

NORTH AFRICA

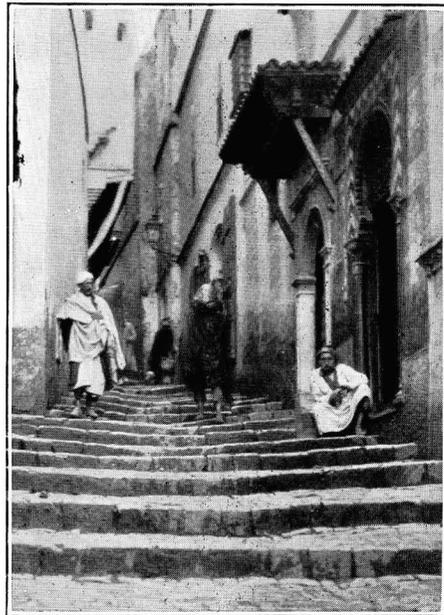
THE RECORD OF THE NORTH AFRICA MISSION

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



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[Miss I. Dew.

Oxen yoked together by their horns.

Notes of an Address at N.A.M. May Meeting, 1929

By E. W. ROGERS

II TIMOTHY i.

TIMOTHY was in Ephesus with a view to bearing testimony to Christ. Paul elsewhere makes reference to this city, saying he "fought with wild beasts" there. He did not mean that he had to deal with lions and tigers, but had come into conflict with men and women who hated Christ, the Gospel, and the messengers of the Gospel. That experience he compared to fighting with wild beasts. I haven't a shadow of a doubt but that our friends in North Africa face more of that than we do here, though we ourselves may know something of it if we are faithful.

This young man, Timothy, after Paul had left Ephesus was feeling the strain of things, and the opposition to the Gospel. Paul knew of this, and found it needful to write a letter of encouragement. So he starts: "Timothy, I remember your tears. I know well the difficulties you have to put up with. Although you are a man, yet tears have been drawn from your eyes in face of these difficulties." Again, when Timothy spoke to people of the Gospel and told them God so loved the world that He gave the *Best* of heaven for the *worst* on earth, they probably taunted him as they taunt us, saying, "That is what you learned at your mother's knee"; or, "that is what your grandmother taught you; take no notice of it; surely you can leave that alone now." But Paul reminds him that "In your grandmother, and in your godly mother was a living faith, and I am persuaded that the same faith is in you also." It is no vain thing for a grandmother or mother to teach her child, or indeed for anyone to implant the Word of God in the heart of any child.

Notice another thing. Paul says to Timothy, and it is true of all believers: "God hath not given us a spirit of fear, but of power." God has not given you

a spirit of cowardice. He has given you the Spirit of God, and He is not a Spirit of cowardice, but of love and power and of a sound mind. Men may call you mad, but the spirit you have received is that of a sound mind. "Timothy, remember, God has *no room for cowards* in Ephesus." Let us also remember that God has no room for cowards in England, and our dear friends have just given their evidence that God has no room for cowards in North Africa.

Another thing Paul wanted Timothy to do was to "stir up the gift within him." He says, "I would put thee in remembrance that thou stir up the gift of God that is in thee." "Timothy, you are allowing the fire to go out. Get up, and do not love your ease." How many have found their gift die out for love of ease and pleasure?

And then follows that important verse: "*Be not ashamed* of the testimony of our Lord." As though Paul would say: "Timothy, you have not to preach a new religion, or a new moral code, but to witness to a Person whom you know." That is holding testimony. A Judge in Court wants witnesses who know the facts which they attest, and he who is going to bear witness for the Son of Man must know what he is talking about. So Paul says: "Timothy, don't be ashamed of Him. I know the difficulty is great. I know the circumstances are difficult. I know the strain of holding out day after day. I know that men naturally hate Christ and the Gospel. But, Timothy, you must not be ashamed."

Now supposing this was written by a man at ease—one who knew nothing of the difficulties of preaching the Gospel. Supposing that such a person were to write to Timothy in Ephesus or to workers in North Africa, and say, "Cheer up, don't be ashamed. God doesn't want any cowards. You just push forward," there would probably arise a feeling that it was easy for him to speak like that, but let him come and do the job and he would "sing a different tune." But *who* was the man who wrote this letter? And *where* was the man? The man who wrote this letter was Paul. He was now an old man, grey-headed, his health broken down through his work in the Gospel. He was in a Roman prison, a vile dungeon, with the threat of death over his head which actually came to pass when he was brought forth and beheaded for Christ's sake. He might have said: "I was a fool to throw over my religion. Whatever made me throw up my religion and become a Christian? If I had remained a Jew I might have been a well-to-do Rabbi, instead of being in a prison. Even those who believed in me at first have all left me. At my first appearance in the Court at Rome there was not a person who would accept my brief. All I have got is this filthy dungeon. I am half-starved, and rusty chains are on my hands and feet." But he did not so behave, for notice what he says in verse 11, "'Whereunto I am appointed a preacher and an Apostle and a teacher of the Gentiles. *For which cause* I suffer these things.' I suffer this prison, this wrong, these chains, these hardships for preaching the Gospel." "Paul, what think you? Are you ashamed?" "'Nevertheless,'" says he "'I am not ashamed, for I know Whom I have believed.' I not only know about Him, I know *Him*. I am persuaded that come what may, let them bring me out and

behead me if they will, they may destroy my body but that cannot touch my soul or my confidence in my Risen Lord. I know Him and can rely upon Him that if the worst comes, He will stand by me." You can listen to a man like that. He himself has been preaching the Gospel and suffering for it. It is the man who can say, "I am not ashamed," who also may say, "Don't you be ashamed."

One word more. "The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me and was not ashamed of my chains." When a person gets converted in his own village it is known at once. He "lets the cat out of the bag." And so it was with Onesiphorus. At Ephesus it was known that he was a Christian, and there he had done Paul many a good turn. But he had to go to Rome. Rome of all places! Nero was there, and we all of us know very well what kind of man he was. Certainly he was no friend of Christians, but on the contrary one of their greatest enemies. What was he to do? He might have acted on that verse in Amos. "The prudent shall keep silence." "There is no need to say in Rome that I am a Christian." Is that what he did? No. Paul says "*He was not ashamed* of my chains. He sought me out all the more diligently." He did not mind going to the prison and saying "Let me know where I can see my friend Paul"; to which some such reply would have been given as "Oh, are you one of them"—"Can you tell me where I can find Paul?"—"Oh, you are a Christian, are you?" "He sought me out all the more diligently." And he did not give up. "He found me." *He was not ashamed.*

"*I am not ashamed: Onesiphorus was not ashamed: now, Timothy, don't you be ashamed.*"

Timothy is not here to-night. He has gone to heaven. His work is done. But the work of God remains. And that word, "Thou, therefore be not ashamed," applies to you and me, as well as to our friends in North Africa. We may accept it as an undoubted fact that if we are ashamed of the Lord Jesus Christ down here we shall be ashamed of ourselves up there. At the Judgment seat of Christ, the work we have done, and the motives that have governed us, will be exposed; and He will examine them, and reward us according as our work will be.

From The Secretary's Pen

"O magnify the Lord with me and let us exalt His name together," would express the feelings of each member of our Council in view of the Lord's great goodness in relieving the heavy financial pressure of the past months. About £4,000 has been received since the last issue of our magazine, for which we fervently praise God. We need yet more to complete the adjustment of our accounts; and in order that our friends might intelligently help together by believing prayer, it should be mentioned that our minimum

requirement is one thousand guineas each month to enable us to discharge our recurring obligations.

We are gratefully indebted to Miss Christina Tinning for the preparation of the Review for 1928 which is incorporated with this issue. The cost of printing a separate report number hardly seems justifiable having regard to our lack of funds. Please send a postcard to the office with the name and address of one or more of your friends to whom we might forward a copy of

this enlarged "North Africa." We do need to increase the number of our warm-hearted intercessors from among those whose "hope is built on nothing less than Jesus' blood and righteousness."

* * *

Our Spring Meetings were held at Eccleston Hall on Tuesday, May 28th, and opened with a gathering for prayer, of which Pastor Henry Oakley took charge. It proved a delightfully uplifting and refreshing season. At 3.30 Sir Charles King-Harman, K.C.M.G., presided. He reminded us that "the Moslem is very different from the untutored savage. The former is a fanatical believer in Mohammed and brought up to believe that the Christian is a pestiferous and dangerous infidel. He fiercely repels the offer of the Lord Jesus Christ; and the system he represents is the strongest foe Christianity has. It requires courage and zeal and the power of the Holy Ghost to preach the Gospel in Moslem lands."

Miss Ada Clack of Tebessa told of a poor sufferer whose condition was unspeakably wretched but who, amid the poignancy of her sore affliction, found comfort in the Gospel message and gave evidence of true heart-trust in the Saviour.

Miss Gertrude Petter of Tunis (the second largest city along the Mediterranean Littoral), was full of praise to God for the provision of suitable premises and for the blessing which He was pouring out upon the work among the ignorant and superstitious Italian-speaking people in the City and other contiguous places.

Mr. Ernest Long of Kairouan reminded us that this sacred city of the Barbary States is thoroughly Arab, and amid the prevailing fanaticism an increasing number were brought under the sound of the Gospel at the Bible Dépôt, in addition to those attending classes in the Mission House. "The Arab is devoid of happy home life and has no real affection. He is being brought into touch with us as a family, and sees what joy there is for the sincere Christian, realising that we have something exceedingly precious which he has not."

