

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

Motive and Method in Christian Service	89
By PASTOR JOHN WILMOT	
Welcome News from Cherchell	92
North Africans in the North of France	93
By MR. S. ARTHUR	
Our Annual Farewell Gatherings	94
By MR. E. J. LONG	
Extracts from Miss Hubbard's Diary	96
For the Children	99
By MISS D. OAKLEY	
Notice of Book	100
Home and Foreign Notes ..	100
Daily Subjects for Prayer and Praise	104

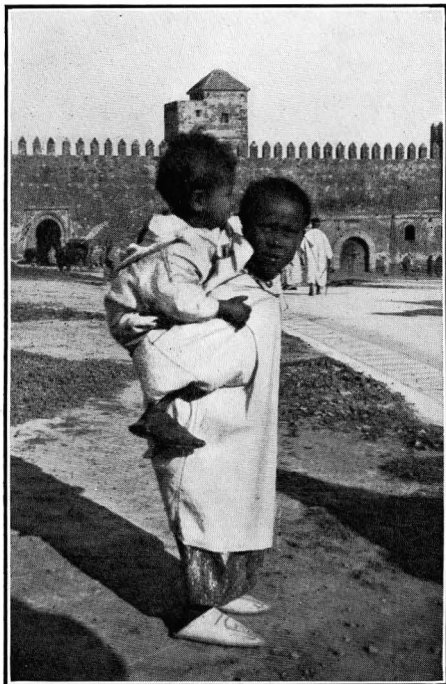


Photo by]

Outside Rabat.

[Miss I. Dew.

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THE NORTH AFRICA MISSION

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GENERAL FUND			DESIGNATED FUND			DUBLIN AUXILIARY.			Local			
No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	Rect. No.	Amount. £ s. d.	Rect. No.	Amount. £ s. d.	
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(a) "Shalom," Bexhill. (b) St. Paul's Evang. Ch., Bexhill. (c) "Slavanka." (d) Victoria Mission S. Sch. (e) Uxbridge Rd. Tab. (f) Mem. Hall, Chepstow. (g) American Auxiliary. (h) Boxholders at Oldbury. (i) Readers of *The Christian*. (j) Anon., Glasgow. (k) *Legacy*. (l) "In memoriam—G.H.M." (m) C.A.W.G., Upper Tooting. (n) Friends at Tunbridge Wells. (o) Malden Hall S. Sch. (p) E. London Tab. (q) Recreation Hall.

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DUBLIN AUXILIARY.			Local		
Rect. No.	Amount. £ s. d.	Rect. No.	Amount. £ s. d.	Rect. No.	Amount. £ s. d.
122	5 0	III	3 0 0	2	1 0 0
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		7	2 2 6	7	2 2 6
		8	5 0	8	5 0
		9	10 0	9	10 0
		20	2 0 0	20	2 0 0
		1	5 0	1	5 0

SUMMARY		
August, 1929.		
General Fund	..	£557 3 3
Designated Fund	..	228 10 8
		<u>£785 13 11</u>

TOTALS.		
Jan. 1st to August 31st, 1929.		
General Fund	..	£5,832 12 3
Designated Fund	..	2,964 14 7
		<u>£8,597 6 10</u>

From September 1st to 30th, 1929.

GENERAL FUND			DESIGNATED FUND			DUBLIN AUXILIARY.			Local		
No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	Rect. No.	Amount. £ s. d.	Rect. No.	Amount. £ s. d.
Sept. 2nd	10 0	9308	1 1 0	*1	29 15 2	9319	17 6	9323	5 0	9328	4 0
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		7th	2 0 0	(g)	17 10 0	13th	6 10 0	6	1 10 0	(g)	50 0 0
		3	2 0 0	8	3 0 0	22	1 1 0	7	10 0 0	3	1 0 0

[Continued on page iii of Cover]



A "Sand Service" near Tunis.

In connection with the Italian work.

Motive and Method in Christian Service

By PASTOR JOHN WILMOT

CONCENTRATION of aim and energy, while an admirable quality in itself, will prove disastrous if misapplied. Paul was himself at one time "exceedingly zealous," and he thought he did God service! And after his conversion he was as zealous for God and the publishing of the gospel as in his ignorance he had been in "dead works" and the persecution of the Church. Yet Paul's life and labours were ever willingly conditioned by, and within the boundaries of, the will of God. His enquiry of the Lord for direction at the time of his conversion may be taken as expressive of his life-long attitude, namely, "Lord, what wilt THOU have me to do?" And this should be the abiding attitude of all who call Jesus "Master and Lord," for in the manifold service we are permitted to render to Him there are wrong ways of doing right things; and the seeking to accomplish certain ends at the wrong time. The motive may be sincere while the aim is mistaken.

Therefore, our minds must be instructed in, and our thinking guided and fashioned by, the revelation of His will in Holy Scripture. "Whatsoever things were written aforetime were written for our learning." We learn from divine declarations and prohibitions plainly stated. We learn by recognising those principles which unfailingly operate "through all the changing scenes of life" in successive dispensations. We learn from the providences of God, correcting men's known and unknown mistakes and overruling to bring to pass His Own will.

From an incident in Moses' life let us learn that *while the End is achieved the Means may be disapproved*. In their wilderness journeyings they came to a place where "there was no water for the congregation" (Num. xx.), and as on a former occasion, "the people chode with Moses." The Lord instructed Moses to "*speak* unto the rock before their eyes, and it shall give forth his water." In his impatience with the rebellious people, Moses, instead of speaking, "*smote* the rock twice." Doubtless there is here the marring of a dual type, for "that Rock was Christ"; and it is instructive to notice that in this second instance the rock means an elevation. Our Rock, Christ Jesus, by being once-for-all smitten, provided the water of life, and now that He is exalted on high, He may be spoken to, and will give to those who ask Him, to drink of that living water. The point we would emphasise, however, is this: The supply was granted and the need met although the means were disapproved, and the disobedient servant suffered in consequence. "Results" are not, therefore, a sure token that the means are right. God may be grieved, yea, even dishonoured before the people, by the manner in which Christ is presented, and the gospel preached; by the "iniquity of our holy things"; yet withal He graciously blesses His Own Word "for His Name's sake." In a day when we are constantly told that the Church should be more abreast of the times, not only in doctrine but in ways and means, it is well to remember that God's gospel is not a speculation but an eternal purpose; and, as to His servants, it is not by "our own power or holiness" but by "His name, through faith in His name," that men are made whole.

Again, we may learn from David's mistake that *while the Motive may be excellent, wrong Methods may be employed*. When "David perceived that the Lord had established him king over Israel," his first thought and attention were directed to the establishment of the worship of Jehovah according to the divine order. Seventy years had passed since the Ark, the symbol of the Divine Presence and type of the Lord Jesus Christ, had stood in the Tabernacle. The condition of the nation was determined by her relation to the Tabernacle and the Ark. In the wilderness the Ark preceded them "to seek out a resting place for them." Now, therefore, that David was established, the time had arrived for the Ark's return and rest, for in the days of Eli it was captured by the Philistines, and later was taken to the house of Abinadab, from whence David would bring it to Zion (2 Samuel vi.). It was a most God-honouring motive and purpose, but because of a wrong method, disaster befell the undertaking with fatal consequences! "They set the Ark of God upon a *new cart*," which was an imitation of the world, for so had the Philistines, who were ignorant of the law of God respecting the matter, brought it to its temporary abode (1 Sam. vi. 7). And it may illustrate the flesh, that is, the use which is made of carnal instruments in spiritual work. God had ordained that the Levites alone should carry the Ark, and by them later it was brought safely to its resting place, and David confessed, "at the first the Lord made a breach upon us because *we sought Him not after the due order*."

