

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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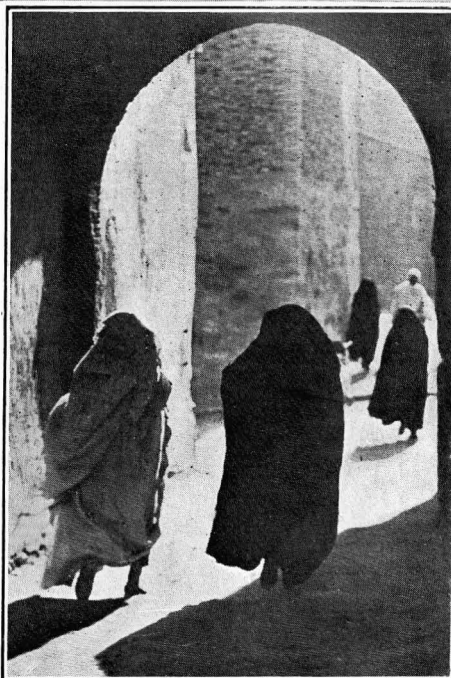


Photo by] In the land of veiled women. [Mr. E. F. Long

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No. of Rect.	Amount.	20th	£ s. d.	12th	£ s. d.	S. S. McCURRY, Esq., Hon. Sec., 9 Manor Rd., S.W.20.	Mr. W. T. BUTLAND, Hon. Sec., 8 Sunningdale Ave.	For period ending Dec. 31st, 1928.			
Feb. 1st	£ s. d.			(q)		Des. Receipt, No. 7726.	Des. Receipt, No. 7723.	No. of Rect.	Amount.	No. of Rect.	Amount.
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[Continued on page iii of Cover



The Walls of Sfax.

Grace That is Sufficient

By PERCY J. SMART

“ My grace is sufficient for thee : for my strength is made perfect in weakness.”—
2 CORINTHIANS xii. 9.

AS a general rule it is not wise to differentiate as to the value of particular portions of God's Word, and yet there are outstanding passages which seem to possess a special charm for the Lord's people. Surely *this* is one, characterised as it is by simplicity of statement, and sublimity of meaning.

“ My grace is sufficient for thee.”

By that great word, many a burden has been lightened and many a sorrowing soul sustained. It has been applied in a variety of ways, and always with comforting and consoling results. Doubtless we are familiar with an interpretation which is hardly true to the passage, and certainly fails to convey its full significance. The Lord does not say to His servant, “ This is a great trial and most unfortunate, but while it remains I will give you sufficient grace to bear it.” But He rather graciously unveils the purpose of the sorrow, and discloses the fact, that the grace which has already been bestowed in answer to prayer is sufficient to sustain him in it, and to fulfil the purpose for which it was allowed to remain. As to the exact nature of the visitation, we are not told, but it was no doubt physically painful, and was probably some bodily ailment comparable to the pricking of a thorn in the hand or foot. It was also undoubtedly mentally troublesome, inasmuch as it is described as “ a messenger of Satan to

buffet him." The devil had taken advantage of this weakness in order to use it against the Apostle. Beyond doubt, a most peculiar and trying affliction of some sort had been visited upon him, which he regarded as unbearable; consequently he besought the Lord thrice that it might depart from him, but the Lord had some better thing in store for His servant.

There are two ways of lightening a burden. One is diminishing its actual weight, the other is increasing the strength of the shoulder that bears it—and the latter is often God's way of dealing with us.

The words "*and He said unto me*" suggest that this glorious message which brought relief and deliverance to Paul came with all the force of a personal interview, in which the Lord showed him that behind the dark providence there was a gracious purpose, and that the laceration of the thorn was permitted lest his spiritual life should suffer. The need to guard against this arose out of the abundance of the revelations he had received. He spoke of himself as a man "in Christ"; but had he not also been a man "in ecstasy," caught up to the third heaven that he might have certain knowledge imparted to him in a supernatural manner. Is it to be wondered at that he was in grave danger of becoming unduly elated and puffed up?

It is worthy of note that the Lord sets a great value on lowliness as the place of blessing, and deems it of great importance that any tendency in the direction of self-exaltation should be guarded against at all costs. How disastrous would have been the result in the case of the Apostle, had he been exalted above measure, and the self-exaltation manifested in his life and service! What a calamitous lessening of spiritual influence and usefulness! Thus Paul learned that this affliction was not a chastisement expressive of God's displeasure, but a chastening, a bit of child-training given to prevent declension. Moreover, he found that the love which chastens is tenderly considerate of the one who is being chastened, and that when we call upon the Lord, he answers us, and shows us great and mighty things which we know not. In the case of the Apostle it was not that he received any fresh communication. The reply is not "*I will give grace,*" but "*My grace, already given in immediate response to your request, is sufficient for thee.*" What a miracle of blessing was wrought in the Apostle by these words! His sighs are turned into songs, his tears into triumph. Instead of praying for the removal of the thorn in the flesh, he gives praise for its bestowal; the thorn is still painful, but he is glad of the pain, the buffeting is still terrible, but he glorifies in the buffeting because he sees value in both, and all is attributable to the grace which is sufficient.

Instead of removing the thorn the Lord had taken away the desire for its departure by the stimulating assurance contained in the words, "*My strength is made perfect in weakness*"; that is perfect in its manifestations, for it is perfect in itself already. It works in, and through, man's weakness. There can be no doubt that the power of Christ was more fully displayed in Paul's life as a result of this experience.

Does not this page in the inspired autobiography of the Apostle throw light

upon the meaning of our trials and afflictions? Every heart has its ache—in one case the soul is sad, in another the body suffers. Hopes are crushed, carefully laid plans are frustrated, dear friends fail and die, we labour on in devoted self-sacrificing service for years with little or no encouragement. Oh that we may ever remember that behind the providence, however dark, there is always a beneficent purpose, and some of our best lessons are learned in the University of Adversity!

The prayer of the Apostle for the removal of the thorn in the flesh was answered, but not in the way that he desired. Had his request been granted, it might have been spoken of as a remarkable answer to prayer, and yet we may surely learn from this incident that it is possible to have an answer to prayer that is not a blessing. It is said of Israel of old that they "lusted exceedingly in the wilderness and God gave them their request but sent leanness into their soul" (Psalm cvi. 14-15).

It is a great thing to have affliction removed, but it is a far greater thing to have it sanctified.

The disciples of old, when in the boat with the Master, were alarmed when a storm of unusual violence arose, and in a state of panic awoke Him and cried out, "Master, carest thou not that we perish?" He heard and answered their prayer by coming to the edge of the boat, looking out over the troubled waters, and saying in words of sublime command, "Peace, be still." "And there was a great calm." "Very beautiful," you say. Certainly, if these men could not rise higher, but there was something better for them had they not been lacking in faith. With Christ in the vessel they might have smiled at the storm, and said amongst themselves, "Let Him sleep on!"

