

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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Photo by **Two of the School Girls** *[Miss I. Dew.*
(Tangier.)

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THE NORTH AFRICA MISSION

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LIST OF DONATIONS from June 1st to 30th, 1930.

GENERAL FUND			No. of Rect. Amount.			No. of Rect. Amount.			DESIGNATED FUND			ANNIESLAND AUXILIARY			REDHILL AUXILIARY			Local																																																																																																																																																																																																																																																								
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SUMMARY

June, 1930.

General Fund	£614 19 8
Designated Fund	458 6 6
Total	£1,073 6 2

TOTALS

Jan. 1st to June 30th, 1930.

General Fund	£3,463 13 6
Designated Fund	1,398 13 5
Total	£4,862 6 11

(a) Kensal Gospel Mission. (b) Fegan's Homes. (c) Tadworth Mission Hall. (d) Rye Lane Bapt. Ch. (e) St. Jude's Ch., Balham. (f) Christchurch. (g) Vincent St. Missn. (h) Boxholders at Oldbury. (i) Toxteth Tab., Liverpool. (j) Anon., Maida Hill. (k) Boxholders at Highgate Rd. (l) Gloucester Conventn. (m) Rotherhithe Gt. Hall. (n) Legacy. (o) East Av. Bapt. Ch., Ilford. (p) American Aux. (q) Boxholders at Malvern. (r) St. Stephen's Ch., Tonbridge. (s) Heightside. (t) Welcome Missn., Heathfield. (u) Salem Bapt. Ch., Dover. (v) Bapt. Ch., Waltham Abbey. (w) Readers of *The Life of Faith*. (x) Japan Evangelistic Band. (y) Friends at Hove.

* Gifts from America, £14 7s. 6d.

From July 1st to 31st, 1930.

GENERAL FUND			No. of Rect. Amount.			No. of Rect. Amount.			No. of Rect. Amount.			No. of Rect. Amount.			No. of Rect. Amount.		
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[Continued on page iii of Cover



Photo by]

In one of the caves.
(See page 78.)

[Mr. J. T. Leadbeater.

That Which the Apostle was Forward to Do

By E. J. POOLE-CONNOR

“ Only they would that we should remember the poor ; the same which I also was forward to do.” GAL. ii. 10.

WE propose, first, to draw attention to the facts of the ministry of the Apostle Paul to which reference is here made, and then to draw certain lessons therefrom.

I. THE FACTS. There are numerous indications in the New Testament that the majority of the members of the mother-church at Jerusalem were drawn from the ranks of the poor ; and when the Apostle James wrote of those who, though “ rich in faith and heirs of the kingdom,” were “ the poor of this world,” he doubtless had his own flock in mind. Hence the necessity for the few wealthier members of the church who possessed houses or lands to sell them (Acts iv. 34), and for deacons to be appointed to bear the growing burden of the “ daily ministration ” (Acts vi. 1).

The poverty, thus early apparent, became more accentuated as time went on. In the fourth year of Claudius Cæsar (A.D. 44), the great dearth foretold by Agabus (Acts xi. 28) cast its gaunt shadow across the Roman Empire, and in the widespread distress the Judean Jews suffered sorely. Helena, mother of King Izates, coming to Jerusalem to worship during the famine period, was so moved by the misery she there witnessed that she immediately sent to Alexandria and Cyprus for corn and figs to be distributed amongst the starving people. Amid such scarcity the Jewish Christians, probably the poorest and certainly

the most despised of their race, might easily have perished. But God stirred the hearts of their Gentile fellow-believers to succour them. "Then the disciples (in Antioch), every man according to his ability, determined to send relief unto the brethren which dwelt in Judea ; which also they did, and sent it to the elders by the hands of Barnabas and Saul " (Acts xi. 30). It is at this stage of the story that the Apostle Paul enters it ; doubtless seizing with joy the opportunity of serving the church of which he had once made havoc.

But the poverty of the saints in Jerusalem did not end with the passing of the famine. As late as A.D. 58 (if the Epistle to the Romans was written in that year) we still find the Apostle Paul referring to the matter. "I go unto Jerusalem," he writes, "to minister unto the saints. For it hath pleased them of Macedonia and Achaia " (that is, the believers of Northern and Southern Greece) "to make a certain contribution for the poor saints which are in Jerusalem " (Rom. xv. 25, 26) ; and as the visit, here anticipated, proved to be that on which he was arrested, it is evident that from the time of his first ministry in Antioch, when the suspicions of his Jewish fellow-believers as to the genuineness of his conversion had scarce died away, to the day when his great missionary journeys as a free agent came to an end, the destitution of the church at Jerusalem did not cease to make its sad appeal, nor did the Apostle cease to labour for its alleviation. We may thus summarize, in rough chronological order, his personal relationship to the matter :—In A.D. 44 he united with Barnabas in carrying the first contribution from Antioch to Jerusalem ; in A.D. 50, when visiting Jerusalem in connection with the circumcision controversy, he was desired by the leaders there to "remember the poor," which, in the text already quoted, he declares, he was "forward to do " (Gal. ii. 10) ; in A.D. 54 he passed through Galatia and gave direction for a weekly collection to be made on their behalf ; in the following year, in writing his first Epistle to the Corinthians, he gave them similar instructions (1 Cor. xvi. 1-4) ; a few months later he wrote his second Epistle to them in which he devoted two whole chapters (as we now divide the letter) to the subject (2 Cor. viii., ix.) ; and in A.D. 58, the year of his arrest, he took again the opportunity while visiting Jerusalem to "bring alms to his nation " (Acts xxiv. 17).

Such then, broadly, are the facts of this interesting story. Let us now endeavour to draw some lessons therefrom.

II. THE LESSONS. In the first place *let us learn not to undervalue ministry in temporal things*. No man ever laboured more whole-heartedly for purely spiritual ends than did St. Paul ; no man's Gospel was ever more clearly removed from that of mere social betterment than his ; yet this life-long "forwardness " to relieve the material needs of his brethren was equally characteristic. Our aim in spreading the Gospel in North Africa is, we trust, no less definitely spiritual. Repentance, faith, regeneration, sanctification, the calling out of the church—these are the things for which we labour. But let us not be less concerned than was the Apostle for the temporal welfare of our brethren. Are any of our missionaries or converts in dangerous or insanitary surroundings ? Are they ever

pressed for the necessities or reasonable comforts of life? Do they ever carry burdens from which we, by some self-sacrifice, or some wise re-arrangement, can relieve them? Then assuredly we should stir up both ourselves and others to meet their needs.

Secondly, *let us not regard the question of temporal supply as a matter which it is unbecoming to mention.* So far from keeping silent on the subject, the Apostle had many urgent things to say. As above noted, he devoted two whole chapters to dealing with it, employing persuasive argument and lofty appeal. He stirs up one church by telling it what another has done. "He proposes the Galatians as an example to the Corinthians, the Corinthians to the Macedonians, and the Corinthians and the Macedonians to the Romans" (Bengel). Let these facts be noted for our guidance to-day. We adopt no worldly methods to secure money for Christian work: we resort to no advertisements; we write no begging letters—and rightly so. But none the less are we following Scriptural precedent when we make known a need and point out the blessedness and responsibility of being "forward" to meet it.

Thirdly, *let us seek to be systematic in our contributions to the work of God.* In his proclamation of the Gospel the Apostle manifested both ardent zeal and wise sobriety. In this "forwardness" to succour the Jerusalem poor these qualities are equally apparent. His instruction to the churches to lay aside week by week, as God had prospered them, that which was to be devoted to His service (1 Cor. xvi. 1, 2) was the inculcation of "a method as far removed from the excitement of popular appeal as it is from the mere impulse of instinctive benevolence" (Coneybeare and Howson); and it is safe to say that even after the lapse of centuries no better method has been found.

