

NORTH AFRICA

THE RECORD OF THE NORTH AFRICA MISSION

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

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Sherifa.

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THE NORTH AFRICA MISSION

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No. of Rect.	Amount.	15th	£ s. d.	25th	£ s. d.	No. of Rect.	Amount.	22nd	£ s. d.	23rd	£ s. d.	Rect. No.	£ s. d.
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(a) Women's Own, Chelsea. (b) American Auxiliary. (c) Braid St. Mission, Glasgow. (d) Highgate Rd. Chapel. (e) Faith Mission. (f) Central Hall, Buxton. (g) Old Ch. Mothers' Mtng., Nailsea. (h) Union Hall, Hulme. (i) C.I.M. Depot, Bolton. (j) Orphan Homes of Scotland. (k) Nailsea Mothers' Mtng., Nailsea. (l) St. Saviour's Ch., Bacup. (m) Drawing Rm. Mtng., Edenfield. (n) Bible Cl., Edenfield. (o) Wood Top Gosp. Mission. (p) "Out and Out" Mission. (q) Bristol Rd. Bapt. Ch., Weston-s-Mare. (r) Thornton Heath Mission. (s) Croft's End Mission, Bristol. (t) C.U.E., Southville. (u) Anon., Totland Bay. (v) Readers of *The Christian*. (x) Canadian Keswick Conf. (y) A.N.M.U. (z) Harrogate Prayer Circle. (a) Uxbridge Rd. Tab. (b) C.A.W.G., Sutton. (c) Manchester Keswick Conv. (d) C.A.W.G., Neath. (e) Welcome Mission, Heathfield. (f) Bethesda Hall, L'pool. (g) Mildmay Mission to the Jews. (h) Steele Rd. Mission. (i) Friends at Swinton. (j) Admiral St. Mission, L'pool. (k) Wattville St. Chapel. (l) Rawtenstall P.M. Ch.

* Gifts from America, £512 2s. 0d.

From November 1st to 30th, 1929.

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[Continued on page iii of Cover

Since going to press we have received a cable announcing the Home-call on December 18th of our valued missionary Miss Jay, of Tangier (*see page 12*). We desire to express our heartfelt sympathy with all friends and relatives.



Photo by]

Making Straw Hats.
(Kairouan.)

[Mr. E. J. Long.

His Name and Our Faith

"We rest on Thee and in Thy Name we go."—2 CHRON. xiv. II.

By HARVEY FARMER

THESE words are found in the course of the prayer of Asa, which he offered when Zerah the Ethiopian came against him with an enormous army. This opposing force was overwhelmingly greater than that under the command of Judah's king. He had, however, no misgiving as to the issue of the conflict. The Lord of hosts had given him rest on every side, and he could count upon the guardianship of the Shepherd of Israel. The man who, like Asa, does that which is good and right in the sight of Jehovah his God, need never fear the darkest hour or tremble at the tempter's power. There must be no vestige of presumption or pharisaism; but rather the clear personal recognition of utter inability and impotence. When such self-distrust marks the life, as in the case before us, then God delights to exercise His sovereign authority by taking hold of weak things to put to confusion the things which are strong.

As we enter upon the New Year we shall find it helpful to take the words quoted above as a motto for ourselves and for our Mission. It is very important to recognise that we are no match for the spiritual hosts of wickedness marshalled against us, particularly when we think of the prayer-conflict to which we are called on behalf of the little company of heroic souls who are in the forefront of the battle in the Barbary States and Paris. The prince of darkness does not fail to enthuse with hellish zeal the multitudes of aggressive combatants under his despotic control. His tyrannising activities through the past centuries have bred unparalleled fanaticism and sensuality in every fibre of their beings. For the most part the Lord's soldier-saints receive no quarter; but encounter either vituperative contempt or supercilious coldness. It is never wise to minimise

the strength of the enemy ; but on the other hand it is supremely important ever to remember that the heavenly host is greater far than the hordes of hell.

An illustrative incident of this will be found in the history of Jehoshaphat who, in a time of dire extremity, prayed " O our God . . . we have no might against this great company that cometh against us, neither know we what to do ; but our eyes are upon Thee." The Spirit-directed answer came through Jahaziel : " Thus saith the Lord unto you—Be not afraid nor dismayed by reason of this great multitude ; for the battle is not yours but God's " : and in the result they knew what it was to be more than conquerors. The same Lord is expecting that we shall be strong and very courageous through the exceeding greatness of His power to us-ward who rest implicitly on His Divine Almightyness.

Let us worshipfully renew our unqualified allegiance to our glorious Leader and Commander, reminding ourselves that as good soldiers of Jesus Christ who are on active service, we are called to endure hardness and to keep clear of all earthward entanglements. Only so can we please Him who has chosen us to our highly favoured position in His army. To this end let us hide within our hearts for inspirational remembrance, as the keynote of our lives for the year, the prayer : " We rest on Thee and in Thy Name we go."

That first word—" Rest on Thee "—is superlatively fundamental. We have no other support : and He will never let us down. That were an impossible contingency. He upon whom we rest is unfailling and all-sufficient. The force of the word " rest," which might equally well be translated " rely " or " lean," may be gathered by reference to its use in 2 Samuel i. 6, where the pathetic story of King Saul's end is recorded. " Behold, Saul leaned upon his spear." It was the only support at hand, and the whole of his great frame pressed upon it. Do we thus lean hard on our God and Saviour ? Do we trust Him wholly whatever our circumstances ? Just in the measure in which we are stayed upon Jehovah will our hearts be fully blest and our lives be revealing our entire dependence upon His faithfulness.

We recall with wondering gratitude the first exercise of God-imparted faith which led us to the place called Calvary, where we beheld the Lamb of God, who in the manifestation of measureless grace bore our sins in His own body on the cross. That grace fills the heart which is cleansed from sin : and, as Toplady remarked, it found us beggars and left us evermore debtors. Our debt to Him is infinitely beyond our minds to compute or our power to repay ; but our debt to others for His sake calls, in its sacred discharge, for the sacrificial expenditure of talent and treasure. This will be counted a high privilege as our faith rests not in the wisdom of men but in the power of God. Trust thus rightly centred knows neither doubt nor fear. On the contrary it begets an assured confidence which calls forth the exulting exclamation " Thanks be to God which giveth us the victory through our Lord Jesus Christ."

He is the Faithful God who keepeth covenant ; and as Ryland wrote of Him long ago, " God is good, and therefore He will not—God is faithful and true, therefore He cannot—deceive me. I believe that He speaks as He means and

will do what He says ; for which reason let me be strong in faith giving honour to God and rejoice with joy unspeakable and full of glory." Such reliance on Him gives us to anticipate amid the clash of the conflict the ringing cheer of ultimate victory, " Hallelujah, for the Lord God omnipotent reigneth," when the kingdoms of this world have become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever.

The second word, " In Thy Name we go " is the very essence of our commission, is the *raison d'être* of our existence and is full of majesty and mercy. That Name spells for us " Almighty power, made lovely by an essential union with perfect wisdom, justice and grace," and stands for the character of Deity in all the glorious perfection of His supernal and sovereign attributes. We cry with Isaiah (xxvi. 8) " The desire of our soul is to Thy Name." How can it be otherwise since we have been transported with the music and perfume of the Name all other names above—Jesus our Lord? Mr. Spurgeon, speaking of that charming Name, said that it was " a matchless oratorio in two syllables, the gathering up of the hallelujahs of eternity in five letters " : and

*It tells me of a Saviour's love, who died to set me free,
It tells me of His precious blood, the sinner's perfect plea.*

A comment of Gurnall, the puritan, is worth quoting here. He pointed out that " the Name is the believer's harbour, where he may betake himself as boldly as a man steps into his own house." How often have we quoted Proverbs xviii. 10, as we have found it fulfilled in our experience. " The Name of the Lord is a strong tower." It is the Gibraltar of the spiritual life, where the righteous is set on high, safe and secure from all alarms.