The proceedings closed with an address by the Rev. W. H. Aldis of the C.I.M. based upon words twice repeated in 2 Cor. iv. 1 and 16. "We faint not," or more literally, "We never lose heart." That was the declaration of the greatest missionary. What are the things that most tend to discourage the Christian worker? Among others there is the persistent opposition which all engaged in spiritual conflict are bound to meet, the delayed or denied answer to prayer, and disappointed hopes. What is the secret of

never losing heart? The remembrance that we have our commission from the nail-pierced hands of our Lord and that we have the assurance of His ultimate triumph. "He shall see of the travail of His soul and shall be satisfied."

The tea interval gave opportunity for social fellowship which was much appreciated, and prior to the evening gathering Mr. Archer conducted a brief song service.

It was no small pleasure to welcome so many of our faithful supporters, among them being Dr. T. G. Churcher who read the Scripture, Isaiah lv. in the afternoon, and the Rev. Dr. Elliott, formerly of Egypt, who led in prayer. In the evening Mr. Sidney Collett read Romans x. and the Rev. F. C. Brading prayed.

At 6.30 Admiral Sir Harry Stileman, K.B.E., occupied the Chair and briefly commented upon Psalm ii. 8, and Psalm lxxiv. 8, also referring to his personal knowledge of the cruelties of Islam.

Mrs. E. J. Long of Kairouan spoke of the appalling mortality among babies and of the distressing conditions under which the survivors live. Amid the sadness there were cheering features, not the least being the open doors for visitation which God had set before them—more indeed than one can enter.

Miss Petter gave instances of encouragement in the Hall and at meetings held in connection with their weekly itinerating trips. It was a joy to hear of those who had confessed the Lord in baptism.

Mr. Long related incidents connected with the medical side of the work, which afforded particularly valuable opportunities for Gospel testimony. "We are utterly dependent upon your prayers and sympathy. We want you to remember the men, women and children in the modern Sodom of Kairouan, that many may be gathered out as jewels for the Saviour's crown."

Mr. E. W. Rogers of Wallington was the Lord's messenger in the closing message of the day, which was rich in spiritual power and preciousness. In considerably abridged form, it takes its place on the first pages of this issue.

* * *

We are prayerfully anticipating with high expectation the Convention at "Slavanka" from August 2nd to 9th. Dr. Lewis Sperry Chafer of the Evangelical Theological College, Dallas, Texas, hopes to be with us if his visit to this country materialises this summer. It is a matter of glad thankfulness that Pastor W. Galbraith of Toxteth Tabernacle, Liverpool, is coming for the whole period, and we also look forward to enjoying the ministry of Pastors R. Wright Hay, Henry Oakley, E. J. Poole-Connor

(our Honorary Secretary) as well as a number of the missionaries on furlough.

Most of our readers will know that Pastor E. J. Poole-Connor has become minister of the Walker Memorial Church, Cheltenham. It is an "unattached" place of worship where we earnestly hope he may have signal tokens of the Lord's prospering benediction. We shall gratefully value prayer that a man of God's choice may be forthcoming to fill the vacancy on the Secretariat.

* * *

It has been thought eminently desirable for me to pay another but shorter visit to Canada and the States this year, and there is a possibility of my leaving some time in August. Prayer will be gratefully valued that I may have a prosperous journey by the will of God and that much more heart concern may be called forth on behalf of His work in the Barbary States.

Please also remember my dear wife day by day. She is not able to accompany me. Pray that she may be graciously sustained and kept in health and enjoy much of the Lord's loving-kindness. My health has much improved, thank God, but there is some measure of arthritic and nerve weakness which is rather handicapping, though it has been possible through Divine mercy to fulfil all week-end engagements and attend to other secretarial duties.

* * *

It is important that all correspondence connected with the Mission be addressed to The Secretary in order to avoid delay. Mr. I. E. Bowles will be attending to letters and other matters in my absence, and will have the help of Mr. Wright Hay and other members of the Council who are within easy reach for consultation. All letters on which my name appears will be forwarded to me.

Kabyle Visits

By MRS. ROSS

A European house set in a terraced garden gay with flowers. The door is opened by a comely woman of fifty or so, who smiles a welcome as she sees her visitor. A room very clean, decorated with many beautiful pieces of old Arab pottery, silver, etc., two sofas in addition to chairs and tables, a carpet on the floor with cushions at one side. The occupants—the lady who opened the door, her pretty daughter-in-law who was dressed in blue and white silk, and a granddaughter about twelve years old, a tall girl with long hair nicely arranged. We sit down and talk, but all the time we see the eyes of the elder woman upon us, and we know that she is longing for us to bring out the Book. Her only chance of hearing the Word of God is when we pay her a visit, for she cannot read, in spite of her position, and she loves the Word.

Presently we find that the eldest son, a boy of ten, has the story of the Prodigal Son in Arabic, which he can read; and, to our joy, we find that the girl of twelve has heard the story read until she knows it quite well. The grandmother always wants the boys in when we read the Word of God, that, as she says, "they may

learn." May they also give themselves to the spread of the Truth! We leave this house, feeling we have had a good time, and are refreshed and encouraged.

* * *

A whole courtyard full of miserable little wooden tin or clay huts, often not big enough to swing a cat round in and yet it is all that these dirty women and children can call "home." Drunken or gambling husbands or fathers, who expect to be fed whether they bring money home or not, account for the look of fear and care on the faces of both women and children. Greetings of "Why have you come?"—"What have you brought?"—"Give this child a garment: it will be merit for you, an unbeliever, to give to us who are the believers."—"Bring medicine for this sick woman." No medicine, no garments. "What brought you here, then?" We come with the Word of God. "God!—we all know God. It is you who do not know God." "We know 'there is one God, and Mohammed is His Prophet.' Can you repeat that?"—"We only witness to the Living. We believe there is one God, but the prophets, whether good or bad, are all dead and can do nothing to help us."

A little interest is aroused and we turn to James. What pure religion is, and what it does. They are impressed and inclined to think we are nearly right, but they are not yet convicted of sin.

* * *

A hamlet this time, situated on a hill above a French village. Fairly nice houses and a clean court with women who evidently take the trouble to keep clean and tidy. Two elderly women and three young ones are sitting there as we go in. We sit down and remark, "It is a very long time since we saw you. Would you like me to read from God's Book?" We begin with God our Creator, and, perhaps with a little fear as to how it will be received, we speak of our sinnership and the need of an Advocate, and turn to 1 John ii. Our little faith is rebuked by the astonishment on the women's faces that we have now an Advocate with the Father, Jesus Christ the Righteous.

Another neighbour walked in who did not understand Kabyle, so this good news was all translated to her, and when she got a hold of what we were saying, she was so interested that she wanted them to interpret at the end of every sentence. We finished up with: "If we love God, we love our brother also—brother—neighbour—the one who loves God, works no ill to his neighbour." "Wait a minute," said the woman sitting next to me; "I must tell my friend that." Afterwards she explained to me that a neighbour had done this woman some wrong, but now she had explained to her that if she loves God she must not retaliate and do any harm to her neighbour. My

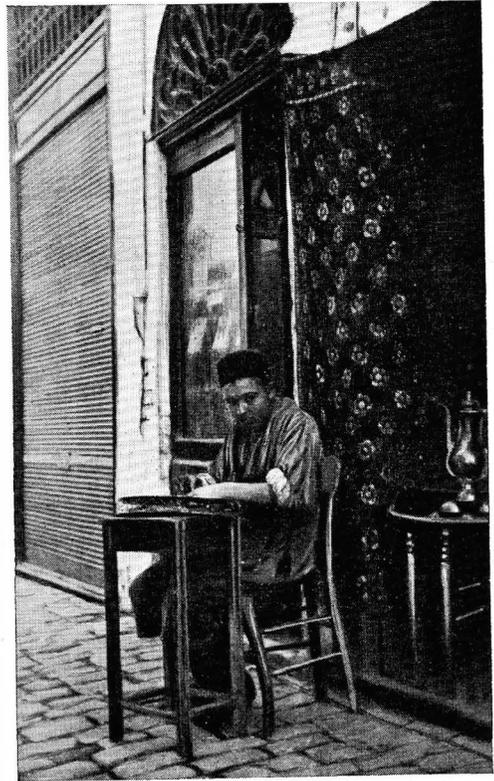


Photo by]

[Miss I. Dew.

Native carving a Tray.

heart ached with joy at the reception of the Word, and, when leaving, the two elderly women said, "Come again soon; we have plenty of news of quarrels and hard things, but we have no one but you to tell us God's Word."

Lord, water the seed sown for Thy glory.

Algiers.

N.A.M. CONVENTION "Slavanka," Southbourne, Hants.

August 2nd to 9th.

Speakers: Pastors W. R. GALBRAITH, R. WRIGHT HAY, HENRY OAKLEY, HARVEY FARMER and E. J. POOLE-CONNOR.

North Africa Missionaries and Others.

Terms: 8s. 6d. per day for not less than five days.

Friends desiring accommodation should apply as soon as possible to **The Secretary, N.A.M., 18, John Street, London, W.C.1.**

Our Annual Report for 1928

As it presents the story of another year, the Mission desires to put on record its thankfulness to God for manifold blessings, both spiritual and material, and specially for the fact that the health of its missionaries has been on the whole so well maintained.

