

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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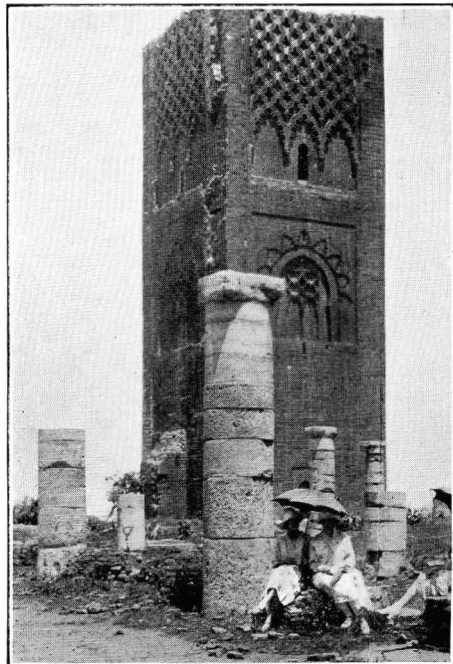


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The Hassan Tower, Rabat.

[A. F. Dew.

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No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	February, 1930.		
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[Continued on page iii of Cover



Photo by]

Women mourning at a grave.

[Mr. E. J. Long.

The Snare of Service

By REV. THOMAS HOUGHTON

Editor of "The Gospel Magazine"

"Serving the Lord with all humility of mind."—ACTS xx. 19

WE have lately been reading an article with the above title. We do not propose to reproduce it, but the title suggests thoughts which may, we trust, be profitable to all who read this magazine.

A snare is defined as "anything by which one is entangled and brought into trouble." If Christian service, then, becomes a snare, it will so entangle us that we shall be brought into trouble. In other words, we shall be brought into circumstances which are evil and undesirable. Now when may it be truly said that Christian service has become a snare?

1. *It is a snare if it causes us to neglect the private meditation of the Word of God.*

Such meditation was divinely enjoined on one who was called to important and prominent service. Joshua was divinely called to take the place of Moses, and to lead God's chosen people into the land which God had promised to give them. The responsibilities of his position were great, and his time would be fully employed in doing the work divinely assigned to him. Yet he was not to neglect the daily meditation in the Word of God. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then shalt thou make thy way prosperous, and then thou shalt have good success" (Joshua i. 8). For the promotion of the practical holiness of his own

walk, and for the prosperity of his work, it was essential that he should meditate privately in the Word of God day and night.

Such meditation is a mark of every truly godly man. "His delight is in the law of the Lord; and in His law doth he meditate day and night" (Psalm i. 2). Such meditation, regular, comprehensive, daily and prayerful, is essential for our own soul's good, and for our real usefulness to others. There is a lamentable ignorance of the Bible, even amongst those engaged in Christian service. The lack of a well-balanced and comprehensive knowledge of the whole Bible exposes Christian workers, at home and abroad, to the danger of being led away into all manner of errors. No attendance at conventions, conferences and meetings can take the place of daily, careful, independent and prayerful study of the Word of God. The really strong Christian is he who gets his theology and his knowledge of the precepts and promises of God's Word direct from the fountain of truth itself. Nothing becomes our own so much as that which results from our own prayerful study of the Word of God. Too many get their theology second-hand, either from meetings or from hymns, and they fail to act like the noble Bereans who searched the Scriptures for themselves whether these things were so.

2. *Christian service is a snare if it causes us to neglect private prayer.*

Our Lord teaches us that believing men "ought always to pray and not to faint." "Pray without ceasing" is an Apostolic injunction. Private prayer is especially important. "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly" (Matt. vi. 6). We live in a time of rush, and a time of greatly multiplied services and meetings early and late. None of these can become a healthy substitute for regular secret prayer. If we are to be fortified against daily temptations, and to be strong for daily duties, we need to get time early in the morning for private and unhurried prayer. We need to pray always for ourselves. We need to pray always for all saints. We need to pray always for all heaven-sent ministers of the Gospel. We need to pray always with all prayer, and we need to pray in the Spirit.

Our Lord was a Man of prayer. If He, as Man, needed to pray, surely we also need to pray. The Apostles were divinely commissioned to preach the Gospel to every creature. They were endued with power from on high on the day of Pentecost to that end. Yet they needed still to pray, and they did pray. "We," they said, "will give ourselves continually to prayer, and to the ministry of the Word" (Acts vi. 4). The Apostle Paul was a great traveller, a great writer and a great and busy preacher, and yet he was a man who gave himself to prayer. The minister, the missionary, the ordinary believer can never afford to neglect real, earnest, spirit-wrought, private and regular prayer.

3. *Christian service is a snare if it causes us to neglect our families.*

Christian parents have serious responsibilities in reference to their children. They are not warranted to delegate these duties entirely to others. They them-

selves are to train their little ones up in the way they should go. They themselves are to teach God's Word diligently unto their children, and to bring them up in the nurture and admonition of the Lord. They are to put the spiritual interests of their children in the foreground. The parent is responsible for the manner in which his family observes the Lord's Day. The command to remember that thou "keep holy the Sabbath day" is given to the parent. "Thou, nor thy son, nor thy daughter." Any Christian service is a snare to parents which leads to the neglect of their duty towards their children. The same may be said of children in relation to their parents. They have duties towards their parents and towards one another, and they need to beware of so becoming entangled in Christian service as to neglect their home duties.

4. *Christian service may be a snare if we engage in it apart from Divine guidance.*

Paul and his company avoided any service in the province of Asia and Bithynia, and eventually reached Philippi because they followed Divine guidance. (See Acts xvi. 6-13). The Christian worker must be cheerfully willing to serve the Lord wherever the Lord manifestly places him.

5. *Christian service will be a snare if we engage in it from wrong motives and with wrong aims.*

If we engage in service merely to please ourselves or to gain human applause, we are inspired by wrong motives. The Christian "man's chief end is to glorify God, and to enjoy Him for ever." On the other hand, if we engage in Christian work with the aim expressed in the words—"the whole world for Christ," we shall fall into a snare which will bring grievous disappointment. (See the purpose of God expressed in Acts xv. 14). May writer and readers be divinely kept from the snare of service, and may we have grace "whereby we may serve God acceptably with reverence and godly fear" (Heb. xii. 28).

From the Secretary's Pen

"But they that wait upon the Lord shall change their strength" (Isaiah xl. 31). We read "renew," but "change" is truer to the Divine thought which the inspired Prophet was given to express. It also better explains God's gracious enrichment to those who take time to wait upon Him. The strength thus supplied will be adequate and appropriate to the demands upon life and love each day. God's grace is abundant and all-sufficing; but it is also and always manifold. It is of infinite variety and ineffable virtue. There is no place or position in which God's obedient child can be found where the Holy Spirit will not minister to individual need, so as to equip hand and

head and heart for every varied detail of toil and trial and triumph.

The strength required for one duty will need to be changed if the next task is to be efficiently discharged, and the expectant soul who truly waits upon God will not be disappointed. There is no searching of His understanding who fainteth not, neither is weary, and He delights to give power to those who know what it means to grow faint and weary. Indeed, to those who have no might He increaseth strength! Then why is it so many of us fail in worship as well as work? Must it not be that something is faulty or forgotten in our fellowship with

the Father and with His Son Jesus Christ?

When there is "nothing between," this is the confidence that we have in Him, that if we ask anything according to His will He heareth us. Is that confidence the unchallengeable assurance of our hearts? It speaks of a quiet certitude which can only fully subsist when the fellowship is unclouded and undisturbed.

May reader and writer alike learn to know more perfectly this precious secret of the Lord—that the outcome of waiting upon Him in the power of the vitalising Holy Spirit will be

(1) Mounting up with wings as eagles; not intermittently, but continuously enjoying communion in the heavenlies where, in Christ, we are seated.

