

NORTH AFRICA

THE RECORD OF THE NORTH AFRICA MISSION

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

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"The Water Boy." [P. J. Long.

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THE NORTH AFRICA MISSION

LIST OF DONATIONS from February 1st to 29th, 1928

GENERAL FUND		No. of Rect.	Amount. £ s. d.	DESIGNATED FUND		AMERICAN AUXILIARY.		No. of Rect.	Amount. £ s. d.	SUMMARY	
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(a) Bristol Rd. BAPT. Ch., Weston. (b) Bethel Bible Cl., Hitchin. (c) BAPT. Tab., Stockton. (d) Hitherfield Rd. Ch. (e) Widcombe BAPT. Ch., Bath. (f) Readers of *The Christian*. (g) Wesleyan Ch., Ramsbottom. (h) Swiss Y.M.C.A. (i) Talbot Hall S. Sch. (j) Christ Church, Ramsgate. (k) Stroud Green BAPT. S. Sch. (l) St. Albans' Crusaders. (m) C.A.W.G., Purley. (n) S. Norwood Bible Fraternal. (o) Y.W.C., Ramsbottom. (p) Willesden Green BAPT. Ch. (q) Edenfield. (r) Oswaldtwistle Christian Inst. (s) St. Paul's Ch., Bolton. (t) Mission Ch., Rishton. (u) George St. Mission, Haslingden. (v) John St. Chapel. (w) Anchor Mission, W. (x) T. M. Morgan Missionary Tree Co-operation. (y) Boxholders at Maidenhead. (z) C.A.W.G., Sutton. (a) Woodtop Gospel Mission. (b) Lightbourne Evang. Ch. (c) Y.P.M.B., Nailsea. (d) Mildmay Mission to the Jews. (e) Friends at Chilprufe. (f) 14th Liverpool Boys' Brigade. (g) Wattville St. Chapel. (h) Recreation Hall, E. (i) Devonshire Sq. BAPT. Ch. (j) Heathwaite Mission S. Sch. (k) Melbourne Hall. (l) Kensington Mission, Bath. (m) Gainsborough Hall Mothers' Mting. (n) Mission Band, Saxlingham. (o) Zion BAPT. Ch., Chesham.

From March 1st to 31st, 1928

GENERAL FUND	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	
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[Continued on page iii of Cover]



Photo by]

Sunset : Mosque of the Swords, Kairouan.

[E. J. Long.

The Blessednesses of Forgiveness

By PASTOR JOHN WILMOT

"For this shall everyone that is godly pray unto Thee in a time when Thou mayest be found."—PSALM xxxii. 6.

WITH these words David introduces privileges consequent upon that foremost of divine favours bestowed upon the sinner when he believeth in Jesus ; namely, the forgiveness of sins. The link is here supplied between our initial acceptance in Christ and our continued experience of His grace.

What are we to understand by the commencing words, "*For this*" ? Evidently they stand related to the foregoing subject, but the question arises whether David, having recounted his own experience, is here encouragingly directing any who have sin upon the conscience, as he had, to make confession thereof unto the Lord, as he did, and thus be enabled to testify, as he could, "Thou forgavest the iniquity of my sin" ! If so, the words would carry the meaning, "*For this*" forgiveness "*shall everyone that is godly pray unto Thee,*" etc. That David was accustomed to speak from his own experience for the benefit and comfort of others may be observed in a number of his psalms, a well-known example being the thirty-fourth, where, having been brought through a painful ordeal, he exclaims, after a grateful acknowledgment of God's care, "Come, ye children, hearken unto me, and I will teach you the fear of the Lord" ; and he proceeds to tell the lessons he himself had learned through affliction and deliverance. And so here also it might reasonably be expected that he would say, "Let everyone who feels his need of pardoning mercy, be encouraged by the

testimony of those forgiven, to make confession of their sin to Him who is faithful and just to forgive."

While recognising that such use of Christian experience is fully justified, and indeed effectively blessed of God, it would appear that David had a different thought in mind in writing these words, which, it will be observed, are in reference to the "godly." Now godliness frequently denotes practical character, as when the believer is exhorted to "live . . . godly in this present age"; but when the word is employed as a title, the essential meaning is not that those who bear it have qualified therefor by godly living. It is grace which constitutes and designates a man "godly." And godliness of life is, or should be, the practical issue. Accordingly we find the word elsewhere rendered "saints," "holy," and "merciful," and the margin here gives the alternative, "gracious." A "godly one" is, therefore, the object of distinguishing grace. "The Lord hath set apart him that is godly for himself." And this agrees with the progressive instruction of the psalmist, who, having spoken of the grace of forgiveness, proceeds to indicate, not the subject of petition, but the consequent privileges. Thus the words would read, "For this cause," or "On account of this"—the great bestowment of pardon—"let everyone that is godly"—who is the object of such grace—"pray unto Thee in a time when Thou mayest be found." Here, then, is given the believer's title of access into the presence of God at all times.

Now, this being the blessed result, we do well to consider that which secures it; and we are at once arrested by a fullness of expression concerning sin, confession, pardon and blessedness. From the three significant words, sin, transgression and iniquity, we learn the "exceeding sinfulness of sin," in principle, action and nature. Unlike human forgiveness, a pre-requisite to divine remission is the payment of the penalty, and so again the terms are replete with meaning. "Forgiven"—eased of the burden because borne and removed by Another; "Covered"—atoned for, as when the satisfaction made fully covers the amount due; Non-imputation of sin—because, as Paul says in his quotation of this passage (Rom. iv.), "David describeth the blessedness of the man unto whom the Lord *imputeth righteousness* without works," and therefore where, by reason of its removal and covering, sin is not imputed, righteousness is reckoned. The way thereto is equally explicit. "Blessed is the man in whose spirit is no guile," that is, no deceiving himself in excusing or self-covering of sin, for the indispensable requirement is frank acknowledgment in the light of full atonement. Thus a very fullness of meaning attaches to the terms employed. And by consideration of these we are able more intelligently to appreciate the opening exclamation, "*Oh, the blessednesses*" of such as have received forgiveness, the initial grace, constituting them gracious-ones and entitling them to the wealth of privileges which grace bestows. Forgiveness, our first experience of grace, is the way to, and the guarantee of "every spiritual blessing in Christ," extending into those coming ages when God will make known "the exceeding riches of His grace." He whose sins are forgiven has, in that benefit, the earnest and pledge of all that God purposed and procured in the atonement of His Son.

The apostle's citation of these words of David is in support of the truth of justification, for a forgiven man is a justified man ; and so, as he proceeds in his most engaging argument, he arrives at this, " *Therefore*, being justified by faith "—the blessedness of forgiveness of which David speaks—" we have peace with God through our Lord Jesus Christ, by Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." And David says, " On this account "—that sins are forgiven—" let every godly one "—everyone *so* graced—" pray unto Thee "—avail himself of his access to God. Let him value and make use of this great privilege of access " in a time when Thou mayest be found "—in a time of finding. Thus he would express it, rather than a time of seeking, for he has in view that which alone makes prayer possible ; namely, the unchanging beneficent disposition of God towards His forgiven people. And so, in the Epistle to the Hebrews, after reading that the Son of God " by Himself purged our sins, and sat down on the right hand of God," we pass to the words of free and gracious welcome to " the throne of grace in every time of need." The time of need will prove to be a time of finding, for in every such time we may " obtain mercy and find grace to help." David goes on to say that we may have perfect confidence " in the floods of great waters," an expression predictive of the Day of Judgment and denoting divine wrath ; for, in such a time even, the forgiven sinner may confidently say, " Thou art my Hiding-place."