The number of representatives now stands at 108. This includes the following new workers, who went out to the field during 1928: Messrs. F. A. Rayner and J. C. Meers, and the Misses M. Archer, Eva Heath, E. L. Millar, B. Roberts, and A. Stoneham. A valuable new member has been added to the Council in the person of Mr. J. Moreton Harris. The help of Mr. S. S. McCurry too, in deputation work, is thankfully acknowledged.

Mention should be made of the inspiring conventions held at "Heightside" at Easter and at "Slavanka" in August. Such occasions enable home helpers to acquire a much fuller and clearer vision of conditions on the field. They also afford an opportunity for happy fellowship among those who stand, as the N.A.M. has ever stood, for salvation through the one full, perfect and sufficient Sacrifice and for a firm faith in the Divine inspiration of Holy Scripture.

It is necessary even in the high sphere of

evangelisation to tackle the problem of finance and this problem is somewhat acute at the present moment. The income of the mission for the year amounted to £11,113 odd, but its responsibilities exceeded this sum by £3,090. This means that further sacrificial giving is called for on the part of the Lord's stewards if the work is to be effectually maintained and more especially if it is to be extended.

Important as it is, however, financial support is a small matter in comparison with the upholding of the Mission and its representatives by the exercise of believing prayer. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. The stronghold of Islam must give way when it is sufficiently besieged by the effectual fervent prayers of God's people. It has been truly said that: "It takes us long to learn that the battle is with the intercessors rather than the warriors, that prayer is more important than organisation. The power of prayer is the power that prevails."

The following brief summary is compiled from the personal reports of missionaries, and though it is far from doing them justice, it is all that space permits.

MOROCCO

Tangier.

The hospitals form the most outstanding feature of the work in this city, and Mrs. Simpson has continued her untiring oversight of both during 1928. The Tulloch Memorial Hospital has cared for 165 in-patients during the year. The out-patients (men) have made 466 attendances. At the Women's Medical Mission there is a record of 7,266. A few in-patients are received at the Women's Hospital. Mr. Elson has a Night Refuge for Women where each evening some fifteen to thirty of them hear the Gospel.

Miss Bowen has charge of the nursing, and Miss Craggs undertakes evangelistic work among the men. Mrs. Simpson also conducts services with them. Considering the great difficulty of winning Moslems, the results have been wonderful. Twenty-four men have made a confession of faith in the Lord Jesus and also two women. The converts are for the most part those who have been in hospital for a considerable time and have been under consecutive teaching. More often than not, they are the very ones who showed themselves most opposed at first. Miss Craggs and Miss Bowen cite several interesting instances; one of a man who pretended to be

deaf, but became too much interested to keep up the ruse; another of a patient who came back from the gates of death, read the Gospel of John through at a sitting and openly turned from Mohammed to Christ.

Miss Glen has had good cause for encouragement in her school for native girls. With a view to keeping them longer and enabling them to earn a little money, industrial work has been introduced in a small way, in the shape of lace- and mat-making. At present it is in the experimental stage but there is good hope of its development. It has not yet been possible to house all the children under one roof. A few of them have lived for varying periods with the missionaries at Hope House, but a suitable building remains a great desideratum. Miss Meyer, in addition to teaching, took it in turns with Miss Glen to conduct cottage meetings in the villages.

Here is the story of one soul who has been brought out into the light. Rahma was known as a hard woman, cruel to her own children, and quite indifferent to the Gospel. God's Word touched her at the time of the sheep-feast, when every woman has a sheep slain on account of her sins and those of her children . . . not for

the husband's at all, by the way. One day when a talk was given on the Lamb of God which taketh away the sin of the world, Rahma jumped up and asked eagerly, "Is the Son of God my Sheep? Do I not need any other?" Her face was transfigured with joy as the truth entered her soul. Since that day there has been a marked change in her character and the neighbours, who knew her as a quarrelsome woman, say how sweet-tempered she is.

Miss Jay rejoices in abundant opportunities for presenting Christ in the homes. Her Bible-woman, Chariffa, has paid 1,105 visits to Moorish dwellings. Forty-eight houses are open for meetings. They are of all classes, from grand mansions to lowly huts. Two of the large houses have been opened through the efforts of Zahara, a Christian slave girl. These are of special interest as they are the homes of Syrian ladies, refined, educated women, able to read the Testaments in Eastern Arabic which Miss Jay provides. This Zahara has worked hard for Christ, speaking of Him to all the slaves she knows. They in turn have told their mistresses, who have become deeply interested. Zahara's own mistress is an invalid and a great sufferer. Two years ago this old lady was a bigoted Mohammedan, persecuting her slave for being a Christian. Now she has two meetings in her house each week and is asking for a third, as "the people are so eager to be taught."

Señor and Señora Padilla, who are in charge of the work among Spaniards, find their hands full with the little church, the Sunday School, the weekly evangelistic meeting, the night school, the lantern service and the distribution of tracts. Friends in England have presented the church with a new organ. New chairs have also been purchased, and since the old worm-eaten ones were discarded more people have attended the services. Work is carried on under difficulties because Sunday is the big market day in Tangier, but though disappointments are common, there is on the whole more to encourage than to depress. Miss Griffiths helps in the school while giving a good deal of time to language study.

Casablanca.

Mr. and Mrs. Gabriel were on furlough for part of the year. Until they left, the work in the Depôt was carried on as usual and the Gospel Car visited seventeen markets.

Miss Jennings continues her extensive tract distribution and sells gospels in a number of languages, colloquial Arabic, French, Spanish, Portuguese, Italian and Hebrew. She and Miss



Photo by]

[Miss I. Dew.

A native dwelling and its occupant near Rabat.

Nicolet hope shortly to enter the Sous Country where no missionary has yet penetrated. The way is being prepared by a convert from Islam, a former servant of the missionaries, who confessed Christ, was baptised in the sea, and went home to preach to his own people.

Miss Ross finds her dispensary very much appreciated by the women. The number of attendances has more than doubled during the past year. The report for 1927 was 3,000, and the present figure is 7,318. All these patients come under the sound of the Gospel, and the few who are really interested attend a weekly class for further instruction. Miss Ross asks special prayer for one intellectual woman in this little group.

Miss Ellis has been studying Arabic and helping in the dispensary three mornings a week. She now has enough knowledge of the language to go visiting by herself and to tell the gospel story in simple words.

Miss Banks works among Spaniards and Italians. The Gospel meetings and the Sunday Schools are well attended. But this has been a difficult year, a time of sickness and poverty

for most of the people. A severe type of recurrent malaria has been prevalent and has proved a hindrance to evangelisation. On the other hand, the death of one of the Christian women was an occasion of very bright testimony, and made a great impression on all around. Signor Arnone continues to serve the Italian community with acceptance and blessing.

Tetuan.

This town on the edge of the Riff country is under Spanish rule and hence has a considerable Spanish population. Miss Hubbard and Miss Knight are working among the Arabs and Miss Harman and Miss Higbid among the Spaniards. In the dispensary men are treated as well as women and the number of attendances in eight months has been not far short of five thousand. During Miss Hubbard's absence in England the medical work had to be closed, except for the two months during which Miss Aldridge was able to be there.

There is real interest in the Gospel among some of the Mohammedan women but generations of submission to "the beard" (the husband) make it exceedingly difficult for them to take any independent stand. Miss Knight says: "Visiting does not get easier, and but for the medicine, I am sure many houses would soon be closed to us."

Miss Higbid and Miss Harman have been much encouraged by the attendance at the Sunday meetings and the interest shown by the hearers. They have a good helper in Señora Maria. Two Spanish women have accepted Christ and both their husbands come occasionally to the services. The Christians have shown a missionary spirit by voluntary contributions to the Leper Mission and other work.

Settat.

At this station, only opened in 1926, Miss Buxton and Miss Reed already notice a change in the attitude of the people. They are beginning to place confidence in the missionaries and come to them in trouble if only to get a little sympathy. More women have visited the dispensary, the attendances reaching 1,000 as compared with 800 last year. A considerable number walk in from outlying villages. Homes are opened for Gospel meetings, but lack of time prevents the workers from seizing these opportunities. During Miss Reed's temporary absence, Miss Marjorie Archer rendered valuable help in the dispensary. The excessive rains rendered the house unsafe and for seven weeks workmen were on the premises and the

classes for women and children had to be discontinued for the time.

Fez.

Miss Denison and Miss de la Camp share a varied programme, including preaching services, classes for girls and women, both Sundays and week-days, sewing meetings, distribution of the Scriptures and visitation in the homes.

Miss Denison, who has so long carried the responsibility of the dispensary, reports the number of attendances thereat as 9,357. Miss de la Camp has been handicapped by ill health so that she has not been able to visit so much as formerly. But she rejoices that larger numbers of women and girls are coming to her for regular teaching at the Mission House. One has taken a definite stand on the Lord's side and has dared to break the fast of Ramadan. Another cheering incident was a visit from a former servant who went fifteen years ago to his old home beyond the Atlas Mountains. Since he could not read or write, they were unable to keep in touch with him, and it was good to find him still a Christian and eager to evangelise his own people. Miss de la Camp says that Christian literature is very gratefully accepted by Spaniards. One man read a catechism six times through, as he had no other mental pabulum.

Dr. and Mrs. J. A. Liley removed from Tangier to Fez in December 1927. It took some little time to get settled in the new residence and work had scarcely begun when it was interrupted by the fast of Ramadan which lasts a month. In May, Dr. Liley went to Rabat to minister to Mrs. Leslie Robinson during her last illness. She will be very greatly missed. The illness and death of the doctor's own father followed in June and necessitated seven weeks' absence from the field. Later in the year it became necessary to move from the small house, of which the lease was running out, into a more suitable one near by.