*"No water can swallow the ship where lies.
The Master of ocean, and earth and skies."*

"Oh!" you say, "that needs grace." True, and it is to be had; since "GOD IS ABLE TO MAKE ALL GRACE ABOUND TOWARD YOU; THAT YE ALWAYS, HAVING ALL SUFFICIENCY IN ALL THINGS, MAY ABOUND TO EVERY GOOD WORK" (2 Corinthians ix. 8).

A Challenge and a Crisis

By E. J. POOLE-CONNOR

The recent visit of the General Secretary to North Africa has strongly confirmed the missionaries' testimony concerning the present unprecedented opportunity for spiritual advance. Many human forces have operated in bringing

this about. The impact of Western civilisation on Mohammedanism is shaking the faith of multitudes of its adherents. European administration is making possible the penetration of the interior in a manner never before known. The intro-

duction of the motor-car into North Africa is a potent possibility in its evangelisation, a proof of the extraordinary results which may be achieved by its means having been already given to the brethren who have begun to use it. But in a multitude of ways too numerous to detail, changes are being wrought which are being divinely overruled to "make in the desert a highway for our God." Everywhere the call for new workers is urgent and insistent. If the voice of God be heard in circumstances, He is uttering in the Barbary States a great challenge to His people to go forward.

* * *

Yet, mysterious as the fact may seem, there is no apparent possibility of the Mission responding to this call. It is no deviation from our principles to inform our fellow-helpers in this great enterprise that our financial position is such that, so far from advancing, we must, unless adequate funds be forthcoming, actually curtail work already existing. Friends have given liberally, and to the point of self-sacrifice; nevertheless, the total receipts have for some time been short of what is necessary to meet

current needs. It is not too much to say that a crisis in our history as a Mission has been reached.

* * *

In view of these facts we trust that it is more than a coincidence that the first ten days of May, which are annually set apart as days of prayer for the Mission, are now upon us; and it may be that it is in the will of God that we should at this crisis cry mightily unto Him and that He should deliver us. We cannot believe that our present straitness is other than a test of faith, a putting to the proof of our interest in the things of God. It does not seem to us to be thinkable that we are to see present opportunities pass unseized, perhaps never to recur. It is still less thinkable that it is the divine will that we should close any of our stations or dismiss any of our staff. God forbid! Let us rather so use these days of prayer that in response God may not only enable us to meet our present obligations, but also make it possible to enter the doors which are open on every hand. In similar hours of crisis in past days He has not failed us. Let the memory of such deliverances encourage us now!

Evangelism in Morocco

By CHARLES C. GABRIEL

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[This article from the pen of our valued worker, Mr. C. C. Gabriel of Casablanca, cannot fail to interest our readers.]

Morocco is a land of great natural beauty, with a characteristic charm of its own, but until recently it was a most backward country. Travel was dangerous and difficult, brigands and robbers abounded, and the difficulties encountered in the attempt to reach the inland tribes and the rural districts were almost insurmountable. During the past twenty years, however, the country has been passing through a transition period, and a great change has come over both it and the people.

The French entered Morocco in 1907, and the country became a French Protectorate in 1912. Year by year the French have gained a stronger foothold, penetrating into and conquering the

wildest tribes, making roads and establishing a fine system of transport. The railways are excellent, and they are connected with a rapid and efficient motor-coach system, which is well served by good, smooth roads.

Part of the charm of Morocco consists in the combination of majestic mountains, fertile plains, ancient cities, and primitive villages. The cities of Morocco are all "pleasant for situation," and Meknes, a city standing on a picturesque spur of rock in the bed of a green valley, within sight of the Zerhoun and Middle Atlas mountains, is no exception to the rule. The traveller who approaches Meknes at the hour of sunset sees a line of domes and minarets sharply outlined

against the sky ; the turquoise blue tiles of the minarets flash in the light of the setting sun, and the distant mountains glow in the golden light of evening. Meknes lies inland about ninety miles from Rabat, on the Atlantic coast. In 1912 the first attempt was made at holding an open-air meeting in the streets of this city. About this time the French were occupying the inland towns, but they had not yet gained absolute control, and the inhabitants were still afraid of Europeans. As we look back, we believe that we began work in Meknes exactly at the right moment. Since that time open-air work has been steadily carried on, not only at Meknes but in many other places. There have been times when its existence has been threatened, but the missionaries have held on in prayer and in determination, and to-day it touches a wider sphere than ever before.

The people are made up of many varying types, for many races have met and mingled in Morocco, leaving their traces behind them. There is a great difference between the country-folk and the townspeople, whose racial origin is different. It is still easy to distinguish between the two, so dissimilar are they both in appearance and in character. There are three main elements in the population, of whom the largest and most important group is that of the aboriginal Berbers. These people live among the mountains, and, to a great extent, their blood permeates the whole population. The dwellers on the plains are Arabised Berbers, known to foreigners as "Moors"; the mixed race of the town-dwellers belongs to this group. The third race is the Jewish, which consists of two groups: those who have lived among the Berbers for many centuries, and those who were expelled from Europe in comparatively modern times, and who live in the coast towns.

Both the Berber and the Moorish population is divided up into tribes, of which some are large and some are small. The tribesmen live chiefly in low, black Bedouin tents, made in long strips by the women folk. The population varies considerably, but in one of the largest of these tribes we are told by the French that there are twenty thousand tents, containing possibly eighty thousand people. One can get some idea of the illiteracy of these people when we learn that a few years ago the French failed to find *one reader* in this tribe. Since then the French have made centres and imported readers from the town, so that things are now improving.

How then are these tribesmen to be reached with the Gospel? The question of the townsmen is not before us now. We are concerned with

the five millions or so who live in the country, up to fifty miles or even more from any town where there may be a missionary. Is it the apostolic way to wait until they come? And what of the command of the Master—*Go ye?* We believe it was Christ's way, Paul's way, as it was the way of Livingstone, Moffat and Arnot, to go, and this is what we have sought to do.

Every one of these tribes has its weekly markets, where general buying and selling, marrying and divorcing, law cases and doctoring are all going on at once. Some tribes have fifteen markets weekly, or even more. We are informed officially that there are six hundred markets under French control, including the Sous country. Four hundred and fifty are accessible; a hundred and fifty are not yet open to us, as they are not in the safety zone. From two thousand to five thousand people gather at these weekly markets in their own districts, and most of the markets are approached by roads, passable in good weather. Is not this an opportunity to reach the country people?

During the War, and for a year or two afterwards, this work was carried on by two or three men workers only; the means of travel were by mule or bicycle, and it was no light matter to cycle thirty, forty or fifty miles carrying a hundred books, and then to stand in the sun for most of the day preaching and selling books. This method took a lot of time and strength, and did not allow the workers to reach out very far.

In 1923 the way was opened up for the workers to have a car, one of the missionaries having had some motoring experience. The car served both as a pulpit and as a tent, though its use involved certain hardships which were willingly overlooked.

