

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, Tobessa.

Office of the North Africa Mission:
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THE NORTH AFRICA MISSION

LIST OF DONATIONS from June 1st to 30th, 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.	BELFAST AUXILIARY.	DUBLIN AUXILIARY.
		10th		18th		10th		14th		Mrs. BOLTON.	S. S. McCURRY,
No. of Rect.	Amount. £ s. d.			(q)	3 0 0	6527	25 0 0	(m)	7 10 0	Hon. Sec.,	Esq.,
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6	5 0 0			(ac)	3 2 2 0	8th	1 0 0	(z)	8 4 0 0	£54 15 8	41
		13th		(ad)	10 0 0	9th	8 0 0	(aa)	9 1 0 0		2
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40	1 0 0 0			(as)	1 0 0 0	(af)	1 0 0 0	(ap)			41
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44	6 3			(ax)		(ak)	10 0 0	(au)			2
9th				(ay)		(al)	12 0 0	(av)			41
6	5 0 0			(az)		(am)	3 0 0	(aw)			2
7	10 0 0			(ba)		(an)	4 2 2	(ax)			41
8	10 0 0			(bb)		(ao)	2 2	(ay)			2
(h)	11 3			(bc)		(ap)	2 2	(az)			41

DESIGNATED FUND

SUMMARY

TOTALS

June, 1927.		Jan. 1st to June 30th, 1927.	
General Fund ..	1647 17 4	General Fund ..	£2,391 3 4
Designated Fund ..	549 16 4	Designated Fund ..	1,669 19 10
	£1,197 13 8		£4,061 3 2

(a) Russell Rd. Mission, Wimbledon. (b) Hoxton House B. Cl. (c) Gospel Hall, Farnham. (d) Anniesland Hall. (e) Fegan's Homes. (f) Anniesland Aux. (g) Cheltenham Aux. (h) Nalden Mkt. Missn. Hall. (i) Boxholders at Tilbury. (j) Friends at Dunmow. (k) Y.W.C.A., Sevenoaks. (l) Malvern Conv. (m) Readers of *The Christian*. (n) Y.P. Mtg., Uxbridge Rd. (o) Old Scholars Guild, Soton. (p) Bristol Rd. S. Sch., Weston. (q) Missionary Conf., Birkenhead. (r) Missionary Circle, Brown Hall. (s) "M.L.," Hastings. (t) Tadworth Missn. Hall. (u) C.A.W.G., Bristol. (v) A.N.M. Union. (w) Talbot Tab. (x) Unity Chapel, Bristol. (y) Bible Missionary Trust. (z) Gloucester Conv. (aa) *Isaiah lxi. 10-3*. (ab) Chelsea Bapt. B. Cl. (ac) Grove Hill Hall, T. Wells. (ad) Friends at Hove. (ae) Combe Down. (af) Uxbridge Rd. Tab. (ag) Atherton Missn. Hall. (ah) *The Book Society*.

From July 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.	DESIGNATED FUND	No. of Rect.	Amount. £ s. d.
		5th		12th		18th		28th			11th	
No. of Rect.	Amount. £ s. d.			(h)	1 0 0 0	6577	5 0 0	6592	10 0 0	No. of Rect.	Amount. £ s. d.	(t)
July 1st				(i)	100 0 0	8	2 6	30th	1 0 0 0	July 1st	£ s. d.	(u)
6531	1 1 0 0			(j)	3 0 0 0	19th	2 2 0	4	2 0 0 0	(q)	1 0 0 0	7
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(b)	5 5 0 0			(m)	6 1 0 0	(n)	572 6 3	Pubns.	2 0 4	4	1 0 0 0	9
35	1 0 0 0			(n)	7 1 0 0	21st	4 0 0	Sundries	3 9 0	5	2 0 0 0	60
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(c)	1 0 0 0			(q)	1 0 0 0	22nd	10 0 0	(s)	4th	9 17 4	1	
4th				(r)	5 2 0 0	(t)	2 0 0 0	4th	2 10 0 0	4th	2 10 0 0	2
2	5 0 0 0			(s)	5 0 0 0	(u)	15 3 9	9	10 0 0 0	9	10 0 0 0	3
(d)	3 0 0 0			(t)	1 0 0 0	(v)	7 1 0 0	(s)	5th	11 12 7	11	
40	4 4 0 0			(u)	14 6 6	(w)	2 0 0 0	(t)	6th	11 12 7	4	
1	2 0 0 0			(v)	3 14 15 7	(x)	2 0 0 0	(u)	5th	2 2 0 0	2	
2	2 10 0 0			(w)	4 2 0 0	(y)	15 0 0 0	(v)	7th	2 2 0 0	2	
3	5 0 0			(x)	9 15 0 0	(z)	1 4 0 0	(w)	4	12 5 0	7	

[Continued on page iii of Cover]



A Moorish Market.

The Hand Upon the Helm

By HENRY OAKLEY

"The pleasure of the Lord shall prosper in His hand."—Isa. liii. 10.

IT is a cheering thing to be assured that God has pleasure concerning our world. I cling to the word "pleasure" as "The Revisers" did, and I am disinclined to let it go for the colder word "purpose" which some teachers have adopted in its place. So far as I can discover, the lexicographers leave no doubt that the tendency in the word is much more towards "bent" of mind than towards "set purpose," towards "delight" rather than towards volition. Yes, broken and uncomely, wrong and evil as the world is, our God takes pleasure in it still. His delights are with the sons of men. It is a blessed fact and is a store of consolation and hope.

Much of this pleasure is wrapt up in Jesus. He looks upon Him and is well pleased. He is His "Beloved Son." Through Him God's pleasure in our world continues.

I. There are three phases of the Divine pleasure which the Scripture enables us easily to detect. The first is that of *government*. Among ourselves we say, "Order is heaven's first law," and the truth in that proverb is not without divine authority. Confusion, disorder, incompleteness, injustice, can bring nothing but displeasure to the mind of God. Law, righteousness, harmony, and sympathy are His delight. To these ends He has always been working through natural law, through prophet and through conscience. Tangled and embarrassed as the world is to-day, no man, with the Word of God in his hand and with his

eyes upon history. can doubt that over all there is a wise, beneficent rule making for good. In that vast and sure control God has pleasure. The second phase of the divine pleasure is in *mercy and forgiveness*. "Who is a God like unto Thee who pardoneth iniquity and passeth by transgression because Thou delightest in mercy." Were this not so, these would be very dark days, and in the darkness there would shine no star at all. The delight that God takes in mercy is the hope that lingers in the world and forbids the mind to close back upon itself in utter and blank despair. The third phase is the pleasure our Heavenly Father takes in *giving*. "It is your Father's good pleasure to give." I attempt no epitome of His bestowments. Their number and variety are the sure evidence that they come from one whose joy is to impart. In Jesus He gave us the "unspeakable gift," and with Him shall He not also freely give us all things? "God is light" and it is of the very nature of light to impart itself and, therefore, it is that, over all the guilt and shame of the world, God is shedding forth the priceless gifts of Himself in power and purity and love.

II. These blessed ministries of God's pleasure are all committed to the hand of Jesus. "The government is upon His shoulders." All authority is given unto Him. What better hand could be upon the helm! What administrator can compare with Him?

The pierced hand of Jesus reminds us of His deep interest in our world, of the love He felt towards it, and of the price He was willing to pay in order to serve it. No hand could govern our world with deeper sympathy or with greater devotion to its well-being, or with greater fidelity to its highest interests.