Considered, therefore, as to the place and importance accorded it in the economy of grace, we are not surprised to find that the enumeration of our exalted privileges in Christ is so phrased as to suggest that all are guaranteed by our having " the forgiveness of sins " (e.g. Col. i. 14 ; ii. 13) ; or that the same forgiveness is linked to eternal inheritance in the revelation given to the apostle concerning the purpose of his missionary-witness (Acts xxvi. 18) ; or again, that the Lord in appointing His witnesses should make special mention of " repentance and remission of sins " as *the* message to be " proclaimed in His name among all nations " (Luke xxiv. 47). For the glad tidings that our " sins are forgiven for His name's sake " not only meet the first need of every sinner, but inspire the everlasting praise of the redeemed (Rev. i. 5).

Winter at Michelet

By MISS L. M. FISON

It is usually our lot to write to the friends at home of incidents concerning the spiritual aspect only of our life in Algeria, but on this occasion it may be of interest to some to hear a little of the conditions of life at Michelet in mid-winter. It should be borne in mind that the station is situated in the heart of the Djurjura Mountains at an eleva-

tion of 112 French *metres* above sea-level. The French village is small, inhabited almost entirely by employees of the French Government and rich Kabyle *commerçants* [merchants], but all around are numerous native villages with a population of some 75,000 souls living in the most primitive conditions, all together forming the *Commune Mixte*

du Djurjura. The village possesses a very inadequate water-supply, and no drainage system at all, whilst the only means of transport in winter are by autobus or *camion* along one road to Tizi-Ouzou, the nearest railway station, some fifty *kilometres* away.

On our arrival in the month of October we were informed by colonist and Kabyle of the severity of the winter conditions at Michelet, and that in consequence only the few amongst the European population make it a home. The months of December and January are often very cold, and on New Year's Day we had snow and sleet. However, it was not until the end of January that the cold was intense. On Tuesday, January 31st, it snowed the whole day long, and on Wednesday the snow had attained a considerable depth, all communications being cut off. The fury of the North wind destroyed the telegraph wires and even blew down the posts. The autobuses could not run and travellers were blocked at Tizi-Ouzou and Fort National. After a slight thaw, the tempest redoubled its fury and continued during Saturday, Sunday, Monday and Tuesday. Chimneys were demolished, tiles broken, the fountains froze, and many Kabyle houses were destroyed.

The snow lay at a depth of nearly five feet, and in the mornings it was necessary to cut a way out of the snow which blocked the front door. Every day on awaking we hoped for thaw, but always the tempest raged and the snow fell in blizzards, and every morning we witnessed the pathetic sight of poor, ill-clad, ill-fed Kabyles seeking refuge from the terrible conditions in their miserable native huts.

On Wednesday a notice came from the Administration that there was a shortage of flour, owing to the severe conditions and absence of communications, and no bread was to be sold to Kabyles, and only a little to the European population. Later, as the numerous Kabyle population in the mountains were without sufficient provisions, the order was given to mobilise the Kabyles in the tribes under discipline and to cut

a route to Fort National, twenty *kilometres* [more than twelve miles] away. Many said that under such severe conditions it was out of the question until the thaw. However, the Administration maintained the order. Horsemen were despatched under difficulty to the Kaid of each tribe with the order to mobilise men to clear the road. Well do they understand the native character. With them "Might is right," and should the hungry Kabyles from the mountains descend to Michelet to seek grain and fodder, and find none, they would quite possibly have recourse to primitive methods, and pillage the Europeans to satisfy their hunger.

In the morning it was most interesting to see the Kabyles assembling in the midst of the falling snow to set forth to clear the route. There was the *Garde Champêtre* with his company; the Kaid of each tribe with their respective brigades; the *cavaliers* and young men of the village with their divisions—all armed with spades to cut through the snow: until more than 500 men must have gone forth to the work, like Nehemiah of old to build the walls of Jerusalem. Owing to an amelioration in the weather the route was cut in two days. Motor transport was once again able to pass, and the hungry population were revictualled.

Then came the thaw! The streets were so full of melting snow and water that the shops were frequently full of water. It was rather amusing to see the Kabyles trying to keep out the water with sticks, broken brooms, spades, and shovels, and all getting angry with their neighbours for sending the slush into their shops. Some damage was done, we ourselves having three chimneys destroyed and numerous broken tiles, and that on a newly built house of three years' standing only: Winter! Cold! suffering perhaps, and yet behind it all there is the all loving Father and omniscient Ruler who controls the elements according to His wisdom. In the spiritual realm we know that no chastening for the present seemeth joyous but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteous-

ness unto those who are exercised thereby; and in the natural world—now cold! snow! and tempest. But is it not true that “nevertheless afterward,” the outcome will be a rich and plenteous harvest and a season free from epidemics in a dry land where no water is?

Yes, praise God for the snow as for

the sunshine, for the winter as the spring. “He giveth snow like wool: He scattered the hoarfrost like ashes. He casteth forth His ice like morsels: who can stand before His cold? . . . Praise the Lord from the earth . . . hail, snow, and vapours; stormy wind fulfilling His word.”

To Our Friends and Helpers

Dear Friends,

Once again we are able to report good news from the Field. We are thankful to say that from most of our Mission stations we receive accounts of awakened interest in the Gospel, and in some cases, it is hoped, of a real heart-turning to Christ.

Work Amongst Europeans in North Africa

The work of the Mission amongst the European peoples in North Africa is also being blessed. As our readers doubtless know, their spiritual need is very great, and under what was felt to be the direct leading of God, the Mission has been compelled to do something to meet it. A glance at the list of Mission stations on the back cover of this magazine will show that we have Gospel centres amongst the French in Tunis, the Spanish in Tangier and Tetuan, also, although it is not indicated on the list, amongst the Spanish in Casablanca. In the latter cosmopolitan city there is a little Italian Church which is under the pastoral care of Signor Arnone, a brother brought to Christ by means of this Mission. Active Gospel work is also carried on amongst the Italians in Tunis, as well as at Bizerta, and in all these places we are thankful to know that the preaching of the Word is accompanied by “signs following.” In connection with our Gospel labours amongst the Italians in Tunis, we desire to call attention to the fact that Miss Gotelee, one of the esteemed missionaries engaged in the work there, is now in this country and is desirous to find openings to speak of its needs, as well as to tell of the evident tokens of God’s blessing already received.

Opening of the New Foyer in Paris

We are thankful to say that the evangelistic work amongst the North Africans in Paris—of whom there are many thousands—is making good progress. The erection of the new Headquarters has just been completed, and Mr. and Mrs. Warren have entered into possession of their new Mission centre. The upper part of this building will be occupied as a dwelling by

the missionaries and some of our students, while the lower premises will be used as a Foyer for Kabyles and other North Africans, in place of the old meeting room in the Rue Victor Hugo. The formal opening of the new building will take place (D.V.) on April 24th at 10.30 a.m., when Dr. Saillens and the Revs. H. Oakley, H. Tydeman Chilvers (Pastor of the Metropolitan Tabernacle), A. Blocher and others will be present to take part. A Convention in connection with the opening of a new building for Pastor Blocher’s work in Paris is to be held during the same week, and a number of English brethren who are in Paris for the occasion are very graciously showing their sympathy by taking part in our inaugural meeting. We would ask the prayers of our friends that the blessing of God may rest upon these united efforts for His glory. We shall also be grateful for prayer for our students who, under Mr. and Mrs. Warren’s supervision, are attending the Alliance Française, in order to acquire the French tongue, now so indispensable in our North African field.

