

# NORTH AFRICA

## THE RECORD OF THE NORTH AFRICA MISSION

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

### CONTENTS

Pledge and Privilege .. .. .	73
By E. J. POOLE-CONNOR	
From the Secretary's Pen .. .. .	75
Preaching in Oases and Caves .. .. .	78
By MR. R. S. MILES	
The Slavanka Convention .. .. .	80
By MR. E. J. LONG	
A Visit to the Aurès Mountains.. .. .	81
By MR. ARTHUR and MR. GILLOTT	
New Workers .. .. .	84
For the Children .. .. .	86
By MISS E. HIGBID	
Home and Foreign Notes .. .. .	87



Photo by]

Near Rabat.

[Miss I. Dew

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# THE NORTH AFRICA MISSION

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No. of Rect.	Amount. £ s. d.	9098	No. of Rect.	Amount. £ s. d.	9128	No. of Rect.	Amount. £ s. d.	7840	S. S. McCURRY, Esq., Hon. Sec., 9 Manor Rd., S.W.20.	Des. Receipt, No. 7841.	Local Rect. No. 106A	Des. Receipt, No. 7861.	Local Rect. No. 47	Gen. Receipt, No. 9128.	Local Rect. No. 7	Gen. Receipt, No. 9128.	Local Rect. No. 8	Gen. Receipt, No. 9128.		
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Photo by]

Beggars at a Gateway  
(Kairouan)

[Mr. E. J. Long.

## Pledge and Privilege

By E. J. POOLE-CONNOR

*"My God shall supply all your need according to His riches in glory in Christ Jesus."*—PHILIPPIANS IV. 19.

THE planting of the Church at Philippi was, in a marked degree, a manifestation of the sovereign grace of God. Macedonia, in which the colony was situated, was, from the Apostolic standpoint, foreign territory; while Philippi itself, being (as we may reasonably infer) without the witness of a Jewish synagogue or even that of individual Jews, was purely pagan. The only exception to such a description was found in the glimmer of light possessed by Lydia and her companions, probably all Gentile proselytes who worshipped God after the manner of Israel. To this otherwise dark and heathen city the Apostle and his company were led by the definite constraint and guidance of the Holy Spirit. They had been "forbidden" of Him "to preach the word in Asia"; they "assayed to go into Bithynia, but the Spirit suffered them not"; and, at last, "assuredly gathering" from the vision granted to Paul that "the Lord had called them to preach the Gospel" to the Macedonians, they set sail for Europe, and under the divine leading came to the city rebuilt by Philip of Macedon, father of Alexander the Great, but at the time of the Apostle's arrival forming a military station of Rome.

Nor did the grace of God cease to operate when the Gospel messengers had been brought to the city. If ever there was a soul difficult of access, or unlikely to be won by the Gospel, it was the Philippian jailor. Yet by a series of events

no less providential than those which carried the Apostles into the Philippian prison, he and his household were spiritually awakened, converted to Christ and baptised, and formed with Lydia and her fellow-believers the nucleus of the devoted Philippian Church.

Let us thank God, therefore, for the power of sovereign grace ; and let us rejoice that it is in the same age of grace that we live and labour to-day.

In view of the spiritual blessings brought to them by the Apostle, it is not surprising that the Church at Philippi felt a special interest in his subsequent missionary journeys, and counted it their privilege to assist him by their prayers, their loving sympathy and their self-sacrificing gifts. "When I departed from Macedonia," the Apostle writes, "no church communicated with me in the matter of giving and receiving but ye only. For even in Thessalonica ye sent once and again to my necessity." Owing to circumstances beyond their control—the main difficulty probably being that of finding a messenger to carry their gifts—their ministrations ceased for a time ; but when the Apostle became a prisoner in Rome their loving solicitude "blossomed out" again in provision for his temporal need, and Epaphras set out on his long journey to bring him their bounty. It was in response to this token of their undimmed affection that the Apostle writes the words on which our meditation is based—words so pleasantly familiar to Christian ears, so continually trusted as a veritable oracle of God. Let us afresh note their significance.

Here then, first, is *A Pledge to the Missionary Helper*. The Apostle's words, strictly interpreted, do not merely convey a promise that the need of the people of God in general shall be met ; they are an affirmation that all lack brought about by generous giving to the cause of Christ shall be made up. The Philippian had given to the point of sacrifice. In making provision for the Apostle's necessities they had created a scarcity for themselves. But God, the Apostle assures them, would not permit them to suffer thereby. "My God shall fill up every need of yours" he says—"shall make up to you in His own loving providence" as Dr. Moule paraphrases it "the gap in your means left by this your bounty, and enriching you the while in soul." How often God has done that ! The widow of Sarepta, in days of famine, was asked to share her last scrap of food with the prophet Elijah. She did so ; and God in response so supplied her need that her barrel of meal did not waste nor the cruse of her oil fail until the day that God sent rain upon the land. When "a very little boy" (*paidarion*, John vi. 9) was led to hand over his five barley loaves and two small fishes to meet the need of the multitude, God met every lack of his own which his gift created,—for he and they did all eat and were filled. So shall it be still. There are those whose giving is so generous that their personal store is sorely depleted thereby. But God undertakes that they shall not really lack. To such noble souls, and to them primarily, He gives this pledge of divine enrichment. He "shall supply every need" of theirs.

But in these words is also found a hint of *The Privilege of the Missionary*. As a prince might say to those who did him a service—"The king, my father,

will reward you," so the Apostle says "My God will meet every need of yours." I am God's servant, he says in effect, and He so cares for me that no service rendered me shall fail of His recognition.—Such is the privilege which the missionary who is truly sent of God still enjoys; and with the dignity of one who is permitted to say "My God," he can face with calmness all that the service of God shall bring. The Apostle did not fail gratefully to thank the Philippians, but he was careful to add, with a loftiness of tone which the noblest Stoic of his day might well envy, "Not that I speak in respect of want, for I have learned in whatsoever state I am therein to find *sufficiency*." He might sometimes have to be abased, and sometimes he might abound; he might at one time be full and at another suffer hunger; all that was part of a disciplinary and educational process through which divine wisdom and love was leading him; but since he could say "My God," all was well.

Such therefore is the balance of truth. God cares for His missionary servants, and will not fail them. They may enjoy to the full all that is involved in their privilege of calling the Most High their God. Nevertheless it is the divine will that they who thus serve Him should be ministered to by those who cannot be in the forefront of the battle; and he who so meets the necessities of his brethren offers unto God a sacrifice which is "an odour of a sweet smell" and establishes his right to one of the most gracious promises that have ever been written by the Holy Spirit's pen.

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## From the Secretary's Pen

The "Slavanka" Convention is just over. It was truly a time of spiritual enlightenment and enrichment. The tide of heavenly grace reached a higher point this year than we had previously experienced. To God be all the glory and praise. There was unanimity of testimony that the ministry of the Holy Spirit through the Word brought precious renewal and revival to the hearts of all. It is a regret that pressure upon our space only allows the briefest of reports. This Mr. Ernest Long has kindly written. The group of workers will no doubt be interesting to our friends.