His is also the hand of power. "By Him were all things created that are in heaven and that are in earth, visible and invisible . . . all things were created by Him . . . and by Him all things consist." In the days of His flesh storms quailed before Him, spring grew to harvest at His touch, and leprosy passed away before His outstretched finger. Power belongeth unto Him and by His hand of power all that pleases the Father shall be brought to pass.

As I think of the hand of Jesus I remember it was particularly the hand of merciful renewals. By its touch the dumb regained their speech, the blind their sight, the afflicted brain its balance and the fevered limbs their coolness. In the ministry of His speech the renewals of mercy hold a large place. The prodigal regains his home, the publican a welcome, and women who were sinners were cheered to better things. He is no harsh administrator, no wilful tyrant bent upon his own magnificence, but one who does not break the bruised reed or quench the smoking flax. The thing that is spoilt He re-makes, the thing that is lost He finds, the thing that is cast out He recalls, and the thing ready to perish He revives. Thus the pleasure of the Lord is His work.

This hand, moreover, that rules to-day and is carrying forward the pleasure of the Lord was often lifted in prayer, and even now is not unused to that holy service.

*"And Jesus on the Eternal Throne
For sufferers intercedes."*

The hand so used is likely to be guided by the most benevolent and far-seeing intelligence. Brutes do not pray. This is the privilege only of the holiest and best. As our spiritual natures develop in intelligence and heavenly-mindedness we use more and more this holy exercise of intercession. It is to One who is the chief of Intercessors, who above all others was the "man of prayer," into whose hand God has committed the righteous government of this world.

III. Concerning the ministry of pleasure, entrusted to the hand of Jesus, a promise is attached. "Shall prosper," "shall break through" notwithstanding all that lifts itself against it, and notwithstanding all the powers that array themselves in opposition.

"Shall prosper." That promise may be relied upon by the individual believer concerning the work of grace in his own heart. God's pleasure shall succeed despite all my languor concerning it and my indolence in seeking its advancement. Equally the promise belongs to the Church. The pleasure of the Lord shall not fail from it either. "I will build my Church," Christ said, and it will be built a-praise in the earth.

Moreover, the Lord reigneth over all. "The pleasure of the Lord shall prosper in His hand." This holds true also when we regard mankind. The ways of government and the confusions of nations often tax our faith, but He is not missing His way nor is His purpose failing. That things are as they are may be to the angels the surest sign that God has not abdicated the throne, and that the lovingkindness of the Lord is still a reality. The hand of Jesus is on the helm and for the Believer that is

*"A sovereign balm for every wound
A cordial for his fears."*

The General Secretary's visit to America

Our beloved General Secretary, Mr. Harvey Farmer, will be leaving, D.V., on September 17th, for a somewhat prolonged visit to America. He has been feeling the heavy strain of the work for some time past, and during his recent visit to North Africa he suffered from the heat and other disadvantages of travel, so that on his return he was seriously indisposed. Added to this, Mrs. Farmer's health has been far from satisfactory, and in these circumstances the Council have given Mr. Farmer leave of absence for the winter, cordially commending him and Mrs. Farmer to God for their journey. As Mr. Farmer's health improves, opportunities will be sought to make known the work of the Mission in America. Our Society not having been represented in that great country before, we ask the prayers of our readers that the proposed visit may not only lead to the restoration of health, but may also be the means of creating a new and widespread interest in our work on the part of our fellow-Christians on the other side of the Atlantic.

During Mr. Farmer's absence, the Deputation

Secretary will deal with the general correspondence of the Mission, and in view of the great distance which will separate Mr. Farmer from the office, it is particularly requested that only letters that are strictly personal to Mr. Farmer should be addressed to him by name. All other communications should bear on the envelope the words, "The Secretary, North Africa Mission, 18, John Street, London, W.C.1." If this precaution is not carefully observed, correspondence and monetary contributions may go astray for months.

We are thankful to say that Mr. S. S. McCurry, the Secretary of our Dublin Auxiliary, who knows North Africa by personal visitation, has kindly promised to help in the Deputation work. We are very grateful to him for this service, as those who have had a visit from him always desire to hear him again. Mr. A. E. Chatfield, one of our missionaries, will extend his furlough in order to help in the same way; so that we trust friends will not hesitate to arrange meetings on our behalf and to write for speakers.

First Days in the Enemy's Territory

By MR. C. R. MARSH

It is 3 a.m., and we are aroused from our sleep by the long, insistent call of the sheikhs—"Come to prayer, come to prayer; prayer is better than sleep"—and from our small room in the midst of a Kabyle village we hear the sound of men hastening to their mosques. Presently comes that low chant of voices as the name of Allah and sections of the Koran are repeated with fanatical zeal—a sound which once heard is never forgotten. We are 40 kilometres from our little home at Lafayette, many, many miles from other missionaries, and in the heart of a Kabyle village of from 2,000 to 3,000 inhabitants. It is a country of rugged mountains, steep ravines, and deep valleys, and as the day dawns village after village can be seen, many within a few hours' walk of Guenzet; and with saddened hearts we think of the 75,000 Kabyles of the Guergour district who are under the yoke of Islam. For 1,200 years there has been no one to speak of the Lord Jesus as the Son of God, save for the occasional visit of a missionary or colporteur. For centuries this call to prayer has sounded out five times a day, and the *marabouts* have insistently placed the Name which is above every name side by side with that of the mere man Mohammed. To these Kabyles our Lord Jesus has become a prophet among many prophets, with no power or right to save. Centuries ago Christian churches stood where these mosques now stand, and thousands followed the Lord Jesus; but now Islam and all that the word implies is not only the Kabyle's religion, but an integral part of his everyday life.

The varied sounds of a Kabyle village, the snorting of the mules, the cries of the shepherd-boys, and the dull grind of the native corn-mill, remind us that we must be up and doing while it is day. The little native room which we have is only nine feet square, with no window, a damp floor, and an entrance into a dirty yard; but we rejoice to be in the very centre of the enemy's land. No

sooner is breakfast over than we hear a crowd of men outside. They have come to ask me to tell them of the Lord Jesus Christ. Among them are several sheikhs and *fokcehs*, whose intention is to convert me to Islam, and the looks on some of their faces are far from pleasant. I lift up my heart to God for a message, and then read to them from the Word of God and put the Gospel clearly before them, using the Wordless Book. They listen quietly until the end, and then comes the inevitable series of questions, "What about Mohammed?" "Was Christ the Son of God?" "How could God have a Son?" Then follow quotations from the Koran to try to prove that the Lord Jesus did not die, etc. They tell me that I shall be lost and go to hell if I do not witness to Mohammed, and one man grasps the black coat I am wearing and tells me that my heart will remain as black as my coat if I do not believe in Mohammed. As I have set before them the message, I feel it is useless to argue except to answer their questions, and again to assure them of the joy which is in my heart because Christ is my Saviour. Giving them each a copy of *God hath Spoken*, I send them away. For some time there is quite a procession of readers coming to our little room, all wanting Scriptures, one man bringing even 100 francs with which to pay.