" That Name is as a tower so deep that no pioneer can undermine it, so thick that no cannon can breach it, so high that no ladder can scale it." May we find in the Name precious delectation as well as powerful deliverance in these days of sore defection.

For the sake of that all-glorious Name we have been enabled, through grace, to give up our lives as ambassadors for Christ, to declare the testimony of God and the Word of reconciliation, either in the homeland or in the regions beyond. Thus are we permitted to fulfil His gracious purposes in us and through us and to enjoy therein His blessing and guidance. By His quickening Spirit, He makes real to us His companionship and comfort.

Let us then go forward as an united fellowship to whom He has given the unique honour of sharing the heritage of those who fear His Name by making Him known in all His regenerating and renewing activities. We shall thus be hastening the day when in His Name every knee shall bow to Him and every tongue confess that He is Lord to the glory of God the Father.

*" O the joy to see Thee reigning, Thee, my own beloved Lord !
Every tongue Thy name confessing,
Worship, honour, glory, blessing brought to Thee with one accord,—
Thee, my Master and my Friend, vindicated and enthroned,
Unto earth's remotest end, glorified, adored and owned."*

A Happy Reunion

By MISS K. W. JOHNSTON

Friends who have been for years interested in A. will be glad to hear that after a long absence from Cherchell she has been here on a short visit. You will remember that she was one of the first to be baptised here and she and three other Christian Arab baptised girls were photographed together.

After this she was forced into a marriage with an undesirable man to whom divorce seemed a pastime, and our dear A. was sent off after a very few months! Later on her mother took her to Eastern Algeria, to a town on the main railway line to Tunis, and there another marriage was arranged and for ten years she has not visited Cherchell. But she has been watched over by our Heavenly Father, and she has remained steadfast in her faith and true to her Saviour, upheld by many prayers. From time to time different missionaries have been to see her, and these occasions stand out in her life as choice memories. Miss Albina Cox and Miss Trotter, who are now "within the Veil," were greatly pleased with their visits to this lonely young Christian.

Mr. Farmer, who has long been deeply interested in her, went early this year with Mr. and Mrs. Marsh on a surprise visit to her and found her bright and well spoken of. She has let her light shine and taught her husband a good deal. She can read Arabic and he reads French. He has a barber's shop, seems an industrious man, is very good to his mother, and appears to help keep her and a host of brothers and sisters. It cannot be very easy for A. to live with such a crowd, for they—ten of them, including her own mother—are living in two rooms! A. must be quite thirty now, and her husband is much the same age. He used to drink, which was a grief to her, but his health has been so bad that the doctor warned him that he would endanger his life if he drank, so he has given it up. We pray that his interest in the Gospel may be deep and real, and that he may range himself on Christ's side.



"A Happy Reunion."

(Cherchell.)

They live in a European house, and A. talks to her French neighbours and believes that one at least is a "believer." She speaks also to her husband's sisters, and tells us that one of them has been truly interested and, she believes, is a Christian. A.'s old mother is, of course, a Moslem, and she sometimes insults her daughter and calls her a renegade, but does her no harm.

Last Saturday morning A. came round to this house and to the Carpet School, and there was indeed joy amongst those who knew and loved her. Her time in Cherchell was very short—about three days only—but she came to the Arabic service on Sunday morning and after the usual address gave a bright testimony. She gave out the text, "There is one God and one Mediator, etc.," and explained how Christ alone was the One who, standing between us and God, could bring us into His Presence. She spoke of His Love unto death for our sins, and also how happy she has been to be able to speak of Him to others in Souk Ahras. Her face shone with love and joy as she told the girls how glad we should be if one and another of them should learn to follow Christ whilst in the Carpet School. She chose as her hymn a translation of "When I survey the wondrous Cross."

By a strange coincidence, or rather a providential ordering of things, another of the first baptised ones came just then on a very short visit to Charchell, and A. and she met again after all these years. T., the latter, married a Christian Arab eight years ago and although they have had many "ups and downs," they are still "in the Way." Another photo of these four girls has been taken—A., T., Z. and

Sh., who is the eldest, but is delicate and unmarried.

We would pray that these four jewels of the Saviour may shine for His glory just where He has placed them. Sh. and Z. are a great comfort in the Carpet School. Z. is an example of unselfishness and patience, always willing to help others, and is most useful in the Sunday school and class work.

Lafayette and Lesser Kabylia

By MR. C. R. MARSH

My wife has been kept very busy visiting during the summer. We praise God that one Kabyle woman here has professed conversion. Fathema is our next-door neighbour, and from the day we came has shown an interest in the Gospel. She cannot read, but she longs to know more of the Truth, and as she sits on the floor of her dirty one-room hut, the tears often stream down her face as my wife reads and prays with her. According to the Koran, apostasy from Islam is to be punished by death. It is a work of merit to slay a Mohammedan who has become a Christian, and quite a lawful thing to steal his property. We cannot imagine all that it means to a Moslem to confess Christ. Pray for her that her light may shine brightly for the Lord, and that her children who attend the classes may be won for Him whom she now loves.

The medical work has continued to bring numbers to the meetings on Wednesdays and Fridays all through the summer, and many hearts have been softened. One woman who is very near the kingdom lay between life and death for some days, but earnest prayer and careful nursing brought her round, and the family are very grateful. One boy of eighteen was led here by his brother. To all intents and purposes he was quite blind. After treatment he sees quite well with one eye and the other is much better. The appreciative attentive crowd in his village showed what this side of the work can do.

I have just returned from an itinerating journey of eight days' duration in Lesser Kabylia, during which we visited over forty villages with the car. We followed the road leading from Lafayette to El Kseur, each night pitching our small tent on the roadside near to a village. At sunset we would visit the village and we usually found a crowd of interested men gathered near the mosque or *thadjmath*. The day following we would visit the surrounding villages, if necessary remaining two days in one place. The country was very beautiful, with steep rugged mountains rising to 5,000 feet above sea level, intercepted by deep ravines and precipices, with villages scattered along the mountain-sides and on the peaks. Often it meant climbing down to the mountain torrent and up the other side to reach the village—a matter of two or three hours' hard work; but we were well rewarded. I took with me two native Christians, Mohammed and Areski. Mohammed is a baptised native evangelist from Tazmalt. He was a great help, and we trust that many hearts were touched with the message. It is good to see a Kabyle who is exercised for the salvation of his fellows. May God increase the number of such men in this land! Areski comes from the mountains at Tabarouth, and is of a more retiring disposition. He has not yet learned the joy of speaking boldly for his Master, but we were glad to see him showing an interest and distributing books, etc., and we pray that God may bless him and make him a real

live witness to the Truth. We all enjoyed the morning and evening talks over the Word.

In one village about thirty men took us to a room where they could quietly listen to us, and after a most impressive time, a young man said to the others, "I have never in my life heard such beautiful words. They do my heart good. Surely this must be God's Truth, and if so then I am going to follow it and leave my sins and believe in the Lord Jesus and follow the Narrow Way."

It was remarkable to see the interest in the Lord's Second Coming. How many times we heard the Kabyles say, "We are living in the last days." This gave us an opportunity of pressing upon them the claims of the Lord Jesus, and many seemed deeply impressed. One young man listened intently for some time and then asked, "Tell me clearly, what must

we do?" I read to him Romans x. 9, and Acts xvi. 31, and he replied, "I see, I must believe that the Lord Jesus died for me and rose again, and God will forgive me." An older missionary told me that such an open declaration was very rare in the early days. It is becoming much more frequent, and we really believe that there are many in this country who are trusting in the precious blood.