Might not the Church learn much from this? The end never justifies the

wrong means, and we are warned against doing evil that good may come. But here "the best" was given to God! Who would not say that to give to God "a new cart" was to give Him nothing less than the best? Yet it was rejected. God would have us follow His way precisely, even though that way may *appear* foolish and ineffective, and unattractive and out-of-date. "God helped the Levites," we read, and *we* may count upon His favour when we are heedful of His ways and follow them, but not otherwise. And without the power of the Holy Spirit, all merely human efforts, methods and plans, even though they may organise and attract large crowds and much enthusiasm (as it was with the Ark on the new cart! 1 Chron. xiii. 6-8) are, as Dr. Pierson has said, "like propelling a boat by puffing at the sails with our own breath."

There is yet another incident concerning David, from which we may learn that *whereas Desire and Purpose may be according to God, the Time and Instrumentality may be mistaken*. It was in David's heart to build a house for Jehovah, and the prophet bade him proceed. That it was God's purpose to have a Temple in Jerusalem is clear.

David, however, was premature; not in that dispensation but in the next, under Solomon the man of rest, and not by David the man of conquest, would God establish His Kingdom and His Temple "exceedingly magnificent"; thus attracting the wonder and worship of nations from afar, and foreshadowing the millennial reign and glory of David's greater Son. And there are many who mistake the time and instrumentality which God has appointed for the bringing in of that Kingdom. Not through the Church's present ministry or in this present evil age is this purposed, although sure it is of accomplishment. Our charter is to witness and to suffer; and "if we suffer we shall also reign with Him" in the age succeeding this. We should indeed pray, "Thy kingdom come," but it is not ours to bring in that kingdom by either spiritual, political or social means, but to be heralds of Christ's Gospel unto the ends of the earth, and await the King's return in glory.

Love may even move the heart to do or say that which is not of God, as when Peter in his impulsive ignorance forbade the Lord go to the cross. How much is intelligence needed! Knowledge must direct the believer's love. "And this I pray," wrote Paul, "that your love may abound yet more and more *in all knowledge and in all discernment*." Knowledge is the ground of faith (Psalm ix. 10); the beginning of Christian experience (2 Cor. iv. 6); the essence and end of eternal life (John xvii. 3); the source of peace (2 Peter i. 2); the medium of divine power (2 Peter i. 2); the Christian's supreme aspiration (Phil. iii. 10); the God-given theme of our glorying (Jer. ix. 23). And so the apostle prayed "that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing; which means, as Bishop Moule points out, not merely to obey explicit precepts, but to *anticipate* the Lord's wishes in everything.

Welcome News from Cherchell

It is with much joy that we tell you a little of the gathering in of another soul into the flock of the Good Shepherd.

F. lives in Cherchell, and has been in touch with our missionaries there for many years. She attended Sunday School, and was by no means a model of behaviour then. Later on a place was made for her in the Carpet School, which is a most valuable asset in our work at this station. Here daily F. heard the story of redeeming love, but her heart was not stirred with any longing to be counted amongst the redeemed. Later, she with her parents went to live in the compound of Gordon House, the latter acting as guardians, etc., and F. helping in the house. Her mother is a strong, hard woman, a bigoted Mohammedan, but if only she can be won for Christ what a staunch follower she would become. At present there is no sign of any heart-change, "but God——" The father is a rather weak, peace-loving man, who has taken advantage of the Koranic permission to tread the slippery way. Husband and wife lived for many years in comparative comfort in that dear little two-roomed native house in the grounds of Gordon House, but they are now divorced.

Being constantly in a Christian atmosphere F.'s heart and mind began gradually to incline towards the Good News. There was no sudden change, but a gradual unfolding of a bud of rare promise into a beautiful flower. She is good to look upon, and will one day make an excellent wife. Now in the flush of early womanhood she has publicly consecrated her life and talents to her Saviour whom she now loves so well. There has been nothing of the emotional in her conversion—just a timid coming forward step by step. When her mother really realised the change, her anger knew no bounds. She made the girl's life as unhappy as possible, and when she saw that taunts and naggings could not change the faith of her child, her anger grew and grew, until one morning, being beside herself with passion, she caught up a knife and would have injured F. had not

help been forthcoming. Now she lives in another village, and F. continues her loving service at Gordon House. This was broken for a time, when her mother made an application to the Arab Judge that she should be handed over to her care. Even though F. is over age, and had stated her wish to remain with the missionaries, the Judge naturally decided in favour of the mother; an unmarried woman cannot control her own life in Algeria of whatever age she may be. But when F. was with her mother, a source of revenue ceased, for F. had always helped her mother from her earnings. So soon came an offer that F. might return to Gordon House, provided that this sum should be augmented. Thus once again happiness was restored, and the friends who had been praying for such a happy issue now gave thanks to the God who had bent a gracious ear to their petitions.

F. has not looked back. She has continued to "grow in grace," and with growth came the longing to be baptised. She was to spend a month with her mother, whilst the workers of Cherchell were seeking rest elsewhere, and it seemed a good thing that she should have her desire before going home. Accordingly it was arranged that Mr. Theobald, of the Algiers Mission Band, should come over and baptise her and a convert from one of the A.M.B. Mission Stations. It was a happy morning, that 29th July, when this dear child publicly renounced Islam and all its teachings.

Miss Johnston writes: "We had invited Arab young women and girls and two French friends, but of course no Arab man was allowed to be present. Mr. Theobald gave a helpful explanation of the sacrament of baptism, and we had suitable Arabic hymns. F. had chosen her own special one, which was new in Arabic to most of us, but so well-known in English—a good translation of 'O Jesus, I have promised,' and it went beautifully to the proper tune, and will always remind us of that happy day. F. answered Mr. Theobald's four questions

readily, gladly and distinctly, and so did her companion. After the baptism these two dear girls joined us in a Communion Service, and we trust that those present as on-lookers (and yet as believers) had their hearts touched with a fresh vision of their Saviour. One of these is now married to a Mohammedan, and so, humanly speaking, will not be free. Another is just engaged by her family to a young Moslem; a third is more free, and we trust she may desire to follow Christ fully."

Miss Turner writes: "Baptism of adults by immersion is a solemn rite and a 'red-letter day' to most, who thus confess their repentance toward God and faith in our Lord Jesus Christ. To converts from Mohammedanism it is as a rule the most powerful testimony they can give before witnesses from their own

people. It marks a definite line of cleavage from their old 'religion' and a 'burning of their bridges' once for all. That is why we, as missionaries and teachers in Moslem lands, need much wisdom and prayer before consenting to baptise anyone professing Christ as their only Saviour. It was with very thankful hearts that we were present on the 29th July at dear F.'s baptism, for we had seen, especially during the last two years or so, the 'growth' of her soul. There was scarcely a dry eye amongst us as these two dear girls stepped out of the water, having witnessed such a good confession of their faith. 'After many days'—days of teaching, praying and watching, as those that must give account—we thank God and take fresh courage to sow besides all waters, believing that God will give the increase."

North Africans in the North of France

By MR. S. ARTHUR

So extensive is the emigration from Algeria of Kabyles and others to Paris, the large industrial towns in France and the mining centres in both France and Belgium, that the Algerian administration is considerably perplexed, and the colonists very insistent that something should be done to arrest this almost total exodus of their native labour. The reason for our presence in Paris, where a permanent work is maintained, or my visit to the mines and forges in the north of France and Belgium is therefore very evident.

The sea was very rough during our crossing from Algiers to Marseilles, and the large numbers of Kabyles, who generally travel fourth class (transport on the deck), had to be packed into one of the holds. It reminded me of a young fellow who wrote to Mr. Warren after such a crossing, saying: "I tried to die and could not." This was evidently the feeling of an aristocratic Kabyle enjoying the luxury (?) of a third class berth; for

he groaned most awfully almost the whole of the way!

It was interesting to find a sturdy Kabyle in the compartment of the train which was to take me to the north of France. And it was quite Kabyle for him to be carrying all his possessions in a large native basket; and not at all in agreement with our way of doing things for him to change his socks, even in a crowded compartment, as we pulled out of the station. Nor was he understood when he rose from his seat and turned his back to two or three travellers who were having breakfast, a thing he would always do at home! I began to muse, and wondered if he knew to what he was going. He certainly knew that there was money to be earned, but did he know that he would probably find himself unfitted for anything but the dirtiest jobs? Had he noticed the awful mortality from consumption among those who had returned from such labour as he was seeking? Did he know that when several men share

a room, or 280 men share 110 beds on the three-shift system (a fact!), there is little chance of avoiding disease?