Lastly, *let us be scrupulously careful concerning the administration of money entrusted to us for the Lord's work.* One quotation from the Apostle's letter to the Corinthians will suffice to point the moral. (For the sake of emphasis we quote from Weymouth's translation). "He (Titus) is the one who was chosen by the vote of the churches to travel with us, sharing our commission in the administration of this generous gift, to promote the Lord's glory and to gratify our own desire. For against one thing we are on our guard—I mean against blame being thrown upon us in respect to these large and liberal contributions which are under our charge. For we seek not only God's approval of our integrity, but man's also" (2 Cor. viii. 19-21).

As we close these brief notes on the Apostle's "forwardness" to meet the need of his poorer brethren, and on the methods which, in so doing, he was led of the Holy Spirit to employ, we are personally constrained to exclaim, How altogether admirable! How sane and wise! How evidently inspired of God! And how worthy of our emulation!

"When thou prayest, rather let thy heart be without words than thy words without heart."—*John Bunyan.*

From the Secretary's Pen

"The true believer is not content without having his whole walk and conversation in the power of the Spirit," wrote Dr. Andrew Murray in commenting on Galatians v. 25. Conybeare's translation of that verse is: "If we live by the Spirit, let our steps be ordered by the Spirit." That is a precious word. Where the Holy Spirit is ungrieved He will guide our every step. How different would be the testimony of the life of each one of us for God if this were so!

That is just one thought that comes to mind in looking back over those days of holy convocation at "Slavanka." The ministry of the Lord's messengers was manifestly in the power and demonstration of the Holy Spirit. There was a wonderful unfolding of the exceeding grace of our Lord for daily life with all its commitments and contingencies. What a difference it would make if we enjoyed our spiritual privileges and recognised the wealth of our position as being in everything enriched in Him! Then should we join with one of other days in the glad some testimony, "I would not take a thousand worlds for the blessed assurance of being owned by Christ."

A short report of the Convention will be found elsewhere.

We are looking forward to our Autumnal Gatherings at Eccleston Hall, Victoria, on Tuesday, October 7th, when Meetings will be held at 2.30, 3.30 and 6.30 as usual. Particulars will be found at the foot of page iii of the cover of this issue. It was cheering to have a larger audience in May. Might we hope that our friends will do all in their power by prayer to God and persuasion among His people to ensure even better numbers and may we have, best of all, His prospering blessing.

It is always a joy to welcome recruits, and in the next issue we hope to publish photos and short particulars concerning each of the four who have been received into our ranks, viz.: Nurse Frances Ellard, Miss May Lowder, Mr. Francis Ewing and Mr. Edwin Wigg. Will our readers please unite in seeking God's benediction upon these whose hearts are concerned for the spread of the Gospel in North Africa, and in prayer that they may be definitely helped in their language study.

Our heartfelt congratulations are extended to Mr. Charles Cook and Miss Suzanne Manoel who were married at Mens (Isère), France, on August 23rd. They look forward to labouring in the Gospel among the Chaouia-speaking Berbers of the Atlas Mountains, and hope to settle at

Batna for intensive study of that colloquial. We wish them God-speed in their endeavours to equip themselves for their pioneer ministry, and trust that the Holy Spirit's fulness may be their continual portion. We wish to acknowledge our indebtedness to Mr. H. G. Lamb for his valued fellowship in helping our brother with Kabyle.

The health of some of the workers during the past months has given cause for solicitude on their behalf. Acting on the advice of specialists, the Council have to consider change of station for one and another; but it will not be possible to notify these alterations until our next issue. It is, however, a real pleasure to announce that the way has opened for Miss I. M. Davis to return this autumn to Tunisia and she hopes to join Mrs. Webb and Miss Stoneham at Sfax.

Mr. E. H. Devin has been unsparing in his deputational activities. We thank God for his most acceptable ministry in old as well as in new centres. He has been seriously handicapped, however, in not having a personal knowledge of the Field. It is hoped that he may leave London on Tuesday, October 14th, and go direct to Morocco, making his way through the Barbary States to Tripoli, taking in each station *en route*. He expects to return home just before Christmas D.V.

In view of his absence, the Council have arranged for Mr. Stanley Miles to prolong his furlough in order to meet the demand for meetings in various parts of the country. A full programme has already been planned for the autumn, and he will gratefully value the intercessory remembrance of our friends that he may be kept physically, mentally and spiritually equal to all the demands upon his strength and sympathy.

We are most thankful to record another prayer circle for North Africa, to be held on the second Tuesday in each month at the home of Mrs. Kirkup, "Noddfa," Fairfield, Manchester. May God's rich recompensing blessing be upon Mr., Mrs. and Miss Kirkup, whose hearts are united in fervent desire for the more adequate evangelisation of North Africa.

The Lord's provision the past two or three months has been equal to our normal expenditure, but we continue to wait expectantly upon Him for such supplies as will enable us to wipe out the overdraft completely. "Thus saith the Lord God, I will yet for this be enquired of by the house of Israel to do it for them." Ezek. xxxvi. 37. "Whosoever . . . shall not doubt in his heart, but shall believe that what He saith cometh to pass; he shall have it." Mark xi. 23 R.V.

Souk-Ahras

OPENING NEW GROUND

By MRS. FISHER

Souk-Ahras at first sight gives one the impression that it is a very pretty little town nestling at the feet of hills and mountains, but upon closer inspection its size assumes much larger dimensions. The number of its inhabitants trebles that of Tebessa which is our nearest neighbour, although over five hours' rail journey distant. Every day the streets of Souk-Ahras are crowded with Arabs, and on the two special market days of the week one is reminded of an English country fair, so crowded are the open spaces and streets. The children, too, consort together in unusual numbers, and we often remark when coming across one such little crowd, "Why, here alone are sufficient children for a class."

In the time of the Romans this was a very important settlement bearing the name of Thagasti. Here it was that St. Augustine was born in the year 354, and his one-time pulpit, an enormous olive-tree situated upon a pretty hillock on the outskirts of the town, remains to this day. Surely it is fitting that the birth-place of such a stalwart of the Church should once again have resident heralds of the Cross, especially as the town is continually enlarging its borders, and increasing in importance.

When Miss Duffen and I made our house-hunting visit, we were assured on all hands that our quest would be fruitless, for it had thus proved for business men who had searched in vain for an habitation for five or six months. We heard one discouraging report after another, but still our faith clung to the definite promise given us the morning we set out—Deut. i. 32, 33—and at the end of two days only, our Father fulfilled His Word, and gave us a dwelling-place in the very spot we desired.

Settling in was attended with the usual delays of the country, but was nevertheless a triumphant, happy time. Before we were straight the Lord gave us our first piece of work for Him here, and to our immense surprise, that piece of work

was French. We had never, at any time, in all our plans, thought of taking up work amongst French. Arabs and Arabs only filled our horizon, but when God said "Do this thing for Me," there could be only one response. So each Sunday our dining-room has been more or less crowded, even sometimes to the bringing in of trunks to seat our congregation. In connection with this, we have also started a Sunday-morning school for the children, our youngest scholar being quite a mite. He sweetly lips the hymns, and on reaching home, sings them to his parents. Some of the members of the afternoon meeting are almost heathen in their thoughts and beliefs, and one is astounded at their ignorance. But each Sunday now they hear the good old-fashioned Gospel (albeit in limited language), and confess they have "never before heard such things." We believe that the woman mentioned in our last Circular has been truly converted. We believe too that the Holy Spirit is dealing with two young women, but the devil is assuring them that the way is too hard—we dare not preach a rose-strewn path.

