

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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Fetching Water on a Donkey, near Tunis.

Office of the North Africa Mission:
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THE NORTH AFRICA MISSION

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

GENERAL FUND		No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	DUBLIN AUXILIARY.		No. of Rect.	Amount.
No. of Rect.	Amount.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	No. of Rect.	Amount.	£ s. d.	£ s. d.
6759	1 0 0	7th	(l)	1 1 0	6820	3 0 0	12th	(f)	3 0 0	S. S. McCURRY,	73	1 0 0	
60	2 0 0	8th	(l)	10 0 0	1	3 6	7043	5 0 0	Esq.,	4	2 0 0		
Oct. 1st				20 0 0	2	6 0	4	5 0 0	Hon. Sec.,	5	10 0 0		
(a)	2 0 0			1 0 0	3	10 0 0			Glenageary,	6	10 0 0		
6728	5 0 0			10 0 0					S. Harrow.	7	5 0 0		
(b)	10 0 0	10th		5 0 0					Des. Receipt, No.	8	5 0 0		
30	16 2 0			20th					7030.	9	10 0 0		
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8	20 0 0												

DESIGNATED FUND

SUMMARY

October, 1927.

General Fund	£397 15 6
Designated Fund	446 16 3
	£844 11 9

TOTALS

Jan. 1st to October 31st, 1927.

General Fund	£4,033 12 2
Designated Fund	3,699 14 6
	£7,733 6 8

(a) Copse Rd. Ch., Clevedon. (b) Golborn Prot. Ch. (c) Nailsea. (d) Clifton Class Rm. (e) Wymondley Ch., Stevenage. (f) Women's Own, Chelsea. (g) Parish of Rathaspick. (h) Malvern. (i) Braid St. Missn., Glasgow. (j) Clevedon. (k) Woodford Union Ch. Boys' Cl. (l) Grove Rd. Missn. (m) Kensal Gosp. Missn. (n) Friends at Staveley. (o) Talbot Tab. S. Sch. (p) Mission Hall, Stevenage. (q) S. Ealing Bapt. Missn. Council. (r) Bristol Rd. Bapt. Ch., Weston. (s) Uxbridge Rd. Tab. (t) Hither Green Bapt. Tab. (u) Orphan Homes of Scotland. (v) C. A. W. G., Sutton. (w) Woodtop Gosp. Missn. (x) Sale. (y) Worthing Convention. (z) Swinton. (aa) Highgate Rd. Chapel. (ab) Y.P.M.B., Nailsea. (ac) N. Brixton Bapt. Ch. (ad) Welcome Missn., Heathfield. (ae) Zion Bapt. Ch., Chesham. (af) Bethesda Hall, Liverpool. (ag) Stifford Bapt. Ch. (ah) Trinity Rd. Ch.

From November 1st to 30th, 1927

GENERAL FUND		No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.		
No. of Rect.	Amount.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.		
6892	10 0 0	3rd	(e)	5 0 0	6892	10 0 0	12th	(r)	3 10 0	6935	17th	4 0 0	6957	22nd	10 0 0
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6828	10 0 0			10 0 0						8	1 0 0 0	60	60	7 6	
6	14 0 0			5th						8	1 0 0 0				
7	1 10 0			4	1 0 0 0	6	5 0 0	(t)	1 7 0 0	9	2 2 0 0	1	4 0 0		
8	1 1 0 0			5	15 6 0	7	10 0 0	18	1 0 0 0	40	2 2 0 0	2	8 0 0		
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1	2 0 0 0			8	3 0 0 0	6900	1 0 0 0	21	16 0 0	3	15 0 0	5	5 0 0		
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(b)	4 0 0			80	1 0 0 0	(q)	15 0 0	4	8 0 0	5	10 0 0	24th			
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35	5 0 0			82	11 6 0	4	1 0 0 0	15th	5 10 0 0	7	2 15 0 0	9	10 0 0		
6	14 6 0			3	1 0 0 0	5	1 0 0 0	6	1 6 6 0	8	5 0 0	(b)	3 17 0 0		
7	4 4 0			4	2 2 0 0	6	10 0 0	7	1 8 6 0	9	7 6 6 0	71	5 0 0		
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[Continued on page iii of Cover]



Photo by]

The Orange Market, Oudjda.

[Miss I. Dew.

The Great God—our Saviour

By HARVEY FARMER

*"None other Lamb, None other Name,
None other Hope in heaven or earth or sea,
None other Hiding-place from guilt and shame,
None beside Thee.*

THE Apostle Paul was intolerant of any teaching which in the least degree belittled the Lord of Glory, who had become far too precious as Saviour and Sovereign to allow of his lightly regarding such statements as were being promulgated by the Judaising errorists and others who had found their way among the little flock at Colosse. The wonder of that experience on the Damascus road never waned in his remembrance, and his heart was ever exulting in all the Lord's gracious dealings in him and through him day by day, so that we are not surprised that the attempts to denude Him of His Deity should be at once irrefutably answered by a wisdom which was obviously not of earth.

As we look carefully through the first half of his letter to the Colossians, written under the unerring inspiration of the Holy Spirit—probably thirty years after the mighty regenerating miracle had been wrought in his life—we are deeply confirmed in our hearts' conviction that He who became obedient unto death, even the death of the cross, is He whom GOD hath highly exalted and given a Name which is above every name. Before Him, every knee shall bow, and every tongue confess that He is Lord to the glory of GOD the Father.

We would hail Him with reverent and rejoicing hearts, blending our voices with those of other worshipping spirits in the anthem, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing," for He in all things has, by the Father's appointment, pre-eminent supremacy.

We read that He is "the Image of the invisible GOD," which tells not of similarity but of identity of substance. He is the brightness of the Father's glory—the exact impress of His Person. Note the tense! The Apostle writes, "who is"—not was or has become! From the infinitude of time past and through an eternal perpetuity the Lord Jesus is the only medium through whom the Father is made manifest. "The only-begotten SON, who is in the bosom of the Father, He hath declared Him"; and such a revelation can only be appreciated by those who know and love and trust Him.

He is the Firstborn of all creation. That does not mean He was the first to be created, seeing He was before all things and by His omnipotent fiat and power all things came into being. He alone was the originating source of all creation, and He alone is its over-ruling Sustainer and Sovereign. Just as in Him there is the supply and inexhaustible fulness of spiritual life, so all creative energy and physical life find origin and outflow in Him. He, however, is not known in this time of His rejection; but what a radiant day that will be when creation recognises Him as its Lord and becomes vocal with His glory and praise. His children can rejoice in the fact that He who made the worlds, purged their sins, and that He who telleth the number of the stars, healeth those who are broken in heart.

Let us be careful to note the emphatic "HE IS" of Col. i. 17. This is equivalent to the great Name, Jehovah, and calls to mind that majestic affirmation—"Before Abraham was I AM,"—The Alpha and Omega. It establishes the truth of His unique and unchallengeable oneness with the Father. While the mystery of this union cannot be penetrated by finite minds, we may be assured of its reality by the inward witness of the Spirit as He reveals the truth that He who was in the beginning with GOD, was GOD. Fatherhood and Sonship have evermore existed together in inseparable union; and in the counsels of the ever-blessed Trinity there is nothing to mar the perfect intimacy of continual communion. The everlasting SON is, as we have seen, the one interpretative medium through whom the Father may be known and loved. He is one with the Father in all the glory of the perfections, attributes and authority of essential GODhead.