Let me take you at once to the mines at P.D. There are from 400 to 500 natives from Morocco working here. They are lodged in a number of old Army huts, and two Moslem priests who are with them have transformed one of the huts into a primitive mosque. And we had a very warm time when we tried to sell them copies of the Scriptures. And yet there were things in their midst which were quite contrary to Moslem practice and precept. It is so hard to feel that the fierceness of their opposition is not directed against sin, even when judged by their own standards, but against the One who came to seek and to save lost sinners.

At H. the very first centre visited, I came across a Kabyle from Djemâa Sahridj, who immediately became my guide and took me to the various cafés where Kabyles are to be found. At C. I heard a voice across the road: "O, son of Azazga, come here." These men, who have met missionaries in their own villages, are generally pleased to help us and often buy books when they cannot read or duplicate copies of books they already possess, just to show their friendliness.

It was also our purpose to leave a Gospel in French with the scores of European women married (?) to the Kabyle café keepers. We had very few

refusals, and had several enquiries for dictionaries in Arabic or Kabyle from those who wished to learn their husbands' language.

Others had been in touch with one of our missionaries, or had been brought up by the R.C. Fathers. They were generally of a superior type, and readers. We discovered some who had not forgotten the teaching received, for instance, at Tizi-Ouzou.

Perhaps I had better summarise. We were disappointed by the small sales of books, but glad to have many opportunities of reading the Scriptures; saddened by the general attitude of those who might have purchased, but rejoiced by the warmth of the welcome accorded by so many of the Kabyles. Men from all the countries of North Africa were met with, and, contrary to previous experience, we found the Moslems from Morocco to be the most bitter in their opposition and refusals to read or hear. This may be an echo of the troubles in Palestine, for we were frequently told that our books were good for the Jews! although in Arabic.

They cannot hear without a preacher, and probably do not understand what they read without a teacher. There is a need for more preachers and for teachers, but also for willing hearers with prepared hearts.

Lord, open their eyes!

Our Annual Farewell Gatherings

By ERNEST J. LONG

Although Eccleston Hall, where this year's Farewell Meetings were held, is less accessible to many of our friends than the familiar Cannon Street Hotel, a most encouraging company of N.A.M. supporters were assembled on the afternoon of October 1st, when the chair was taken by Mr. A. Lewis, who presided in the unavoidable absence of Mr. V. G. Levett.

Prior to the afternoon gathering, a goodly number had met together at 2.30 for praise and prayer, under the helpful leadership of Pastor Henry Oakley.

After the singing of the opening hymn, the

Scripture was read by Principal Curr, of All Nations Bible Training College. Prayer was then offered by Dr. Wilkinson, and after another hymn Pastor E. J. Poole-Connor, the Honorary Secretary, gave a brief report. He alluded in opening to the absence of Mr. Harvey Farmer who is at present in America, where he is finding valuable opportunities for furthering the cause of the Lord's work in North Africa. Mr. Poole-Connor emphasised the fact that to the N.A.M. and to all other Missionary Societies in N. Africa, God had entrusted one of the most difficult tasks His servants had ever been called to face; and



Mr. and Mrs. E. J. Long and Morrison.

In native costume.

he besought the prayers of those present that there may come to that land, and speedily, a spiritual awakening. The Hon. Secretary then traced in brief outline the history of the Mission, the widening sphere of its activities, and the variety of its enterprises; in illustration of which he drew attention to the flourishing work among Europeans in Tunis; the remarkable distribution of the Scriptures achieved by Mr. Arthur of Azazga; the firmly-established Carpet School at Cherrchell, enjoying much of the blessing of God; the hospital and medical work in Tangier and at other stations; and the recent providential reinforcement of the work in Tripoli. In conclusion, Mr. Poole-Connor reminded friends of the very important matter of finances. During the last twelve months from date £12,000 had been received, but that had not been sufficient to carry on the work, and occasionally, to the great grief of the Council, missionaries had received short allocations. "There is great opportunity in North Africa: if we can rise to it by prayer and sacrifice, we may yet see great things done."

Mr. Lewis, introducing himself as "an inter-

loper," proved himself a commendable chairman, adding to other essentials a thoughtful brevity when it was his turn to speak. He referred to the ineffaceable memories of a visit to N. Africa two years ago, dwelt on the urgent need for prayer in the face of difficulties that seemed insuperable, and left with us a helpful message from Heb. xii. 1. "Apart from 'looking unto Jesus' there can be no real patience, no real endurance."

The first missionary speaker was Miss Kenworthy. She told of definite signs of God's working among the children, girls and old women of Cherrchell; and of how especially, in answer to prayer in which friends in England definitely shared, old women, at first as seemingly hopeless as "blocks of wood," became really interested in the Gospel message, and now form a class mustering thirty-five or more.

Mr. T. Warren followed with a most interesting account of the work among North Africans in Paris, making special reference to the labours of Mr. Arthur of Azazga (who during his own furlough in England is touring in Northern France) and also to the itinerating work of Messieurs Blandenier and Hocart.

Miss Petter spoke of the Lord's goodness in providing excellent and commodious premises in Tunis—including the new Hall—for the Italian work there. There was definite blessing, she said, among the young people, but work among the women was difficult because of their superstition and fear. The itinerating work was distinctly encouraging.

Mrs. A. V. Liley gave a breezy and vivid account of her labours among the French in Tunis which the Lord has so signally blessed. The French Hall opened four years ago—it was once "a public house that didn't pay"—has already a remarkable history; and Mrs. Liley spoke of particular blessing among the soldiers who generally form a considerable proportion of the gatherings—dwelling with amusing emphasis upon a serjeant who had been saved, and who had subsequently "stolen away one of her greatest treasures"—one of the sweetest girls of the Assembly! The pair are now being wonderfully used of God in the North of France.

A helpful closing message was given by the Rev. G. H. Lunn. Taking as his text the 4th verse of John's Gospel, chapter x ("When He putteth forth His own sheep He goeth before them") Mr. Lunn illustrated it by drawing attention to the "goings forth" of the Son of God in the experience of Old Testament saints. The One who appeared to Joshua as the Captain of the Lord's host, and who presented Himself with the three young Hebrews in the fiery furnace, "goes before" us still.

After the singing of choruses, the evening meeting—most encouraging from the point of view of numbers—was opened by the Chairman, Mr. F. R. Archer, who invariably creates a homely and friendly atmosphere in which it is easy to speak. He made a striving appeal to the young men present to offer themselves for foreign service.

Miss Povoas of Tebessa then gave an account of her labours. With Miss Clack she has been successful in getting into touch with Arab women and girls by renting a small house in the native quarter where encouraging classes are held. The Lord had also in a remarkable manner opened the door for visitation to be made among the cave-dwellers—people once difficult of access. There were eager enquirers among the better-class young Arab men, but alas! there was no male missionary to develop this side of the work.

Miss Marjorie Archer gave a modest account of her own share in the medical work at Tangier, and spoke in terms of warm appreciation of Mrs. Simpson's splendid service in the absence of a doctor. Miss Craggs had been much blessed in her spiritual ministrations in the Hospital.

Mr. Ernest Long, of Kairouan, remarked upon the note of *joyousness* being conspicuously absent in Mohammedanism; and attributed it to the fact that there is no assurance of salvation, and therefore no rest of soul. He then instanced the conversion of a young Tunisian as showing how this rest is found.

Miss Drury told of her conversion and call to missionary service and spoke of blessing and opportunities in Tangier. She said that the young girls under Christian instruction, who are fast

attaining a marriageable age, are in special need of our prayers: if they become the Lord's children they will have *His* definite guidance upon their sad pathway.