The Council has arranged for Mr. Ernest Long to extend his furlough by an extra year in order to undertake deputation work. Those desirous of bespeaking his ministry are asked to address letters to "The Secretary," 18, John Street, London, W.C.1. Early application will be gratefully valued, so that engagements may be made with a view to economising strength and travel. We rejoice that our dear brother has made a wonderful recovery, through the goodness of God, after a very serious operation. He will deeply value definite remembrance as

he seeks to be the Lord's messenger on behalf of the Mission in various parts of the country.

We also return thanks to the Lord that the other missionary invalids are making satisfactory progress. We regret to report that another name has to be added to the list—that of Mrs. T. J. Warren, who was brought through a major operation on August 9 at the Mildmay Mission Hospital. On my calling to see her the next day, she was in much pain but making satisfactory progress, and was full of praise to God for His manifold mercies.

Mrs. Fisher is slowly regaining strength and will be spending part of her convalescence with dear Mr. and Mrs. Gordon-Oswald. She will need to go softly for a time, but hopes to be well enough to proceed to Tunis in the Autumn to concentrate on Arabic at the University classes. There will also be opportunity for giving some help to Mrs. Short and Miss Tapp in their respective ministries.

For some time past Miss Marion Ward, who has given herself ungrudgingly to honorary service at Hope House, has been feeling unequal to the heavy demands upon limited strength.

Mrs. Fielder, a member of Pastor F. B. Monti's congregation at Uxbridge Road Tabernacle, hearing of the need has offered to relieve our dear friend and will be going to Tangier this Autumn D.V. to take over housekeeping responsibilities under the direction of Miss Glen. The Council most gratefully appreciates Miss Ward's generous-hearted kindness during the past years, and trusts that the less strenuous days in the homeland will be marked by more robust health, enriched by God's own grace and gladness.

It has been a privilege to have had Miss Isabel Davis as an honorary worker for many years. She has done good service among the women and girls at Kairouan, but urgent necessity to remain at home prevents her returning to her much loved ministry. An experienced missionary was needed to take her place, and the Council has asked Miss Hilda Kenworthy of Cherchell to fill the gap. Miss Kenworthy has done splendid service at her old station, especially in the visitation of Moslem houses. For this she is specially suited, and at Kairouan there are unique opportunities for visiting as well as in connection with classes for women and girls. She has never lost her love for this place where she spent a short time before going to fill a niche in Cherchell. The prayers of all will follow her that she may be greatly used of God in this fresh sphere.

In the early autumn Miss Daisy Ward will be leaving Djemâa Sahridj for Algiers; and the Misses Fearnley, while continuing their residence with Mr. and Mrs. Willson, will be devoting their strength and talents to helping Misses Cox and Smith in their work among the women and girls, with a view to becoming responsible therefor when the senior ladies retire, which they feel the Lord is calling them to do within the next two years. What thrilling experiences they have gone through during over forty years of indefatigably devoted evangelising and other activities! God's choicest benedictions gladden life's eventide for each of them.

It is impossible to measure the extent of the Holy Spirit's working at Nabeul as a result of Mrs. Webb's sojourn there, following the long years of prayerful seed-sowing of the late Madame Gamati. We gratefully acknowledge Mrs. Webb's patient persistency in the Gospel during the past months, which will prove a helpful prelude to the endeavours of Mr. and Mrs. Cyril Morris and Miss Elsie Tilney when they take over this station in the Lord's Name during October.

Mrs. Webb and Miss Agnes Stoneham will be holding the fort together at Sfax and will value special remembrance in prayer. They will not have the help of Mr. and Mrs. Stanley Miles, who, with little Muriel, are going to Kairouan during the prolonged absence of Mr. and Mrs. Long. Let us make a point of encouraging these former with intercessory sympathy as they enter the "holy city" of Islam as ambassadors of King Immanuel.

The pioneering work of Mr. and Mrs. Charles R. Marsh in Little Kabylia has been on the whole of a very cheering character, though marked by many difficulties and testings such as are only too familiar to our missionaries in the Barbary States. After overcoming in some measure the early outbursts of opposition and prejudice, the Lord has given them favour with a number of officials and others. Mrs. Marsh would be grateful for a portable baby organ which would be very useful at meetings. Mr. Marsh has been offered a plot of ground in the Beni-Ourtilan district where there is a population of about 5,000, and where an important weekly market is held. To the right of Beni-Ourtilan there is a tribe of over 7,000 Kabyles, while to the left is another with quite 6,000 natives. Other populous villages are found in that commune, which it is estimated have a total of upwards of 70,000 Kabyles and 15,000 Arabs. The Council feels it would be very desirable to obtain the offered land and to have a Mission House in this most strategic centre for Kabyle evangelisation. There is no doubt as to the urgency for such a forward movement; but the Council does not see its way to embarking upon fresh enterprises unless special provision is made by the Lord's stewards to meet the necessary expenses.

The call for extension is becoming distressingly insistent from every part of the field. The multiplied opportunities, however, can only be bought up in the measure in which adequate financial fellowship is forthcoming. It is somewhat of a reproach that such a centre as Setif is still unoccupied, and there is need of a suitable mission house at Bougie, which would be a fitting memorial to Raymond Lull, the first missionary to Moslems in the Barbary States, who met his death by stoning at that port early in the fourteenth century. Space and time does not allow of my dealing with similar needs at Casablanca and other places.

The motor car has been an invaluable aid in reaching thousands of souls hitherto untouched by Gospel testimony. Five such cars are in constant requisition; one in Morocco, two





Once a "Riffian Orphan"

in Kabylia and two in Tunisia. More could be put into operation if available and provision were made for their upkeep. The two in Tunisia and one of those in Kabylia are in need of renewal. The one under the care of Mr. Miles could wait until his return from furlough in 1930, as he will be in charge of Kairouan till next Spring; but the other two ought to be replaced without loss of time, so that nothing may hinder the more widespread preaching of the unsearchable riches of Christ among the perishing millions who have never heard the story of God's love. In this matter also the Council can only act as the necessary provision is made for such disbursements.

These special requirements, as well as the regularly recurring monthly expenses, are a call to the Lord's remembrancers to give themselves to believing prayer that Phil. iv. 19 may be graciously and continuously fulfilled. The joy of such fellowship is intensified where it is marked by holy zeal which brings enrichment

in everything, and calls forth thanksgiving to God who loveth the cheerful giver.