In verse 18 we have the declaration that "He is the Head of the body, the Church . . . the Firstborn from the dead," i.e. the first to come forth victoriously from the grave with the true resurrection body—"that in all things He might have the pre-eminence." "The highest place that heaven affords is His by sovereign right." There He is crowned with glory and honour. What place has He in our hearts? Is He there enthroned as Lord of all? By His matchless grace He has brought us into such union with Himself in

death and resurrection as to make us members of that body of which He is the Head. From Him alone can each member receive life and life more abundant, and virtue which shall issue in victory. Well may we be lost in wonder, love, and praise as we remind our hearts that all this was made possible for us because He, the regnant Lord and glorious maker and sustainer of the universe, became the redeeming Lord and gracious Saviour of the sinful and undeserving.

For brevity's sake, we must couple verse 20 with Ch. ii, verses 9 and 10, so as to consider for a moment the magnificent pronouncement and munificent provision which the words unfold. "In Him—and nowhere else—" dwelleth"—has its permanent abode—" all the fulness"—the full fulness—the glorious totality of uncreated Deity with all its illimitable resources of glory and grace. All this was found corporeally in Him when He became flesh and dwelt among us. "And in Him"—by virtue of our identification with Him—"ye are"—without doubt or disputation—"complete" or "filled full." That lays a heavy responsibility upon us, who are the Lord's, so to acknowledge by faith this superlative privilege as that it shall become by grace a positive fact of and in our experience. Where there is nothing to grieve or hinder, the Holy Spirit's ministry will be such as to make the well-known words a blessed reality :

*" My need and Thy great fulness meet
And I have all in Thee."*

It will make all the difference in our witness and work for our adorable Lord if we are thus thoroughly furnished out of that fulness, which in Him is vast, unmeasured, boundless, free. Its enjoyment is conditioned upon our abiding in Him and is maintained by our continuous trust and the glad abandonment of our wills to His control. So shall each one of us become the image of the indwelling Lord, who will be glorified in our bodies and spirits which are His.

Among the multiplied evidences of our being filled unto all the fulness of GOD there will be :

1. In the region of consecration—separation without compromise of any kind ; service expressive of the joyous constraint of Christ's love ; and sacrifice which is thankfully recognised as one of the holiest privileges of a believer's life.
2. In the realm of conformity—no indulgence of the flesh ; no inflation of the mind ; and no vaunting of the spirit.
3. In the sphere of communion—liberty which keeps from any entangling bondage ; light which illumines the whole body so that there is no part dark ; and love which never fails, shed abroad in our hearts by the Holy Spirit.

" Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power which worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

To Our Friends and Helpers

Dear Friends,

The best of blessings be with you during the New Year! May God do a "new thing" in our midst.

Mr. Harvey Farmer

The news from Mr. Harvey Farmer while very encouraging in one direction is not so encouraging in another. We are thankful to say that he has found a good many open doors in America to tell of the needs of North Africa, resultin in a very generous financial response, but we regret to say that his health does not improve as rapidly as we could wish and his walking powers are still limited. Mr. Farmer is proposing to have a fortnight's treatment at the Clifton Springs Sanatorium, New York. We very earnestly trust that much benefit may accrue as the result. We feel that the Mission owes a special debt of gratitude to our General Secretary in that, in spite of this physical disability, he so bravely continues to advocate our cause and to stir up such practical interest amongst our American friends. The Lord's blessing be upon him and Mrs. Farmer!

Work on the Field

With regard to the work on the field, we are very thankful to say that there has been considerable encouragement during the past few weeks. Four Arab men seem to have been genuinely converted to faith in Christ, and have been baptised by one of our missionaries. We have been requested not to give further details lest we should unwittingly add affliction to our brethren, but we ask our readers to thank God for this work of His grace, and to pray that His blessing may rest upon these new converts.

Miss Banks, writing from Casablanca, tells of quite a remarkable work of grace which has broken out amongst the Spanish-speaking people at Maarif (see page 14).

New Out-stations

Quite recently three new out-stations have been opened; one at Michelet by Miss Fison, who writes very encouragingly of the hearing which she has been able to secure amongst the women and children. A second new station is that of Les Agribbes, where Miss Elliott will be the resident missionary. It has been found a matter of great difficulty to secure a suitable mission-house for our workers otherwise than by purchase, and through the kindness of a friend, who has lent us a sum of money at a very low rate of interest, we have been able to purchase very

reasonable and suitable premises. The third out-station is that of Oued-Ammizour, near Bougie, where Miss Degenkolw will be in charge. Some friends in Denmark have interested themselves in this movement and have very kindly provided the rent for the new premises, and will help in other ways.

Women's Medical Mission

A forward step has been taken in connection with the Women's Medical Mission at Tangier. For some years the work has been hampered for lack of suitable accommodation, and it has been quite impossible to receive in-patients. It was at first thought that the best method of meeting the need was to build a new wing to the existing premises, but recently the way has opened for the purchase (at a cost within our means) of a Moorish house adjoining the W.M.M., which with very little alteration will provide the accommodation so long required. The acquisition of this property has been rendered possible by a gift sent some time ago for this purpose, which, augmented by more recent generous donations on the field, and a loan of £100 from our designated funds, has enabled Mrs. Simpson to go forward. We are sure that our friends will remember her in prayer during these business negotiations, and will also pray that a sum sufficient to repay the loan may be sent in. Mrs. Simpson also has temporary charge of the Tulloch Memorial Hospital until a doctor can be found. Dr. Liley has now moved to the important Mission centre of Fez, and has been able to rent a suitable house. He will be shortly opening a dispensary, and by this and other means will endeavour to get into spiritual touch with the men of the city, especially the Moslem students. Mrs. Liley will be helping the ladies who are in charge of the Medical Mission already established there.

Sickness on the Field

There has been a good deal of sickness on the field. We very much regret to hear that Miss Dorothy Elson, daughter of our beloved friend and fellow-worker in Tangier, has been very seriously ill. Our last news was that there was little hope of recovery, but with God all things are possible. May He be our friends' stay in this time of trouble.

We express our very warm sympathy too with Miss H. Smith, who has had to leave Cherchell and return to this country to undergo a serious operation. For a time she was in a very critical condition, but by the mercy of God she is now

well on the way to recovery. As a result of this illness, Miss Smith and Miss Stuck feel that they must retire (at any rate for the present) from the active list of North Africa missionaries. We warmly appreciate the work that they have done and wish them God's richest blessing.

Our friends will be sorry to hear that Miss Hodges continues in very poor health, although she is hopeful of the results of a new course of treatment. Another missionary whose health has been far from what we could wish is our veteran friend, Mr. A. V. Liley. He has, however, returned, together with Mrs. Liley, to Tunis. May God comfort and strengthen these His servants!

Tunis has been visited by the "dengue" fever, which is supposed to have been brought to the city by pilgrims returning from Mecca. The fever lasts for several days, and leaves the patient very weak and unwell. Quite a number of our missionaries in Tunis have been down with this, and although most of them are about again, we feel sure that they will have the sympathy and prayers of our friends. Mr. and Mrs. Marsh have been somewhat seriously unwell, but have recovered. Miss Oakley, too, was badly bitten by a native dog, but we hear that her wounds are healing well.

Movements of Missionaries

We are thankful to say that the health of Miss Povoas seems to be re-established, and she will be leaving early in January for Tebessa. It is hoped that Mr. and Mrs. Chatfield will also be returning to their station about the same date.

Mr. Reid is by this time back in Tripoli. We are very thankful that he has thus been able to return, and hope in due course to be able to send out reinforcements to this important centre.

At the request of the Algiers Mission Band, Mrs. Pages is undertaking a missionary journey into the desert with one of their workers. We pray that this may be very fruitful in spiritual results.