Miss Bradbury, one of our recruits, is looking forward to serving the Lord in Tetuan. She told how the insistent call "Come, follow!" rang constantly in her ears during her childhood. At the age of seven her father, who had himself desired to be a foreign missionary, was taken to be with the Lord. At the age of eleven Miss Bradbury was definitely converted. During her business life she was led to realise the need of the Holy Spirit's power in her life. Now, after training at Mount Herman Training Home, she is on the eve of departure for N. Africa.

Mr. Ernest Walker brought the Lord's closing message, a word of definite encouragement to workers among Moslems: "We have toiled all night, and have taken nothing: *nevertheless, at Thy word I will . . .!*" The impossible becomes gloriously possible, and failure becomes success, when human inability is met by His enabling word.

In addition to those speaking, the following missionaries were present: Mrs. Warren, Miss Tapp, Miss Tilney, Miss Aldridge, Mrs. Fisher, Miss Bowen, Miss Evans, Miss Clack and Miss Collins.

Our grateful thanks are due to the many friends, unnamed here, who helped us by their prayers, and by their presence and kindly help—and to the faithful Office helpers upon whom devolves so much of the work that goes to make these Meetings a success. Above and beyond all, we thank and praise again our most gracious God.

Extracts from Miss Hubbard's Diary

TETUAN, MOROCCO

April 29th.—We began dispensary this morning with a soldier who wanted a tooth extracted. He was inclined to be chatty; he could not read Arabic, but in the Army had learned to read Spanish, so I gave him a Spanish Gospel, and I think his desire to improve his knowledge of Spanish will make him read it. May he learn more than he expects! He told us there was a doctor belonging to his regiment who took teeth out for the men, so we asked why he had come to us. "Because though my service belongs to the government, my mouth is my own,

and I take it where I like," said he. Anyway, he preferred to bring his mouth to us.

We had not a big number this morning, for it was very showery. The much-needed rain has been coming in heavy showers all this past week. Among the patients there were the usual troubles—some possible and some absolutely impossible; but we need to learn to take them as they come. One girl said her ears had fallen—inside her head, I suppose, for outside they seemed quite normal. Another needed medicine for her

heart, well below the waist-line. Another had swallowed a thing about ten inches long, she said, but it is a matter that exists only in the imagination, so how was it to be got rid of? Then all the real troubles: the suffering children; young girls needing fresh air more than anything and yet being kept in sunless houses all the time, while God's lovely health-giving sunshine abounds all round their walls; old folks for whom nobody cares. One of the first patients sitting in the women's room was a girl of maybe fifteen. She needed a cup, and as she had none she was told to fetch one. She immediately ordered an old woman near her to go and fetch one, while she sat still to enjoy the company about her! I told the old lady to sit still; it was not our custom to send an old, feeble woman to wait on a young, healthy girl, so the young one had to seek her own cup. We sometimes say we do a good bit of teaching of one kind and another beyond what is done when we actually sit down with God's Word to read with the people! We had two women's services this morning, and talks with the men, and so the time passed, and another dispensary day was over.

This afternoon I have been to visit a woman whom I first remember in 1891. When I first came out in that year, she, with her mother and sister, used to visit Miss Banks and Miss Bolton, and she was saying this afternoon that she taught me my first Arabic words. It does not seem many years ago, but it is a long, long time, and I am still learning Arabic! The mother and sister have both died—the sister went in a terrible epidemic of typhus we had some years ago—and Amina is very lonely now. We had a little talk about the things that matter most in a life that is passing so quickly, but that did not interest her as much as chatting about the old days.

I had my spectacles stolen in the dispensary the other day. I took out a woman's tooth and she went off with my glasses. So I am missing them very much, and the women this afternoon were asking if I had found them. One woman asked me if I thought spectacles wore out. She had a pair, given to her

some years ago by the friends of a man who had died, so they were not new when she had them. At first she could see well with them, but now the glasses seem worn out, for she can't see a bit to thread her needle or anything else. I said my glasses "wear out" in the same way, just because my eyes get older, but she was not so sure about that; her eyes were all right, it is the glasses that fail her.

April 30th.—A wet washing-day! No more comfortable in Morocco than in England, only in England the wet clothes are hung round a fire; here we wait until to-morrow for a fine day.

This afternoon I went to see a lady who is ill, but who is certainly *not* having our treatment, for she is tightly shut in from fresh air which we think she needs very badly. Being a little better now, she talks of having her first wash to-morrow or the next day (or the next!), after forty days without a proper wash! A lad came to have his hand dressed just before I went out, so of course I asked how he had got such a wounded and poisoned hand, for it was in a nasty state; and he said that a few days ago he and another lad were fighting, and the other boy bit his hand. The Moors all believe that the bite of a human is poisonous, and from the usual effect of a bite it seems about true!

May 1st.—Dispensary this morning, with all the acknowledged physical needs, and the greater but unacknowledged spiritual ones. One often feels in that work that the Gospel must be preached with the hands as well as with the mouth.

May 2nd.—This afternoon I had my girls' sewing-class, twenty-two restless, lively girls, ages from about seven to fourteen, and most of them already hard little Moslems. Truly the ground in hearts here is occupied by Islam almost from birth. Coming home late, I met an old, blind black woman. When I see her I always remember the day when I saw her in the little square where slaves are sold, just waiting for her papers to be made out to set her free. As she was getting old and her owners did not want her, they sold her, and she was bought by a family who had just lost one of its



Photo by]

[Mr. E. J. Long.

A Street in Kairouan.

members while he was away on pilgrimage. The family wanted to do a few good deeds to send after him into the other world, but did not wish to spend too much money over it, so they bought the old slave cheap and then gave her her freedom! But how was she to live? She had no trade. For a time she managed by going round doing errands for people, but now she is blind and can only beg about the streets. She is always quiet, she does not chant a begging song like most of that profession, but just creeps about the streets waiting for what "God will give her." She was sinned

against by being made a slave at first, then sinned against by being sold when she was old, and lastly sinned against by being set free when that meant she had no home and no provision of any kind!

May 4th.—I said this morning that a diary should contain all kinds of things done as the days pass, so Saturday morning's work should go down too, especially as this diary might come into the hands of some young lady who would much like to be a missionary but who can never do housework! Anyway, the old ideal picture of the missionary sitting under a palm tree with natives all round gladly hearing and accepting the Word of God is not true of Morocco at any rate! There is plenty of ordinary work to be done here! After breakfast at 7.15 a.m., Miss Knight and I had English prayers, and then Arabic prayers with three natives who were here this morning. Then between us there was cooking, bread-making, filling the lamps, ironing dresses (the only things we do iron usually!), a bit of mending, etc. etc., and remembering all the time we must not begin the day by teaching Moors from God's Word what they ought to do, and then in any way fail before them to do that same thing ourselves!

Sunday, May 5th.—This morning we had our English service for just our own small circle. Then in the afternoon we had the Bible-class of Moorish women. Thirteen were present to-day, and as the weather was very nice we had class out in the garden where the women could "green their eyes," *i.e.* see the plants and trees, as well as hear the lesson. The Sunday class is not open to all and sundry. We want specially women who have had teaching, and some in the class have been with us since they were children themselves and now they are middle-aged women. This evening Miss Higbid and Miss Harman came up after their Spanish service for special prayer, it being the first week in May. As we keep Moorish (sun) time, and they keep Spanish (European) time, we find it difficult to fix hours for meetings, as there is often an hour and a half between our clocks. For instance, for service this

morning at 10.45 a.m. their time, they were in our house by about 9.15 our time! So whenever we are making plans for meeting each other, there always has to be some reckoning done.

May 8th.—Now at the close of a very full day I am wondering what there is to write about! Not much to put on paper, it seems to me. On the way to dispensary I paid my first call. I have been wanting to get hold of the lady I wrote of yesterday, and when at last I found her (as I thought) this morning, it is not the one I want, but her niece; the real one is in Tangier. We had a full morning again. I had twelve men for a start while Miss Knight was sitting

in the first service of women. There were at least two readers among the men, but they would not accept books; there were too many other men looking on! As a rule, the fewer men we have, the more books go out. A man will even ask for a Gospel if he is alone or only with friends. This afternoon I was visiting in a house where eleven families are living (and a while ago there was no water in the house, I don't know if there is much now!). I went to see one woman, and two more came to sit in her room and listen and talk. The woman has a son who reads, so after I had read from the Gospel I had in my bag, I left it and some tracts for him.