Journey to the Desert

We hope to give in our next issue some account of a journey to the Desert, made by Mme. Pages (one of our missionaries in Tebessa), in company with a worker of the Algiers Mission Band, under whose auspices the expedition was organised. The diary of the journey makes most interesting reading, and the travellers had some very remarkable experiences in preaching the Gospel to those whom they met in the oases and elsewhere. While travelling, Mme. Pages sustained a fall from her camel, which, but for the mercy of God, might have been fatal, as not only was she thrown head downwards from a considerable height but the on-coming camel barely missed trampling upon her. We are thankful to know that Mme. Pages soon recovered from the effects of the accident and is now back in Tebessa. We may add that we rejoice in the opportunity of co-operating with a Society with which we have so much spiritual sympathy as the Algiers Mission Band.

Missionaries Returning

The missionaries returning on furlough or for other reasons: Miss Banks, Miss Chapman, Miss Clack, Miss Collings, Miss Dew, Miss Fison, Mr. and Mrs. Gabriel, Miss Gotelee, Miss Hubbard, Miss Jennings, Miss Johnston, Miss Knight, Mr. and Mrs. Robinson, Miss Tapp, Miss Tilney, Miss Turner and Mrs. Webb.

The General Secretary

We are thankful to say that the last letter

number of new friends for the Mission and to establish an American Auxiliary. We shall be grateful if our readers will include Mrs. Farmer in their prayers, that she too may have strength to bear the strain of much travelling and frequent changes of climate.

Prayer Needed for Increase of Funds

We wish that we could speak as satisfactorily concerning our financial position as we can of spiritual results. In the last issue of this magazine we were able to report some large gifts,



Photo by]

The Kasbah Wall, Casablanca.

[Miss I. Dew.

received from Mr. Harvey Farmer before going to press (dated March 13th and written from Los Angeles) was the most encouraging that has yet come to hand. His health continues to improve, although he is not yet feeling at his best, and he writes that he has been kept "joyfully busy addressing meetings and enlisting new prayer-helpers on behalf of the Mission." Mr. Farmer was due to leave Los Angeles shortly after writing and was to take part in some Bible School Meetings in Texas, and from thence was to go on to the Moody Bible Institute in Chicago to arrange for his participation in the Summer Conventions which the Institute is organising in various parts of the State. Mr. Farmer has been able to secure the practical sympathy of a considerable

and as was meet and right, we expressed our gratitude to God, as well as to His servants who so generously contributed to the deficit on our funds. Yet, almost immediately upon the publication of our note of thanksgiving, our income began to decline. Were we not guided by higher motives than those of expediency, we should be tempted to believe it to be wiser not to tell of the goodness of God in sending in funds, seeing that to do so appears adversely to affect our income. We feel, however, that if God has been gracious to us in financial matters we must, at any cost, give Him the glory. To do so may be thought to indicate that we are not in need of further funds, but that we must leave. At the moment of writing we stand in need of a really

considerable sum, and would appeal to the Lord's remembrancers to plead with Him earnestly that our deficit may be met.

The Fast of Ramadan

The Mohammedan Fast of Ramadan has recently come to an end, to the great thankfulness of our missionaries, to whom it is a period of very considerable trial. Very little Gospel preaching is possible while it is being observed, and in every way it seems to be productive of harm. It induces lassitude during working hours and throws business out of gear. It is void of all moral value, for while abstinence is insisted upon during the day, licence and gluttony are permitted during the night. The observance of the Fast is almost always accompanied by an outbreak of fanaticism, and it is a very severe testing time for new converts. To break the Fast is a grievous sin in the eyes of Moslems, and those who do so for Christ's sake have much to suffer.

An Ancient Debate

Speaking of Christian work amongst Mohammedans, a literary event of some interest is recently announced. Those engaged in preaching the Gospel to Moslems have long known of an Arabic work entitled "An Apology for the Christian Faith," written by Al Kindy about the year A.D. 830, and hitherto regarded as the earliest of its kind. Recently, however, an Arabic manuscript containing a still earlier defence of Christian doctrine as opposed to Mohammedanism has been discovered in Kurdistan by Dr. Migana of the John Rylands Library, Manchester, who has published it in an English translation. The document in question is the record of a theological discussion conducted in a very temperate spirit between the Nestorian Patriarch, Timothy the First, and Mahdi, the third of the Abbaside Caliphs, which took place at Baghdad in the year A.D. 781 or 782. One thing particularly notable in the record is that the objections raised by the Moslem ruler against the Christian faith were practically identical with those raised by Mohammedans in modern times. In this ancient debate, now more than 1,100 years old, the difficulties presented by materialistic misconceptions of the Sonship of our Lord, and the charges that Christians, for their own ends, have corrupted the Scriptures, loom as large as they do in any wayside discussion between a missionary and a Moslem to-day. Although we cannot by any means commit ourselves to everything which the Christian apologist says, the document well repays study.

Prominent Mohammedan Rulers

A contemporary magazine calls attention to the number of Mohammedan rulers of the Near East who have been very much in the public mind of late, mention being made of Ibn Saud, King of the Hedjas, who was thought to be preparing a *Jehad* or "holy war" against Iraq and Transjordan; King Amanullah of Afghanistan, who with his Queen has recently visited the chief courts of Europe, including our own; King Fiasal of Iraq, who has also recently visited London and whose son is being educated in this country; King Fuad of Egypt, who is prominent in recent Anglo-Egyptian affairs; and Mustapha Kemil, the Turkish President, who has reorganised his country on modern lines. The emergence into prominence of some of these rulers is no doubt a preparation for the fulfilment of prophecy, but it also serves to illustrate how powerful a force, even in politics, Mohammedanism still is, and to remind us how large a proportion of the human race is under its spiritual sway. May God graciously put forth His power and call many a soul at present in Moslem darkness into the light and liberty of the Gospel.

Our May Meetings

Our May Meetings will be held, God willing, on Tuesday, May 29th, at 3.30 and 6.30 p.m. in the Cannon Street Hotel. (See notice on page iii of cover.) We trust that there will be a large rally on this occasion. Not only will there be a number of missionaries present to tell of their work, but we are very fortunate in our Chairmen and Speakers. Both Admiral Sir James Startin and Dr. Northcote Deck have recently visited North Africa and will be able to bring to our gatherings a first-hand knowledge of at least some of the operations of the Mission. Our Chairman for the evening, Mr. Benjamin Greenwood, is known far and wide as a staunch Fundamentalist, and Mr. Montague Goodman is equally well known as a sound and able Christian teacher. Yet we need the blessing of God if our gatherings are to be crowned with success.

"Without Thy presence, King of saints,
Our purpose fails, our spirit faints."

Will the readers of this magazine bear up these meetings in prayer. We sincerely desire that they may be for the glory of God and the advancement of His truth in North Africa.

The New Prayer List

Our new Prayer List is now in the printer's hands and will shortly be issued.

Days of Prayer

For many years it has been our custom to give the first ten days of May to special prayer for the North Africa Mission and the people among whom it labours. We look to our friends to join us again in bringing before the Lord His work in North Africa. It is His work which He has committed to His servants, and we would

continue to look up to Him for His guidance and blessing, and to pray that all the workers may be kept true and faithful to the Word of God, and that their hearts may be cheered by the assurance that through their labours the Lord is accomplishing His purpose of mercy in these dark lands.

Yours very sincerely,

E. J. POOLE-CONNOR.

New Workers

In the case of the three missionaries referred to in these notes, the term "New Workers" is somewhat of a misnomer, as several months have elapsed since they were accepted for service in the mission. Two of them have recently left for the field after a period of study, and the third, after having been for a time a Missionary Helper, is now welcomed as a full missionary. It seems, therefore, a fitting occasion to present a brief sketch of each and to ask our readers' prayers on their behalf.