Our friends, Rev. C. and Mrs. Hyde Hills, are now in Casablanca. Mr. Hills is British Chaplain there, and is in hearty sympathy with our Mission. If he and Mrs. Hills are ever led to become North African Missionaries, they will receive the heartiest of welcomes as fellow-labourers in the Lord. Meanwhile, we wish them a period of truly fruitful service in their present important sphere.

Miss Ward, who is in charge of Hope House, has found it a heavy tax upon her time and strength, as those who know something of the activities of our headquarters in Morocco can

quite understand. It has therefore been arranged for Miss Drury to join her and give assistance in the household and domestic responsibilities.

We are glad to learn that Miss Bowen and Miss Widmer have both been able to pass their examination in midwifery. The knowledge and experience which they have thus gained will be of great advantage to them while labouring amongst our suffering native sisters in North Africa. We congratulate them on the happy results of their perseverance.

Mrs. Fisher, who is also in the country for medical training, will be taking an additional three months' course at Livingstone College. For this we have to thank the generous kindness of an anonymous friend.

Spanish Chapel in Tangier

The caretaker's house of the Spanish Chapel in Tangier has been in a very dilapidated condition for some time, and we have been compelled to put it in repair. This has cost the Mission £25. It would be a great comfort to us if some friends should be moved to take the responsibility of some of these small items which drain our General Fund.

Very Serious Floods

No doubt most of our friends will have observed in the papers an account of the very serious floods which have occurred in the province of Oran. The death-roll was exceedingly heavy, both amongst natives and Europeans, and while we are thankful that none of our own people suffered (nor, so far as we know, those of any other Mission), we cannot but be solemnised by the thought of so many being hurried into eternity.

Cherchell, where we have an important centre of work, has been severely visited by torrential rains. A local paper says "A violent storm burst over Cherchell, followed by torrential rains which lasted the whole day. Every street in the town became as a river, the waters bringing with them stones and mud from the hills. Cellars and even rooms on the ground floor were inundated. A landslide on the sea-front crushed three motor fishing boats to fragments."

The Financial Position

We are much concerned as to the financial position of the Mission. It might be well to explain again that we have two main funds for the carrying on of our work. We have the Designated Fund, which includes every contribution for any specified purpose, such as the purchase of property, the upkeep of cars, or the support of any individual missionary; and a General Fund,

consisting (as its name implies) of contributions for general purposes. It is from the latter fund that the expenses of administration at home and the support of the larger numbers of our missionaries on the field are drawn. During the last few months considerable sums have been contributed to the Designated Fund, but the General Fund has fallen seriously short of what is needed to maintain the work. At the present moment it is very heavily overdrawn. It is true that the Mission has acquired property during the year of the net value of £1,200 (specially given for the purpose), the possession of which will mean a considerable saving in rents, but this does not relieve our immediate needs. We commend this matter to the very earnest consideration and prayers of Christian friends.

The Deputation Work

In consequence of Mr. Harvey Farmer's absence in America, the Deputation Secretary has been largely occupied with work at headquarters, with the result that the deputation work in this country has been somewhat curtailed, although valuable help has been rendered by Mr. S. S. McCurry and Miss Povoas. The Council have therefore enlisted the services of Mr. J. S. Tetley, M.A. (Cantab.), for a tentative period of six months, in order to assist as a Deputation Secretary, and so to stir up fresh interest in the work. Mr. Tetley was for a time

a missionary in Algeria in connection with the Algiers Mission Band, but owing to eye-trouble arising from the glare of the North African sunlight he was reluctantly compelled to return home. We shall be very glad if friends can help the Mission during the winter and early spring by arranging for drawing-room or other meetings at which he may tell of the work. Leaders of Crusader classes and public-school gatherings, as well as those interested in Christian work in our Universities, are specially asked to arrange a meeting for Mr. Tetley. Address Mr. J. S. Tetley, care of this office. The writer of these lines will also be glad to continue to take Sunday services and such meetings during the week as are near enough for his return to London the same night.

Mr. Frank Cockrem

As we write this letter we are grieved to hear that our friend and neighbour Mr. Frank Cockrem, for many years Secretary of the Open-Air Mission, whose premises adjoin ours, has passed away suddenly. He collapsed in the street as he was on his way to the railway-station. We have known Mr. Cockrem for over thirty years as an earnest, true and devoted servant of God. Our sympathy is respectfully tendered to the wife and family, as well as to the Mission that he served so long and faithfully.

Yours very sincerely,

E. J. POOLE-CONNOR

An Afternoon's Visiting in Tetuan

By MISS A. G. HUBBARD

This afternoon I was at three houses within a stone's throw of each other, but all so different they might have been miles apart. First I went to see a man who has been in my mind to visit for some time, but I had not been able to manage it. He has been a prisoner with his knee for eighteen months now, and is getting poorer and poorer. When Dr. Liley was with us in the spring I asked him to see the knee, and he said it could be treated if the man would go over to our Tangier Hospital, which he willingly agreed to do, and a day was fixed for him to go. Later, Dr. Liley told me one result of the operation would be a stiff knee-joint, so I felt it was only right to tell the patient, lest he should afterwards

blame the doctor for what was a fore-known result of the necessary treatment. At first he said he would go. Though he would be lame, he would be able to get about and do his work as usual. But the day came when he was expected in Tangier and he did not arrive, or next day, or indeed at all. When I went to enquire, I found that the stiff knee had done it—he would never again be able to pray if he had a stiff knee-joint, so he would leave the matter in God's hands. Of course, I tried to show him how God sees hearts in prayer, not knees, but Moslem prayers can only be said in the proper posture, and that settled it. So he has tried native remedies, and lately has been up to Fez and from there to



Photo by]

[Miss M. Knight.

Patients at the Hot Springs, Mulay Jacob.

Mulay Jacob, the hot sulphur springs in that district.

The old story of the hot springs is that an old Sultan Mulay Jacob had two slaves who were responsible for their lord's bath. One was deaf, and when the Sultan died, the one said to his deaf brother, "Our lord is dead," but the deaf one thought he said, "Put on more fuel." So ever since then, in the under-world one slave has said, "Our lord is dead," and the other has continued piling on the fuel! Therefore the hot water. Some folks now query the old story, but at any rate I find folks in Tetuan do not like "modernist" ideas on the matter! Hundreds of sick folk go from all parts of Morocco to bathe in the hot sulphur water and get the blessing of the saint.

Well, my friend has been to Mulay Jacob with the help of a cousin who earned merit for himself by carrying the sick man on his back when necessary, lifting him out of the automobile, etc. But he has returned far worse than he went. Even holy sulphur water cannot cure everything, and the shaking of the journey, etc., has done mischief indeed.

After reading God's Word together this afternoon we were talking, and he said his fault had been that he had not kept his word with the doctor and had not gone to Tangier when he said he would. But God had ordained it so, and he could not help it. Had God sent him he would have had to go, and farther than that I could not get. The awful fatalism of Islam is responsible for a large part of the difficulties in dealing with Moslems.

The second house I went into was a wealthy house instead of a poor one, but a house where there is always a noise—folks all talking together, children shouting, babies crying, etc., etc. It is, from our point of view, a house where little is to be gained from visiting it, for there is seldom quiet enough for more than a few words of teaching, but by going occasionally we do get hold of the folks in other ways, through their coming to the dispensary, etc., and so they hear the Gospel. To-day the lady of the house sat at one end of the long, narrow room cutting out a garment for another woman, while several more gave unmasked service about the business. At the far end of the same

room lay a boy of fourteen, the second son of the house. His father is dead. This morning the lad slipped and sprained his ankle. This afternoon the joint was very swollen and he was in great pain. He lay there quietly crying. His mother would do nothing, or his grandmother. It was his own fault; he should be more careful how he walked. His mother said she must have time to think about her own aches. The elder boy had been ill, and she could not be bothered with another. So she would take no heed to the suffering lad, and I could not even get them to bring him hot water. He must look after himself. I was helpless and could do nothing. The mother was married at eleven years old. Miss Knight and I were at her wedding, and now at thirty-two she is getting elderly and is weary of the cares of her family. One guest there asked me to see her sick husband, so as they lived near I went with her to her house.