For the Children

By MISS D. OAKLEY

Last time I had the privilege of chatting with the little people who read this page, I think we had a talk about a small, round-faced little girl whose name is Zehor. You will like to know that we are still in touch with her.

During the spring, she had scarlet fever. I remember so well one afternoon going to class and hearing from first one child and then from another that Zehor and her small sister and brother were ill. We happened to have a lady visitor with us that afternoon, and she was afraid to enter when she found that it was necessary to pass the open door of Zehor's house to reach our class-room. No doubt many of you dear children have had this nasty illness, and you perhaps remember the day when you were taken away to an isolation hospital to be well cared for, and where your brothers and sisters did not see you. This little family of three were quite different. There was no thought of a hospital for them; they remained in their one-roomed house, where the father returned from his daily work in the evening, to eat and sleep. Is it any wonder that very quickly all three children were ill? Indeed, it is marvelous that any of them were healed, and are still living. The neighbouring children would crowd round the door to see

how our little friend was, and we were most surprised that others in the village were not seized with the same disease. In a very short time, perhaps a week or ten days, Zehor was outside with her friends and running all kinds of errands for her mother. How very thankful English boys and girls ought to be that God has given them parents who care for them and are anxious to see them strong and well. Zehor's mother was most anxious to see her children well again, but chiefly because she did not want the bother of looking after them.

Now for a story about a small boy. Can you picture a little lad about ten or eleven years of age meeting us along a hot dusty footpath to his native village? We recognised him well by sight as being a very friendly, talkative little fellow. On this particular day of which I am writing, we again had a lady visitor with us, who brought a small camera with her. When the boy saw it, he worried to have his photograph taken. After much persistence, we consented, and he was told to stand against a prickly pear tree. The camera was set, the catch slipped and the photograph taken. We then passed on to our visiting. But the boy called out, "Give me the picture." In vain we tried to explain that he could

not have it until we came again and we promised that we would do so before long. Mohammed followed us all over the village, pleading hard for the piece of paper which he expected to possess with his figure thereon. How could we make him believe that it was inside the box, and until it had been taken to a shop he could not see it? He continued to follow us right out to the road, worrying all the time for the precious piece of paper. Some of you boys will laugh at this, and think what a silly boy he must have been, but you must remember he has never been to school to learn all about pictures and

other things. He knew just sufficient to realise that a small leather case had something to do with a portrait appearing on paper, but that was all. How it all happened was, and still is, a mystery to him.

Last time we visited this village, we did not see Mohammed, but we hope very soon to return and to take him the photo.

We should so much like to feel that this boy, along with many others, was learning every day about the Lord Jesus Christ; but, alas! his only opportunity of hearing is when we occasionally visit his village. Will those of you who love the Lord remember to pray for him daily.

Notice of Book

Between the Desert and the Sea, by the late Miss Lilian Trotter. 6s. Published by Marshall, Morgan & Scott, in connection with the Algiers Mission Band.

Not the least service which Miss Trotter rendered to North Africa, which she so dearly loved and for which she so devotedly laboured, was that of making its needs known in the homeland by means of her ready pen and skilful brush. Her latest book *Between the Desert and the Sea* (which she did not live to see published) is surely a legacy to the Christian Church. It is a beautiful production: well

printed, with the author's characteristically charming sketches, of which there are fifteen large plates, admirably reproduced. In her preface Miss Trotter tells us that the purpose of the book is to make her readers *see*. This purpose is fully accomplished. The beauty of colour, the quaintness of custom, the historical interest, the clash of eastern and western ideals, and, over all, the brooding sense of dark and desperate spiritual need which go to make up North Africa of to-day—glimpses of all this are vividly presented. We trust that it may have the widest possible circulation.

E. J. P.-C.

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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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** (November 6th and December 4th).

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DEPUTATION NOTES

The **General Secretary** had a comfortable journey to New York with opportunities of ministry on behalf of the Mission. He is deeply

grateful to remembering friends, and desires to give heartfelt praise to God for numberless mercies. He has had the privilege of speaking at Camp Pinnacle Missionary Conference, near Albany, New York; Monterey, Mass.; Medea, Pa.; Darby, Pa.; Philadelphia, Pa.; Wilmington, Del.; Camden, N.J.; Huntingdon Valley, Pa.; Trenton, N.J.; Cynwyd, Pa.; Winnipeg, Man.; Calgary, Alta.; Three Hills, Alta.; Edmonton, Alta., and Vancouver, B.C.

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Mr. E. J. Long has addressed meetings during the months following September at Toxteth Tabernacle, Liverpool (3 meetings), Bethesda Hall, Liverpool (3 meetings), Epping Co-operative Hall, Park Hall, Barking (4 meetings) Highgate Road Chapel, Ridley Hall, Forest Gate, Denmark Street, Y.P. Meeting, Heaton.

DEPARTURES

Mr. Shorey left for Bougie and **Mrs. Padilla** and child for Tangier on September 2nd.

Miss J. E. Martin left for Tunis on October 1st.

Miss M. Archer and **Miss W. Drury** left for Tangier, and **Mr. and Mrs. T. J. Warren** for Paris on October 4th.

Miss E. K. Aldridge left for Oudjda, **Miss H. Kenworthy** for Kairouan, and **Miss D. Povoas** for Tebessa on October 10th.

Mrs. A. V. Liley left for Tunis on October 14th.

Miss G. E. Petter left for Tunis and **Miss E. M. Tilney** for Nabeul on October 21st.

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PARCELS FOR CHRISTMAS

It is suggested that friends, who intend to forward parcels to our missionaries on the Field for Christmas, should post them by the **first week in December**, in order to ensure their arrival in time.

* * *
MOROCCO

There are now thirteen girls at Hope House, **Tangier**, under the care of **Miss Glen**. The average attendance at her day school is twenty-two. Seven of these are boys, and it is a puzzling question what can be done with them as they grow too big to be taught with the girls. One girl scholar has lately died and two of her little sisters are now inmates of the House.

Miss Glen writes: "F. has developed into a leader amongst the older girls, and although she has made no confession of faith at present she listens intently to the Gospel stories, and her influence is beginning to tell for good. Another of the older girls has made a profession of faith before the children in school, but I should like to see more change in her life. She is full of mischief and always in scrapes, but even in her naughty moods she is very lovable. Another girl shows from her answers that she knows the way of salvation. We would ask prayer for these."

* * *
Miss F. Marston writes from **Taza**: "We have sought to do more village work this summer, giving up two days a week when weather permitted. We have been able to enter three new villages besides keeping up those we were already in touch with. Our experiences naturally vary; some hear with indifference, others oppose, others again listen with interest and ask us to come again. Then we are able to tell them where we live and some come in for medicine and are again brought under the sound of the Gospel. We should much value

prayer for this village work that we may find more opened hearts—some seed springing up in these different villages.

"The town work has followed the usual routine. Dispensary work in the mornings (that is four mornings a week), visiting in the afternoons. I have been called into a fair number of new houses of late to see sick people. One I was called into recently was very friendly, and I had good attention to the Message. Several had been to me here and remembered what they had heard. As there were one or two children I began with a Gospel story, but a woman soon interrupted me. 'We don't want that. Tell us how Jesus came down to earth and was crucified. That is what we want to hear.' The story of the Cross is still the great attraction, even here where so many deny it."

* * *
Mrs. J. A. Liley writes from **Fez**: "Miss Denison's Dispensary on Tuesday and Friday mornings is well attended, and this means that each in turn, on those mornings, have the privilege of teaching the Only Way of Salvation to from forty to sixty women. On the whole they listen well to the Gospel Message, but there are always those who do not wish to hear, and appear utterly indifferent to the things of God. The usual attitude of the majority is, 'That is your religion—it is all right for you. We, of course, have our own.'