MISS BEATRICE ROBERTS

Miss Beatrice L. F. Roberts is the daughter of the late Dr. Roberts, who at the time of his death was in charge of the Tulloch Memorial Hospital in Tangier. Her mother, Mrs. Roberts, is still with us as a missionary and is now stationed at Rabat. Miss Roberts was born in England in 1905, but from the age of three to nearly nine she was in Tangier with her parents. After several years in an English school she returned to Morocco where she attended a French school for some time. This was a great help to her in learning both French and Arabic.

Like many brought up in a Christian home, she came gradually to a personal trust in Christ as her Saviour, and was baptised by Mr. Farmer at Tangier in January 1920. She has had the advantage of a course of study at the Redcliffe House Missionary Training Home and of a nursing course at the Mildmay Mission Hospital. Miss Roberts left London on March 2nd to join her mother in Rabat, and we trust that very much blessing may rest upon her in her new sphere.

MISS EVA HEATH

Miss Eva M. Heath is the daughter of Pastor F. R. W. Heath, now minister of the Baptist Church at Dorking. She was born in 1903 and has had the benefit of a good education and some business experience. At the age of thirteen, while

living with her parents at Felixstowe, she was brought to trust in Christ as her Saviour, mainly through the instrumentality of Mr. W. R. Lane. The desire to serve in the mission field has been upon her heart from early childhood, and in preparation for this work she went into training at Mount Hermon College. After being accepted by the N.A.M., she went to Grenoble, where for the past fifteen months she has been occupied in acquiring the French language. She has now joined the mission staff at Charchell, where she will assist in the Carpet School. We pray that she may have her heart's desire and be made fruitful in Christian service.

MISS AGNES STONEHAM

Miss Agnes D. Stoneham was born in London in the year 1904, and is the daughter of an esteemed missionary of the Protestant Reformation Society. She has had a good education and was for some time occupied in teaching. She was brought to a personal knowledge of Christ as her Saviour while in her teens, and soon began to engage in Christian work, with tokens of the divine blessing upon her labours. Having occasion to go to France as a governess, Miss Stoneham came into contact with Dr. Saillens, who interested her in the work of the N.A.M., and in due course she was accepted as a Missionary Helper by the Council. In that capacity she went for a time to Kairouan, in Tunisia. She is now



Miss Eva Heath.

Miss B. Roberts. Miss A. Stoneham.

accepted as a full missionary by the Council and is working with Mrs. Webb of Sfax who warmly commends her. She is a member at Emmanuel Church,

Hove, the minister of which is our beloved friend the Rev. Herries S. Gregory, M.A. May her labours be owned and blessed of God!

Mohammedanism: An Elementary Catechism

By E. J. POOLE-CONNOR

Part V

MOHAMMEDAN RITUAL AND PRACTICE

What religious duties is every Mohammedan required to perform?

He is required to perform five duties: To witness to Mohammed; to pray; to give alms; to fast in the month of Ramadan; and if possible to make a pilgrimage to Mecca.

What name is given to these five duties?

They are called the "Pillars," or foundations, of religion.

What will result, according to Moslem teaching, from the neglect of any of these duties?

The danger of being eternally lost.

What is "The Witness" to Mohammed?

It is the following declaration (consisting of seven words in Arabic): "There is no God but God, and Mohammed is the Apostle of God."

In what respects is this creed remarkable?

It is the shortest creed in the world, and the oftenest repeated.

How often is "The Witness" repeated?

It is publicly repeated throughout the Moslem world in the call to prayer five times a day, and on innumerable occasions in private.

Is it not used in widely differing circumstances ?

Yes ; " It is a battle-cry and a cradle-song ; an exclamation of delight and a funeral dirge."

What is the character of Moslem prayer ?

Generally speaking, it is vain repetition.

To what is this due ?

It is due partly to the fact that Moslem prayers consist of set forms in the Arabic language, which, to three-fourths of the Mohammedan world, is unknown ; and partly due to the mechanical character of Mohammedan worship.

What other requisites are there for acceptable Moslem prayer ?

Ceremonial washings, prescribed postures and genuflexions, and the turning of the face towards Mecca.

What are the hours of public Moslem prayer ?

The hours of public Moslem prayer are dawn, noon, two hours before sunset, at sunset, and two hours after.

What is the chief Moslem Fast ?

It is the Fast which is observed during the whole of Ramadan, the ninth month of the Moslem year.

In what does this Fast consist ?

In abstention from eating, drinking, bathing, smoking, snuff-taking, and the use of medicines, between sunrise to sunset.

Does not this Fast press very heavily on many ?

Yes ; it presses very heavily on the Mohammedan labouring classes, especially when, by changes of the lunar calendar, the Fast is observed at a time of the year when the day is long and the heat intense.

Are not Moslems very strict in their observance of this Fast ?

Yes ; even the most intemperate and self-indulgent seem to possess the power to observe it.

Is it productive of any moral good ?

No ; for while there is abstinence during the day, gluttonous feasting is permitted during the night.

To whom are Moslem alms to be given ?

To seven classes of people ; to the tax-collector, the poor and the homeless ; to slaves and debtors ; to those fighting for Islam and to travellers.

What good and what evil results have been produced by the Moslem laws of almsgiving ?

They have resulted, on the one hand, in habits of very generous hospitality to travellers, and on the other, in a mechanical and unfeeling bestowment of gifts upon the poor. Moslem alms are generally " bestowed without compassion and received without gratitude."

To what place do Mohammedans make their annual pilgrimage ?

To Mecca in Arabia, the birthplace of Mohammed.

What are the ceremonies performed by the pilgrims when Mecca is reached ?

They consist in legal ablutions, kissing the Black Stone in the *Kaaba* (the word *Kaaba* means " the Cube," and the building is so named because it is roughly square), running round the *Kaaba* seven times, throwing stones at a pillar called " The Devil," sacrificing a sheep, and other observances.

Do not these ceremonies constitute a very heathenish performance ?

Yes ; they are " a fragment of incomprehensible heathenism taken up undigested into Islam."

What is the great spiritual danger arising from Mohammedan teaching concerning ritual and practice ?

The great spiritual danger of this teaching is that it leads men to believe that the recital of a creed and the performance of religious duties will merit salvation.

Are there other spiritual dangers arising from Mohammedan ritual and practice ?

Yes ; the pomp and ceremony of Mohammedan ritual and practice appeal to the religious instinct and act as an opiate to the conscience, but exercise no check upon the indulgence of the flesh.

Visiting the "Saints"

By MR. E. E. SHORT

Anyone noticing the names of streets, villages, railway stations, etc., in North Africa, must be struck by the recurrence of Sidi, beginning compound names—Sidi Saad, Sidi Bou Mendil,

Sidi Daoud (David), etc., etc.; occasionally there occurs for a change "Essaida." The former means "My Lord," and the word or words following is the name of a saint. The latter

means "The Lady" and precedes the name of a female saint.

Saints' tombs abound all over the country in great variety and degree of fame. Some have a wide reputation; others are only known in their immediate neighbourhood. The most famous have considerable endowments and large buildings; around the actual erection over the tomb have been added others—school, mosque, dwelling-house, rooms for visitors or the poor or for students, or a courtyard with accommodation for carts and animals. Thence, downwards, we come gradually to the least of the saints, who has a little place, a single room, sometimes not even large enough for the pilgrim to stand in—a rough, whitewashed oblong erected over the tomb with a low door. The common mark of a saint's tomb is its dome, from a little one of a few feet high to a lofty fluted one or a group of domes for the chief of them. One happens on these saints in all sorts of places—in the heart of a large city, on the outskirts of a town or at the centre of a village.

