

NORTH AFRICA

THE MONTHLY 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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*A
Scene
in
Southern
Algeria*

Office of the North Africa Mission

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[From a Post Card.]

Life and Fellowship.

“As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name : which were born . . . of God.”—

John. i. 12, 13.

“He that sanctifieth and they who are sanctified are all of one : for which cause, He is not ashamed to call them brethren.”—Heb. ii. 11.

“Truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full.”—I. John i. 3, 4.

THE Apostle John, guided by the Holy Spirit, divides the world into two classes—those who receive Christ, and those who do not receive Him. Those who receive Him are born of God, and thus become the sons of God ; those who do not receive Him, and have not been born again of the Spirit, cannot enter into the kingdom of God. What a surpassing mercy it is to be of the number of those who have been translated out of the kingdom of darkness into the kingdom of God’s dear Son !

As in the Epistle to the Romans, the believer in Christ is said to be justified or counted righteous, in Hebrews (see chap. ii. 11), the believer is declared to be sanctified or made holy in God’s sight. In himself, he is neither righteous nor holy ; but in Christ he is reckoned both, and it should ever be his aim to be (by the power of the Holy Ghost), in his practical walk, what he is in his standing before God. Christ is not ashamed to call these regenerate ones His brethren.

It is interesting to notice Christ's growing intimacy with His disciples, as set forth in the Gospel of John. In chap. xiii. 13, He is the *Master and Lord*, and they are His *servants*. In chap. xv. 10 He says, "Henceforth I call you not servants . . . but I have called you *friends*." In chap. xx. 17, after His resurrection, He speaks of them as "*brethren*"—"I ascend unto My Father and your Father."

In the Epistle of John, the apostle sets forth the fellowship of the divine family—brought about by their having received Christ and having become the children of God by faith in Christ Jesus—"Truly our fellowship is with the Father and with His Son Jesus Christ." A realisation of this is calculated to fill our hearts with joy. But this fellowship involves a good deal. It is a fellowship in life, eternal life, divine life. It includes a fellowship with all the true children of God—not with nominal professors, but with those who have really received Christ, who are often among the poor and the despised (see 1. Cor. i. 26-28). Thus the fellowship on the one hand is with the eternal Father and His eternal Son; and on the other with those who have been brought into the family, many of whom the world counts as hardly worthy of notice.

But there is also a fellowship in service, as Christ declared in His prayer to the Father, (John xvii. 18)—"As Thou hast sent Me into the world, even so have I also sent them into the world." This embraces every aspect of Christian life and work. Are we fulfilling this service? By letting our lives (in our measure) be the light of men as His was? By testifying, whether at home or abroad, to our fellow-men of God's great love in the gift of His Son? Or by teaching our fellow-believers what God has taught us of His grace and truth?

Sometimes we are called to fellowship in suffering. Some of God's choicest servants have to a very great extent been called to this aspect of fellowship. Or it may be a path of poverty, or of bodily weakness, or of persecution by the world, or, what is still more trying, of misjudgment by fellow-Christians. But fellowship in glory will make up for it all; and this is our hope—to be with Christ and to be like Him for ever.

In the present day we hear much of federation. This is good if it be on right lines; otherwise it is disastrous. Not all professed Christians are true believers in Christ, as alas! is too manifest just now, when so-called Christian nations are killing one another by the million. Even within the circle of the "religious world," or the still narrower circle of those who would term themselves "evangelicals," there are many who deny the fundamentals of the faith, and call in question the inspiration and authority of the Word of God. With such we can have no spiritual fellowship. But the line of real, hearty Christian fellowship cuts across denominational lines, so that a godly Churchman finds himself in happy fellowship with many a fellow-believer among Baptists, Wesleyans, &c.; while the contrary also holds good in many a case.

In Malachi we read that "They that feared the Lord spake often one to another, and the Lord hearkened and heard." So it is to-day. There is a godly

remnant who cling to Christ, trust His Word and strive to walk with God. These are scattered among the various denominations, and for these to federate is good. But for such to join with the unconverted professors, or with those who have abandoned the fundamental truths of the Scriptures, must be displeasing to God and unprofitable to man. The great thing is to walk in fellowship with God. Then, separation from that which displeases Him will naturally follow.

E. H. G.

To the Friends of the North Africa Mission.

31, Oakfield Road,
Clifton,
Bristol,
December 7th, 1917.

DEAR FELLOW-WORKERS,

You will see by the above address that I am away from home, taking some electrical high-frequency treatment, in the hope that it may relieve me of the trying muscular weakness from which I have now been suffering for more than three and a half years. Many of you have very kindly been praying for me. Please accept my thanks, and continue to remember me at the Throne of Grace, that if it be God's will I may be restored, and, meanwhile, that I may be able to glorify God in my infirmity.

Please also unite with us in praise, that God has, in large measure, met our financial needs. Writing on the 10th October, I said that we should need £3,500 for our general funds by the end of the year. I am now able to say that only about £750 is required, or £2,750 less than when I wrote before. Will you join us not only in praise to God for all the generous help that has been sent us, but in continued prayer that our constantly recurring needs may be supplied.

We are thankful to say also that the second donation of £50 for a hall in Tala, a town not far from Shebin-el-Kom, has been given, so that that need has been met; though there is just a fear that, on account of the war and the high prices of materials, the estimated cost may be exceeded.

During the month of November, the workers in Cherchell have been gladdened by the baptism of four girls and one

woman, all of whom were formerly Moslems, but are now believers and followers of the Lord Jesus. How they will need our prayers to meet the persecution which they are sure to encounter! It is hoped that one of them may eventually become a Bible-woman.

We have very cheering news from Djemâa Sahridj, fuller particulars of which will be seen on another page. A conference of missionaries and other friends was held recently in Algiers, and was found very profitable. Miss Case, of Tunis, sends us interesting news of converts there, who were first influenced for good, years ago, in our Spanish school in Tangier, and are now bearing fruit in Christian life and service in Tunis. Mr. Liley also has been cheered in the work among the sailors, as well as among Moslems.

The Spanish school in Tangier was reopened at the beginning of October, as an experiment, and Mr. Moore and Miss Brown are greatly encouraged at the results. Two questions still remain to be solved. One, whether Miss Pascual will see her way clear to continue as teacher, in view of her parents' strong desire to have her with them in Spain. If she should feel that she must give up her post, it will be necessary to find another teacher; and one with a true missionary spirit is not easy to find.

Then there is the financial question, as it is desirable, if possible, that the Spanish school should be maintained by special funds, designated for that purpose. Probably thirty shillings a week would meet the need, as we already have a suitable building. That the school will be a very valuable aid to the Spanish work can be seen from the results which have grown

out of it even far away in Tunis, as well as from the good effect that the opening of the school has already had on other departments of the work in Tangier. We ask your prayers for help and guidance in the matter.

The claim of the Europeans in North Africa is one that should not be overlooked, if only more workers could be found. Casablanca, for instance, has now quite a large and rapidly-growing population of Europeans. It will probably become the most important city in Morocco.

Now that the weather is cooler, Mr. Nicolle hopes to re-start his itinerating work in the neighbourhood of Cherchell. Some of the Tangier workers have been able to recommence visiting the villages around, and have had attentive audiences. The work in the Tulloch Memorial Hospital is still encouraging. There are generally some patients there who seem really concerned about their spiritual state, and frequently those who give evidence of having believed unto eternal life.

