

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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PRICE ONE PENNY.

THE NORTH AFRICA MISSION.

LIST OF DONATIONS from April 1st to 31st, 1919.

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.	BARKING AUX.	BELFAST AUX.
No. of Rect.	Amount. £ s. d.	6577	2 2 0	(i)	10 0 0	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	Mr. L. BUTLAND, Hon. Sec., 128, St. Awdry's Road.	Mrs. BOLTON, Hon. Sec., Gordonville, Cregagh.
6551	1 0 0	8	6 0 0	22nd	0 0 0	Pubus.	3 7 6	(w)	5 0 0		Des. Receipt, 2588.
2	1 0 0	10th	0 0 0	(j)	5 0 0	Sundries	1 17 3	(x)	3 0 0		Local Rect. No. £ s. d.
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3rd	0 0 0	5	3 3 0	4	5 0 0	3rd		1	8 5 0		12 5 2
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62	1 0 0	(g)	10 0 0	24th	0 0 0	63	20 0 0	6	10 0 0		
(b)	1 0 0	(g)	7 0 0	21	1 0 0	4	5 0 0	7	2 6 0		
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(a) Strathearn Inst. (b) Anon. (c) Mission Hall, Inverurie. (d) Old Aberdeen Mission. (e) St. Mark's Mission Hall, Maidenhead. (f) Battersea Crusaders. (g) Kenmure W.F. Ch. (h) Unity Ch. M. Union, Bristol. (i) Readers of *The Christian*. (j) Cambridge St. Bapt. Ch., Kelvinside. (k) Felt. St. Hall, Belfast. (l) E.U. Cong. Ch., Ardrossan. (m) D. Room Mtg. Skelmorlie. (n) Mission Hall, Largs. (o) Mansion House Mission. (p) Bethel Mission, Staveley. (q) W. Free Ch., Romford. (r) Trinity Rd. Ch., Tooting. (s) Malden Hall S.S. (t) Wattville St. Ch. (u) Acre St. Room, Stroud. (v) Friends at Keith. (w) Brunel Hall. (x) Bradford Tab. (y) Friends at T. Wells. (z) Ley St. S.S.

From May 1st to 31st, 1919.

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.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.
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34	1 0 0	2	4 6 0	3	1 5 5 0	6723	1 0 0	(A)	3 0 0	307	2 0 0	9th	10 0 0
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8	4 0 0	9	10 0 0	6	4 0 0	40	1 1 0	7	5 0 0	(h)	10 0 0	20	5 0 0
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[Continued on page iii. of Cover.]



Entrance of Rue du General, Drude, Casablanca. [From a Post Card.]

Christ, Despised and Rejected.

He is despised and rejected of men.—Isaiah liii. 3.

WE are quite familiar with the fact that Christ, when He was here on earth, was despised and rejected by the Jews, and was crucified at their request by the representatives of Rome, then the mistress of the world. But do we equally realise that He has always been rejected by men generally, and that He is despised and rejected by the men of the world still? If we remembered this, we should not expect much good from the nations of our own day.

There are just a few of the world's fifteen hundred millions that have welcomed the Lord Jesus and have put their trust in Him for salvation. Of course, we cannot expect that those who have never heard of Him could delight in Him; but even amongst those who have heard of Him, there are few who believe Him to be the Son of God, the Saviour of the world.

The Roman Catholics, who are so numerous, have put the Virgin Mary before Him; and in fact, if not avowedly, despise and reject Him. The more than two hundred millions of Mohammedans have heard something of Christ, and are willing to recognise Him as a prophet, but they deny that He is the Son of God or the only Saviour of men. They deny that He died at all, or that there was any need for Him to die. They hold that God is so great that He can forgive whom He will without any atonement or expiatory sacrifice; ignoring, as many amongst us do to-day, that God, as a just Judge, cannot pardon sinners without justice being vindicated. Then, even amongst nominal Protestants,

there are many who only render Christ lip-service, and in heart do not trust in Him as Saviour, or bow to Him as Lord. They may call Him "Saviour," but their hopes are built on their own works, whether moral or ceremonial, and not on His finished work on the Cross. We can only class such as rejectors of Christ, the only Sacrifice for sin.

The Higher Critics, whether German, English or Americans, are with few exceptions rejectors of Christ and His inspired Word. They consider their vain and passing fancies more reliable than the inspired Word of Him who cannot lie, and who liveth and abideth for ever.

Since therefore Christ is thus despised and rejected, we must, if we are true to Him, expect to be despised and rejected also; and generally speaking we are. It is our business to be witnesses to Him in a Christ-rejecting world. The great statesmen who are dictating terms of peace for Germany, need to remember that they also have had terms of peace with God offered them; and if for Germany to reject their hard if well-deserved terms would bring terrible consequences, what will happen to those who reject God's gracious terms of peace? They must endure His judgment eternally. Oh, that men would wake up to this terrible fact!

There are not a few who think and say that if only true Christians were what they ought to be, the masses would be saved. No doubt, if we were all more Christ-like, greater blessing would follow. Still the great difficulty is not the inconsistency of Christians, but the enmity of the natural heart against God, for even the preaching of Christ, who was full of the Holy Spirit, did not lead to the conversion of many. Let us take courage, and look to Christ as our Example, as we look to Him as our Saviour.

In Psalms lxii. and lxiii., which are considered to be Psalms of David, we see foreshadowed David's Greater Son. The world imagined mischief against Him, and consulted to cast Him down from His excellency; but His soul waited only upon God, and His expectation was not from men but from God. He found men of low degree were vanity, and those of high degree a lie, and the combined democracy and aristocracy, lighter than vanity; but God was His rock and His salvation. In God He trusted, and He needed none else to trust or glory in. He bids us to trust in God at all times; not only in times of outward prosperity, but in times of difficulty and perplexity. Power and strength belong to God as well as mercy, and He will render to every man according to his work—to His enemies, wrath; to those who trust in Him, eternal glory.

In Psalm lxiii. we find Christ's thirst after God. What intense longing the rejected Servant of God had for God Himself! All other springs had failed, but in God He found satisfaction. He found this world a dry and thirsty land, where no spiritual refreshment is to be found, but His soul was satisfied as with marrow and fatness, and His mouth praised God with joyful lips, when He remembered and meditated on Him even in the night watches.

May the missionaries of the N.A.M. and all its friends rejoice in the shadow of His wings, and may their souls follow hard after God, and learn by experience that His right hand—the Hand of power—upholds them. E. H. G.