Our work amongst the Arabs is more complicated in one particular. The opportunities are great, but unfortunately we are having to restrain our activities on account of scarcity of room-space. It would not be wise (in fact it would be impossible) to have dispensary, classes, etc., in our dining-room, and therefore, although we do a little dispensing work at the house, we cannot yet organise a dispensary, nor can we commence classes for the children, who are so ready to come. We have to put off, too, other women who wish to attend the women's class. This handicap troubles us. However, we are confident that the Lord will soon solve this difficulty for us by giving us the room or shop for which we are praying. We had our eyes upon a native shop in construction, but on closer inspection we found a registered undesirable house in close proximity, and so we

must perforce search elsewhere. This native building would serve manifold purposes—French Meeting Hall, Bible Dépôt, Dispensary, Reception-room for native women (who are so eager to drink coffee with us), and here of course we should gather the tinies and older children. Will you join us in prayer that something suitable may be found? God has wonderfully answered prayer in this direction lately by sending us the wherewithal to equip such a place, and we have the rent for about two months.

Our visiting gives real cause for praise. God has opened doors to us in marvellous ways—mostly by the golden key of medicine. To one house in particular we never go often enough. Always the last word at parting is, "Come *earlier* next time, and stay longer." We never have an audience of fewer than seven women at this house, besides children, to one of whom I am "grandmother"—adopted because we were able to give a little most necessary surgical aid to the wee one. (I

must surely be ageing rather rapidly these days, for a Jewish woman of about thirty-eight years of age tells me she regards me as her mother!) A long friendly argument now follows each talk, but I am always allowed my turn first, and all agree that God's words are sweet.

So, by many tokens, God is sealing the work here. Our hearts are eager to take advantage of the many avenues of service that are opening up. Our praying friends at home will see answers to their prayers, and will be encouraged to "continue in well doing." May we further ask that you will pray that we may rightly discern God's will for every fresh enterprise that we undertake for Him, and that when we shall stand before His throne in adoration, praises will resound from the hearts and voices of many who have found the Saviour in Souk-Ahras, through our instrumentality, as we have striven to be faithful to our commission—the ordination of the Piercé Hands.

Notes of Fourth Tour in the Gabesian District

By MR. R. STANLEY MILES

Travelled by Mission car from Kairouan: Itinerating party—Mr. and Mrs. Miles, Miss Kenworthy and Mr. J. T. Leadbeater.

Our first stop was at Gabes, where we spent a night. Early next morning we set out for El Hamma—place of the hot-water springs—thirty *kilomètres* distant from the Sfax road entrance to Gabes oasis. As we approached El Hamma, a group of natives were sitting outside a large shop doorway, and a man rose and ran to meet me. Without any word of salutation he cried, "How is Mr. Liley?" When I told him that he had gone to be with the Lord he appeared visibly moved. He remembered much of the Gospel preached in the Tunis Dépôt lantern meetings, and talks with Mr. Liley. Asked for every kind of book and tract I had. He then introduced me to the group, and at once I was invited to sit in their midst and talk. Enjoyed a really happy time with this first group.

Many Jews have settled at this place. Went from shop to shop distributing literature. Met with only a few refusals. That morning will long be remembered as a joyful time of service.

At 3.30 we reached Metouia, a native village close to Oudref, forty-five *kilos.* by road from El Hamma and fifteen from Gabes. Stopped car in square in front of Kaid's office. This time I hoped to penetrate farther into this oasis, and explore fresh ground with Mr. Leadbeater as guide. However, directly we alighted from the car we were recognised, and cries of welcome sounded from several throats. A crowd of about fifty gathered at once. Explained I first wished to go and see fresh faces in another part of the oasis, and I would see them on my return. Loud cries of protest, "No! Stay and talk to us now." They hemmed me in, and I was soon standing with my back, not to the wall, but to the car, facing that crowd of eager faces. They



Photo by]

[Mr. J. T. Leadbeater.

Mr. Miles visiting a Jewish Family in the Caves.

(Matmata).

then put forward one of their number who was to act as their spokesman and defender of Islam. I was to speak for Christ and the Gospel. Seeing what I was in for, I felt a bit scared, but remembered Napoleon (was it?) telling his officers, "If you ever feel afraid, don't show it."

Before the contest began, I wanted to know if I might ask something from the crowd. I then recalled our visit of last year with Brother Morriss. Would all those present who had really read the books sold and given to them raise their right hands? More than half the number showed hands. I thrilled at the sight, and felt it well worth while to plod on and be valiant for the Truth. The chosen champion for Islam that day was certainly no fool. He had talked with men of several religions and schools of thought. For one hour he brought forward point after point, and I wish now somebody had taken shorthand notes of all he said. The whole would have made quite an education to Christian folks at home. He began by saying that his first statement would be sufficient proof that they possessed the truth. In the world to-day there were about 250 millions of Moslems. They all followed and strictly

obeyed the one book. The Christians did not reach to half that number, and in every Protestant country many were denying the claims of Christ and disputing about the Bible. My reply dealt with "Divisions and Sects in Islam to-day," "An Islam that now exists within Islam," "Overthrow of Religion in Turkey," "Individual Cases" (example of man cited in last issue of Algiers Mission Band magazine, *A Thirsty Land*, who confessed to finding no heart satisfaction in Islam and several other cases). Surprised that he agreed with me. He had known such cases, but surely they were infidel dogs, and would be cast into the fire.

Then followed the usual "Battle of the books." Felt as never before that if God would break to pieces the power of the Koran, then the victory will be more than half won. Next came "The Mission of the Prophets and the Religion of each one." When he began about the religion of Jesus Christ, I remembered reading one of Pastor Wright Hay's booklets, and brought forward his point. Jesus Christ never came to set up a religion. He came to give life, and that life was to be had through His Name (John x. 10; xx. 2). Several were impressed

must perforce search elsewhere. This native building would serve manifold purposes—French Meeting Hall, Bible Depôt, Dispensary, Reception-room for native women (who are so eager to drink coffee with us), and here of course we should gather the tinies and older children. Will you join us in prayer that something suitable may be found? God has wonderfully answered prayer in this direction lately by sending us the wherewithal to equip such a place, and we have the rent for about two months.

Our visiting gives real cause for praise. God has opened doors to us in marvellous ways—mostly by the golden key of medicine. To one house in particular we never go often enough. Always the last word at parting is, "Come *earlier* next time, and stay longer." We never have an audience of fewer than seven women at this house, besides children, to one of whom I am "grandmother"—adopted because we were able to give a little most necessary surgical aid to the wee one. (I

must surely be ageing rather rapidly these days, for a Jewish woman of about thirty-eight years of age tells me she regards me as her mother!) A long friendly argument now follows each talk, but I am always allowed my turn first, and all agree that God's words are sweet.

So, by many tokens, God is sealing the work here. Our hearts are eager to take advantage of the many avenues of service that are opening up. Our praying friends at home will see answers to their prayers, and will be encouraged to "continue in well doing." May we further ask that you will pray that we may rightly discern God's will for every fresh enterprise that we undertake for Him, and that when we shall stand before His throne in adoration, praises will resound from the hearts and voices of many who have found the Saviour in Souk-Ahras, through our instrumentality, as we have striven to be faithful to our commission—the ordination of the Piercé Hands.

Notes of Fourth Tour in the Gabesian District

By MR. R. STANLEY MILES

Travelled by Mission car from Kairouan: Itinerating party—Mr. and Mrs. Miles, Miss Kenworthy and Mr. J. T. Leadbeater.