Having prepared some tracts, etc., my wife and I set out to visit the neighbouring villages. As we pass the native cafés, the men are seen reading the Scriptures over their games, and we remember it is written, "My Word shall not return unto Me void." Just outside the village we meet a woman who tells us she is going our way. My wife enters into conversation with her, and, while I stop to talk to one or two boys, goes on to the village with the woman and gains an entrance into her house, where a company of twenty-four women gather to listen to the Word. Leaving the boys, I find the men of the village are making

a new road. How delighted they are to find that I can speak a little Kabyle, even if I am what they call an 'Azawna' (a native from the other side of Kabylia). As I get out my Bible, tools are thrown down, and they listen to the story of Abraham and his son, and John 1. 29, with applications from their own customs showing that without the blood of a spotless victim God cannot forgive sin. How they do listen for the first time in their lives to the Gospel story! They invite me down to their mosque. One of the old men asks, "Do you, a European, really believe in God?" "And you actually pray?" etc. Thus was an opening given to me to tell him of my Christian life from the time of my conversion, and I find that natives are usually much impressed by a personal testimony to the saving grace and keeping power of the Saviour. As my wife and I slowly climbed the steep mountain-road to another village, we were able to tell each other with glad hearts of all God's goodness to us in opening doors in this strange village, and we retired from the road to partake of a little food and to commit our way to the Lord. Going on to the next village we find there is a school, and over fifty schoolboys gather round to listen to the message. After a formal visit to the schoolmaster, I return to the "gate" of the village, and speak for a time to the old men. Rejoining my wife, I find that she has met with a little opposition from an old woman, but has had a very attentive audience.

Returning to Guenzet, I visit a native café, and find the room filled with men, but they are so intent on their gambling game that there is no opportunity of speaking to them on eternal things. In the yard, however, are seated one or two men with whom I start a conversation.

Oh, the hardness of these Moslem hearts! How Satan is blinding them and leading them captive at his will! They tell me, "We believe already in the Lord Jesus, we know all about Him, so why do you come?" "We believe in all the prophets. The Jews tell us that we must believe in Moses, and if they are right we shall be saved with them, for we *do* believe in Moses. You Christians tell us it is the Lord Jesus whom we must accept as Saviour. We believe also in Him, so that if you are right we shall go to heaven with you, and the Jews will be lost. *We* believe that it is Mohammed who will intercede for us and save us, so that you and the Jews will go to hell, and we alone will be saved. Whoever is right, we shall be saved, so why don't you make quite sure of going to heaven and believe in Mohammed?" I quietly remind them that with all this, not a single Moslem can say with assurance that he *has* eternal life, and that already his sins *are* forgiven; facts which the youngest believer in Jesus knows to be true.

The sun is sinking in the western sky as again the sheikhs' voices ring out. We go out into the little yard and gaze upon that big expanse of roofs, while from the surrounding mosques comes the cry, "There is no God but God, and Mohammed is the prophet of God," and from twenty-five to a hundred men in each of the eight mosques of Guenzet witness their allegiance to the false prophet. We two young missionaries realised at that moment the awful power of Islam to ensnare men's souls, and returning to our room we lifted up our hearts in earnest prayer that He who came to preach deliverance to the captives, and to set at liberty the slaves of sin, would soon be pleased to free many of these poor Kabyles from the bonds of Satan and Islam.

MEETINGS FOR MEN AT CHERCHELL

By MISS K. JOHNSTON and MISS E. TURNER

The Lord of the Harvest, the Great Shepherd, has lately cheered our hearts by sending three capable workers to

address a meeting for Arab men in Cherchell.

First, He sent quite unexpectedly Mr.

Johnson, of the Children's Scripture Union in France, who spoke French very well indeed; so invitations were sent out to French-speaking Arab young men, and a nice number came in the evening to the Carpet School Hall, and it did our hearts good to see their interest. One or more of them hardly took their eyes off the speaker's face. Mr. Johnson illustrated his talk by very telling pictures which surely will remain in their memory. One was of a young man drifting towards the rapids in a little boat, quite unconcernedly lying down playing his guitar. Another was of a deep chasm bridged over by a cross.

The second messenger was Mr. Theobald, of the Algiers Mission Band, who came over with his wife. During a stay of less than twenty-four hours he managed to take a women's meeting for us in the early afternoon and the men's meeting in the evening. Nearly thirty men gathered, and he spoke to them in Arabic, and sang in Arabic too, which of course delighted them. He and Mrs. Theobald played hymns on the mandoline and auto-harp. He said afterwards that he must come again and that it was a joy to speak to them. May God give him strength and opportunity so to do.

The third meeting was held on a Sunday evening, when a French pastor whom we had known for many years came over for a short week-end to enable the converts to have a Communion Service, which they had not had since November last. There was only a small company

that evening. Probably more would have come but for a pressing previous engagement, but it was encouraging to see the young schoolmaster for whom we have been praying, listening so interestedly. Before this little service Pastor C. had a friendly talk with him, and we feel sure must have won his esteem. This young schoolmaster lives with a colleague close by. They are both well-educated Kabyles, and the former certainly is not a true Mohammedan. We have heard that he eats in his own house in Ramadan, and he apparently thinks more of science than religion. Please will you pray for this young man, that he may see his deep need.

While waiting for a man missionary to come to Cherrhell we can help by special prayer for cases of this kind, and others who are like sheep without a Shepherd.

Here is a field for Gospel effort which angels might envy—opportunities unlimited, not only in this town of Cherrhell, but in many towns, villages and farms for miles and miles round which remain unevangelised. Besides the evangelistic and pastoral work needed so much in this town, whole districts could be reached by motor-car with the printed Word and testimony. A knowledge of French would enable definite work to be commenced at once alongside of Arabic study. God is surely asking, "Who will go for us?" There is little doubt that if the pressing, crying need were realised, many young men would respond without delay.

A VISIT TO THE KERKENNAH ISLANDS

By MR. R. STANLEY MILES

At a distance of 30 kilometres off the coast of Sfax there are situated the islands of Kerkennah. A small motor-launch acting as the Sfax-Kerkennah *courrier* (mail) crosses twice a week; and to reach the principal landing-place by following a rather deviated route, making in all about 50 kilometres, the traveller can reckon on a journey of four and a half hours provided it is calm weather.

Five years ago Mrs. Webb and my wife with some friends visited these islands, reporting afterwards that the natives were exceedingly hospitable, although ignorant and fanatical. This spring our friend Mr. Leadbetter—a Scotch *halfa* merchant resident at Sfax, and an ever-ready helper to missionary folk—invited me to take a trip with him to these islands and seek to present the Gospel to the many inhabitants.

We steamed out of Sfax harbour at 10.30 a.m., and in two hours we were lying off the first Post Office. This was a floating fishing-smack anchored a hundred yards from the shore. As a rule, the man who acts as captain and "all-hands" on the motor-launch tosses any mail packet into the bottom of this smack and then yells "Full steam ahead." This time, however, the post-master, an old native grandfather, decided to receive his mail in person, and first taking off his garments he waded out to us breast-high. I was greatly impressed by these postal arrangements.

We landed at our destination at three o'clock and immediately enjoyed a refreshing bath. The first thing was to form some plan for visiting the most important villages, as we were due to embark again at one o'clock the following day. Mr. Leadbetter, knowing the places, acted as guide, and without much loss of time we requisitioned and straddled across two fat donkeys. A peep round the first village helped me to imagine the Stone Age. I have rarely met with such poor dwellings, though many could be pronounced solid and watertight.