We are looking forward with much satisfaction to having the help of Mr. Ernest Hurley Devin a little later on. He has been appointed Assistant Secretary by the Council, and when he is free to join our staff he will be giving himself to deputation work until my return from America. He was brought to the Lord just a quarter of a century ago and has been much used of Him in various spheres since that happy day. His profession as a mechanical engineer took him out to British East Africa, but the need of the natives so stirred his heart that he joined the Africa Inland Mission in order to devote his whole time to Gospel work. After about two years his health failed and this necessitated his return home. He then gained further varied experience during five years which he spent with the British Syrian Mission. He will thus enter our ranks as a valuable representative of the work which God has been pleased to commit to our N.A.M. We feel sure our friends will thoroughly enjoy his ministry when he is free to exercise it. A notification as to when this will be may be expected before very long. He knows the potency of Spirit-directed prayer and will be most grateful for daily remembrance at the Throne of Grace.

These notes are written on the eve of my departure for America—the "Majestic" leaves on August 14—and your daily remembrance of me will be deeply valued. Please let your intercessory sympathy be towards my beloved wife during these months of separation, and on behalf of Mr. Bowles and others in the office: that each may know how adequate in every time of need is the abounding grace of our great God and Saviour, who lives and loves and cares. Personal letters may be directed to c/o of our esteemed Corresponding Secretary in Philadelphia. His address will be found on the second page of the cover of our magazine.

The Autumnal Meetings will be held, God willing, at Eccleston Hall, Victoria, S.W., on Tuesday, October 1. The Prayer Meeting will be at 2.30. The afternoon gathering at 3.30, when the Rev. G. H. Lunn, M.A., of Surbiton, will give the closing message. In the evening at 6.30, Mr. Ernest F. Walker of Kingsland will give the concluding address. The attendance of our friends is earnestly desired and prayerful co-operation will be thankfully valued.

## Preaching in Oases and Caves

By MR. R. S. MILES

*The workers were: Mr. Cyril Morriss, Miss Elsie Tilney,  
Mr. and Mrs. R. S. Miles*

We have once again returned from a very interesting trip of Gospel preaching in the Gabèsian District of Southern Tunisia. Friends will remember reading how last year we were able to visit the Oasis of Gabès, the Cave-dwellers in the mountains of Matmata, El Hamma (the place of the Hot-water springs), and the two villages of Oudref and Metouia. This time we covered the same ground, except that the village of Chenini was worked instead of El Hamma. Before relating some of the chief incidents of the trip it will perhaps interest our readers—and those who have long prayed for the troglodytes of Matmata in particular—if I make the following nutshell report of our impressions, gathered as a result from this last visit:

1. We were very conscious of the Lord's Presence in witnessing to the Truth, whether to the "twos and threes" or to large groups of between thirty to fifty people, or from house to house, or to one family in a cave twenty feet underground, or to a gathering of families in the centre square of mud huts in the oasis. The people, in the majority of cases, favoured us with a reception which exceeded our expectation. We were all conscious of being upheld by prayerful intercession from the start to the finish. May all who pleaded for God's blessing upon the visit rejoice and give thanks for this.

2. As we worked, we were able to explore some new ground. The vast region appears to be well populated. One Caïd told us that in the Matmata district alone there were seven *Sheikats*. Every oasis seemed dotted all over with families living in mud huts or *gourbis*, each cultivating smallholds of tobacco, grain, etc.

3. How desirable it is that resident missionaries should be stationed at Gabès. Three workers furnished with

a good strong car could work a district of sixty miles radius. It is quite easy to have an open-air meeting. The very sight of a *roumi* sitting down at the entrance of a native café and reading from a book brings a crowd in five minutes. Personally, in such places, I feel there would be no hindrance made if we boldly copied the method of our Morocco workers and preached from a platform on the car.

\* \* \*

Now again looms before me that frightful question—"How can I describe all the incidents in a few limited lines?"

The start was made at Oudref. Miss Tilney and my wife went to the women in the houses and brother Morriss and I went to the Centre Place before the bureau of the Khalifa. And so the small band of the Soldiers of the Cross began to lift up the Banner of their King.

The hearing given to Morriss and myself was better than on my last visit, but we had to meet many of the old stock arguments! "How can God have a son?" "The Koran came down from Heaven"; Mohammed is God's last prophet . . . he only can intercede for us in the last Day." And so they continue until it becomes a perfect weariness. At Metouia we were again greatly helped and cheered. Entering the large central café, I found it full of card players. Plainly speaking, it was a vile and filthy place and the flies reminded me of the Plagues of Egypt. I sat down on the floor mat with my sack of books and asked the Lord to incline the men to buy His Word. In the first five minutes I had sold one dozen Gospels and every reader took Nile Mission Press leaflets. Morriss sat on the bench outside and read portions of the Gospels and preached from a number of parables and miracles. In the whole place I only saw one European. He accepted gladly and



gratefully a French New Testament and Traveller's Guide. When we left, my pockets were bulging with coppers from the sales.

The whole of the second day was given to the Troglodytes. The weather was splendid. On the way I certainly wondered how we should be received, as last time some of my books were burnt in the market-square. However, we were given quite a welcome, and it revealed to me again what a marvellous force prayer really is. The Lord Himself made it possible for us to spend a happy and successful day with those people, living such a hard rude life in the mountain caves and in houses under the ground. The Caïd himself received us very warmly in his office. He rather surprised us with the open mind he showed to the Gospel, and he listened well as we all four gave our testimony. A charming man it is true, but he needs to be born again. He had three wives and was just about to take a fourth. The two ladies sang him a hymn before we left. Our talks were, to some extent, interrupted by one very old man who would stick to us like glue. He was a very loquacious specimen and at regular intervals he appeared to wind himself up with lengthy passages from the Koran. It was quite amusing, if also somewhat vexing, to wait and hear him unwind in one gigantic breath. He was rather a thorn in our side until I begged him to sit down and rest. This he did quite meekly and even gave me his stick to help me on my way. Certainly this was an answer to prayer, as the talks with fresh groups were much quieter. There was a handful of Jews in the place. Most of them we found sitting together on the ground outside their shops, and both Morriss and I gave them a talk. They proved hard, difficult, and unsympathetic. One told me that he kept all the commandments given by Moses, and he loved God above all else in life. He thanked God that "he was not as other men." Only a very few would receive the leaflets I offered. It was now getting towards nightfall, but before leaving, the staff of the Caïd's office invited Morriss into their bureau. Many ques-

tions were asked in a quiet and nice manner, and all these our brother sought to answer, ever "showing by the Scriptures that Jesus was Christ."

Space forbids me describing the next day save in brief note form. We gave the morning to concentration work inside the Oasis of Gabès. It was a happy morning of testimony to a number of families. It is not too much to say that these people live in surroundings not unlike the Congo forests. Their dwellings are huts made of mud and stone, thatched with dried palm-tree leaves. Some have chosen spots which are exceedingly picturesque, abounding in palm-trees, tall grasses, tortuous by-paths, and running streams of water in which thousands of frogs croak and gurgle all day long.

Once we united and sang a quartette to a small crowd sitting under the trees. The hymn in Arabic was "I ask Thee for a clean heart, O God."