Our first stop was at Gabes, where we spent a night. Early next morning we set out for El Hamma—place of the hot-water springs—thirty *kilomètres* distant from the Sfax road entrance to Gabes oasis. As we approached El Hamma, a group of natives were sitting outside a large shop doorway, and a man rose and ran to meet me. Without any word of salutation he cried, "How is Mr. Liley?" When I told him that he had gone to be with the Lord he appeared visibly moved. He remembered much of the Gospel preached in the Tunis Depôt lantern meetings, and talks with Mr. Liley. Asked for every kind of book and tract I had. He then introduced me to the group, and at once I was invited to sit in their midst and talk. Enjoyed a really happy time with this first group.

Many Jews have settled at this place. Went from shop to shop distributing literature. Met with only a few refusals. That morning will long be remembered as a joyful time of service.

At 3.30 we reached Metouia, a native village close to Oudref, forty-five *kilos.* by road from El Hamma and fifteen from Gabes. Stopped car in square in front of Kaid's office. This time I hoped to penetrate farther into this oasis, and explore fresh ground with Mr. Leadbeater as guide. However, directly we alighted from the car we were recognised, and cries of welcome sounded from several throats. A crowd of about fifty gathered at once. Explained I first wished to go and see fresh faces in another part of the oasis, and I would see them on my return. Loud cries of protest, "No! Stay and talk to us now." They hemmed me in, and I was soon standing with my back, not to the wall, but to the car, facing that crowd of eager faces. They



Photo by]

[Mr. J. T. Leadbeater.

Mr. Miles visiting a Jewish Family in the Caves.
(Matmata).

then put forward one of their number who was to act as their spokesman and defender of Islam. I was to speak for Christ and the Gospel. Seeing what I was in for, I felt a bit scared, but remembered Napoleon (was it?) telling his officers, "If you ever feel afraid, don't show it."

Before the contest began, I wanted to know if I might ask something from the crowd. I then recalled our visit of last year with Brother Morriss. Would all those present who had really read the books sold and given to them raise their right hands? More than half the number showed hands. I thrilled at the sight, and felt it well worth while to plod on and be valiant for the Truth. The chosen champion for Islam that day was certainly no fool. He had talked with men of several religions and schools of thought. For one hour he brought forward point after point, and I wish now somebody had taken shorthand notes of all he said. The whole would have made quite an education to Christian folks at home. He began by saying that his first statement would be sufficient proof that they possessed the truth. In the world to-day there were about 250 millions of Moslems. They all followed and strictly

obeyed the one book. The Christians did not reach to half that number, and in every Protestant country many were denying the claims of Christ and disputing about the Bible. My reply dealt with "Divisions and Sects in Islam to-day," "An Islam that now exists within Islam," "Overthrow of Religion in Turkey," "Individual Cases" (example of man cited in last issue of Algiers Mission Band magazine, *A Thirsty Land*, who confessed to finding no heart satisfaction in Islam and several other cases). Surprised that he agreed with me. He had known such cases, but surely they were infidel dogs, and would be cast into the fire.

Then followed the usual "Battle of the books." Felt as never before that if God would break to pieces the power of the Koran, then the victory will be more than half won. Next came "The Mission of the Prophets and the Religion of each one." When he began about the religion of Jesus Christ, I remembered reading one of Pastor Wright Hay's booklets, and brought forward his point. Jesus Christ never came to set up a religion. He came to give life, and that life was to be had through His Name (John x. 10; xx. 2). Several were impressed

by this point. Against my claim that only Christ was sinless, he argued that all the prophets were without sin. I flashed out my notebook. There in black and white, extracts from the Koran, in which Adam, Noah, Abraham, Moses, all asked pardon for sin. Would he read them aloud to the crowd? One or two hearing the Koran at once took a mighty breath, and began to recite excitedly like parrots. Here two men came up and urged the crowd to scatter and leave the infidel alone. Nobody moved, and the "Five Conditions of entering Heaven" were brought forward. I asked them if my five were not better than theirs. In Christ—Pardon, Peace, Heart Satisfaction, Power over Sin, No Dread of Coming Judgment. The mystery of the Trinity was derided by them. We Christians worshipped three gods; our religion was too complicated, too difficult to grasp; theirs was easy and plain. I fully agreed with the word "easy," for let a man live all his life a vile sinner, and then witness to Mohammed on his death-bed, all is well with his soul. One man said that it was impossible for any man to be a sinner in Kairouan, the "holy" city. I offered to take him home with me and feed and lodge him gratis for a week. I then appealed earnestly for careful reading of the Scriptures. Every man took a Scripture Gift Mission Gospel of John, and I flooded the place with Nile Mission Press leaflets. A hot and busy day! That night we slept like tops!

Matmata—the region of the Cave-dwellers—was reached next morning. Nearly fifty *kilomètres* through desert land, the last fifteen we were climbing all the time up a mountain track. Stayed to talk with some shepherds watering their flocks on the way. Often the missionary gets an excellent hearing at these wayside stops. The first man to greet us at Matmata was the old guide (see *N.A.* for Sept. 1929, p. 99). He was still wound up with the Koran. Taking us into his room he took a deep breath and away he went page after page. He then soundly cursed all Jews, and then served us mint tea from a filthy teapot. I was able to read aloud from Luke's

Gospel in the central café, and obtained a good hearing to the talk given. A certain amount of opposition, but this time a great many accepted the books and tracts offered and not one was burned during our stay in the place. Friends will remember that on my first visit four years ago, some Gospels were publicly burned in the market square, and I was ordered to stop selling. The chief feature of the day—and perhaps of the whole trip—was the hearty welcome to the ladies given by the cave-dwelling women. Every family in the caves was glad to see them, and both ladies were struck by the quick intelligence of most women in grasping the Gospel story. It was a most happy day, though the heat was fierce during the afternoon. With three cameras clicking away, we managed to obtain some pictures which I hope to show as lantern slides in deputation work next winter in the home centres.

The third day was given to Gabes. Worked inside the oasis and in the villages near-by. In one place Mr. Lead-beater stopped me from entering a café, as sitting with the other men was a leper. A repulsive sight; disfigured and white as snow. In the place called Little Djara I experienced a rather rough time. When it is a case of about sixty against one, then there is an extraordinary display of courage seen in some of the sixty. They yelled their scorn when I mentioned the name of Christ, and danced about. I felt the only course open was to get away. Enjoyed a splendid talk in the Synagogue with the Rabbi. He received me very politely, and about thirty boys who were chanting the Torah in Hebrew gathered around us as we talked together. I traced, from the time of Abel, the approach to God by way of sacrifice and shed blood, right through to the Day of Atonement. The lamb provided for the the man, family, household, nation. Then pointed to the Lamb of God given for the whole world. There was quite a long pause, and the old man then raised his head and said in French, "Ah, I dare not go with you so far as that." I left with him suitable tracts, and was glad of his promise to read them all.

Led

By MR. S. ARTHUR.

The record of a day, spent in visiting several Kabyle villages, could be summed up in the one word, "Led,"

We had intended visiting in another tribe, but the absence of the mule we usually hire made it necessary for us to turn our attention to this tribe, which can be approached by car and penetrated on foot.

Our first halt was in a village where three men came to salute us, but showed, by their failure to sit with us on the stone benches surrounding a fine tree at the entrance to the village, that they had no intention of allowing us to hold a meeting there. Our next halt was in a village where several men left their various occupations and sat with us, listening carefully as we preached the Gospel. We were undecided as to whether we should have lunch before proceeding to the next village, but, contrary to what we did on the occasion of our last visit, decided to move on. The crowd of men assembled at the mosque and the presence of two priests who were sewing a shroud indicated the approach of a funeral. As a matter of fact, we had a clear hour before other duties called away the men, who, according to Kabyle custom, were obliged to leave their work for the funeral. They, too, gave us every opportunity for speech and explanation.