The most impressive meetings were those held at sunset, when often about fifty men would gather on the old *thadjmath*, each wrapped in his woollen *burnous* or cloak, and in the light of the rising moon listen most intently and often without one word of dissent. The people on the whole were very friendly, and many who will be coming here to the hot baths have promised to come and see us. Please pray for Lesser Kabylia. Dozens of villages have never been visited.

Sketches from Kairouan

By MISS I. M. DAVIS

A girl named Letifa started coming to our classes a few months after Miss Tilney and I came to Kairouan.

She was a nice-looking girl and was always so happy with us. It was such a pleasure to her to come three or four times a week to the Mission house to sew garments for herself with the other girls in the class. A Bible lesson precedes the needlework, and how Letifa gazed at the large pictures which illustrated the gospel teaching—sometimes a New Testament story and sometimes a lesson from the Old Testament! She drank in the truth little by little, and after a while professed her faith in Christ, and told us that she believed He died for her. On one occasion she expressed her belief by saying, "I have new life," and her bright, happy face witnessed to the truth of her testimony. I have heard her confess Christ in her grandmother's house in the presence of other natives. She lives with her grandmother, as her father has married again; and she only visits him occasionally. She has never dared to tell

him that she came to us, for he would have been so angry and would probably have forbidden her to come near us, as he, of course, being a Moslem, would consider our teaching heretical.

Letifa attended the classes for nearly three winters, until she reached the age-limit for girls in Moslem lands; for when they grow big they must not go out much. In spite of this, she manages to find her way to us sometimes, and then there is an opportunity of reminding her of the teaching she has heard so often. She has learned to pray in a simple way in the name of Jesus.

Aisha is a big girl and very intelligent. She attended our girls' classes for about three winters and has always shown the greatest interest in the Bible teaching. She listened intently to the story of Jesus and His love until gradually the light dawned on her heart. Having a splendid memory, she was able to repeat the stories at the end of the lesson, the whole class listening. Sometimes when I was

arranging the lesson-pictures for the class she would say, "I know that," and she would be out with the story before I had started the lesson, although this story had been told several months before. One morning, as I was finishing "the Parable of the Sower," Aisha said, "I am like the good seed. I love the Lord Jesus in my heart."

At the end of her last season's attendance at the classes she told me that if her father had known she was coming to us he would have beaten her. While I was visiting her house last spring and we were singing some hymns, suddenly there was a great commotion in the room. The father was entering the house and the mother began shaking her hands in distress lest her husband should see me. They got him into another room while I came away unseen.

When I went to say good-bye to Aisha some months ago, I took her several of Copping's pictures to refresh her memory while the station is closed owing to the absence of the missionaries during the hottest season of the year. She put them in a safe place where nobody could see them, and as we were having a little talk on the all-important subject she said, "I love Him." I was cheered at hearing again from her lips the confession of her faith in Christ, and in speaking of the teaching she had received, she said, "I know much." This statement she has often proved at the classes.

We would ask prayer for these girls that they may be kept safe in the midst of the evil that is all around them, and that others too may be brought to feel their need of a Saviour.

Notes from Michelet

By MISS L. M. FISON

(Abridged.)

A regular Meeting for the French is held here at Michelet on Sunday afternoons, and for Kabyle women and girls on Tuesdays and Fridays; there is also a weekly class for Kabyle boys and young men. The European population of the town is small, and is composed almost entirely of French. Among these we have been able to maintain a regular Gospel witness. At first the meetings were encouraging; but alas, the enemy of souls soon began his work. Opposition made itself felt, and the attendance dropped to three or four. This, however, was to be expected, considering that the Roman Catholic Missionary "Fathers" and "Sisters" have for many years been established at a neighbouring village—with Hospital, School, and Carpet Industry annexes. The people were publicly forbidden at the Mass to come to our meetings. There is a good deal of intrigue amongst Roman Catholic leaders against what they call "Foreign" missionaries. They do not attack us on the ground of doctrine, but of nationality. The Roman Catholic

Church has always claimed to represent French interests and ideals—a plea which is of no force considering that Church and State are separate in France. The French Evangelical Church has not today the influence we would wish, and this doubtless adds colour to the statement that Protestantism is largely an English religion and Roman Catholicism a French religion.

We have much appreciated the visits of Pasteur Cook-Jalabert and of the two Messieurs Rollands of Tizi-Ouzou, who have held meetings for our Kabyle men. In this isolated station, visits from fellow-Christians are truly welcome.

When we returned from our holiday, the people once more began to come on Sundays. One Frenchwoman, the wife of a local *gendarme*, has said that she prefers to come to our meetings rather than go to the Mass, because with us she hears her own language and at the Mass she understands nothing.

Tuesday is a busy day, as we have two Kabyle meetings. It is market day,



Photo by]

An Arab Fête.

[Mr. E. J. Long.

and the Kabyles come from the villages around to buy and sell their provisions. The market is an important one, for the Commune has a large population. Our Kabyle meetings have been well attended. We have found periodical lantern meetings on Gospel and Biblical subjects a good means of attracting the lads. It is often by means of those who come to our meetings that we find entrance into the houses as we itinerate. Only the other day, while visiting a village at some distance, we had gathered the women and were singing a Kabyle hymn when one of the women started singing with us. Surprised, I asked her where she had learned the hymn, and she said, "My son taught it me. He attends your class on Tuesdays at Michelet when he goes to the market."

* * *

The *Commune Mixte du Djur-djura* is a mountainous region covering a large tract of native territory with a population of 72,000 Kabyles, living in crowded villages, seventy of which may be reached from Michelet. Th— is situated at a height of 3,000 feet above sea-level, and commands a magnificent panoramic view

of the Djur-djura Range, the highest peak of which is named the Lalla Khadi-dja, after Mohammed's wife. The French Government has established a number of schools in the region; consequently readers may be frequently met with. It has been possible to reach some sixty of these villages—a few many times and others only occasionally or perhaps only once. Sometimes we are welcomed and sometimes rebuffed. Last week we visited a village a good distance away, and the schoolboys were at home. They knew who we were and what we wanted, and immediately began to cry out, "These women are come to turn us away from our religion," and when we tried to enter politely into some of the houses or to sell books, they kept repeating, "Do not buy. Do not buy. These books are forbidden." Doors were shut, the women disappeared as if by magic, and we had to leave without selling a single book or holding a single meeting. . . .

Another day we arrived at a village from which several women had come to our Tuesday meetings. After a little visiting the *garde-champêtre* [country policeman] took us into his house and

introduced us to his women-folk, who offered us native food and coffee. Before we left he purchased a Kabyle New Testament for his son.

It is possible to write of many who listen to the Word in the villages—of many again who have purchased Bibles, New Testaments, Gospels and Portions—of those who attend the weekly meetings—and yet we feel that after all but little has yet been accomplished. There is no sign of breaking down—no heart

concern for the things of the soul—no hatred of sin; but a loving of darkness rather than light, with often bitter opposition against the Person of the Son of God, and a determined refusal to have anything to do with Him. The great hindrance is not primarily, as we believe, love for either Mohammed or Roman Catholicism (with exceptions we would add), but rather the love of sin for its own sake and the natural depravity and corruption of their hearts.