The afternoon was given to the village of Chenini, seven kilometres from the centre of Gabès town. The people here proved very fanatical. A good number gathered around Morriss and myself as we sat at a table in the Square. Directly we began speaking, one man said to the others—"I know the teaching of these men, I have heard it in the *dépôt* at Tunis." Another had also heard and both seemed bitterly opposed. We generally find that men like these can do terrible harm in any group. Often it will need just one voice to shout that we are "Infidels," and the whole lot will become excited and buzz around like flies in a jug. I only sold five books in the whole place, and stopped distributing tracts as Morriss heard one say, "Let us ask for them and then we will burn the lot." Many mouths voiced the witness "There is no God but God and Mohammed is His prophet." When this is repeated all the time in a fanatical tone one feels pretty helpless. Against the mighty structure of Islam we are indeed but puny. Still, thank God, we are never downcast and never feel the witness to the Truth is made in vain. The past has repeatedly shown that the fate of empires hinges on trifles, and a bagatelle can change the course of his-

tory. There is a curious legend that a spider made possible the propagation of a world-wide faith and the establishment of a Moslem empire. We know that our God is pleased to use the small things, and He has deigned to confide His Gospel to earthen vessels for the accom-

plishment of His own matchless, God-like designs.

We would together tender our heartfelt thanks to the friends in England who so kindly financed the trip. We left the region at sundown and reached Sfax that night at about ten o'clock.

## The Slavanka Convention



N.A.M. Workers at "Slavanka"

*Back row*:—Mr. Hook, Miss Bowen, Mr. McCurry, Miss Evans, Mr. Long, Miss Petter, Mr. Robinson, Miss Aldridge, Mr. E. T. Morriss, Miss Granger. *Second row*:—Mrs. Glenny, Mr. Warren, Mrs. Warren, Miss Hodges, Mrs. Farmer, Mr. Farmer, Miss Cox, Mr. Shorey. *Front row*:—Miss Povoas, Miss Bradbury, Mrs. Meers and Peter, Miss Tilney, Miss Kenworthy, Miss Martin.

These Annual Gatherings, which were held from August 2 to 9, have a threefold objective: Bible study, the deepening of the Spiritual Life and the promotion of interest in the evangelisation of North Africa; and all who were privileged to enjoy the days of happy fellowship this year are full of glad praise to God for blessing received.

Through the gracious ministry of the Conference speakers—Pastors W. Galbraith, R. Wright Hay, Henry Oakley, E. J. Poole-Connor and Harvey Farmer, the Spirit of Truth revealed to us further gems from the inexhaustible treasures of His Word; the Spirit of Grace manifested with unique emphasis our utter need of His fulness as the

source of sanctity and the dynamic for self-sacrificial service; whilst, though the soul-moving accounts of North Africa's need, illustrated and emphasised by missionaries from the field, the Lord of the Harvest again impressed on heart and conscience the arresting challenge of these Moslem Barbary States which are so near, so needy, so neglected.

A special word must be added of our deep indebtedness for the Spirit-taught morning Bible Readings given by Pastor Galbraith. His messages, having as their theme Lessons from the Life of Elisha, were of intensely personal application, and will be long remembered by all who heard them.

E. J. LONG.

## A Visit to the Aurès Mountains

By MR. S. ARTHUR AND MR. G. K. GILLOTT.

### I

We are just back from our second trip to the markets in the Aurès Mountains and, although results have not been so encouraging as in 1927, it should be helpful to friends at home to have some details of our journey. To the district visited last time we added the town of Khenchela, situated farther to the east of the Batna district. Khenchela, a large town with a native population of over 4,000, of whom scores and scores are shopkeepers, is nearly 300 miles from Azazga and eighty-five miles from the nearest mission-station—Tebessa.

We started our trip with a visit to the market at Ras-el-Aioun, full of hopes that we were going to have as much success as in 1927. Then we were simply besieged by would-be buyers and found it useful to seek the crowds, thus getting out our books very rapidly. This time, after a great deal of effort, we managed to dispose of forty-seven copies of the Scriptures instead of 160, and it began to look as if our stock was going to prove more than sufficient. Our previous visit, evidently the first visit of any colporteur or missionary, had been sufficient to arouse the Moslem priests and readers and to provoke a wide-spread warning that our books were not lawful! Instead of seeking the large groups, in order to obtain quicker sales, we worked as quietly as possible with the ones and twos, thankful when there was not a priest or student about to utter the usual warning to any would-be buyer.

At Barika we happened to follow workers who had had a fair amount of success and had convinced the religious leaders that we are in earnest, with the result that they had published abroad very strict instructions that even our French books were not to be bought! And we had scores, if not hundreds of refusals, and a certain amount of vigorous opposition. By this time we were prepared

for smaller sales and stubborn refusals, and we found this to be the rule right through the trip until we reached Khenchela our last town.

We decided to visit the native shops on the evening of our arrival, the eve of the weekly market, and soon discovered that our books were selling like hot cakes. Back we went to headquarters for renewed supplies, determined to do as much as possible that evening, before the murmur which we were beginning to hear concerning the legitimacy of our books became a hindrance to sales. In one quarter, packed with the smallest of shops, some of them hardly big enough to contain more than the merchant himself, I had a fine time, handing out my books in ones or twos in almost every shop. A visit to the police station even—by request of the authorities—did not do us any harm, for the Chief's lady secretary was interested enough and bold enough to ask for a New Testament in French as we were leaving, in spite of her chief's remarks about the futility of interfering with other people's religious views. In Khenchela there are thirty native cafés (which serve as hotels for natives), scores, almost hundreds of native shopkeepers, a native population of more than 4,000 souls, and a constant stream of visitors (buyers, sellers, and others) from the oases in the Sahara, for whom Khenchela is the administrative, and rail-head, shopping centre, etc. What a joy it would be to see the whole line of these towns along the Northern fringe of the desert occupied!

As a compensation for our disappointment regarding the work among the Moslems it must be recorded that we were really encouraged by the results obtained by visiting the sparse European population in the district. Just a few in each village and here and there a farmhouse on the Government road, and yet we were able to sell a large number of New Testaments and distribute a decent

number of Gospels and sound Gospel papers as we travelled about. I do not suppose that many of the farms had ever seen a colporteur, for how could they be reached in the old days, when locomotion was so slow and travelling often dangerous, and the farms often ten or fifteen miles from their nearest neighbours? It was certainly worth while stopping at every farm on the long stretches of road between the various centres.