To commence an open-air meeting I soon saw there was no need for a Salvation Army big drum. The very sight of my long dangling legs now and again employed in urging that donkey to a greater effort was a curiosity which not often passed their way. When, too, I began to salute and speak to them in their own language, their delight knew no bounds. In the first few minutes I discovered how ignorant the majority were, and I tried to point them to the Cross by means of very simple, everyday illustrations.

Threading our way along narrow tracks with hundreds of palm trees on either side, we arrived at other villages. All were more or less of the same primitive type as the first. We took coffee outside a central native café and talked with a large group of men, some of whom were making a kind of tough grass rope, and others baskets, etc. At this village all eagerly listened, though during my talk I could see three or four

men whose faces were becoming more and more forbidding as I sought to give Christ the supreme rank as Mediator and Redeemer. Certain discussions followed, but I tried hard to keep them to such questions as "deliverance from sin," "acceptance with God in the Day of Judgment," "salvation only through faith," "satisfaction and peace only found in Christ." They would accept Christ as "Example," but not as "Redeemer." Modernist workers would perhaps have gained some encouragement from that village group.

That night we slept in a *borj* (fort), having our supper with the French family in charge there. The following morning we were awake at daybreak, and breakfast was over and we were on donkeys again by six o'clock. Striking out into new paths we soon came to fresh scenes of native life, and distributed some Gospels to men building a stone and mud dwelling. These seemed to drink in a simple talk on the three pages found on opening John's Gospel in Arabic—the black for sin, the red for the atoning blood, the white for the pure, cleansed heart. Farther along we came to families dotted about among the palm groves, each living in a kind of rush-made wigwam—the man with his wife, a house-dog, simple cooking-utensils, a few goats, a fat sheep kept for any special feast-day, and always a fat, gurgling baby. Hardly any of these people could read. They had heard of Heaven, but God was a great Being who filled the universe. Good and evil came alike from Him, the Master of all.

Later on Mr. Leadbetter left me alone in a very large village, whilst he went farther ahead to explore the other coastline. Here I worked in cafés and shops and with groups in the open air. One talk with a very old Arab nearly bent double with age and disease was perhaps the most interesting of all. We sat down in a place with rude, untidy graves all around us. I soon understood that he was an old mystic, and I think he belonged to an old divination sect known to inhabit the islands. The reader can guess how appallingly dark was his

mind. He had a great reverence for God and said he praised Him five times a day. My talk was chiefly on the time when he would appear before God. Probably that was not far distant. He would be greatly deceived if he trusted to be received through his own merits.

To put one's trust, simply as a child, in all that Christ had done could alone give peace in this world and acceptance with God in the next. When I rose to go my way, he kissed my shoulder in Arab fashion, saying, "Go, and peace be with you!"

A NEW HALL IN TUNIS



New Premises in Tunis.
(Italian Work.)

Many years ago the need was felt for better premises for the Italian work in Tunis, and the advantages considered of having a hall and dwelling-house for the workers together, to enable them to be more amongst the people.

Mr. Glenny expressed much sympathy with the proposal and was quite in favour of our building. However, it was found that this would be a very costly undertaking.

During five years suitable premises have been sought and very many houses visited, but year after year there have been disappointments and it has been necessary to make fresh contracts to continue in the old hall, each time the rent increasing.

In February of this year the landlady was approached again, our time being up in June. However, she demanded such an enormous rent that we felt the Lord

would have us go forward in faith, asking Him to reveal clearly to us His plan for His work and looking to Him to supply all our needs. The Council, although unable to help financially in the purchase of a building, expressed their prayerful sympathy in the undertaking.

We stepped out in faith, and it was not until we had prepared to leave the hall and had let our apartment that we were led to the premises we believe the Lord has chosen for us.

The building has now been bought. The flat on the first floor will be used as our dwelling. On the ground floor there are two flats; one is let and we cannot turn out the tenants at present. With some alterations we can make a nice hall, and

also two class rooms; and later on, when we can get rid of the tenants, we shall be able to enlarge the hall. We are having a baptistery made. Friends have been extremely kind in expressing their sympathy by practical interest, and we believe the Lord will send us the full amount of money required before the dedication, probably in October. We pray that these new mission premises in connection with the Italian work may be abundantly blessed, and may be a centre of blessing for very many souls.

We shall greatly value the prayers of all friends of the North Africa Mission.

G. E. PETTER,

K. M. E. GOTELEE,

J. E. MARTIN.

A Study in Contrasts

By MISS C. STUCK

Ramadan is over and gone; but two happenings have stamped themselves on my memory during this Fast.

One beautiful evening we accompanied Miss Kenworthy in order to watch the supposed health-giving rite known as *Et-tug-deeb*. The rendezvous is the saint's tomb surrounded by a large court. It is a picturesque, glistening, white-domed building by the sea-shore, the surroundings being very pretty. A flight of steps leads up to a place of vantage at the side of the dome, from which all that is going on in the court can be seen, and from whence a lovely view of surrounding mountains and sea can be obtained.

The evening ceremony began with a number of women going single file with twinkling lights to visit the source of a sacred spring half-way down the cliffs. Here they burned incense, as merit is attached to this water as well as to that of a well in the court, surrounding the tomb.

Returning to the court, groups of playing women with their *tambours* (instruments like large tambourines minus the jingling appendage) squatted down before charcoal fires, over which the *tambours* are held from time to time to keep the skin on them taut.

The rows of poor sick girls seeking healing arranged themselves facing the playing women with the fires between them, and swayed themselves violently to and fro, with loose hair flung backward and forward to the rhythm of the music (?). As it became faster so did their movements. One girl was too weak to set herself in motion, but a woman helped to sway her, until, as though devil-possessed, she did it as violently as the others without assistance. Another was a poor deformed girl with hollow cheeks whose energy surpassed them all.

This went on until the players needed a rest, when the girls, perspiring and gasping, fell down and lay down in rows as though dead. But with the first sound of *tambour*, up they got again and went on with the weird ceremony. Starting at sunset, this performance used to go on until early morning hours, but owing to a big fight among the women last year, all has now to cease at 10 p.m.

We did not linger very long, for as time advances, the crowding and excitement increases, and the poor victims of the supposed "cure" (?) shriek to the accompaniment of their wild movements. How incongruous it seemed, this exhibition of Satan's power amid the beauties of God's handiwork. Truly

these poor souls need Christ's deliverance!

Now for the other picture— Just a few Arab boys gathered at the class, who had pleaded that it should not be closed during Ramadan. (Attendance is usually very poor then.) The story was the betrayal of Christ by Judas. There was the very hush of God's Presence in our midst. As I watched those boys, there seemed hardly a flicker of an eyelid, so rapt was their attention. With the usual larger gathering, keeping order may be no sinecure, but to-day a spell seemed on them, truly God's spell—the Gospel. One quieter, older boy, who sometimes acts as steward at the gate, had very moist eyes at the recital of our Lord's sufferings, but here were boys, veritable imps of mischief, listening as eagerly as he.

How I wish you could have had a snap of them! The boy with the big dark lustrous eyes and curling lashes; a beggar-boy with pinched face of a rather deteriorated Indian type; another, something of a negro, etc.; some comfortably clothed, others in absolute rags. It is surely only in the East that one can see such a variety of type and apparel.