"**Miss Denison** has introduced me to some Moorish houses and families (the majority of houses have a family in each room!), while I have been personally invited into others by those attending the Dispensary. The latter is still invaluable for getting into personal touch with the people—in fact, apart from it, it would be exceedingly difficult to get entrance into new and unknown houses at all. In their own homes the people will politely listen, as a rule, to what one has to say, but in very few cases real interest is shown.

"All work in Fez is difficult and up-hill, and one so often has the feeling of speaking merely to stone walls which throw the words back, unheeded and unwanted. Our one great comfort lies in the fact that, whether they will bear, or whether they will forbear, Christ is preached, and His Name proclaimed as the Son of God, and the Only Saviour. We believe that through the patient persistent years of toiling of the Lord's faithful servants in this town any real seeker after Truth would know, or speedily be told, to whom to come for help. We feel also there are those who are convinced of the Truth in their minds, but do not let it rule in their hearts and lives, for fear of the consequences.

"We continually need God's Grace to be kept faithful and persistent in our life and service for Him here in Fez."

* * *

ALGERIA

In a circular letter **Mrs. Ross** writes on September 17th: "We in Algiers have just returned from a delightful fifteen days' rest and quiet in the mountains, where the air has been fresh, sometimes even a little chilly, which is a rare thing for an Algerian summer. Our picturesque outlook from a little red wooden 'chalet' was exceedingly restful to one's gaze, and helpful in making us forget the noise and bustle of town life to which all too soon we should be returning.

"We were a small party of four, another fellow-worker joining us for a few days. The daily programme was by no means rigid; united prayers each morning under the lovely cedar trees, followed by a chapter or so of Miss Carmichael's book, *Walker of Tinnevelly*, sometimes a short walk before lunch. This meal was served in the open air. After tea it was our usual custom to go for a good long walk over the mountains and through the forests. How we did enjoy exploring these rugged parts, and finding ourselves in new mountain tracks, each one seeming to be more beautiful than the last.

"These, however, were not the only things which made our hearts rejoice, for there were times when two of our number were specially led to speak to one and another about the way of Salvation. Not infrequently in our evening walks we would pass natives walking beside their well-laden donkeys to be in time for the early morning market at the distant town. These were spoken to in a very casual manner at first, and the men, hearing the Kabyle tongue, were arrested and stopped to hear more, which led to a real Gospel talk on the mountain side.

"In the course of our daily walks we had noticed a small native settlement away in the valley some two or three thousand feet below. One evening we inquired of some natives if these were Kabyles or Arabs. 'They are Arabs,' said the man; but when he heard about God and God's way to heaven, he completely changed and invited us to visit his women-folk whom he assured us were Kabyles after all. Thus, we set out two afternoons later to visit some of these. We had an exceedingly abrupt descent for an hour, over rough narrow mule tracks, and eventually reached the village at 4.30 p.m. The little native huts were quite different from those we are accustomed to visit

in and around Algiers, or even in Kabylia. They were literally mud huts, the roofs of which were flat like the ground itself and as we approached we could see some girls sitting on the tops of their so-called houses. A profitable hour was spent amongst them, two of us talking to the women in their court-yards whilst a third was engaged in reading to the men who gathered round outside. At 5.30 we began to think of our formidable climb home for we were anxious to be out of the lonely parts before sun-down. What a climb it was, too! Gradually but surely the ascent was made, pausing as we were obliged to several times for a little rest on the way to recover our breath for the next hundred yards. At last we saw the welcome sight of the 'chalets,' for the day was fast drawing to a close. The sun sinks very rapidly here, and nightfall is immediate. Just at 7 o'clock we reached our little resting-place, which was 'home' for the time being, and although we were a little tired we were very glad we had had the opportunity of telling the Good News to those who so seldom hear it. Most of the women listened very attentively although we were strangers to them. Many of them had never been out of their native village. Born in a little hollow in between the mountains they had grown up and knew nothing of the world outside. None of them could read or write."

* * *

Writing from **Bougie** on September 5th, **Mr. R. Twaddle** says: "During the past month I spent three weeks at Michelet, and one week at Algiers. At Michelet I had three Sunday afternoon meetings in French, and three large Kabyle meetings for boys on the Tuesdays.

"Since returning to Bougie I have been greatly encouraged by M. T. of whom I already wrote. In my absence he had taken on a native coffee house. This I learned with great sorrow, but I thank the Lord for the experience he has gained by this step. Next Saturday he hopes to leave it, finding it is utterly impossible for him to keep it on and live for Christ. In the café he has maintained a firm testimony, with the result that many will not frequent it. They say he is now a foreigner and thus they stay away. He will not allow gambling of any sort. He feels he cannot remain to listen to the evil conversation which is continually carried on in such places. I visited his 'café' last night and had a Gospel talk with those present. He himself said more than I did. I arrived at the 'café' and found him engaged in talking of Christ to those present—my intention of

visiting the place was unknown to him. Please pray for him that no harm may befall him, for he is a courageous witness for Christ."

* * *

TUNISIA

Miss Tapp sends a brief description of her Arab girls' class in **Tunis**. She writes: "I wish our home friends could turn up at 16 rue Khalona on Friday mornings, but it would need to be at an early hour! Soon after 6 a.m. Even on dim winter days I hear the *Kob-Kobs* or wooden clogs clattering down the paved street. As I do not care for the continuous rapping on the door (no Arab ever stops knocking, the 'importunity' of St. Luke xi. is a characteristic Eastern touch), the only thing is to admit the children to the classroom. There they wait more or less quietly while I despatch a hasty breakfast. By this time **Miss Martin** and **Owaysha** have arrived, while **Mrs. Morris** follows a little later. For about an hour and a half we are all hard at work, keeping a little order among twenty-five girls of ages ranging from three to twelve, and averting quarrels by a word of admonition. Some of our girls learn a little discipline in the Franco-Arab School, but many are accustomed to the rough give and take of the native streets. The elder girls sew very quickly, but the work needs scrutiny fairly often to avoid 'scamping.' Time flies, work-bags are collected and the children arranged in fairly orderly rows for the supreme moment of the day—the Scripture lesson. First comes repetition of texts and hymns. Memorising comes easy to these young Arabs. We are often surprised at their accurate remembrance of some text or hymn. How we long that the real meaning may be understood and pondered over in their wild little hearts!

"The room is now darkened while a Bible story is explained, illustrated by lantern pictures. This, which the girls call the 'cinema,' is perhaps the most appreciated part of the teaching. Attention and interest seem to grow from week to week. Then, with many injunctions to go home quietly the children disperse and the strenuous Friday hour is over for another week.

"We should much appreciate the sympathetic presence of home helpers at our classes, but as that is impossible may we count on their 'importunity' in prayer."

* * *

TRIPOLI

Mr. J. C. Meers writes from **Tripoli**: "The Dispensary once again has been the means of

reaching during the first six months of the year a large number of men and women. Sometimes as I have sat and watched the faces of the listener during the meeting preceding the giving away of medicines, etc., I have wondered whether there are not amongst the number some who will 'shine as jewels' in that day when our Lord shall gather together His elect.

"There are usually three types easily distinguished. Those who seem to regard the preaching as a necessary adjunct to the obtaining of the medicine they require—they have no ears; they are represented by the 'wayside' in the Parable of the Sower. The birds of the air are very busy in their quarter. Secondly, there are those who very rapidly allow the tares to choke the word—the tares which have grown up in their souls through their false religious system. In fact so thick are these tares that the seed never seems to reach what soil there may be. These are the fanatics and the restless, who sometimes disturb the meeting with their interjections. Finally, there are those who appear to be really interested, and by the remarks they make afterwards seem to have taken in what has been said, and occasionally ask for tracts and Gospels, though so very many who perhaps would ask are prevented from doing so because they cannot read. I wonder how many of this latter class can be represented by the 'good ground' of the Parable and will one day begin to show signs of fruit-bearing.