Mr. Cuendet tells us of a Kabyle who came to his meetings in Algiers for several years; then he married a Spanish girl, and attended the Spanish gospel meetings. Later on his wife ran away. He was in great distress, and applied to Mr. Cuendet for help to get to Spain and bring his wife back. He now desires to be baptised. Mr. Cuendet desires to test him rather further before taking this step. Please pray for clear evidence that this man is a true believer.

We are thankful to say that Miss Whitton is gaining strength. Miss A. Cox,

of Tebessa, will be very glad when she can go back, as she is very short-handed; but it is not desirable for her to return till her strength is fairly well established. Miss Aldridge, of Laraish, reports that she is quite well now. This time last year we were rather anxious about her. Further particulars about her work will be seen on another page.

Miss Colville, of Bône, has been suffering from influenza and bronchitis. She and Miss Granger went to Algiers therefore for a change, and greatly enjoyed attending the conference there. Mr. Fairman, of Shebin-el-Kom, has been having encouraging services in connection with the work of the American Presbyterians. The congregations of natives have been considerable, and there have been numerous cases of professed conversion and spiritual revival. Mr. Fairman also mentions the case of a lawyer who, after having professed conversion, went back after joining the Army, but now seems to have been restored.

At home, we have to record with sorrow the death of Pastor Thomas Spurgeon, one of our Referees, reference to whom will be found on another page.

We are glad to welcome to our Council Mr. F. R. Archer, of London and Upminster. He has for some years been interested in missionary work, and has helped workers with gifts of tools, &c. When the war is over he hopes that he may be able to visit the Field.

Yours heartily in Christ,

EDWARD H. GLENNY.

Bible School Work in Kabylia.

By Mr. T. J. Warren.

The second Kabyle Bible School was held at Djemâa Sahridj from the 2nd to the 4th of October, 1917. The attendance was larger than at the first School, and the natives attending were drawn from a more educated class. Some of them took subjects, and one did exceedingly well.

The subject of study was the life of Christ as portrayed in the four Gospels.

This was divided as follows into eleven parts: (1) Outline Study. (2) The differences between the Gospels. (3) Pre-existence of the Messiah. (4) Circumstances of His birth and infancy. (5) Obscurity of the early years. (6) Induction of the Messiah; His Baptism, Temptation, and Introduction by John. (7) Public Ministry of the Messiah; its principal stages. (8) His great discourses.



Photo by]

Bible School at Djemâa Sahridj, 1917.

[Mr. T. J. Warren.

Back Row—Mr. Robb, Si Dai (T.), Amzian (T.), Elhoucine (D.S.), Ferhath (D.S.), Si Mahand (D.S.), Ali (D.S.), Amar (Serjeant) (D.S.), Belkassam (D.S.), *Jules (F.N.), Said (Serjeant), (Tab.).

Middle Row—Mr. Young, Mr. Lamb, Mr. Cuendet, Mr. Griffiths, Mohand Amogran (Tab.).

Front Row—Mr. Arthur, Said Tflisse (Alger.), Maondj (Medea.), T. Warren, Said Abouadaou (F.N.).

(9) His great deeds. (10) The Death of the Messiah. (11) His Resurrection and the things that followed.

Each day began with a prayer meeting at 6.45. There were two principal sessions—from 9-11, and from 3-5. The evening meal was followed by an open conference on some practical subject. Those treated were: The true attitude of the Christian in the home, the Church and the world. The first raised some little opposition on the part of our Kabyle brethren, but this was soon smoothed over by a blind Kabyle who has recently come out of Romanism. His presence was a real blessing throughout. In the last session, devoted to testimony, he told the story of his long search after the truth, of his great joy when at last he owned a whole Bible, how he paid a boy to read it

to him, and gathered others to listen to the truth. In nine months they read it all from Genesis to Revelation. He was not long in saying good-bye to Rome, and soon joined the American Mission, having received much spiritual help from their missionary, Mr. Blackmore, at Fort National. All this is but the sequel to the distribution of Scriptures by Mr. Cuendet, some years ago, in the tribe to which the blind man belongs. It is an encouragement to all who are engaged in this kind of work; the seed sown brings forth fruit after many days.

The last meeting of the Bible School will ever be a memorable one, and may prove to be the commencement of a new era in missionary work in Kabylia. A proposition had already been laid before the missionaries and some of the converts,

* Jules is the blind man referred to.

(T.) Tazmalt, (D.S.) Djemâa, (F.N.) Fort National, (Tab.) Tabarourth.

to start a Central Fund from which should be paid the expenses of native colporteurs and evangelists when itinerating in Kabylia. In this way, they could go as the representatives of the native Church and not as the paid servants of the foreigner. The fund would be entirely native and administered by them. It was felt that this would bring in two elements necessary to the development of the native forces—co-operation and competition. The missionaries felt very diffident about bringing this matter forward at the Bible School, and were inclined to let it drop. At the last meeting, when the subject was the Attitude of the Christian to the World, especially with regard to its evangelisation, the opportunity was presented of dealing with this matter. The meeting took on rather a devotional character, and an appeal was made for fuller consecration. This was followed by a desultory conversation, when all at once, just as it seemed that the meeting would close without anything definite being done, our lack of faith was rebuked as one of the oldest converts spoke up and said they had been waiting for us to indicate how they should set to work. As we had not spoken they must do so, and they accepted, with some changes, the plan put forward. They were prepared to go even further, and bind themselves together in a Union for the Evangelisation of Kabylia. A committee was formed, rules were drawn up, and it was decided that active members should pay at least one franc per month towards the central fund. Every native present agreed to this, and an effort will be made to interest others who were not present.

This is not the only sign that God is working in Kabylia. The people of the blind man's tribe have also joined together, and have promised to contribute sixteen francs per month in order to be evangelised

regularly. Here are two movements from opposite directions working towards the same end. There are other indications of a forward movement, and notably that of opposition on the part of the enemy.

We seek earnest prayer that those who are leading the new movements may be energised by the Holy Spirit, and that there may be continual progress.

Some who did not at first understand the Bible School Movement have, after having seen it at work, been convinced of its value; and it will in all probability be held twice a year. The next school will be held at Tabarouth, and the subject will be the Acts of the Apostles.

Most of the missionaries who had attended the Bible School went directly to Algiers, to attend a conference for spiritual edification. This proved to be a heart-searching time. The subjects were taken from the Keswick Prayer Week topics. The first was the danger of inattention when God calls. The causes of inattention were pre-occupation, habit, or wilful neglect; and arose from badness, hardness and unbelief of heart. Christ as Intercessor was the second topic, and emphasis was laid on His kingly as well as priestly function. He should be King of our conscience, will, thoughts, and hearts. Spiritual progress was the third subject. Christ our Model, and God's Word and Spirit the means. Israel's history, from the Exodus to the reign of Solomon, was also used as a picture of our progress. The need of holiness in prayer was a subject that led to much heart searching. The service of God brought the series to a close. It was shown that discipleship precedes service, and that Christ is the only Master who demands a strict conformity to Himself as a condition of discipleship.

Djemâa Sahridj.

Notes from Laraish.

By Miss E. K. Aldridge.

Through living right in the town again, I come across many old friends, some whom I have not met for two or three

years, and amongst them are some who knew Mr. and Mrs. Nott.