Since that year we have been enabled to go forth into these untouched tribes, taking various towns or small *kasbahs* as our centres, and there, in these markets, making the back of the car a platform, we have publicly preached the Gospel to crowds of men and women, numbering sometimes fifty, but more often three to five hundred persons, all standing round the car. We have fearlessly proclaimed the sinfulness and lost condition of all men, the Sonship of Christ, His sacrificial death and His triumphal Resurrection and Appearing.

About a hundred and thirty of the four hundred and fifty markets have been visited, some of them a number of times. In every place the Gospel has been clearly preached, and Gospels or copies of the Scriptures have been sold to Moslems. At least six thousand copies of the Gospels have

been bought by Moslems, after they have heard the preaching and the contents of the Book explained. Half of these people are in tribes which had never been reached before.

We are often asked: How do they receive you? Do you experience opposition?

In many places they receive us well, admitting that what we have preached is the truth, but it would seem that the enemy of men's souls, working through their own native teachers, plucks away the seed and brings them back to that false hope, the intercession of Mohammed

opposition has been so strong that it has meant patient waiting for an hour or more before one could quietly yet firmly preach the truth. The opposition does not usually come from educated or religious Moslems, but more often from ignorant men who know little of the Koran and seldom go to the prayers. It may be due rather to a devotion to the prophet than to a knowledge of what he taught, and to a realisation that our preaching and our purpose is to exalt Christ to the detriment of their prophet. Time and time again we have seen the crowd silenced by a



Photo by]

Gathering around the Gospel-car.

[A. B.

and to the awful result which will accrue from doubting the prophet and the Koran. We are led to believe that, if we are able to press on with the work, with the help of more men and more means, one day there will be great results; we feel strongly, however, that the work must be followed up earnestly and prayerfully, and these markets visited often, not as now, perhaps once in two years or even more.

With regard to the second question: Do you experience opposition? we have to answer: Yes—from two sources. First, the Moslems themselves sometimes oppose. They will challenge and question, and in some markets the

declaration from someone present that we are true believers and are preaching the truth.

Secondly, we are often opposed by European officials, who fear that our preaching and our opposing the Moslem in his dearest thing—his religion—may stir him against Europeans, and that thus we may endanger both ourselves and the peace of the country.

But it has been mentioned earlier in this article that by prayer and the determination of the missionaries the door has been kept open, and that it is wider open to-day than ever. In some cases we have found "controllers" who have welcomed us, and expressed their apprecia-

tion of the work. Many are indifferent, and there have been some instances where they have been actively hostile.

On one occasion, after arriving with some difficulty at a market, the Frenchman who was gathering the taxes at the gate refused us admittance; we consulted together and then decided that we would go in and let him take what action he desired. This we did, and we were able to gather a large crowd with the tax-gatherer looking on. After seeing what we were doing, he became quite friendly, and the next day, to our surprise, we found the same man at the entrance of another market thirty miles away. This time he made no objection whatever, but passed us in as soon as we reached the village.

Another instance of difficulty was in a certain market where we were told not to preach or sell books to Moslems, but we felt that we were right in carrying on. We did so, preaching and selling books, and God undertook for us, and we heard nothing more from the authorities.

Another question so often asked is: What results are there from the public preaching? First of all, let us be clear that we do not believe results are only to be reckoned in numbers. One result we are sure of, having seen it during the last four years, namely, that the truth is having a great effect upon the people. It is a case of wearing down opposition, and this has been accomplished. Markets where there was at first great opposition, after having been visited for six times or more, practically drop the opposition, except for an occasional fanatic. In these markets one will find that there are a considerable number of friendly people, not only friendly for friendship's sake, but because of the truth they have heard preached, and we believe that there are some who in their hearts are true believers in Christ.

It seems to us who are engaged in this work that, in due course, there will come a great breaking down of Islam; and we believe that perhaps we shall find many secret believers, who will then come out definitely as Christians.

A further gratifying result is the large number that have been reached, and the extent of the work among the untouched millions, and all at what we believe to be the minimum cost. It can almost be said that every other method is more expensive and does not touch so many. (The expense of the car depends entirely upon the amount of running, but a considerable amount can be done for £50 a year.) Many thousands have thus heard the Gospel for the first time during the last two or three years.

It is, too, a great work to be able to scatter the Word of God in these regions where there are no resident missionaries. It has been our privilege to visit many places on a two hundred mile radius, going in five directions. We have come across towns unknown except by name, and there we have preached and left copies of the Scriptures. The missionaries go away but the Word remains. Someone would say: How many copies are being read? We do not know how many are being rightly used; we know that some have been destroyed.

Two instances have recently come to our notice with regard to the books. In one market visited last year a number of books were sold. Revisiting this market in March of this year, we saw an old man standing near the car looking at a copy of Genesis and Matthew, bound together. Reading the first page, he remarked that it was not the same book as he had bought on our last visit. When asked what it was, he answered: "It was the book of Jesus Christ, the Son of God." Immediately he was opposed by another Moslem. "Has God got a Son, then?" The old man's reply was simple and final: "Why couldn't God have a Son?" He said he would take the book he had and read it; he paid for it and left.

In the same market (fifteen miles from a small town) another man stood near. The missionary began speaking quietly about the death of Christ. The man said he knew all about the death of Christ; he had bought a book at the last visit, and had read how Christ had died, had been buried, and after three days had risen from the dead and gone into a place called Jerusalem. There His friends did not know Him, but He made Himself known to them by the way He broke the bread. These two cases show that some of the books are being read, and read carefully.

Other cases are continually coming before us. In one instance we know of a man who was led to the missionaries through the market preaching, and was definitely converted and came out openly. His own testimony was that he used to sit for hours within sound of the preaching, and used to listen attentively to what he believed to be the truth. Another case of a woman has come to our notice. She became interested in the same way, having heard the preaching in another market, and sought the missionaries for further light on the things touching salvation.

It has been said in Morocco that the time for public preaching is not yet, but it has gone on now for some years, not only in the markets, but in some of the towns. Crowds have gathered to

listen, and it can be said that in hundreds of cases there has been no opposition. Moslem men and women have listened to the preaching of the Sonship and Death of Christ, and have gone away thoughtful and serious.

Prayer is asked that this door may be kept

open, and that more men and more cars may be available to take up this method of reaching the multitudes,

“Until none can say:
Nobody ever has told me before.”

Touring around Azazga

By MR. A. SHOREY

I went to Azazga on March 18th for a week for some touring with Mr. Arthur. On the evening of my arrival we made for a village not far away, perched on the mountain-top, and had a fine word of testimony with the twenty to thirty men and boys gathered there. The next day was beautifully fine. We set off early in the automobile to go to villages some eighteen miles away, and were about two miles from Azazga when, all at once, the automobile refused to go any farther. Mr. Arthur had to go back and telephone to Tizi-ouzou that something had broken in one of the back wheels. The machine had to be towed back and a man came along in the afternoon to repair the damage. Next morning we set off again, but the weather was not so fine, rather threatening for rain. We arrived at our destination and visited six Kabyle villages. In the evening, just after dark, we came to the house of a “Garde Forestier.” A very heavy mist was hanging over the mountain, and we could hardly see our way. The Forest Guard and his wife very kindly received us (Mr. Arthur knows these friends). They provided supper and gave us a mattress and rugs to sleep on the floor of their kitchen. We were very thankful for this, as the night was very cold. Next day we visited two other villages, and at one of them found a sheikh with a number of men sitting outside a café. We gave our message, and then a long discussion took place with the sheikh about the death of the Lord Jesus, the men listening all the while. We returned to Azazga, passing by Les Agribbes.