Despite many interruptions, however, the medical work has become well established. The number of attendances at the dispensary during six months was 975, and Dr. Liley is much encouraged by the friendliness manifested. This new work does not overlap Miss Denison's older one. Her dispensary is about three-quarters of a mile distant and ministers chiefly to women.

Regarding evangelistic effort Dr. Liley writes: "Another form of witness of a really pioneering character in this University centre, has been the opening of the Bible Dépôt. A good deal of interest and fanaticism was aroused at first, these being succeeded by indifference and aloofness.

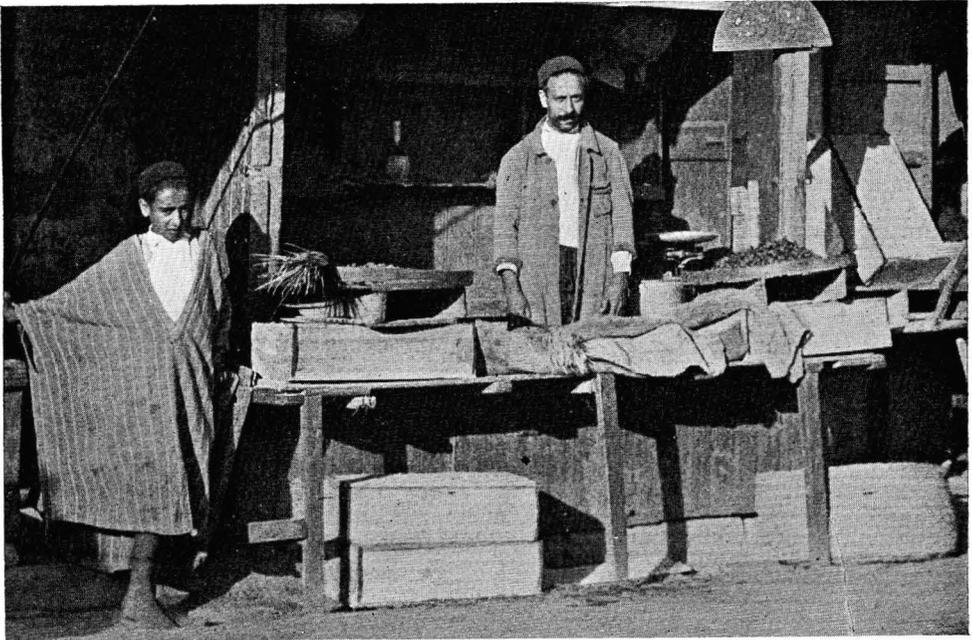


Photo by]

A native shop, Kairouan.

[Mr. E. J. Long.

At first, Scripture portions would be bought by silly lads to be burnt in the street before me, but as fools were left to their folly (beyond a peaceful attempt to retrieve the portions whenever possible) this form of annoyance has ceased, and one has the satisfaction of knowing that nearly all portions have been bought to be read. Men and lads most evidently interested are invited to attend an informal Scripture talk at the house on Sunday evenings."

Dr. Liley goes on to tell of a young Moor whom he met on the train who showed immediate interest in the Gospel. He is a master in one of the Franco-Arab Schools, wide awake to the absurdity of the Fast of Ramadan as a means of salvation, but loath to offend his strict Moslem parents. So eager was he for further intercourse that he offered to become Dr. Liley's teacher in classical Arabic at a nominal fee. He is now intellectually convinced that Jesus is indeed the Christ, the Saviour of the world.

Mrs. Liley and Miss Evans have itinerated together in the villages. Even in a place recently considered quite unsafe, the people received them very warmly, and showed themselves true "sons of the East" in their hospitality. Usually too, they lent a ready ear to the message, but many were so darkly ignorant that it was very difficult to enforce any spiritual truth. Miss

Evans gives two mornings a week to the dispensary and is able to reach well over a hundred women every time. But it is hard to hold their attention as they love to chatter among themselves, and hurry home as soon as their physical needs have been supplied. She has a knitting class for little girls, and as they work they learn hymns and Bible passages.

Taza and Oudja.

Miss Marston and Miss Chapman came home on furlough and Miss Aldridge was at Tetuan for two months, relieving other missionaries, so this district has been very short of labourers. A little medical work has been done and the girls' sewing class has been well attended. Serious hindrance was experienced in connection with the premises. Promised repairs were not carried out, and building materials were dumped down in different parts which made it impossible to receive those who came. The missionaries took an evangelistic tour of five weeks. They were able to visit Arab enquirers, to distribute Christian literature among Jews and to reach large numbers of natives in the markets. Some of the places had not previously been touched. Miss Marston writes of one of them: "We got into many of the houses and were able to tell the Gospel to the women, none of whom had ever heard before."

Rabat and Salé.

These are twin towns standing on opposite banks of a rapid river where it empties into the Atlantic Ocean. All the missionaries live at Rabat, but Mr. and Mrs. Chatfield are responsible for the work in Salé. Mr. Robinson writes that "fanaticism is unabated and public work almost impossible." In these circumstances the Bible Depôts are of special value. There are two of these, one in each of the towns. During Mr. Chatfield's furlough the Salé depôt was closed, but now an effort is being made to keep both places open for part of each day.

The missionaries visit from shop to shop and talk to groups of men who gather in the cafés. Mr. Chatfield writes: "This work is encouraging and is a means of reaching the great majority of the men, some of whom seldom leave their places of business. I find that it is better to deal with Moslems in twos or threes or even

singly . . . The receptions given us from time to time differ greatly. In one street all is quiet and the testimony is given and books are sold without opposition, but it may be that in the next street there will be mocking denial and opposition from end to end. Such difficult times are usually caused by a fanatical leader inciting the more ignorant against us and our books."

Since Mr. Robinson's return from furlough he has started a meeting for Jews on Saturday afternoons, and one for French-speaking people in his own house on Sunday evenings. Mrs. and Miss Roberts, and Miss Dew are working among the women and children. The attendances in the dispensaries have reached the number of 5,698 during the year, and gospel talks have been given in the waiting rooms. Miss Dew in visiting the villages treats people medically in their own huts. She has been striking new ground of late and in some cases has been "rather badly received."

ALGERIA

Cherchell.

This city on the coast of the Mediterranean, some eighty miles west of Algiers, is held by women only, and Miss Johnston writes that the lack of a man missionary is a matter to be deplored and makes the work of necessity one-sided.

The centre of activity here is the Carpet School. Miss Johnston and Miss Turner were absent for five months, during which time Miss Kenworthy carried on the school with the assistance of the Misses Collins and Heath. Mrs. Michell kindly helped to hold the fort and had many opportunities with French and Arab men. The attendance at Sunday morning services and the Saturday weavers' class has shown an encouraging increase. The guardian of the Carpet School is a source of joy to the missionaries on account of his humble faith and his courage in confessing Christ. His wife Zohra is much used among the girls. Cherifa, the senior worker in the school, has also proved invaluable.

Miss Wholman being absent on sick furlough most of the year, her infant Sunday School with its seventy youngsters has been in charge of the Misses Collins and Heath who greatly enjoy them. They also teach a French class which brings them into touch with some eighteen children.

Miss Johnston, since her return, has been teaching Arabic and doing some translation work, in addition to the regular routine of classes and meetings.

Algiers.

As other societies also are at work in this capital city, the North Africa Mission confines itself to labouring among the Kabyles. Mons. E. Cuendet visits their cafés, work-shops, markets and villages. He says that generally speaking the message of the Gospel is well received but there is a certain amount of opposition. He is able to dispose of many portions of the Scripture to reading men. It is his somewhat unusual privilege to have been the translator of the books that he sells. (He has, in fact, translated the whole Bible, though some parts have not yet been published.) He cites several instances of a spirit of enquiry on the part of Kabyle gentlemen. But since these come under the influence of materialistic French literature, it is no easy task to convince them of the truth of Christianity. Mme. Cuendet continues her ministry among the French and others.

Mrs. Ross and Miss Oakley have had charge of the work among the women and children. At the beginning of the year the classes for girls were well attended, but opposition later on developed which interfered with them to some extent. However, a number of homes have been opened to the missionaries which formerly were closed. Some of them are poor huts in a crowded Kabyle section; one is the home of a well-to-do teacher belonging to one of the first Arab schools.

In addition to the usual duties of a missionary, the Algiers ladies act as hostesses to fellow-workers from the interior.