My work is chiefly visiting, except the

three mornings kept for the dispensary, and of course odd cases in between which need daily attention. I get many opportunities of reading, and occasionally the listeners are quite interested, though it is not easy to keep their attention, even apart from the many interruptions which constantly occur. For instance, yesterday, a lady asked me to read to her and I began. She tried for a time to listen, but a slave was sitting close by, roasting coffee, and every minute or so the lady's attention went to the roasting, to see that the slave did not burn the coffee. As soon as the first lot was roasted, it was passed on to another slave, who started grinding it, and then several women began singing to the sound of the coffee-mill, and one could not get in any conversat.on. But they have heard over and over again in that house.

It is strange to see the old customs side by side with the new up-to-date conveniences. I had been made to stay to supper one evening when visiting, and whilst eating, the electric light was switched on. At once, everybody wished everybody else "Good evening," and the slaves jumped up to go round to kiss their mistress' hands! Almost all the good families have electric light in their houses,

and many do not trouble to turn it off. I am sorry it is not in this house, but I could not afford the installation. It would have meant a big outlay, though the running expense would be less than candles, which are very dear and very trying to the eyesight. Paraffin cannot be had.

This morning a few Arabs from quite a distant village came to see me. It was long since I had seen any of them. After getting their medicine, they listened very well, but one of them could not resist staying behind to ask if I had not any small garments to give away! The other day a regular beggar came in. Would I not give her 5d. ?—not even 2½d. ?—nothing? And she finished by asking if I had a servant? and what was the rent of the house?

One has to spend a good deal of time waiting for people who never come. I had hoped to have two little Spanish girls to read with me. They had been used to the services in Tangier, and seemed to wish to come; so, though I cannot do much in the way of Spanish work, I promised to read with them so that they might not forget what they knew. However, after waiting for several Sundays, I have had to give up expecting them.

"Our God is marching on."

By Miss J. Cox & Miss K. Smith.

Amid the world-wide upheaval caused by this more than terrible war that is now going forward with greater loss of life, and with mightier forces at work than ever before, it is more than ever blessed to contemplate such words as the above, taken from the Battle Hymn, written for the Northern Army in the American Civil War, 1861-1865, and sung in St. Paul's Cathedral at the American Dedicatory Service. We know the words to be true, but we are thankful to have them emphasized in any form at "such a time as this."

We missionaries here in Africa hear echoes of what is going on in the great military and naval centres, and we read of and pray for our Generals, and Admirals, our soldiers, and sailors individually and

unitedly; and from time to time a wave of longing takes possession of us to be amid the dying and wounded doing our "bit" among them. But (if possible) an even greater war is raging in these dark lands where Islam holds its sway, and had we ears to hear it, in many hearts to-day the great question is Mohammed or Christ? Yes, slowly but surely "Our God is marching on" through the dark lands of Northern Africa, and by the power of His Spirit upon the opened Word, causing light to arise in hearts darkened from infancy by the baneful influence of Islam. Truly "God moves in a mysterious way His wonders to perform," and often where the soil appears hardest, a blessed proof of His wonderful working is made mani-

fest. As some of our friends are aware, two mighty and false systems are at work in these dark North African lands; first and foremost Islam, and next the power of the Scarlet Woman. A free distribution of the Holy Scriptures has been carried on among the Kabyle tribes for many years, and our dear missionary friend, Monsieur Cuendet, who has so faithfully translated the Bible into the Kabyle language, has himself been among the number of those who have placed copies of the Gospels in the hands of the Kabyles during his itinerating journeys.

Some time ago one of these Gospels found its way into a tribe called the Oadiya. Not very far from Fort National, the Roman Catholics have formed a village among the Kabyles of this tribe, and have obtained to all appearances a great success. The Gospel fell into the hands of a man named J., a convert from Islam to Roman Catholicism; this man, although blind, is remarkably intelligent, and had a thirst for the truth. He paid a Kabyle ten francs a month to read to him, and the blessed result was that not only he himself, but several of his friends were convinced of the Truth, and accepted the gospel message in all its simplicity and purity. These people were brought at Fort National under the auspices of the A.M.E.C., and he was used in bringing them to realise their position before God. Finally, three men and two women clearly confessed their faith in Christ as Saviour,

and gave up all superstitions to trust in Him alone for salvation. One of the two women, "Thamazouz" (the beloved) by name, had a little daughter between fourteen and fifteen years of age, who from her early years had been under the direct teaching of the Roman Catholics, and Mr. B. asked us, at the mother's wish, to take Ouardyia (little Rose) into our "Home," and bring her up in the Evangelical Faith. At first we hesitated, feeling it more than difficult to take under our roof a Roman Catholic, but finally we decided with special arrangements to admit the girl. We found she had been carefully instructed in the Roman Catholic faith, and was very serious where religion was concerned. Her Bible lessons were a joy to her and to us, and as we explained the simple gospel, the teaching of the priests and other members of the Roman Catholic community seemed to drop off, and with avidity she seized the immortal truth; viz., that we are saved by Faith alone in the Lord Jesus, and that as a result of that faith, by the power of the Holy Spirit, we are enabled to live a life to the glory of God, "good works" being the result of a living faith. We have had the unspeakable joy of seeing our dear girl baptised, and afterwards take her place with us around the Communion Table. A little band of Kabyle Christians were present, and rejoiced with us in this blessed work of God's Holy Spirit.

Djemâa Sahridj.

Villages Visited and Unvisited!

The following extracts from a communication received a few months ago from **Mr. Arthur, of Djemâa Sahridj**, will show the reader the many openings for reaching with the Gospel of Christ the Kabyles of the mountainous region in Algeria; and it also emphasises the great and serious lack of workers, by which lack, aggressive effort is necessarily greatly restricted. Should not these facts stimulate the cry—"Send forth labourers."

The only villages which we can see from our house at Djemâa Sahridj *have not once been visited during* the last five or six years. Why? Because they are at such a distance that two days would be necessary for the trip, and it would not be wise for a man travelling alone to pass the night in one of the villages, nor would he be likely to be allowed to do so. Among

be freely offered to two men together, but never to a man who is alone.

The tribe of which these villages form a section is composed of sixty-nine villages or hamlets. Around one of these is a group of twenty-eight others within a radius of five kilometres. What a centre for an out-station!

In another village, there is a Moslem

eighty students enrolled. During the past year I have, to a certain extent, opened up work in two tribes at some little distance from Djemâa Sahridj.

Beni Yahia. We have visited twelve villages altogether. On each of the three occasions we had the worst of weather. Once we experienced a snowstorm, a blizzard and heavy rain, in the order named. The opposition we encountered was mostly ignorance—a strong Moham-medan weapon. In one village we had a keen enquiry for the Word of God, whether printed or spoken.

Beni Ghobri. We have aimed at visit-ing one or two villages in this tribe each

time we have been over at Moknea, which is situated somewhere in the centre of the tribe. We found the men generally noisy, but without sting in their arguments. The *sheikh* at Moknea, an intelligent young man, is reading all I am able to procure for him in the Arabic language. He will be more easily reached through the silent yet powerful printed Word than by argument.

To nine villages I have paid a total number of fifteen visits. Is there no one to help in the great task of reaching the villages of Kabylia, itself only a corner of Algeria, which is, again, only a very small section of the great Moslem world?

God giveth the Increase.