Next day we were off again in another

direction to four Kabyle villages, leaving the automobile by the roadside. First of all we came to a group of men making a new road and had just a word of testimony with them. In the café of the first village we met an old man who said he was a hundred years old. He could remember certain historical events in the conquest of Algeria by the French, so we reckoned that at least he was over ninety years of age. Several other men came into the café, one from Mr. Lamb's district (Tabarouth), who seemed to have heard something of the Gospel message, as he said to the other men that Jesus was the Son of God. Just before leaving, a young fellow entered who accompanied us to the next village, but before we began to speak, he set all the men laughing at the idea of our going there with the Gospel, as the people were quite contented with Mohammed. We arrived at the third village just after the burial of a girl eleven years of age. There was a crowd of men at the meeting-place, and a *cous-cous* dinner had been made for the village, as is the custom after native funerals. Some *cous-cous* was brought to us, and we ate a little so as not to displease the people, but I wonder whether this custom of giving *cous-cous* to the village after funerals is not a relic of animism, an offering to appease unseen spirits. We spoke to the men as they gathered around us and set forth to them the way of salvation in Christ through His precious blood shed for sinners. In the fourth village we found at the café a small group of men, one of whom, a few years ago, had worked in Bougie, and these people listened well.

Next day, being market-day at Azazga, it was useless to go to villages as everybody was coming to the market. On Sunday there were two or three meetings at Azazga for Europeans. Mr. Arthur

gave a magic-lantern service in the evening for some twenty men and women. On Monday, March 25th, I returned to Bougie. It was a pleasure to assist Mr. Arthur in this tour around Azazga.



Photo by]

Boys of Kairouan.

[Mr. E. J. Long.

Mohammedanism: An Elementary Catechism

By E. J. POOLE-CONNOR.

Conclusion

THE PREACHING OF THE GOSPEL TO MOSLEMS

What spiritual equipment is needed by those who preach the Gospel to Moslems?

A personal experience of the saving power of Christ; a sincere desire for His glory; a love for those whose conversion is sought; infinite patience in bearing with them; and the empowering of the Holy Spirit.

Can the preacher of the Gospel count upon any spiritual forces other than these?

Yes; he may count upon the fact that Holy Scripture is the Word of God, and as such is the sword of the Spirit; and that one of the functions

of the human conscience is to acknowledge its truth.

What mental equipment is needed for work amongst Moslems?

In general, a clear knowledge of Scripture and the doctrines of the Christian faith, together with a competent acquaintance with the doctrines and practices of Mohammedanism.

What will the latter involve?

A careful study of the Koran, both in the original Arabic and in a good translation, and of such other books as will help to elucidate its teaching.

Should any other equipment be acquired ?

Yes ; it will be a great asset to acquire such knowledge of the native mind as will enable the missionary to understand its prejudices and thereby to be able to avoid giving unnecessary cause of offence.

Is controversy unavoidable in preaching the Gospel to Moslems ?

Yes ; sooner or later the Christian preacher is bound to be involved in controversy.

Why is this ?

Because certain vital doctrines of the Christian faith are categorically denied in Mohammedan teaching.

What important Christian doctrines are denied by Mohammedans ?

The doctrine of the Holy Trinity, the doctrine of the Divine Sonship of our Lord, and the doctrine of His Atoning Death and Resurrection.

What should be the attitude of the missionary in regard to controversy ?

He should never seek it for its own sake, but he should never shun it lest his hearers imagine that no answer can be given to their objections.

In what spirit should controversy be carried on ?

In a spirit of love, and with a desire not to gain a polemical victory but to remove stumbling-blocks and to win souls for Christ.

What special point of contact has the Christian preacher with his Mohammedan hearers ?

The special point of contact is that Mohammed instructed his followers to pay attention to the teachings of the Law and the Gospel, that is, the Old and the New Testaments.

When Mohammedans are reminded of this fact what is usually their reply ?

Their usual reply is that Christians have corrupted their Scriptures in order to bolster up their faith.

How is this argument best met ?

With intelligent Mohammedans it may be met by reminding them that there are to be seen five copies of the Gospel, at Rome, London, Cam-

bridge, Paris and Petrograd, which were written two-hundred years before the death of Mohammed, and these all agree with the Christian Gospel of to-day.

Is it wise to attack the memory of Mohammed ?

No. There is nothing which so readily provokes a fanatical outburst on the part of the hearers.

If the missionary is asked his opinion of Mohammed, how should he reply ?

He should reply to the effect that he has not come to talk about Mohammed, but about the Lord Jesus Christ.

Have any valuable controversial works been written ?

Yes ; a considerable number, amongst which may be mentioned an early work entitled *Sweet First-Fruits* and a later and larger volume entitled *The Balance of Truth*.

What is the character of " Sweet First-Fruits " ?

It is a tale by an Arab author relating the conversion of some Mohammedans to Christ, in the course of which the Mohammedan objections to the Gospel are very powerfully met.

What is " The Balance of Truth " ?

It is a volume written by Dr. C. G. Pfander, a German missionary to the Mohammedans, and published in the year 1835, in which the Gospel is stated, Moslem objections met, and the weaknesses of their system pointed out in a clear, courteous and powerful manner.

What important fact in relation to Mohammedanism should the missionary always remember ?

He should remember that Mohammedanism is undoubtedly energised by powers of evil, and that therefore in a peculiar sense nothing short of the power of the Holy Spirit will bring about conviction of sin and faith in the Lord Jesus Christ.

What important fact in relation to the Gospel should the missionary also remember ?

He should remember that God has a purpose of grace which in spite of all that opposes shall assuredly be accomplished.

Visiting the Women

By MISS D. OAKLEY

[Extracts from a circular letter]

One afternoon when visiting in the native town of which we have spoken upon previous occasions, we were intro-

duced to a Kabyle woman who had come from quite another quarter, and was that afternoon visiting her friends. We spoke



Photo by]

[Miss A. Clack.