But to return. The two pictures seem illustrative of what is going on the world over. Crowds under the dominance of the Evil One, responding to His wiles and excitements; and the little groups brought under God's loving spell, from which in the end emerges the great multitude which no man can number, who cry with a great voice "Salvation unto our God which sitteth upon the throne, and unto the Lamb."

Cherchell.

Opportunities at Kairouan

By MR. E. J. LONG

We came here to Kairouan last autumn upon our return from furlough, after having spent the first eighteen months of our married life at Tunis. Kairouan is the so-called "Holy City" of North Africa, and has a native population of about 20,000, the Europeans numbering only a few hundreds. The old Arab house in which we live has been the "Mission House" for a great number of years—though with an occasional break. It is splendidly situated for the work and is light and airy, but a neglectful landlord has allowed it to fall into a very bad state of repair. For several months we were plagued with rats, but when essential repairs were completed we gradually got rid of these unpleasant visitors, our two house-dogs and a serviceable trap dealing effectively with those rats which remained after the various means of egress were closed up. Since our arrival we have caught nine rats, a mouse, two scorpions (one in the bed itself), and a deadly serpent over a yard long (in the kitchen one evening). Of the slaughtered myriads of other visitors which had taken a too personal

liking for us, one cannot here go into details.

Miss Davis and Miss Tilney share the work among women and girls, my wife helping in the classes as often as she is able. These classes are held in one of the rooms of the house. On Mondays, Wednesdays, Fridays and Sundays, Arab girls ranging in age from about seven to twelve come at eight o'clock in the morning. The hour's sewing (on weekdays) is preceded by a Bible talk, prayer, hymn-singing, and the learning of texts. Many of the girls manifest a deep interest in the Gospel, and we believe there are some who really love the Lord Jesus. The women come on Thursday mornings, Miss Davis taking charge, my wife sometimes leading the singing. In addition to this class work there is house-to-house visitation by the ladies. There are many "open doors," for the girls who attend the classes are constantly importuning the missionaries to visit their homes. Although we have no real medical work, we have a regular stream of visitors with minor ailments or injuries, and these we are able to deal with.

In cases of serious illness we call in the assistance of one of the local doctors.

My own work centres in the Bible Depôt, a cool, vaulted room immediately below our *appartement*, opening on to the street. During the day the Depôt is rarely empty, men and boys constantly coming in for a talk, and many of them show a real desire to know the Truth. There is no window by which the light can enter, but there is one opposite the door, high up in the wall, which assures splendid ventilation. Just inside the Depôt, and to the right of the door, I have had erected a lantern platform and table. Just behind the chair upon which I sit to work the lantern is an electric switch-board. When I purpose having a lantern meeting I come downstairs to the Depôt after supper, throw open the wide door, take my seat by the lantern, and switch on the light. The first slide is already in position, and the 500 candle-power lamp and first-class projection lens produce a brilliant and sharply defined picture about seven feet in diameter. (The electric lighting has only been installed in Kairouan during the last two years, so that I am much better off than Mr. Short, who used a paraffin lamp in the lantern.) I have a number of excellent "view" slides, and a selection from these serves as an introduction to each meeting.

Such views seem to be of special interest to passing Arabs, and the Depôt rapidly fills. The great point about lantern meetings is that one is able to preach the Gospel *positively*. The talk follows the logical sequence of the slides, and interruption is easily discouraged. Whilst "Ear Gate" is the *most* valuable means of access to the human soul, "Eye Gate" has a distinct complementary value, especially where one is dealing with boys, or the more ignorant types of Arab men. As you will have observed, I am seated *behind* the audience, but this position has a certain psychological advantage, especially where boys are concerned, for each imagines that the eyes behind him are fixed upon himself in particular, and this makes for quiet and order. As I have said, the boys come in

the afternoon, and directly the Depôt door is shut the room is automatically darkened, and everything ready for the meeting. A month or so ago we had such large numbers in the evening that I was constrained to have two meetings, the latter the overflow of the former.

I also spend much time with the men whilst they are at their work—shoe-making, weaving, sieve-making, turning at their native lathes, working at the carpenter's bench, and so on. Almost without exception the men are courteous, and willing to listen to the Gospel; and whilst the more educated are often aggressively controversial, a pleasant spirit generally prevails. How one prays that opposition may be broken down by the Spirit of God, and hearts made eagerly willing to accept the Truth!

Although we are far removed from the European quarter of the town, the Lord has graciously made it possible for me to witness to practically all the French-speaking men. It happened like this: I was coming home from the market one morning when I saw a donkey bearing on its back a coffin. The sight was an unusual one, for Mohammedans do not use a coffin for burial. I watched the donkey until a bend in the road hid it from sight. Shortly after returning home a French colonial farmer called at the house, and asked me if I was the "Pasteur Protestant," as a friend of his had died the day before, and Protestant burial was desired. This deceased friend's name was Coutelier. He had gone the day before to the hospital to visit his wife, a patient there, and had been taken ill whilst in the ward with her. The poor fellow was taken outside, but died almost immediately.

I assured my visitor that I would certainly render the service he desired; so in the afternoon I went to the hospital with my wife and Miss Tilney. A group of weeping relatives and friends were gathered near the coffin (the one I had seen earlier in the day), and candles were burning around the uncovered head. After a brief Bible portion, we sang a hymn, and I prayed. Upon our arrival some twenty minutes later at the

cemetery, we noticed that the place was thronged with practically every male member of the European community, each one present to show sympathy. Open-air meetings are illegal out here,

but we had a fine open-air Gospel service in that graveyard, and went home with the happy assurance that many had heard the way of Salvation that afternoon, perhaps for the first time in their lives.

Mohammedanism : An Elementary Catechism

By E. J. POOLE-CONNOR

Part III

THE DEATH OF MOHAMMED AND THE TRIUMPHS OF MOHAMMEDANISM

When did Mohammed die and at what age?

June 8th, A.D. 633, in the sixty-fourth year of his age.

Who was the first Moslem ruler after Mohammed?

Abu Bakr, one of his earliest converts, who took the title of Caliph—an Arabic word meaning Successor.

What was the immediate task which confronted Abu Bakr on the death of Mohammed?

The re-subjugation of Arabia, which revolted from Mohammedan rule on the death of Mohammed, and the defence of Medina.

What resulted from the successful accomplishment of these tasks?

The consolidation of Islam as a stable power, and the imposition of Mohammedanism, by force of arms, on other nations.

What particularly led to the first Moslem wars of aggression?

The policy of the new Caliph, who thought it necessary to secure the adhesion of the conquered tribes of Arabia for Islam by promising them the spoils of foreign conquest.

In what famous saying did Abu Bakr justify his action?

"When a people leaveth off to fight in the ways of the Lord, the Lord casteth off that people."

Was this propagation of religion by carnal weapons in any sense a departure from the teaching of Mohammed?

No, for Mohammed himself had said, "When the sacred months are past, kill those who join any other gods but God whenever ye shall find them" (Sura ix, 15).

Against what peoples did the Moslem forces first turn?

Against the Romans, whose Empire lay to the north of Arabia; and against the Persians, whose Empire lay to the west.

What were the results of these campaigns?

In the battle of Wacusa, A.D. 634, the Moslem armies wrested Syria from the Eastern Roman or Byzantine Empire; and in the battle of

Kadesiya, a year later, they entered upon the conquest of Persia.

What was the final extent of their Moslem conquest EASTWARD?