I was very sorry for the sick man there. It may be he is fifty or less. Six months ago in some rough play he got a heavy blow "on his kidneys," he told me, but I told him I did not think God had put his kidney just below his waist on the right side, but truly one never knows in what part of the anatomy the different organs may be found in humans in Morocco! Anyway, the man had a nasty blow and went home doubled up with pain, and by next day it had caused typhoid, with which he has suffered ever since! I suggested he went to the

Spanish hospital; at any rate he might get fresh air there, a thing most carefully shut out from the tiny room where he lay. But his wife said he could not go there, for she herself is not well, and also is a stranger in the town, so could not visit him there. Thirty years ago she was brought here from Fez, a girl of about fifteen, so she still considers herself a Fez woman, not a Tetuan one, and therefore an outsider with folks in this neighbourhood. How many years does it take to become an insider? The man too thought he could not bear the noise of a hospital, and he only wants to be alone. If his life is short he will die where he is, if it is still long he will live just there, but in either case it must be as God has ordained. He acknowledged himself a sinner, but thought he did not need a Saviour but the mercy of God, and "God is merciful—He will forgive."

The two men I have visited to-day seem to me likely to be nearing the end of life's journey. Both will talk about that being what God has ordained for them; neither seem to have the slightest fear of death. "There are no bands in their death, their strength is firm." Both acknowledge sin, but hear of the one Saviour with no sense of need of Him; and one comes away from such, feeling once again that only the mighty power of the Spirit of God can open their utterly blind eyes. May He work mightily in these darkened hearts for the glory of the Saviour who loved and gave His life even for Moslems!

Mohammedanism: An Elementary Catechism

By E. J. POOLE-CONNOR

Part IV

MOHAMMEDAN DOCTRINE

What are the two main divisions of Mohammedan doctrine?

The two main divisions of Mohammedan doctrine are known as *Iman* and *Din*, the former relating to articles of belief, and the latter to the outward practices of religion.

Upon what is Mohammedan doctrine based?

Upon the teaching of the Koran, and upon Tradition.

What is Mohammedan Tradition?

Mohammedan Tradition is a collection of

reputed sayings and doings of Mohammed not contained in the Koran.

Upon what authority does this tradition rest?

Upon an alleged chain of narrators such as that "A said that B said that C said that D said that Mohammed said."

How many collections of Mohammedan tradition are there?

One thousand four hundred and sixty-five; but only six of them are regarded as standard collections.

How far is Mohammedan Tradition reliable?

Probably much of it is true, while much is manifestly undependable.

To what extent do Moslems rely on Tradition?

Moslems depend on Tradition "for many of the details of their daily religious practice, and for nearly all of their jurisprudence." Tradition is regarded as supplementing and interpreting the Koran.

What are the main articles of faith which it is incumbent upon Mohammedans to believe?

They are six in all, and include a belief in God, in His Angels, in His Books, in His Prophets, in the Day of Judgment, and in the Predestination of Good and Evil.

What is the Mohammedan doctrine concerning the being of God?

They teach that God is a unity; that is, they equally repudiate the pagan doctrine of a plurality of deities, and the Christian doctrine of a Trinity of persons in the Godhead.

What other attributes do they ascribe to God?

Omnipotence (all-power), omniscience (all-knowledge), and mercy.

What is meant by Moslems when they speak of the omnipotence of God?

That He has power to do right or wrong; and that He has power to save or condemn His creatures irrespective of justice.

According to the Moslem conception of God, is He one of whom it could be said that He will "by no means clear the guilty"?

No: according to their teaching He can bring men to Paradise or cast them into Hell at the mere caprice of His will.

What do Moslems mean when they declare that God is merciful?

They usually mean that He will be lenient to the sins of Moslems.

What is included in the Mohammedan belief concerning Angels?

It includes a belief in jinns and demons.

What is the Mohammedan teaching concerning Angels?

Somewhat similar to that contained in the Bible.

What do the Moslems believe concerning jinns?

They believe them to be a race of mortal creatures made from fire which can propagate their own species and may be either good or bad.

Where are these beings thought to dwell?

They are believed to inhabit certain mountains, and to haunt ruined houses or wells.

What effect has the belief in jinns upon Moslem peoples?

For fear of them multitudes live in terror and become the slaves of superstitious practices.

What is the Moslem teaching concerning demons?

They believe in Satan (Sheitan) and a numerous and terrible host of inferior demons under his control.

What is the Moslem doctrine concerning the Books of God?

They believe that God has given to men one hundred and four sacred books.

To whom are these books believed to have been given?

One hundred books are believed to have been given to Adam, Seth, Enoch, and Noah, and subsequently lost; the remaining four are believed to have been given to Moses (the Law), to David (the Psalms), to (the Lord) Jesus (the Gospel,) and to Mohammed (the Koran).

What is the Mohammedan teaching concerning the Koran?

That it is uncreated, eternal and final; and that its contents abrogate all preceding Scriptures.

How large a volume is the Koran, and how is it divided?

It is a volume a little smaller than the New Testament, and is divided into 114 chapters bearing more or less irrelevant titles taken from words found therein, such as "The Cow," "The Bee," etc.

What are its contents?

It is "a jumble of fact and fancy, laws and legends, prayers and imprecations"; but much of it is clothed in beautiful and even sublime language.

What is the Mohammedan doctrine concerning major and minor Prophets?

Mohammedanism teaches that there are one hundred and twenty-four thousand prophets, of whom six—Adam, Noah, Abraham, Moses,

(the Lord) Jesus, and Mohammed—are major, and the remainder minor.

How many of the minor prophets are mentioned in the Koran?

Twenty-two; and these include Lokman (who may be Æsop or Balaam) and Alexander the Great.

What is the Moslem doctrine concerning Mohammed as a Prophet?

He is declared to have been existent before creation, to have been sinless, to be the standard of perfection in character, to be the only powerful intercessor with God, to dwell in the highest heaven, and to surpass in honour and glory the Lord Jesus.

What do Mohammedans teach concerning the Lord Jesus?

They teach that He was born of a virgin, worked miracles, was a teacher sent by God, and now occupies an inferior station in heaven.

What is taught concerning the second coming of Christ?

Moslems teach that He will come again, will reign as King for forty-five years, will then die and be buried near Mohammed.

Are there not also some rather puerile details included in the Moslem doctrine of the second coming of Christ?

Yes; as that when He comes He will slay all the swine in the world, and break every cross.

What is the Moslem doctrine concerning the person and crucifixion of the Lord Jesus?

They explicitly repudiate His deity, and deny

that He was crucified, teaching that by deception a substitute was crucified in His place.

What is the Mohammedan doctrine concerning the Day of Judgment?

They teach the resurrection of the dead, the final judgment, and the existence of heaven and hell.

What is the general character of the descriptions of heaven and hell given by Mohammedan commentators?

Their descriptions are material and literal, and the details given of both heaven and hell are often revolting in the extreme.

What is the Mohammedan doctrine of Predestination?

Most Moslem sects teach "that man is necessarily constrained by the force of God's eternal decree to act as he does," and the practical outcome of their teaching is the denial of all human responsibility.

Is this belief an essential part of Mohammedanism?

It is; for to the Moslem true religion is *Islam*, or resignation to the caprice of a divine decree from which there is no escape.

What is the practical result of this doctrine upon those who accept it?