Collecting old rubber at Kairouan.

to her and the others of the Way to God, and she afterwards asked us if we would visit her sometimes. Having her address with us, we set out one afternoon, a week later, in search of her house. We had walked some distance in the right direction, but not finding the little *gourbi* in which she and her family lived, we turned our steps to another district and visited other houses. Several weeks after this, we had reason to be in the same part of the town, and quite unexpectedly were arrested by a group of Kabyle huts down in the valley just off the main tram route. Presently we noticed a woman coming up the steep muddy slope with a water-pot on her head. She immediately recognised us as the English women she had seen before, so we explained our vain search, and left her to draw water, with a promise that we would return the following Monday. Fadhima and her neighbours

have now been visited several times, and last week was particularly cheering. We descended the rough footpath where we could easily see the little charcoal fires brightly burning. A number of women greeted us with *salaams* and in a few minutes we separated one from the other. I was invited into a dark, low-roofed hut where a tiny baby was lying on the ground. Very soon two or three women entered, whilst boys stood in the doorway keeping out both air and light. I began to read to the women the first Psalm, and to explain the two classes of people depicted therein. They listened with interest, though one old woman was rather inclined to ask questions as to where I came from, my age, and if I was married. It is surprising how often these women seek to stifle the message by questions outside the Gospel. Nevertheless, some listened attentively and I left the house for another group, praying that some word spoken or read might take root.

About twenty yards away another meeting was held. This time I found a woman sitting on a mud hill beside her wood fire upon which she was frying potatoes. I sat down beside her, and soon found my opportunity to read her the first chapter of Isaiah. Before long several women had congregated and were listening intently to the words—"Though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool." The women looking from one to the other repeated the words as if they really understood their meaning. That afternoon we returned home with glad hearts that we had thus been privileged to spread the Good News.

Yet one other instance of how God works in our midst. Last Sunday afternoon after the usual women's class, it was my privilege to accompany a veteran worker for God and to learn something of her manner of approach both in colportage work and in meeting with individual souls. For the first ten minutes, it seemed as though there was considerable indifference shown on the part of men who were asked if they could read Arabic, and who were offered Gospel

portions and tracts. Then we came across a Spaniard who took the Gospel of John in his own language, and who said he had bought portions of Scripture upon previous occasions. This was followed by a simple talk with a French woman wheeling her baby boy out in the sunshine. Still, we did not feel we had found the work for which the Lord had sent us, but crossing the road we began to retrace our steps. A group of native men were sitting outside a café; we

approached, and in a very short time they were gripped by the Word as my friend opened her Arabic Bible, and in clear tones read to them verse after verse from the Book. Certain men were specially arrested by the words, one in particular whose eyes seemed fixed upon the speaker the whole time. We have since offered this man another Scripture portion, and he is most anxious that we should visit his grandmother who lives some distance away.

For the Children

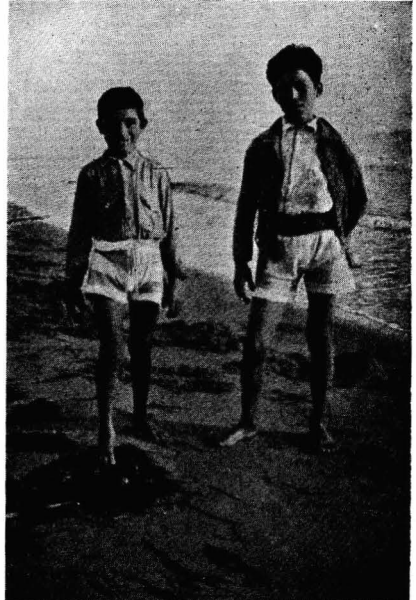
Carmelo

By MISS K. M. E. GOTELEE

Carmelo is one of our "young hopefuls," as full of mischief as an egg is full of meat! He has beautiful, large dark eyes with long lashes, and if you saw him sitting in the hall on a Sunday morning dressed in his best and "spruced up," you would think him the picture of innocence. His father went to be with the Lord Jesus about four years ago, and so we take a special interest in him. His mother and sister are both true Christians, but at present Carmelo and his elder brother Saverino think more of play than anything else. The elder brother goes to work, but Carmelo is still at school. I went to see his teacher a little while ago, to ask how he was getting on. "He is not really a bad boy," she said, "but he is too playful. He works a little bit and then plays a bit—then a little more work and a little more play." Carmelo hung his head at this, and I looked severe. "He is just like that everywhere," I said. Carmelo has learned to knit very nicely. I wonder how many English boys of ten can do so.

We have a class for children on Thursday afternoons, where they all learn to knit, boys as well as girls. We have no other work to give the boys, and so we insist on their sitting quiet with the rest, and most of them love the knitting. You should have seen Carmelo's joy and pride

when he took home a wonderful scarf, his first effort! Whatever other garment he didn't wear, he always had that scarf on somewhere, often twisted round underneath his other clothes. Now he is making a jersey, and to do this he had to learn to knit "plain and purl." It has taken him some time, because during the



Carmelo and his brother.

intervals when he has "a little bit of play" he knits plain instead of purl, and then I have to unpick it.

He is very fond of singing, and is really at his best in the Sunday school. His young voice sounds clear and sweet in the hymns and choruses, and how he does love to be called upon to recite a verse of Scripture! He was rather slow in learning to read, but he can now read in both French and Italian. It was a great day for him when he received a French Bible.

Another of Carmelo's accomplishments is bicycle riding. He loves to hire one for an hour and tear round and round on it. We never know how many spills he has, but he always turns up, after these excursions, smiling, and covered with dust from head to foot. When we go for a walk with our children, he is always with the foremost group, laughing and racing about, climbing builders' ladders and doing all sorts of mad pranks—a merry little scamp, but very loveable.

Carmelo is the smaller of the two in the photograph which was taken on the beach in the summer holidays two years ago. He and his brother are "digging for worms" for fishing (they never caught either worms or fish, but it kept them occupied for some time).

Please pray for this little chap. We want to see him growing up to love and serve the Lord Jesus. It is his mother's great desire, too, for both him and his brother. He has not half the advantages of boys and girls in England, and there are many temptations in this land that English boys and girls never have. So he needs much prayer and sympathy. A little lad brought the loaves and fishes to Jesus when He needed them to feed the hungry multitude. Perhaps some little lad will now bring this young soul to Jesus in prayer, asking Him to save him, and use him in blessing to the hungry and thirsty souls in this barren and needy North Africa.

Tunis.

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.

* * *

In connection with our "Ten Days of Prayer" special Prayer Meetings will be held at John Street on **Thursday, May 2nd**, and **Thursday, May 9th**. It is earnestly hoped that as many friends as possible will be present on both occasions.

* * *

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, June 20th, at 3 p.m.

* * *

A Prayer Meeting is also held at 3.30 on the first Wednesday of each month at Pastor F. R. W. Heath's residence, Harrowsley, Upper Rose Hill, Dorking (May 1st and June 5th).

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

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

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

* * *

DEPARTURES

The Misses **E. and M. Fearnley**, Miss **G. G. Adams** and Miss **O. Longden** left Paris for Algeria on March 11th.

Mr. G. K. Gillott left Paris for **Azazga** on March 20th.