Brief Review of the Work of the N.A.M. during 1918.

THE 38th YEAR OF THE MISSION'S HISTORY.

As last year, so this, we are obliged to condense the Review on account of the dearness of paper and printing, but trust that this brief consideration of God's goodness, and His servants' labours, may lead to both praise and prayer, and to further efforts to make known the Gospel amongst the peoples of North Africa. We pray also that it may be used of God to stir up friends at home to increased faith and devotedness.

Financially, the year was one of increased cost on every hand, and though the missionaries have practised praiseworthy economy, it has been difficult for them to manage, even though some slight increase in their allowances has been attempted. The income for the year has been rather less than that of 1917, *viz.*, £7,447 4s. 1d. as against £7,662 6s. 2d.—a drop of £215 2s. 1d. But while the year closed with a deficiency of £481 12s. 6d. on the General Fund, the assets of the Mission show an encouraging balance to the good, as there are several legacies outstanding, and a good-sized house to the credit of the General Funds of the Mission—these to the value of about £5,000; beside some more remote legacies, and the foreign property of the Mission, reckoned to be worth at least £8,000. These assets, however, not being in liquid cash, are not available for immediate use.

In January we sent out a Call to Prayer, in which friends were asked to wait on God for forty new workers, and an increased income of over £5,000 a year for their support and the strengthening of the work. Some six new workers have been now accepted, some of whom will be specially or privately supported; and several more are offering for the mission field. Funds also have been coming in rather more freely. Still, as everything is dearer, and furloughs are much more costly, considerably more financial help is earnestly sought from God. If HE sends new workers we believe He will in His own way provide for their support.

We publish the detailed Cash Statement on pages 44, 45, which we think does not require further comment.

ITINERATING WORK.

Itinerating Work is specially important in countries like these in North Africa where the

population is widely distributed. 90 per cent. of the people are found in the country villages. The reading population among the natives is small, probably not more than 10 per cent.—perhaps the men and boys 9 per cent., and the women and girls not more than 1 per cent. In Egypt there is the most education, and the most fanaticism. In Morocco, the least education.

Mr. Nicolle, of Chercell, has done a good deal of itinerating, and has just returned from a long journey of over 1,400 miles in Algeria and the Sahara. His absence on this tour has hindered him from giving a summary of his itineration during 1918, but it was considerable and encouraging.

Mr. Arthur has visited forty-one Kabyle villages, and as several have been visited more than once, eighty-seven visits have been paid, and seventy-eight meetings have been held. Two Koranic schools have been visited, when there was opportunity for interesting conversations. In addition, Mr. Arthur also took a journey with Mr. Nicolle west of Algiers, and some thousand Scripture portions have been distributed in all.

Mr. Cuendet has been to fifty-two Kabyle villages, and to many of them he has been two or three times, so that some 2,000 men and boys have been brought under the sound of the Gospel. In Algiers, numerous Kabyle *cafés*, shops and workshops have been frequently called at, and some 280 Scriptures distributed. Mr. Cuendet mentions the following interesting case: "A Kabyle, more than sixty years of age, was met in a narrow street of Algiers, to whom a book was offered. He said, 'Oh, I know your Book, the Gospel of Jesus Christ, and I have read it. Since I did so, Christianity has interested me. I met with Roman Catholic priests, and had talks with them, and read their books, but was never satisfied till I read a Gospel. I saw in that Book that Jesus Christ was really the Saviour of the world, that salvation was free.' Then he began to tell several stories from the New Testament, and as two or three Kabyles came in, he said to them in a loud tone, 'Yes, Jesus Christ has come into the world to save sinners.' Then he exhorted them to listen to my words. After hearing this, I was convinced he was converted. He reads Arabic, Kabyle and French well."

Mr. Cuendet also tells of a young man and a policeman to whom he gave a copy of the Scripture. They said that they were much interested, and were reading every day. Two others who had a New Testament made very interesting remarks, and one said he had found it helpful to read it slowly, and a little at a time. "In one *café*," Mr. Cuendet says, "I found a Kabyle who had come to my classes many years ago. He recited a whole Kabyle hymn which he had learned. Another also, who attended my classes twenty years ago, had not forgotten what he had learnt. He is a brother of the chief of a band of thieves and murderers, who was condemned to death some years ago. He repeated what he remembered of the Gospel to others. Another man, who lives with his family outside Algiers, because he likes quietness and peace, assured me of his great desire to follow the truth. I have reason to believe he is genuine. After I had finished speaking in a Kabyle *café*, a soldier told me he was very interested, and took out of his pocket a picture of Christ, saying, that he liked Him, and had bought this picture in France. I thought that probably he had been taught this by Roman Catholics, but this was not so. He had heard the Gospel in his home in this country. I have a good many other such cases which show that the good seed sown is not all lost.

"Here and there I also meet with men who show hostility to the Gospel. For instance, a man in whose workshop I was going to speak, said, 'Go on your way, I know your teaching. We are Mohammedans, and do not want to hear anything else.' Another man with whom I had several talks, brought me a big Arabic Bible, saying, 'In this Book you find an account of the creation of the world, the history of Moses, the history of the prophets, and the history of Jesus Christ; but Mohammed not being mentioned, the Book is a lie'; and he refused to hear any more about it. Of the fifty-two villages visited in Kabylia, only three did not give me a hearty welcome. In all the others I found people ready to listen to the preaching of the Gospel. Many did not only listen, but asked interesting questions as to salvation through Christ. The general impression left on my mind was that the people were not satisfied with their religion. Even many of the students who came to see me, and asked for books, though apparently Pharisees, seemed dissatisfied in their self-righteousness. Though God's Spirit may be working slowly, He is working surely. The prayers and efforts on behalf of these poor Moslems will surely not be in vain."

Mr. Shorey labours in Boghni, a French village in the western part of Kabylia. There are not very many Kabyles living there, but it is surrounded by Kabyle villages within a reasonable distance, and on market days many natives come in. Unfortunately at certain times of the year, the place is hot, and fever is prevalent, so that it is sometimes a question whether another centre might not be better, where a meeting-place might also be found in which the Kabyles could more easily be gathered. During 1918, Mr. Shorey visited forty-six different Kabyle villages and seventeen native *cafés*, many of these two or three times. These villages were situated in ten different tribes.