Many years ago, when the N.A.M. had a mission station at Tlemcen, in Algeria, there was a poor Jewish family living there, consisting of a father, mother, five daughters, and one son. Two of the girls became servants to the missionaries, and after a time gave evidence of a work of grace in their hearts. For more than eighteen years there has been practically no possibility of Christian instruction or fellowship for this family. Yet the Lord Himself has been their Teacher as the following extracts will show. They are taken from a letter just to hand, written by Aicha, who was for some years little maid to Miss Hodges and Miss Gill :—

“ To-day I received your letter which gave me great pleasure. I knew you had not forgotten me. This war has changed all our life. This makes us think often about the words of the Gospel and of the beautiful promises in the Holy Scriptures—that soon the Messiah will return. For this we are waiting and hoping. Dear Miss Gill, everything is sad and difficult. All our men are away at the war—brothers, nephews, and husbands. We have no longer any man in the house. The husband of my sister, Zeeleetub, has been killed. She has two little children. My mother is very old now. Thank you for asking about so many of us. I assure you that your letter comforted us very much. We spoke of the good time when we were with you all, and of the morning prayers, and of the hymns we sang,

specially ‘ I thirst for Thee.’ We have indeed thirst for His presence. God has sent us this sorrow and distress to make us think more of Him, who redeemed us by His precious blood.

“ I was so young when you explained to me the Gospel, I did not understand it well or practise it; but now I understand very well, and I could not do without these Words. They are the food of our souls. You ask me if I read the Word of God. Always, and even little Etoile. We pray that God may comfort us in all our trouble and suffering here. Once everything at Tlemcen was cheap; now it is so dear. Food is dear, and clothes are too dear to get. Instead of five *sous* a *metre*, now the price is two and three francs. We are all together now. Miriam will be so happy to hear from you again.”

Olga and Bianca.

Olga and Bianca, aged twenty-one and twenty, were formerly scholars at our Spanish Mission Day School in Tangier, which was so long carried on by Miss

Vecchio, at present in charge of the school for Spanish children in Tetuan. On the removal of the family to Tunis, some years ago, Miss Brown, our lady-mis-

sionary to the Spaniards in Tangier, commended the girls to the care of Miss Case, who superintends the Italian work in that city. Even at an early age, the Spirit of God appears to have been dealing with Olga. She was most regular in her attendance at the services, and as soon as she was old enough she sought baptism, and became an active member of the little church. Largely through her influence and prayers, Bianca has been brought to the Lord, and is now asking for baptism.

On the recommendation of Miss Case, the younger girl was some time since received for training into the large French Civil Hospital, where she works under a Protestant lady who has charge of one of the wings of the Hospital, and she has lately been joined by her sister. The latter has obtained special permission to take her free time at the hour when the Sunday School meets, so that she is able to continue teaching her class there.

It is interesting to learn that Olga's attachment to her old school led her to propose that some financial help might be given to it, in view of the recent effort in connection with its re-opening; and as a result, the sum of £2 2s. 6d. was a few weeks ago transmitted from the N.A.M. Italian Sunday School, Tunis, to the N.A.M. Spanish Day School, Tangier.

May the Lord keep these young disciples listening to His Word and living to His glory!



Olga and Bianca.

The Bible in Morocco.

(Extracted from an Article by Mr. Robert Steven, of Tangier, in the October issue of "The Moslem World.")

Officially, missionaries in Morocco are only tolerated—practically they encounter very little opposition in their work, and wherever they go they are welcomed by the people. . . . The ground has been prepared by the faithful and laborious work of missionaries connected with the North Africa Mission, the Central Morocco Mission, the South Morocco Mission, the Kansas City Gospel Missionary Union, and a few independent workers, as well as by the colporteurs of the British and Foreign Bible Society, who have been circulating the Scriptures among the people of "Sunset Land" for over thirty years.

I am often asked the question: "Do the people want the Bible?"

The following incidents, some of which took place last year, will I think answer the query:—

Fez. We stood on the spot where in 1902 Mr. Cooper, of the North Africa Mission, lost his life, and offered to the people as they passed the Word of God. The first day I sold over 400 Arabic portions, the second day over 200 Gospels, and so on. We were just behind the Great Mosque—Mouli Idrees—and better-class Moors on their way to prayers at midday bought portions of the Old and New Testaments,

put them inside their *libdas* [prayer-mats], and entered the revered Mosque to pray!

Taza. This town and district is absolutely untrodden ground for the Bible-seller or missionary. In less than an hour I sold out the stock I had brought with me and then the demand was greater than ever. "Come back again soon and bring a greater supply of books with you," they cried. It was an exciting scene. Algerians, Sousis, Moorish soldiers and others, all crowding round, and late comers, when they learned the nature of the books, tried to press through, holding the pennies over the heads of those in front calling out, "Give me one." My bag carrier, a Moor, was absolutely astonished, and kept saying, "*Ahjoobah! ahjoobah!*" . . .

Arzila. In the busy market-place a woman heard me read from one of our Mogrebi Gospels, and pleased with its message of love and forgiveness, bought two portions for her sons who were out in the fields working. A Moor standing by tried to persuade her to give the books back, but she clung to them all the more, saying, "Nay, nay, know thou that I have bought the best thing in the market to-day." . . .

In Mazagan I entered a café. One young fellow was enraged because my entrance interrupted his game of cards. He denounced the Christian faith in most scathing words, and sought to prevent his fellow-players from looking at my books.

I patiently waited until he had finished, when I said, "If you do not wish to know the will of God from His written Word for yourself, you

should at least let others enquire for themselves." "He speaks the truth," cried the others. They asked to see the books, and were surprised to find among them the Book of Job. One read aloud, the others listened. Cards were laid aside, and even the young fellow who had denounced the books forgot his rudeness and grew attentive. A few copies were sold. After visiting two other cafés I was on my way home when I felt a hand on my arm, and looking round was surprised to see the objector. He wanted copies of Genesis and Proverbs with the Gospels, and said apologetically, "I was only joking when I spoke so rudely to you in the café."

For debt, a Moorish gentleman found himself in prison; no uncommon thing in these difficult days. A lady friend who visits the native prisons regularly, gave him a copy of one of our Mogrebi Gospels. On regaining his liberty he sought out the lady to thank her for her kindness in giving him a book, and wished to have further enlightenment upon certain truths. She gave him a note of introduction to me, and one day, the week before last, he came to the Bible Depôt. After about two hours, reading and explaining, he said, "This has been the very gate of heaven to me, from this time forward I build my hope of pardon for my sins on the Lord Jesus. I believe He died for me, and that His blood cleanses me from all sin."

He was awakened to his need of a Saviour in prison through reading the Word of God. The Bible is working in Morocco.

The late Pastor T. Spurgeon.

We have to record with regret the death of Pastor Thomas Spurgeon, one of the Mission's referees. His father, Pastor C. H. Spurgeon, was a great friend of the Mission, and for some years supported four of our missionaries through the funds at his disposal, and he also allowed us the use of his name as a referee. After his death, Pastor Thomas Spurgeon kindly came to help us at one of our annual farewell meetings at Exeter Hall.

A very full and interesting account of his life and promotion to glory is given in the December number of the *Sword and Trowel*, edited by Dr. A. C. Dixon, price 2d. Further appreciations will appear in

the January number, and we would recommend our friends to procure copies.

The account of Pastor Thomas Spurgeon's conversion is deeply interesting. His mother used to have the boys with her on Sunday evenings, and they used to sing hymns together. One evening, when he was about ten years old, they were singing the well-known hymn,—

"There is a fountain filled with blood,
 Drawn from Emmanuel's veins,
 And sinners plunged beneath that flood
 Lose all their guilty stains."