"My visits to **Miriam's** house are an increasing source of joy to me, and I have always come away feeling happier in my own soul and praying that my visit may have helped and cheered **Miriam** and may result in some lasting good to those with her. There are nearly always others present as I read and endeavour to say a word or two in my imperfect Arabic. **Miriam** is a great help in this connection and I have heard her give her son **Mohammed** a splendid epitome of the life of our Master on earth and His purpose in coming. Only a few days ago it was my privilege to have listening to me a neighbour of **Miriam's**, whose wife is often present, and has more than once expressed her joy at the singing, reading, and the message when **Mrs. Meers** has been visiting. He showed unusual interest as I read, and I finished up by quoting one of **Miriam's** favourite texts twice over for his benefit—"If any man sin we have an Advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins and not for ours only but also for the sins of the whole world." May he find the truth of this wonderful word in his own life!"

Daily Subjects for Prayer and Praise

1. For all the triumphs of the Gospel in North Africa during the past forty-eight years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
3. For Spanish Mission at Tangier—Day and Sunday Schools, Evening and other Classes. Visiting.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Gospel Car Work, Bible Depôt, Dispensary and Night Refuge.
5. For Tetuan—Dispensary, Visiting and Tract Distribution, Classes for Adults and Children (Native and Spanish).
6. For Settat—Visiting among the women and children, Classes for girls.
7. For Fez and Oudjda—Dispensary, Classes, Visiting, Bible Depôt, &c.
Prayer for the work and workers at Fez—a most difficult station where there is so much hardness and indifference in the hearts of the hearers (see p. 101).
8. For Taza—Visiting, Itinerating, &c.
9. For Rabat and Salé—Itinerating, Visiting, Bible Depôts, &c.
10. For Cherchell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.
11. For Algiers—Visiting homes, cafés and villages, Classes and Meetings, Itinerating, &c.
12. For Djemâa Sahridj, Mekla, and Michelet—Meetings among Kabyles and French, &c., School for girls, Day and Sunday Schools, Visiting, Itinerating, Dispensary, Work among men and boys, &c.
13. For Azazga, and Les Agribbes—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.
14. For Bougie and Oued-Amizour—Meetings and Classes for Kabyle men, boys and girls; Visiting and Itinerating.
Prayer that the native convert at Bougie (see p. 102) may be strengthened to bear a faithful testimony before his fellow-countrymen.
15. For Lafayette—Classes, Itinerating, and Visiting.
16. For Tebessa—Bible Depôt, Classes and Visiting, &c.
17. For Bône—Classes, Visiting among women and children, &c.
18. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Classes for women and girls, Gospel Car Work, Work among British Sailors, &c.
Prayer for the classes for girls held in Tunis, that the Holy Spirit may work in the hearts of some of these young ones through the Word which they memorise (see p. 103).
19. For Italian and French Work at Tunis and Bizerta—Sunday and Weekday Services, Classes, Distribution of Scriptures, Itinerating and Village Work, &c.
20. For Nabeul—Classes, Visiting, &c.
21. For Kairouan—Classes, Visiting, Bible Depôt, &c.
22. For Sfax—Classes for Arabs and for European children, Visiting, Bible Depôt, &c.
23. For Tripoli—Dispensary, Visiting, &c.
Prayer that the dispensary work may prove a means by which some of these dark souls may be brought into saving touch with the Saviour; and praise for the influence and testimony of one or two who shine among the darkness (see p. 103).
24. For Paris—Visiting cafés, &c., Meetings for Kabyles.
25. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
26. For the Council and the Staff at Headquarters.
Praise for good news from the General Secretary who is in America—that his health is maintained and that he finds many openings for addresses wherever he goes.
27. For fresh openings for Deputation work in different parts of the country; and for the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union and Study Circles.
28. For increasing blessing on our Magazine, its Contributors and its Readers.
29. For the supply of all the needs, spiritual and temporal, of work and workers; also for more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
30. For workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every part other of the Harvest Field.

LIST OF DONATIONS from September 1st to 30th, 1929

Continued from page ii of Cover

General Fund—cont.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	DUBLIN AUXILIARY.	BELFAST AUXILIARY.	LEYTON TO ONGAR AUXILIARY.
No. of Rect.	Amount.	9350	5 0 0	7928	1 0 0	7943	2 0 0	S. S. McCURRY, Esq., Hon. Sec., 9 Manor Road, S.20.	Mrs. BOLTON, Hon. Sec., Gordonville, Cregagh.	A. West, Esq., Hon. Sec., 11 Churchfields, E.18.
18th	1 0 0	(m)	1 1 0	5th	1 2 2	4	5 0 0	Des. Receipt, No. 7931.	Local Rect. No. 7943.	Des. Receipt, No. 7942, 7947.
(j)	10 0 0	28th	1 0 0	30	1 0 0	(p)	1 15 0	Local Rect. No. 7931.	Local Rect. No. 88	Local Rect. No. 52
6	5 0 0	30th	10 0 0	7th	4 10 0	27th	5 0 0	Previously ack'd.	Previously ack'd.	5 0 0
7	25 0 0			2	5 0 0	6	5 0 0			10 0 0
19th	2 6			10th	3 10 0 0	7	3 5 8			13 7
20	3 0 0	Pubns.	341 10 10	3	10 0 0		105 1 3			4
9	3 0 0	Sund.	1 16 6	(n)	3 0 0		31 5 3			3
40	3 3 0		15 0 0	11th	3 0 0	Sund.	31 5 3			10 0
23rd	10 0 0			(o)	1 6 0		6			13 7
(k)	25 0 0		£358 7 4	13th	2 17 7		7			5
2	3 5 10			16th	23 0 0		8			1 0 0
24th	5 0 0			7	23 0 0		8			2 5 8
4	5 0 0			8	25 0 0		124			6
5	5 0 0			9	2 0 0		5			7
6	10 0 0			19th	2 1 3		6			1 0 0
25th	10 0 0			1	10 0 0		7			5 14 3
7	1 1 0			20th	2 2 8 7		8			Previously ack'd.
8	2 0 0						8			39 14 7
26th	7 3 0 0						8			£45 8 10
9	3 0 0						8			

(a) Friends at Staveley. (b) Church of Christ, Southampton. (c) Hitherfield Ch. (d) Evang. Free Ch., Romford. (e) Broxburn C. U. (f) Met. Tab., Vancouver. (g) Legacy. (h) Readers of *The Life of Faith*. (i) American Aux. (j) Merleswood Crusaders. (k) M. G., Bristol. (l) Bethesda Hall. (m) Fulham Y.M.C.A. (n) Victoria Mission, W. (o) Purley Cong. Ch. (p) Officers' Christian Union.

SUMMARY	
September, 1929.	
General Fund ..	£358 7 4
Designated Fund ..	136 8 6
	£494 13 10

TOTALS	
Jan. 1st to September 30th, 1929.	
General Fund ..	£5,990 19 7
Designated Fund ..	3,101 1 1
	£9,092 0 8

* Gifts from America, £43 7s. 5j.

CHERCHELL CARPET INDUSTRY

Attention is called to the Goods made by our Christian girls at ChercHELL

THEY ARE VERY SUITABLE FOR

CHRISTMAS AND NEW YEAR GIFTS.

Besides a supply of Rugs, the following Carpets are on Stock:

No.	Size.	Prevailing Colours.	Price.
932	11' 3" × 8' 1"	Shaded blue, designs in pink, green and a little black	£ 18 0 0
762	10' 0" × 9' 0"	Camel, shaded blue and red	18 0 0
829	10' 6" × 9' 0"	Shaded brown and grey, cream and pale green ..	19 0 0
827	11' 3" × 8' 10"	Maroon, terracotta and green, border of buff with floral designs	19 0 0
704	12' 0" × 9' 0"	Crimson, blue, white and green	20 10 0
725	12' 7" × 9' 10"	Crimson, blue, green and black	24 0 0

THE NORTH AFRICA MISSION

Founder—Mr. EDWARD H. GLENNY

(WITH MR. GEO. PEARSE AND DR. GRATTAN GUINNESS)

COUNCIL OF DIRECTION

F. R. ARCHER, Buckhurst Hill, Essex.
 HARVEY FARMER, 18, John St., W.C.1.
 J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.
 J. MORETON HARRIS, 53, Russell Sq., W.C.1
 V. G. LEVETT, 1, Royal Exchange Ave., E.C.3.
 H. LEWIS, Tunbridge Wells.