Under the Arabic Caliphs the Moslem conquests extended eastwards through Turkestan to the borders of China; and, later, under the Turkish Caliphs, to Afghanistan, Beluchistan and India.

How far NORTHWARD did the final Moslem conquests extend?

Under the Turkish Caliphs, Asia Minor was conquered, and South-eastern Europe as far as Vienna. Constantinople, the capital of the Eastern Roman Empire, fell in 1453, and with it, the Byzantine (*i.e.* Eastern Roman) Empire.

What was the final extent of the Moslem conquests WESTWARD?

Under the Arabic Caliphs, Egypt was conquered in A.D. 640; and, later, Tripoli, Tunisia, Algeria and Morocco were subjugated. The Straits of Gibraltar were also crossed, and Spain and France invaded.

What special features marked the Moslem soldiery during these wars?

Intense religious fanaticism on the one hand, and cruelty and licentiousness on the other. Many of these campaigns were expeditions of "naked conquest, murder and robbery."

Was no other method than that of the sword employed by Moslems in the propagation of their religion?

Yes. Mohammedanism has always been a powerful missionary force, and every possible method of winning converts has been employed.

What notable results followed the Moslem conquests in Europe, Asia and Africa?

The subjugation and, in many cases, the complete extinction of Christianity in the lands in which it was first planted.

In what great battle was the Moslem invasion of Europe turned back?

In the battle of Tours in A.D. 732, when

Charles Martel (Charles the Hammer) drove the Moslems from France.

Is this to be regarded as an interposition of Providence?

Most certainly, for up to that point European Christianity was also in danger of extinction.

Was not the Christian Church in Africa once very flourishing?

Yes, for in addition to having many adherents it was a Church of great preachers, apologists, and martyrs; such names as Augustine, Athanasius, Cyprian, and Tertullian being found among its leaders; and Perpetua and Felicitas among its martyrs.

What remains to tell of the existence of this once great African Church?

The Copts, a feeble remnant of the Christians of Egypt; and the ruins of a few Christian buildings, such as the Basilica in Carthage.

Are there any reasons for believing that the extinction of the Church in North Africa was a judgment of God?

It is to be feared that the doctrinal and spiritual decline of the Church in North Africa prepared the way for its destruction, and that, "in conse-

quence of its light burning dim the Lord removed its candlestick out of its place."

What outstanding illustrations are there of the triumphs of Mohammedanism over Christianity?

The great cathedral of Santa Sofia in Constantinople, the capital of the first Christian Emperor of Rome, is now a Mohammedan mosque; Antioch, where the disciples were first called Christians, now "bristles with minarets"; and the Moslem "call to prayer" is heard daily in the birth-place of our Lord.

Why is the Christian not shaken in his faith by the knowledge of these facts?

Because our Lord foretold that the Christian Church should thus suffer from Satanic attack from without and apostasy from within.

In which of His parables did our Lord foretell these things?

Particularly in the seven parables recorded in St. Matthew xiii, when He foretold that persecution and worldliness should effectively hinder the progress of the Gospel; that unregenerate men should be found within the borders of the professing Church; and that the leaven of error should corrupt the truth.

The Late Miss E. Vecchio

After a long period of suffering and weakness Miss E. Vecchio, who for many years was associated with the N.A.M. Spanish work in Morocco, passed away at Gibraltar on July 4th, 1927, and was buried in the North Front Cemetery, Gibraltar.

Miss Vecchio's grandfather was an Italian protestant who married a Roman Catholic from London. Her parents, though nominally Roman Catholics, were indifferent to the claims of their religion, and she never attended the Roman Catholic church in Gibraltar which was her birth-place. At the age of fifteen she began going to the Methodist Church, and acted as assistant to Mr. Gilchrist, the godly schoolmaster, who was a great help to her. Shortly after her father died she was appointed schoolmistress and became the breadwinner of her home. She was converted when about twenty years of age and was received into the Methodist communion, and, according to the testimony of her sister, "from that moment her life was completely changed." Later on she realised that she was called to missionary work, and early in 1897 she came to Tangier as helper and school teacher in the N.A.M. Spanish Mission. Mr. Patrick, who was then in charge, had just decided to open a

school for children who would otherwise be sent for their education to Roman Catholic schools, and Miss Vecchio soon gathered together a good number of children, among whom she faithfully laboured until 1913, when she was removed to Tetuan, and started similar work among the children there. Beginning with a small group, the number soon grew, and her efforts were not lacking in the best of results.

Miss Hubbard of Tetuan writes of her: "Miss Vecchio's text-book was the Bible, and all the children committed portions to memory, so that wherever they go, those portions will be in their minds for the Spirit of God to use—living seed which cannot be lost. In 1921 Miss Higbid came out to help her, as her health was failing, and the following year, when Miss Harman, she was obliged to give up and retire to her native town of Gibraltar, where she lived with her sister till the call came and her long waiting time was over. Now she has reached the place where she sees His face and rests in His presence."

During her illness she was constantly visited by Mr. Muir, a missionary in S. Spain, for whose kindness in this and in other matters we render our hearty thanks.

The Reopening of Bizerta

By SIGNOR A. FINOTTO

Three months ago we came from Tunis to re-open the Mission station at Bizerta. This is the third town in importance in Tunisia. It is a fortress with a naval station, and contains about 30,000 inhabitants, most of whom are in Government employ.

It is wonderful how the Lord has guided us. At first we had difficulty in finding suitable premises, but I can say with thankfulness to God that He went before us and has already given us many proofs of His lovingkindness in clearing the path and removing hindrances and preparing a table for His witnesses in the very presence of enemies—the devil and the world.

We are thankful too that already in this short time we have met with much encouragement by finding souls who had never been in touch with the Gospel before, and are now showing great interest in the things of God. Among them there

are a French officer and his wife, two French soldiers and some black soldiers from Senegal and Gumen; also some ladies who attend the meetings regularly and are desirous to be taught in the Truth. My first intention, of course, was to continue to work among Italians only, as I did in Tunis, but for the present I find it desirable to conduct the meetings in the French language. In spite of the hot weather we have five gatherings in the week, and there are frequently visitors during the day in our Bible Depot who ask questions and receive Bible portions and tracts. In October my wife and my daughter Georgette hope to start a Sunday School.

Please remember Bizerta in prayer before the Lord—that many precious souls here may be set free from Satan's bondage, and that many living stones may be built on the Rock which is Christ, the Son of the Living God.

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.

* * *

ARRIVALS

Miss H. M. M. Tapp arrived from Tunis on May 19th.

Miss I. M. Davis arrived from Kairouan on June 15th.

Miss E. M. Tilney arrived from Kairouan on June 22nd.

Mrs. Short arrived from Tunis on April 9th.

Mr. E. E. Short arrived from Tunis on July 2nd.

Mr. and Mrs. A. V. Liley arrived from Tunis on July 6th.

* * *

WANTS

Mrs. Padilla of the Spanish work, Tangier, is in need of a small typewriter; also lantern slides illustrating Bible stories.

* * *

DEPUTATION WORK

Pastor Poole-Connor has visited the following centres: Sidcup, Ribchester (4 meetings),

Heathfield, Hook (3 meetings), Hove (Emmanuel Church), and the C.A.W.G. (5 meetings), Tankerton (2 meetings), "Slavanka" Conference, and Southampton.

