter of an hour they begin to nod, and we have to prop them up to keep them from falling over. Melita "mothers" her little sisters. She fights even harder to get what they want than she does for herself. She would force another child to change cards with her sister and many are the struggles Miss Martin has had to get the right card back. She doesn't do that now though; she has gone without so

many times that she now meekly takes what is given and says no more.

Melita next coveted a Bible. "I want a book like this!" she announced, taking up a Bible. "You can't read yet," said Miss Martin. "Yes I can. See!" and she opened the book and began to spell out the words. So a little while afterwards she received a New Testament. She was delighted with it, and for a long time it was her great treasure.

Then one day she said, "I want a *Bible*. I have a New Testament, but it isn't all there. I want a book with it all in." Nothing else would do.

So the first Sunday of this year we had a united Scripture Union meeting, and Miss Petter had a pile of Bibles on the table. The bottom one bore Melita's name. When she came to the last Bible, Miss Petter paused. "We're going to see a ray of sunshine soon," she announced. "The little girl who is to receive this Bible has been very faithful for a long time, and now she has asked for a Bible. I know when I say her name we shall see sunshine on her face." Then she said Melita's name, and you should just have seen the smiles! They seemed to spread and spread until her whole little person seemed radiant. Joyfully she came up for her precious Bible and said a great big "Thank you" that everybody could hear. The rest of the time she sat hugging it in her arms as though it had been a dolly, and looking at it with all her heart in her eyes.

We are asking God to give us a larger house where we can have some of our children daily under our care and teach them of the Lord Jesus. I am sure you will pray too that He may provide what is needed for such a work. Please pray for Melita also—that God will bless her as she reads the Bible she was so anxious to possess.

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## 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.

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### TEN DAYS OF PRAYER

Special attention is called to the **Ten Days Prayer for North Africa**, May 1st—10th (see page 40).

### DEATH

On February 27th, 1927, at Bougie, Algeria. **Elizabeth**, the beloved wife of **Alfred R. Shorey**, aged 61.

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### MARRIAGES

At Casablanca, Morocco, on March 25th, 1927. **Mr. Eric G. Fish** and **Miss Dorothy M. Smith**.

On April 12th, 1927, in Algiers. **Mr. Charles R. Marsh** and **Miss Pearl Lamb**.

## ARRIVALS

Mrs. Simpson and Miss E. D. Bowen arrived from Tangier on March 30th.

Mr. and Mrs. A. E. Chatfield and Mrs. Fisher arrived from Salé on March 31st.

Miss E. Harman arrived from Tetuan on April 1st.

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## DEPUTATION WORK

Mr. Poole-Connor has had the privilege of visiting Crawley (2 meetings), Uxbridge Road Tabernacle (lantern lecture), Liverpool (9 meetings), Trinity Road Chapel, Tooting (lantern lecture), St. Margaret's (3 meetings), Barking (2 meetings), Rishton, Lightbown (4 meetings), Edenfield, Bacup, Longholm, Rawtenstall, Clayton-le-Moor, Birmingham, Guide, and "Heightside" Convention.

Forthcoming engagements include Rush Green (April 24th), Emmanuel Church, Hove (27th), Wimbledon (28th), Paris (30th to May 4th), Barking (May 8th), Gosport (15th), East London Tabernacle (17th), Heathfield (22nd), Sidcup (29th).

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The General Secretary has had the privilege of speaking on 42 occasions at Wallasey, Carlisle, Birmingham, South Kensington, Manchester, Devizes, Clevedon, Littleport, High Barnet, Bedhampton, New Barnet, Darlington, Tottenham, Whitchurch, Weston-super-Mare, Winchester, Paris and Woodford.

Forward engagements include Glasgow (May 1st-5th), Luss (6th), S. Shields (8th), Edenfield (9th), Blackburn (11th), Streatham (Hitherfield) (15th), Southsea (18th and 19th), Southminster (22nd), Nailsea (25th), Gloucester (26th), St. Albans (29th).

\* \* \*

Just before going to press we received from Dr. Thomas Cochrane a parcel of 200 reprints of an illuminating and instructive article by Mr. T. J. Warren of Paris on *The Moral Paralysis of Islam* reprinted from *World Dominion*, April 1927. This will be reviewed in our next issue D.V. but in the meantime we would thank Dr. Cochrane most heartily for his generous fellowship. Copies of the reprint which will be most useful in missionary study and other circles are procurable from the office at threepence each.

\* \* \*

## MOROCCO

From Casablanca Miss M. W. Ross writes on March 10th:—"The Moslems, poor things, are going through their terrible month of



Native hut in Mr. Gabriel's garden, Casablanca.