The approximate number of men reached was 1,100, besides 500 boys and 150 women and girls. More than 500 portions of Scripture were given away or sold during the year. In connection with the Postal and Telegraph Association, Mr. Shorey has also sent out 500 quarterly journals to post office officials in various parts of Algeria.

Mr. & Mrs. Liley, when wind and weather permit, spend every Wednesday itinerating on their cycles in the various villages round Tunis. The people generally are very friendly, both natives as well as Europeans, and glad to have books. Mr. Liley also circulates many Scriptures, tracts, and papers amongst the very considerable number of sailors that visit the port.

Mr. Moore, during the year, sold 416 portions of Scripture in and around Tangier. These were mainly Spanish. Amongst these were forty-seven Bibles—French, Spanish and English, and eight New Testaments. These sales were effected about Christmas and New Year.

Mr. Fallaize has made some journeys in Morocco, during which he has sold 359 portions of Scripture, and given away fifteen. Of course, all these itinerating journeys afford opportunities for speaking, as well as distributing Scriptures.

Mrs. Simpson has visited some twenty villages round Tangier with medicine and Scriptures, and as some had been visited several times, about fifty-eight visits have been made to the villages, and 440 portions have been circulated.

Mrs. Ross has visited eighteen villages near Djemaa Sahridj with Scriptures and medicines, and here again several have been visited many times, making a total of 185 visits to the various villages, and an approximate number of over 3,000 visited, mostly women and children. Other missionaries have done a certain amount of itinerating and Scripture distribution, which is

not specially tabulated. Altogether, probably about 4,000 portions of Scripture have been scattered and many thousand natives and Europeans have heard the spoken Word.

MEDICAL WORK.

Medical Work would be very interesting and welcome even if it were not accompanied by Gospel teaching; but the making known of the Gospel, and the curing of sin-sick souls, is infinitely more important than even the relief of

may soon hear of a medical man to give himself to this work; and indeed several other doctors are needed, as well as trained nurses. Sixty-one men have been for longer or shorter periods patients in the Hospital, many of them being there for a considerable time. Thank God, several of these gave evidence of repentance towards God and faith in our Lord Jesus Christ. The attendances of out-patients have been 2,908, while 240 have been visited in their homes, totalling over 3,000, not counting the in-patients.



Photo by]

Kabyle Market, Tazmalt.

Mr. A. V. Liley.

physical sickness. The need of healing for the body is the more readily understood, however, and relief given in this way softens prejudice, and often leads to the Gospel being listened to when otherwise it might not be. We ever seek to keep before us the fact that medical work is not merely philanthropic, but a handmaid to the Gospel.

The Tulloch Memorial Hospital has again been under the care of Mrs. Simpson, a trained nurse of many years' experience, who has the help of a Spanish doctor who can be called in, in times of difficulty. Mrs. Simpson's sister, Miss Craggs, is a highly valued helper to her. Now that the war is over, we hope we

Dr. Gabrielle Breeze gives herself to Medical Work amongst the women in Tangier, and 3,566 attendances have been made at her Dispensary during the year. She and her co-worker, Miss Marston, seek at the same time to point the patients to Christ, the great Physician of the soul. The late Lady Meath took a great interest in this work, and to a large extent supported it financially. Since her death, in November, 1918, this expense has mainly fallen on the General Funds of the Mission. Miss Breeze has also been a most valuable helper in times of illness to her fellow-missionaries. Her own health leaves very much to be desired, and gives us considerable anxiety.

It is more than nine years since she visited England, but she thinks at present it is wiser from a health point of view not to take furlough.

Miss Mellett and Miss Denison have continued their labours in Fez, and although the French Government now do a great deal of gratuitous medical work amongst the natives, the labours of our sisters are still greatly appreciated; as is shown by the fact that 8,457 attendances, mostly women, were recorded at their Dispensary in Fez, even though they were absent for change in Tangier for several weeks. Some of the patients, while professedly coming for medicine, really come to hear the Gospel, and though most are illiterate, some take away portions of Scripture to read.

Miss Aldridge, at Laraish, had rather a broken year again, as she was ill during the early months. Then she was absent for some ten weeks looking after Miss Knight, in Tetuan, who had a serious illness. Nevertheless, though without a fellow-labourer in Laraish, and with a very limited supply of drugs, she records 367 attendances at her Dispensary. In Tetuan, through the continued absence of Miss Bolton and Miss Hubbard, who are at home nursing aged and sick relatives, the Dispensary was closed, but Miss Knight was kept very busy, and no doubt some of her work was the outgrowth of medical work done in years gone by.

Though professional medical work is not allowed in Algeria except by those who have a French diploma, simple gratuitous treatment is not now hindered, and Mrs. Ross keeps up the work which her late husband began after his year of training at Livingstone College. Mrs. Ross' elder boy, Donald, is at school in England, but her two younger children are with her, and of late she has been without a European helper. Nevertheless, she has bravely toiled on at Djemâa Sahridj and the villages around, paying 550 visits to the people in their homes, and attending over 3,000 times on the sufferers she has dealt with. She is warmly welcomed, and meets with many cases of deep spiritual interest.

Mrs. Warren assists her, and Mr. Arthur, in his itinerating and at home, reports 232 cases of teeth extractions in the neighbourhood and elsewhere, and eighty-three attendances at the Dispensary.

In Tripoli, Mr. Reid has had a difficult year. In the spring he lost the help of Miss Harrald when she went to Sfax and was married to Mr. Webb. Typhus fever was prevalent, and also

there was a very severe epidemic of influenza, and lack of food was constant. The authorities ordered the close of the work for some time to avoid the spread of infectious diseases. Drugs also were difficult to obtain, and were very expensive. Nevertheless, he reports 6,200 attendances at the Dispensary. A Moslem convert, a woman who had been under Miss Harrald's teaching, has maintained her stand, and helped in some measure, and sometimes her daughter also.

At other Stations a certain amount of medical work has been done, though not separately tabulated; so that beside the 25,000 cases mentioned, not a few others have been relieved and brought under the sound of the Gospel.

BIBLE DEPOTS.