* * *

DEPUTATION WORK

Pastor Poole-Connor has visited Reigate, Winton, Tunbridge Wells, Hulme, Tooting, Sidcup, Preston, Hook; and he also took part in the Easter Conference at "Heightside." His labours as Minister of the Walker Memorial Church, Cheltenham, commenced on Sunday, April 7th. His address is now **1, St. Luke's Villas, College Road, Cheltenham.**

The **General Secretary** returned from North Africa on March 9th. He was very unwell, and the doctor, finding his heart much strained and his nerves in a seriously exhausted state, insisted on his taking prolonged rest, to be spent as much as possible in bed. We are thankful to say that there is now a decided improvement and it is hoped that he will be able to return to active service by about the time that this is in the hands of our readers.

* * *

"HEIGHTSIDE" CONVENTION

This was held from Thursday, March 28th, till Tuesday, April 2nd, inclusive. There was a full house-party and friends from the district and beyond came in goodly numbers. It was delightful to have such a large contingent from Nelson with Mr. and Mrs. D. F. Ramsey of the Central Gospel Mission there. Miss Wray and her sister, with their devoted helpers, were unstinted in their generous-hearted ministry for the comfort of all. The Lord's own recompense will be their enriching portion.

Thomas Aquinas summed up the delights of heaven in the three words—" *Videre, Laudare, Amare*"—"to see, to praise, to love." God was graciously pleased so to minister the Word through His servants in the power of the Holy Spirit as to make that three-fold felicity true of the Convention. "The disciples were glad when they *saw* the Lord." "And ye shall . . . be satisfied, and *praise* the name of the Lord your God, that hath dealt wondrously with you." "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in *love*, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the *love* of Christ which passeth knowledge, that ye might be filled unto all the fulness of God."

The choice unfolding of the Lord's teaching by **Mr. John Goodall** of Leigh will be an abiding benediction to many. The **Hon. Secretary** also was like unto a man that is an householder, which bringeth forth out of his treasure things new and old to the enlightenment and enrichment of those attending the meetings. The **General Secretary** was able to be present though in much weakness, but was greatly helped as the Lord's messenger in expounding the Word and in giving a lantern talk on the work on Easter Monday evening.

"There the Lord commanded the blessing."

* * *

The following arrangements for the allocation of new workers, accepted over a year ago,

have been made. The **Misses Fearnley** have joined Mr. and Mrs. Willson at Djemâa Sahridj; **Miss Adams** is taking up work with Miss Elliot at Les Agribbes; **Miss Longden** has gone to assist Mrs. Marsh at Lafayette; and **Mr. G. Gillott** goes to Mr. Arthur at Azazga. All these have had a period of training in Paris, proving diligent in their studies.

* * *

Miss R. Wholman, we rejoice to report, has had a wonderful recovery from her serious ear trouble and hopes to return to ChercHELL on May 9th.

* * *

Miss Clack writes from **Tebessa**: "I feel I must just tell you about a very encouraging visit we paid a fortnight ago. We thought we would go and sympathise with the mother of a poor sick woman whom we had visited and who we believe died a Christian. On arriving at the house, she was sitting there with another daughter from the neighbouring village. Their faces, necks and arms were just scratched to pieces, poor things! We just talked, feeling that perhaps it was not quite the time for singing. However, after a while the woman took hold of my arm and said, "Sing to us out of the book." You may be sure we were not long in doing so, and sang her daughter's favourite hymn, "Jesus is tenderly calling," explaining the verses as we went along. All of a sudden her face lit up with joy and she said, "Yes, I understand, and I'll see my daughter again one day." Then seizing the other daughter by the hand she said, "Do you understand now? There's only one way and one Saviour. It is not prayers and fasting." We came away full of joy, feeling that God's Holy Spirit had at least worked in this one heart.

* * *

On March 8th **Miss D. Povoas** writes from **Tebessa**: "We have lately rented a small native house to which we could go and form classes, give medicines, etc., and it has been heartfelt joy to us all to have had large classes, and sometimes rapt attention and evidences of comprehension of the Gospel message in the various meetings. We have the Arab girls on Mondays and Fridays, who come and sew garments for themselves and are taught the Gospel. On Wednesdays we have a nice women's class when we provide each Arab woman with a garment to sew for herself, make them coffee, and after a time of sewing we ask them to put up their work and listen for a little while to God's Word. The women have listened attentively so

far, and we just long and pray that the precious seed may take root and bear fruit. The birds of the air are plentiful and the ground often stony, but praise God we sometimes discover good ground where the seed seems to take root. Our arrangement to give out medicines led us one day to the bedside of a dying woman who had never before heard of any other Mediator than Mohammed. To this poor woman we told the story of the raising of Jairus' daughter. The sufferer asked in a very feeble voice if the one we were telling her about was a Moslem. We replied that He could not have been a Moslem. He was none other than the Divine Son of God. Then we sought to further enlighten her the next time we visited her by means of the Wordless Book. This dear woman passed away a few days after this visit. Please pray for her mother whom we still visit and who seems eager to hear and learn of God's Way through Christ."

* * *

Mr. R. Twaddle writes from **Bougie** on March 30th: The work during the past month has been encouraging. The boys' classes have been well attended. For one week **Mr. Shorey** was at Azazga and during that week Beriki and I visited fifteen villages around Bougie. We found that our regular visiting of these villages (twice each year) is causing us to be well known. Still we do not find the thirst among the people for the things of God, that we desire to find. They are often interested in side issues, but there is a lack of the sense of the terribleness of sin.

"The girls' classes conducted by my wife are keeping up in numbers. My wife is greatly encouraged in her visiting of the native houses. She goes alone but yet not alone, for the Lord is with her and opens doors for her to enter. She cannot visit all who desire her to pay them a visit, as the calls are so numerous. The entrance to the homes are often accomplished by means of the class girls."

* * *

Miss Tilney writes from **Sfax**, March 4th: "There is further encouragement in the houses that are opening to us for visitation. This morning **Mrs. Miles** and I were able to enter yet another fresh Arab house in the old town, and the women and children listened well to the Gospel. Last Friday in going to visit a house where there are several girls who seem very willing to listen to the Gospel, I found that there had recently been a death, and a number of women had come to offer their condolence. I

was taken to a room in which were quite thirty Arab women. There was just room enough for me to enter; I lovingly warned these women of the need of being cleansed from sin through belief in the death of the Lord Jesus Christ as the atonement. I sang to them, and read the story of the raising of Jairus' daughter and of the healing of the woman in the same chapter. One old woman, who was a relative of the man who had died, asked me to go as others wanted me, and I quite thought that I should have been ushered from the house. Instead, I was taken into another room, where there was a kind of overflow meeting! I was asked to read and to sing. Afterwards, I went upstairs to another family, where quite a little group had gathered.

March 29th: "Doors continue to be open to us in Sfax, and we are interested in two little Arab boys who often come and read in Arabic. To-day they read through the last chapter in Luke's Gospel, after having read the story of the crucifixion the other day. One of the boys said this afternoon, quite spontaneously, 'The Koran says that Jesus did not die, but the truth is, that He did die, and rose again on the third day.' 'Yes, and why did He die?' we asked. 'He died to take away our sin,' was the reply. Will you join us in prayer that these two little lads may truly believe in the Lord Jesus as Saviour? They are attending Mr. Miles's classes."