His mother cautioned them not to sing the chorus unless they could truthfully do so. It runs:—

" I do believe, I will believe
That Jesus died for me,
That on the Cross He shed His blood,
From sin to set me free."

Thomas felt sorry that his mother had to sing the chorus by herself, and on that particular evening he said to her, " I can sing that chorus now, for I do believe." Thus believing, he became a new creature in Christ Jesus, and for the following fifty-one years he was a devoted follower of the Lamb.

It was not easy to follow his illustrious father; but he was an eminent servant of God, and, had he not been compared with such a man as his father, he would probably have been more highly valued

than he was. During the years that he was Pastor of the Metropolitan Tabernacle, 2,500 people were received into membership there, notwithstanding the fact that the neighbourhood in which the Tabernacle stands has greatly altered its character, the old population having largely moved into the suburbs, as is the case with not a few other districts comparatively near the centre of London. As we contemplate his devoted service, rendered in much suffering and weakness, our hearts are stirred to imitate his devotion and faith so long as God spares us.

We desire to express our hearty sympathy with his widow, and his son Harold and his daughter Vera.

E. H. G.

Notice of Book.

A Memorial of the late Pastor Joseph Harrald.
By Pastor A. Harwood Field. (A. H. Stockwell,
29, Ludgate Hall, E C.)

This memorial of the late Pastor Harrald has been sent us for review, and we have much pleasure in commending it to the notice of our readers. The fact that Mr. Harrald was for many years secretary to the late Pastor C. H. Spurgeon, adds interest to this book, in which we find many interesting details, both with regard to Mr. Harrald and Mr. and Mrs. Spurgeon.

Mr. Harrald was born at Bury St. Edmunds, in 1849, and went to be with Christ in 1912. His mother was a niece of Andrew Fuller, and both his parents were devoted Christians. He was led to decision for Christ in 1865, through the preaching of Mr. John Vine, the well-known Evangelist, who is still living, though over eighty years of age. Mr. Harrald became an active worker in the Sunday School, and in tract distribution, and then became a preacher in village

stations, through the influence of Pastor Cuff; later on he went to the Pastors' College, and ultimately became Baptist Pastor at Shoreham. While he was planning to go out to Calcutta in the Lord's work, Mr. Spurgeon invited him to become his secretary, and this he remained to be till Mr. Spurgeon's death. Then he helped Mrs. Spurgeon with her book fund, and other work, and revised Mr. Spurgeon's sermons for the Press. This he continued to do with other work until his earthly pilgrimage was ended. The North Africa Mission is specially interested in his career, on account of his having given one of his daughters for the work of God in connection with that Mission in 1899. Mr. Harrald not only gave his daughter to the work, but also personally, with the help of friends, undertook her support. Since his death the friends of the Metropolitan Tabernacle have continued this good work, thus not only aiding the Mission, but setting an example to others to do likewise.

E. H. G.

For the Children.

By Miss A. G. Hubbard.

Some one said the other day, " There are not many tea-parties here in England, now that we are trying to live within our rations." This made me wonder what is happening to our people in Tetuan, who are so fond of sugar. So I think I will tell you of a tea-party I remember there.

I went to call at a very nice house, with a lovely garden but no lawn of course, for there are no lawns in Morocco. The flower-beds were all divided off with bright-blue, painted railings, the paths

between being laid with many coloured tiles. There were great bushes of geraniums, heliotropes, fuchsias, &c., many of them as tall as I am; trees of oranges, lemons and pomegranates; but most lovely of all, a huge pepper tree, hanging gracefully over a great tank full of water, with lots of gold fish swimming about in it. And all this belongs to a small boy, for his father is dead, and the young owner lives there with his mother and his slaves.

Well! when I went to call, I found in the long narrow sitting-room about twenty to twenty-five women sitting on the mattresses waiting for tea, and of course I had to sit down too. By-and-bye, a slave brought in a brass tray, which she put on the ground before her mistress. Then appeared a tray with cups, teapots and so on, and another with a sugar basin piled with big blocks of sugar—maybe 3 lbs. in the large bowl (Do they get it now, I wonder!)—a glass of fresh mint, a caddy of green tea, and some sprinklers with scent in them. Then a fourth tray with a big basket, full of a kind of fancy rolls, slightly sweet, with seeds, followed by a fifth with very sweet almond cakes, all rolled in sugar. The trays with the rusks and cakes were placed about the room—the other three being set by the lady of the house. Then the slave brought in the urn of boiling water, which had a tiny charcoal fire under it to keep it boiling. A little tea was put into the pot, which was then rinsed with boiling water, and the water poured off. Then a few sprigs of mint were put in, and sugar without stint, and the pot filled with boiling water. Tea like that is very good when you are used to it. The slaves handed the tiny cups round, and we began. But I

should have said, that before that, a fragrant incense had been burned, and we had all sprinkled our clothes with the scent.

I remember that visit! Oh, the talking and laughing! I felt I should have small opportunity for my message that day; but I looked out and prayed that one might come. By-and-bye the slave took away the trays. Then there was a quiet opportunity, and I began to talk with those sitting near me of the special message we are there to give. They laughed, and soon got up. Others followed, and in a few minutes my congregation had melted away—all but three women. Some went to the roof, some to walk round the garden, and I had only three left—an old woman who did not feel inclined to get up, a lame woman who couldn't walk, and a woman with a baby, that she did not want to wake, asleep on her lap. So the big congregation melted into a very small one, because so many did not want to hear. It was nicer on the roof and in the garden than in the house listening to a message which told of man's sin and God's salvation. But many of the women have heard before and since. So may God open their hearts to see their own great need and His wonderful supply.

Home and Foreign Notes.

A PRAYER MEETING

is held on the **first Thursday of each month** at 18, John Street, Bedford Row, W.C., at 3.30 p.m. Tea at 3 o'clock. A hearty welcome is given to all friends of the Mission who are able to attend. ❖❖

DEPUTATION WORK.

The **Assistant Secretary** has had the privilege of visiting the following centres in the interests of the Mission :—

1. Oct. 10th. **Kensington. High Street.** Business House Bible Class.
2. Oct. 11th. **Sutton. Baptist Church.** Young People's Hour.
3. Oct. 14th and 15th. **Stroud. Acre St. Hall.** Sunday and Week Evening Meetings.
4. Oct. 16th. **Gloucester. Friends' Meeting House.** Noon Prayer Meeting.
5. Oct. 16th. **Gloucester. St. Nicholas' Vicarage.** Drawing Room Meeting.