In addition to the circulation of the Scriptures by missionaries and colporteurs, in several Stations Bible Depôts are maintained. Of course, in one or two of the largest places the agents of the B. & F.B.S. undertake this work, *viz.*, in Algiers and Tangier, though they confine themselves to the sale of Scriptures, and to the sending of them out to colporteurs, or to missionaries and others who may require them. But the Depôts of the N.A.M. are used also as places where natives can meet the missionaries, and have quiet conversations with them, and frequently there is a room or hall attached for preaching or lantern Gospel services. The Depôt in Tunis is under the charge of Mr. Liley, and we are glad to report that the native convert who acted as assistant, and who in 1917 was suspended on account of unsatisfactory conduct, has returned to his work; though, since the year closed, his general health has been poor, and he has suffered from eye trouble and fears blindness. Mr. Liley has three evening meetings weekly in the Bible Depôt.

In Tebessa, Miss A. Cox, assisted by Miss Whitton, has nine meetings a week in her Bible Depôt, and says, "The work is very encouraging. Men are constantly coming in, and the attention paid to the reading of the incorruptible Word of God is encouraging. The same persons return again and again, and of some we have the greatest hopes. The shop is open every day from 8 to 11, and twice a week there is an evening meeting in addition to the morning ones." In this Depôt many souls in distant villages are touched, and there are often men from Tozeur and Nefta in the Djerid, further south.

Miss Marcusson reports from Bizerta : " In our Depôt two meetings have been held weekly during the whole year, but numbers have been reduced since, owing to many of those who used to come being sent to the front. A few lantern meetings have been held for both soldiers and civilians, and over 1,600 Scriptures, mostly portions, have been given away or sold."

In Kairouan, Mr. Short reports that the meetings in the Depôt have been hampered nearly all the year by the lack of lighting facilities. It was impossible to obtain petroleum, so that he was only able to use the lantern three times during the year. In spite of this, the evening meetings were very good until the middle of May, and in the summer a fair number gathered in the evening, some sitting in the doorway, so that practically an open-air meeting was held. A number of portions were given away, and three Bibles in Hebrew were sold. The depôt was also used for informal classes for boys, but more often for talks with individuals. Some Jews have been amongst the listeners. At times there is opposition and mockery, but generally there is quiet and attentive hearing.

The Bible Depôt at Casablanca occupies a part of the Italian Mission Hall. Sales were not large, but 159 portions have been sold, and over 300 given away. Rents in Casablanca are exorbitantly high. Italians and French have flocked there, and the population which years ago was only a few thousands now numbers more than 80,000. The place is becoming the most important port in Morocco, so that there is great overcrowding. The Depôt here also forms a convenient meeting place for personal conversations.

PUBLIC PREACHING.

This still continues a difficult work, but year by year the possibility of public preaching increases. In Egypt this is more practicable than in most other countries, and Mr. Fairman has been assisted by three native evangelists at Shebin-el-Kom and the neighbourhood. In Shebin itself there are nightly meetings, and regular meetings are held in seven other towns or villages of importance. Of course this report refers to the period prior to the late serious disturbances, which seem to be rather of a political and national than of a religious character. Besides this evangelistic work, Mr. Fairman has taken quite a number of important missions in various parts of Egypt in connection with the American Presbyterian Church. These missions

are arranged at intervals, so as to interfere as little as possible with his work in and around Shebin. Mr. Fairman has found in various parts, that seed sown at Shebin years ago, apparently without much result, has nevertheless germinated and borne fruit elsewhere.

In Casablanca, Miss Eason reports on the work amongst Italians carried on by Signor Arnone. The meetings seem well-attended, and the little Church has grown from thirty-eight to forty-two, three Italians and one Spanish woman having been baptised and received during the year. There are others who are believed to be saved who are not yet ready for baptism. Two also of Miss Eason's neighbours have confessed their faith in Christ. A French lady, the wife of a French officer, told Miss Eason she would like to read the Bible, but had never seen one, and heard it was published in very small print. Miss Eason lent a large type French Bible to her and to her husband who was taking lessons in English from Miss Eason. The latter has since left Casablanca, and has written to tell her of his conversion.

In Tangier, Mr. Moore has regular services amongst the Spaniards. The Gospel is preached on Sunday evenings to a fair number who are gathered into the Spanish Mission Hall. In Tunis there is regular preaching among the Italians and Sicilians. During the past year the work there has been weakened by so many Italians being called up for the army, and also by the poor health of Miss Case out of whose efforts it largely originated. There was at one time a fear also that the mission hall might be taken from us. This was wondrously and graciously over-ruled, so that the Gospel testimony, notwithstanding all difficulties, has been maintained through the year. For a time Mr. Nicolle came over from Cherchell to help, and his preaching was much appreciated. There is great need for a suitable married pastor-evangelist, or for a devoted Englishman and his wife. There are great possibilities amongst the Italians if only the suitable workers can be found. The work in Casablanca, 1,500 miles away, is largely the outgrowth of what has been done in Tunis.

SCHOOLS AND CLASSES.

Schools and Classes may be efficient means of making known the Gospel if they are conducted on right lines. On the other hand, if unwisely conducted, they may do more harm than good,

(Continued on page 46.)

Dr.

GENERAL CASH ACCOUNT from

	GENERAL FUND.	DESIGNATED FUND.	TOTAL.	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
TO BALANCES in Hand, Dec. 31st, 1917.				
For Medical Missions		110 8 4		
.. Designated Purposes		690 15 4		801 3 8
		801 3 8		801 3 8
TO RECEIPTS.				
FOR GENERAL PURPOSES.				
Donations	3,557 11			
Legacies	810 0 0			
Publications	38 16 9			
Sundries	87 9 7			
Rent of No. 111, Tulse Hill, London ..	100 0 0			
TOTAL AS PER MAY & JUNE "NORTH AFRICA"			4,593 18 0	
FOR DESIGNATED PURPOSES.				
SPECIALLY SUPPORTED MISSIONARIES—				
Donations and Sundry Receipts		1,682 1 1		
MEDICAL MISSIONS—				
Donations		268 7 6		
Patients' Fees, &c.		1 10 2		
Interest on £500 (see Footnote*)		22 10 0		
VARIOUS DESIGNATED OBJECTS—				
Donations and Sundry Receipts		842 5 3		
School Fees		33 7 1		
Tulse Hill House Repairs		3 5 0		
TOTAL AS PER MAY & JUNE "NORTH AFRICA"			2,853 6 1	
TOTAL RECEIPTS FOR THE YEAR				7,447 4 1
GENERAL FUND OVERDRAWN	481 12 6			481 12 6

*Memorandum.—£500 bequeathed for the maintenance of a bed in the Tulloch Memorial Hospital, Tangier, is entirely invested in Mission Property in North Africa.