A description of the return journey may prove interesting:

After leaving Khenchela the road runs along the foot of the Aurès Mountains for quite a distance. The mountains, which are nicely wooded, had still quite a lot of snow on the summits and in the deep ravines, and the lower stretches were beautifully green with corn or grazing crops. Then we had quite a monotonous stretch of country, in which trees were extremely scarce, before reaching Timgad, the wonderfully well-preserved Roman city of the early centuries, and Lambèse with its two monumental buildings—a large convict settlement and the fine Prætorium of the Roman governors. After Batna, where we spent ten days in order thoroughly to work the markets around, we had a further section of forest, mainly pine and cedar, before reaching the high plateaux which stretch away in every direction for perhaps a hundred miles or more. Here we encountered a very fierce sand-storm, described in the daily paper as a cyclone; and in one or two places where the wind came across our track between the hills I was really afraid that the car would not be able to stand up to it. There were clouds of sand; showers of small stones, and even larger stones were being rolled across the road by the fierce gusts of the hot desert wind—a real sirocco. We were glad to reach Sétif, I can assure you. From Sétif to the sea is a long drop, including the passage of the famous Gorges of Kerrata, in which one has more than once seen troops of monkeys on the parapets and in the trees, and eagles circling over the peaks well up in the clouds. And then, after all the dropping, one starts all over again and climbs to something higher than the highest point

in England before crossing the Djurdjura range, a horse-shoe formation of mountains, on the inside of which is Azazga. And the traffic on this road is fairly heavy—tourists, motor-buses and lorries loaded with timber, oak sleepers for the railways, or charcoal, our substitute for coal. There are also gangs of men engaged in digging out the roots of the *bruyère* plant, from which are made the best briar pipes. My last stage was not without incidents—two old tyres burst, the one after the other, and obliged me to do a long repairing job half a mile from home, at the end of a three weeks' trip!

We visited seventeen native markets and sixteen centres in which both natives and Europeans are to be found. We sold 1,082 Scripture portions and distributed 1,386 tracts.

S. ARTHUR.

## II

“Let us go into the next towns that I may preach there also, for therefore came I forth.” These words came to me with signal blessing just prior to setting out with Mr. Arthur on his second visit to the Aurès Mountains. We say that the darkest hour is that before the dawn. In stealing from our house at Azazga shortly after 4 a.m. we certainly felt convinced of this truth. The darkness was intense, the morning silence unbroken, save by the measured droning of our Renault car. A ride of three hours brought us to the appointed rendezvous, where we were joined by another fellow-worker. This opening stage of our journey was checked but twice. In the first instance by a puncture, and later through carbon trouble. *En route* we found ourselves entranced by beautiful Kabylia, whose lofty mountains gilded by the rising sun supplied us with a rare feast of nature. But stand with us inside a native market, and see what meets the eye. Here are hundreds of men in long flowing robes all eagerly intent on buying and selling. Who can bargain like an Easterner? Listen to his persuasive tones as he seeks to induce the hesitating buyer. Harken to his high-

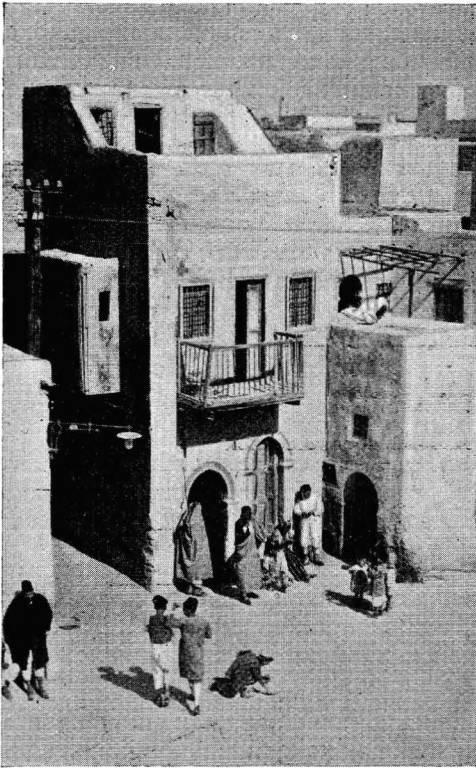


Photo by]

[Mr. E. J. Long.

**A Street in Tripoli**

pitched voice as he presses home the final argument for a reduction in price. But look again, there has come a lull in the transactions; interest is temporarily declining. The eyes of these keen dealers are turned upon the strangers. Speculations as to our business quickly seize the minds of these Moslem men. Administration! Secret police! Horse dealers, perhaps!—for we are wearing riding breeches. Not infrequently Mr. Arthur is recognised, for he visited these same markets during his previous tour in December 1927. These incidentals, however, are but the gateway. Continue with us further, for we are now at work—the dissemination of God's Word amongst Moslems. Needless to say, the adversary is also at work. In many cases we are "at bay," but the Lord of Hosts is with us (invisible but not inactive). Here is a *sheikh* rattling his objections. Listen to this blind leader

of the blind making his dissuasive pronouncements. The following may be taken as typical: "These books are forbidden!" "They are not good!" "They belong to the Jews!" "The Jesuits have written them!" Alas, alas, the jargon is received as truth by the average hearer. Coming from the lips of a Moslem priest it is accepted rather than analysed. Let us pray that a spirit of inquiry may be excited. Notwithstanding this common set-back we leave the market encouraged with the sales of God's Word.

It is 3.45 a.m. Two of our number are just off to catch the 4 a.m. bus. The objective is an important native centre some miles distant. We emerge into the dark, empty streets, our bags well packed with Gospels. Hopes run high as we move forward with quickened footsteps, for "the King's business requireth haste." "The air a solemn stillness holds," undisturbed save by the booming voice of the *sheikh* as he peals forth his pious call to prayer. Reaching the appointed place to take the bus, we watch the gradual progress of dawn. See the bright blush, till at length the golden disc appears. Birds sing, men rise from their resting-places; it is day. The sun has commenced his daily round, diffusing light and warmth.

Once again we are in a market. God's Word is being readily purchased. Here is a man buying an Arabic Gospel, another is asking for something in Kabyle. A bi-lingual copy of the Gospel according to St. John is now gripping the attention of several. Purchases are promptly made. Here is an Israelite asking for a copy of the Psalms. "I read French," says a bright young boy, and his need is quickly met. But the atmosphere is thickening, the gathering clouds are ominous of an approaching storm. Listen to the lashing words from a religious leader. Who can forget the frowns and the wrangling gestures of these Mohammedan devotees, whose traditional beliefs are being assailed by the uncorrupted Word of God? We are impatiently enjoined to go our way, but a higher authority and power enables us to hold on a little longer, during which