6. Oct. 16th. **Gloucester. Y.W.C.A.** Missionary Meeting.

7. Oct. 18th. **Brimcombe. Gospel Hall.** Mid-week Meeting.

8. Oct. 21st. **Bath. Widcombe Baptist Church.** Sunday Services.

9. Oct. 22nd. **Bath. Widcombe.** Lantern Lecture.

10. Oct. 23rd. **Bath. Kensington Hall.** Afternoon Meeting.

11. Oct. 23rd. **Bath. Manvers Street Ch.** Week Evening Meeting.

12. Oct. 24th. **Bristol. Stoke House.** Drawing Room Meeting.

13. Oct. 24th. **Bristol. Bishopston Gospel Hall.** Mid-week Meeting.

14. Oct. 25th. **Plymouth. St. Matthias' Hall.** Convention Prayer Meeting.

15. Oct. 25th. **Teignmouth. Temperance Hall.** Afternoon Meeting.

16. Oct. 25th. **Teignmouth. Baptist Ch.**
Week-night Service.

17. Oct. 28th. **Iford. South Park Chapel.**
Sunday Meetings and Children's Service.

18. Oct. 29th. **Lambourne End. Mission Room.**
Harvest Thanksgiving Meeting.

19. Oct. 31st. **Tadworth. Mission Hall.**
Week-night Meeting.

20. Nov. 2nd. **Eastbourne. Granville Lodge.**
Workers' Union Annual Meeting

21. Nov. 4th. **Eastbourne. Emmanuel Ch.**
Morning Service.

22. Nov. 4th. **Eastbourne. Leaf Hall.**
United Bible Classes.

23. Nov. 4th. **Eastbourne. Marine Hall.**
Gospel Meeting.

24. Nov. 5th. **Eastbourne. Marine Hall.**
Missionary Meeting

25. Nov. 6th. **Eastbourne. Seaside Road.**
Prayer Circle Meeting.

26. Nov. 6th. **Eastbourne. Marine Hall.**
Young People's Meeting.

27. Nov. 7th. **Eastbourne. The Avenue.**
Afternoon Meeting.

28. Nov. 8th. **Tooting. Trinity Road Bapt. Church.**
Service.

29. Nov. 9th. **Victoria Park. Missionary Training Home.**
Meeting.

30. Nov. 11th. **West Thurrock. Gospel Hall.**
Sunday Meetings.

31. Nov. 14th. **Barking. Park Hall.**
Fellowship Meeting.

32. Nov. 15th. **Oxford Street. Whitfields.**
Business House Bible Class.

33. Nov. 18th. **Iford. Ley Street Hall.**
Sunday Meetings.

34. Nov. 22nd. **Iford. South Park.**
Young People's Meeting.

35. Nov. 25th. **Heathfield. Welcome Mission.**
Sunday Services.

36. Nov. 27th. **Iford. Gainsborough Hall.**
Women's Meeting.

37. Dec. 2nd. **Rainham. Gospel Hall.**
Sunday Meetings.

38. Dec. 3rd. **Clerkenwell. Field Lane.**
Women's Meeting.

39. Dec. 4th. **Tulse Hill. Beckenham Lodge.**
Drawing Room Meeting.

40. Dec. 4th. **West Thurrock. Iron Room.**
Missionary Meeting.

41. Dec. 5th **Waltham Abbey. Baptist Church.**
Mid-week Service.

42. Dec. 9th. **Hurstmonceux. Congregational Chapel.**
Sunday Services.

H. F.



Baptism of Five Native Converts.

As mentioned on page 3, five native converts have recently been baptised at Cherchell in Algeria. As these are the first at this station who have thus confessed Christ, the event was a source of great joy to those who have been toiling so long among the women and girls of the neighbourhood. We are hoping to be able to give more particulars in our next issue.



Morocco.

Miss E. Craggs writes from Tangier on November 26th: "Last Tuesday my sister Mrs. Simpson, and I visited a new village, and found a ready hearing for the gospel, and some few readers asked for books. Again, on Thursday afternoon, Miss Chapman accompanied us to one previously visited, and we were kept busy with different groups of men, women and children who gave an attentive hearing to the message. About a dozen copies of Scripture portions were left in their hands.

"We had an interesting case of the power of the written Word in the life of a native the other evening. A man from a village visited, who had never met a missionary, came in with a young native brother, desiring to tell us how he had found the Saviour through hearing this brother read the Word, and noting his life. He is one of seven or eight who gather in this Christian's home to listen to God's Word. Others are evidently nearing the Light. May they all be manifestly brought into it!"



Miss Chapman writes from Hope House, Tangier, on November 14th: "Our attendances in school have not been quite so good since the last feast. We have had over forty this week instead of nearly sixty, but the children seem returning little by little.

"I try to get to see Kh——, our old girl, about every fortnight, and although one cannot get the opportunity for a quiet talk with her in order to give her the teaching she needs, yet there is always a crowd of neighbours and their children ready to listen to the gospel. Some of the children are even more eager than the women to hear the Good News of Salvation. One boy from the mosque begged me to read as soon as I got inside, and seemed just to drink in the mes-

sage. It is so encouraging to find the people so ready to listen."



Miss Knight is bravely continuing her single-handed work at **Tetuan**. She writes on November 4th: "I have had some of the women of the afternoon class to-day and in the evening, my woman and **Miss Hubbard's** women stayed for singing and to say our texts. Then I had a nice reading with Shaib. . . . Twice a week I have four Jewish girls for a Bible lesson and English, and now another is coming on Wednesday. There is no lack of work for anyone who will do it. Yesterday I went out with Spanish tracts, but I cannot do *patio* visiting for my Spanish is too weak. . . . **Miss Vecchio's** school is flourishing; but more room, more help and more funds are needed."



Algeria.

From **Djemâa Sahridj**, **Mrs. Ross** writes on November 2nd: "I began my Sunday Class at Mesloub last week. Calico being so expensive, I explained to them that I could not give them any garments, but that I would have a class each Sunday for those who cared to learn the Word of God. I was much cheered to have twenty-three present. As it was a very windy day, my voice would not hold out long in the open air, so I closed early and paid two visits. The first was to a woman who is slowly dying and who is mostly alone at a farm just outside Mesloub. . . . I found her depressed, but was able to speak to her of the Lord Jesus and the love of God. The next visit was also to a farm on a little hill. We have visited there at intervals for many years. I explained to a group of nine or ten women the pictures I had taken for the boys, and sang a hymn and talked a bit. Presently one of the women said, 'Madame Ross, when you come and tell us of God's Word like this, you don't know how it lifts my heart up and makes me strong; but when you stay away for such a long time, I begin to get weak and wonder whether I have done right to leave the religion of the Moslems.' If my words did her good, certainly her words did me good. . . . The last three days I have been attending a baby ten months' old, who is badly burned. He is an only child, four others having died. It takes about three and a half hours to go there and back. I am fetched every day, for I said I could not undertake the expense of paying a boy to go with me."



Mr. S. Arthur writes from **Djemâa Sahridj** on November 7th: "Nothing out of the ordinary

seems to happen in summer. We find opportunities for service near home and seek to influence the schoolmasters, natives, &c., of **Djemâa**, who, having nothing to do during the three hot months, are generally ready to talk, dispute or even instruct us. . . . Whilst at **Cherchell** I had a most interesting time with a Jew who had been educated in one of the schools in Jerusalem. He had read the New Testament in Hebrew, and had a series of written questions ready for the first missionary or colporteur who should happen to pass. He was most open to receive our testimony concerning Christ and the fulfilment of prophecy. He knew the Old Testament much better than we did, quoting prophecies, dates, &c., with ease. May he be guided by the Holy Spirit, as he reads the New Testament, to see that the Old Testament needs a complement, and that Christ is indeed the One of whom the prophets spake."



In a letter dated December 3rd, **Mr Shorey** writes from **Boghni**: "The month of November has been exceptionally wet. We hardly had a day without rain, and one day we even had snow. This is something exceptional for **Boghni**. The ground is saturated, and the people are waiting to plough the land and sow their seed. . . . At the *café* of **Iril Imoula**, I met again the Kabyle scribe who has been to Tunis and who speaks so highly of **Mr. Liley**. He invited me to sit down, and so I had a talk with him and some twenty other natives. . . . During the month I have visited the *cafés* of **Beni Mendes** and **Tizi Tleta** besides others, and on these tours have spoken to some 100 adults and about thirty boys and girls."