£5,075 10 6	£3,654 9 9	88,730 0 3
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We have examined the above Account with the Books and Vouchers at the

a Mission.

January 1st to December 31st, 1918.

Cr.

DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK.

	GENERAL FUND.			DESIGNATED FUND.			TOTAL.		
	£	s.	d.	£	s.	d.	£	s.	d.
PERSONAL ALLOWANCES, RENT, &c.									
by Missionaries' Personal Allowances	1,893	0	4	1,410	19	8	3,304	0	0
" Missionaries' Rent and House Expenses	689	10	7	72	19	8	762	10	3
" Native Helpers engaged in Direct Missionary Work	274	6	9	222	10	2	496	16	11
" European Helpers " " " "	152	1	9	160	2	1	312	3	10
COLLATERAL EXPENSES.									
by Rent and General Station Expenses	570	10	8	199	10	8	770	1	4
" Travelling, Furloughs, and Freight	67	10	7				67	10	7
" Girls' Home, Bible Depôts, &c.	37	18	4	248	6	2	286	4	6
MEDICAL MISSIONS.									
by Rent, Repairs and Furniture	19	4	1	69	9	3	88	13	4
" Drugs and Instruments	18	4	1	88	4	0	106	8	1
" Food, Firing, &c., and General Expenses	12	14	5	182	12	0	195	6	5
TOTAL DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK	3,735	1	7	2,654	13	8			
							6,389	15	3

HOME EXPENDITURE.

PUBLICATIONS.									
by Printing and Binding " NORTH AFRICA " & Electros	114	2	5						
" Postages and Carriage of " NORTH AFRICA "	38	15	0						
" Salary and National Health Insurance	91	6	0						
" Other Printing, Postages, and Sundries	11	15	5				255	18	10
MEETINGS.									
by Salaries, Travelling, Postages, Printing, &c.	196	6	3				196	6	3
OFFICE.									
by Rents, Rates, Taxes, Repairs, Lighting, Cleaning, and Insurance	147	14	11						
" Salaries, Wages and Health Insurance	242	17	0	62	0	0			
" Postages, Telephone, Bank Charges, Printing, and Stationery	121	14	2				574	6	1
OTHER EXPENDITURE.									
By Legal Expenses	33	14	6						
" Repairs to and Insurance of Mission Property, 111, Tulse Hill	1	17	6	3	5	0	38	17	0
TOTAL EXPENDITURE FOR THE YEAR	4,735	4	9	2,719	18	8			
By Balance Overdrawn December 31st, 1917	340	5	9						
BALANCES in Hand, December 31st, 1918									
For Medical Missions				74	17	3			
" Other Designated Objects				859	13	10	934	11	1
Less General Fund Overdrawn							481	12	6
Net Balances in Hand							452	18	7
viz.: Balance at Bank	£394	8	6						
Petty Cash Balance	1	14	8						
Balances on Field	56	15	5						
	<u>£452</u>			<u>18</u>			<u>7</u>		

£5,075 10 6 £3,654 9 9 £8,730 0 3

Office, and the Statements received from the Missionaries, and find it correct.

ARTHUR J. HILL, VELLACOTT & Co., Chartered Accountants.

(Continued from page 43.)

teaching the children to become more efficient in opposition to the Gospel. For the Schools to be spiritually effective, the teachers should themselves be true and earnest Christians, and the direct aim should be not merely to impart knowledge, but to lead the scholars to Christ.

Miss Hodges and Miss Farley have a small school in Alexandria with a converted Moslem young woman as the teacher, and they visit in connection with it.

In Tangier, Mrs. Roberts has a day-school for native children, with seventy on the books, and thirty-five to forty in average attendance. She has been assisted in this work by Miss Chapman, and to some extent by Miss Glen; but the latter only returned from England in April, and on account of her health has not been able to do so much as she desired. There are also classes and lantern meetings held by workers in Tangier and Fez, by which the young and others are still further reached.

Mr. Moore and Miss Brown have a small Spanish school in Tangier, with about forty on the books, and thirty-six average attendance. This is under the charge of a Spanish young woman, formerly an assistant to Miss Vecchio. There is also a night school for young men and boys, in which Mr. Moore is assisted by the Bible Society Dépôt keeper and colporteur, with an average attendance of about ten.

In Tetuan there is an interesting school for Spanish children under the care of Miss Knight, conducted by Miss Vecchio and helpers. Owing to an epidemic of influenza, the school was not opened so many times as in 1917—only 378 times instead of 454—but the total attendances for the whole year was rather higher as the school has increased in size, and amounted to 13,813. The average attendance was thirty-seven as against twenty-seven the year before, but at the close of the year the numbers on the register were sixty, and the average attendance correspondingly higher. The school fees amounted to 330 *pesetas*, which at the present rate of exchange is equal to about £15. In spite of the great amount of sickness, and the high cost of living, the year has been one of much blessing. Miss Vecchio has the assistance of a Christian Spanish woman, who is a good teacher, and whose influence is decidedly helpful. She is encouraged by the attention given to the Bible lessons, also at the voluntary attendance of so many children at the Sunday School, most of whom are the children of Roman Catholic parents.

In Algeria, we have no day-schools, but there are numerous classes on week-days and Sundays at almost all the stations, and this is the case also in Tunisia.

VISITING THE HOMES OF THE PEOPLE.

This is the work of the lady missionaries, as men are not usually permitted to enter the homes of Moslems. At nearly all Mission Stations there is more or less visiting, and at times quite a number of natives will be met in one house. In some instances quiet talks can be had with individuals: in others a sort of discussion may take place when the Gospel is put before a considerable audience. Of course, there are often interruptions, and foolish and irrelevant questions are frequently asked. In certain cases, natives are taken into the homes of the missionaries, where they not only get the benefit of teaching, but of also seeing the Gospel lived out. There have been interesting instances in which this close contact has led to decision for Christ.

INDUSTRIAL WORK.