Such may be the patron saints of the place, as Sidi Mazeri is of Monastir. The building may project into a thoroughfare—amid modern improvements, and may be a hindrance to traffic—without any compensating artistic value; but any proposal to remove even a part of it would raise a great outcry. Many are in cemeteries, for the graves of common folk have always gathered round the graves of these specially accepted of God. Even in towns, interments are sometimes allowed in these holy buildings, burial there being the free privilege of certain families or individuals, and the dearly purchased privilege of others. Thus, in the flooring, near the brightly painted wooden shrine of the saint, marble slabs with inscriptions or some special tiles mark the resting-place of the bodies of those who hoped to benefit by their nearness on

(To be continued)

the resurrection day. Other saints are scattered quite away from any dwelling on a hillside or a hilltop, by a spring or in the bare, open plain, with no apparent reason.

Saints too vary much historically. A few at least are persons well known in Moslem records of centuries past, such as Sidi Sahibi of Kairouan (called the Barber's Mosque in guide books) who was, as his native title indicates, a "Companion of the Prophet" and was killed in battle during the Moslem invasion of North Africa. So, also, Sidi Sahnoun, near the same city, a worthy and high-placed religious official about a thousand years ago. Perhaps the last of the saints was Sidi Amor el Abada (called for convenience in guide books the "Mosque of the Sabres"), who died only some seventy years ago, and of whom there are facts known as well as fantastic tales told. But of the great majority there is very little certain knowledge. Of some, one may well doubt if anybody knows anything, even vaguely in legend—or even if there ever existed any such person.

From the "saints," we turn to those who visit them. Mosques and saints' tombs are sometimes spoken of as being the same, but, though both are places of prayer, there is a great difference between them, and the latter are much more numerous. In Kairouan there may be thirty or more mosques, while there are nearly a hundred saints' tombs. In another town we find one mosque to four or five tombs. The mosque is a public place of meeting for preaching (occasionally) and prayers five times a day. The prayers are recited, facing the *Kibla*—the niche toward Mecca. At the *Zawia* (saints' tomb) there are no such fixed times and order, and people pray before the tomb. At the mosque, worshippers repeat the same phrases daily and many times a day—an obligatory form; and, with very rare exceptions, they are only men.

For the Children

By MISS K. M. E. GOTELEE

Tunis

Some of you may remember what I wrote last year about Melita and her Bible. Since then God has given us a new hall in a street quite a long way from Melita's house, and as she has also a new baby-brother to mind, she is not able to come to school so often as she did before. The two little girls in

the photograph are named Victoria and Maria. They are smaller than Melita, but just as interesting in their way. Victoria's mother loves the Lord Jesus and so she has a happy home. I feel sure Victoria herself loves the Lord Jesus. She certainly loves Sunday school, and she talks to all her little



Photo by] **Victoria and Maria.** [Signor Monaco.

playmates about it and about the English signorinas.

Maria heard her talking one day, and said she would come too. The first time she came she was very shy and would not talk at all. Her mother was a Roman Catholic, and so the next Sunday she took Maria to the Roman Catholic church. To her surprise, Maria stopped on the steps and said, "You go in, Mamma, and I'll wait out here. This is not my church now. My church is Victoria's church where the signorinas are." Her mother stared. "What nonsense!" she said, and forced Maria to enter. The little girl protested loudly. "Now," said her mother, "put your hand in the holy water, and make the sign of the cross." "No," said Maria; "they don't do it at Victoria's church, so I'm not going to do it." She behaved this way all though the service, and her mother got so hot and so ashamed of her that when they came out she said, "Well, I'll never take that child to church with me again." Maria was very glad.

She was an only child and knew how to get her own way. So she talked and talked about the lovely place where Victoria goes, and what the signorinas do, and presently her mother said, "I must come and see this wonderful church. I

hope you behave better than you did with me!"

So one Sunday evening a very proud Maria came running up to Miss Martin and me and put up her arms to hug and kiss us in turn, and then ran back to her mother who was standing in the porch, saying excitedly, "Signorina, this is my mother!" and to her mother she said, "These are the signorinas," and she took our hands and led us up to her mother.

Of course we gave a warm welcome, and ever since that day Maria's mother has been one of the most regular attendants, and, to our great joy, a few weeks ago she stood up and said, "I have found joy and peace in the Lord Jesus Christ and He is my Saviour." We felt so glad. It was all in the first place because Victoria loves the Lord Jesus, and we felt the truth of the words, "A little child shall lead them." Maria's father soon came to our hall too, and we hope he has found the Saviour.

One day, alas! Victoria came without her little friend. "Where's Maria?" we all asked. "Oh!" said her big sister, "they have quarrelled." In the evening Maria came with her mother. Her nose had scratches and pricks all over. "Hullo!" said Miss Martin, "have you been teasing the cat?" But it was a two-legged pussy. Victoria had done it. We talked to her and told her that God made her hands to do good with and to help people, and she had used them to hurt her friend, and then because she had quarrelled Maria had been obliged to stay away from Sunday school.

Next time they came, I am glad to say, they had made it up, and when I said I wanted to take their photos they were greatly delighted. Victoria is standing up very straight. All her brothers and sisters are like that. Maria has lovely ringlets and is very pretty, but she quite spoiled her looks, for she was so excited that she opened her mouth as you see.

I hope you will ask the Lord Jesus to bless these two dear little girls and to let them bring other people to the hall too, that they may hear the good news about 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.

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ARRIVALS

Miss K. Gotelee arrived from Tunis on March 31st.

Miss F. M. Banks arrived from Casablanca on April 12th.

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DEPARTURES

Miss B. Roberts left for Rabat on March 2nd.

Miss E. Bowen left for Tangier on March 23rd.

Miss M. Widmer left for Les Agribbes on March 29th.

Mrs. Fisher left for Bône on April 20th.

* * *

WANTS

Mme. Pages, our missionary at Tebessa, is in need of lantern slides illustrating Scriptural subjects. Any friends possessing such slides, and willing to devote to the work of God abroad, can send them to **Mme. Pages**, c/o N.A.M., 18, John St., W.C.1.

* * *

DEPUTATION WORK

The General Secretary has had the privilege of speaking many times on behalf of the work in S. California at Pasadena; Sierra Madre; Hollywood; Glendale; Long Beach; City Terrace; Los Angeles; Santa Barbara; Santa Monica; also at Dallas, Texas; Chicago, Ill.; Detroit, Mich.; and Lockport, N.Y.

Mr. Farmer's general movements are indicated in the note on his work in our Letter to Friends and Helpers on page 38.

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Mr. Poole-Connor has recently visited Sidcup (2 meetings), Redcliffe House (2 meetings), Tulse Hill, Stoke Newington, Derwent Hall, Finchley Lane Baptist Church, Hendon, Crowborough, Herne Hill, Wattville St., Birmingham (5 meetings), Oldbury, Romford, Barking (4 meetings), Tower Bridge (4 meetings), Worthing, Woodford, Heathfield (4 meetings), "Height-side" Convention, Spitalfields, Paris, Enfield, Belmont, Whitchurch.

Forward engagements include: Hook (May 6th), Crawley (13th), Cheltenham (20th), Weston (27th), Sidcup (28th), Hook (June 3rd), Southampton (4th), Blackburn (10th), E. London Tab. (12th), Eastbourne (17th).

* * *

Mr. J. S. Tetley has visited the following places:—Bexhill (2 meetings), Robertsbridge, Putney, Brentwood, Ridgeland College, Brixton (2 meetings), Heightside, Park Royal, Cambridge University.