Miss M. W. Ross at the door.

fasting. Miss Smith and I were visiting a Moorish sewing-woman yesterday. After singing the hymn "Look and live," I explained how simple it was, and then went on to say that if I died that night I should no doubt be in heaven with the Lord. You should have seen the look of surprise and unbelief on her face as she gasped out, "You—you!" Then she went on to tell us how she fasted, prayed five times a day, and was not a sinner; but she added, "The Jews and the wicked Christians will all go to Hell." At times one feels to be up against a brick wall. But our God is the God of the impossible. Otherwise our labour would indeed seem all in vain."

\* \* \*

Miss Ross further writes, asking prayer for her "class of Arab boys meeting on Sundays. They are the road-sweepers of the district—ragged, dirty, and unkempt. What a sad lot is theirs! From childhood they hear nothing but evil, slander, and blasphemy, and see nothing but wickedness around them. They cannot read and have nothing to raise their



thoughts above their surroundings. Those who go to school only learn to repeat the Koran parrot-fashion, and to hate both Jews and Christians. How one longs and prays that some of them may learn to love and follow the Good Shepherd!"

\* \* \*

In our last issue, on page 30, there was a reference to a native hut which has been erected in **Mr. Gabriel's** garden at Casablanca, as the natives are rather afraid to enter the French villa in which he resides. We have now received a snapshot of this hut, and it will be found on the preceding page.

\* \* \*

#### ALGERIA

*Kabyle Work.*

**Miss L. M. Fison** writes from **Azazga**:—"The little out-station at **Les Agribbes** is becoming increasingly useful as a centre from which to visit distant villages and as a place to which to invite the natives. Last year, observing that a school for the boys from three villages passed the house every afternoon at 4.30, and finding lads willing to stop and talk, we have since gathered them as regularly as possible during our monthly visits under a big tree; and at the New Year we found them eager to come to a lantern-meeting in our little kitchen, the subject being 'The Life of Christ.' Please pray for these young lads.

"We have also held lantern-meetings in three neighbouring towns which have been well attended, and invitations to return have been received in each case."

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**Mr. R. Twaddle** writes from **Bougte** of a recent visit paid by him to a ship arriving at that port. After a few details as to his boarding the vessel, he says:—"The ship's steward asked me my duties here. I said I was a missionary among the natives. After a few remarks which showed me that he was an unbeliever, he asked me to come to his cabin and have a cup of tea. I gladly accepted his invitation. As soon as we were alone, he surprised me by saying, "I swear and do a great many things that I know are wrong, but I want to know the truth about Christianity." He then told me that he had attended Church when young, but had been so much disgusted by the conduct of so-called Christians that he had thrown up all religion. I spoke to him privately for about an hour, during which time the tears were in his eyes. I left with him a small English Testament, which he promised to read."

#### TUNISIA

**Mr. Short** writes from **Tunis** on March 9th:—"Just returned from our car-visiting. We had five stopping-places—the last two of them quite new to us. The first village we had already visited twice this winter. We saw a group of men sitting outside a closed café (it being *Ramadan*), so I spoke to them while Mrs. Short and Miss Clack went into a house where they had been welcomed before. The start was rather difficult, as one man was talking of the injustice of various officials, but in a little while we had an interested listening. Someone went for the religious head of the village, but he said little, only asking one or two questions. Here, as at the following places, Mohammed's claims were brought forward. An old man said, 'It is good what you say. But why do you talk all the time about the Lord Jesus? Why do you not tell us about our Lord Mohammed?'"

"*March 16th.*—We have to-day been out in the car again. **Mrs. Short** and **Miss Clack** had a splendid hearing among the women, getting into fresh houses. I started outside and then continued inside a carpenter's shop. Some came in, and other men and boys stood at the door. . . . Amongst our listeners were two or three young men, students at the Moslem College in Tunis, who had visited our depôt. They were at home for the Ramadan holidays. Walking along with a man through the village, we met another, to whom our companion handed one of the tracts we had given him. This second man walked away quickly. We were told that he was the *Imam* (religious leader) of the village mosque."

\* \* \*

#### PARIS

**Mr. Warren** is receiving considerable encouragement in his work among North Africans in Paris. He writes:—"We have a small group of real enquirers, men who will spend hours reading and talking over the Word of God. . . . One of our most regular hearers on Sunday afternoons used to cover a journey of an hour to our meeting, and rarely missed. He went back to Kabylia some time ago, but is returning next month. In a final interview with him he confessed himself a real believer, and said he would be prepared to give a public testimony of his faith. . . . It is a great pleasure to hear some of the men choose and read their favourite hymns, and to see the rapt attention with which they follow the address. . . . One man said recently at the close of a long Bible-reading, 'I have never been so interested in anything in my life.'"