North Africa

STATEMENT OF RECEIPTS AND PAYMENTS

RECEIPTS	GENERAL FUND.	DESIGNATED FUND.	TOTAL.	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
FOR GENERAL PURPOSES				
Donations	6,426 9 6			
Legacies	1,305 0 0			
Publications	81 19 1			
Rent of No. 111, Tulse Hill, London	100 0 0			
Rent of No. 18, John Street, London	60 0 0			
Interest on 250 £1 Shares of Chercchell Trading & Industrial Co., Ltd.	15 0 0			
Sundries	4 4 3			
TOTAL AS PER LIST OF DONATIONS, &c., PUBLISHED IN MAY AND JUNE ISSUE OF "NORTH AFRICA"			7,992 12 10	
FOR DESIGNATED PURPOSES				
SPECIALLY SUPPORTED MISSIONARIES—				
Donations and Sundry Receipts		1,361 18 7		
MEDICAL MISSIONS—				
Donations and Sundry Receipts		504 1 8		
Patients' Fees		9 7		
Interest on Investment for Maintenance of a Bed in the Tulloch Memorial Hospital, Tangier ..		21 13 0		
Refund of Tax on above		5 8 2		
VARIOUS DESIGNATED OBJECTS—				
Donations and Sundry Receipts		1,019 4 7		
Interest on Investment		51 19 8		
Refund of Tax on above		13 0 0		
GLENNY MEMORIAL FUND—				
Donations		33 11 0		
Interest on Investment		87 12 0		
Refund of Tax on above		21 18 0		
TOTAL AS PER LIST OF DONATIONS, &c., PUBLISHED IN MAY AND JUNE ISSUE OF "NORTH AFRICA"			3,120 16 3	
TEMPORARY LOAN TOWARDS PURCHASE OF PROPERTY IN PARIS		367 19 4		
TOTAL RECEIPTS FOR THE YEAR			7,992 12 10	3,488 15 7
				11,481 8 5
BALANCES at Bankers, etc., 31st December, 1928				
For Medical Missions		690 5 5		2,266 8 9
„ Other Designated Purposes		1,576 3 4		
Balance overdrawn on General Purposes Fund as at 31st December, 1928	1,917 18 10			1,917 18 10
Balance overdrawn on Designated Purposes Fund as at 31st December, 1928	1,114 13 3			1,114 13 3
(Overdraft at Bankers as at				
December 31st, 1928—	£ s. d.	£ s. d.		
General Purposes		1,917 18 10		
Designated Purposes		1,114 13 3		
		3,032 12 1		
Less Balances at Bankers—				
Medical Missions	509 10 3			
Designated Purposes	1,027 8 3			
		1,536 18 6		
		1,495 13 7		
	£11,025 4 11	£5,755 4 4		£16,780 9 3

We have examined the above Statement of Receipts and Payments of the North Africa Mission for the year ended 31st December, 1928, viz.: £515 8s. New South Wales 5½% Inscribed Stock 1947/57 (for the Maintenance of a Bed Bearer Bonds); £400 Chinese Government Tsing U Hai Railway 5% 1913 Bonds; £991 5s. Banco Popular Argentine 5% Western Railway 5% Preference Stock (for the Glenn Memorial Fund); and we have examined the Deeds relating to the names of the North Africa Properties, Limited, and Chercchell Trading and Industrial Co., Ltd.

There is a balance of £16,780 9 3 carried over to the Statement of Receipts and Payments for the year ending 31st December, 1929.

Finsbury Circus House, London, E.C.2, 13th June, 1929.



Photo by]

Friends and members of the Italian Church, Tunis, at their Annual Outing, 1929.

[A. Monaco.

Djemâa Sahridj and Mekla.

In the Kabyle village of Djemâa Sahridj the first station of the N.A.M., Miss Cox and Miss Smith continue to labour. The school for girls has just closed its third year and gives much cause for encouragement. Miss Ward is of much assistance in the school, which is in charge of a highly educated *Institutrice*, and Miss King, a friend from England, has given valuable voluntary service. The native helpers are very devoted, particularly the Bible-woman who has worked here for thirty years.

The classes for women and girls are well attended and there are signs of blessing, but some opposition has been encountered by the missionaries owing to their strong stand against "the crime of child marriage."

Mr. and Mrs. Willson find the people very friendly and usually well disposed towards the Gospel. The missionary's need for all-round knowledge and ability has been realised during the past year. Mr. Willson writes: "The year 1928 has been an unusually difficult one, owing to the fact that we have had to build a dwelling house. We were assisted by a group of willing though not very competent helpers, consequently the greater part of the burden fell on us.

During building operations we occupied the little vestry and dispensary. On two occasions we tried to absent ourselves for itinerating, but found on our return that the building had suffered. The work at the station, however, was not neglected. The Sunday services were carried on as usual and every morning there was a short meeting with the workmen. We are sorry to report that two of our church members have had to be put out of fellowship, both on account of their responsibility for child marriages."

Michelet.

Miss Fison is working at Michelet among both Kabyles and French. She has also reached fifty-three other villages and disposed of 1,701 copies of the Scriptures (Gospels, Testaments, etc.) mostly by sale among Kabyle tribes. The mountain travel is very arduous, specially in the winter. It has been a great help to Miss Fison to have the companionship of Mdlle. Rocchietti in these itinerations. Some influential people have been attracted by the message. The Marabout of a Koranic college bought a Bible, and the Kaid of a large tribe showed a similar interest, while both hospitably entertained the workers.

Azazga and Les Agribbes.

Azazga is a French administrative centre, a strategic point for reaching Kabyle tribes and circulating the Scriptures. Mr. S. Arthur travelled last year more than 9,000 miles by car, bus and train, as well as hundreds of miles on foot. He reached forty markets and eight other centres in Kabylia. He finds the work in the villages very encouraging. He spent some time with Mr. Marsh in his large field, reaching Kabyle peasants during harvest time, preaching while they rested in the heat of the day. In one place it was possible to visit the large Koranic school, with more than 100 students, and distribute Scriptures and Nile Mission Press publications among these.

On Sunday evenings a meeting is held at Azazga which is mainly attended by Roman Catholics, dissatisfied with their own lifeless religion. A monthly lantern service attracts the young people. Mrs. Arthur is responsible for several weekly meetings, and she works among the children and visits in the homes. During the summer Mr. Arthur visited fourteen localities in France where large numbers of Kabyle workmen are employed, talking with them personally and distributing Scripture portions. The circulation of the Scriptures by post has continued, 1,212 packets, each containing a Gospel and other Christian literature, having been sent to officials and shop-keepers.

Miss Elliott and Miss Widmer open their dispensary at Les Agribbes three mornings a week and also give medical attention to the people in their homes. This is much appreciated, particularly as Miss Widmer is qualified in midwifery. The women gather in crowds on dispensary days, beginning to come about five o'clock in the morning. They listen with great eagerness to the talks given in the waiting room. One remarked to a neighbour, "This is good to hear; I shall come back to hear more, whether I want medicine or not." One day a week the ladies give to visiting the more distant villages. On medical days they go to those near at hand.

Bougie and Oued-Amizour.

Bougie is a seaport town very beautifully situated. Its magnificent ruggedness adds to the difficulties of missionary itineration. Mr. Shorey writes: "It has often been stiff work climbing to the villages with a blazing sun overhead, but it is well worth while. . . . Now and again there has been some opposition but as a rule the people have been friendly, although I cannot say this of the Kabyle dogs!" He has visited about 100 villages during the year.

In Bougie itself Mr. Shorey conducts four classes a week for Kabyle boys and has three week-night meetings for men. Beriki, the Kabyle evangelist, has continued to do good service and has given valuable help in the translation of Old Testament Scriptures. Every three months, as usual, some 450 copies of the "Sac aux Dépêches" have been sent to the post-masters and post-mistresses of Algeria in connection with the work of the Post Office Christian Association which pays all expenses.

Mr. Twaddle shared the itinerations of Mr. Shorey and visited the English and American boats touching at Bougie. He also carried on the French work at Michelet during Miss Fison's ten weeks' absence and was assisted in this by Mrs. Twaddle. In Bougie, her girls' classes are well attended and the women give her a ready welcome into their courtyards.

Miss Degenkolw has had a busy year in the out-station of Oued-Amizour where she labours alone, and in the visitation of villages around. She reports 3,129 attendances at her dispensary.

Lafayette.

This is one of the French administrative centres, which on account of good government roads form strategic points for evangelisation. By means of the Gospel Car, Mr. Marsh has reached a large proportion of the Guergour villages. He has also visited Arab villages and ten French centres. The very fanatical village of Hamman Guergour has recently opened to the Gospel through the missionaries going to reside there. Dispensary work helped to break down the opposition.

The missionaries here need the three languages, Kabyle, French and Arabic. In some of the Kabyle villages there is a great readiness to listen; one day forty men in one café left their games to pay attention to the Word. In other places the people are decidedly hostile. Mr. Marsh made two itinerating tours in the spring, one in company with Mr. Charters, the other with Mr. Arthur. He reached a total of 138 villages in the year. Personal work among French people reveals "the soul hunger in the heart of many a free-thinker."

Among the difficulties encountered were the following: a heavy fall of snow which kept the missionaries prisoners for fourteen days; the removal to a native-built house, needing much attention; the impossibility of finding a suitable meeting-place at Lafayette. Mrs. Marsh has been handicapped by poor health but she has regularly visited some fifteen villages and held classes for both French and Kabyle children.

Tebessa.

Madame Pages, Miss Clack and Miss Povoas are labouring in this Algerian hill station, and have had the help of M. Bouin, a French voluntary worker. He has had the joy of baptising two European men. Si Medani, the native worker, was used to the conversion of two men in distant villages. A native house having been secured at a low rent in a crowded quarter, Arab girls gather here in good numbers on three afternoons a week. Simple medical help here as elsewhere proves of great value in the breaking down of opposition. Madame Pages has had a good deal of cheer also in her efforts to reach the spiritually needy European population.

Bône.

Miss Granger has been devotedly working

among the Arab women and girls here, as well as at a village some little way out. There are two weekly classes for Arab boys and girls, with an average attendance of twenty and twenty-three; and one for Jewesses and Roman Catholic girls, which has sixty-eight on the books. In this class there has been much encouragement, the children asking for Bibles which their parents read at home.