(2) Running and not growing weary, for we shall ever run in the way of His commandments; and

(3) Walking and not fainting, for we shall walk humbly with Him who renews the inward man day by day.

These thoughts have been given me concerning our annual **ten days of prayer** for the work and the workers of our N.A.M. from **May 1st to 10th** inclusive. It will mean much if we can arrange for extra periods of intercession; and, as last year, there will be a meeting on **Thursday, May 8th**, in addition to the usual monthly engagement on **Thursday, May 1st**, at 3.30. It would be a great cheer if a goodly number of our friends in and around London could make a point of joining us at one if not at both of these gatherings at 18 John St.

About this time last year, you may remember how wonderfully the Lord came to our relief. Just now we are looking to Him again for large supplies, seeing that our responsibilities are seriously in excess of our receipts. We should be profoundly thankful if He would be pleased to send £3,000 to replenish the Mission's treasury. May we hear His own gracious word in this connection, "If ye ask, I will do?"

The need of reinforcements is desperately urgent, and it is little short of calamitous that recruits have to be held back for lack of funds. The time is

peculiarly propitious, and opportunities are tragically slipping by. The Lord is expecting loyal service from His own. Are we really concerned to fulfil all the good pleasure of His will in matters of finance as well as in matters of the faith? What a joy it would be to have the overdraft liquidated through the generosity of the Lord's stewards, in addition to such further help as would make it possible to send out suitable candidates!

My recent hurried visit to Tripoli, Tunisia and Algeria with Mr. V. G. Lovett has served to emphasise the fact that every part of the field demands more adequate provision. The friends at home can hardly understand how heart-moving are the importunities of devoted workers: "How can two women meet the need of a large town such as this?" "When will you be able to send me a fellow-worker?" "What we most want at this station is a man with a passion for the souls of men!" "The moral conceptions of these people make it almost impossible to continue to live alone." What can be done? A greatly beloved servant of God used to say, "Ask the Lord and tell His people." This we have done and are doing. Please continue steadfastly in Spirit-directed prayer about these things.

The inspiring notes of the "Wedding March" will sound forth once more about the time this is in circulation, as our dear young friend, Miss Blanche Ellis, lately of Casablanca, becomes the wife of Mr. Charles Fraser-Smith, of Khemisset, Morocco. He and his wife desire to be in association with this Mission while carrying on some measure of business so as to be chargeable to no man, following the example of the Apostle Paul. The Lord's choicest blessing be upon the union and upon the undertaking! It is very delightful to have this measure of fellowship with Mr. Fraser-Smith, seeing that two of his aunts laboured in our ranks, and laid down their lives in splendid service at the Tulloch Memorial Hospital, Tangier, years ago. Please unite in prayer for him and his helpmeet as they set out together in and for the Lord—theirs and ours.

News from the Field.

MOROCCO.

From Mr. L. V. Robinson
Rabat

Opposition is a sign of life, and this is infinitely better than cold indifference. We have reason to believe that during the past year the Gospel has been spread throughout Rabat and Salé largely through opposition. The great trouble is that in this land there is no liberty of conscience for Moslems in the matter of religion. A man is forced to remain a Mohammedan even though he has seen the falseness of Islam, or else bear the consequences, which may mean having to flee the country or even to lose his life. Under such circumstances I often wonder how many of us in England would be so willing to confess our faith publicly. We long for the breath of God's Spirit which will make these dry bones live, and give power to some to confess Christ boldly at whatever cost. One of the saddest things is to see many of the young Moslems copying the wicked life of some Europeans, and going from bad to worse with nothing to stop their downward progress. No one makes a protest when men thus disgrace their religion (Islam), but as soon as they show an interest in our message of God's love for sinners, an outcry is made at once, and we are accused of corrupting our listeners. How subtle the devil is!

One very interesting case has come before us—that of a young Frenchman who had become a Moslem. His history was very sad. At an early age his mother was divorced, and she sent him to a Roman Catholic institution, and later on

he was trained for a priest. He had great desires after a godly life, and had dreams of being a great preacher, used of God and benefiting humanity, etc. Soon he found the emptiness of Roman Catholicism, and was shocked at what he saw of the inner lives of the priests and the wickedness practised in the name of religion. Being well educated, he had read about Mohammedanism, and on coming to Morocco he publicly renounced his Roman Catholic faith and embraced Islam, thinking he had found the ideal, but his hopes were soon shattered, and he became disillusioned.

The Moslems here were very pleased with their convert, and gave him a house to live in, and employment; also a Moorish wife (who was already married to another), and he gained many notable friends. Once or twice he came to the Bible Depôt and once to our French meeting. On Christmas morning he called to speak to me and confessed that he was very miserable. He found his present position was more false than the last, and he knew that he was absolutely in the dark. Islam gave no pardon for his sins or peace to his soul, and he kept repeating, "What must I do?". Of course, it was easy to point out the way through Christ alone, but he dared not face the ridicule and persecution that would follow if he became a Christian. Thus he left us undecided and we have not seen him since. Please pray that this young man may be delivered from the sin which binds him and the fear which hath torment, and be led to the Saviour.

ALGERIA.

From Mrs. Ross
Algiers

A few weeks ago we started a little informal class in a new hamlet which we discovered on our way to a native village which we visit several times during the cooler weather. One afternoon when we

went to see a little girl who used to belong to our classes but who is now married, we found her very sad, because just a few days before, her mother had died. Her husband and little sister were ill, and she, a mere child of twelve, was left to act as wife and mother, with all the duties of the house, cooking food, etc.

We tried to cheer her a little, and promised to go again very soon. This promise was kept within a very few days, and then we found the child standing at the entrance of the house with all her belongings ready, waiting for her father and husband to come along and remove them to a new village, as this little quarter was most unhealthy. The child told us her new address, that is, just the name of the village, and one day we set out to seek her in her new home. On our way we were attracted by a narrow little path on the left, and our curiosity caused us to turn down it, but we soon found it was the Lord's leading. For within a very few yards we saw quite a number of native huts. As we were unknown, and there were some rather ferocious dogs about, we called out and asked if they had any eggs to sell. Presently a little girl appeared, and then a woman; then another child, who immediately recognised us as the Englishwomen who used to teach the classes. Very soon the half-frightened women were at their ease, realising that we were not wild beasts, or disguised men, but women just like themselves. We were warmly received into the house of our little friend, and her mother listened very attentively to the Word of God, many other women coming in to see what was happening. Before we had finished reading and speaking, who should appear but the very two girls we were seeking, who we thought were living in the farther village to which we were bound! Zeinab and her young sister were delighted to see us and took us along to their house, which was large and clean for a Kabyle dwelling and stood in a very nice courtyard. All the children crowded in and begged us to begin a little class with them, teaching them as we had previously taught at B——. We were very delighted to find how these one or two girls who knew us had taught many of the other boys and girls the hymns they had learned in class. We finally promised to give them a weekly visit, until the weather becomes too hot for such a long sunny road, and we have now been going for four weeks in succession. We hope to go again next Tuesday. We sit out

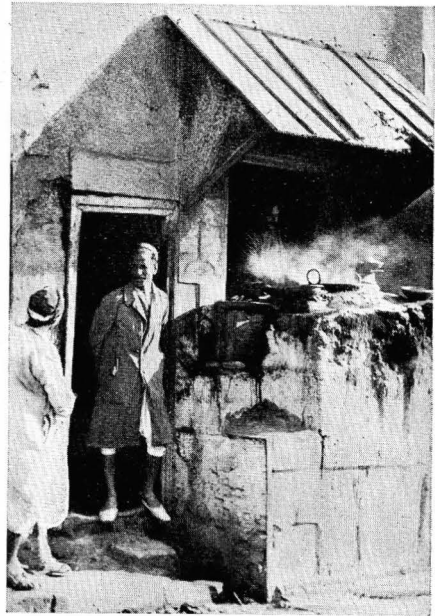


Photo by]

[Mr. E. J. Long.