After our meal and a short rest under an olive tree, we pushed on and soon reached the village of M. Here there was to be a marriage feast, and all the men of the village and others from neighbouring villages were gathered together in the two cafés situated just outside the village. Our first meeting was with the boys, dressed in their smartest and cleanest clothing. In one of the cafés, which we were invited to enter, games (cards and dominoes) were immediately put on one side, and the expectant silence which ensued gave us a clear indication that we were to be allowed a fair hearing. This is not always the case, for often we are sur-



Photo by]

[Miss I. Dew.

Hands Full—Live Locusts.
(Tangier.)

rounded by groups of young fellows who will not cease their games, even when requested to do so by the older men. For the second time our visit was timed to the hour, for, when we had finished speaking, the firing of guns just outside the village announced the arrival of the bride, with the result that every man made for the entrance to the village, there to add to the noise by firing off his own gun.

On reaching the next village we found the *thajmath* (public meeting-place) absolutely empty. The only thing to do was to walk on, and we descended the steep path leading out of the village, undecided again as to whether we should make for a village below us, or for the one to the left. We decided to take the track for this latter, but were only just outside the village when we found all the men of the village resting in a little-used shelter, generally reserved for strangers passing the night. Another meeting was thus possible, and we were especially struck by the way in which an ex-soldier listened and seemed to understand the Gospel message.

Our last meeting, just on sunset, enabled us to have all the men of the last village visited, for, having finished any work or business they may have had in

hand, they were just waiting the call to prayers and the subsequent evening meal. We always count on having our best meeting of the day at this hour. The return journey to where we had left the car was uneventful, although the narrow track was not very easy to follow in the dark. The barking of jackals did not worry us in the least, for they are tremendous cowards and make off when they hear us approaching.

Thus, in every case, with the exception of the first village visited, we found a

maximum number of men free to listen, and were especially conscious of the leading which timed our arrivals in two of the villages and decided us to take a certain track in another case. A delay of an hour would have meant empty meeting-places in two villages and a different decision concerning the track to take would have meant missing a large group of men.

May we ever be willing to be led to the right people, on the right day, at the right hour, with the right message!

Ramadan

By MR. E. E. SHORT

This month of fasting has often moved pens to write from different points of view, but there may yet be something fresh to describe as to its effects on the daily life of a large town like Tunis. In the modern European parts or the Jewish quarter, no sign of Ramadan will be noticeable; but where Moslems are in the majority, one cannot help observing a change when the fast has commenced, and even the non-Moslem has more or less to submit to the new order. In the morning, many native general shops, greengrocers, etc., which previously opened at 7 a.m. or earlier, will not open till 9 a.m. or later. So in the *souks*, shoemakers and others will not begin work till towards midday, and make up for lost time by working far into the night. Some morning businesses have ceased, and those who earned their living therein must be taking holiday or finding occupation in the evening—the new breakfast time. Such are the men who before sunrise begin making and selling *fatayir* or *sfinj*—pancakes fried in oil—and others who sell little bowls of a sort of porridge, or breakfasts ready-cooked for men who are beginning their morning's work. The cafés too—the great resort of natives to talk business, to play cards, or to kill time—are no longer open early in the morning, but remain closed till near sunset. Then they prepare for the business which starts with the sunset gunfire and will continue till after midnight. Thus streets, which before showed plenty of life at 7 a.m., remain quiet and almost empty till nine or ten. It is naturally so, since the Mohammedans have mostly slept little before 2 or 3 a.m. We who live in a native quarter

hear for the first few mornings the noise of the gun which daily announces that the fast has commenced. We are perhaps unpleasantly wakened by it. We also hear the sound of a drum or pipe earlier still, as a man goes round warning folk to prepare and eat their supper while it is still lawful to eat. But as the warnings do not concern our cooking or eating, if we are good sleepers these noises soon blend into our dreams or are absolutely unheard.

When we wake up, we have to modify our usual round a little, because of Ramadan. Maybe the servant arrives late and delays the daily work. It is little use complaining. "What can I do? Ramadan! You can't go against God." However, she does not get her usual cup of coffee and a *fatira*. We too have had to go without our pancakes, unless we went farther into a Jewish quarter to get them. Our bread, which formerly came from the bake-house in the morning, we now buy late in the afternoon. If, in the market, we find that eggs or other articles have gone up in price, Ramadan will be blamed in part. There is truth in the reason given, for the Moslem, as he fasts, longs for some special delicacy at night, and will pay a good deal for it; and naturally prices may rise with the increased demand. Many, after the long interval without food (fourteen to seventeen hours, according to the time of year in which Ramadan occurs), may find themselves, if their digestion is weak, unable to eat much, but they want something "nice." Thus much more is spent on food during the month of fasting than during any other month. When people do come to their work at the house, they may be little fit or disposed for it, so it is

better to avoid having any special big job done during the fast. If any of us attend the free classes for learning Arabic, we find that the time—hour and length of lesson—is altered, because the usual time included the moment of sunset, and it would not be reasonable to expect any native (teacher or student) to attend a class just before or after that when prayers and breakfast are due. Public offices dealing purely with Moslem affairs have shortened hours, and the higher (religious) schools have mostly closed.

All these are items in the general upsetting of the course of life during Ramadan. Willing and cheerful, or unwilling and grumbling, scarcely anyone escapes it. The change and the fast are felt specially for the first few days; the abstinence from the cups of coffee and tea (or indeed any drink) as also from smoking and snuffing is the great hardship. Once well into the month, the people (as they say) get accustomed to the changed order and feel it less.

To be continued.

The "Slavanka" Convention



N.A.M. Workers at "Slavanka."

Back Row: Mr. Miles, Miss Higbid, Mrs. Thorne, Miss W. Ross, Mr. Robinson, Miss Heath, Mr. Long, Miss Low, Mr. Marsh, Misses Evans, Stoneham and Lowder, Mr. Ewing. *Front Row:* Mr. Arthur, Miss de la Camp, Mons. Hocart, Miss Glen, Mr. and Mrs. Harvey Farmer, Dr. Marsh, Mrs. and Mr. Short, Mrs. Simpson. *Sitting in Front:* Mrs. Marsh, Mrs. Miles, Mrs. Long and children.

Several things contributed this year to make our Convention an outstanding success.

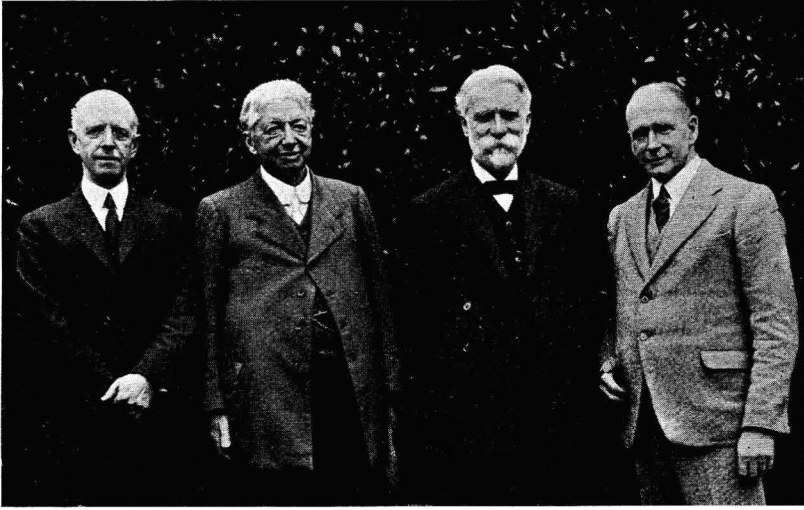
So numerous was the company of friends having fellowship with us that not only were "Slavanka" and the hostel filled to capacity, but it was necessary to arrange outside accommodation for quite a number of guests.