"Sin ceases to disturb the conscience; hope perishes . . . injustice and social decay are stoically accepted." It is largely due to the fatalistic element in Mohammedanism that nations under Moslem rule invariably decay.

(To be continued)

A New Worker



Miss Lilian Griffiths.

Through the kindness of a Christian friend, the Council of the North Africa Mission have been enabled to send out a sister to help in the Spanish work in Tangier—Miss Lilian Griffiths, whose portrait appears herewith.

She was born

at Cowes in the Isle of Wight in 1903, and was brought up in an evangelical Christian family, but while still a child she came under the influence of friends holding High Church views. At the age of fifteen she was confirmed, and was told she must expect a remarkable change in her experience as a result. Finding that no such change took place, she was led to question the truth of much she had been taught. But hearing the Gospel faithfully preached by a converted clergyman, she was led to accept Christ as her Saviour, and experienced the change of heart that she had been seeking. A little

later, she entered the household of the Rev. Barclay F. Buxton (Founder of the Japan Evangelistic Band and now Vicar in Tunbridge Wells) to assist with his children, and left some year or two afterwards to become for a time a worker in the "Faith Mission." Feeling her need of further training, she entered upon a two years' course at Redcliffe House under the late Miss Grapes, and acquitted herself to the satisfaction of those in charge.

Miss Griffiths is, we need scarcely say, thoroughly sound in her doctrinal views and is warmly commended by all who know her. The Rev. Barclay Buxton

in particular sends a very warm commendation. Miss Griffiths accompanied Señor and Señora Padilla, who are in charge of our Spanish work at Tangier, when they returned to their post in October, and is giving herself to the acquiring of the Spanish language and to helping in such ways as are at present open to her. The series of circumstances which led to Miss Griffiths being accepted as a missionary of the N.A.M. appeared to be so providential that we have every confidence in believing that her appointment is in the will of God, and we wish her every blessing as she enters on her new work.

Scraps from Mons. Hocart's Note-Book

I came across a Kabyle Communist carrying on propaganda work by means of French newspapers. He refused to listen to the Gospel, but accepted some tracts in French. In his own café, and in spite of his opposition to the Gospel, two Kabyles bought portions of the Word of Life.

In several cafés Kabyles have bought our new booklets, "The Story of Two Sons," to give them to young Frenchwomen. In another I read the story which never grows old—the story of the Prodigal Son. One of the listeners, a young Kabyle only twenty-four hours previously liberated from military service, listened with great attention. Then he repeated the story almost word for word in his mother-tongue. He explained that he had, the previous evening, found his room mate trying to read it, and he, being more accustomed to read in Kabyle, had helped him, and having a good memory had remembered all. He then bought a Gospel for himself.

One day a fanatic protested against my books. "We have," he said, "the sacred book of Islam, and that suffices. The Lord Mohammed is the one and only chief of men." But the café keeper protested loudly, "He has lied." I recommenced reading the story of the resurrection of the Lord Jesus. One man asked questions. "Why did the Lord Jesus rise from the dead and not the other prophets? Which of the prophets is the most powerful? Why do some men call God a shepherd?" Then he bought the Gospel of Luke because it contained the story of the visit of the shepherds to the infant Christ, as well as that of the resurrection of the One whom the bonds of death could not hold.

By the wayside I read to a group of Kabyles.



Photo by]

Mosque at Bougie.

[Miss I. Dew.

One of them wished to buy something interesting for his French wife. He bought Genesis in French for her, and a Kabyle Gospel for himself. Then he accompanied me to the door of an inn, where we found a group of Kabyles. They

listened for a while, then one of them exclaimed, "D'lharram" — "it is a prohibited thing" Another declared that the books contained invented stories. The man who had taken me there affirmed that the stories were true. I then read a parable, and three or four men bought Scripture portions.

At another place it was a café keeper who

examined my books and, not finding a well-known book of amorous Kabyle poetry, was disappointed. I waited a moment and then read a parable, after which, in spite of the protest of the café keeper, several bought Gospels. In an adjoining café a Kabyle bought an Arabic Gospel to send home to his family: he himself could not read.

Notices of Books

Thamilla. By Ferdinand Duchêne. Translated into English by Isabelle May and Emily M. Newton. (Fleming H. Revell Company & Oliphants Ltd. Price, 7s.)

This volume makes very sad reading. It is the story of a young Kabyle woman, written by a French author who is evidently well acquainted with his subject, vividly depicting the sorrows of womanhood in a Moslem land. It is written from the purely social standpoint, and is not one to put into the hands of children; but all Christian workers who would know what Moslem women may be called upon to endure should prayerfully read and consider this book. The translation into English is excellently done.

The Jewish People and the End-Time. By Samuel Hinds Wilkinson. (Published by the Mildmay Mission to the Jews, Central Hall, Philpot Street, E.1. Price 1s.)

Amongst the many races to be found in North Africa are large numbers of Jews, most of them

being very ignorant and very bigoted, and the North Africa Mission shares with the M.M.J. in an effort to reach at least some of them in that land. Any reliable work concerning the present condition of Israel as a whole is therefore of special interest to us. Mr. Wilkinson deals in his own lucid, well-informed, and balanced manner with the following aspects of present-day Jewish conditions: Migration to and Settlement in Palestine of Jews; Advance in Material Conditions; Advance in Apostasy Movements; Advance in Political Prestige; Possibility of further Anti-Jewish Outbreaks; Increasing Hostility among the Jews to Christ; Signs of Honest Enquiry and a desire for the Assurance of Peace with God; Changed Political Relationships and Religious Conditions. It will be seen how wide is Mr. Wilkinson's survey, and how important his theme, and we warmly recommend this valuable essay on the subject.

For the Children

By MISS D. OAKLEY

The stories on this page are often written about girls, but I want to tell you first about some of the boys of North Africa, and then of one little girl.

Boys!! It is far too great an undertaking to make a class for them. Girls are bad enough, but boys! Why, they need a man to manage them. This winter we are going to see if this is true. A group of little Kabyle boys gather together each Sunday morning from eight to nine. How interested some of you would be to see them! One or two have begun to go to school this season, but they do not yet know how to hold a pencil properly, though they are nine or ten years old. At first it was difficult to make them understand the difference between a question and the answer. When

I asked one boy who made the world, he repeated my question just like a parrot, instead of giving the answer. I expect you would laugh at them if you were here and could understand their language, but we do not laugh. It is very sad to think that there are hundreds and thousands around us, not only boys and girls but grown men and women, just as ignorant of God's great love to us revealed in the Lord Jesus Christ.

In a very short time we find which are the smart and which are the dull boys, though not one of them has had a chance to learn very much. They do not come dressed in their Sunday suits like English Sunday-school boys. No; they are ragged, untidy and dirty, and we often feel we should like to give them a good

bath before we begin the lesson. I wish you could see one little chap, by no means the smallest. I am told he is dumb, but I think he is what we should call "simple." He always seems to understand when he is spoken to, but when he repeats the verses of Scripture he does not pronounce the words very distinctly. Another boy of quite a different type is quick for his age and very bright.

So you see we have boys of all sorts and sizes. Some are bright, others seem very slow to learn, but we welcome them all. Why? Because we want them to learn their need of the Lord Jesus as their Saviour from sin. If you know Him as your Saviour, will you pray for these boys who are so ignorant and so needy? The Lord Jesus can save them too.

Now, girls, it is your turn. A bright round-faced little girl who is very regular at the classes would interest you very much, I am sure. She is only small, but has a younger sister, and a baby brother whom she frequently carries on her back.