Industrial Work has also been undertaken with the view of bringing those employed into close contact with the missionaries and under their continuous influence, and also of helping young converts to get further instruction. In England it is quite possible to live amongst people, and yet not to come into close touch with them. A mission hall may be opened in a needy district, but it may not be possible to get the people in, and various agencies are therefore set up in order to get into close touch with the people. So in the foreign field, hospitals, medical missions, schools and classes, and industrial work all aim at getting and keeping the natives under consecutive, continuous instruction and influence. God can bless a passing word, but, where people are so densely ignorant of all spiritual truth, it is desirable to have line upon line, line upon line, precept upon precept, precept upon precept. Coupled with the Industrial Work there are frequent opportunities for classes and conversation, and God has used these means not only to the enlightenment, but to the salvation of some who could not otherwise have been reached. The Cherchell Carpet Industry has been specially blessed in this direction. Miss Cox and Miss Smith, at Djemâa Sahrîdj, and also Mr. Warren, of the same Station, have made use of this agency, and so has Miss A. Cox at Tebessa. Where there are Medical Missions,

Industrial Work is not so necessary ; but in some way or other it is important to get close to the people in order really to reach them. Industrial Work also has the advantage of being appreciated for its own sake, like medical work, and so opening the way for the Gospel.

CHURCH MEMBERSHIP.

With regard to Church membership, it is difficult to give very full particulars. The people of North Africa move about a great deal, and while there is a certain amount of settled population, the majority are largely migratory ; as for instance, numbers come from long distances to the hospital in Tangier, where happily some are converted, and then return to some distant village, where they may be lost sight of. However, we thank God that in Tangier there is a little native Church consisting of eight men and two women. Mr. Fallaize watches over these, and Mrs. Simpson is also a true shepherdess to them.

The Spanish Church numbers fifteen, which includes two missionaries and two Spanish colporteurs, leaving eleven besides the workers.

In Cherchell there is a little Church of eleven members, but only five of these are converted Moslems, and they are women. There are seven other women who profess conversion, and nine others who are serious enquirers. Two have died during the year who have given reason to hope that their reliance for salvation was on Christ alone. One who was a very interesting convert and has been under special training, has been removed from the town, and it is feared she is dying of consumption. An old retired native officer, a naturalised Frenchman, died early in the year, and gave ground for the hope that he was truly converted. His widow is still visited, and shows interest.

At Djemâa Sahridj there is a little Church of fourteen, but eight of these are missionaries. There are three other professed converts who are not at present Church members.

In Tebessa the Church numbers eleven, of whom five are Europeans, leaving three native men and three native women. In the European work at Casablanca there is a Church of about forty members without counting missionaries, mostly Italians.

In Tunis, the Italian Church has suffered seriously through various members being called away to Italy for the war, but perhaps the membership might be reckoned at about fifty.

The little Church at Shebin-el-Kom, in Egypt, notwithstanding an addition of three men, has decreased. There are now only twenty members, several having gone to other places, where we believe they are spreading the light. The native converts number twelve men and six women ; most, if not all, converts from the Coptic Church. There are four other professed converts, not at present Church members.

The total Church membership, therefore, counting missionaries, would number about 200. Not a very large number for so vast a field, but what an urgent plea to friends at home to come over and help us ! Amongst the Kabyle missionaries, a Bible School for converts has been continued with much profit and encouragement.

THE STAFF OF MISSIONARIES.

The staff of missionaries during 1918 was reduced by one by the death of Mrs. Fallaize. Since the year ended it has been further reduced by the death of Mr. Webb, and by the resignation of Miss Woodell ; but on the other hand, two new workers have gone out, and four more have been accepted. We are still praying that the full forty may be provided, and that all additional funds may be supplied for their support ; also for the increased help needed for the work on account of the increased cost of practically everything.

HOME BASE.

The membership of the Council remains the same as in the previous year. Mr. Farmer has given a great deal of time and effort to meetings in various parts of the country, with the view of stirring up deeper and wider interest in the Mission, with its work and needs. In this, God has graciously helped him, and his efforts have been greatly appreciated by the Council, and by those amongst whom he has laboured. Old interests have been renewed, and new ones awakened. He has specially sought to stir up increased prayer ; and in this he has succeeded, and not only have fresh donors been obtained, but fresh offers of service have resulted from his efforts.

Mr. Isaac Bowles, our principal clerk in the Office, who has been with us some twenty-six years, has been demobilised, and we are very thankful to have him back again.

The Workers' Union has continued its very helpful labours under the direction of Miss Una Tighe. The missionaries are extremely thankful for the parcels of clothing sent to them,

especially in these days when high prices make the obtaining of fresh clothing such a difficult problem. As some old friends die, the support of certain workers falls upon the General Fund, and though in some cases new friends are taking them up, there is room for more assistance of this sort. We are thankful for legacies from those who are able to leave them, and for gifts in kind. Some friends like to take a Missionary Box, and others desire to support a native worker, or a bed in a hospital, or some other definite object. When the heart is interested, many ways of helping will

be thought of, but, through whatever channels help comes, we must never forget that the Source of all our supplies is God Himself. It is He who put it in the hearts of some of His servants to begin the work, and has constrained others to continue and sustain it. "The heart of the king is in the hand of the Lord," and we must count on Him to move the hearts of His stewards to send all needed supplies, and to stir up others of His servants to give themselves to the work.

May this brief Review be used of Him to bring in both labourers and means.—E. H. G.

A "Disobedient Believer."

The "disobedient believer" seems to be a speciality of Moslem theology. Probably the theology provided the definition with the view of meeting a great and evident lack in the classification of Moslems; no doubt there has been action and re-action between the living facts and the theology.

In any case, to-day the theological recognition tends to multiply and encourage the great number of living specimens of "disobedient believers," and the missionary finds himself often confronted with this recognised class as one of the greatest obstacles to any sense of the gravity of sin or its danger, or to any true repentance. He meets it thus in discussion. The Moslem speaker enumerates the obligatory religious duties required by God: prayer, the fast of Ramadan, abstention from eating pork or drinking wine, &c. The missionary objects that there are many Moslems who habitually neglect or disobey these commands; also mentioning other common moral failings among them, such as lying, petty thieving, &c. What about these? The Moslem responds, quite unconcerned, that such a one is a "disobedient believer"—by no means one to be disowned, or to be ashamed of. He will certainly enter heaven by Mohammed's intercession. At the most, if the missionary insists on his unfitness for heaven, the admission is made that he will undergo punishment first—a sort of Purgatory. To the Moslem speaker and the other hearers, this is final, and if he or they are conscious of any shortcomings, they thus persuade themselves that they are still infinitely superior to the unbeliever (Jew or Christian) in their present standing and privileges before God, and in their prospect for eternity; and that, although "the

unbeliever" may be far better morally, and far stricter in his religious observances. Hence, with little or no compunction, they can continue in their way and make no effort to reform; the recital of a few phrases from time to time, or at the moment of death, being sufficient to put all right.