Compared with other parts of the country, the weather was good, the occasional showers causing no real inconvenience.

The missionary party was probably the

largest that has met in this way of recent years, and a "feast of fat things" awaited those who had for some time been deprived of the joy of fellowship with any large assembly of the Lord's children.

One of the abiding memories of the Convention, and one fraught with rich blessing for us all, was the gracious ministry of Dr. Lewis Sperry Chafer, of Dallas, Texas. This dear servant of God, whose acquaintance most of us were making for the first time, speedily won all our hearts. Not only is Dr. Chafer a



The Four Speakers at "Slavanka."

Dr. Lewis Sperry Chafer.

Dr. F. E. Marsh.

Mr. Harvey Farmer.

Dr. Northcote Deck.

scholar with a rare mastery of the Word of God, but as a teacher he has unique powers of imparting his knowledge to others in simple yet graphic language; and all of us will ever feel especially indebted to him for the illuminating and helpful way in which he dealt with such themes as the Doctrine of Sin and the Doctrine of the Holy Spirit.

Dr. F. E. Marsh and Dr. Northcote Deck were also with us—the latter bringing us several characteristically pungent and virile messages from the Word of God.

Missionaries from Morocco, Algeria, Tunisia, and Paris—representing work among Arabs, Kabyles, Jews, French, and Spaniards—gave vivid and prayer-provoking accounts of their labours.

Those of us who have had the privilege of attending several of these annual gatherings unanimously voted this year's to be one of the happiest of them all. The missionaries especially appreciated Dr. Chafer's ministry, which was of particular value to such as are constantly confronted with the errors of Islam and the heresies of Rome. E. J. LONG.

For the Children

By MISS M. M. GLEN

"You see, if Jesus, the Son of God, is our Lamb, slain for our sins, then there is no more need of the sheep being slain for us at our feast." So said Fatma to the women assembled in her hut to greet her after her wedding, which had taken place the day before. Miss D. and I had gone down to Fatma to greet and uphold her, during her first day of married life. Fatma had been with us in the Home for five months, and although it was so short

a time, before she left she professed her faith in Christ. She had learned to read during that time, though only slowly, and she took away with her a Gospel of John.

When Miss D. and I arrived at the one-roomed house where Fatma had been taken the night before, we found it full of women and children, and Fatma seated on the bed behind the curtains according to the Moorish custom. We were invited to the place of honour beside her on the

bed, where for a time we talked to her in hushed tones, because a bride must be quiet and subdued during her first week of married life. The women and children chatted together, and there was a good deal of coming in and going out.

Fatma told us she had brought her much-prized Gospel of John with her in the *amareeah*, or wedding-box, in which the bride is borne on mule or donkey-back from her mother's house to that of her future husband. I wondered how many other Gospels had had a similar journey. After a little time of conversation, seeing so many women who most probably had never heard the gospel, I took Fatma's copy of St. John's Gospel, and read from chapter ii. the account of the marriage feast at Cana in Galilee. It was the *Aaid-el-k'beer* (Great Feast), the feast of the sheep-killing, when every house has a sheep or goat killed for the sins of the women and

children, so I told them of the Lord Jesus, the Lamb of God, who by shedding His blood "taketh away the sin of the world." The women were listening intently, as I spoke, when Fatma put aside the curtain, and said to the women, "So you see, if Jesus, the Son of God, is our Lamb, then we have no further need of the sacrifice of the sheep each year." It was a bold confession, and the women looked astonished, whilst one shouted at her "*Is koot*" (Silence). Whilst I was trying to appease the women, Miss D. said to Fatma, "Do you believe this?" She replied, "With all my heart."

The young husband has promised that we may continue to visit Fatma. He is not a Christian. Will you pray for him, and pray that this house may be a "light-house" from which rays of light may shine into the darkness by which it is surrounded?

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.

* * *

A monthly Prayer Meeting for North Africa is held at 8 p.m. on the second Tuesday in every month at Mrs. Kirkup's, "Noddfa," Fairfield, Manchester. Next meeting will be on **October 14th**. (No Meeting in September.)

* * *

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, September 18th, at 3 p.m.

* * *

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 (September 10th and October 8th).

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.

* * *

MARRIAGE

On August 23rd, at Mens, Isère, France, **Mr. Charles Cook** and **Miss Suzanne Manöel**.

* * *

DEPUTATION WORK

The **General Secretary** has had the privilege of speaking on behalf of the work at Littleport, Ilford, Newchurch, Waltham Abbey, Sudbrook, Tankerton, Woolwich, Hove, Woodford, Darlington, Romford, Heathfield, Fleet, Southbourne, Southampton.

Erratum

In the last issue Southport was printed twice. In the second instance it should have been Southsea.

* * *

Mr. E. H. Devin has visited the following places: Heathfield (4 meetings); Swanwick, J.E.B. Convention; Hither Green Baptist Tabernacle; St. Albans; Wokingham (3 meetings).

MOROCCO

Miss M. M. Glen who has been recuperating in England after an operation for appendicitis writes of her work in **Tangier**: "We have now living with us ten children in the house, as well as four who come and spend the day but go home to sleep. Two of these girls have been coming to school for some time. Their mother is a widow, and she wanted them to live at home and yet be supported, but I could not allow that, so I compromised. The children have to come and spend the day with us, but go home to sleep. So far this works very well. I have not regretted having the girls in the house. Of course it means additional work, but the influence on the children is much more marked. Of the ten in the house, five have made a verbal confession of Christ. We need prayer that we may have all wisdom and patience in guiding them.

"After I came home, one of the children wrote in her exercise book, 'I am a Christian,' and on being questioned was quite ready to confess it; but said, 'Don't tell the other girls.' I am glad to say that since then she has confessed to the others and now joins in the prayer meeting that they have among themselves."

In July **Mr. C. C. Gabriel** writes from **Casablanca**: "I have just returned from another motor trip, and the way in which the crowds listened to the preaching was very encouraging. We do so praise His name for these opportunities.

"I have visited thirty markets during the last six months. I had planned many more, but the bad weather and sickness hindered us somewhat. It has been possible to sell about 400 Scriptures. Ten of these markets had never been visited before. Of course, it does not sound much, but it is really wonderful to see these large Moslem crowds standing around; four, five and sometimes eight and ten deep, a crowd of about 500 listening to the preaching of the Gospel without anything held back; for we preach Christ as 'God—Manifest in the Flesh.'

"I am glad to report that Mrs. Gabriel is having more openings for visiting than she can take. It is a great joy to her."

On July 4th **Miss A. Chapman** writes from **Taza**: "The attendance at my girls' classes keeps up, but there is a good deal of opposition to the Gospel amongst the older girls.

"We usually get out on Wednesdays and Saturdays to the villages round Taza. A fortnight ago we visited a village right up in

the mountains to which we had never been before. Happily we met a man going that way, and he led us through the woods. Otherwise, we should have had some difficulty in finding it. We gained access into five or six houses, but the people were more interested in us than in our message. In the afternoon thick mists came down over the mountains, and then it began to rain heavily, so we were forced to seek shelter in the Sheikh's house. As the storm did not abate he very kindly offered us hospitality for the night, which we gladly accepted as we were only clad in thin summer attire. The rain ceased about dawn, so we hoped to do a little more work in the district before returning, but we had to give up the idea on account of the threatening weather. Though we made our way down as speedily as possible it took us nearly four hours to get home."

ALGERIA

Mrs. Ross writes from **Algiers** of an encouraging incident in her recent visiting: "Twelve women gathered into a wet recess in a house on the fourth storey. They chose that because it was the coolest place—no window and no roof to let in the heat of the sun; but packed together there was a temperature of 90°. The anxiety of the women to learn soon made us forget it was hot. It was a real time of liberty; no objection made to God sending His Son, or to salvation by blood; everything accepted, and one mother repeated texts again and again to her boy of nine. 'Do you understand, my son, our hearts are black with sin, and the only way of cleansing is through the blood shed for us by the Lord Jesus.' We must have been there quite an hour, really teaching them, not only reading but answering intelligent questions."