Last week I was visiting in her village, which is a little distance from Algiers where we live. It was not a class day, so visits were made to the women who are not allowed to go out of doors. Across the road I saw little Zehor walking beside her tiny brother. When she spied me she shouted my name, stooped down

so that the baby could climb on her back, and set off running towards me at full speed. She begged me to open the class-room and let her go in and do some knitting, but of course this was refused, it not being class time. She quickly understood, and went skipping away home.

The next time I saw her was in the class-room two days later. She was one of the first to enter and the last to leave. Like most children, she has a little tongue which sometimes needs clipping, but for all that she is a winsome child and is always first in repeating the passages of Scripture and hymns. We pray that the Truth may reach her young heart.

You should have seen her the day she learned to knit. Her little face was a study of delight as she showed her coloured wool to the other girls. With a face beaming, and a little click at the back of her throat (peculiar to the natives), she went round to the other girls, and this is what she said. "See—this is mine—I have got this" (pointing to the brown and blue wool in her bag) —"I am going to make something for myself." She was so proud to be the first in the class to begin a real woollen garment.

This is only one little girl out of many whom we love and long to bring to the Lord Jesus.

Home and Foreign Notes

A PRAYER MEETING

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

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

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

"Glenageary," Maybank Avenue, Sudbury Hill, Harrow. Second Thursday at 3 p.m.

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

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

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A Missionary Prayer Meeting will be held on the third Thursday of every month in the John G. Paton Room of the Grove Road Mission, Woodford (entrance in Chatham Road), at 3 o'clock. The January meeting will be on behalf of the Regions Beyond Missionary Union, and the February meeting (Thursday, the 16th) will be in connection with the N.A.M. These monthly prayer meetings will be continued alternately during the year.

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DEPARTURES

Mr. and Mrs. E. E. Short and Miss Helen Short (*new worker*) left for Tunis on October 25th.

Miss L. Griffiths (*new worker*) left for Tangier on October 21st.

Mr. W. Reid left for Tripoli on November 18th.

Mr. and Mrs. A. V. Liley left for Tunis on December 8th.

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BIRTHS

To Mr. and Mrs. S. Arthur, at Azazga, Algeria, a daughter (Alice Marguerite), on Oct. 30, 1927.

To Mr. and Mrs. R. Twaddle, at Bougie, Algeria, a son (James Wilson), on Nov. 4, 1927.

To Mr. and Mrs. R. S. Miles, of Sfax, Tunisia, a daughter (Muriel Marguerite), on Nov. 17, 1927.

* * *

The General Secretary, notwithstanding some measure of physical weakness, has been able to speak on behalf of the work at Yonkers, N.Y.; New York City; Jersey City, N.J.; Brooklyn; Stony Brook, Long Island; Philadelphia; Camden, N. J.; Bridesburg, Pa.; Darby, Pa.; Baltimore; Germantown, Pa.; Merion, Pa.; Baltimore, Md.; Lockport, N.Y.; Collingdale, Pa.; Plainfield, N.J.; Glenburrie, Md.; Lockport, Ny.; and Collingdale, Pa.

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DEPUTATION WORK

Mr. Poole-Connor has recently visited the following places: Manchester, Kensit Memorial College, W.E.C. Gatherings (Central Hall), Teddington (3 meetings), E. Grinstead, Plumstead (2 meetings), Woodford (2 meetings), Talbot Tabernacle (3 meetings), Cheltenham (2 meetings), Brentwood, Crawley (2 meetings), Hounslow (3 meetings), Livingstone College, Hook, Hants (3 meetings), Gerrards Cross, Highbury (2 meetings), and North Kensington.

A special note of thanks is due to Mr. Robert Lee and Mr. D. A. Pugh, of Manchester, for the very successful gatherings organised by them in the Fearnley Hall. It is hoped that similar meetings may be held next year. Thanks are also due to our missionaries Mr. W. Reid and Miss D. Povoas, who spoke earnestly and helpfully of their work. Miss Povoas also addressed a considerable number of meetings in the Manchester district and elsewhere.

Mr. Poole-Connor's forward engagements include: Toxteth Tabernacle, Liverpool (January 1st), Talbot Tabernacle (8th and 22nd), Cheltenham (15th), Aldersgate Street and Hitchen (31st), Emmanuel Church, Hove (February 12th), Maidenhead (19th and 20th), Southend (22nd), Heathfield (26th).

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Mr. S. S. McCurry has addressed thirteen meetings; at Tankerton, Billericay, Hayes

(Middlesex), Woodford, Highgate, Holloway and St. John's Wood.

* * *

MOROCCO

Spanish Work

Miss Banks, in a recent letter from Casablanca, writes: "The Spanish meeting in Maarif continues to increase and souls are being saved. This summer we took down a partition wall and threw two rooms into one, making quite a small hall. We have now a large room in my little house in Maarif, which would seat 100 persons. There were forty-two adults last Sunday to praise the Lord for His work, a good many professing conversion."

* * *

Miss A. Buxton writes from Settât on October 6th: "We are meeting with some opposition just now. Women who did attend our class on Friday afternoons have been forbidden to come by their husbands. Also quite a number of the children have been taken away from school because of what we teach. However, from twelve to eighteen still come daily, and we trust that the truth will go home to their young hearts and they may be led to know and love the Lord Jesus as their own Saviour.

"As we were walking along by one of the saints' tombs just at the side of our house one day we saw a woman tying knots on the leaves of a bushy palm tree. We drew near and asked her why she was doing it, and she made answer, 'Because I am weak, and need strength.' It was very sad; she thought because the tree grew near the saint's tomb some good might come from it. We showed her our house in the hope she might come and see us, but she has not been.

"During the last feast we saw from our roof a horrible sight along the same road. Some men of the Hamacher tribe went by, dancing and swaying backwards and forwards in a ring, looking really demon-possessed. Just opposite our house they began chopping their heads with the axes they had in their hands, and blood streamed from their heads back and front. Then others took the hatchets from them and did likewise. Some fell and were carried away. It made one really feel that we were in the enemy's country and drove us to pray more earnestly that the Lord would reveal to these poor, benighted souls their great need."

* * *

Miss L. M. Fison writes from the new station opened at Michelet: October 12th—"The place is magnificently placed for work in the

tribes, which are certainly amongst the more advanced in Kabylia, and I am delighted with the openings we are having. We have been able to visit nine during the past week. Yesterday we came across one where nearly all the Kabyle girls can read and write and weave. Such a thing I have never met before. We shall hope to start a regular class there for the women and girls in French, as there is a school for girls only—one of the few in Kabylia.

"On Sunday we are hoping to have a lantern meeting on 'The Life of Christ' for the Europeans, and on Tuesday for the Kabyle school-boys."

November 20th.—"We are still encouraged in finding many, many openings for the Gospel. Last Monday we visited a distant Kabyle village where there is a place of pilgrimage and Koranic College, and the Marabout entertained us to dinner, bought a Bible, two Old Testaments, and a Kabyle New Testament, and asked us to return with the magic-lantern to show the Scripture pictures to his shut-in women in the College. The Kabyle women are beginning to come too to the Gospel sewing-meeting. We have eleven at present who come to the house for a class. On Tuesdays we have the schoolboys, and on Sunday afternoons the Europeans, many of whom are Roman Catholics."

* * *

ALGERIA

Kabyle Work

The following extract from a recent circular letter from **Miss H. Kenworthy**, of **Cherchell**, may encourage the hearts of some other workers among children. She writes: "I am sometimes surprised at things I hear in visiting the homes of the children. To-day, the mother of one of my small girls told me that when she was swearing at her little daughter the other day, the child quietly told her that she could do her no harm by those words, because 'every Sunday Mademoiselle prays to God and asks Him to bless us and keep us from evil, and He will not allow the words to take effect.' The mother little knew what an encouragement these words were to me."