Mrs. Fisher joined her during the year but suffered a breakdown in health, which we hope is temporary. Before she was obliged to leave the station, her classes for boys and girls in the "little wooden barrack" were growing in numbers, and considering the great prejudice that had to be overcome, results were very satisfactory. Dispensary work opened many homes to the Gospel.

TUNISIA

Tunis.

The capital of Tunisia is a cosmopolitan city. Here the N.A.M. works among Arabs, French and Italians. The Bible Depôt, open every week day, has continued to serve the double purpose of a centre for the circulation of the Scriptures and a meeting-place for discussion and preaching. Mr. Short says: "We find questioners and listeners include men from all parts of Tunisia, and from Algeria and even farther away. Among the students are some whom we may fairly call enquirers, though they might disclaim any leaning towards the Gospel." The car is invaluable for the village work and a lantern does good occasional service. The native evangelist, Younis, has given brave testimony, though any bitter opposition turns on him rather than on the foreigners. Among the happy events of the year we chronicle the marriage of Mr. Cyril Morriss and Miss Helen Short.

Messrs. Short and Morriss have had charge of the depôt, but during the latter's six months' absence in Tripoli, Mr. Short carried it on alone. Mrs. Short, Mrs. Morriss and Miss Tapp have been engaged in itinerating among the villages and teaching the women and children in the station. Their reception has been good, except where Catholic priests have publicly inveighed against the Gospel Car. Miss Tapp had a somewhat unusual experience in a desert trip by car. She and her companions found the scattered groups of people very hospitable and glad to accept gospels.

The Misses Petter, Gotelee and Martin

are working among the Italians. The new Mission House, "Bethesda," bought in 1927, has now been fully established. Six new members have been added to the Church this year, which now numbers twenty-three apart from missionaries. The Gospel meetings are growing, partly through the influence of Sunday School children who bring their parents.

The Mission has sustained a heavy loss in the home-going of Mr. A. V. Liley on June 24th, 1928, who had done splendid service since he went out in 1885. One writes: "His ready help and sympathy are sorely missed in all branches of the work." Mrs. Liley is in charge of the French work and has a meeting of one kind or another almost every day. In many cases the hearers are soldiers, and three have professed conversion and been baptised. These men leave when their military service is over and return to France or Algeria, but Mrs. Liley tries to keep in touch with them by correspondence. The father of one soldier was brought to Christ through a calendar that she sent. About 200 calendars are despatched each year. Many tracts are distributed specially on feast days, also French evangelical magazines. Mrs. Liley translates Sunday School Notes into French for the help of teachers.

Bizerta.

This station was re-opened a couple of years ago by Signor and Signora Finotto, who are working among Italians. Here again, as it

is a military centre, the attendants at the gospel meetings are in many cases soldiers. Three Senegalian men who were converted here have been sent away to another garrison. Signor Finotto has visited the military prisoners at Teboursouk, some 125 miles distant. Many of these are German and he is happily able to speak to them in their own language. Some have acknowledged that his visits have led them to "a new hope in a merciful God." He keeps in touch with them by correspondence, and asks prayer on their behalf. He is able to distribute

recoveries have been so remarkable that the prestige of the Mission has been considerably increased. The *depôt* lantern meetings are most encouraging; the room is always full and many are obliged to stand.

During the summer Mr. Long took Pasteur Chappuis' place at Sousse. Here he had an interesting experience and was able to get into touch with several Jews. Pasteur Long from Nice visited Kairouan last spring and nearly a hundred French, Jewish and Arab people gathered to hear him.



Photo by

Women's Class, Kairouan.

[Mr. E. J. Long.]

a good many Gospels and tracts on battleships and merchant vessels. People of some half a dozen nationalities drop into the *Depôt* to make enquiries about religion. It was very cheering one summer's day to see a quartette of stalwart British boys come in, saying heartily, "We are four believers in the Lord Jesus and would like to have a talk with you." At Ferryville, some fourteen miles away, the authorities have given permission for a regular gospel service to be held in the official Hall of the Municipality.

Kairouan.

Being one of the "Holy Cities" of Islam, this is a specially difficult place, yet the medical work has opened many fresh doors. Several of the

Mrs. Long has been kept busy with the dispensary and visitation of the homes. She says it is the babies who suffer most, not only from the very trying climate, but also from the great poverty and the appalling ignorance of the mothers. As to the girls, they run wild in the streets and are considered of no use except to be sold. At ten or twelve years of age they are shut away from children and mix with the women.

Miss Davis and Miss Tilney have been much cheered by the ready response of the older girls to Bible teaching. They have lately moved into a new house and opened up work in a fresh quarter of the town. Both these ladies were in England a part of the year, Miss Tilney working during the summer among the Jews in Whitechapel.

Sfax.

In this coast town with its large Arab quarter and more modern French settlement, the missionaries are Mr. and Mrs. Miles, Mrs. Webb and Miss Stoneham. The depôt keeps Mr. Miles "joyfully busy" a large part of the time. But thanks to the Gospel Car he is able to visit all villages within a radius of forty miles, once or twice a week, apart from occasional hindrances due to inclement weather and urgent claims. He writes: "Islam is rapidly changing. Moslems are beginning to think and enquire as never before. There is a danger that many may become free thinkers. The need is greater

than ever for trained workers, to turn them into the way of truth." Besides the usual classes for native women and girls, the ladies have one for Europeans. A branch of the Scripture Union has been started among the children.

Nabeul.

Mrs. Webb worked part of the year at Nabeul with Madame Garnati, and spent the summer in England. It is hardly possible to estimate all that the latter has accomplished in and around this town by her persistent sowing of the incorruptible seed and her intercessory pleading that it might bring forth abiding fruit.

TRIPOLI

Mr. Reid has carried on the dispensary and the distribution of Gospels and tracts under the handicap of poor health. Part of the time he had the help of Mr. Morriss. Mr. J. C. Meers and Miss Roberta Collings were married in the summer and they left for Tripoli in September. Both Moslems and Jews seem to think that the Mission House is a house of blessing, and they go there in preference to the government hospital

because they feel that God is there. A striking case of cure was that of a merchant despaired of by his doctor. Belonging to a fanatical family, he long refused to humble himself to seek help from the Christians. But at last he came, and after two treatments was restored. Previous to her marriage Mrs. Meers spent some time in Tunis studying Italian and while there she carried on a class for Bedouin girls.

PARIS

About 40,000 North Africans are resident in Paris and Mr. and Mrs. Warren and Mon. Hocart are working among these. The numbers attending the Foyer were smaller this year than last, partly owing to the fact that many labourers have returned to the Barbary States. The interest, however, is well maintained, and some travel long distances to be present.

Mr. Warren has prepared a new bi-lingual Bible portion, "The Story of the Creation and Fall," which sells well; also a Kabyle-French primer. He spends considerable time in giving

language lessons to missionary candidates. Mr. Warren works in the *Foyer*, and also carries on a small class for European children.

M. Blandenier's excellent colportage work, has unfortunately been interrupted by a failure of health. M. Hocart visits the cafés frequented by Africans, sells the Scriptures, and enters into conversation with groups of men. Out of 250 restaurants to which he sought entrance, only ten refused to admit him. He sold about twice as many books this year as last, namely, 1,410 as against 795.

* * * * *

This is but a very meagre annual report of devoted witness and work. Some who can read between the lines will doubtless wish to be more closely identified with it, as home helpers. Such friends would do well to join the Workers' Union and learn in what varied ways they can be of use. Miss Una Tighe, the secretary, of The Priory, Christchurch, Hants, and her friend Miss Merralls, will be delighted to welcome new recruits. Their indefatigable labour of love is a source of genuine gladness to all the missionaries.

And so we close this review of another year's toil for our beloved Master with the glowing acknowledgment of the great Apostle, "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus."

Easter with the Moslems

By MRS. SHORT

Some time ago we determined that when Easter came we four, Mr. and Mrs. Morriss, Mr. Short and myself, would (D.V.) take a trip in the Mission car, and visit a few places that we cannot touch in our usual weekly outings. We had hoped to start the day before (Good Friday), but heavy rains at the beginning of the week had caused such floods that we had to put our start off till Easter Monday. Our car was well packed; outside on a carrier, bought specially for the occasion, were two suit-cases and a wooden box full of literature for sale and distribution. Inside were smaller bundles of books ready to hand, in French, Italian and Arabic, also a few provisions for picnic lunches, and my sweets—eleven pounds of them.

Our first stop was Medjaz-et-Bab, on the banks of the river, where great piles of mud showed how far the river had been up only a few days previously. We booked our rooms at the hotel for the night, and then set to work. By means of the sweets and talking to some women in a doorway, Mrs. Morriss and I soon got into a house, and when one is opened to us others soon follow, and we went to five in all, in each of which we talked, sang, and gave our Good News. The second place into which we went was a saint's tomb, but who the saint was and what were his special merits we did not trouble to ask; for we were taken up with the fact of a risen, living Saviour. We were thankful to find our beds at the hotel clean and comfortable, and the food enjoyable.