The same idea appears in the frequent quotation of a passage which describes Mohammed's following as being "a sinful people," adding, "God is merciful"; *i.e.*, it matters little that they continue sinful, for God's mercy will the more abound. How different from the apostle's argument in Rom. vi. 1, 2? In Isaiah i. 4, Israel is described as a "sinful nation," but there follows a call to repentance and a threat of punishment. The "sinful nation" is hateful to God. In face of such Moslem statements, and the consequent attitude of those who make them, one feels that these are indeed devices of Satan to blind men and hold them in bondage. The missionary, certainly, does not accept the Moslem's conclusion as satisfactory; he tries to show that disobedience and a true, saving belief are utterly opposed to each other, and that though a true believer may be disobedient in certain things and at times, such disobedience is most serious, and calls for speedy and true repentance; for wilful and habitual disobedience will have most sad and terrible consequences, and if persisted in proves that there is no true faith. But by experience, Christ's messenger knows that his words will not shake the Moslem's complacency, unless the power of God's Spirit accompany them. Let us all in England, or on the Mission Front, be persistent in prayer, that the Spirit's power may bring down these "refuges of lies."

While we pray for and pity these deluded folk, do we not need to learn from them and examine ourselves? Christian theology does not recognise and tolerate the "disobedient believer," as does the Moslem theology, but is not the person himself found among us? Is not the germ in our own hearts? Are we not sometimes conscious, not only of living below the true standard of Christ's perfect law of love (not a very limited law of externals, as is the Moslem one), but also of being content—of wishing to remain there—yet all the time counting ourselves much better than the "outsider," though he might put us to shame in some respects? To what is due the lack of labourers in God's harvest field, and the lack of interest at home in the work of world-wide evangelisation? Is it not that the "disobedient be-

lievers" are numerous at home?—that they are disobedient to the Master's clear command? Is it not that many are like the Moslems who almost break the missionary's heart, in that they *know* that they are disobedient, yet will not make any effort, will not give up their own way and cross their own likings in order to obey? Have none of us been glad to hear any reasoning which tends to make little of our shortcoming? The Moslem's disobedience may be in respect of glaring sins, or trivial customs, while ours lies in a different sphere, of neglect of self-sacrifice and spiritual service; but we sin against infinitely greater light, and the evil root is the same in us as in them. May we be saved ourselves from wilful disobedience to the commands of our Lord and Saviour!

Kairouan.

E. E. SHORT.

To the Friends of the North Africa Mission.

"*St. David's,*" Manor Park, London, E. 12,

June 2nd, 1919.

DEAR FELLOW-WORKERS,

We have received a very interesting account of Mr. Nicolle's itinerating tour, in which he was accompanied by Mr. Rolland. They journeyed from Cherrhell to the South of Algeria, right down to the Oasis of the Algerian Sahara, including the Beni Mozab, and from thence north-east to Biskra, El Kantara and Batna. They travelled more than 1,400 miles in sixty days, and sold about 3,000 Scriptures for about £30. Some places had never before been visited by a missionary, and others not for thirty or fifty years. Mr. Nicolle's account of his experiences extends to over sixty quarto pages. We hope to give some extracts in a future issue.

Another encouraging journal has been received from Mr. Fallaize, who has spent seventy days on a journey from Tangier to Casablanca, Mequinez, Fez, Sefrou, and the Zimoor country. He visited Miss Jennings and Miss Nicolet at Casablanca, and had the joy of baptising there a converted Sousse of S. Morocco, and also many opportunities of witnessing for Christ among the natives. He also enjoyed the help and fellowship of Mr. Enyart and Mr. Swanson, of the Kansas Gospel Union Mission, among the Zimoors, a tribe until lately inaccessible, but now quite open to the Gospel since their sub-

jugation by the French. Open-air preaching is possible now, and in one instance, two hundred attended and listened with interest for over an hour to the message of life. In these services probably twelve hundred men heard the Gospel, Mr. Fallaize and Mr. Enyart preaching in turn till physically exhausted. Details of this journey must also be deferred on account of lack of space.

Our call to "look on the fields" and pray for forty more workers and a large increase of funds is still being remembered by us and by the Lord. We rejoice to tell that besides the six new workers who have been accepted, more have written with a view to offering themselves to the Lord for this work. None of these cases have yet been decided, but they are being enquired into and prayed over, that the hand of God may be clearly shown.

Mr. Farmer has been continuing his labours in various parts, striving to stir up increased interest in the work, and he has been much encouraged by the measure of blessing God has given. Some of the fresh offers for service are the result of his meetings; new givers have been moved to help and old ones further stimulated.

At the same time, faith has been tried by the extra heavy expenses of the accumulated furloughs, at a time when the cost of travelling is greatly increased. The General Fund has to bear the brunt of this, though we are thankful

to say that, stirred by the letter from a contributor quoted in our last issue, several friends have sent special gifts for the purpose. The difficulty of furloughs is greater this year than ever before, because of the awkwardness of arranging for the carrying on of the work in the absence of so many, and the difficulty of securing passports and berths.

Several of the workers have reached England already. Mr. Fairman has arrived from Egypt, which is still in a disturbed condition. All schools have had to be closed. In fact, just now not much work is practicable. It is therefore thought wise for Miss Hodges also to come home and rest, and return later with her fellow-worker, Miss Farley, at present in England.

The "Disabled Missionaries' Fund" makes a little progress, but we should be glad to see an

abundant provision for those who, after long service in the Field, may be compelled to retire and have no definite provision in store.

With our proposed advance, the present shortage of funds might discourage us, did we not believe that God is calling us to go forward; and if workers are called of Him, He will furnish their support. Doubtless He is first trying our faith, before sending in the supplies we need. Please continue to remember the work before Him whose is the world and the fulness thereof.

What an opportunity all these problems give for counting upon God! May we have grace to expect great things of Him! Our faith is not so strong as we could wish, but His faithfulness and goodness are boundless.

Yours heartily in our coming Lord,

EDWARD H. GLENNY.

Current Notes.

Please note that the usual

Monthly Prayer Meeting

at 18, John Street, Bedford Row, will *not* be held in August. The next gathering will be on **Thursday, September 4th**, at 3.30 p.m. Tea at 3 o'clock. A hearty invitation is given to all friends of the work who are able to attend.



The special attention of our readers is called to the Preliminary Notice of our **FAREWELL MEETINGS**, which will be found on page iii. of cover.