Snapshots from Tetuan

By MISS A. G. HUBBARD

As an illustration of the position of women in Morocco I give the following. A few days ago a gentleman was here, and he asked Miss Knight and myself if we would go to dine at his house. We agreed and fixed the day; we were to go soon after noon. So we went at about 12.30 p.m. to-day. We were shown into the sitting place—a place open to the court—a room closed in on only three sides. The host's sister came and sat with us and we talked . . . and went on at it till we got hungry! At something after one-thirty, in came the host and greeted us very warmly. Then he retired to a room near by. The curtain was down over the doorway, but of course we saw all that passed across the open court. To begin with, a servant took water for his hands. Then the table was carried in, and then my lord's dinner, one dish after another, while his invited guests sat in the other room and talked! When at last he was satisfied, again water was taken to the room, again he washed his hands and went out of the house, not then speaking to us. When the master of the house had departed a tray was brought in to us. Our hands were washed, his sister and wife joined us, and we women folk had our meal, the dishes having been returned to the fire to warm them up again for us! Of course there was no apology, nor any thought of one. It is the perfectly correct thing that women must wait till the men are satisfied, but somehow it seemed queer to us English women even after all these years!

Last year during the summer we gave up Thursday afternoons to "at homes" for ladies of a better class than would come to the dispensary, and this year we have arranged the same. But to-day's party was somewhat of a fiasco! Several ladies were coming, they wanted to see the garden, etc., etc., but when the day came this

one was in the country, and the other one was not well, so we were reduced to one lady, one bride and two servants. The servants, of course, were silent, the bride of a few months could not politely talk much, and the lady had absolutely nothing to say! Trying to make conversation, I asked what time she got up and what she did all day. "Maybe at 10 or 11 a.m. Then I have coffee and say my prayers. No, I do no cooking or breadmaking; the slave does that. I usually don't know what there is for dinner till I see it before me, that is about 2 p.m. Then after dinner I sleep a bit, then if anyone comes in to call, we talk and drink tea, and when the guest goes, I rest. Just at this time of year the supper-call to prayer is not till 9 p.m. so there is no supper till the master of the house has said his prayers in the mosque and returns home. Then he has his supper and the women have theirs. By that time it may be 11.30, then some talk, etc., etc., and up to bed at 12.30 or 1 a.m. No, I used to sew but now it makes me tired. I was asked yesterday to sew a piece of braid on a garment, but the sewing made my shoulders ache so much I could not sleep at night after it. (How many hours had she slept in the day?) I don't get up early in the morning. There is nothing to do when I am up. When I open my eyes I see a wall in front of me, and there is another wall behind me, so I just shut my eyes again and sleep on! I wish you did not live so far away from us, Tabeeba; then I could come in oftener to see you, but it is such a long way (maybe eight or ten minutes' walk!), and it makes me so tired. I wish now I could ride from your door to ours." What is life to such a woman? No interests outside her own tiny niche, no interest in the Gospel when we tried to give her that. She can't read, will not sew or do any-

thing in the house. I suppose she is about thirty-five and might be a normally healthy woman if she were not almost too lazy to live!

I don't want to say that all Moorish ladies are like the one I have written about, but I am afraid that a great many are. They don't sew, they don't read, they don't work. Sleep, gossip, tea-drinking, and attending to their personal appearance seems to fill up the lives of many of them.

And now for a woman at the other end of the social scale. Aysha was for some years in our house when she was a child, and learned both to read and sew! She was very much under the influence of the Gospel as a girl, and we believed that she was yielding to it. Then she was married at about fourteen, and that was the end of all things for her. Her husband was a hard man and would not allow her out at all. He soon went off travelling and never came back. And so finished her first married life. By-and-by she was married again, for when a husband has been gone a year and there is no news of him, his wife is free. So M. is her second husband. They have three boys, about six, four, and two years old. M. is like No. 1 and he just takes himself off when he wants to do so and leaves his wife and family to the care of God! He has done it several times. Last year he went away for a month, leaving his family a sack of flour to eat while he was away, but he did not turn up for five months, and long before that his wife and boys were in need. Then one day he walked in. God had looked after them, so why should he trouble, even though Aysha had sold all she could to feed her children? The rent was left for him to pay. Now again he has disappeared. He had words with another man—hot words I mean—and since then he is —? This time he has not left a penny for

his family. I suppose he would say God will provide for them without him leaving a sack of flour. He has now been gone about three weeks, no one knows where. The men here seem to realise no responsibility at all, but just come and go exactly as it pleases them. And in any case the children can't die of hunger if God has ordained them a long life, so why should their father trouble?

Quite naturally a woman was talking to me the other day and telling me how tired she was. The day before, she had had a long, hard day. Her husband is mostly out of work, so she just now keeps the family. In the evening she put the supper dish on the tiny table before her husband and brother, and then threw herself on the mattress and went sound asleep, and heard nothing till her husband called her to remove the table and cover up the children ready for the night! But when she was so tired and asleep why could not the man remove his own table and dish, and cover up his children? Why? Because he is a MAN and has a wife to wait on him! Boys here are taught from the cradle that they are lords of creation, and when they want a thing they must have it, and if they don't want it, that just settles the matter. A young gentleman of about nine is walking about Tetuan now. He is a long-looked-for son who arrived after four daughters. He says he must have what he wants and do as he likes, for he is the only son of the house. There are plenty of girls so it does not matter what they have. What kind of husband and master will he be by-and-by? I often say it is not only our soul's salvation that we women of Christian homes owe to the Lord Jesus. We are saved from the empty lives of the rich, and the hard uncared-for lives of the working class by being daughters of our Heavenly Father.

Some Mistaken Ideas About Kabylia

By MR. S. ARTHUR

Kabylia is a Warm Country

I believe it is generally considered that Kabylia is a warm country and that even in winter we enjoy a mild climate, with lots of sun. This was certainly not the case last winter, for it rained almost continuously since the beginning of November, with the result that the majority of the Kabyles were not able to plough their fields. In the forest there were huge stacks of wood and large quantities of charcoal which could not be got away—the ground was too sodden for mules or donkeys to pass apart from the tracks,

which are few. The result—a penury of combustibles, and famine prices for the small lots we were able to obtain.

Snow is by no means unknown at Azazga, and frosts quite common. Therefore, do not say that Kabylia is a warm country, except in the summer. That is the other side of the picture, for I have seen the thermometer mount to 113 in the shade and, as the result of daily observations from July 1st to September 30th, have found the average daily maximum in the shade to be 99 degrees!

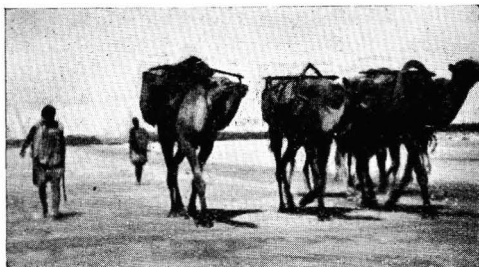


Photo by]

[Miss I. Dew.

A Drove of Camels on the Beach at Fedhala, Morocco.

The Kabyles are Black

The Kabyles are not black, with the exception of the descendants of the Sudanese slaves of former days who, by intermarriage between themselves, are still unassimilated in the general mass. Nor are they brown, although the influence of the sun and sometimes the lack of a daily application of "Pear's soap," especially during the winter, does not allow them to show a skin as white as ours.