A native cook-shop.

in the courtyard on a kind of stone platform which forms the step to the house, the children crowding around on the ground in front of us. Many of the women with young babies in their arms stand about, whilst others peep through the hedges to hear what is going on. We teach the children, in French, Kabyle and Arabic, hymns, verses of Scripture and then perchance a Bible story with picture in Kabyle, with the Gospel message pressed home. A happy hour is spent in this way, and we ask your prayers that some of these dear children may early find the Saviour.

You will understand that on that morning we did not reach the village we had at first set out to visit, but the following Sunday afternoon four of us went along in the Apostolic way, two and two. As we neared the village a number of boys greeted us, and whilst two walked on to see the women, two stayed behind for a class of boys on the roadside. About a dozen little lads gathered around after we had found some sort of a seat on a muddy path. They listened ever so well whilst we explained the Way of Salvation to them. Just at the most important

point, a man appeared, and for a moment we wondered if he would interfere, but instead, he quietly stood and listened without saying a word. Soon after, we got up to proceed to the village, saying we would now call and see the women, to which remark the man made no objection. Two good happy meetings were held in two houses, and we returned home with glad hearts, as we each recounted to the other the warm reception we had received and the way many had listened to the Gospel Message.

**From Miss L. R. Wholman,
Cherchell**

The month of Ramadan is ended, and we are very thankful, for during this Fast the work cannot be normal. The classes are thinned, the Carpet School girls are weary and lack the heart to work, whilst the women in the houses are busy cooking the extra food eaten at night. One of the encouraging features of this dreary month to us in Cherchell is the night visiting. We have always more invitations than we can accept. The women visit each other at night, and with the usual Arab gossip, help to pass away the time until the next meal.

One night after supper I set out, accompanied by Miss Collins, and taking my auto-harp, books and pictures, we went to a house where lives Ymoona, one of the converts, a baptised girl married to a Moslem. Such a poor tumble-down house. We had to pick our way across a dark court to Ymoona's room. She gave us a warm welcome, and had the women there ready for us. Two of them were strangers to me; they said they had never heard the Gospel before. They all listened well, and after I had been speaking for some time, Ymoona asked that she might speak so that I might rest my voice. She took the pictures and spoke on Christ's atoning death in a way which gladdened my heart. Such a bright testimony she gave. The eyes of one woman filled with tears as she listened. It is the teaching about the death of Christ which Moslems refuse to accept, yet Ymoona did not hesitate to preach Christ crucified.

Another woman begged me to go to her house, saying that she could gather lots of women together. When we arrived we were welcomed by a pretty young bride, who opened her nice clean room to us. We started singing, with a choir of four girls from my Sunday-school class and an audience of five women. As we sang, women began to come in and squat on the floor. Such a stream of women—I wondered where they were all coming from, until at last there were twenty-seven packed into that small room. The Sunday-school girls repeated many texts and portions of Scripture which they had learned. One woman persisted in asking me questions: "Hadn't I any parents?" "Why wasn't I married?" "Why not marry an Arab if there were no Englishmen here?" and so on. Poor women! Their thoughts centre around these things, and one has to learn to deal very patiently with them, and turn the conversation into other channels. Some of those present were middle-aged and elderly women, who had attended the classes in the early days, and remembered hymns taught them by Miss Read or Miss Day. They listened so well and so quietly. Now and then a sentence would remind one of them of some former teaching, and with a little encouragement she would tell what she remembered of the Gospel story in a truly Arab fashion. I talked for a long time, and when I stopped, it was only to hear them say, "Go on, tell us more"; but one cannot go on for ever, and after drinking coffee and eating Arab cakes, we departed. We had been there for two hours.

It is not always that we enjoy such quiet hearings. In one house especially I found it so hard to speak. There were constant chatterings, and the women seemed so easily diverted. Just at a serious point, someone would break in with some commonplace expression, or draw all the attention to a baby's attitude. Yet I saw a man outside in the court, hiding behind a curtain, listening all the time I was speaking.

We find some to be quite satisfied with their superstitions and beliefs. They are too polite often to contradict, but they

show by their attitude that they have no use for the Saviour. One woman was asked why she kept the Fast so consistently. She replied, "That I might gain Heaven." She was told that Heaven was not to be gained by fasting, that "there was no other good enough to pay the price

of sin; He only could unlock the gates of Heaven and let us in." She listened with a shrug of her shoulders. One could tell she did not wish to receive this blessed truth. In Moslem lands it is very evident that men love darkness rather than light.

TUNISIA.

From Signor A. Finotto

Bizerta

A year and a half ago, a black Senegalian soldier was converted in our hall. After some months he was sent to La Goulette, near Tunis. Last summer this soldier was returning to his homeland. Before leaving he desired to witness to his faith in the Lord Jesus Christ as his Saviour by baptism, according to the Lord's command. He wished to be baptised here in Bizerta where he was converted. I was in Switzerland, and it happened that a young French Pastor, who is going through his military service here in Bizerta, was attending our meetings, and he was a valuable help in our hall during my absence. This young Pastor baptised the black soldier on the shore. There were several present, and my daughter wrote to me that our black friend gave a very good testimony of his faith in the Lord Jesus as his Saviour.

Another soldier, a German legionary, a wicked, worldly young man, was sent to Bizerta for some months on military duty, and when I met him towards the end of last March, I invited him to attend our Gospel meeting. He was impressed

by the truth of the Word of God. Last summer he wrote to me, giving witness that he had found that a life without God is a very sad life, but now desired to follow the Lord Jesus Christ truly. During my absence he attended the meetings regularly. Before he was sent back to his central *quartier*, he wished to buy a Bible in his native tongue that he might read it in order to find light, comfort and guidance. This legionary has given unmistakable evidences of a change in his life. For instance, when he came to Bizerta he was a great smoker and drank heavily. He has given a good testimony before his superior officers, having refused either to smoke or to drink wine.

Yesterday a man and a woman, who appear to desire to live according to the Word of God, were united in matrimony. After the civil marriage, they would not go to the priest, but wished to come to our hall to ask the Lord's blessing on their union according to the Word of God. We had a special meeting for this purpose.

Of course I always, as far as possible, correspond with all the soldiers who have been in touch with me and have been brought to the Lord.

The Kairouan Street Boy

By MR. R. STANLEY MILES

To tell the truth I yield at last to an irresistible impulse to write something about him. Sound reason says, "Don't"; for three months of close, intimate study of his general make-up have convinced me that the subject is well-nigh impossible. During eight years of missionary activity it has been my lot to sample hun-

dreds of types of boys from Morocco through Algeria and Tunisia and down to Tripoli, but this Kairouan specimen leaves me guessing. He stands in a class alone. Many a time I've cudgelled my brains trying to grip him, to analyse him, to sum him up; in a word, really to know him. It's a hopeless task. He turns from can-

dour to cunning, from vice to virtue, from smiles to tears, from mischief to devotion, and *vice versa*, with such astounding rapidity that you feel yourself in contact with a quick-change artist. Now he whimpers like a baby, crouching and timid as a hare; soothe him, stroke him, pat him, slip a franc-piece in his grimy paw, and he swaggers like a prince, fearless and bold as a lion. He is a compound of a thousand qualities, all so oddly mixed and yet so strangely assorted that it seems wholly impossible they can all be contained within the narrow compass of his oft sparsely-clothed and under-fed human frame.

Like most people, I have a profound respect for the dictionary, but in this case it does not help me much. In its ponderous and solemn way it informs me that a boy is "a male child from birth to the age of puberty, etc.," but the nearest satisfactory definition of the Kairouan street-boy is that "he is a boy." There is no other way of describing him. In fact, when *that* is said there remains nothing further to be said.