# 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.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Gospel Car Work, Bible Depôt, Dispensary and Night Refuge.  
*Prayer for a class of scavenger boys, meeting on Sundays—that some of these lads may be brought to love and follow the Good Shepherd.*
5. For Tetuan—Dispensary, 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. and Oudjda.
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.
11. For Algiers—Visiting homes, cafés and villages, Classes and Meetings, Itinerating, &c.
12. For Djemâa Sahridj and Mekla—Meetings among Kabyles and French, &c., School for girls, Day and Sunday Schools, Visiting, Itinerating, Dispensary, Work among men and boys, &c.
13. For Azazga—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.  
*Prayer for a class of young school-boys who meet under a big tree occasionally at the out-station of Les Agribbes—that the good seed sown may find an entrance to some of these young hearts.*
14. For Bougie Meetings and Classes for Kabyle men, boys and girls; Visiting and Itinerating.  
*Prayer for God's blessing on two New Testaments given away recently on board a vessel recently visited in the port.*
15. For Lafayette—Classes, Itinerating and Visiting.
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 and Bizerta—Sunday and Weekday Services, Classes, Distribution of Scriptures, Itinerating and Village Work, &c.
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 several earnest enquiries at the meetings held at the Foyer.*
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, 1927

*Continued from page 11 of Cover*

DESIGNATED FUND	No. of Rect.		Amount		No. of Rect.	Amount		BELFAST AUXILIARY.	DUBLIN AUXILIARY.	SUMMARY
	£	s.	d.	£		s.	d.			
	6692	10	0	0	6704	10	0	Mrs. Bolton,	S. S. McCree,	March, 1927.
		9th				24th		Hon. Sec.,	Hon. Sec.,	<b>General Fund</b> .. .. £283 11 5
		11th				4	4	Gardenville,	Glenagarry,	<b>Designated Fund</b> .. .. 289 4 1
		3	15	0		25th		Creeagh.	S. Harrow.	<b>£562 15 6</b>
No. of Rect.	Amount.				(e)	4	4			
Mar. 1st						26th		<i>Des. Receipt, Nos.</i>	<i>Des. Receipt, Nos.</i>	
6684	3 3 0					6706	10 10 0	6684, 6706.	6687.	
(a)	30 0 0				(a)	1	0	Local	Local	
2nd						14th		Rect. No. £ s. d.	Rect. No. £ s. d.	
w)	1 14 0					15th		16 1 1 0	18 10 0	
3rd						(k)	7 10 0	7 10 0	9 2 0 0	
87	14 18 0					97	35 0 0	8 10 0 0	20 2 0 0	
5th						16th		31 10 0 0	1 10 0 0	
(x)	8 2 0					8	10 6	£13 13 0	2 4 0 0	
7th						22nd		Previously	3 5 0	
89	1 0 0					(b)	2 2 0	ack'd. 31 12 6	5 3 0 0	
8th						6700	10 0	£45 5 6	6 5 0	
(y)	33 6 7					23rd		7 5 0	7 5 0	
(z)	3 0 0					(d)	6 11	Previously	ack'd. 9 7 0	
						Sundries	43 16 0	£24 5 0		
							£269 4 1			

TOTALS	
Jan. 1st to March 31st, 1927.	
<b>General Fund</b> .. ..	£916 9 10
<b>Designated Fund</b> .. ..	807 15 10
	<b>£1,524 5 3</b>

(a) Melbourne Hall. (b) S. Ealing Bapt. Ch. (c) A.N.M.U. (d) Salem Chapel, Devizes. (e) Friend's Mtg House, Clevedon. (f) Copse Rd. Chapel, Clevedon. (g) Anon., Kentish Town. (h) Vincent St. Mission, Old St. (i) Salisbury Rd., Barnet. (j) Uxb. Rd. Tab. (k) Readers of *The Christian*. (l) Anon., Clacton. (m) Readers of *The Life of Faith*. (n) Bethesda Hall, L'pool. (o) Newton Heath Evang. Ch. (p) St. Augustine's, Barnet. (q) Brook St. Ch., N. (r) St. Saviour's Ref. Episcopal Ch., Wallasey. (s) Bapt. Chapel, Whitechurch. (t) Free Church, Amersham. (u) Harrogate Prayer Circle. (v) Dunmow. (w) Boxholders at Bewdley. (x) Kensington Missn. Room, Bath. (y) Mildmay Missn. to Jews. (z) Gainsboro' Hall. (a) Sazlingham Missn. (b) Recreation Hall (c) Boxholders at Swinton. (d) Bible Class, Swinton. (e) Boxholders at Atherton. (f) Bristol Rd. Ch., Weston-super-Mare.