Miss Daisy Povoas writes from **Tebessa**: "A very interesting Moslem called one day. He is a Sheikh, and has passed through the *Azhar* (the Cairo University). He now lives in Tebessa, and can repeat every word of the Koran from memory. How I wish I could repeat every word of our own precious Book! To my great joy he asked me for a Bible, which of course I was delighted to give him. He returned again a few days ago and asked for an explanation of some verses in John iii. He gave us an invitation to visit his wife and family, which we were very glad to accept.

"We find not only 'The Cross' a stumbling-block here, but 'The Name,' which is above every name. How many times do we have

quiet, interested gatherings of natives about us, truly interested in the commands of God the Father and enjoying the accounts of the miracles of the prophets; but as soon as one begins to bring home the application of all the teaching to the Saviour Himself, we nearly always find a general restlessness. Someone begins to talk, or someone has to leave. At these times we are truly up against 'the wiles of the enemy.' Nevertheless we are thankful to be able to tell them of Him who alone is 'The Way,' to God."

* * *

In a letter received recently from **Mr. A. Shorey of Bougie** he writes: "The other evening there were between thirty and forty at the Kabyle boys' class, which is too many to keep in order. Some of the boys went out and started stone-throwing at the door. The Director of the Native Boys' School happened to be passing at the time and he came to our aid. Two days after, I saw the Director again and thanked him for what he had done, at the same time offering him a Bible which he accepted. I had been watching for an opportunity of speaking to him as I did not really know whether he was working against us or not. I was very pleased to be able to present him with a Bible and to say a few words about it."

* * *

In a letter from **Les Agribbes** dated July 18th **Miss G. Adams** writes: "Although the work at the dispensary has been somewhat hampered owing to the workmen being about for such a long time, we have had about 950 patients since the beginning of the year, many coming to us from very long distances. One poor woman, suffering terribly with her eyes, walked nearly sixty kilometres to get relief, risking a severe beating from her husband when she arrived home. She was really a 'closed in' woman, but had come to us in her husband's absence for a day. How we long to help these poor souls who have to suffer so much! We have been out into various villages, giving medicine to nearly 400, and reaching many more with the Good News. Often in one house we have had twenty to thirty listening to a message from God. We praise Him for opportunities given of telling forth, either to numbers or to individuals, the 'old, old story of Jesus and His love.'"

* * *

TUNISIA

Mr. Morriss of Nabeul writes: "I have revisited lately the village where the *Ameen*

forbade me to come. There was still some hostility to encounter, though one or two were ready to have a discussion. Leaving the last shop where the men were trying to compare their prophet with Christ, I found my cycle tyre had been tampered with. A fair-sized pin was stuck firmly in; some tools also were missing from the saddle bag. (Happily, a little lad came up and restored them to me.)

"S—, a little agricultural town set on a hill was paid a further visit. A wedding was in process, and an opportunity was found of getting in a word before it started, in the shop of a friendly barber. Afterwards I got drawn into talking with some of the men till a crowd collected; then an angry voice came from a shop near by. It was that of the *Ameen*, hitherto fairly friendly. I went in to him and bore his scolding till he calmed down and got into a better mood. The opportunity came then of a talk with the Sheikh of the place, and following that with the *Iman*. I left finally after giving my testimony before these notables, and the *Ameen* seemed better disposed.

"It does not do to judge on first sight, as I found in my visiting K—. There seemed little encouragement in my beginning there afresh; no hold could be obtained, and one turned aside awhile. On coming back after a call or two by the way, a former acquaintance suddenly appeared, took me to a shop near by, and there introduced me to the few men present with the request to give them a talk. Some lads crowded round the door, but when they had settled down a little, I began, and soon found myself in the presence of a *Meddib* who was evidently respected in the place, and he acted as chief speaker. It was not a little pleasing to find him open in his questions and devoid of that fanatical attitude so often shown by his class. He had certain objections to raise, but was ready to hear my side, so a profitable talk ensued. It is not often that an audience of some fifteen to twenty men are present with their teacher to listen to the messenger of the Gospel, and one prays to be ready at such moments to give the right word, praying that the arrow of conviction may reach some heart.

"A neighbouring market-town was visited one day last month with fair results. We were due to pay a call in the neighbourhood that day, so the opportunity was taken of doing some business. It happened to be a full market on account of the Arab feast being near. Not a few Italians were amongst those who took or purchased Scriptures from me."

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.
Praise for encouraging testimony in connection with the girls' school (see pp. 84-6).
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.
Praise for increasing opportunities to enter into the homes in the surrounding villages and to declare the Word of Life to interested listeners (see p. 86).
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.
Prayer for a native sheikh at Tebessa who is reading God's Word—that the Holy Spirit may speak with power to his soul and conscience (see p. 86).
17. For Bône and Souk-Ahras—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.
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.
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.
Praise for helpful messages delivered at the Slavanka Convention; and prayer that real results may follow in the quickening of spiritual life and in the strengthening of missionary interest (see p. 86).
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 July 1st to 31st, 1930.

Continued from page ii of Cover

General Fund—cont.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	CHELTENHAM AUXILIARY.	LEYTON TO ONGAR AUXILIARY	Local Rect. No.	£ s. d.
No. of Rect.	Amount. £ s. d.	534	10 0	166	600 0 0	195	5 0 0	MISS R. M. MOLESWORTH, Hon. Sec., 30, Lansdowne Crescent.	A. WEST, Esq., Hon. Sec., 11, Churchfields, E.18.	4	1 0 0
11th		5	5 0 0	7	4 11 6	21st	3 2	Gen. Receipt, No. 510.	Des. Receipt, Nos. 163, 198.	5	10 0 0
* 507	8 3	(v)	2 0 0	8	60 0 0	96		Local Rect. No. £ s. d.	Local Rect. No. £ s. d.	6	10 0 0
12th		7	7 6	9	11 8	(h)	1 14 6	17	3 0 0	7	7 6
8	150 0 0	(n)	11 0	1	2 0 0	22nd		Previously ack'd.	15 0	8	6 2
(n)	5 15 6	*39	5 3 0	2	6 19 7	25th		£3 15 0		9	4 2
10	3 0 0	*40	5 2 6	3	1 8 9	98	12 18 9			10	10 0 0
(o)	1 0 0			4	16 2	(i)	21 5 0			1	5 0
14th		(w)	1 12 6	5	2 12 3	26th				2	2 12 10
12	4 4 0	(x)	12 13 3	6	10 0	200	2 0 0			3	2 12 10
3	1 0 0	(y)	5 0 0	6	7 3 10	1	45 0 0			4	7 3 1
4	2 0 0	*44	2 1 1	(x)	8 12 6	30th				5	10 0
15th		(z)	1 14 0	8	15 0 0	2	1 15 0			7	20 17 4
5	5 0 0	46	10 0	9	15 0 0	31st				9	4 0
(p)	10 0	(a)	1 0 0	8th		(b)	3 0 0			100	6 1
*17	2 0 0	48	1 0 0	80	10 6	4	1 0 0			1	10 0
18th		9	3 0 0	(y)	3 0 0					2	4 9
(q)	5 0	50	3 0	9th			858 7 2			3	17 3
(r)	5 0	1	10 0	(c)	3 0 0	Sund.	19 1 5				
20	2 6	(b)	1 10 0	(c)	3 0 0		£877 8 7				
(s)	5 0 0			4	10 0						
19th		587	1 7	5	2 6						
22	1 0 0	6	0 0	6	2 18 0						
3	10 0	Pubns.	6 0 0	7	5 0 0						
4	1 0 0		£593 1 7	7	11th						
21st				11th	3 1 0						
22nd				12th	3 1 0						
6	10 0 0			(d)	17 10 0						
7	2 0 0			(e)	16th						
8	1 0 0			(t)	1 10 0						
9	2 6			17th							
23rd				(s)	5 13 2						
(t)	150 0 0			18th	1 0 0						
31	1 0 0			94	1 0 0						
24th											
2	10 0 0										
(u)	3 9 1										

SUMMARY

July, 1930.