* * *

The Kabyle work among women and children in and around **Algiers** appears to be developing well and gives encouragement to the workers. **Miss Oakley** writes of it in the Children's article this month, and **Mrs. Ross** in a circular letter says: "Our steps have lately been turned to a new Kabyle quarter, as yet untouched. We are amazed at the extent of this native part of

Kabyle-speaking people, and having it much laid upon our hearts, we should like to ask you to join in prayer that the way for regular classes may be opened in this district as it has been in others.

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TUNISIA

French Work

During **Mrs. Liley's** absence on furlough, **Mr. R. S. Miles** was in charge at **Tunis**. He writes on October 18th: "Three Sundays ago I had the privilege of baptizing three new men converts of Mrs. Liley's meeting. The baptism service was held in the new Italian Hall for the opening service on the Sunday morning, and all agreed the meeting could not have been better. The place was packed full, with over twenty-persons having to take their places in the nearest class-room. Everyone present felt it to be a time of special uplifting.

"The Gospel meetings in the French Hall have given good numbers all through the hot months, and now that cooler weather has come the hall is practically full every Sunday evening. A week ago one lady who has been coming this summer told my wife she had found peace through hearing the Word preached. She now regularly brings her daughter. Two sisters are waiting for baptism.

"The soldiers come along to every meeting, and it is a cause for real praise that, when some leave, having finished their military service, others take their places. One young soldier follows the meetings with such interest that when he was ordered to go with a party to a post in the south, he asked his colonel if he could possibly stay, and gave his reason. The Colonel granted his request. Every Sunday evening we have about seven to ten to supper at the close of the meeting, and after some hot soup we join in Gospel hymns and family talk."

* * *

Italian Work

Miss Gotelee writes from **Tunis**: "We had a great time on November 1st and 2nd, the days when nearly all Roman Catholics go to the cemetery to pray for the dead. We hired a carpenter's shop and stacked it with tracts and Gospels in French, Italian and Arabic, which we distributed to the passers-by. The first day we brought 2,000 and they all went, and the second day, well over another thousand French, besides Italian and Arabic, were distributed. Surely from so much seed there will be a harvest.

Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past forty-six 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.
5. For Tetuan—Dispensary, Visiting and Tract Distribution, Classes for Young People (Native and Spanish) and Adults, Sunday School and Meetings.

Prayer that the children who have been removed from the school by their parents may be allowed to return, and that the workers may be strengthened to continue their labours in the face of opposition.
7. For Fez—Dispensary, Classes, Visiting, &c. and Oudjda.

Prayer for Dr. Liley's work among the Moslem men of this city: that he may have all needed grace and wisdom as he seeks to gain the ear of the students and others.
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.

Prayer for the village Kabyle work in and around Algiers; and praise for fresh opportunities of getting among the people.
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, Michelet and Les Agribbes—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.
14. For Bougie and Oued-Amizour—Meetings and Classes for Kabyle men, boys and girls; Visiting and Itinerating.
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.

Praise for three men who were recently baptised at the New Hall. These were converts connected with the French work in the town.
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.
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 wisdom and guidance may be granted to the Council in their deliberations; for Mr. Harvey Farmer in America, that he may speedily recover his health and strength and may continue to find the Lord opening fresh doors as he journeys from place to place.
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 November 1st to 30th, 1927

Continued from page ii of Cover

General Fund—cont.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	BARKING AUXILIARY.	CHELTENHAM AUXILIARY.	
26th	(h)	213	15 2	24th	7099	2 0 0	3	3 3 0	4	1 1 0	Mr. W. T. BUR-	Miss R. M. MOLES-
6979	4 6	7069	8 0	7100	1 0 0	4	2 2 0	5	1 1 0	LAND,	WORTH,	
80	3 0	70	5 0			5	1 1 0	6	7 7 0	Hon. Sec.,	Hon. Sec.,	
1	1 0 0	(e)	5 0	28th	(n)	11 8	6	1 0 0	7	5 5 0	8, Sunningdale	30, Lansdown Cres-
(d)	1 10 0	2	50 15 0	(o)	1 9 7	7	10 0 0	8	3 3 0	Avenue.	cent.	
3	15 0 0	(l)	5 0 0	29th	(p)	12 10 0	8	1 0 0	9	8 6 0	<i>Des. Receipt, No.</i>	<i>Gen. Receipt, No.</i>
28th	4th	74	5 0 0	(q)	30th	3 5 0	9	1 0 0	10	2 12 6	7080.	6899.
4	6 0 0	5	10 0 0		£504 10 0		100	1 0 0	1	2 2 0	<i>Local</i>	<i>Local</i>
5	3 0 0	6	1 0 0	Sundries	3 1 6		1	1 0 0	2	17 4 6	<i>Rect. No. £ s. d.</i>	<i>Rect. No. £ s. d.</i>
6	2 6 0	7th	6 0 0		£507 11 6		2	1 0 0	3	2 16 9	25	10 11
7	3 0 0	8	25 0 0				3	1 1 0	4	3 3 0	26	9 19 2
8	1 0 0	8th	8 20 0 0				4	10 0 0	5	2 2 0		£10 10 1
9	7 0 0	9	20 0 0				5	1 1 0	6	7 17 6		7 5 0
30th	(e)	9	5 0 0				6	5 0 0	7	2 2 0		8 7 0 0
(f)	2 10 0	10	10 10 1				7	1 0 0	8	3 3 0		9 3 6
(g)	15 8	(p)	1 17 6				8	1 0 0	9	2 2 0		2 2 0
93	10 0	(j)	21 5 0				10	10 0 0	20	4 3 0		3 6
4	12 0	83	1 13 0						2	2 2 0		15 0
5	5 0 0	10th	4 5 0 0						3	5 5 0		£4 3 0
6	1 3 0	4	5 0 0						4	3 3 0		
6a	79 17 3	5	12 8 9						5	9 9 0		
	£558 3 2	12th	6 45 0 0						6	21 0 0		
Pubns.	4 11 10	(k)	11 11 0						7	8 6 0		
	£562 15 0	15th	88 15 0 0						8	2 2 0		
		9	5 0 0						9	1 1 0		
		16th	90 10 0 0						30	3 13 6		
		90	1 3 1 0						1	1 1 0		
		1	2 5 0 0									
		3	10 0 0									
		17th	4 10 0 0									
		18th	5 2 0 0									
		5	10 0 0									
		19th	(l)	1 11 3								
		2nd	(k)	1 1 0 0								
		6	17 0 0									
		7	1 0 0 0									
		21st	(m)	3 0 0 0								
		90	2 0 0 0									
		1	10 0 0									

SUMMARY

November, 1927.

General Fund ..	£562 15 0
Designated Fund ..	507 11 6
	£1,070 6 6

TOTALS

Jan. 1st to Nov. 30th, 1927.

General Fund ..	£4,596 7 2
Designated Fund ..	4,207 6 0
	£8,803 13 2

PRELIMINARY NOTICE.

THE MAY MEETINGS OF THE NORTH AFRICA MISSION

will be held (D.V.) on **May 29th, 1928**, at **3.30** and **6.30**, at the **CANNON STREET HOTEL**. Amongst the Chairmen and Speakers will be

**ADMIRAL SIR JAMES STARTIN, K.C.B., and
DR. NORTHCOTE DECK.**

THE EASTER CONVENTION OF THE N.A.M.

will be held (D.V.) at "**HEIGHTSIDE**," **WATERFOOT**, near **MANCHESTER**, from **Thursday Evening, April 5th**, to **Wednesday Morning, April 11th, 1928**.

Inclusive Terms, £2 2s.