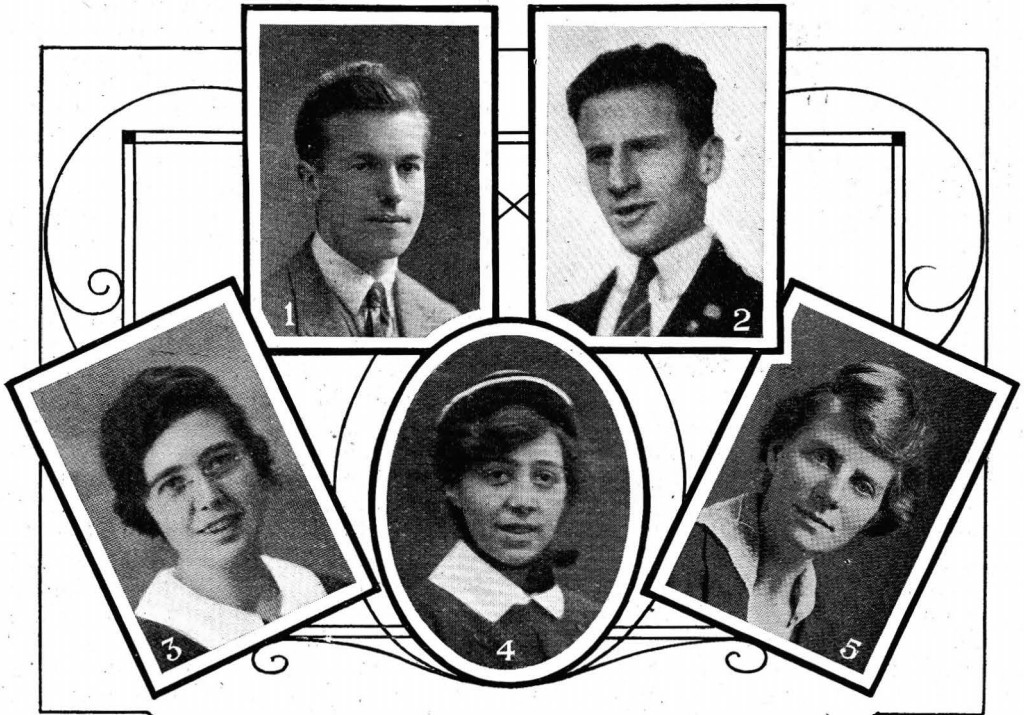
time we sell a few more books. We are always particularly interested in those who are anxious to have portions of the Scriptures notwithstanding the attempted boycott. It is a hopeful sign and we seek to take advantage of it.

"By what authority doest thou these things?" Such was the challenge made by a police officer at one centre we visited. Now we are being conducted to interview the Commissioner at police headquarters. Papers are examined, suitable

answers made, and presently we are at work in the native streets and shops. In this town there was a constant demand for our books. What are the details? We left our hotel shortly after 3 p.m. with bulging bags. In less than an hour one of our number was returning to the base for fresh supplies. Will you please pray that God's Word may do its corrective and constructive ministry in the minds and hearts of many?

G. K. GILLOTT.

## New Workers



1. MR. J. S. HOOK. 2. MR. C. COOK.  
3. MISS E. BRADBURY. 4. MISS W. DRURY.  
5. MISS D. M. WARD.

### MR. JOHN STANLEY HOOK

Mr. Hook owes his conversion to one of our most generous-hearted friends, being born again just about four years ago. He was religiously inclined pre-

vious to this and longed to be a missionary.

He is twenty-four years of age and was educated first at West Kirby and then at Hoylake H. E. School. He had



experience in a financier's office before going into training for missionary work. He was a student at Livingstone College and more recently has been with Mr. Warren in Paris perfecting his French, commencing his Arabic, and helping in the Foyer. He will be going to Tunis in order to attend the University Course of language study.

#### MR. CHARLES COOK

**Mr. Cook** is of French nationality, being a son of Pastor J. Cook now of Menerville, Algeria. The father has had wide experience of missionary work in Africa, especially in Algeria and Morocco, and was the means of his son becoming deeply concerned for the evangelisation of the Kabyles, those on the Aurès Mountains being specially laid upon his heart.

He finished his school education by spending six years at the Lycée, passing an examination somewhat equivalent to a British B.A. He is twenty-one years of age and is nearing the end of his military service.

He has had the great advantage of a Christian upbringing and has believed in the Lord Jesus Christ as his personal Saviour for years past. He has received valuable help preparatory to taking up his life's work for the Lord at the Bible Training Institute, Glasgow, and at Livingstone College. He will be going to Kabylia in the autumn to make progress with Arabic as well as Kabyle.

#### MISS EDITH ELSIE JANE BRADBURY

**Miss Bradbury** was privileged to be born into a home where both parents were earnest Christians, and from her earliest years she was taught by them from the Word of God. At the age of eleven she received the Lord Jesus Christ as her Saviour, and on the same day she practically gave herself to Him for service overseas. She received part of her education at Kirby Muxloe and finished up with three years at the Wyggeston Grammar School for Girls, except for a short period spent at a Commercial Educational Centre.

She has had two years training at Mount Hermon Bible College, where she

was chosen by her fellow-students to be the Senior Student; and where she has acquitted herself well in her studies. She has had useful opportunities of service for the Lord of a varied kind and looks eagerly forward to settling down at Tetuan in the autumn.

#### MISS WINIFRED MABEL DRURY

**Miss Drury** has been on the field some little time. She has been doing useful service for the Lord as a valued helper to Miss Ward—who has so generously taken charge of Hope House, Tangier, for some years past. She has felt a distinct leading towards the work among the children at the Mission School there and Miss Glen would gratefully value her fellowship therein.

She was brought to the Lord in 1918 and has been used by Him at home in definite blessing to others. Her training was received at Mount Hermon College and at the Billingsgate Christian Mission dispensary. She has had also many opportunities of work amongst women and in Bible Classes, as well as in direct visitation ministry. God has been pleased to give her to see fruits of her labour through the past days.

#### MISS DAISY MILDRED WARD

**Miss Ward** has been out in Kabylia for over four years with the Misses Cox and Smith at Djemâa Sahridj, who have found her a very devoted servant of Christ. She was brought out of darkness into His marvellous light at a special evangelistic service in 1909, and has been much used in the conversion of children and others in Sunday School and visitation work. The Lord has given her a passionate love for the natives and she longs to give up her life to making known the unsearchable riches of Christ to Kabyle women and girls, whose lot is so unspeakably sad.

She received her training at the Mount Hermon College, where she was highly esteemed by the late Principal, Miss Emily Whitfield. She will be going to Algiers for further language study, and to help in village and other evangelising efforts.

## For the Children

By MISS E. HIGBID

A member of the congregation at our Spanish meeting here in Tetuan named Teresa, has lately left us because her son has moved into the country some five or six miles from here. She is paralysed, and can only walk very slowly, but in fine weather she was always one of the first to arrive at the meetings.

Teresa was very sad at leaving us, but we promised to go and see her before long.

We went down one afternoon to a little railway station here from which there are only two trains a day. They travel about as fast as a carriage and pair! However, after one or two stops by the way, we arrived at the station and began to make our inquiries. The owner of the field is a man called Domingo (which in English means Sunday). We were told by several people whom we asked that the field and the hut we wanted were a long way off, and that we should need to walk some distance! However, we did not mind that so long as we found it and were back again in time to catch the last train to Tetuan, which left at 6 p.m. We walked on and on, and still we could not see any shed which might be our Teresa's home. However, after a while we saw some prickly-pear trees, and from the directions we had received in the little town, we knew we had to turn off the road here; so we began now to tramp over fields, keeping to a sandy cart track. Presently in the distance we saw a shed, and wondered if it might be our destination; then some men working in the field near by told us a short-cut round, and there, sure enough, was our old Teresa, her daughter-in-law and her grandchild, all beaming with pleasure at our visit, for it was unexpected that day. We had not very long to stay with them, as it had taken us some time to arrive, but we had a very pleasant little visit, and we were glad to find the old woman so happy. Her little grandchild is about eight years old, and everyone here in Tetuan who knew her said how naughty she was; but although once or twice when she came to the meetings

with her grannie, she would *not* sit still, yet she seemed to enjoy collecting various other children and bringing them along to us on a week-day, asking if there was another Service! At last her grannie refused to bring her on Sundays, as she would not behave herself. We do long to see her grow up a good girl.