Shall we draw closer a moment and see him plying his wits and putting forth every ounce of energy in order to taste, see and enjoy all he can in one short quickly passing day. This young street-reared arab knows not only that he has a place in the sun, but, from the day he toddles, he knows and takes to the rules of his tribe as easily and as quickly as a duckling takes to the water.

Watch for a time, that one hovering around that ill-reputed native café. He cannot have seen a dozen hot Kairouan summers yet, but it's not the first time he plays this little game. Let that inveterate *kif*-smoker sitting there become a little more drowsy, and his filthy pipe will soon be between younger teeth.

Walk along a little farther with me, and I think you will soon agree that the ingenious way these street urchins make a living is a study in itself. Here is another specimen, bartering with an old Jew over a *kilo* of tobacco wrapped up in a greasy sheet of newspaper. Where did he get that tobacco, you ask? Why, this early bird did not get up to pick worms, but to hunt for all the smoked cigarette-

ends thrown away, and now he has collected quite a *kilo*. Remonstrate with him about earning money like that, and he will laugh in your face—all is grist that comes to his mill. That Jew does him down—an understood thing! Never mind, two and a half francs are worth having, and if that Jewish son of a dog be poisoned by the tobacco, then, may Allah be praised!

As we approach this large square, the scene changes. Better often than a circus it is to watch the amusing and daring way that young Mohammed will mount that rearing plunging arab steed. The horse is wild and full blooded, not yet accustomed to the control of man. Give the boy bridle and saddle, whip and spurs, and David-like he will toss them aside saying, "I cannot go with these." All he takes is a slender rope halter. For some minutes you see as fine an exhibition of buckjumping as you did inside Wembley, and then—full speed ahead, sitting barebacked, he proves to your admiring sight that every arab is "born to his horse and to his gun."

Strolling along we meet and pass scores of these boys. Here in this narrow alley is a quarrelsome band betting all their *sous* at a game of marbles. Another group playing a crude form of Association Football, a game in which they break every known rule, fighting and scratching like tom-cats.

We pause a moment and look at a lad fast asleep on this stone ledge. No mattress, no pillow, not even a sack—just with one cotton garment on him, and yet he snores comfortably away like a second-hand trombone. He is to be envied in a sense, for he does not possess one care in the world. Of a sudden, music falls on our ears, and our gaze is directed to a gay young fellow with a jaunty air, marching up and down as he guards a herd of goats. Evidently an important young person to judge by his numerous tattooings. He is enjoying life to the full, his mouth awry and blowing sideways into a tall flute, with eyes half closed in ecstatic rapture.

Living right among these boys day after day one soon learns how best to take them. At first, mistakes will be made

by the wrong things being said and by employing the wrong tactics. Then he will unsheathe that dagger-like manner he carries about with him for such occasions in self-defence, and he soon makes you agree with Dickens that nobody on earth is so fine at repartee as the common street urchin. Then it may be you will try hard to drill him in the ways of cleanliness, tidiness, punctuality, standing true to a promise, etc., and after much hard labour you begin to think it might be easier to teach a hippopotamus to play tiddlywinks.

Yet with all this it is not fair to say he is altogether a rascal. It is fair to say that in all this queer bundle of contradiction we find a good deal to admire. Briefly let me tabulate his chief meritorious points. I would say that he utterly believes in himself. This is the first article of his creed, and perhaps the only one of which he is absolutely certain. He brings his own process of logic to bear on any problem or difficult situation, and should he fail to gain his objec-

tive, then *Mektoub* [it is decreed] is his intellectual safety-valve. He can—when he chooses—stick at a job. Some of them stand for hours, holding on outstretched arms skeins of silk whilst another winds the ball. Weaving, shoemaking, hammering at the forge, printing, farming—any trade or work he can turn his hand to at a very early age. Then, too, in some rare cases there is found collie-like devotion. Win by some special kindness his full heart gratitude and Robinson Crusoe's man Friday is yours all through.

My gathered notes on the subject suggest further paragraphs, but it is time to deal briefly with the final word.

Despite the quaint blend the missionary gets to love him. I like to tell these boys that the Lord Jesus was once a boy, and that He is the very Saviour a boy needs. If the arab street-boy can only grasp this essential fact, then I feel that in all their vast number there are some who would follow through fire and through flood, and even to death itself, for their faith would hold, firm and sure, grounded in the Saviour's love.

The Bible Depôt at Rabat

By Mr. L. V. ROBINSON

During the last months of 1929 there was an exhibition of Moslem art paintings in the old Medersa Museum at Rabat. The "art," if we use the term, was notable for its scarcity, for the general tone of the exhibits was distinctly crude and elementary; nevertheless, we were pleased to see signs of awakening among this student class which instilled in them the desire to produce something in colour on canvas. The subjects and scenes were varied and exaggerated, giving the idea that they were intended to be caricatures, but we believe they were the honest attempt to represent the reality.

What drew our attention to the pictures was the rumour that one depicted our Bible Depôt. It was perfectly true. The Moslem artist, no doubt inspired by hatred of the Gospel, hoped by his production to do harm to our work. The painting was very crude, but clear

enough to be unmistakable. He depicted the "Depôt Biblique" with its signboard and text of Scripture written outside (the text was represented as illegible). In the street is a large crowd of beautifully dressed Moslems, all in white, on their way to prayers at the Mosque. Some are passing disdainfully by, but many are holding out their hands for Gospels, which are being read by some, while others are busily burning them.

Two missionaries, easily recognised, figure prominently. One is preaching with a face like thunder and at the same time handing out Gospels to be burned (certainly not what we came out for); while the other, who is outside being harangued by the passers-by, looks something like the clown at a circus.

Many interesting things may be learned from this painting:

1. The Bible Depôt is well known and well hated.

2. It is the subject of much thought and talk.
3. The educated class cannot ignore it.
4. The people know that we spread God's Word.
5. They boast of burning the same.
6. Liberty of conscience is not tolerated in Islam.
7. The Moslem idea of truth is a distorted one.

The artist has not kept to the truth. For example, he shows every Moslem to be perfectly dressed and nearly every one is a "reader." The facts, alas! are very different. Perhaps the devil, in seeking to pour scorn on the testimony of the Bible Depôt, has helped us better to make known for what it stands; and we pray God that some lost souls may learn the true value of the Good News.

For the Children

Joseph

By MISS K. M. E. GOTELEE

Joseph is a blue-eyed laddie of nine whom I have known ever since he was born. I remember when his mother brought him in her arms, a tiny baby, and presented him to the Lord; and how we all prayed that, like little Samuel, he might hear and obey God's voice while young and grow up to love and serve Him.

After that I remember Joseph, a very lively "middle-aged" baby climbing over the forms when I was holding the class for the Italian children at Rades. I used to think he couldn't possibly have learned anything, and then would be astonished when his mother told me how he loved to sing the hymns whilst at play. When he got old enough to sit still and listen, his big blue eyes would be fastened on the teacher the whole time. How he did love the hymns! One of his favourites was—"O happy day that fixed my choice." He just opened his mouth and sang it with all the force of his lungs—mostly on one note! Another hymn he loved in those days was, "Take the Name of Jesus with you." I can see him now, his blue eyes shining, his whole being aglow, singing, "Precious Name!—Precious Name!" He made me think of the children at Jerusalem singing praises to Jesus in the Temple.

Then for over a year I did not go to Rades. Alas, the priest came in, like a wolf on the fold, and carried off the lambs! All those who had seemed most eager to hear about the Lord Jesus were taken away. Joseph's brothers had all

grown big, and were going out to work, so they couldn't come to the class, and there seemed scarcely any who would come.