* * *

In a circular letter from **Tripoli** dated Feb. 3rd, **Mrs. Meers** writes: "I now have from sixteen to eighteen girls coming to classes each week. Mondays and Wednesdays are the days for the older ones over ten years of age. Of these there are ten, and they are most regular in their attendance. The younger girls, of whom I have eight on my register, come on Tuesdays. They are not quite so regular as the others, but make up in interest what they lack in regularity. I provide sewing for the first half of the time, and the second half is taken up with learning texts and hymns and a short talk. Since these girls have been coming, several times I have had to say, 'No, I am sorry I cannot have any more girls until next Autumn.' One reason for this is that the providing and preparation of materials for sewing is an item to be considered; also the cutting out, tacking, etc., take a good deal of time. Another reason is that while I am alone there are quite sufficient to keep in order and manage just now. I am hoping, however, to be able to have some twenty-four girls next autumn."

Daily Subjects for Prayer and Praise

1. For all the triumphs of the Gospel in North Africa during the past forty-eight years.

Prayer that a true spirit of prayer may be bestowed on all the friends and workers of the Mission during the period specially set apart for waiting on God; so that both spiritual and temporal needs may be laid before the Lord, and those things may be asked of Him which it is in His gracious purpose to grant in answer to their believing prayer.

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.
- Prayer for the Gospel Car work both here and in other parts: that the Word of God, thus widely circulated in regions hitherto untouched, may by its means prove a Word of salvation to many living in the darkness of Islam.*
5. For Tetuan—Dispensary, Visiting and Tract Distribution, Classes for Adults and Children (Native and Spanish).
6. For Settat—Visiting among the women and children, Classes for girls.
7. For Fez and Oudjda—Dispensary, Classes, Visiting, Bible Depôt, &c.
8. For Taza—Visiting, Itinerating, &c.
9. For Rabat and Salé—Itinerating, Visiting, Bible Depôts, &c.
10. For Cherchell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.
11. For Algiers—Visiting homes, cafés and villages, Classes and Meetings, Itinerating, &c.
12. For Djemâa Sahridj, Mekla, and Michelet—Meetings among Kabyles and French, &c., School for girls, Day and Sunday Schools, Visiting, Itinerating, Dispensary, Work among men and boys, &c.
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.
20. For Nabeul—Classes, Visiting, &c.
21. For Kairouan—Classes, Visiting, Bible Depôt, &c.
22. For Stax—Classes for Arabs and for European children, Visiting, Bible Depôt, &c.
- Prayer for two little Arab lads attending the classes, who appear to have an intelligent apprehension of the Truth: that they may be led to put their trust in the only Saviour of sinners.*
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.
- Prayer for the N.A.M. Annual Meeting to be held on May 28th at Eccleston Hall, S.W., that the speakers may be prepared of the Lord, and that good numbers may attend.*
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.
- Praise for five new workers who have recently left for the Field; and prayer that facility may be granted to them in the learning of the language, and that their presence and help may prove a cheer to the older missionaries.*
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 other part of the Harvest Field.

From March 1st to 31st 1929.

GENERAL FUND			No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	DUBLIN AUXILIARY.			Local			BELFAST AUXILIARY.					
No. of Rect.	Amount.	(f)	12th	£ s. d.	27th	£ s. d.	26th	£ s. d.	Rect. No.	£	s.	d.	Rect. No.	£	s.	d.	Rect. No.	£	s.	d.
8737	1 1 0	(g)	13th	10 0	8792	1 0 0	(q)	7 10 0	S. S. McCURRY, Esq.,	4	10	0	83	2	0	0	Mrs. BOLTON,			
8	5 0	(h)		0 0	3	10 0	7750	10 0 0	Hon. Sec.,	5	2	0	4	10	0	0	Hon. Sec.,			
2nd	1 0 0	(i)	14th	2 0 0	4	10 0 0			9 Manor Rd.,				5	2	0	0	Gordonville,			
9	1 0 0	(j)		5 0	5	25 0 0			S.W. 20,								Cregagh.			
3rd	2 0 0	(k)	16th	2 2 0	6	10 0 0			Des. Receipt, No.								Des. Receipt, No.			
40	2 0 0	(l)		1 1 0	(r)	1 0 8			7744.								7750.			
5th	1 1 0	(m)	18th	1 1 0	98	7 4 1			Local								Local			
2	2 6	(n)		5 0					Rect. No.	£	s.	d.					77	10	0	0
6th	3 0 0	(o)	19th	2 0 0					74	6	0	0					Previously			
(a)	3 0 0	(p)		76	10 0				5	1	5	0					ack'd.	8	4	6
7th	2 0 0	(q)	20th	1 0 0					6	2	4	6								
45	5 0		22nd	4 6 3					7	5	0	0								
6	1 0 0		23rd	2 10 0					8	2	0	0								
8th	2 2 0			6					9	11	0	0								
8	10 0		26th	1 0 0					80	2	0	0								
9	5 0		27th	7 10 0					1	3	0	0								
50	1 0 0		28th	1 0 0					2	10	0	0								
1	1 0 0		29th	3 0 0																
(c)	1 1 0		30th	1 0 0																
9th	4 0 0		31st	1 0 0																
(d)	4 0 0			6																
54	5 0 0			7																
5	5 0 0			8																
6	1 0 0			9																
7	3 14 0			10																
(e)	1 10 0			11																
59	1 1 0			12																
60	2 1 1			13																
1	1 0 0			14																
12th	1 0 0			15																
2	1 0 0			16																

DESIGNATED FUND

SUMMARY

TOTALS

	March, 1929.	Jan. 1st to March 31st, 1929.
General Fund ..	£231 5 2	General Fund .. £993 1 1
Designated Fund ..	£10 4 0	Designated Fund .. 711 13 3
	£541 9 2	£1,704 14 4

(a) Stroud Green Bapt. S. Sch. (b) Dorking Bapt. S. Sch. (c) Reigate Gosp. Missn. (d) Welcome Missn., Wood Green. (e) Wycliffe Cong. Ch., Stockport. (f) Friends at Browning Hall. (g) Boxholders at Highgate Rd. (h) Newton Heath Evang. Ch. (i) J. M. Morgan Missionary Tree Corporation. (j) Bona & Mina. (k) Littleport Independent Chapel. (l) Rotherhithe Great Hall. (m) Lightbourne Evang. S. Sch. (n) Boxholders at Tonbridge. (o) Boxholders at Atherton. (p) C.A.W.G., Purley. (q) Readers of *The Christian*. (r) Holy Trinity S. Sch., Seer Green. (s) Devonshire Sq. Bapt. Ch. (t) Saxlingham Missn. Band. (u) Heathwaite Missn. S. Sch. (v) Friends at T. Wells. (w) Mayes Hall. (x) Bethesda Chapel S. Sch., Felixstowe. (y) Mildmay Mission Hospital.