Forward engagements include: Catford (May 1st), Missionary Training Colony, Norwood (8th), Birkenhead and district (19th-28th), Tonbridge (June 10th).

* * *

The Council are grateful to **Mrs. Fisher** for the number of meetings which she has addressed during her stay in this country and for the practical interest which she has stirred up.

Miss Howells will accompany Mrs. Fisher on her return to the Field as a companion and helper in the home, her support being found by a generous friend of the Mission.

* * *

Two friends have kindly undertaken to receive and dispose of foreign stamps for the benefit of the funds of the Mission. Gifts of postage albums, collections or loose stamps should be sent to the office, while those desiring to purchase used North African stamps should write to **Mr. H. J. Drabble, 14, Trafalgar Square, Peckham, S.E.15**, who will forward a list of prices. Mr. Drabble would appreciate the gift of a stamp catalogue to assist him in this work.

* * *

Friends are strongly advised when posting to the Field to register parcels or letters containing money.

* * *

MOROCCO

In a letter from **Fez, Dr. J. A. Liley** writes: "Helped by the receipt of a small personal gift, I have used the opportunity of slackness in our work during Ramadan to visit Rabat and Salé for just two days, and see the Bible Depots of Messrs. Chatfield and Robinson. I feel that even this short time of fellowship and conference with them has been a great benefit, prior to my attempting a similar form of witness in Fez. We are looking to the Lord to guide us to the right shop after Ramadan. My wife accompanied me for the week-end as far as Meknes, to

which the American ladies had invited us during Mr. Swanson's absence with Mr. Gabriel on a market tour. Owing to wet weather the attendance of the Berber believers was somewhat less than usual, but even so we rejoiced in the attendance of ten men and three women in the afternoon, all self-supporting and all but one openly breaking the Fast, and most of them having walked three to five miles to come to the meeting. My wife was asked to take the morning Bible-reading when five were present, while I was responsible for the afternoon. In the evening we rejoiced in the open-air preaching at one of the Meknes open spaces, when I was again chiefly responsible. A crowd of about a hundred quickly gathered to hear the singing and listened most attentively to the Parable of the Wedding Garment. At the close we quickly sold twelve colloquial Gospels, i.e. all the stock which we had had the faith to bring, though three or four more men were producing the necessary half-franc when we came away."

* * *

ALGERIA

In a letter dated March 20th, **Mr. C. R. Marsh** writes from **Lafayette**: "The Sunday afternoon French meeting is very interesting. We have had as many as fourteen people, and we believe the Lord is working in many hearts. One young Roman Catholic lady has been forbidden to come by her fiancé, but tells us that she cannot stay away. She is deeply concerned over her sin and is seeking salvation. Each person has an open Bible during the meeting and all who attend have a New Testament in their homes. My wife regularly visits the homes of those interested, and once a month I distribute Gospel literature to each house in Lafayette and the surrounding French villages. I have had some interesting conversation in this way, including a talk with a Jew whom I found reading the Old Testament Scriptures and who accepted a New Testament; and a long talk on salvation with a man who later bought a New Testament and brought several natives to receive the Scriptures. We would value continued prayer for the young convert who receives regular Bible teaching and is growing in grace, but who meets with many trials and opposition. She is doing much to break down the feeling against us in the village and to interest others in the Gospel. Her mother and father are also much influenced by the Gospel, and prayer will be valued for them.

"The Arab boys' class on Thursday is quite well attended and the boys seem to be grasping the Truth. About forty lads attend, but we

never get them all together. They are divided into two parties, and if one lot come the others stay away. My wife's class of Kabyle girls are much more regular in attendance, although not so large.

"We seem to be much more favourably received in the villages around Guenzet, but at Guenzet the men are still very bitterly opposed."

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Mrs. Ross writes from **Algiers** on March 20th: "We are just back from our women's class—only twelve there—but such good attention. They told me I had never read them that portion of Scripture before. One thanked God, for it showed some interest. Yesterday, whilst visiting, I came across a woman who took me into her house alone and listened hungrily as I read. She said to me, 'I covet to know God.' She, like a native, told me all the sins she did *not* commit, but owned to one which troubled her, that she got angry when folks continued to worry her. Poor thing, it was lovely to tell her of One able to save, who is ever present to help. She said as I left, 'Come again soon and tell me some more.' May God lead her into the joy of His salvation."

* * *

Miss Elliot writes from **Les Agribbes**: "This is the great fast month, Ramadan, when we have great opportunities with the women and young people, as they are glad to see us to pass the time. **Mr. Arthur** was here with his lantern on Wednesday night, and we had over thirty men and boys. The subject was the 'Life of David' and the Parables of our Lord.

"I am kept very busy with sick cases, and shall be so glad when **Miss Widmer** is here to help. There is so much pneumonia amongst children and whooping cough, and many have died. The people are very grateful, and it opens up the way for the Gospel message. 'Come back early next time,' some women said, 'and stay with us and tell us more about Jesus.'"

* * *

Miss Degenkolw writes from **Oued Amizour**: "We are now in the month of Ramadan, and I am finding this month very trying here. The rich people sleep all day long, and eat and play cards until three and four o'clock in the morning. Those who have to work do their work very badly, and are so cross all day long, and sin much more in this month than at any other time of the year. When I come to the houses the women are either asleep or making food. They have no time to listen. Happily here are some Italians, Jews, and French people, amongst whom I can do a work this trying month. I

have been encouraged lately by the big school-boys coming to my house asking for Gospels, and they sit reading them in the street before everybody. Most of my patients are children this month, as they even count it sin to have a drop of medicine put into their eyes. How one longs to see these people asking and longing for the living God and salvation for their souls!"

* * *

TUNISIA

From **Mr. Short's** diary we quote the following: "Last Wednesday was our first trip in this Ramadan, as it began on Tuesday, and we did not know what to expect. We chose to avoid any large village (cafés would be closed) and rather seek hamlets and roadside opportunities. However, our direction took us first by a saint's tomb. Mrs. Short found hearing among women near by, and was even admitted to the saint's premises, into a courtyard round which are rooms for visitors. Mr. Morriss and I spoke to a few men; two or three listened well, another appeared at first but little interested, though he 'woke up' when an educated man showed interest and questioned. His desire to know more seemed so real that I gave him a small New Testament in Arabic. While we finished our lunch by the roadside, several men gathered and listened intently. Then another came on the scene, and mentioned John's Gospel (the one specially distributed by the S.G.M.). He knew a little about our message and tried to prejudice the others against hearing us. But they had so approved of our words that they were not easily turned against us. We sang to them there. We visited one or two other groups of huts. In one, we were specially glad to be well received, for we had been there last year, and too often one finds that a good first visit is followed by a poor reception the second time. As in Paul's days, adversaries follow us to turn folk against us.

"Last Sunday afternoon we had a good time. We began with a few and no controversy, ended up with a larger group and some controversy, but yet a good hearing. Yesterday also we had a good number and attentive hearing in the afternoon. The men seemed really to feel something of the gravity of their sins.

"Ramadan brings its special difficulties. I offered a Gospel to a countryman at the door, and he showed some interest as I spoke, even asked its price. But then he handed back the Gospel and a tract, saying it was forbidden to them to read Jews' books during Ramadan, and I could not persuade him otherwise. On offering a booklet to a young well-dressed native,

he answered rather angrily in French, 'I am a Mohammedan!'"