The Kabyles are Good Moslems

Are they Moslems? Yes, outwardly. Are they thorough-going Moslems? Hardly! During Ramadan it would scarcely be possible to find an adult Kabyle not fasting from daybreak to sunset, but this seems to be the only duty, apart from witnessing, imposed by public opinion

—and vigorous action when necessary. Men pray or refrain from prayer, make the pilgrimage to Mecca or stay at home, give alms or neglect this practice, and no one seems to worry. "Witnessing, or the recital of the creed, is the fundamental duty in Islam. By it one is admitted into the Moslem fellowship from which one is never allowed to depart scatheless. . . ." (Leak). This creed, "There is no God but Allah, and Mohammed is the prophet of Allah," is constantly repeated and, in the case of a dying man and at other times probably, is replaced by the raising of the index finger of the right hand. There are evidences of the survival of Animism in Kabylia. Why do men and women invoke the "guardians" of a tree or a stone? Why do they carry food to the tombs? Why are they so keen on not losing teeth which have been extracted? Why do the men carefully hide their shorn locks in the crevices of their walls? Why do they carry lucky hands and amulets on their person and decorate even their mules with amulets, etc.? Are these the practices of Islam or the survival of a former belief, even anterior to the period when Christianity was so prevalent in North Africa? Even their legal code is often at variance with the legal code based upon the Koran and practised in other Moslem lands. To find a Kabyle scrupulously observing the five duties of Islam (Witnessing, Prayer, Almsgiving, Pilgrimage, and the Fast) is a rare thing.

For the Children

By MISS A. STONEHAM

[See Photo on p. 1 of Cover]

I want to tell you of a little native girl named "Sherifa." She is about eight years old and lives in Nabeul, a small town in the North of Tunisia. Her home is in a *Zunka*, which is what we should call in England a blind alley. You will see by the snapshot what a bright little face she has. Sherifa is quite a little mother in her manner and ways. She attends our children's class, and generally brings a little boy cousin of four years of age with her. It is very amusing to watch her motherly way of keeping this restless little chap from disturbing the class, and yet she manages at the same time to listen and to join with the other children in the repetition of verses and hymns.

Let me describe an Arab *Zunka* to you.

It is very narrow, and very dirty of course, for it is the dumping-ground for all the rubbish. On each side there are high white walls. There are no windows to be seen, so it is only the doors that tell us that there are houses here. Some houses do have very small high windows on the side facing the street, but these are shuttered, for no strange man may see an Arab woman's face. If the door is open it has sacking in the doorway. This makes the place a little cooler, and the women can look through without being seen.

Let us visit Sherifa's house. It is half-way down the *Zunka*. As soon as we appear, children seem to pop up from nowhere, saying, "Come to my house." We knock at Sherifa's home and are

invited in. We open the door and step into a small room, in one corner of which sits Sherifa's mother nursing a tiny baby. Also in the room lies her father dying of consumption (alas, since this was written he has died!). We speak words of comfort and then have to leave.

A few evenings before this we had met Sherifa carrying a basket of vegetables home. She told Mrs. Webb that they had been taking her father to the various *Marabouts*. These are the tombs of so-called saints, and he was taken to them in the hope that he might be better for it. Here the Arabs pray, especially the women, who are not allowed in the mosques. Sherifa told us of this in her bright little way, and with a smile bid us good-bye. Her name means "princess,"

and a princess often belongs to a royal family. Will you pray that Sherifa may become a child of the King of Kings, the Lord Jesus. There are many little girls like her. Soon their days of freedom pass and they are shut in, and seldom allowed out, and then they are heavily veiled. Quite soon, just when you are enjoying life, they are married, and their lives become very empty and sad, with hardly any liberty at all. As they then cannot come to us we must take the Lord's message to them. There are such numbers of them and so few missionaries.

May God lead more of his servants to North Africa, to this dark land, to carry the message of light and love into these sad homes!

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.

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, January 16th, at 3 p.m. **Mr. E. J. Long** is expected to speak.

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** (January 1st and February 5th).

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.

DEPARTURES

Miss E. Collins left for Cherchell on November 7th.

Mrs. Roberts and Miss B. Roberts left for Rabat on November 15th.

Mrs. Fisher left for Tunis on December 3rd.

Miss R. O. Hodges left for Egypt on December 13th.

BIRTH

To **Mr. and Mrs. C. R. Marsh**, at Algiers, on Dec. 5th, a daughter.

At the moment of going to press we learn of the very serious illness of our veteran missionary, **Miss Jay**, who has for forty-four years devoted herself to work among the Moslems in and around Tangier. At her own request we would ask the prayers of the Lord's people on her behalf. She has had a serious attack of typhoid fever and is now suffering from great heart-weakness. May the Lord graciously comfort and support her, by granting to her a realisation of His promised presence!

As will be seen below the **General Secretary** has been continuing his tour in the States and in Canada during the last two months, and has had the opportunity of bringing the needs of North Africa before many friends, old and new. Notwithstanding the strain of much public speaking and the fatigue of travelling thousands of miles, Mr. Farmer's health has been fairly maintained. We hope to welcome him home early in February.

DEPUTATION NOTES

The **General Secretary** has had the high privilege of speaking on behalf of the Mission at Seattle, Wash.; Tacoma, Wash.; Portland,

Oregon; Harrisburg, Pa.; Reading, Pa.; New Britain, Conn.; Philadelphia, Pa.; Chester, Pa.; Hamilton, Ont.; Boston, Mass.; Paterson, N.J.; Hawthorn, N.J.; Camden, N.J.; Pittsburgh, Pa.; Erieside, Ohio; and Cleveland, O.

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The Assistant Secretary, Mr. E. H. Devin, is now available for Deputation Work. Will friends of the Mission who are able to arrange for Drawing-room or other meetings kindly write to him at 18, John Street, London, W.C.1.

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Mr. E. J. Long, has addressed meetings since October 12th as follows: Manchester Convention (2 meetings); Out-and-Out Mission, Bolton (2 meetings); Trinity Bapt. Ch., Haslingden; Rawtenstall P.M. Ch.; St. Saviour's Ch., Bacup; Tunstead Ch., Stackstead; Bible Class, Swinton; C.I.M. Centre, Bolton; Edenfield; Wood Top Gospel Mission, Rawtenstall (2 meetings); Edenfield Parish Ch.; Worthing Conference; Weston-super-Mare (4 meetings); Redland Park Hall, Bristol; Nailsea; Y.P.E.L., Bristol; Chelsea Road Hall, Stapleton; Railway Mission, Cheltenham; Walker Memorial Ch., Cheltenham; Lounge Café, Clevedon; Copse Road Chapel, Clevedon; Drawing Room Meeting, Clevedon; Widcombe Chapel, Bath (3 meetings); Central Hall, Newcastle-on-Tyne; Mayes Hall, Wood Green; California Mission, Wokingham (4 meetings); Aldersgate St. Y.M.C.A.; Park Hall, Barking; Letchworth (2 meetings); Stevenage; Epsom Evangelistic Band; Bethany Hall, Newcastle-on-Tyne (2 meetings); Eldon Mission, Newcastle-on-Tyne; Burley Road Bapt. Ch., Leeds (5 meetings); Harrogate (2 meetings).

* * *

MOROCCO

Miss Ellis, who is working with **Miss Ross**, writes from **Casablanca** on November 7th: "In one home which I visit I have a rather extraordinary opportunity for the Word. The wife is a native *Mallama* (teacher) and each day has seven young girls coming to her to be taught sewing and carpet making. These *Mallamas* are usually very severe with the children, and never allow them to stop work, but to my surprise the other day she made them put their work away when I entered, and they all gathered round my knee as I spoke with them. She listened herself too most intently, and begged of me to read story after story from the Gospels. I was able to sing with the children and teach them a chorus

—"Joy, joy, joy"—with the actions, which pleased them immensely. It was a very happy experience, and one longs that these young girls may come to Him as their personal Saviour. I was only allowed to leave the house on the condition that I returned again the next week, which needless to say I did. Please pray that this door may be kept open just so long as it is in His purpose that I should go. I think one might truly call it an 'unofficial' class—a splendid way of getting into touch with children."