N.A.M. MAY MEETINGS

TO BE HELD (D.V.)

AT ECCLESTON HALL (Near Victoria Station), May 28th, 1929.

Prayer Meeting at 2.30.

Afternoon Meeting at 3.30.

Evening Meeting at 6.30.

Chairman :

SIR CHARLES KING-HARMAN, K.C.M.G.

Chairman :

Rear-Adm. SIR HARRY STILEMAN, K.B.E.

Speaker: REV. W. H. ALDIS.

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 2nd-9th. 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.

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

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

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

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

Hon. Oculist
 HORATIO MATTHEWS, M.D.

General Secretary
 Mr. HARVEY FARMER.

Mr. I. E. BOWLES (Deputy Assistant Secretary).

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

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

OFFICE OF THE MISSION

18, JOHN STREET, BEDFORD ROW, LONDON, W.C.1.

REFEREES

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

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

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

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

LOCATION OF MISSIONARIES

MOROCCO		Salé		Bône	
Tanger	Date of Arrival.				
Miss J. JAY	Nov., 1885	Mr. A. E. CHATFIELD	Nov., 1922	Miss H. GRANGER	Oct., 1886
Mrs. E. A. SIMPSON .. .	Mar., 1898	Mrs. CHATFIELD	Nov., 1922		
Miss E. CRAGGS	Oct., 1912	ALGERIA			
Miss M. M. GLEN (Associate)	Jan., 1913	Cherchell			
Miss E. D. BOWEN	Feb., 1923	Miss K. W. JOHNSTON	Jan., 1892	Mr. E. E. SHORT	Feb., 1899
Miss M. ARCHER (Associate)	Aug., 1923	Miss E. TURNER	Jan., 1892	Mrs. SHORT	Oct., 1899
<i>Spanish Work—</i>		Miss H. KENWORTHY	Nov., 1910	Miss H. M. M. TAPP	Oct., 1903
Señor PEDRO PADILLA .. .	June, 1926	Miss L. R. WHOLMAN	April, 1922	Mr. C. MORRIS	Oct., 1924
Señora D. PADILLA	Dec., 1922	Mrs. FISHER	Oct., 1922	Mrs. MORRIS	Nov., 1927
Miss L. GRIFFITHS	Oct., 1927	Miss E. F. COLLINS	Feb., 1927	Mr. L. J. BOCKING	Oct., 1928
Miss M. DRURY	Feb., 1929	Miss E. HEATH	April, 1928	Miss M. W. FARR	Oct., 1928
Casablanca		Algiers			
Miss C. S. JENNINGS .. .	Mar., 1887	<i>Kabyle Work—</i>			
Miss F. M. BANKS	May, 1888	Mons. E. CUENDET	Sept., 1884	Mrs. A. V. LILEY	July, 1913
Mr. C. C. GABRIEL	Dec., 1919	Madame CUENDET	Sept., 1885	TUNISIA	
Mrs. GABRIEL	Feb., 1920	Mrs. A. ROSS	Nov., 1902	Tunis	
Miss M. W. ROSS	Nov., 1920	Miss D. OAKLEY	Nov., 1921	Miss G. E. PETER	Oct., 1913
Miss BLANCHE ELLIS .. .	Oct., 1926	Djemaa Sahridj, Mekla and Michelet			
Tetuan		<i>Kabyle Work—</i>			
Miss A. G. HUBBARD	Oct., 1891	Miss E. J. C. COX	May, 1887	Signor A. FINOTTO	Oct., 1923
Miss A. M. KNIGHT	Oct., 1899	Miss K. S. SMITH	May, 1887	Signora FINOTTO	Oct., 1923
<i>Spanish Work—</i>		Mr. A. G. WILLSON	Oct., 1922	Nabeul	
Miss E. HIGBID	April, 1921	Mrs. WILLSON	Oct., 1922	Mrs. F. M. WEBB	Oct., 1899
Miss E. HARMAN	Oct., 1921	Miss L. M. FISON	Nov., 1919	Kairouan	
Settat		Miss E. FEARNLEY	Mar., 1929	Miss I. M. DAVIDS	Oct., 1920
Miss A. BUXTON	April, 1919	Miss M. FEARNLEY	Mar., 1929	Mr. E. J. LONG	Feb., 1923
Miss K. REED	April, 1922	Azaza and Les Agribbes			
Fez		Mr. S. ARTHUR	Dec., 1913	Mrs. LONG	Jan., 1924
Miss S. M. DENISON	Nov., 1893	Mrs. ARTHUR	Sept., 1923	Miss E. M. TILNEY	Mar., 1920
Miss I. C. DE LA CAMP .. .	Jan., 1897	Miss C. ELLIOT	Nov., 1919	Sfax	
Dr. JAS. A. LILEY	Nov., 1919	Miss M. WIDMER	Nov., 1920	Mr. R. S. MILES	April, 1921
Mrs. J. A. LILEY	Nov., 1919	Mr. G. K. GILLOTT	Mar., 1929	Mrs. MILES	April, 1926
Miss L. F. EVANS	Nov., 1921	Miss G. G. ADAMS	Mar., 1929	Miss A. STONEHAM	Oct., 1927
Miss E. L. MILLAR	Oct., 1928	Bougie and Oued-Amlzour			
Taza and Oudja		Mr. A. R. SHOREY	Nov., 1902	TRIPOLI	
Miss F. E. S. MARSTON .. .	Nov., 1895	Mr. R. TWADDLE	Oct., 1924	Mr. W. REID	Dec., 1892
Miss A. CHAPMAN	Oct., 1911	Mrs. TWADDLE	Oct., 1925	Mr. J. C. MEERS, B.Sc.] .. .	Oct., 1928
Miss E. K. ALDRIDGE .. .	Dec., 1891	Mlle E. M. S. DEGENKOLW	Oct., 1913	Mrs. J. C. MEERS	Nov., 1923
Rabat		Lafayette			
Mrs. F. K. ROBERTS	Dec., 1896	<i>Kabyle Work—</i>			
Miss I. DEW	Feb., 1924	Mr. C. R. MARSH	Oct., 1925	PARIS	
Mr. L. V. ROBINSON	Nov., 1924	Mrs. MARSH	Oct., 1925	Mr. T. J. P. WARREN	Feb., 1911
Miss B. L. F. ROBERTS .. .	Mar., 1928	Miss O. LONGDEN	Mar., 1929	Mrs. WARREN	Feb., 1911
Mr. F. A. RAYNER	Jan., 1929	Tebessa			
		Madame E. PAGES	June, 1924	Mons. E. BLANDENIER	Feb., 1925
		Miss D. POVOAS	Nov., 1922	Mons. Th. HOCART	Feb., 1925
		Miss A. CLACK	Jan., 1924		

AT HOME.—Mrs. BOLTON, Miss A. BOLTON, Miss R. O. HODGES, Miss L. READ, *New Workers*—Mr. C. COOK, Mr. STANLEY HOOK, Miss E. A. STEPHENS and Miss O. WARD.