* * *

Mr. Short further writes on March 17th: "Another pleasant surprise this week was the sale of an Arabic New Testament. The purchaser was a young man who has been here two or three times discussing lengthily, but always politely and in a quiet voice. Coming in this time I started the talk specially on holiness and the need of a new life-power in order to overcome sin. He talked considerably, and expressed a wish to have some book to read from our side. I thought him to be worth more than a single Gospel or tract, so offered him a complete Testament as a loan. He asked its price and paid it readily. We have good ground for prayer that the book may be a blessing to him."

* * *

Miss Tilney asks specially for prayer for the classes she has recently opened in **Nabeul**. She writes about her work: "There are many Arabs and Jews here who really love to listen to the Gospel, and also the classes grow. Thirty-four Arab girls are now under weekly Bible instruction, and last week I was able to start a class for Jewish girls. Fourteen were present. This class is held in a Jewish house where the four families who live there are all very responsive to the Gospel."

* * *

The workers at **Sfax** have been cheered by a recent visit from **Pasteur Long**, who has on previous occasions held meetings at some of our stations. Three men appear to have been seriously impressed and have come to **Mr. Miles** since for further instruction. From **Sfax** **Pasteur Long** went to **Kairouan** accompanied by **Mr. Miles**. On the way there they took the opportunity of witnessing in a large native market. **Mr. Miles** writes about this: "Last Monday morning **Pasteur Long** and I left for **Kairouan** in the car, and **Mrs. Webb** went with us as far as **El Djem**, so that she and I could work the large market there. When we reached the place the people were in great crowds, and we were soon busy. For the first hour we had rather a bad time. I myself was practically yelled out of the market. **Mrs. Webb** also got into a stiff corner with a band of men, but a French schoolmaster managed to quiet the people and get **Mrs. Webb** away. All I could do was to find fresh ground and fresh hearers at some distance from the central market. For some time I was able to preach to various groups and to distribute a number of Scripture portions."

Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past forty-seven 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 Adults and Children (Native and Spanish).
6. For Settat—Visiting among the women and children, Classes for girls.
7. For Fez and Oudjda—Dispensary, Classes, Visiting, &c.
8. For Taza—Visiting, Itinerating, &c.
9. For Rabat and Salé—Itinerating, Visiting, Bible Depôts, &c.
10. For Cherchell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.
Praise for the grace and courage given to seven Christian girls in the Carpet School, enabling them to break the fast in Ramadan.
11. For Algiers—Visiting homes, cafés and villages, Classes and Meetings, Itinerating, &c.
Prayer for a woman who is seeking after the Lord, that she may see more fully her need and may seek Him with her whole heart. (See page 46.)
12. For Djemâa Sahridj, Mekla, and Michelet—Meetings among Kabyles and French, &c., School for girls, Day and Sunday Schools, Visiting, Itinerating, Dispensary, Work among men and boys, &c.
13. For Azazza, 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.
20. For Nabeul—Classes, Visiting, &c.
Prayer for the classes for Arab and Jewish girls recently started; and praise for encouragement already received. (See page 47.)
21. For Kairouan—Classes, Visiting, Bible Depôt &c.
22. For Sfax—Classes for Arabs and for European children, Visiting, Bible Depôt, &c.
23. For Tripoli—Dispensary, Visiting, &c.
Prayer for the two workers now at this station, that they may be strengthened and enabled to persevere in the face of many difficulties.
24. For Paris—Visiting cafés, &c. Meetings for Kabyles.
25. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
26. For the Council and the Staff at Headquarters.
27. For fresh openings for Deputation work in different parts of the country; and for the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union and Study Circles.
Prayer for the N.A.M. May Meetings on May 29th, that they may be the means of personal blessing to those who gather and of increased interest in the Moslems of North Africa. (See page iii of cover.)
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.
Prayer to the Giver of all good, that He will send in through His stewards the large amount urgently needed at the present time for the maintenance of the work.
30. For workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

LIST OF DONATIONS from March 1st to 31st, 1928

Continued from page ii of Cover

General Fund—cont.		No. of Rect.	Amount.	No. of Rect.	Amount.	AMERICAN AUXILIARY.			Local Rect. No.	£	s.	d.	BELFAST AUXILIARY.			Local Rect. No.	£	s.	d.		
No. of Rect.	Amount.	(s)	£ s. d.	(w)	£ s. d.	Mr. RUSSELL T. SMITH,	Corresponding Secretary,	133, North 13th St., Philadelphia, Pa., U.S.A.	Gen. Receipt. Nos. 7412, 7438.	Local Rect. No.	£	s.	d.	Mrs. BOLTON,	Hon. Sec.,	Gordonville,	Cregagh.	Des. Receipt. Nos. 7267, 7289.	Previously ack'd.		
16th	2 0 0	7430	25 0 0	8th	15 0 0	2	3	5	7	90	8	6	41	10	0	0	2	10	0	0	
(j)	2 0 0	28th	4 0 0	9th	4 1 3	1	3	4	3	1	2	2	3	2	0	0	3	2	0	0	
7404	2 0 0	29th	4 10 0	14th	20 0 0	2	1	1	1	3	1	1	4	1	0	0	5	3	3	0	
5	2 0 0	30th	3 1 0 0	(x)	20 0 0	3	1	1	1	4	1	1	5	1	0	0	6	3	3	0	
(k)	4 0 0	(t)	4 1 0 0	15th	20 0 0	4	1	1	1	5	1	7	5	1	0	0	7	21	0	0	
7	10 14 8	(u)	2 0 0	(y)	5 0 0	6	3	3	3	8	2	6	6	8	2	6	6	9	2	2	0
(l)	2 10 0	(v)	2 2 0	16th	1 0 0	7	1	1	1	9	1	1	0	10	4	4	0	10	1	1	0
19th	4 0 0	37	105 19 8	77	1 0 0	8	1	1	1	1	17	5	3	39	10	0	0	40	1	0	0
10	10 0 0	Pubns.	6 16 3	(z)	3 0 0	4	1	1	1	2	1	1	0	40	1	0	0				
20th	5 0 0	Sund.	31 0 0	22nd	3 3 3	5	4	3	4	3	12	9	0								
1	48 7 3	£386	14 10	79	3 3 3	6	1	1	1	0	1	1	0								
(m)	2 2 0			80	16 3 3	7	1	9	6	6	5	5	0								
21st	1 1 0			1	3 0 0	8	1	1	0	7	1	18	0								
15	20 0 0			2	2 0 0	9	1	1	0	8	4	4	0								
6	5 0 0			3	1 0 0	10	4	4	0	9	4	4	0								
22nd	1 0 0			4	1 0 0	1	9	1	0	10	4	4	0								
(n)	1 1 0			5	7 0 0	2	2	2	0	2	2	2	0								
7	4 15 10			6	15 0 0	3	2	2	0	2	1	1	0								
(o)	1 18 9			7	5 0 0	4	4	3	3	3	6	6	0								
20	1 0 0			(a)	2 7 0	5	1	1	0	4	3	13	7								
1	5 0 0			29th	7 0 0	6	1	1	0	5	9	9	0								
2	10 0 0			5th	4 0 0	7	1	1	0	6	2	2	0								
24th	2 2 0			6th	10 0 0	8	5	5	0	7	1	1	0								
(q)	1 1 0			7th	1 0 0	9	7	19	9	8	4	0	8								
25	3 0 0			8th	1 0 0	10	4	3	0	9	0	1	0								
26th	1 0 0			Sund.	£118 13 9	1	1	1	0	20	1	1	0								
6	1 0 0			31st	17 18 0	2	1	1	0	1	1	1	0								
(r)	1 0 0			89	£18 13 9	3	8	6	6	3	3	3	0								
28	2 10 0			Sund.	£45 12 9	4	3	3	0	4	3	3	0								
					£164 6 6	5	2	10	6	6	154	6	11								
						6	1	1	0	6	29	0	0								
						7	8	4	3	3	183	6	11								
						9	4	3	3	3											

SUMMARY
March, 1928.