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Mr. Chatfield writes from **Salé** on November 7th: "Our open air work in Salé continues, and God's hand has been with us in a remarkable way. On one occasion when we were being strongly opposed, a native forced his way through the crowd, bought a book from us, and then, finding an elevated position, stood up holding the Gospel in his hand and spoke to the crowd, condemning their behaviour."

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ALGERIA

On November 1st, **Mr. Shorey** writes from **Bougie**: "During the month of October the weather has been fairly fine so that we have been able to visit several places in the district around us. At Oued-Amizour we were able to speak to more than a hundred men in the shops and outside the cafés; at El-Kseur in the cafés and shops some 120 to 150 men were listening to our messages; at Toudja there were some fifty men around us; and then again at Oued-Marsa (where I used to go regularly every week) we had several open-air meetings in the village, when another hundred would have heard our testimony. Beriki, our native evangelist, is especially good at these times and feels in his element when he sees a crowd round. We have also been to sixteen native hamlets or villages, but in these places one finds very few men about. However, whether it be to the crowds or to the ones and twos on the roads, or in the villages, our endeavour has been to tell of Christ and Him crucified, bearing our sins and suffering in the sinner's stead."

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Miss O. Longden writes also from **Bougie**: "A fortnight ago **Mrs. Twaddle** and I were going to the house of one of the class girls, when on the way we met two native women whose home we had visited the week before. One of them, a very nice woman, asked us to

go with her to her sister's home, and, glad of the opportunity, we went with her. On arriving at the house we found that the mother of this woman and the sister's husband were there too. When we saw that the man of the house was in we wondered if he would be opposed to us, but no! along with the others he gave us a warm welcome and told his wife to make us *cous-cous* (a native food); but as that would have taken far too long to make, they gave us coffee, biscuits and fruit. The woman who had taken us to the house said to Mrs. Twaddle, 'Tell him the story you told us out of God's Word.' It was the story of the Prodigal Son. Mrs. Twaddle told him the story, and finally spoke to him of the Lord Jesus Christ, of His death and resurrection, and how that He died to save the souls of men. To our amazement the man said, 'Yes, it's true,' Before leaving, Mrs. Twaddle invited him to her house to have a talk with her husband. Once more the way of salvation had been faithfully proclaimed, and we could only pray that the Holy Spirit would water the seed that had been sown."

From **Oued-Amizour, Miss E. Degenkolw** writes: "I had a very hearty welcome from big and small here at Oued-Amizour on my return from furlough. The very first day I was back, some of my dear little girls came to welcome me home. One of the big girls who, before I went on furlough, had been rather indifferent to the Gospel and would not learn the texts and had often a very mocking smile on her face when she heard the name of Jesus, came and said to me, 'Oh, teacher, how glad I am you have come back. I have been longing for you, and now you are here I am glad to learn more about Jesus, for I love Jesus.' Such words do one's heart good, for while I have been away, the Lord has been at work in that child's heart. When I saw this I felt that it was worth while plodding on in this dry and thirsty land.

"The other day when visiting, one woman said, 'Yes, you do all this for us to gain heaven.' I answered her that Jesus, the Son of God, had already gained it for me. 'I want this heaven,' said another woman, 'for Mohammed's heaven is not for women. One is never sure.' She asked me when I left to come again soon and tell her more. She is the mother of three little girls in my class.

"The first day I opened the dispensary I had ninety patients. Every man who can read takes away with him a Gospel, and several

come back on Saturday (men's day at the dispensary) and ask me questions, and now and then we have very nice times."

On November 26th, **Miss Fison** writes from **Michelet**: "During the last week-end we have had the pleasure of another visit from **Pasteur and Madame Cook-Jalabert**. On Saturday morning Pasteur Cook was able to hold a meeting for Kabyle men and boys. On Sunday we had a very helpful communion service together, and during the day there were two meetings for Europeans. In the evening a local *gendarme* and his wife were present who came from the same part of France as Pasteur Cook, and these friends stayed afterwards and had a pleasant talk.

"On Monday afternoon we visited a large Kabyle village some miles from Michelet, and on Tuesday, Madame Cook spoke at our Kabyle women's meeting and her husband at a large gathering for Kabyle men and boys, who listened with attention to the message. It was interesting to hear some of the remarks of the men as they came out of the hall. 'Thank you very much,' 'That man was good,' 'When is he coming back?' 'Has he come to stay?'

"Please pray for Pasteur Cook's work amongst the scattered Protestants . . . and also that God would speedily raise up many other French Christians to be witnesses among their own people in the unoccupied towns and villages of Algeria."

Miss G. Adams writes from **Les Agribbes**: "We are still encouraged with our work in this corner of the vineyard. About a fortnight ago we went to one village about forty minutes' walk distant and we had quite a good reception. The first house we visited we found there had been a wedding the previous day, so of course all were very excited. However, the women gathered, and once again they heard the Gospel story, although I think **Miss Elliot** found it rather difficult to keep the attention of these women. We were encouraged by meeting on that day a girl who had been trained by **Miss Cox** and **Miss Smith** at Djemâa Sahridj. She is a Christian and joined in the singing of the hymn, and explained the Scriptures to the other women. We pray that she may be a witness to the Lord's saving and keeping power in this village. We gave quite a lot of medicine away and the women seemed glad we had visited them. We had a very happy little meeting in another house, when all present seemed interested in the message."

TUNISIA

Mrs. Webb, who has lately returned to her old station, **Sfax**, writes from there: "You will be glad to know I have had some encouraging times at the *kiosk* since re-opening. Last Saturday a band of Jewish lads gave me a lively time, spitting and doing other objectionable things, but the Lord caused the wrath of man to turn to His praise in that their goings-on attracted an Arab who bought a complete Arabic Bible. I spend an hour or two at the *kiosk* each morning, and then visit until dinner time. In the afternoons I have my classes, after which there are usually a few sick ones to visit, so the days pass busily and happily. I am sure among our girls are some who love the Lord Jesus. I invited some beggar girls to the class last week. The clothes of one were coming to pieces. Presently a girl who we feel sure is a believer got up, and with one of her own pins drew the child's rags together. This was real self-denial, for a pin, especially a safety-pin, is quite a treasure to our children."

* * *

During Mr. Long's stay in the Homeland, where he is engaged in Deputation Work, **Mr. Miles** is in charge at **Kairouan**. He writes: "The first month of the eight which we expect to spend in Kairouan has passed with amazing swiftness. Settling in demanded a good deal of manual labour, and in the daily routine of missionary life on a station of this kind it is surprising how much running about there is to do. But with all this we reopened at the very start the programme of work, so that the King's business may have the pre-eminent place in every one of these eight months. Having visited Kairouan fairly often in the past, I was not received by the people altogether as a stranger. (Many of the younger fry still will have it that I am Mr. Long's brother.) So during the first week I was in and out of all kinds of shops, receiving from old friends and acquaintances a hearty welcome, to say nothing of all those cups of coffee.

"It is easy to see that Mr. and Mrs. Long, and especially young Morrison, have a large place in the hearts of the native and European people. The boys all want back '*Sidi Tweel*' ('My lord the long one'), as he is often called by them.

"The Sfax native I found hard, reserved, difficult to approach. Here it is different. I enter a tinsmith's shop, a blacksmith's,

carpenter's, a carpet store, and I can soon get an attentive audience of men and boys.