But at last one day I went to see his grandmother, a dear old lady. His mother also was there and Joseph was shyly looking on while I talked. His mother pushed him forward and said, "Now, then, ask the Signorina while she is here!" He was very shy, but at last he got it out. He wanted me to go over as before and teach him hymns and verses as I had done to his brothers. I was so glad the request came from Joseph himself, not from his mother. So I started the class again with four children. Joseph learned to sing, "In my heart there rings a melody," "Wide, wide as the ocean," "Wounded for me," and several other choruses which I am sure most of you children in England know. The little lad has now learned to read. His school reports always have—"A good scholar" and "conduct very good" on them. His mother has taught him to obey, and so he does not find school life hard. Oh, what a difference that makes!

Joseph loves all the Bible stories, but just lately his face has been one big sunbeam in the class. It is because after lessons about Adam and Eve, Noah's Ark, etc., we have at last arrived at the story of Joseph. Our Joseph is also "next to the youngest"—a dear little brother named Dante now sits in the old high chair where Joseph used to sit. We sing a hymn about the "open door,"

and Dante chimes in "open door" each time those words come round. How our Joseph has followed that other Joseph in all his trials and triumphs, his blue eyes sad when we left poor Joseph in prison, and oh! so happy when he was taken out and stood before the king. It has been so sweet to see his love for the dear old Bible story.

He got down a Bible, put a piece of paper in the place and read it for himself, and was so delighted when all the

family got safely down to Egypt and saw the dear Joseph in all his glory there.

Oh, if only little Joseph might grow up to love the Bible and the dear Lord who gave the Bible! But alas, what lots of temptations there are here to draw away those who want to serve the Lord. Please pray for this little boy and for others like him in this dark city of Tunis that they may be saved, and kept true and faithful to the Lord and grow up to love and serve Him.

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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In connection with our "Ten Days of Prayer" special Prayer Meetings will be held at John Street on **Thursday, May 1st,** and **Thursday, May 8th.** It is earnestly hoped that as many friends as possible will be present on both occasions.

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The next bi-monthly prayer meeting for North Africa, in connection with the Leyton to Ongar Auxiliary, will be held at Grove Road Mission, Woodford, on Thursday, May 15th, at 3 p.m.

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A Prayer Meeting is also held at 3.30 on the second Wednesday of each month at Pastor F. R. W. Heath's residence, Harrowsley, Upper Rose Hill, Dorking (May 14th and June 11th).

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.

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DEPUTATION WORK

Mr. E. H. Devin has visited the following places: Udenom. Ch., Dunmow; St. James' Ch., Clapham Park; Crusader Prayer Meeting, London; The Armoury Hall, E. Grinstead; Assembly Hall, Whitstable; Keswick Hall, Walthamstow; Crusaders, Wandsworth; Con-

gregational Ch., East Dean; Baptist Ch., Walberton; Bristol Rd. Baptist Ch., Weston-super-Mare (2 meetings); Y.M.C.A., Dublin; Ebenezer Hall, Greystones; Y.W.C.A., Cork; Mission Hall, Kilbrittain; Baptist Ch., Cork; Soldiers' and Sailors' Home, Queenstown; Trinity Presbyterian Ch., Cork; Y.M.C.A., Cork; Y.M.C.A., Kingstown; Grosvenor Hall, Dublin; Dublin Med. Mission; Fairview Hall, Dublin; St. Mary's Parochial Schools, Dublin; Sidney Hall, Blackrock; Christian Workers' Union, Lisburn; Knock Evangelical Ch.; Nervous Diseases Hospital, Belfast; Cripples' Institution, Belfast (2 meetings); Mission Hall, Belfast; Iron Hall, Belfast; Mountpottinger Baptist Ch., Belfast; Faith Mission Conference, Belfast; Christian Workers' Union, Bangor; Ravenhill Presb. Ch., Belfast (3 mtgs); Dundela Presbyterian Ch., Belfast; Highgate Tab.; C.A.W.G., Tooting Common.

* * *

Mr. E. J. Long has addressed meetings as follows: Tulloch St. Hall, Newcastle; Vine St. Mission, Gateshead (3 meetings); Benwell Baptist Ch., Newcastle; Missionary Mtg., Acton Vale; Victoria Hall S. Sch.; Steel Rd. Mission, Park Royal; Redcliffe House Training Home; Mount Hermon Training Home; Mildmay Mission Hospital; Mayes Hall; Bethesda Ch., South Shields (3 meetings); Prudhoe St. Mission, Newcastle; Heap Lane Mission, Bradford (3 meetings); Woodford; Co-operative Hall, Epping (3 meetings); Bankhall Mission, Liverpool (3 meetings); Westminster Congregational Ch.; St. Jude's, Balham; Emmanuel Ch., Wimbledon.

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Many thanks to the kind friends who forwarded at our request spare copies of our Jan.-Feb. issue.

MOROCCO

Miss M. Archer writes from Hope House, **Tangier**: "Up to the present time I have only had direct contact with the natives in the dispensary. The study of Arabic has taken up most of my time, but now I have reached the place where I am able to take a more active part. It takes a lot of courage to make a beginning; at any rate, it did in my case.

My first opportunity came a few weeks before Christmas. Hope House is surrounded by a large garden, and along the wall near the gate is a native house in which a Moorish Christian and his wife and family live. An English friend for some two years went over every Sunday afternoon to read and talk with the women. Often the audience was made up solely of the wife, but occasionally her mother and friends were there. When the friend left to live in England no one was able to go over to Khadeja, so I was asked if I would care to go. I was only too glad, so the next Sunday, in fear and trembling, I went across. We sang several hymns together, after which I read and explained a little to her. Her husband is one of the oldest converts in the place, and in his own way bears a good testimony to those with whom he associates. His wife says that she too believes, and the husband, who reads and prays with his family morning and evening, says that he firmly believes that his wife is a Christian. I now go to this house one day during the week, as I have undertaken other work for Sunday afternoon."

ALGERIA

In a letter from **Djemâa Sahridj** on March 6th, **Mr. Willson** writes: "The Lord has been very gracious to us out here, and has enabled us to push on with this sacred work. We suffered a little during Ramadan, it is true, but the attendance at our meetings was not reduced as much as we feared. The people in the villages have listened very well. My wife also gets remarkably good attention.

I have been having intimate dealings with the Sheikh of a village near here; he is quite a young man. He seems to have seen the light. My wife and I were in his village last Thursday. We had a very interesting time, and before we left, it was a case of 'almost thou persuadest me to be a Christian,' and if it were not for the office he holds as Sheikh I believe he would come over on the Lord's side. We are praying that he may soon do so."

In writing from **Cherchell** recently, **Miss**

Turner refers to the opportunity for evening meetings afforded during Ramadan. When the gun has been fired, and the strain of the fasting is over for the day, the women sit in their rooms chatting and working and are pleased to receive visitors. Of one such visit Miss Turner writes: "One night we went to a very well-to-do Arab grocer's house. We always have a welcome to visit and read here. There is a young man, M. G., a confirmed invalid, who has been visited for some time on and off, and for whom, with his eldest brother Si M., much prayer is made. We (three of us) were taken upstairs to the invalid's room—large, bright and airy, with cushions round two sides of the floor and three or four chairs. At first, besides the young man, our audience consisted of the mother and daughters (five or six) and Si M.'s wife. We showed several pictures which Miss J. and I explained, and all were very interested. Then refreshments were brought—biscuits, cakes and sweets, with (so called) tea, which we sipped very slowly to make it last as long as possible. It was bitter with over-standing, tepid and very sweet. Fortunately, I was asked to pour out, and so gave a small quantity. Then Si M. and his younger brother, whose name is 'Slave of the Merciful,' came up, and we had two beautiful hymns and showed some more pictures. Si M. was asked to read each of the hymns out. This he did very well, chanting (as he read) in native fashion. I asked Madame G. (the mother) why she fasted. She hesitated to reply, but her invalid son told her to answer and she said, 'To win Heaven.' This, of course, gave an opportunity of emphasising afresh that Eternal Life is the *gift* of God through Jesus Christ our Lord. I was very touched after speaking to this young man about prayer when he asked me if I could give him a book of prayers."