General Fund	£386 14 10
Designated Fund	184 8 8
	£551 1 4

TOTALS
Jan. 1st to Mar. 31st, 1928.

General Fund	£1,435 18 10
Designated Fund	684 1 10
	£2,120 0 8

(a) Free Gospel Hall, N.W. (b) Renfrew Evang. Hall. (c) Collington Rise School, Bexhill. (d) Boxholders at Barnet. (e) Hitherfield Ch. (f) St. Paul's Ch., Bexhill. (g) Saichurst. (h) Derwent Hall, N. (i) Hendon Bapt. Ch. (j) Cong. Ch., Jarvis Brook. (k) Connaught Inst., Brighton. (l) Tonbridge Aux. (m) Rotherhithe Gt. Hall. (n) Putney Girl Crusaders. (o) Boxholders at Atherton. (p) Atherton Mission Hall. (q) Brunswick Hall S. Sch. (r) Bow Bapt. S. Sch. (s) Raleigh Pk. Bapt. S. Sch. (t) Oldbury Cong. Ch. (u) Newton Heath Evang. Ch. (v) Braid St. Mission, Glasgow. (w) Officers' Christian Union. (x) Wattville St. Chapel. (y) Bewdley Bapt. Ch. (z) Uxbridge Rd. Tab. (a) Boxholders at Bewdley.

N.A.M. MAY MEETINGS

TO BE HELD (D.V.)

AT CANNON STREET HOTEL, May 29th, 1928

Prayer Meeting at 2.30

Afternoon Meeting at 3.30

Chairman—ADMIRAL SIR JAMES STARTIN, K.C.B. Closing Address by MONTAGUE GOODMAN, Esq.

Evening Meeting at 6.30

Chairman—BENJAMIN GREENWOOD, Esq. Closing Address by DR. NORTHCOTE DECK.

Some of the Missionaries now at home will take part.

INTERVAL FOR TEA IN PILLAR HALL AT 5.30 p.m.

We would call attention to the N.A.M. Convention to be held at "Slavanka," Southbourne, Bournemouth, July 27th—August 3rd. Further particulars in our next issue.

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, Beauty, 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.

REV. G. W. NEATBY, Highbury.
 M. E. REVEILLAUD (late Seneateur), 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	
Tangler	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
Mrs. E. A. SIMPSON	Mar., 1898	ALGERIA			
Miss E. CRAGGS	Oct., 1912	Chercheil			
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	Tunis	
Miss L. A. Y. MEYER	Oct., 1925	Miss H. KENWORTHY	Nov., 1910	Mr. A. V. LILEY	July, 1885
<i>Spanish Work—</i>		Miss L. R. WHOLMAN	April, 1922	Mrs. LILEY	July, 1913
Señor PEDRO PADILLA	June, 1926	Miss E. F. COLLINS	Feb., 1927	Mr. E. E. SHORT	Feb., 1899
Señora D. PADILLA	Dec., 1922	Miss E. HEATH	April, 1928	Mrs. SHORT	Oct., 1899
Miss L. GRIFFITHS	Oct., 1927	Algiers			
Casablanca		<i>Kabyle Work—</i>			
Miss C. S. JENNINGS	Mar., 1887	Mons. E. CUENDET	Sept., 1884	Miss H. M. M. TAPP	Oct., 1903
Miss F. M. BANKS	May, 1898	Madame CUENDET	Sept., 1885	Miss H. M. SHORT	Nov., 1927
Mr. C. C. GABRIEL	Dec., 1919	Mrs. A. ROSS	Nov., 1902	<i>Italian Work—</i>	
Mrs. GABRIEL	Feb., 1920	Miss D. OAKLEY	Nov., 1921	Miss G. E. PETER	Oct., 1913
Miss M. W. ROSS	Nov., 1920	Djemâa Sahridj, Mekla and Michelet			
Miss BLANCHE ELLIS	Oct., 1926	<i>Kabyle Work—</i>			
Tetuan		Miss E. J. C. COX	May, 1887	Miss K. M. E. GOTELEE	April, 1920
Miss A. G. HUBBARD	Oct., 1891	Miss K. S. SMITH	May, 1887	Miss J. E. MARTIN	Oct., 1922
Miss A. M. KNIGHT	Oct., 1899	Mr. A. G. WILLSON	Oct., 1922	Miss R. COLLINGS	Nov., 1923
<i>Spanish Work—</i>		Mrs. WILLSON	Oct., 1922	Bizerta	
Miss E. HIGBID	April, 1921	Miss L. M. FISON	Nov., 1919	Signor A. FINOTTO	Oct., 1923
Miss E. HARMAN	Oct., 1921	Azazga and Les Agrilbbs			
Settat		Mr. S. ARTHUR	Dec., 1913	Signora FINOTTO	Oct., 1923
Miss A. BUXTON	April, 1919	Mrs. ARTHUR	Sept., 1923	Naboul	
Miss K. REED	April, 1922	Miss C. ELLIOT	Nov., 1919	Mrs. GAMATI	Oct., 1888
Fez		Miss M. WIDMER	Nov., 1920	Miss E. M. TILNEY	Mar., 1923
Miss S. M. DENISON	Nov., 1893	Bougie and Oued-Amizour			
Miss I. C. DE LA CAMP	Jan., 1897	Mr. A. R. SHOREY	Nov., 1902	Kairouan	
Dr. JAS. A. LILEY	Nov., 1919	Mr. R. TWADDLE	Oct., 1924	Miss I. M. DAVIS	Oct., 1920
Mrs. J. A. LILEY	Nov., 1919	Mrs. TWADDLE	Oct., 1925	Mr. E. J. LONG	Feb., 1923
Miss L. F. EVANS	Nov., 1921	Mlle. E. M. S. DEGENKOLW	Oct., 1913	Mrs. LONG	Jan., 1924
Taza and Oudjda		Sfax			
Miss F. E. S. MARSTON	Nov., 1895	Lafayette			
Miss A. CHAPMAN	Oct., 1911	Mr. C. R. MARSH	Oct., 1925	Mrs. F. M. WEBB	Oct., 1899
Miss E. K. ALDRIDGE	Dec., 1891	Mrs. MARSH	Oct., 1925	Mr. R. S. MILES	April, 1921
Rabat		Tebessa			
Mrs. F. K. ROBERTS	Dec., 1896	Madame E. PAGES (Associate)	June, 1924	Mrs. MILES	April, 1926
Miss I. DEW	Feb., 1924	Miss D. POVOAS	Nov., 1922	Miss A. STONEHAM	Oct., 1927
Mr. L. V. ROBINSON	Nov., 1924	Miss A. CLACK	Jan., 1924	TRIPOLI	
Mrs. ROBINSON	Oct., 1926	<i>Kabyle Work—</i>			
Miss B. L. F. ROBERTS	Mar., 1928	Mr. W. REID	Dec., 1892	PARIS	

AT HOME.—Mrs. BOLTON, Miss A. BOLTON, Miss R. O. HODGES (Egypt), Miss L. READ. *New Workers*—Miss G. G. ADAMS, Mr. L. J. BOCKING, Mr. C. COOK, Miss M. W. FARR, Mr. G. K. GILLOTT, Miss O. LONGDEN, Mr. J. C. MEERS, B.Sc., Miss E. L. MILLAR, and Miss E. A. STEPHENS.