Next morning, while waiting for breakfast, the Arab garçon told us that "M. Bac" wanted to see us. "M. Bac," or Hubac as his name really is, is an old friend of early Kairouan days, of whom we had very pleasant recollections. He had come to ask us to breakfast, and after a little demur off we all went. Madame Hubac and her mother welcomed us most warmly, and we were soon enjoying good French coffee and

milk, with bread and real fresh butter. We were told how often M. Hubac had spoken of us and had said how good it was to be in a family like ours. Here Mr. Morriss caused a laugh by saying that he had found that out! Baby Pierre, the small son who arrived five months ago, after his parents had been married nine years, was wheeled in to be admired, and he certainly deserved all the praise he got. We closed our happy time by having family worship together.

Easter Tuesday was a very full and happy day. The first place at which we stopped was a native village perched on the top of a hill, fascinating to look at but dirty and squalid at a nearer view. A man was anxious to show us round the place, but our aim was to get into the houses. A few sweets brought quite a crowd of children round us, and they soon escorted us from house to house. At first we were rather annoyed at having so many of them and tried to get rid of them, but as they were quiet whenever we talked or sang, we decided it was best to let them stay. The men in the streets also were interested in what we were doing, so we gave them a message in talk and song. While having our lunch on the banks of the river a few miles farther on, we saw part of the bank fall into the water.

The afternoon we spent at Testour, a village of which I have often heard the last few years, as it sends many of its boys and youths to the mosques here in Tunis for studying the Korân. Mrs. Morriss and I were invited into the house of the *Amîn*, one of the chief men of the place, and had a splendid time with the women there. One woman in particular seemed so amazed and astonished, and kept repeating our words. "Do you hear what they are singing?" she said to another woman as we sang "I need Thee." "Yes," was the answer; "I am nearly crying." As we were leaving, the *Amîn* turned up, and we do hope that he will not tell them we were talking heresy.

or prevent them giving us a warm welcome if we ever go again, as we were asked to do.

After this house we went to the market-place, and our menfolk were glad to leave the car in our care for a few minutes while they went off to seek further opportunities. Some men and lads gathered round us rather curiously, so I whispered to Mrs. Morriss, "Let's sing to them." They listened spellbound, and no one moved, except others who, hearing the sound, came to listen as well. "We have nothing like that in our religion," said one man to another as we finished, and we felt that it was true.

After leaving Testour, we had a climb through very pretty country till we came to TebourSouk, about 1,500 feet high. We stayed here for a welcome cup of tea, and I would fain have spent the night there, but there was no room for us in the hotel, so we had to press on. How glad I was afterwards that we did not, for it would have spoiled our next day's work. The evening also was warm and fine, and we passed through the most magnificent bit of country I have ever seen. We climbed up by a very zigzag road to the top of a chain of hills, until TebourSouk looked on the flat below us. The descent the other side was as wonderful as the ascent had been, and all the weariness was forgotten in the thorough enjoyment of it. We were thankful, however, to arrive at Souk-et-Khemis (Thursday market), and find that there was a place where we could sleep and have dinner. The bedroms assigned to us smelt very damp and crypt-like, but fortunately, it was only the smell; the beds were quite dry. Our meals had to be taken in the big room which served as dining-room, billiard-room and café; but we had a corner to ourselves, and the meals were nicely served up and the food excellent. The country here was not so beautiful as that through which we had passed; we were on the flooded banks of the river. The weather also was more uncertain, though generally fine.

On Wednesday morning we started off early to a place fourteen miles away named Souk-et-Arba (Wednesday Mar-

ket), where every week crowds of natives gather for buying and selling. Mr. Morriss and my husband were soon busy selling or giving away literature, and they got rid of a good deal that day. Mrs. Morriss and I got out of the crowd, and went to find out where the native women were. We were invited into one hut, and from there we were taken, or called in from place to place, and begged to tell our message in word or song. A group of men listened most attentively, and when one man was going to make some objection, the others told him that all that was necessary had been said and it was quite true. One poor woman was specially touched with some words on repentance, and kept repeating them to others: "We weep when we are in pain, and we weep when someone dies, but we never weep over our sins." We could have kept on much longer, but dinner-time came, and we were not sorry to have a break. We had lunch that day near some very fine Roman ruins, the mosaics there being the finest we have ever seen. One specially, the picture of a lady, was so beautifully done it looked almost like a painting.

Thursday was spent in the market at Souk-et-Khemis. The children here were interested in us, and an orderly little group took us round and announced our arrival at the different houses. In one, we found an Italian woman married to an Arab. She had five children, the eldest of whom did not look more than seven, and she looked so sad as I talked to her. In the afternoon we visited a Kairouan girl who used to be in our class there. We had a big welcome, and when we came away they insisted on our bringing with us a roast fowl in a new marmite, and a big loaf of bread. We had several gifts in that place. The Italian woman offered us five francs, which of course we refused; two plates full of prepared grain were given us by two others, while another gave us four cooked eggs. I thought them hard-boiled until one broke in my bag, and then I knew I was mistaken! Our men-folk had not quite such a happy time here, for a man from Tunis raised up trouble for

them, and they were glad when we were able to get away.

We spent Thursday night in a most quaint little place named Béja, inhabited pretty equally by Europeans and natives; the native part of the town consisting of a lot of old stone houses built up the side of a hill, at the top of which was an old fortress. On the tops of some of the houses and stone walls the storks had their nests: we saw a pair of them quite plainly. The people here seemed friendly, and we all thought what a good centre this busy little town would make for a mission-station. Our hotel was in the European quarter, and was a much more pretentious affair than the others at which we had stayed, but it was not any the cleaner because of that, and the beds were very hard. What amused us in these hotels was the shortage of pillows, only one being allowed in each double bed. The first night Mr. Short and I asked for another; the next two nights we stole one from another bed in the same room; but the last night we had to do without.

We left Béja very regretfully the next morning in the rain—we should much have liked to do a little visiting there, but we wanted to reach Tunis that evening, and also touch a few places on the way. The most interesting incident of that day was when a woman named Aeisha "received us into her house." She gave us a very warm welcome, and listened well to our message. The goat was brought into the hut and milked, and the milk was strained through a clean red cloth and we were given a cupful each to drink. It was really delicious. We were quite sorry when we had to leave, and amazed to find that we had been there nearly an hour, and had no time to visit the other huts in that group.

And now here we are settled back into Tunis again, and our much-anticipated trip is only a happy memory. God did indeed answer our three petitions for weather, direction, and prepared hearts. But as to those who seemed touched! When will they have the opportunity of hearing again? As one woman said, "It would only be by going over it again and again that I could remember," and one felt it was true. Still, the Holy Spirit

can and will bring to remembrance wherever He pleases. The fear comes, too, that perhaps when we go round that way again we shall have a cold reception from some who listened well this time, because they have been warned against us. It may be so in some cases, but our trust is in Him who has said, "My word shall not return unto Me void."

* * *

I add a few lines as regards specially the reception by the *men*. From the countrymen generally there was a readily gained interest and much response from intelligence and conscience as we spoke of the gravity of sin, the utter insufficiency and value of our works, and of the love of God in Christ Jesus. Sooner or later we might come to opposition as our listener realised that their "prophet" (on whom from generations past their trust and pride centred) had no place in our message, but that Christ alone was the Saviour. These men were willing to buy (we also gave some other tract or Gospel with any book bought, and often gave, apart from purchases), but so very few could read. Some would buy for a relative, son or friend who could read away in their huts. In the markets and the larger villages some men opposed us. They had been to Tunis, and said we were "Protestants." Hardly any of them had any idea of the real meaning of the word, but used it as meaning aggressive evangelisation, and therefore to be feared. A French policeman asked me if we were " Salvation Army," with much the same vague idea, but he was friendly. Though we came up against mockery and absolute unwillingness to hear us several times, only on one occasion did the opposition begin to make real trouble. Then one man tried to snatch books from us, and actually did take one.

Though our main aim was among natives, we spoke to many Europeans and also left books in French and Italian among many of those more or less isolated people in farms, encampments working on the roads, etc. There is no resident missionary for a distance of nearly 300 miles in this direction.

E. E. SHORT.

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 A. Clack arrived from Tebessa on April 17th.

Miss H. Kenworthy arrived from Cherchell on April 19th.

Miss G. E. Petter arrived from Tunis on April 23rd.

Mrs. and Miss Roberts arrived from Rabat on May 1st.

Miss L. F. Evans arrived from Fez on May 9th.

Mr. and Mrs. E. J. Long arrived from Kairoun on May 22nd.

Mrs. Padilla and Miss E. D. Bowen arrived from Tangier on May 24th.

Miss H. Granger arrived from Bône on May 26th.

Miss E. K. Aldridge arrived from Oudjda on June 4th.

Mr. A. Shorey arrived from Bougie on June 6th.

Miss E. M. Tilney arrived from Kairouan and **Miss D. Povoas** from Tebessa on June 12th.

Mrs. J. C. Meers and Mrs. Fisher arrived from Tripoli on June 18th.

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BIRTH

To **Mr. and Mrs. J. C. Meers** at Tripoli, a son (Peter Dennis), on April 27th, 1929.

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DEPUTATION WORK

The **General Secretary** has had the privilege of speaking at Bootle, Liverpool, Balham, Heathfield, Darlington, Bedminster, Bolton, South Shields, Woodford, Bristol, Upper Tooting, South Kensington, Leigh-on-Sea, Shore-ditch, Eastbourne, Worthing, and Openshaw.

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Mr. S. S. McCurry has addressed meetings at Balham, Highgate, Wimbledon, and in Ireland at Prieststown, Templemore Park, Moyallon, Hollywood, New Mills, and Belfast (6 meetings).