Teresa showed us her treasures, which she keeps in a box which is fixed on the wall and serves as her bookcase; in it she has the papers and books which we have given her to read; also her large Bible, with big print, for her sight is bad and she cannot see to read at all without a magnifying glass which she used to bring to the meetings in a match-box! With the aid of this glass for one eye, she can manage to read her Bible and hymn book, etc. Teresa gave her heart to the Lord Jesus in the beginning of this year, and she loves her Bible, and is always recommending it to others.

Teresa's home is just the rough shed I have mentioned, with corrugated iron for the roof and the bare earth for the floor. The horses which work in the field have one portion; there is another piece divided for the bedroom and living-room of the man and his wife; and another partition leaves a little corner for Teresa and her grandchild. At the side of her bed there is a box, on which she keeps her "Daily Light," which she enjoys very much night and morning. Before she left Tetuan, she told us that she felt rather afraid to go right out there away from everyone, as it seemed to her, "alone in the middle of the country," but now she feels differently, for she mentioned during our visit that when Mr. Domingo (her son's master) came round one day, she showed him her "Daily Light" and said, "Look what good words of God I have here; I am not afraid out here in the country, for I am never really alone: God is always with me." Every Sunday afternoon she has her own little "Service" as she calls it, and sometimes the little girl joins in too. Teresa sings a hymn and reads God's word and prays,

remembering her family and her friends in Tetuan, who of course are also thinking of her in the little prayer meeting here after Service. One day, Teresita was taking her grannie slowly round the field, and she said, "Grannie, isn't tomorrow Sunday when we pray for father?" We were glad to hear that, for it shows that although she is such a

naughty girl, yet she does think, and evidently likes the little time with her grandmother on Sunday afternoons.

Will you pray for this old woman and her family. She is so fond of her son, but neither he nor his wife yet love Jesus; so poor Teresa is doing her best to shine in the shed, which is her "little corner" away out there in the country.

## 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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The next bi-monthly prayer meeting for North Africa, in connection with the Leyton to Ongar Auxiliary, will be held at **Grove Road Mission, Woodford**, on Thursday, October 17th, at 3 p.m.

\* \* \*

A Prayer Meeting is also held at 3.30 on the first Wednesday of each month at Pastor F. R. W. Heath's residence, **Harrowsley, Upper Rose Hill, Dorking** (September 4th and October 2nd).

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

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

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

\* \* \*

### ARRIVALS

**Miss E. J. C. Cox** and **Miss K. S. Smith** arrived from Djemâa Sahridj on June 27th.

**Mrs. A. V. Liley** arrived from Tunis on July 1st.

**Mr. and Mrs. T. J. Warren** arrived from Paris on July 30th.

\* \* \*

### DEPUTATION WORK

The **General Secretary** [during a period of rest!] has had the privilege of speaking at Liverpool, S. Woodford, Tankerton, Loughton, Littleport, Burdett Road, "Slavanka" and Southampton.

### MOROCCO

**Mrs. Simpson**, who in the midst of her busy life keeps always to the fore-front the spiritual side of her work, writes from Tangier: "Two have lately witnessed to their faith in baptism. One, converted in 1913, has been used in leading souls to his Saviour, albeit himself a non-reader. The second has grown in a year more than many do in a life-time. He too has come back from the country bringing his sheaf with him. Oh that some of our serious cases now in the hospital might be blessed in like manner, and healed in soul as well as body! . . . I saw a sick woman in her house yesterday. We had not met for more than a year; she told me that, though unable to come and hear God's Word she does not forget, and always prays in Jesus' name. I expect to meet her in glory. May the solemn simplicity of our recent baptismal service encourage several who have been waiting for years to take the same step. Prayer will help most effectually here as in every other instance."

\* \* \*

### ALGERIA

The **Misses E. and M. Fearnley** who went out in the spring to **Djemâa Sahridj** are making good progress in their language study and are already able to take a part in the work of the station. The former writes: "It is a great joy to be able to say something to the women and children. . . . Some mornings the dispensary work keeps us busy. We have been dressing the badly burned foot of a little boy. So many Kabyle children get burned, for the fires are just holes in the floor and the children often walk into them, as there are no such things as fire-guards. I have seen the women walk over these holes, and have expected to see their long skirts catch light from the flames. . . ."

"Our little servant girl, Dahbia, is just married. She is fifteen, but so small and undeveloped, just a laughter-loving child. She is a Christian, though perhaps a weak one. She was for years in the American Home for Kabyle girls in Algiers and has spent most of her life with missionaries. She speaks French as well as any educated Kabyle. Her husband is ignorant; he only speaks Kabyle (an exception amongst the younger men). Her mother-in-law is a bigoted Mohammedan, and as the young husband works in Algiers the child's happiness lies largely in the hands of the old mother-in-law. My sister and I went to see Dahbia, the day before she was to be taken to her new home. We can never forget the sight of her. The native musicians arrived to take her away next day. As they came, with their hideous noise and the noise of a pistol shot, the child stood behind the door, looking smaller than ever, so white and frightened, the tears raining down her cheeks. As she knows French we were able to tell her of the One who said 'I will never leave thee'—but it was with aching heavy hearts that we left her."

\* \* \*

— Miss A. Buxton writes from **Settat** on July 12th: "The numbers at the dispensary are increasing every week: such a lot of new ones have been recommended to come by others. We cannot say that they want to hear the Word, but we do know that 'faith cometh by hearing,' and so we tell them the Old Old Story, believing that the message will be owned and blessed by the Lord who has sent us forth.

"The people are becoming more friendly, and more houses are being opened for visiting. We were delighted to be asked into one of the huts in a village we visited some time ago, and had a good time with three young married women as we read and spoke to them. The first time we went to this place the people were not at all friendly and seemed glad when we left the place.

"We have been interested of late in folks coming from a district in which there is a famous Saint's Tomb, visited by many for healing. It is evident that some think that a little medicine from the *Tabeeba* will do them good too. The caretaker brought his son the other week."