## N.A.M. MAY MEETINGS

TO BE HELD (D.V.)

AT CANNON STREET HOTEL, May 24th, 1927

**Prayer Meeting at 2.30**

Conducted by PASTOR H. OAKLEY

**Afternoon Meeting at 3.30**

Chairman—E. S. MORPHEW, Esq.

Speaker—PASTOR WILLIAM FULLER GOOCH, of Lansdowne Hall, Norwood

**Evening Meeting at 6.30**

Chairman—S. F. HURNARD, Esq.

Speaker—PASTOR W. M. ROBERTSON, of Toxteth Tabernacle, Liverpool

Some of the Missionaries now at home will take part.

We would call attention to the N.A.M. Convention to be held at "Slavanka," Southbourne, Bournemouth, August 12th—19th. Further particulars in our next issue.

# THE NORTH AFRICA MISSION

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

## COUNCIL OF DIRECTION

F. R. ARCHER, Buckhurst Hill, Essex.  
HARVEY FARMER, 18, John St., W.C.1.  
J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.  
V. G. LEVETT, 7, Austinfriars, E.C.  
H. LEWIS, Bickley, Kent.

Dr. F. E. MARSH, Woodford.  
E. T. MORRISS, Letchworth.  
Pastor H. OAKLEY, Balham.  
Pastor E. POOLE-CONNOR, Tankerton.  
Pastor PERCY SMART, Crouch End, N.

PASTOR R. WRIGHT HAY, W. Ealing.

Hon. Treasurer

J. W. GORDON-OSWALD, Esq.

Hon. Medical Adviser

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

General Secretary

Mr. HARVEY FARMER.

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BARCLAYS BANK LIMITED,  
148, Holborn, London, E.C.1.

Hon. Oculist

HORATIO MATTHEWS, M.D.

Deputation Secretary

PASTOR E. POOLE-CONNOR.

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

Auditors

Messrs. HILL, VELLACOTT & Co.,  
Finsbury Circus House, Blomfield Street, London, E.C.2.

## OFFICE OF THE MISSION

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

## REFEREES

PASTOR H. TYDEMAN CHILVERS, Metropolitan Tabernacle.  
PASTOR D. J. FINDLAY, J.P., Glasgow.  
REV. WILLIAM HOUGHTON, B.D., Exmouth.  
LORD MACLAY of Glasgow, LL.D.