Miss Elliot writes from **Les Agribbes** on March 17th: "We have been much cheered in our work lately. The Lord is breaking down much of the opposition, and we have had a most encouraging letter from a young student belonging to our village but who now lives some miles away. He was very near the Kingdom some months ago through the Lord leading me to give him a book to read whilst he was waiting here. It seemed to have a great effect on him, and he has now written to say that he has given himself entirely to the Lord. His letter is full of the joy of the Lord in his soul. He is from one of the educated Kabyle families, and is still studying at Tizi-Ouzou. We ask your prayers on his behalf."

Mr. Cook who is studying Kabyle at **Tabarouth**, sends a little account of a day among the villages with **Mr. Lamb**. He writes, March 3rd: "Mr. Lamb and I had a very interesting day last Thursday. At five in the morning he knocked at my door, telling me it was time to begin work. Half an hour later we were ready to go. I went in the village to ask for a mule, and soon after we were on our way to A., a village the other side of the mountains towards Bougie, three hours' journey from Tabarouth. Arrived at the top of the mountain, we could not go very fast, as there was a good deal of snow about. At 9.30 we arrived at the village, where we saw quite a number of men enjoying the sun after two or three days of snow and bad weather. We wanted to give to these men the real sunshine which can rejoice the body and the soul, so we left the mules and sat down among them. And Mr. Lamb, in his habitual, attractive and simple way soon brought the conversation round to the best things, and spoke of the salvation of the soul by the blood of our Lord Jesus, the Son of God. After an hour passed with the men, we went to a house where was lying a poor woman with awful burns. Eleven days before, her garments had caught alight, and she was burned from the feet to the middle of the body and her arms, and nothing had been done to ease her pains. What a joy for her to see someone coming to her aid. We had ointment prepared for the burns, and we left her some of this, so that she could put it on herself.

"After this we went to take coffee at another house, where two months ago we treated a woman. She had been hurt by a bullock, and Mr. Archer and I went to see her. Mr. Archer had put four stitches in, and now we saw her going about and doing all her work.

"Before one o'clock we were on our way to another village, one hour's distance from the first one. There we found many men, as at the former place, enjoying the weather. Of course, Mr. Lamb is known everywhere and received with great joy. We sat among these men and again opened the wonderful Book to tell them the Good News. After a while Mr. Lamb went into the village and left me among the men to speak to them. Sometimes it is easy for me to talk when any present know French; but at this place the school is too far away and nobody understood French. I opened the booklet '*God hath Spoken*,' and I spoke of this Word—'worthy of all acceptance, that Jesus Christ came into the world to save sinners.' It was very encouraging to see that

even when I could not explain in Kabyle all that I wanted to make clear, they listened and tried to help me, and when one of them understood my thoughts he explained it that the others might understand also. After another cup of coffee there, we returned to Tabarouth, thanking God once again for the opportunity of speaking of His love."

* * *

A note of praise reaches us from **Bougie**. **Mrs. Twaddle** writes: "Ramadan is just over, and this is the first time for several years that we have been able to carry on the classes right through the whole month. The girls came regularly and eagerly each class day, and listened very attentively to the Bible lesson. In former years, during the Fast month, they were fractious and fanatical; so much so that they used to show me their tongues to prove that they were keeping the Fast, and they would oppose much that I said. To-day was their fête day, and when I suggested to them last Monday that perhaps we should have no class to-day, they all said 'No' wholeheartedly; they wanted to come in spite of the fête.

"M. T. and his wife still give us great joy and encouragement, for they are going on brightly and faithfully for the Lord, in spite of the scoffs and jeers of their own parents and their neighbours. Ramadan coming on for the first time after their conversion, we wondered how they would stand the test, but the Lord has abundantly answered prayer, for both of them stood firm and broke the Fast. **Miss Longden** and I have great joy in visiting S. in her own home. Whenever we go in she sits down on the mat beside us, ready to drink in the word of God. Neither she nor her husband can read, and we were delighted when she told us that they get their nephew, a young lad of sixteen years or so, to read each evening to them a portion out of the New Testament. In her own words she told us the story of Blind Bartimeus, which L. had read to them the previous evening. They greatly need our prayers, for S.'s father and mother are greatly opposed to their becoming followers of the Lord Jesus Christ, and try to trip up the young people's feet at every turn."

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TUNISIA

Mr. R. S. Miles, who, during Mr. Long's absence, is in charge at **Kairouan**, is with his colleagues evidently gaining a friendly hearing in that bigoted town. He writes: "When out the other morning I met with quite a new

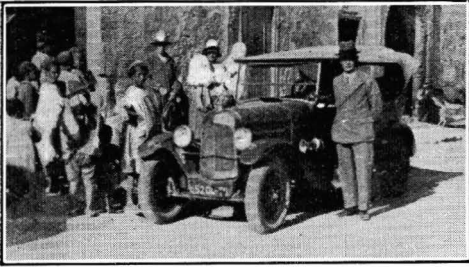


Photo by]

[Mr. R. S. Miles.

Outside Mission House, Kairouan.

Mr. Meers, Mrs. Miles, and Miss Gotelee.

and delightful experience. I had been having some straight talk with a group of boys playing cards in a quiet corner, and passing on I next spoke to a man who quickly proved to be very friendly and attentive to all I had to say. Feeling perhaps that he would like to study me closer, he invited me to enter the courtyard of his house close by. This was some surprise, and I naturally hesitated, but curiosity getting the better of me I went in. A still bigger surprise when he called around us the whole family, and after half a dozen heads had gone through a certain form of bobbing and twisting in various nooks and corners, there came into view three young women and some children. They were timid at first, and I felt a bit the same myself. Then one nice-looking girl asked if I knew Yasmine (Miss Tilney). I replied that I knew her when she was a baby. This made quite an impression, and we all began to feel less shy. Then the wife asked, 'Do you know Madame Ouarda?' (Mrs. Long). I replied that I knew her very well, and also her man and her little David, and that we were living at present in their house, and that if they should require any more missionary names by way of guarantee, then I still had quite a string of them in reserve. All shyness vanished, and I enjoyed a very pleasant talk and a happy time."

* * *

Miss H. Kenworthy, now of **Kairouan**, writes as follows: "A short time ago I had the pleasure of a visit to Gabes, a beautiful oasis on the south coast of Tunisia. It was a very short visit, arriving at midday one day and leaving at midday the next, but it was quite long enough to see the deep, deep need of the people there. Some of the women we visited gave us a warm welcome, remembering **Mrs. Webb** who had been there two years ago. They listened to our message, but I

cannot say they appeared to be touched by it, or to realise it was a message to their hearts. They seemed much more struck by the fact that I had never married than by anything else we told them. We went to a few houses, then walked along the banks of the river, speaking to groups of women there, some of whom were washing their clothes, and some on their homeward way from a saint's tomb in the country. There is quite a large Arab population in the town, as well as numbers living in huts among the palm trees, with no one to show them the Way of Life. We visited some of these the next morning and had a good time with girls and women in one hut as well as talks with others by the way."

* * *

TRIPOLI

From **Tripoli Mr. J. G. Meers** writes on March 4th: "Perhaps you have heard of our happy experience with the English sailors who came here for a fortnight about the middle of January, leaving on the 30th of that month. Somehow I had a feeling, when I heard that the three destroyers that were anchored in the harbour were British, that there was some work to be done amongst them. This was confirmed that same evening, as Mrs. Meers and I were out, and felt compelled to go home along the sea front instead of through the covered way. As we approached the little jetty by the castle we saw a sailor coming towards us with a Bible under his arm. This formed a link at once, and through him we got into touch with four of the men, one or two coming to supper every night and staying to prayer and reading afterwards. The result was that one of them was brought under conviction of sin and went away, we believe, born again. We have since had a letter from him. He has joined the Brethren and attends the meetings regularly at Malta, Praise God for the encouragement this has given us.