\* \* \*

On July 7th, Mr. Twaddle writes from **Bougie**: "During the past month, the attendance at the men's meetings has been at a low

ebb. This is largely due to the courageous confession of M— T— who boldly confesses Christ to his fellows. Many of his former friends refuse to salute him in the street, but still he does not mind. He is a source of great encouragement to us. He likes to bring his wife to my house and we sing gospel hymns together. On one occasion I was invited with my wife to his home and was told to bring my concertina. We sang many hymns together, a message was given and we closed with prayer. Hearing the singing many gathered to listen. . . . "At a village visited recently we found many boys, one of whom told me that we had not the Word of God, because God only wrote in Arabic. He was a priest's son and he drew from his pocket a leaf on which were written several words in Arabic. The other boys looked up to him because of his parentage. . . . The same day we found a man in another village who was thirsting for the truth and after spending about three-quarters of an hour with him we felt refreshed and took courage."

\* \* \*

Miss G. Adams writes from **Les Agribbes**:

"The work at our little station is progressing, and one is encouraged by the numbers that come along for medicines. We have as an average between thirty and forty women and children three times a week, but the numbers have reached fifty-seven. . . . The boys' class held every Sunday morning is a work which cheers and encourages. There are usually about fifteen boys, and they listen very well. But we feel that the work does not finish here, as often the women tell us that their sons sing the hymns they learn on Sunday, and if they sing no doubt they will also tell their mothers what is said, and thus the seed sown may bring forth much fruit.

"We would ask prayer for our 'guardian,' for he seems very near to the Kingdom. We have always had prayers with him (and our boy) in the morning, but one evening he asked if we would have prayers with him at night as well. So now twice a day he hears the glorious news of free salvation—in the morning in Kabyle by Miss Elliot and in the evening I have the privilege of speaking in French. We long to know that he has the full assurance of sins forgiven and that has broken away from Islam. At present he is interested in both, for we have heard him saying his Moslem prayers on his way to our little gathering. May the Lord save his precious soul!"

# LIST OF DONATIONS from July 1st to 31st, 1929.

*Continued from page ii of Cover*

General Fund—cont.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	LEYTON TO ONGAR AUXILIARY.	GRAVESEND AUXILIARY.	Local Rect. No.	£ s. d.	BELFAST AUXILIARY.
No. of Rect.	Amount. £ s. d.	24th	1 0 0	5th	5 0 0	A. WEST, ESQ., Hon. Sec.,	MISS GILES, Hon. Sec.,	200	3 0 0	MRS. BOLTON, Hon. Sec.,
9th		(l)	7 10	6th	5 0 0	Hon. Sec.,	8 Russell St.	1	2 6	Gordonville, Cregagh.
918r	4 0 0	27th		8	2 0 0	II Churchfields, E.18.	Des. Receipt, No. 7881r.	2	7 5	Des. Receipt, No. 7864.
10th		14	3 0 0	9	10 0 0	Des. Receipt, Nos. 7886, 7887.	Local Rect. No. £ s. d.	3	4 3	Local Rect. No. £ s. d.
2	11 0 0	5	10 0 0	70	2 5 0	49 1 0 0	90	2 6	86	1 10 0
*(e)	6 1 5	10	10 0 0	8th		50 2 0 0	1	2 6	Previously ack'd.	28 9 6
13th		29th		(r)	6 0 0	1 9 17 7	2	2 6	4 14 0	
(f)	2 6	*7	1 1 0	9th	6 0 0	3 3 0 0	3	3 0 0	£9 10 0	£29 19 6
15th		8	10 0 0	(s)	6 0 0	4 2 6 0	4	0 6		
85	2 2 0	(m)	2 2 0	(t)	17 10 0	5 1 0 0	5	1 0 0		
6	5 0 0	20	2 0 0	13th		7 2 0 0	6	16 3		
*(e)	2 3 3	30th		(u)	1 10 0	8 7 7	7	5 1		
88	3 0 0	(n)	10 0 0	15th		9 17 7	8	2 9		
16th		22	1 0 0	(v)	5 0 0	12 17 7	9	5 0		
*(e)	1 12 9	(o)	1 0 0	77	3 14 6	Previously ack'd.				
90	10 0 0	24	3 0 0	(w)	1 8 8	26 17 0				
(g)	2 5 3	*5	2 1 1	16th	2 2 0	£39 14 7				
17th		(p)	1 12 9	(x)	5 13 0					
92	2 0 0	27	2 2 0	(y)	8 9 7					
3	5 0 0	31st		81	4 16 0					
4	1 17 11	(q)	1 7 7	19th						
18th		29	6 0 0	(z)	21 5 0					
5	5 0 0	30	2 10 0	20th						
(f)	10 0 0	186 18 4		(a)	14 0 0					
97	30 0 0	3 6 6		*84	10 6 1					
19th		£190 4 10		22nd						
(h)	2 7 0			5	cancl.					
99	5 0 0			6	3 0 0					
9200	3 0 0			7	9 17 7					
1	8 2 0			8	60 0 0					
2	3 6 0			24th						
3	10 0 0			(b)	2 2 0					
20th				29th						
(i)	3 3 0			90	5 0					
(j)	10 0 0			30th						
*6	10 6 1			1	1 0 0					
22nd				*2	20 12 0					
7	3 0 0			236 3 5						
(j)	14 0 0			10 16 6						
23rd				246 19 11						
(k)	3 15 7									
10	10 0 0									
1	10 0 0									

SUMMARY		TOTALS	
July 1929.		Jan. 1st to July 31st, 1929.	
General Fund ..	£190 4 10	General Fund ..	£5,075 9 0
Designated Fund ..	246 18 11	Designated Fund ..	2,736 3 11
	£337 4 9		£7,811 12 11

(a) "One of His." (b) Tankerton Free Ch. (c) Y.W.C.A. Sevenoaks. (d) J.T.S. (e) American Auxiliary. (f) Free Ch., Amersham. (g) Good Shepherd Mission. (h) Central Hall, Buxton. (i) Anon. (j) Gospel Hall, Billericay. (k) Bristol Rd. Bapt. Ch., Weston. (l) Mount Hermon B. Coll. (m) St. John's Ch., Kings Lynn. (n) U.B. Rd. Gospel Hall, Cheltenham. (o) Abbey St. S. Sch. (p) "Victoria House." (q) Assembly Hall, Whitstable. (r) Bethesda Hall, L'pool. (s) Lambridge Mission Room, Bath. (t) Mildmay Mission to Jews. (u) Rec. Hall S. Sch. (v) Zion Bapt. S. Sch., Chesham. (w) Grove Rd. S. Sch., Eastbourne. (x) Mildmay Missn. Hospital. (y) Welcome Missn., Heathfield. (z) Wattville St. Ch. (a) Y.P.M.B., Nailsea. (b) Crusader Class, Woodford.

\* Gifts from America, £52 2s. 8d.

# OUR ANNUAL FAREWELL MEETINGS

WILL BE HELD (D.V.) AT

ECCLESTON HALL, S.W., ON TUESDAY, OCT. 1st, 1929.

Prayer Meeting at 2.30.  
 Afternoon Meeting at 3.30.  
 Evening Meeting at 6.30.

Speaker—Rev. G. H. LUNN, M.A.  
 Speaker—ERNEST WALKER, Esq.

TEA from 5.30 to 6.15.  
 A number of Missionaries will speak.