Tunisia.

Mr. E. E. Short writes from **Kairouan** on November 13th: "Some days ago there passed the Bible *depôt* an 'old boy' of our class seven or more years ago, who lost his sight after small-pox. He readily responded to my invitation to come in and sit down awhile. I tried him on some of the texts which we taught to the class, and he still remembered something of them. In one he made a curious mistake (Luke v. 32), altering 'to call sinners (*mudhmebeen*) to repentance' into 'Moslems (*muslemeen*) to repentance.' The change left part of the meaning untouched and emphasised our special mission here for our Master.

"The evening sittings in the *depôt* do not lack variety, either in the number or the kind of listeners. Some nights I find myself conversing

or reading with only one, two, or three at a time. Other nights the shop fills up with a dozen or more, and for awhile I have an informal kind of boys' class. Then a few men may come in and I dismiss the boys. Occasionally, I have to do with some one instructed in his religion; he questions or contradicts, and the Koran is quoted. But here I try to avoid mere mutual contradiction as to (for instance) whether Christ did or did not die, and to bring in the truth which depends on His death, and to show that our need is unmet if He did not die. There is more satisfaction when someone, unprejudiced by religious instruction, asks seriously some vital question, such as, 'How should I pray?'

"I go to the *dépôt* prepared to read and open up one or two subjects, but how those subjects develop and even whether they are treated at all, depends upon the nature and mood of those who come. Those who enter may be rather blank and listless, leaving it to me to lead off and stir them up to attention; or they may have some question or objection ready, which I have to take up and follow, or divert, if I can, to greater profit. Hence the most needed preparation is not a prepared address or even line of thought, but a prepared spirit, ready to give an answer in meekness, to all comers, and to turn any opportunity to advantage—to start from any point, and lead up to a message of

salvation through Christ. The listeners are not only those in the light inside, but those who stand for more or less time in the shadow outside the door, and who will not come in."

❖❖
Tripoli.

Mr. W. Reid writes from Tripoli on Nov. 23rd: "At Shara Shatt we distributed a number of Gospels amongst the refugees from coast towns and from the interior. The latter are called mountaineers, and are related to the rest of Tripoli somewhat as the Kabyles are to the general population of Algeria. They are much less opposed to the truth, or rather I ought to say they receive the printed Word much more freely; in most cases the Gospels we distributed were asked for. We introduced them to the men we had got to know slightly, and after that, many asked for them. We pray and trust that the message of God's love and grace in our Lord Jesus Christ may be believed and received by these men, and bear much fruit when they are able to return to their homes after the war.

"A well-educated young man, whom I have known since he was a boy, who is now an Arabic teacher in Italy, has manifested some interest in the gospel. He has been studying the New Testament while here for the summer holidays. . . . We have pretty large attendances at the Dispensary, a great part being simple eye cases."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For substantial financial help during the past weeks; and continued prayer that the constantly recurring needs of the Mission may be supplied.

For the recent baptisms at Chercell; and much prayer for those who have thus confessed Christ: that they may be kept faithful to the Saviour whose name they have thus owned.

For encouragement in several of the mission stations, and evidences of the working of the Holy Spirit in one and another, through the reading of the Word or through the testimony of those who have been brought to know the Saviour.

For the Kabyle Bible School held at Djemâa Sahridj, and for the Union for the Evangelisation of Kabylia inaugurated on that occasion by the native brethren. [See page 4.]

PRAYER.

For guidance in the matter of the Spanish Day School at Tangier: and prayer that it may

be possible to find and support a permanent teacher for the post. [See page 3.]

That the reading of the Word of God to a group of natives, who gather in the home of a native Christian in Morocco, may be greatly blessed and used by the Holy Spirit to bring light into dark souls.

For two young girls at Tunis—Olga and Bianca; that they may grow in grace and may be made of use in the hospital in which they are working. [See page 9.]

For heavenly wisdom and tact to be given to those who are in touch with educated Moslems: that they may know how to answer those who oppose their teaching, and how to make plain the only Way of Salvation.

For those of our workers who have recently lost relatives at the Front: that the Lord would comfort their hearts and give them to realise His unchanging love and His covenant faithfulness.

That the Lord would be pleased to grant an increased measure of strength to Mr. Glenny, the Hon. Secretary of the Mission.

LIST OF DONATIONS from November 1st to 30th, 1917.

GENERAL FUND.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	ANNIESLAND AUX. AND BOXHOLDERS.	Local Rect. No. £ s. d.
No. of Rect.	Amount. £ s. d.	(c)	5th 1 6 6	14th 4844	1 10 0	23rd 4922	1 0 0	2nd 1984	20 0 0	115	10 0 0
Nov. 1st	5 0 0	6th 4767	10 0 0	15th (k)	12 0 0	24th 31	10 0 0	3rd 89	5 0 0	6	1 0 0
8	5 0 0	7th 80	6 0 0	16th (m)	4 3 6	26th (z)	2 0 0	4th 72	5 0 0	7	1 0 0
9	5 0 0	8th 90	2 10 0	17th (n)	1 5 0	27th (a)	5 0 6	5th 90	18 0 0	8	10 0 0
10	10 0 0	9th 10	1 0 0	18th (o)	1 5 0	28th (d)	1 0 0	6th 72	5 0 0	9	5 0 0
1	10 0 0	10th 20	2 0 0	19th (p)	3 0 0	29th (e)	1 1 0	7th 90	18 0 0	10	10 0 0
2	10 0 0	11th 30	5 0 0	20th (q)	5 0 0	30th (f)	1 10 0	8th 80	10 0 0	11	10 0 0
3	10 0 0	12th 40	1 0 0	21st (r)	1 10 0	1,602 Pubs.	18 5 0	9th 80	1 0 0	12	10 0 0
4	10 0 0	13th 50	5 0 0	22nd (s)	11 0 0	68 Sundries	8 9 0	10th 90	1 0 0	13	10 0 0
5	10 0 0	14th 60	2 0 0	23rd (t)	7 13 11	14	14 6 0	11th 10	2 0 0	14	10 0 0
6	10 0 0	15th 70	2 6 7	24th (u)	5 19 0	£1,610	1 8 0	12th 20	6 6 0	15	10 0 0
7	10 0 0	16th 80	10 0 0	25th (v)	1 0 0			13th 30	12 0 0	16	10 0 0
8	10 0 0	17th 90	10 0 0					14th 40	8 0 0	17	10 0 0
9	10 0 0	18th 100	10 0 0					15th 50	10 0 0	18	10 0 0
10	10 0 0	19th 110	10 0 0					16th 60	10 0 0	19	10 0 0
11	10 0 0	20th 120	10 0 0					17th 70	10 0 0	20	10 0 0
12	10 0 0	21st 130	10 0 0					18th 80	10 0 0	21	10 0 0
13	10 0 0	22nd 140	10 0 0					19th 90	10 0 0	22	10 0 0
14	10 0 0	23rd 150	10 0 0					20th 100	10 0 0	23	10 0 0
15	10 0 0	24th 160	10 0 0					21st 110	10 0 0	24	10 0 0
16	10 0 0	25th 170	10 0 0					22nd 120	10 0 0	25	10 0 0
17	10 0 0	26th 180	10 0 0					23rd 130	10 0 0	26	10 0 0
18	10 0 0	27th 190	10 0 0					24th 140	10 0 0	27	10 0 0
19	10 0 0	28th 200	10 0 0					25th 150	10 0 0	28	10 0 0
20	10 0 0	29th 210	10 0 0					26th 160	10 0 0	29	10 0 0
21	10 0 0	30th 220	10 0 0					27th 170	10 0 0	30	10 0 0
22	10 0 0							28th 180	10 0 0		
23	10 0 0							29th 190	10 0 0		
24	10 0 0							30th 200	10 0 0		
25	10 0 0										
26	10 0 0										
27	10 0 0										
28	10 0 0										
29	10 0 0										
30	10 0 0										