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

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

## LOCATION OF MISSIONARIES

MOROCCO			Rabat			Lafayette		
<b>Tangier</b>			Mrs. F. K. ROBERTS .. Dec., 1896	<b>Kabyle Work—</b>			Mr. C. R. MARSH .. .. Oct., 1925	
Miss J. JAY .. .. Nov., 1885	<i>Date of Arrival.</i>		Miss I. DEW .. .. Feb., 1924	Mrs. MARSH .. .. Oct., 1925				
Mrs. E. A. SIMPSON .. Mar., 1898			Mr. L. V. ROBINSON .. Nov., 1924					
Miss E. CRAIGS .. .. Oct., 1912			Mrs. ROBINSON .. .. Oct., 1920					
Miss M. M. GLEN ( <i>Associate</i> ) .. Jan., 1913								
Dr. JAS. A. LILEY .. .. Nov., 1919			<b>Salé</b>					
Mrs. J. A. LILEY .. .. Nov., 1919			Mr. A. E. CHATFIELD .. .. Nov., 1922					
Miss E. D. BOWEN .. .. Feb., 1923			Mrs. CHATFIELD .. .. Nov., 1922					
Miss L. A. Y. MEYER .. Oct., 1925								
<b>Spanish Work—</b>			<b>ALGERIA</b>			<b>TUNISIA</b>		
Señor PEDRO PADILLA .. June, 1926			<b>Cherchell</b>			<b>Tunis</b>		
Señora D. PADILLA .. .. Dec., 1922			Miss K. W. JOHNSTON .. Jan., 1892			Mr. A. V. LILEY .. .. July, 1885		
Miss G. DAVIES .. .. Oct., 1925			Miss E. TURNER .. .. Jan., 1892			Mrs. LILEY .. .. July, 1913		
<b>Casablanca</b>			Miss H. KENWORTHY .. Nov., 1910			Mr. E. E. SHORT .. .. Feb., 1899		
Miss C. S. JENNINGS .. Mar., 1887			Miss L. R. WHOLMAN .. April, 1922			Mrs. SHORT .. .. Oct., 1899		
Miss F. M. BANKS .. .. May, 1888			Miss D. POVOAS .. .. Nov., 1922			Miss H. M. M. TAPP .. Oct., 1903		
Mr. C. C. GABRIEL .. .. Dec., 1919			Miss H. SMITH .. .. Mar., 1925			Mr. C. MORRIS .. .. Oct., 1924		
Mrs. GABRIEL .. .. Feb., 1920			Miss C. STUCK .. .. Mar., 1925			Miss A. CLACK .. .. Jan., 1924		
Miss M. W. ROSS .. .. Nov., 1920			Miss E. F. COLLINS .. Feb., 1927			<b>Italian Work—</b>		
Mrs. GABRIEL .. .. Oct., 1926			<b>Algiers</b>			Miss G. E. PETER .. .. Oct., 1913		
Miss BLANCHE ELLIS .. Oct., 1926			<b>Kabyle Work—</b>			Miss K. M. E. GOTELEE .. April, 1920		
Mr. ERIC G. FISK ( <i>Associate</i> ) .. Oct., 1926			Mons. E. CUENDET .. .. Sept., 1884			Miss J. E. MARTIN .. .. Oct., 1922		
Mrs. FISK ( <i>Associate</i> ) .. .. Oct., 1926			Madame CUENDET .. .. Sept., 1885			<b>Bizerta</b>		
<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 FINOTTO .. .. Oct., 1923		
Miss A. M. KNIGHT .. .. Oct., 1899			<b>Djemaa Sahridj and Mekla</b>			<b>Nabeul</b>		
<b>Spanish Work—</b>			<b>Kabyle Work—</b>			Mrs. GAMATI .. .. Oct., 1888		
Miss E. HIGBID .. .. April, 1921			Miss E. J. C. COX .. .. May, 1887			<b>Kalrouan</b>		
Miss E. HARMAN .. .. Oct., 1921			Miss K. S. SMITH .. .. May, 1887			Miss I. M. DAVIS .. .. Oct., 1920		
<b>Settat</b>			Mlle. E. M. S. DEGENKOLW .. Oct., 1913			Miss E. M. TILNEY .. .. Mar., 1920		
Miss A. BUXTON .. .. April, 1919			Miss M. WIDMER .. .. Nov., 1920			Mr. B. J. LONG .. .. Feb., 1923		
Miss K. KEED .. .. April, 1922			Mr. A. G. WILLSON .. .. Oct., 1922			Mrs. LONG .. .. Jan., 1924		
<b>Fez</b>			Mrs. WILLSON .. .. Oct., 1922			<b>Sfax</b>		
Miss S. M. DENISON .. .. Nov., 1893			<b>Azaga</b>			Mrs. P. M. WILCOX .. .. Oct., 1899		
Miss I. C. DE LA CAMP .. Jan., 1897			Mr. S. ARTHUR .. .. Dec., 1913			Mr. R. S. MILLS .. .. April, 1921		
Miss L. F. EVANS .. .. Nov., 1921			Mrs. ARTHUR .. .. Sept., 1923			Miss MILLS .. .. April, 1926		
<b>Taza and Oudja</b>			Miss L. M. FISON .. .. Nov., 1914			<b>TRIPOLI</b>		
Miss F. E. S. MARSTON .. Nov., 1895			Miss C. FLEIJOT .. .. Nov., 1919			Mr. W. REID .. .. Dec., 1892		
Miss A. CHAPMAN .. .. Oct., 1911			Mons. E. BLANDINIER .. Feb., 1926			<b>PARIS</b>		
Miss E. K. ALDRIDGE .. Dec., 1891			<b>Bougle</b>			Mr. T. J. P. WARREN .. .. Feb., 1911		
<b>AT HOME.</b>			Mr. A. R. SHOREY .. .. Nov., 1902			Miss WARREN .. .. Feb., 1911		
Miss BOLTON, Miss A. BOLTON, Miss R. COLLINGS, Miss R. O. HODGON ( <i>French</i> ), Miss L. READ, Miss THOMASSEN ( <i>Norway</i> ), Miss BOLTON, Miss A. BOLTON, Miss R. COLLINGS, Miss R. O. HODGON ( <i>French</i> ), Miss L. READ, Miss THOMASSEN ( <i>Norway</i> ), The Misses EVA HEATH, EVELYN MILLER, HELEN M. SHORT, and Mr. J. C. MILERS, B.Sc.			Mr. R. TWADDLE .. .. Oct., 1921			Mons. TH. HOCARD .. ..		
			Miss TWADDLE .. .. Oct., 1925					