Dr. F. E. MARSH, Loughton.
 E. T. MORRISS, Letchworth.
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 PASTOR PERCY SMART, Farnboro', Kent.
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Hon. Treasurer
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Hon. Medical Adviser
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General Secretary
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Bankers
 BARCLAYS BANK LIMITED,
 148, Holborn, London, E.C.1.

Hon. Secretary
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Hon. Oculist
 HORATIO MATTHEWS, M.D.

Assistant Secretary
 MR. ERNEST H. DEVIN
 Mr. I. E. BOWLES (Deputy Assistant Secretary).

Auditors
 Messrs. HILL, VELLACOTT & Co.,
 Finsbury Circus House, Blomfield Street, London, E.C.2.

OFFICE OF THE MISSION
 18, JOHN STREET, BEDFORD ROW, LONDON, W.C.1.

REFEREES

PASTOR H. TYDEMAN CHILVERS, Metropolitan Tabernacle.
 PASTOR D. J. FINDLAY, J.P., Glasgow.
 REV. WILLIAM HOUGHTON, B.D., Exmouth.
 LORD MACLAY of Glasgow, LL.D.

Rev. G. W. NEATBY, Highbury.
 M. E. REVEILLAUD (late Senator), Paris.
 PASTOR R. SAILLENS, D.D., Paris.
 E. E. SHAW, Esq., Wimbledon, S.W.

COL. G. WINGATE, C.I.E., Godalming.

Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C.1." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into Barclays Bank Limited, 148, Holborn, London, E.C.1, or into any of its branches.

LOCATION OF MISSIONARIES

MOROCCO		Salé		Bône	
	Date of Arrival.				
Tangier		Mr. A. E. CHATFIELD ..	Nov., 1922	Miss H. GRANGER ..	Oct., 1896
Miss J. JAY ..	Nov., 1885	Mrs. CHATFIELD ..	Nov., 1922		
Mrs. E. A. SIMPSON ..	Mar., 1898	ALGERIA			
Miss E. CRAGGS ..	Oct., 1912	Cherohell			
Miss M. M. GLEN (<i>Associate</i>) ..	Jan., 1913	Miss K. W. JOHNSTON ..	Jan., 1892	TUNISIA	
Miss E. D. BOWEN ..	Feb., 1923	Miss E. TURNER ..	Jan., 1892	Tunis	
Miss M. ARCHER (<i>Associate</i>) ..	Aug., 1928	Miss L. R. WHOLMAN ..	April, 1922	Mr. E. E. SHORT ..	Feb., 1899
Miss E. L. MILLAR ..	Oct., 1928	Miss E. F. COLLINS ..	Feb., 1927	Mrs. SHORT ..	Oct., 1899
Miss W. DRURY ..	Feb., 1929	Miss E. HEATH ..	April, 1928	Miss H. M. M. TAPP ..	Oct., 1903
<i>Spanish Work—</i>		Algiers			
Señor PEDRO PADILLA ..	June, 1926	Kabyle Work—			
Señora D. PADILLA ..	Dec., 1922	Mons. E. CUENDET ..	Sept., 1884	Mrs. FISHER ..	Oct., 1922
Miss L. GRIFFITHS ..	Oct., 1927	Madame CUENDET ..	Sept., 1885	Mr. L. J. BOCKING ..	Oct., 1928
Casablanca		Mrs. A. ROSS ..	Nov., 1902	Miss M. W. FARR ..	Oct., 1928
Miss C. S. JENNINGS ..	Mar., 1887	Miss D. WARD ..	May, 1929	Mr. STANLEY HOOK ..	(designated)
Miss F. M. BANKS ..	May, 1888	Algiers			
Mr. C. C. GABRIEL ..	Dec., 1919	Djemaa Sahridj, Mekia and Michelet			
Mrs. GABRIEL ..	Feb., 1920	Kabyle Work—			
Miss M. W. ROSS ..	Nov., 1920	Miss E. J. C. COX ..	May, 1887	French Work—	
Miss BLANCHE ELLIS ..	Oct., 1926	Miss K. S. SMITH ..	May, 1887	Mrs. A. V. LILEY ..	July, 1913
Tetuan		Mr. A. G. WILLSON ..	Oct., 1922	<i>Italian Work—</i>	
Miss A. G. HUBBARD ..	Oct., 1891	Mrs. WILLSON ..	Oct., 1922	Miss G. E. PÜTTER ..	Oct., 1913
Miss A. M. KNIGHT ..	Oct., 1899	Miss L. M. FISON ..	Nov., 1919	Miss K. M. E. GOTELEE ..	April, 1920
Miss E. E. J. BRADBURY ..	(designated)	Miss E. FEARNLEY ..	Mar., 1929	Miss J. E. MARTIN ..	Oct., 1922
<i>Spanish Work—</i>		Miss M. FEARNLEY ..	Mar., 1929	Bizerta	
Miss E. HIGBID ..	April, 1921	Azazga and Les Agribbes			
Miss E. HARMAN ..	Oct., 1921	Mr. S. ARTHUR ..	Dec., 1913	Signor A. FINOTTO ..	Oct., 1923
Settat		Mrs. ARTHUR ..	Sept., 1923	Signora FINOTTO ..	Oct., 1923
Miss A. BUXTON ..	April, 1919	Miss C. ELLIOT ..	Nov., 1919	Nabeul	
Miss K. REED ..	April, 1922	Miss M. WIDMER ..	Nov., 1920	Miss E. M. TILNEY ..	Mar., 1920
Fez		Mr. G. K. GILLOTT ..	Mar., 1929	Mr. C. MORRISS ..	Oct., 1924
Miss S. M. DENISON ..	Nov., 1893	Miss G. G. ADAMS ..	Mar., 1929	Mrs. MORRISS ..	Nov., 1927
Miss I. C. DE LA CAMP ..	Jan., 1897	Bougle and Oued-Amizour			
Dr. JAS. A. LILEY ..	Nov., 1919	Mr. A. R. SHOREY ..	Nov., 1902	Kairouan	
Mrs. J. A. LILEY ..	Nov., 1919	Mr. R. TWADDLE ..	Oct., 1924	Miss H. KENWORTHY ..	Nov., 1910
Miss L. F. EVANS ..	Nov., 1921	Mrs. TWADDLE ..	Oct., 1925	Mr. R. S. MILES ..	April, 1921
Taza and Oudjda		Mlle E. M. S. DEGENKOLW ..	Oct., 1913	Mrs. MILES ..	April, 1926
Miss F. E. S. MARSTON ..	Nov., 1895	Lafayette			
Miss A. CHAPMAN ..	Oct., 1911	Kabyle Work—			
Miss E. K. ALDRIDGE ..	Dec., 1891	Mr. C. R. MARSH ..	Oct., 1925	Bizerta	
Rabat		Mrs. MARSH ..	Oct., 1925	Mr. W. REID ..	Dec., 1892
Mrs. F. K. ROBERTS ..	Dec., 1896	Miss O. LONGDEN ..	Mar., 1929	Mr. J. C. MEERS ..	Oct., 1928
Miss I. DEW ..	Feb., 1924	Tebessa			
Mr. L. V. ROBINSON ..	Nov., 1924	Madame E. PAGES ..	June, 1924	Mrs. J. C. MEERS ..	Nov., 1923
Miss B. L. F. ROBERTS ..	Mar., 1928	Miss D. POVOAS ..	Nov., 1922	PARIS	
Mr. F. A. RAYNER ..	Jan., 1929	Miss A. CLACK ..	Jan., 1924	Mr. T. J. P. WARREN ..	Feb., 1911
AT HOME.— Mrs. BOLTON, Miss A. BOLTON, Miss R. O. HODGES, Miss L. READ, Mr. AND Mrs. E. J. LONG (<i>Deputation Work</i>) <i>New Worker—</i> Mr. C. COOK (<i>designated Algeria</i>).					