"The lantern meetings are well attended. Last Friday thirty-three boys and over twenty men were present, but it is not always easy work, for the devil never will stay outside the door. Now I must stop a free fight amongst the boys; now I must be patient with a man who desires to tell us how Abraham flew about in some fierce wind; now I must put up the light and wipe off a wet slab of mud thrown on the screen by some mischievous imp who fades into the darkness like streaked lightning. But the Lord does help; and it is wonderful to see order restored and quiet reigning, and then I deliver my message."

* * *

In October **Mr. and Mrs. C. Morriss and Miss Tilney** began their work at **Nabeul**, the station so long occupied by the late Mme. Gamati. Mr. Morriss writes on November 8th: "Several weeks have gone by since our arrival here. There is held a good market each week which attracts natives from places all around. Each market day I have taken my stand there with a supply of Scriptures and other literature. Sales have been moderate, and one learns to be patient with would-be purchasers. Opportunity is given to tell what the books are about and conversation is thus begun. To follow up this particular branch of work, I have thought of going out to the places around, so that I might get to know better the folk who come here. One thing that is noticeable is that there are few readers round about here. It is an agricultural district, and the people are more industrious than in larger places, so that I think colportage might not be altogether a success. I have yet to see what is to be found further up the coast where I am hoping to go when the opportunity comes.

"One finds different types of men in visiting here in the town. They are chiefly working folk getting their livelihood by carpet-making, pottery work, etc. Some are too much occupied to be reached; others will work away whilst you talk to them. Others will cease for a while and converse on those matters that they also hold to be vital as we do. There are excuses found for not giving one a hearing. One man the other day said, 'Oh, we are only labouring men, not readers. That may be all right for them, but as for us, we are but like the animals.' I corrected him on that point and afterwards got a hearing with one or two men in the shop where he was sitting."

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.
Praise that three in-patients in the Tullock Memorial Hospital have professed faith in Christ.
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.
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.
Prayer that lasting blessing may follow the meetings at Michelet conducted recently by Pasteur Cook-Jalabert.
13. For Azazza, and Les Agribbes—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.
14. For Bougie and Oued-Amizour—Meetings and Classes for Kabyle men, boys and girls; Visiting and Itinerating.
15. For Lafayette—Classes, Itinerating, and Visiting.
Praise that a Kabyle woman has given evidence of a change of heart.
16. For Tebessa—Bible Depôt, Classes and Visiting, &c.
17. For Bône—Classes, Visiting among women and children, &c.
18. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Classes for women and girls, Gospel Car Work, Work among British Sailors, &c.
19. For Italian and French Work at Tunis and Bizerta—Sunday and Weekday Services, Classes, Distribution of Scriptures, Itinerating and Village Work, &c.
20. For Nabeul—Classes, Visiting, &c.
21. For Kairouan—Classes, Visiting, Bible Depôt, &c.
22. For Sfax—Classes for Arabs and for European children, Visiting, Bible Depôt, &c.
Praise for some encouragement, specially in the girls' classes.
23. For Tripoli—Dispensary, Visiting, &c.
24. For Paris—Visiting cafés, &c., Meetings for Kabyles.
25. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
26. For the Council and the Staff at Headquarters.
Prayer that the Lord will continue to prosper the General Secretary during the remainder of his itinerary in America, and bring him back in safety at the appointed time.
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 November 1st to 30th, 1929

Continued from page ii of Gover

General Fund—cont.			No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	WHITSTABLE AUXILIARY.	DUBLIN AUXILIARY.	BARKING AUXILIARY
No. of Rect.	Amount.	12th	26th	11th	11th	11th	11th	11th	Miss CADBY, Hon. Sec., Wrack Hill, Whitstable.	S. S. McCURRY, Esq., Hon. Sec., 9 Manor Rd., S.20.	MR. W. T. BUTLAND, Hon. Sec., 8 Sunningdale Ave.
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	Gen. Receipt, No. 9535.	Des. Receipt, No. 7995.	Des. Receipt, Nos. 7831, 7948, 8001.
9524	3 0	5 2 6	9570	2 0 0	7998	1 0 0	8000	6 3 0			
5th			1	1 0 0	*9	1 0 0		1 0 0			
9476	3 6	6 1 0 0	2	6 0 0	12th	9 6 9		50 0 0			
7	6 0	7 1 0 0	(v)	3 5 0	13th	3 1 0 0					
8	10 6	8 1 0 0	(w)	20 0 0	14th	4 0 0					
9	4 10 0	(l)	1 5 0	27th	7 1 5 0	15th	4 0 0				
80	1 10 0	(m)	1 15 0	28th	3 7 4	(y)	6 5 0				
	1 0 0	(n)	5 0 0	(z)	4 1 4	(z)	7 2 10 6				
6th			7 0 3	81	2 5 0	18th	8 5 0 0				
2	6 6	(o)	10 0 0	29th	3 5 0	19th	10 0 0				
3	5 0		7 10 10	30th	3 2 1	25th	15 0 0				
4	5 0		38	4	10 0 0	(d)	1 0 0				
5	5 0		7 10 10	5	1 0 0	26th	1 0 0				
(e)	2 2 0			6	1 0 0	27th	10 0 0				
(f)	1 0 0			(a)	3 2 1	29th	12 10 0				
(g)	1 10 0			(b)	2 0 2	30th	15 0 0				
7th				Pubns.	4 6 2	7	15 0 0				
89	14 0			Sund.	19 4 0	(e)	5 2 0				
90	3 0					(f)	16 2 0 0				
1	1 0					30th	7 15 0 0				
2	4 6										
3	10 6										
4	5 0 0										
5	5 0 0										
(h)	4 0 0										
*97	10 1 5										
8	1 0 0										
8th											
9	16 8										
9500	12 3										
(i)	1 17 6										
1	1 0 0										
3	10 0										
4	5 0										
5	5 0										
6	17 0										
7	8 4										
8	10 0										
9	7 6										
*9	10 3										
(j)	12 0										
2	10 6										
3	10 6										
11th											
(j)	13 9										
15	7 6										
6	10 0										
(k)	1 0 0										
18	3 3 0										
9	2 0 0										
20	20 0 0										
1	2 0 0										
12th											
2	10 0										
3	4 1										

(a) Drawing R. Mtng., Bristol. (b) Nailsea. (c) Recreation Hall, E. (d) American Aux. (e) Stead Hostel Mission, Bath. (f) C.W.A.G., Edgbaston. (g) Emmaus Mission. (h) Ascupart Hall, Soton. (i) New Rd. Mission, Dagenham. (j) B. Cl., King's Lynn. (k) Charlotte Bapt. Ch., Edinburgh. (l) Gosp. Mission, Rawtenstall. (m) Widcombe Ch., Bath. (n) Clevedon. (o) Met. Tab., Vancouver. (p) St. James's Ch., S.W. (q) Worthing Conf. (r) Boxholders at Clayton. (s) Friends at Tilbury. (t) Bapt. Tab., Hounslow. (u) "All Sts.", Camberwell. (v) Morgan Mem. Mission S. Sch. (w) "Do Without" Society, Doncaster. (x) Wokingham. (y) Theodore Rd. Bapt. Ch. (z) Burley Rd. Bapt. Ch., Leeds. (a) Dagenham Mission Ch. (b) Westbourne Bapt. Ch., Calgary. (c) Gipsy 4d. Bapt. Ch. (d) Bradford Tab. (e) Zion Bapt. Ch., Chesham. (f) Friends at Hove.

* Gifts from America, £158 4s. 11d.

FORM OF LEGACY OR BEQUEST

I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of _____ pounds sterling, free from duty, to be paid within six calendar months after my decease, and I direct that receipt of such Treasurer shall be a sufficient discharge for the said Legacy.