General Fund	..	£593 1 7
Designated Fund	..	877 8 7
		£1,470 10 2

TOTALS

Jan. 1st to July 31st, 1930.

General Fund	..	£4,056 15 1
Designated Fund	..	2,276 2 0
		£6,332 17 1

(a) Newcastle Aux. (b) Point St. Charles Bapt. Ch., Montreal. (c) Lattimore Hall St. Albans. (d) Sudbrook. (e) A.N.M.U. (f) Russell Rd. Missn., Wimbledon. (g) Anon. (h) Union Cong. Ch., Tower Bridge. (i) Evang. Free Ch., Romford. (j) California Missn. Hall, Wokingham. (k) Tankerton Free Ch. (l) Admiral St. M.U., Liverpool. (m) Good Shepherd Missn. (n) Union Hall, Manchester. (o) Anon., Maida Hill. (p) Surbiton Bapt. S. Sch. (q) Women's Mtg., Surbiton. (r) Anon., Balham. (s) Talbot Tab. (t) Legacy. (u) Bristol Rd. Bapt. Ch., Weston. (v) Glad Tidings M.U. (w) Victoria House, W. (x) Welcome Missn., Heathfield. (y) Victoria Missn. S. Sch. (z) Fleet Bapt. Ch. (a) Darlington. (b) Uxbridge Rd., Tab. (c) Bethesda, Liverpool. (d) Bible Class, Buffalo. (e) Mildmay Missn. to Jews. (f) Dunks Green Cong. S. Sch. (g) Mildmay Missn. Hosp. (h) Dorking Bapt. Ch. (i) Wattville St. Chapel.

* Gifts from America, £26 19s. 6d.

OUR ANNUAL FAREWELL MEETINGS

WILL BE HELD (D.V.) AT

ECCLESTON HALL (near Victoria Station), ON TUESDAY, OCT. 7th, 1930.

- | | | | |
|---------------------------|---|---|--|
| Prayer Meeting at 2.30 | - | - | Led by PASTOR HENRY OAKLEY. |
| Afternoon Meeting at 3.30 | - | | Chairman: E. T. MORRISS, Esq.
Speaker: Rev. J. CHALMERS LYON. |
| Evening Meeting at 6.30 | - | | Chairman: J. MORETON HARRIS, Esq.
Speaker: JOHN WESTON, Esq. |

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

THE NORTH AFRICA MISSION

Founder—Mr. EDWARD H. GLENNY
(WITH MR. GEO. FEARSE AND DR. GRATTAN GUINNESS)

COUNCIL OF DIRECTION

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HARVEY FARMER, 18 John St., W.C.1.
I. W. GORDON OSWALD, Beauy, 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, Farnboro', Kent.
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Mr. HARVEY FARMER.

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Mr. ERNEST H. DEVIN.
Mr. I. E. BOWLES (Deputy Assistant Secretary).
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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		Bône and Souk-Ahras	
Tangier	Date of Arrival.	Miss H. GRANGER	Oct., 1886
Mrs. E. A. SIMPSON	Mar., 1898	Mrs. FISHER	Oct., 1922
Miss E. CRAGGS	Oct., 1912	ALGERIA	
Miss M. M. GLEN (<i>Associate</i>)	Jan., 1913	Cherehell	
Miss E. D. BOWEN	Feb., 1923	Miss K. W. JOHNSTON	Jan., 1892
Miss M. ARCHER (<i>Associate</i>)	Aug., 1928	Miss E. TURNER	Jan., 1892
Miss L. GRIFFITHS	Oct., 1927	Miss L. R. WHOLMAN	April, 1922
Miss W. DRURY	Feb., 1929	Miss E. F. COLLINS	Feb., 1927
Spanish Work—		Miss E. HEATH	April, 1928
Señor PEDRO PADILLA	June, 1926	Algiers	
Señora D. PADILLA	Dec., 1922	Kabyle Work—	
Casablanca		Mons. E. CUENDET	Sept., 1884
Miss C. S. JENNINGS	Mar., 1887	Madame CUENDET	Sept., 1885
Miss F. M. BANKS	May, 1888	Mrs. A. ROSS	Nov., 1902
Mr. C. G. GABRIEL	Dec., 1919	Miss D. OAKLEY	Nov., 1921
Mrs. GABRIEL	Feb., 1920	Miss D. WARD	May, 1929
Miss M. W. ROSS	Nov., 1920	Djemaa Sahridj, Mekla and Michelet	
Tetuan		Kabyle Work—	
Miss A. G. HUBBARD	Oct., 1891	Miss E. J. C. COX	May, 1887
Miss A. M. KNIGHT	Oct., 1899	Miss K. S. SMITH	May, 1887
Miss E. E. J. BRADBURY	Nov., 1929	Mr. A. G. WILLSON	Oct., 1922
Spanish Work—		Mrs. WILLSON	Oct., 1922
Miss E. HIGBID	April, 1921	Miss L. M. FISON	Nov., 1919
Miss E. HARMAN	Oct., 1921	Miss E. FEARLEY	Mar., 1929
Settat		Miss M. FEARLEY	Mar., 1929
Miss A. BUXTON	April, 1919	Araza and Les Agribbes	
Miss K. REED	April, 1922	Mr. S. ARTHUR	Dec., 1913
Fez		Mrs. ARTHUR	Sept., 1923
Miss S. M. DENISON	Nov., 1893	Miss C. ELLIOT	Nov., 1919
Miss I. C. DE LA CAMP	Jan., 1897	Miss M. WIDMER	Nov., 1920
Dr. JAS. A. LILEY	Nov., 1919	Mr. G. K. GILLOTT	Mar., 1929
Mrs. J. A. LILEY	Nov., 1919	Miss G. G. ADAMS	Mar., 1929
Miss L. F. EVANS	Nov., 1921	Bougie and Oued-Amlzour	
Taza and Oudjda		Mr. A. R. SHOREY	Nov., 1902
Miss F. E. S. MARSTON	Nov., 1895	Mr. R. TWADDLE	Oct., 1924
Miss A. CHAPMAN	Oct., 1911	Mrs. TWADDLE	Oct., 1925
Miss E. K. ALDRIDGE	Dec., 1891	Mlle E. M. S. DEGENKOLW	Oct., 1913
Rabat and Salé		Miss O. LONGDEN	Mar., 1929
Mrs. F. K. ROBERTS	Dec., 1896	Lafayette and Batna	
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	Mr. C. COOK	Oct., 1929
Mrs. RAYNER	Mar., 1928	Mrs. C. COOK	Dec., 1929
AT HOME.—		Tebessa	
Mrs. BOLTON, Miss A. BOLTON, Miss R. O. HODGES (<i>Egypt</i>), Miss L. READ, Mr. and Mrs. E. J. LONG (<i>Deputation Work</i>), New Workers—Miss F. ELLARD, Mr. F. EWING, Miss E. M. LOWDER, Mr. EDWIN WIGG.		Madame E. PAGES	June, 1924
		Miss D. POVOAS	Nov., 1922
		Miss A. CLACK	Jan., 1924