"I hope to make my first efforts among the porter boys on Saturday. Mrs. Meers also intends to commence a Sunday afternoon class for her girls who have been attending very well throughout Ramadan every Monday. We are glad Ramadan is over, for the Moslems are coming in larger numbers now again. We have heard that the men have been warned in the preaching in the Mosques against our teaching and our books. This may easily prove, under God's blessing, an incentive to some to read and enquire concerning our Lord Jesus Christ."

Daily Subjects for Prayer and Praise

1. For all the triumphs of the Gospel in North Africa during the past forty-nine 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.
8. For Taza—Visiting, Itinerating, &c.
9. For Rabat and Salé—Itinerating, Visiting, Bible Depôts, &c.
Prayer that the opposition of the forces of evil which is constantly felt in this station may be overruled and may prove in many cases to the furtherance of the Gospel.
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.
15. For Lafayette—Classes, Itinerating, and Visiting.
16. For Tebessa—Bible Depôt, Classes and Visiting, &c.
17. For Bône—Classes, Visiting among women and children, &c.
18. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Classes for women and girls, Gospel Car Work, Work among British Sailors, &c.
19. For Italian and French Work at Tunis and Bizerta—Sunday and Weekday Services, Classes, Distribution of Scriptures, Itinerating and Village Work, &c.
Praise for encouragement in the work among Italians at Bizerta; and prayer that God's keeping power may be manifested in the case of those who have recently made a profession (see p. 40).
20. For Nabeul—Classes, Visiting, &c.
21. For Kairouan—Classes, Visiting, Bible Depôt, &c.
Praise for an answered prayer in the case of an Arab woman who has recently given a clear testimony that she is believing that Christ is the Son of God and is trusting Him as her own Saviour.
Prayer for one of the older girls under instruction, who has a head belief in the Lord Jesus: that her heart may be touched and that she may be brought to see her need of His salvation.
22. For Sfax—Classes for Arabs and for European children, Visiting, Bible Depôt, &c.
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.
Praise that, in several cases, converts recently brought into the light were enabled to break the Fast of Ramadan.
26. For the Council and the Staff at Headquarters.
27. For fresh openings for Deputation work in different parts of the country; and for the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union and Study Circles.
Prayer for the N.A.M. May Meetings to be held on May 27th at Eccleston Hall: that the Lord's presence may be realised and His Name glorified.
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.
Prayer that the Lord would again graciously look upon the financial need of the Mission and send in abundant supplies that the work may not be hindered.
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.

From March 1st to 31st, 1930.

GENERAL FUND		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	DESIGNATED FUND		DUBLIN AUXILIARY. S. S. McCURRY, Esq., Hon. Sec., 9, Manor Road, S.E.20.	
No. of Rect.	Amount. £ s. d.	(h)	7 16 7	(v)	1 10 0	No. of Rect.	Amount. £ s. d.	Des. Receipt, No.	
Mar. 1st		* (i)	4 4 0	(w)	1 0 0	Mar. 6th		61.	
9978	1 0 0	* 13	3 13 6	43	10 0 0	* (b)	6 3 4	60	10 0 0
9	5 0 0	4	10 0 0	24th	3 0 0	60	10 0 0	7th	12 0 6
3rd		5	5 0 0	5	20 0 0	7th	12 0 6	195	7 6 6
80	3 0 0	6	10 0 0	6	7 0 0	1	2 0 6	195	6 2 0 0 0
4th		* (j)	1 0 6	7	2 10 0	2	5 0 0	6	7 10 0 0
1	5 0 0	* 18	8 2 2	8	5 0 0	3	5 0 0	7	2 0 0 0
(a)	2 0 0 0	9	10 0 0	25th	1 11 4	4	3 0 0 0	8	2 0 0 0
83	6 6 6	12th		(p)	26th	4	3 0 0 0	9	3 3 0 0
4	1 0 0 0	* (k)	2 1 0 0	(x)	2 0 0 0	(q)	7 10 0 0	200	cancelled
5	5 0 0 0	21	5 0 0 0	(y)	4 11 6 0	17th	0 0 0 0	1	3 0 0 0
(b)	1 11 0 0	2	1 0 0 0	52	25 0 0 0	66	15 0 0 0	2	10 0 0 0
87	1 0 0 0	(l)	11 0 0 0	53	1 0 0 0	(c)	30 0 0 0	3	10 0 0 0
(c)	15 0 0 0	(m)	2 0 0 0	4	18 0 0 0	18th		12	0 0 6
89	10 0 0 0	13th		27th		68	10 0 0 0	Previously	
90	10 0 0 0	(n)	2 0 0 0	5	10 0 0 0	(d)	11 10 8	ack'd.	16 15 0
1	1 1 0 0	14th		(z)	3 0 0 0	7	1 7 6 0		£28 15 6
5th	1 0 0 0	* (o)	3 13 10	8	1 0 0 0	8	10 0 0 0	21st	
2	1 0 0 0	27	3 6 6	7	10 0 0 0	19th		(e)	3 0 0 0
6th		(p)	5 0 0 0	9	1 0 0 0	70	1 12 0 0	24th	
3	5 0 0 0	29	5 0 0 0	60	2 4 0 0	21st		72	5 0 0 0
(d)	3 3 0 0	15th		(a)	10 0 0 0	25th		3	13 0 0 0
4	3 3 0 0	(q)	365 12 6	62	12 6 0 0	26th		4	1 0 0 0
7th		17th		* 3	10 0 0 0	(f)	4 14 6 0	Local	
96	50 0 0 0	(r)	3 3 0 0	Pubns.	583 1 7 0	(g)	16 0 0 0	Rect. No. £ s. d.	
7	3 6 6 0	(s)	2 0 0 0	Sund.	5 1 6 0	16	0 0 0 0	9	10 0 0 0
8	5 0 0 0	34	1 10 0 0	25	12 6 0 0	31st		10	2 0 0 0
9	10 0 0 0	19th		£613 15 7		(h)	1 0 0 0	1	10 0 0 0
10000	10 0 0 0	5	14 0 0 0			141	6 6 0 0	2	10 0 0 0
(e)	1 0 0 0	7	10 0 0 0			Sund.	43 16 0 0	Previously	
(f)	2 2 7 0	20th					£185 2 6	ack'd.	2 7 6
(g)	8 9 0 0	(t)	11 0 0 0						£15 7 6
4	10 0 0 0	(u)	11 9 0 0						
5	10 0 0 0								
8th									
6	10 0 0 0								
7	1 0 0 0								
8	5 0 0 0								
9	1 1 0 0								

SUMMARY

March, 1930.	
General Fund	£813 15 7
Designated Fund	185 2 6
	<u>£998 18 1</u>

TOTALS

Jan. 1st. to March 31st, 1930.	
General Fund	£1,742 14 11
Designated Fund	544 12 6
	<u>£2,287 7 5</u>

* Gifts from America, £19 11s. 9d.

(a) Woodford Green Girl Crusaders. (b) Edenfield. (c) C.A.W.G., Blackburn. (d) Anon., Earls Court. (e) Armoury Hall, E. Grinstead. (f) Whitstable Assembly Hall. (g) Keswick Hall, Walthamstow. (h) Legacy. (i) First Fundamental Ch., Los Angeles. (j) Women's B. Cl., Montreal. (k) Readers of *The Evangelical Christian*. (l) Cong. Ch., East Dean. (m) Bapt. Ch., Walberton. (n) Walker Mem. Ch., Cheltenham. (o) American Auxiliary. (p) Bethesda, S. Shields. (q) Readers of *The Christian*. (r) Bristol Rd. Bapt. Ch., Weston. (s) Lightbowne Evang. Ch., Manchester. (t) C.A.W.G., Ilkley. (u) Raleigh Pk. S. Sch. (v) Heap Lane Missn., Bradford. (w) The Manchester Y.W.C.A. (x) Bargate's Gosp. Hall, Christchurch. (y) Boxholders at Atherton. (z) "An Invalid." (a) Lambeth Shaftesbury Mission. (b) B. Cl. Buffalo. (c) Melbourne Hall. (d) Mayes Hall. (e) Victoria Missn. S. Sch., W. (f) Boxholders at Swinton. (g) Trinity Rd. Ch. (h) Caine Hall C. E. Soc., S.W.