N.B.—Land and money secured on land can now be bequeathed under the condition enacted by the Charitable Uses Act, 1891, 54 and 55 Vic., c. 73.

[The will or codicil giving the bequest must be signed by the Testator in the presence of two witnesses, who must be present at the same time and subscribe their names in his presence and in the presence of each other. Three witnesses are required in the United States of America.]

SUMMARY		November, 1929.	
General Fund	..	£420 1 9	
Designated Fund	..	204 12 9	
		£624 14 6	
TOTALS.			
Jan. 1st to Nov. 30th, 1929.			
General Fund	..	£7,230 3 0	
Designated Fund	..	3,560 11 9	
		£10,790 14 9	

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, Beauvy, 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.

DE. F. E. MARSH, Loughton.
 E. T. MORRISS, Letchworth.
 PASTOR H. OAKLEY, Balham.
 PASTOR E. J. POOLE-CONNOR, Cheltenham.
 PASTOR PERCY SMART, Farnboro', Kent.
 PASTOR R. WRIGHT HAY, W. Ealing.

Hon. Treasurer
 J. W. GORDON-OSWALD, Esq.
 Hon. Medical Adviser
 W. LOUDON STRAIN, M.B., C.M.

Hon. Secretary
 PASTOR E. J. POOLE-CONNOR.
 Hon. Ooulist
 HORATIO MATTHEWS, M.D.

General Secretary
 MR. HARVEY FARMER.

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

Bankers
 BARCLAYS BANK LIMITED,
 148, Holborn, London, E.C.1.

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.
 PASTEUR R. SAILLENS, D.D., Paris.
 E. E. SHAW, Esq., Wimbledon, S.W.
 COL. G. WINGATE, C.I.E., Godalming.

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

LOCATION OF MISSIONARIES

MOROCCO		Algiers		Bône	
	Date of Arrival.				
Tangier		Algiers		TUNISIA	
Miss J. JAY	Nov., 1885	Mr. A. E. CHATFIELD	Nov., 1922	Miss H. GRANGER	Oct., 1886
Mrs. E. A. SIMPSON	Mar., 1898	Mrs. CHATFIELD	Nov., 1922	Tunis	
Miss E. CRAGGS	Oct., 1912	ALGERIA			
Miss M. M. GLEN (<i>Associate</i>)	Jan., 1913	Cherchell			
Miss E. D. BOWEN	Feb., 1923	Miss K. W. JOHNSTON	Jan., 1892	Mr. E. E. SHORT	Feb., 1899
Miss M. ARCHER (<i>Associate</i>)	Aug., 1928	Miss E. TURNER	Jan., 1892	Mrs. SHORT	Oct., 1899
Miss L. GRIFFITHS	Oct., 1927	Miss L. R. WHOLMAN	April, 1922	Miss H. M. M. TAPP	Oct., 1903
Miss W. DRURY	Feb., 1929	Miss E. F. COLLINS	Feb., 1927	Mrs. FISHER	Oct., 1922
<i>Spanish Work—</i>		Miss E. HEATH	April, 1928	Mr. L. J. BOCKING	Oct., 1928
Señor PEDRO PADILLA	June, 1926	Algiers			
Señora D. PADILLA	Dec., 1922	Kabyle Work—			
Casablanca		Mons. E. CUENDET	Sept., 1884	Mrs. A. V. LILEY	July, 1913
Miss C. S. JENNINGS	Mar., 1887	Madame CUENDET	Sept., 1885	<i>French Work—</i>	
Miss F. M. BANKS	May, 1888	Mrs. A. ROSS	Nov., 1902	<i>Italian Work—</i>	
Mr. C. C. GABRIEL	Dec., 1919	Miss D. OAKLEY	Nov., 1921	Miss G. E. PETER	Oct., 1913
Mrs. GABRIEL	Feb., 1920	Miss D. WARD	May, 1929	Miss K. M. E. GOTELE	April, 1920
Miss M. W. ROSS	Nov., 1920	Djemaa Sahridj, Mekla and Michelet			
Miss BLANCHE ELLIS	Oct., 1926	Kabyle Work—			
Tetuan		Miss E. J. C. COX	May, 1887	Miss J. E. MARTIN	Oct., 1922
Miss A. G. HUBBARD	Oct., 1891	Miss K. S. SMITH	May, 1887	Bizerta	
Miss A. M. KNIGHT	Oct., 1899	Mr. A. G. WILSON	Oct., 1922	Signor A. FINOTTO	Oct., 1923
Miss E. E. J. BRADBURY	(designated)	Mrs. WILLSON	Oct., 1922	Signora FINOTTO	Oct., 1923
<i>Spanish Work—</i>		Miss L. M. FISON	Nov., 1919	Nabeul	
Miss E. HIGBID	April, 1921	Miss E. FEARNLEY	Mar., 1929	Miss E. M. TILNEY	Mar., 1920
Miss E. HARMAN	Oct., 1921	Miss M. FEARNLEY	Mar., 1929	Mr. C. MORRISS	Oct., 1924
Settat		Azazga and Les Agribbes			
Miss A. BUXTON	April, 1919	Mr. S. ARTHUR	Dec., 1913	Mrs. MORRISS	Nov., 1927
Miss K. REED	April, 1922	Mrs. ARTHUR	Sept., 1923	Kairouan	
Fez		Miss C. ELLIOT	Nov., 1919	Mr. R. S. MILES	Nov., 1910
Miss S. M. DENISON	Nov., 1893	Miss M. WIDMER	Nov., 1920	Mrs. MILES	April, 1921
Miss I. C. DE LA CAMP	Jan., 1897	Mr. G. K. GILLOTT	Mar., 1929	Sfax	
Dr. JAS. A. LILEY	Nov., 1919	Miss G. G. ADAMS	Mar., 1929	Mrs. F. M. WEBB	Oct., 1899
Mrs. J. A. LILEY	Nov., 1919	Bougie and Oued-Amizour			
Miss L. F. EVANS	Nov., 1921	Mr. A. R. SHOREY	Nov., 1902	Miss A. STONEHAM	Oct., 1927
Taza and Oudjda		Mrs. TWADDLE	Oct., 1925	TRIPOLI	
Miss F. E. S. MARSTON	Nov., 1895	Mlle E. M. S. DEGENKOLW	Oct., 1913	Mr. W. REID	Dec., 1892
Miss A. CHAPMAN	Oct., 1911	Miss O. LONGDEN	Mar., 1929	Mr. J. C. MEERS	Oct., 1928
Miss E. K. ALDRIDGE	Dec., 1891	Lafayette			
Rabat		Kabyle Work—			
Mrs. F. K. ROBERTS	Dec., 1886	Mr. C. R. MARSH	Oct., 1925	Mrs. MEERS	Nov., 1923
Miss I. DEW	Feb., 1924	Mrs. MARSH	Oct., 1925	PARIS	
Mr. L. V. ROBINSON	Nov., 1924	Tebessa			
Miss B. L. F. ROBERTS	Mar., 1928	Madame E. PAGES	June, 1924	Mr. T. J. P. WARREN	Feb., 1911
Mr. F. A. RAYNER	Jan., 1929	Miss D. POUVOAS	Nov., 1922	Mrs. WARREN	Feb., 1911
		Miss A. CLACK	Jan., 1924	Mons. Th. HOCART	Feb., 1925

AT HOME.—Miss. BOLTON, Miss A. BOLTON, Miss R. O. HODGES (*Egypt*), Miss L. READ, Mr. AND Mrs. E. J. LONG (*Deputation Work*) New Worker—Mr. C. COOK (*Language Study at Tabaroukh*).