A GARDEN MEETING

The first Annual Meeting of the **Leyton to Ongar Auxillary** will be held (D.V.) by kind permission of Mrs. Pibel, at "**The Roses,**" **Salway Hill, Woodford Green,** on Thursday, July 18th, at 7 p.m. Full particulars of local Hon. Sec.: **Mr. A. West, 11, Churchfields, Woodford, E.18.**

* * *

MOROCCO

Spanish Work

Señor J. Padilla writes from Tangier: "We have been very much encouraged by the receipt of a letter from a young friend who has gone to Spain. He had previously confessed faith in the Lord Jesus Christ as his Saviour but has lately mixed with some worldly-minded people and has been led astray. He tells us of this backsliding and asks us to put him in touch with the missionary in the town that he may be further instructed in the Word of God and may be helped to live a life which shall be pleasing to the Lord.

"Andrés, a boy who had been for some years in our school, to whom we had become much attached, has gone with his mother and brother to Ceuta, owing to the difficulty of finding work in Tangier. I have a warm invitation to go to see them when I can, and the mother has said that I can have the use of her house to hold a small meeting. There is no gospel work in Ceuta, so that it would be a good thing to be able to witness there."

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A cheering scrap of news comes from **Miss Higbid of Tetuan**: "You will rejoice with us that another has received salvation through the blood of the Lord Jesus, *viz.* the husband of the woman Pura, already a believer. Now both husband and wife are one in Christ, and Pura's mother was converted early in the year. Antonio, the other new convert, is going steadily on.

* * *

Miss Aldridge writes from Oudjda: "There has just been an opportunity to visit a market about twenty miles from here, in the heart of the Beni Snassen tribe. It was reached about 10 a.m. when those who had finished their buying or selling were ready to be entertained, and rings of story tellers, snake-charmers, etc. were being formed. Soon little groups gathered to examine the books offered, and about a dozen Gospels were sold and some tracts given.

"One day an expedition was made in quite another direction due south, over an arid, waste country with not a hut or tent to be seen except one little oasis in the distance which we were unable to reach owing to our car getting stuck in a deep rut. For fully two hours we were delayed before it would move, then on account of the light and very bad road we had to return. In the gardens around the town many Arab families are found living by themselves as gardeners, caretakers, shepherds, etc., and one gets invited into the tent sometimes.

"It was cheering the other day to get an entrance into a hamlet near the town, where for about two years at different times one has tried in vain. A few words have been spoken to one and another, but it was plainly shown one was not wanted. At last buying a few eggs did it, and to the request 'May I come in to rest a minute?' an invitation was pleasantly given and soon there was a fairly interested small audience. To my surprise one woman agreed that the Lord Jesus died, 'but He was not buried. He was lifted up between heaven and earth and went straight up to Heaven!'

"Children still continue to come, but very fitfully. They come every day for treatment for various small ailments, but cannot remain for teaching. They must go for water or to carry bread to the oven, or to mind the baby, etc., but now and again a few come knocking and say, 'We've come to read.' The texts learned thus are very well remembered."

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ALGERIA

Mr. Cuendet writes from Algiers on May 8th: "I have just spent two weeks in Kabylia, where I have visited many Kabyles in shops, markets, etc. I have sold one hundred and forty-seven copies of the Scriptures in Kabyle. This represents a great amount of reading and explanation, for it is generally after having read a portion out of the Book that people decide to buy a copy.

"May 29th.—This morning I had a long talk with a young Kabyle man who is on the tramways here. As he heard me speak in Kabyle to an old woman near our house, he began himself a conversation with me. I offered him a Kabyle Gospel in Arabic characters which I had in my pocket. He said what many others say, 'That book is forbidden to us.' He told me that he had read all the Koran, and I said to him 'Have you not read then that the reading of the Gospel is recommended in it?' Then he objected that Jesus Christ was a Jew,

and that his people would have nothing to do with Jews. And I said to him, 'You say that you believe in all the prophets. Don't you know that they were all Jews?' After having shown to him that all those who advised him not to read the Gospel were very ignorant people, he said, 'Well, I think you are right,' and he bought the book."

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Miss E. Turner writes from Chercell: "It is such a joy to hear Z—— K—— the wife of a native Christian, who is on a visit to her parents in Chercell, speaking to the girls in the Carpet School. She read the story of blind Bartimæus, and after vividly picturing his darkness and need, she described her own experience when she was in the Carpet School, and how gradually her heart had been opened to the Light. She did not omit to mention how "difficult" she had been, and she spoke of the patience of her teachers. Her testimony to Christ was very clear.

"We would ask for prayer on behalf of Warizane, the guardian at the Carpet School—that he may be led to desire baptism, but, above all, that he may glorify God by a consistent walk. He is a real help with the two or three men who come to hear the Truth every Sunday. He is often asked to pray and he does so very simply and earnestly, taking off his fez and making the others do the same."

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TUNISIA

In a letter from Tunis, Miss Tapp writes: "The winter's work has been very encouraging as far as the classes are concerned. Some new members have joined the women's class. The average attendance has been very good, and their attention to the Gospel messages has been very marked. Some, at least, do seem to have a very simple faith in the Lord Jesus. The girls' class has been a great joy. Their knowledge of the texts and hymns is very good indeed.

"I have been much encouraged in visiting, especially in one house where a short time ago the family was too bigoted to listen at all. Now they always ask for a Gospel story. Sometimes one feels discouraged that the results are not more rapid; then a message like Psa. cxxvi. 5, 6 changes one's outlook at once."

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From Tunis, Miss M. Farr writes: "Although I am still plodding away with languages, I have the joy of passing on the message of salvation to a French lady, Mme. D. It com-

menced with an exchange in conversation lessons. Half the time we speak French and the other half English. We often talk over eternal things and her one great hindrance seems to be that she wishes to rely much more on her good works for the salvation of her soul than upon the precious blood of Christ. I have brought forth passages from the Bible to show her that good works will never save anyone. This has led to her desiring to read the Bible, so every Monday afternoon now before the weekly prayer meeting we are going to read together. We commenced last Monday. She seems very eager to read any tract I may leave behind from week to week. She tells me too that all I tell her is passed on to her husband, so that indirectly he hears the Message too, and in all probability reads the tracts."

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Mr. A. Finotto writes from **Bizerta**: "A French soldier from Bordeaux, named Soullisse, who was forsaken in his infancy and grew up in evil surroundings fell into a wicked manner of living which brought him eventually into difficulties with the police. At the age of nineteen years he enlisted as a soldier in order to escape prison. Owing to his wicked and undisciplined character he had to endure many severe punishments.

"The first time he entered our Gospel Hall he hoped to find there some worldly amusement. The preaching of the Gospel was something new to him; he did not understand what it was. But from the first he was attracted to attend every meeting, that he might hear about the love of Jesus, and he visited us at home. He told us his very, very sad history, saying, 'Nobody spoke to me of love and I grew up wicked, hating everybody in my heart. What you preach strikes me as something new. I have nobody on earth that loves me. You are to me as a father and a mother.'

"Military duties having hindered his attendance at the meetings for three weeks, he wrote to me on April 27th as follows: 'I am writing this letter to you to tell you that I am happy, having now taken the decisive step and have given myself to Jesus. What a joy the Lord gives in my heart! I shall repeat for ever the song, "The Lord is my strength and song, and He is become my salvation. He is my God . . . and I will exalt Him.'" "Blessed is the man who trusteth in the Lord and walketh not in the counsel of the ungodly." I was such an ungodly, wicked man, but the Lord Jesus did not allow me to go further on this way. Before this happy experience I did not know what I

should do with my life, but now I live for my Saviour. God's Son has given His life for me, bearing all my iniquities on the cross, and I will testify to all what Jesus has done for me and how my Saviour loves me. I ask Him only one thing—to grant to me His grace that I may never fall into sin. I would like you to read this letter in the Hall before all my fellow-soldiers that they also may be saved. How poor and unhappy are those who do not know the grace and the love which Jesus gives us, and what a dreadful end for those who refuse the Saviour! How good it is to enjoy peace with God! I am not able to express in words what the Lord performs on my behalf. The joy in my heart is running over.'

"Please remember Soullisse in prayer that he may be kept steadfast in the Faith."

* * *

PARIS

The work among the Kabyles and others in and around Paris is being steadily carried on amidst many difficulties. Mons. Th. Hocart sends us a few notes on his visits to the cafés from which we can see how the good Seed is being scattered. He writes: "In a suburban café I was recognised by a Moroccan who had bought a book from me some months before. He bought two Scripture portions, one of them being the story of Joseph. He himself has eleven brothers. Four of these are educated men and he is going to send the books to them at Casablanca. . . . In another café, a young French woman bought three books, one of them being an illustrated edition of the Gospels and the Acts. Elsewhere a Breton woman ordered a New Testament in her own language with which we were able to supply her.

"In another district, after having visited three cafés walking about for several hours, I saw some Kabyles sitting on a bench in one of the squares of the town. I sat down beside them and read two Gospel stories to five or six interested listeners. I finished by repeating a verse of one of Mr. A. S. Lamb's hymns. Sometimes I do that twice over, leaving an interval of a minute or two. This helps to engrave on the minds of the listeners the truths simply expressed in these hymns so full of the Gospel. Then I saw another group seated on another bench. Several of these could read, and I sold ten copies of Scriptures. One of them began to read the story of Joseph, stopping now and then to give a word of explanation to his auditors. I watched him for a quarter of an hour and left him still doing it."