* * *

Forward engagements include Tankerton (August 28th), Walberton and District (September 4th-7th), Belmont (11th), Hook, Hants (12th), Basingstoke (13th), Spurgeon's College (15th), Tunbridge Wells (18th), Kensington (20th), Tollington Park (21st), Bristol District (24th to October 3rd).

* * *

Mr. S. S. McCurry has addressed twenty-two meetings during June, July and August at Dunmow, Billericay, Barking, East Grinstead, Littleport, March, Tankerton.

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Please see further reference to Deputation Work on page 75.

* * *

Owing to pressure on our space we have been obliged to hold back the notices of two or three books sent us for review, and also the Children's article.

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Erratum.

It was stated in the Report of work at Mekla, on page 53 of our last issue, that seven natives

had been baptised during the year. The number should have been *two*.

* * *

Metropolitan Tabernacle Sermons.

Through the kindness of the Metropolitan Tabernacle Sermons Society, a number of our missionaries have received monthly a copy of Sermons preached by Pastor H. Tydeman Chilvora, one of the Referees of this Mission. This ministry has been greatly appreciated, and any friends desirous to help this good work financially should write to the Hon. Secretary of the Society, Metropolitan Tabernacle, Newington Butts, S.E.11.

* * *

All Nations Bible College.

The Rev. J. R. Hayman (who for seventeen years worked in China with the China Inland Mission and the National Bible Society of Scotland) has been appointed Deputation Secretary by the All Nations Bible College. He will be glad to arrange to speak at either Sunday services, week-night meetings or drawing-room meetings in regard to the great need of the mission field, and also in regard to the work of the College (which is Interdenominational) in training men especially for the foreign mission field.

In the short period of four and a half years since the College was opened, twenty-one men have been trained who are now working in Central Africa, the Sudan, North Africa, South America, Jamaica, Burma, Russia and other parts. There are now twenty-one students, and there will be an increase on this number in the September term. Letters from friends who can arrange for meetings should be sent to the Hon. Secretary, All Nations Bible College, Beulah Hill, London, S.E.19.

* * *

MOROCCO

Miss C. S. Jennings writes from *Casablanca*: "I am truly grateful to God for sending Mr. and Mrs. Fisk here. They are living in the native quarter of the town right away among the Arabs, and have two men from the Soos country living with and working for and with them. One of these was our servant a few years ago and the other is a *fokeeh* from Wadnoon, who, while he was staying in the town in 1918, came daily for three months to read and pray with us, and Miss Nicolet was the means of bringing him to Christ. Owing to the terrible poverty in the Soos—for there has been no rain there this winter and consequently no crops—many famine-stricken Arabs have come up

here seeking work. These two stayed with us most of Ramadan and of course did not keep the Fast.

"Mr. Fisk has started a school for Arab lads in his house. The Christian *fokeeh* conducts it. We do so rejoice for these 'mercy drops' already falling, and are expectantly praying for the showers of blessing we long for."

* * *

Miss K. Reed writes of the work in the new station at *Settat*: "Miss Buxton has the children each morning. . . . They are now singing and memorising texts quite nicely. . . . I do not get large numbers of women at the dispensary yet, so that I am the better able to speak with them individually, which is an advantage as they are very ignorant and one has to tell them over and over again the words of Scripture. Quite a number come from the villages around.

"We were walking along a road outside the town one day, when a woman, quite cleanly dressed, spoke to us and asked us to go and see her in her house. She took us there at once. We invited her to come to us the following Saturday and she came with her mother and husband. After tea we sang some Gospel hymns and read to them. The husband did not like to oppose us, but one could see that he was not in favour of the Word. The Lord must have had a purpose in bringing those women to us and we are looking for a work of the Holy Spirit in the hearts of these and others with whom we have been brought into touch."

* * *

ALGERIA

From *Bougie*, Mrs. Twaddle writes: "The work here among women and girls gives great cause for encouragement and praise. . . . Just on the plain, a little way out of the town, there is a large native village which we determined to get into. We went one day, and obtained an entrance into four of the houses. Since then we have paid weekly visits, spending every Tuesday afternoon with the women in the houses. Now, almost every house is open to receive us, and often we have as many as thirty women gathered round us, eagerly listening to the Good News of Salvation.

"In addition to the visitation I have my classes for Kabyle girls twice weekly. Often our little class room is far too small to hold them all comfortably. For the Thursday class there are seventy-five names on the roll, and twenty-five on the roll of the Monday class. There is a high percentage of attendance."

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 Dépôt, Dispensary and Night Refuge.
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 Depots, &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.
14. For Bougie—Meetings and Classes for Kabyle men, boys and girls; Visiting and Itinerating.
15. For Lafayette—Classes, Itinerating and Visiting.
Prayer that the young missionaries at this new station may be encouraged in their pioneer efforts, and that hearts may be opened to receive the Gospel message.
16. For Tebessa—Bible Dépôt, Classes and Visiting, &c.
17. For Bône—Classes, Visiting among women and children, &c.
18. For Moslem Work at Tunis—Bible Dépôt, Meetings for Students and others, Classes for women and girls, Gospel Car Work, Work among British Sailors, &c.
19. For Italian and French Work at Tunis and Bizerta—Sunday and Weekday Services, Classes, Distribution of Scriptures, Itinerating and Village Work, &c.
Praise that new premises have been found for the Italian work, and prayer for God's further provision and blessing.
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.
Prayer for God's blessing on the Annual Farewell Meetings to be held in London on October 4th (D.V.). (See next page.)
25. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
26. For the Council, and the Staff at Headquarters.
Prayer that the visit of the General Secretary to America may be used to the arousing of much interest in that country, and that both Mr. and Mrs. Farmer's health may be recruited and established by the change.
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 the new workers already accepted and for others who have offered themselves; and prayer that the Lord would be pleased to provide the funds which are at this time so urgently needed.
30. For workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

LIST OF DONATIONS from July 1st to 31st, 1927

Continued from page ii of Cover

Designated Fund— <i>cont'd.</i>	BELFAST AUXILIARY.			DUBLIN AUXILIARY.			GRAVESEND AUXILIARY.			Local		
No. of Recl.	Amount								Recl. No.	£	s.	d.
£	s.	d.										
20th (w)	12	0	0	Mrs. BOLTON, Hon. Sec., Gordonville, Cregagh.	S. S. McCURRY Esq., Hon. Sec., Glenageary, Wembley.	Miss GILES, Hon. Sec., 8 Russell St., Gravesend.	14	4	1	5	15	0
22nd (x)	2	0	0	Des. Receipt, No. 6851	Des. Receipt, No. 6854	Des. Receipt, No. 6862	6	1	0	7	9	9
23rd (y)	1	0	0	Local Recl. No. £ s. d.	Local Recl. No. £ s. d.	Local Recl. No. £ s. d.	4	0	0	10	9	0
6871	1	0	0	23 15 0	52 3 0 0	118 4 0	2	2	0	2	2	0
25th (z)	5	0	0	Previously ack'd. 54 15 8	3 1 0 0	9 2 6	120	1	0	2	6	1
26th (a)	2	0	0	£55 10 8	4 10 0	1 2 6	2	2	6	2	6	2
29th (b)	16	0	0		5 5 0	1 2 6	2	2	6	3	2	6
30th (c)	30	0	0		6 10 0	2 4 0	2	2	0	4	0	0
76 (d)	5	0	0		7 2 0 0	5 4 0	6	2	0	1	0	0
(e)	21	5	0		8 2 0 0	6 2 0	7	3	0	8	1	0
(e)	15	0	0		9 1 0 0	7 1 0	8	1	0	9	2	1
	£186	12	7		60 2 0 0	7 5 0	9	2	1	30	4	6
Sundries	17	13	7		Previously ack'd. 45 14 0	1 2 1	2	2	1	2	5	0
	£204	6	2		£12 5 0	2 5 0	3	10	1	£1 8 1		
					£57 19 0	10 1						

SUMMARY

July, 1927.