Local Rect. No. £ s. d.	115	10	0	0
	6	1	0	0
	7	1	1	0
	8	2	0	0
	9	5	0	0
	20	1	0	0
	1	1	1	0
	2	2	2	0
	3	10	0	0
	4	7	6	0
	5	10	0	0
	6	10	0	0
	7	5	0	0
	8	10	0	0
	9	3	0	0
	10	3	0	0
	11	5	0	0
	12	1	0	0
	13	1	0	0
	14	1	0	0
	15	5	0	0
	16	1	0	0
	17	1	0	0
	18	1	0	0
	19	4	0	0
	20	1	0	0
	21	5	0	0
	22	1	0	0
	23	1	0	0
	24	1	0	0
	25	1	0	0
	26	1	0	0
	27	1	0	0
	28	1	0	0
	29	1	0	0
	30	1	0	0

SUMMARY.	
Nov., 1917.	
General Fund ..	£1,610 1 8
Designated Fund ..	321 15 5
	£1,931 17 1
TOTALS.	
Jan. 1st to Nov. 30th, 1917.	
General Fund ..	£5,272 3 3
Designated Fund ..	1,732 7 1
	£7,004 10 4

(a) A Friend of Missions. (b) "Yr Efenglydd" Missionaries' Aid Fund. (c) Recreation Hall B.C. Manor Park. (d) Women's B.C. Ilford. (e) "A Friend." (f) Marine Hall, Eastbourne. (g) Offerings at Bible Reading, Eastbourne. (h) Trinity Road Baptist Church, Balham. (i) "Inasmuch." (j) Victoria Hall Mission, Shepherd's Bush. (k) Wordsworth Road Baptist Church S.S. (l) Temperance Hall, Croydon. (m) Drummond Hall Y.W.B. Class. (n) "A Commercial Traveller." (o) Bethany Hall B.C., Rutherglen. (p) "M. W., anonymous." (q) Westminster Chapel. (r) Y.P. Class, Hoxton. (s) Band of King's Daughters, Talbot Tabernacle. (t) Boxholders at Highgate Road. (u) Highgate Road Chapel. (v) Friends at St. Neots. (w) Braid St. Mission, Glasgow. (x) Friends at Bristol. (y) Boxes at Renfrew. (z) Welcome Mission, Heathfield. (a) "I." (b) Vol. Missionary Effort and Y.W.C.A., Ridley Hall. (c) Friends at Unity Chapel, Bristol. (d) Friends at Westcliff Hall. (e) A Friend at Belfast. (f) Boxholders at Weston-super-Mare. (g) S. Park Church Seven Kings. (h) New Road S.S., Dagenham. (i) Out-patients at Mildmay Hospital. (j) Lambourne End Mission Hall. (k) All Nations' Missionary Union. (l) Italian S.S., Tunis. (m) Y.W.C.A. Clapham Road. (n) Boxholders at Barnet. (o) Ley Street S.S., Ilford. (p) Ley Street Assembly. (q) Friends at Rehill.

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

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		TUNISIA.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Bône.	Date of Arrival.
Mrs. ROBERTS	Dec., 1896	Miss L. READ	April, 1886	Miss L. COLVILLE	April, 1886
Mrs. SIMPSON	Mar., 1898	Miss K. JOHNSTON	Jan., 1892	Miss H. GRANGER	Oct., 1886
Miss J. JAY	Nov., 1885	Miss E. TURNER	Jan., 1892	TUNISIA.	
Miss G. R. S. BREEZE, M.B. (Lond.)	Dec., 1894	Miss H. KENWORTHY	Nov., 1910	Tunis.	
Miss F. MARSTON	Nov., 1895	MONS. P. NICOLLE	Dec., 1914	Mr. A. V. LILEY	July, 1885
Miss ALICE CRAPAN	Oct., 1911	Madame NICOLLE	Dec., 1914	Mrs. LILEY	July, 1913
Mr. A. FALLAIZ	Nov., 1915	Algiers.		Italian Work—	
Mrs. FALLAIZ	Nov., 1915	Kabyle Work—		Miss A. M. CASE	Oct., 1890
Miss E. CRAIGS	Oct., 1912	Mons. E. CUENDET	Sept., 1884	Miss G. E. PETTER	Oct., 1913
Miss M. M. GLEN (Associate)	Jan., 1913	Madame CUENDET	Sept., 1885	Bizertia.	
Spanish Work—		Boghni.		Miss R. J. MARCUSSON	Nov., 1888
Mr. A. J. MOORE B.A.	April, 1909	Kabyle Work—		With Scandinavian Helpers.	
Miss F. R. BROWN	Oct., 1889	Mr. A. SHOREY	Nov., 1902	Kairouan.	
Casablanca.		Mrs. SHOREY	Oct., 1904	Mr. E. SHORT	Feb., 1899
Miss C. S. JENNINGS	Mar., 1887	Djemaa Sahridj.		Mrs. SHORT	Oct., 1899
Miss M. EASON	Dec., 1910	Kabyle Work—		Sfax.	
Tetuan.		Miss J. COX	May, 1887	Mr. H. E. WEBB	Dec., 1893
Miss A. BOLTON	April, 1889	Miss K. SMITH	May, 1887	TRIPOLI.	
Miss A. G. HUBBARD	Oct., 1891	Mrs. ROSS	Nov., 1902	Mr. W. REID	Dec., 1892
Miss M. KNIGHT	Oct., 1899	Mr. T. J. WARREN	Feb., 1911	Mrs. REID	Dec., 1894
Miss Vecchie (Schoolmistress).		Mrs. WARREN	Feb., 1911	Miss F. M. HARRALD	Oct., 1899
Laraisch.		Mr. S. ARTHUR	Dec., 1913	EGYPT.	
Miss K. ALDRIDGE	Dec., 1891	Mr. S. EYMANN	Oct., 1913	Alexandria.	
Fez.		Mlle. E. DEGENKOLW	Oct., 1913	Miss R. HODGES	Feb., 1889
Miss M. MILLETT	Mar., 1892	Tebessa.		Miss M. FARLEY	Nov., 1915
Miss S. M. DENISON	Nov., 1893	Miss A. COX	Oct., 1892	Shebin-el-Kom.	
		Miss E. WHITTON	Oct., 1913	Mr. W. T. FAIRMAN	Nov., 1897
		Assisted by		Mrs. FAIRMAN	Feb., 1896
		Mons. Bouin (French Evangelist).			
		Madame Bouin.			

AT HOME.—Miss ADDINSELL, Miss BAGSTER, Miss BANKS, Mrs. BOLTON, Miss DE LA CAMP, Miss THOMASSEN, Miss WOODELL.