N.A.M. MAY MEETINGS

TO BE HELD (D.V.)

AT ECCLESTON HALL (Near Victoria Station), May 27th, 1930.

Prayer Meeting at 2.30.

Afternoon Meeting at 3.30. | Evening Meeting at 6.30.

Chairman: DR. F. E. MARSH.

Speaker: REV. H. J. HORN.

Chairman: V. G. LEVETT, Esq.

Speaker: E. W. ROGERS, Esq.

IT IS HOPED THAT SOME OF THE MISSIONARIES WILL BE AT HOME AND WILL TAKE PART.

We would call attention to the N.A.M. Convention to be held at "Slavanka," Southbourne, Bournemouth, August 1st-8th. Further particulars in our next issue.

THE NORTH AFRICA MISSION

Founder—Mr. EDWARD H. GLENNY

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

COUNCIL OF DIRECTION

F. R. ARCHER, Buckhurst Hill, Essex.
 HARVEY FARMER, 18, John St., W.C.1.
 J. W. GORDON-OSWALD, 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.
 PASTOR H. OAKLEY, Balham.
 PASTOR E. J. POOLE-CONNOR, Cheltenham.
 PASTOR PERCY SMART, Farnborough, Kent.
 PASTOR R. WRIGHT HAY, W. Ealing.

Hon. Treasurer
 J. W. GORDON-OSWALD, Esq.

Hon. Medical Adviser
 W. LOUDON STRAIN, M.B., C.M.

General Secretary
 Mr. HARVEY FARMER.

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

Hon. Secretary
 PASTOR E. J. POOLE-CONNOR.

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		Salaé		Bône	
Tangier	Date of Arrival	Mr. A. E. CHATFIELD	Nov., 1922	Miss H. GRANGER	Oct., 1886
Mrs. E. A. SIMPSON	Mar., 1898	Mrs. CHATFIELD	Nov., 1922	TUNISIA	
Miss E. CRAGGS	Oct., 1912	ALGERIA		Tunis	
Miss M. M. GLEN (Associate)	Jan., 1913	Cherchell		Mr. E. E. SHORT	Feb., 1899
Miss E. D. BOWEN	Feb., 1923	Miss K. W. JOHNSTON	Jan., 1892	Mrs. SHORT	Oct., 1899
Miss M. ARCHER (Associate)	Aug., 1928	Miss E. TURNER	Jan., 1892	Miss H. M. M. TAPP	Oct., 1903
Miss L. GRIFFITHS	Oct., 1927	Miss L. R. WHOLMAN	April, 1922	Mrs. FISHER	Oct., 1922
Miss W. DRURY	Feb., 1929	Miss E. F. COLLINS	Feb., 1927	Mr. L. J. BOCKING	Oct., 1928
Spanish Work—		Miss E. HEATH	April, 1928	Mrs. BOCKING	Oct., 1928
Señor PEDRO PADILLA	June, 1926	Algiers		French Work—	
Señora D. PADILLA	Dec., 1922	Kabyle Work—		Mrs. A. V. LILEY	July, 1913
Casablanca		Mons. E. CUENDET	Sept., 1884	Italian Work—	
Miss C. S. JENNINGS	Mar., 1887	Madame CUENDET	Sept., 1886	Miss G. E. PETTER	Oct., 1913
Miss F. M. BANKS	May, 1888	Mrs. A. ROSS	Nov., 1902	Miss K. M. E. GOTELEB	April, 1920
Mr. C. G. GABRIEL	Dec., 1919	Miss D. OAKLEY	Nov., 1921	Miss J. E. MARTIN	Oct., 1922
Mrs. GABRIEL	Feb., 1920	Miss D. WARD	May, 1929	Bizerta	
Miss M. W. ROSS	Nov., 1920	Djemâa Sahridj, Mekla and Michelet		Signor A. FINOTTO	Oct., 1923
Tetuan		Kabyle Work—		Signora FINOTTO	Oct., 1923
Miss A. G. HUBBARD	Oct., 1891	Miss E. J. C. COX	May, 1887	Nabeul	
Miss A. M. KNIGHT	Oct., 1899	Miss K. S. SMITH	May, 1887	Miss E. M. TILNEY	Mar., 1920
Miss E. E. J. BRADBURY	Nov., 1929	Mr. A. G. WILLSON	Oct., 1922	Mr. C. MORRISS	Oct., 1924
Spanish Work—		Mrs. WILLSON	Oct., 1922	Mrs. MORRISS	Nov., 1927
Miss E. HIGBID	April, 1921	Miss L. M. FISON	Nov., 1919	Kalrouan	
Miss E. HARMAN	Oct., 1921	Miss E. FEARNLEY	Mar., 1929	Miss H. KENWORTHY	Nov., 1910
Settat		Miss M. FEARNLEY	Mar., 1929	Mr. R. S. MILES	April, 1921
Miss A. BUXTON	April, 1919	Azazga and Les Agribbes		Mrs. MILES	April, 1926
Miss K. REED	April, 1922	Mr. S. ARTHUR	Dec., 1913	Sfax	
Fez		Mrs. ARTHUR	Sept., 1923	Mrs. F. M. WEBB	Oct., 1899
Miss S. M. DENISON	Nov., 1893	Miss C. ELLIOT	Nov., 1919	Miss A. STONEHAM	Oct., 1927
Miss I. C. DE LA CAMP	Jan., 1897	Miss M. WIDMER	Nov., 1920	TRIPOLI	
Dr. JAS. A. LILEY	Nov., 1919	Mr. G. K. GILLOTT	Mar., 1929	Mr. W. REID	Dec., 1892
Mrs. J. A. LILEY	Nov., 1919	Miss G. G. ADAMS	Mar., 1929	Mr. J. C. MEERS	Oct., 1928
Miss L. F. EVANS	Nov., 1921	Bouge and Ouad-Amlzour		Mrs. MEERS	Nov., 1923
Taza and Oudjda		Mr. A. R. SHOREY	Nov., 1902	PARIS	
Miss F. E. S. MARSTON	Nov., 1895	Mr. R. TWADDLE	Oct., 1924	Mr. T. J. P. WARREN	Feb., 1911
Miss A. CHAPMAN	Oct., 1911	Mrs. TWADDLE	Oct., 1925	Mrs. WARREN	Feb., 1911
Miss E. K. ALDRIDGE	Dec., 1891	Mlle E. M. S. DEGENKOLW	Oct., 1913	Mons. TH. HOCART	Feb., 1925
Rabat		Miss O. LONGDEN	Mar., 1929		
Mrs. F. K. ROBERTS	Dec., 1896	Lafayette			
Miss I. DEW	Feb., 1924	Mr. C. R. MARSH	Oct., 1925		
Mr. L. V. ROBINSON	Nov., 1924	Mrs. MARSH	Oct., 1925		
Mr. F. A. RAYNER	Jan., 1929	Tebessa			
Mrs. RAYNER	Mar., 1929	Madame E. PAGES	June, 1924		
AT HOME.—Mrs. BOLTON, Miss A. BOLTON, Miss R. O. HODGES (Egypt), Miss L. READ, Mr. and Mrs. E. J. LONG (Deputation Work). New Workers—Mr. C. COOK (Language Study at Tabarouth), Mlle S. MANOÛL.		Miss D. POVOAS	Nov., 1922		
		Miss A. CLACK	Jan., 1924		