General Fund	£850 5 9
Designated Fund	204 6 2
	£1,054 11 11

TOTALS

Jan. 1st to July 31st, 1927.

General Fund	£3,250 9 1
Designated Fund	1,874 8 0
	£5,124 15 11

(a) C.A.W.G., Sutton. (b) Union Hall, Hulme. (c) Abbey St. S. Sch. E. (d) Anon., Fife. (e) Lattimore Hall, St. Albans. (f) West U.F.S. Sch., Galashiels. (g) Bristol Rd. Bapt. Ch., Weston-s.-Mare. (h) Merleswood Junior Crusaders. (i) Victoria Mission Hall S. Sch. (j) T. Wells. (k) Anon., Glasgow. (l) Wandsworth Com. Crusaders. (m) Armoury Hall, E. Grinstead. (n) *Legacy*. (o) Boxholders at Stirling. (p) Central Hall, Buxton. (q) "In loving memory." (r) Mildmay Msn. Hosp. (s) Zion Bap. Ch., Chesham. (t) Bethesda Hall, L'pool. (u) Welcome Msn. S. Sch., Heathfield. (v) Trinity Rd. Ch. (w) Bradford Tab. (x) Admiral St. M.U., Aigburth. (y) Manor Pk. Bap. C.E. (z) Malden Hall S.S. (a) Gainsborough Hall. (b) Rayleigh Pk. S. S. (c) Zenana Midwifery Training Fd. (d) Wattville St. Ch. (e) Greenslades Factory, Bristol.

CHERCHELL CARPET INDUSTRY

We have received a large consignment of RUGS
AND MATS and shall be grateful for orders.

Will friends kindly write for particulars to—

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

N. A. M. FAREWELL MEETINGS

TO BE HELD (D.V.)

AT CANNON ST. HOTEL, Oct. 4th, 1927.

Prayer Meeting at 2.30.

Afternoon Meeting at 3.30.

Evening Meeting at 6.30.

A. NUMBER OF OUTGOING MISSIONARIES WILL TAKE PART

THE NORTH AFRICA MISSION

Founder—Mr. EDWARD H. GLENNY

(WITH MR. GEO. 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, Austin Friars, E.C.
 H. LEWIS, Bickley, Kent.

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

PASTOR R. WRIGHT HAY, W. Ealing.

Hon. Treasurer

J. W. GORDON-OSWALD, Esq.

Hon. Medical Adviser

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

General Secretary

Mr. HARVEY FARMER.

Bankers

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

Hon. 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.4.

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	
Tangier		Mrs. F. K. ROBERTS .. Dec., 1896		<i>Kabyle Work—</i>	
Miss J. JAY	Nov., 1885	Miss I. DEW	Feb., 1924	Mr. C. R. MARSH	Oct., 1925
Mrs. E. A. SIMPSON ..	Mar., 1898	Mr. L. V. ROBINSON ..	Nov., 1924	Mrs. MARSH	Oct., 1925
Miss E. CRAGGS	Oct., 1912	Mrs. ROBINSON	Oct., 1926		
Miss M. M. GLEN (<i>Associate</i>)	Jan., 1913			Tebessa	
Dr. JAS. A. LILEY	Nov., 1919			Madame E. PAGES (<i>Associate</i>)	
Mrs. J. A. LILEY	Nov., 1919			June, 1924	
Miss E. D. BOWEN	Feb., 1923			Bône	
Miss L. A. Y. MEYER ..	Oct., 1925			Miss H. GRANGER	Oct., 1886
				Mrs. FISHER	Oct., 1927
<i>Spanish Work—</i>					
Señor PEDRO PADILLA ..	June, 1926			TUNISIA	
Señora D. PADILLA	Dec., 1922			Tunis	
Miss G. DAVIES	Oct., 1925			Mr. A. V. LILEY	July, 1886
				Mrs. LILEY	July, 1913
Casablanca				Mr. E. E. SHORT	Feb., 1899
Miss C. S. JENNINGS ..	Mar., 1887			Mrs. SHORT	Oct., 1899
Miss F. M. BANKS	May, 1888			Miss H. M. M. TAPP ..	Oct., 1903
Mr. C. C. GABRIEL	Dec., 1919			Mr. C. MORRISS	Oct., 1924
Mrs. GABRIEL	Feb., 1920			Miss A. CLACK	Jan., 1924
Miss M. W. ROSS	Nov., 1920			<i>Italian Work—</i>	
Miss BLANCHE ELLIS ..	Oct., 1926			Miss G. E. PETER	Oct., 1913
Mr. ERIC G. FISK (<i>Associate</i>)	Oct., 1926			Miss K. M. E. GOTELEE ..	April, 1920
Mrs. FISK (<i>Associate</i>) ..	Oct., 1926			Miss J. E. MARTIN	Oct., 1927
Tetuan					
Miss A. G. HUBBARD ..	Oct., 1891			Blzerta	
Miss A. M. KNIGHT	Oct., 1899			Signor A. FINOTTO	Oct., 1923
<i>Spanish Work—</i>				Signora FINOTTO	Oct., 1923
Miss E. HIGBID	April, 1921			Nabeul	
Miss E. HARMAN	Oct., 1921			Mrs. GAMATI	Oct., 1888
Settat				Kalrouan	
Miss A. BUXTON	April, 1919			Miss I. M. DAVIS	Oct., 1920
Miss K. REED	April, 1922			Miss E. M. TILNEY	Mar., 1920
				Mr. E. J. LONG	Feb., 1923
				Mrs. LONG	Jan., 1924
Fez				Slax	
Miss S. M. DENISON ..	Nov., 1893			Mrs. F. M. WEBB	Oct., 1899
Miss I. C. DE LA CAMP ..	Jan., 1897			Mr. R. S. MILES	April, 1921
Miss L. F. EVANS	Nov., 1921			Mrs. MILES	April, 1926
Taza and Oudjda					
Miss F. E. S. MARSTON ..	Nov., 1895			TRIPOLI	
Miss A. CHAPMAN	Oct., 1911			Mr. W. REID	Dec., 1892
Miss F. K. ALDRIDGE ..	Dec., 1891				
				PARIS	
				Mr. T. J. P. WARREN ..	Feb., 1911
				Mrs. WARREN	Feb., 1911
				Miss Th. HOGART	

AT HOME.—Mr. BOLTON, Miss A. BOLTON, Miss K. COLLINGS, Miss R. O. HODGES (*Egypt*), Miss L. READ, Miss THOMASSEN (*Norway*), *New Workers*, The Misses EVA HEATH, EVELYN MILLER, HELEN M. SHORT, and Mr. J. C. MEERS, B.Sc. Also Misses G. C. ALLEN and M. PARK, Messrs. L. J. BOCKING, C. COOK-JALAHIRI, A. FAHRE-BEYER and G. K. GILLOTT (accepted provisionally).