(a) Boxholders at Maidenhead. (b) Anon. (c) Unity Ch., Bristol. (d) Readers of *The Life of Faith*. (e) B. Cl., Ilford. (f) Boxholders at Recreation Hall. (g) New Rd. Missn., Dagenham. (h) C. A. W. G., Neath. (i) Y.W. Bible Cl., Edenfield. (j) Edenfield P. Circle. (k) Parochial Ch. Council, Bacup. (l) Women's Mtg., Edenfield. (m) Hollin Bank Missn. (n) Manchester Y.W.C.A. (o) Park Hall, Barking. (p) Union Hall, Hulme. (q) Anon., Bristol. (r) Recreation Hall. (s) Miss. Circle, Browning Hall. (t) Fearnley Hall, Manchester. (u) Friends at Barnston. (v) Wandsworth Common Crusaders. (w) Boxholders at Woodford. (x) Boxholders at Clayton-le-Moors. (y) Temperance Hall, Croydon. (z) *Legacy*. (aa) Hither Green Aux. (b) Dagenham Mission Ch. (c) Women's Own, Purley. (d) "Emmaus" Mission. (e) Boxholders at Carver Hall. (f) "Morgan Mem. Mission." (g) Boxholders at C.-cum-Hardy. (h) Toxteth Tab. (i) Steele Rd. Mission. (j) Wattville St. Chapel. (k) Boxholders at Ascot. (l) Frant Aux. (m) Gainsborough Hall. (n) Boxholders at Tilbury. (o) Devonshire Sq. Bapt. Ch. (p) Friends at Hove. (q) Friends at T. Wells.

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. MORRIS, Letchworth.
 PASTOR H. OAKLEY, Balham.
 PASTOR E. J. POOLE-CONNOR, 18, John St., W.C.1.
 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.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		Salé		Bône	
Tanger	Date of Arrival.	Mr. A. E. CHATFIELD	Nov., 1922	Miss H. GRANGER	Oct., 1886
Miss J. JAY	Nov., 1885	Mrs. CHATFIELD	Nov., 1922	Mrs. FISHER	Oct., 1922
Miss E. A. SIMPSON	Mar., 1898	ALGERIA			
Miss E. CRAGGS	Oct., 1912	Cherchell			
Miss M. M. GLEN (Associate)	Jan., 1913	Miss K. W. JOHNSTON	Jan., 1892	TUNISIA	
Miss E. D. BOWEN	Feb., 1923	Miss E. TURNER	Jan., 1892	Mr. A. V. LILEY	July, 1885
Miss L. A. Y. MEYER	Oct., 1925	Miss H. KENWORTHY	Nov., 1910	Mrs. LILEY	July, 1913
Spanish Work—		Miss L. R. WHOLMAN	April, 1922	Mr. F. E. SHORT	Feb., 1899
Señor PEDRO PADILLA	June, 1926	Miss E. F. COLLINS	Feb., 1927	Mr. E. SHORT	Oct., 1899
Señora D. PADILLA	Dec., 1922	Algiers			
Miss L. GRIFFITHS	Oct., 1927	Kabyle Work—			
Casablanca		Mons. E. CUENDET	Sept., 1884	Mr. C. MORRIS	Oct., 1903
Miss C. S. JENNINGS	Mar., 1887	Madame CUENDET	Sept., 1885	Miss H. M. M. TAPP	Oct., 1924
Miss F. M. BANKS	May, 1888	Mrs. A. ROSS	Nov., 1902	Mr. C. MORRIS	Oct., 1924
Mr. C. C. GABRIEL	Dec., 1919	Miss D. OAKLEY	Nov., 1921	Miss A. CLACK	Jan., 1924
Mrs. GABRIEL	Feb., 1920	Italian Work—			
Miss M. W. ROSS	Nov., 1920	Djemâa Sahrdj and Mekla			
Miss BLANCHE ELLIS	Oct., 1926	Miss E. J. C. COX	May, 1887	Miss G. E. PETTER	Oct., 1913
Tetuan		Miss K. S. SMITH	May, 1887	Miss K. M. E. GOTELEZ	April, 1920
Miss A. G. HUBBARD	Oct., 1891	Mr. A. G. WILLSON	Oct., 1922	Miss J. E. MARTIN	Oct., 1922
Miss A. M. KNIGHT	Oct., 1899	Mrs. WILLSON	Oct., 1922	Miss R. COLLINGS	Nov., 1923
Spanish Work—		Azazga, Michelet and Les Agrribbes			
Miss E. HIGBID	April, 1921	Mr. S. ARTHUR	Dec., 1913	Signor A. FINOTTO	Oct., 1923
Miss E. HARMAN	Oct., 1921	Mrs. ARTHUR	Sept., 1923	Signora FINOTTO	Oct., 1923
Settat		Miss L. M. FRISON	Nov., 1919	Nabeul	
Miss A. BUKTON	April, 1919	Miss C. ELLIOT	Nov., 1919	Mrs. GAMATI	Oct., 1888
Miss K. REED	April, 1922	Miss M. WIDMER	Nov., 1920	Miss E. M. TILNEY	Mar., 1923
Fez		Bougie and Oued-Amizour			
Miss S. M. DENISON	Nov., 1893	Mr. A. R. SHOREY	Nov., 1902	Kairouan	
Miss I. C. DE LA CAMP	Jan., 1897	Mr. R. TWADDLE	Oct., 1924	Miss I. M. DAVIS	Oct., 1920
Dr. JAS. A. LILEY	Nov., 1919	Mrs. TWADDLE	Oct., 1925	Mr. E. J. LONG	Feb., 1924
Mrs. J. A. LILEY	Nov., 1919	Mlle. E. M. S. DEGENKOLW	Oct., 1913	Mrs. LONG	Jan., 1920
Miss L. F. EVANS	Nov., 1921	Lafayette			
Taza and Oudjda		Kabyle Work—			
Miss F. E. S. MARSTON	Nov., 1895	Mr. C. R. MARSH	Oct., 1925	Bizerta	
Miss A. CHAPMAN	Oct., 1911	Mrs. MARSH	Oct., 1925	Signor A. FINOTTO	Oct., 1923
Miss E. K. ALDRIDGE	Dec., 1891	Tebessa			
Rabat		Madame E. PAGES (Associate)	June, 1924	Nabeul	
Mrs. F. K. ROBERTS	Dec., 1896	Miss D. POVOAS	Nov., 1922	Mrs. GAMATI	Oct., 1888
Miss I. DEW	Feb., 1924	Algiers			
Mr. L. V. ROBINSON	Nov., 1924	Kabyle Work—			
Mrs. ROBINSON	Oct., 1926	Tebessa			
		Madame E. PAGES (Associate)	June, 1924	Bizerta	
		Miss D. POVOAS	Nov., 1922	Signora FINOTTO	Oct., 1923
		PARIS			
		Mr. T. J. P. WARREN	Feb., 1911	Tripoli	
		Mrs. WARREN	Feb., 1911	Mr. W. REID	Dec., 1892
		Mons. E. BLANDINIER	Feb., 1925	PARIS	
		Mons. Th. HOCART	Feb., 1925	Mr. T. J. P. WARREN	Feb., 1911
		AT HOME.—			
		Mrs. BOLTON, Miss A. BOLTON, Miss R. O. HODGES (Egypt), Miss L. READ, Miss THOMASSEN (Norway). New Workers—			
		Miss G. G. ADAMS, Mr. L. J. BOCKING, Miss W. I. BUCKLEY, Mr. C. COOK, Miss M. W. FARR, Mr. G. K. GILLOTT, Miss E. HEATH, Mr. J. C. MEERS, and the Misses E. L. MILLAR, B. L. F. ROBERTS, E. A. STEPHENS.			