SALE OF WORK.

It has been arranged to hold a **Sale of Work** in aid of the funds of the Mission at **Sion College** on October 2nd, between the Afternoon and Evening Meetings. Will any lady friends who would like to help in this matter kindly communicate with **Miss O. Glenny**, "St. David's," Aldersbrook Road, Manor Park, E. 12.



DEPUTATION WORK.

The **Assistant-Secretary** has had the privilege of giving eighty-nine addresses at the following centres: 1, Bangor; 2, Belfast; 3, Ardrossan; 4, Skelmorlie; 5, Largs; 6, Salt-

coats; 7, Perth; 8, Glasgow; 9, Stirling; 10, Newcastle-on-Tyne; 11, S. Shields; 12, Stockton-on-Tees; 13, Middlesborough; 14, N. Ormsby; 15, South Bank; 16, Sunderland; 17, Nelson; 18, Rishton; 19, Blackburn; 20, Oswaldtwistle; 21, Clayton-le-Moors; 22, Swinton; 23, Leigh; 24, Atherton; 25, Little Hulton; 26, Manchester; 27, Westleigh; 28, Buxton; 29, Great Lever; 30, Bolton; 31, Halliwell; 32, Birkenhead; 33, Liverpool; 34, Shrewsbury; 35, Stourport; 36, Birmingham; 37, Tadworth; 38, Notting Hill; 39, Surbiton.



ARRIVALS.

Mr. & Mrs. Fairman (from Shebin-el-Kom) on May 5th.

Mrs. Reid (from Tripoli) on May 20th.

Miss L. Read, Miss K. Johnston and Miss E. Turner (from Cherchell) on May 29th.

Miss Whitton (from Tebessa) on June 9th.

Miss Knight (from Tetuan) and **Miss Glen** (from Tangier) on June 17th.

Mr. & Mrs. Warren and Mrs. Ross (from Djemâa Sahridj) on June 23rd.



DEPARTURE.

Miss F. M. Banks left for Casablanca on June 13th.

Cherchell Carpet Industry.

If the object of this Industry were simply the manufacture of carpets, it would never have been begun. The real goal of the whole work is spiritual. It aims at bringing native girls and women under the continuous influence of the Gospel, and of preserving them from the many moral temptations by which they are surrounded in a town where there is a considerable military element, and consequent temptation. In this respect the results have been truly encouraging. Girls and women have been found employment year after year, and the consecutive teaching they have received has led to several being converted, and to the converts being nurtured and cared for until some of them have become capable of doing a certain amount of mission work on their own account.

This Industry also has the advantage of removing prejudice. The Government officials, who do not generally understand much about spiritual things, can appreciate a work of this sort, as tending to benefit the natives in the country; and the same is to a certain extent true of the native population. They are grateful that employment is found, and that the employees are cared for and kindly treated.

At the same time the financial side of the question has to be carefully considered, and these years of war have been a very difficult experience. As will be seen by the accounts given below, the sales during 1918 were considerably less than in 1917—£235 as against £320. We had no carpets or rugs left in England, and we were not able to import any on account of war regulations; moreover we were not able to make many more than we could sell in Algeria. Although there was great difficulty in obtaining materials, we purchased £177 worth of wool and cotton, as against about £60 the year before; that is to say, nearly three times as much. Wages and dyeing are up about 50 per cent., and other expenses are nearly as heavy.

The cash in hand at the end of the year was only £109 instead of £254. This is partly accounted for by the repayment of loans, which now stand at £400 instead of £352. Investments remain the same. The surplus assets amount to £452 1s. 6d., being a reduction of £45 9s. 9d. We are hopeful that this year there may be some improvement. But even though the Industry does not at present prove to be self-supporting, the spiritual work done and the help to converts far outweighs any temporary want of financial success.

We are hoping that before long we may be able to get a few carpets or rugs brought over to England, but the prices in future will have to be very much higher than they were in the past, probably more than double what they were in pre-war times.

Donations towards this work would be very thankfully received; or if any friends should wish to invest a little money in this Industry, interest at 5% would be given. We specially ask for the prayers of the Lord's people that the Moslem converts who are employed may be sustained in their spiritual life, and may "grow in grace," and may become faithful workers for God amongst their fellows.

<i>Dv.</i>		CASH ACCOUNT, DECEMBER 31st, 1918.		<i>Cr.</i>	
		£	s. d.		
To Balance in hand, London and Cherchell,				By Purchase of Wool and Cotton	£ 177 5 8
1st Jan., 1918	164 18 2			" Wages and Dyeing	79 7 5
" Cash on Deposit	90 0 0			" Freight and Sundries	£27 2 2
" Sales, London and Cherchell	235 14 7			" Rates, Interest and Repairs	47 17 10
" Loans	132 8 0				75 0 0
" Sundries	5 3 9			" Repayment of Loans	180 0 0
				" Gospel Work	7 7 9
				" Cash in hand, London	£5 0 1
				Cherchell	104 3 7
					109 3 8
					£628 4 6
					£628 4 6

<i>Liabilities.</i>		BALANCE SHEET, DECEMBER 31st, 1918.		<i>Assets.</i>	
		£	s. d.		
To Loans	352 8 0	By Cost of Land, Factory and Improvements	873 1 0	" Plant, Fixtures, Looms, Designs, &c.	179 7 7
" Investments	550 0 0	" Stock at Cherchell	203 7 3	" Cash in hand, London and Cherchell	109 3 8
" Interest Accruing	10 10 0				1,364 19 6
" Surplus Assets over Liabilities	452 1 6				1,364 19 6
	£1,364 19 6				1,364 19 6

I have examined the above Accounts with the Vouchers and Cash Statements received from Cherchell, and find them correct.
June 1st, 1919.

R. McCAPPIN, *Book-keeper, North Africa Mission.*

Daily Subjects for Praise and Prayer.

The list of Workers on the back of this Magazine should be consulted in connection with the Stations mentioned.

1. For all the triumphs of the Gospel in North Africa during the past thirty-eight years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
3. For Spanish Mission at Tangier—Sunday and Week-day Services, School, Scripture Distribution, &c.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Itinerating, &c.
5. For Fez—Dispensary, Classes, Visiting, &c.
6. For Laraish, with its one witness for Christ among the women and children.
7. For Tetuan—School for Spanish children, Visiting, &c.
Prayer for a larger room for the Spanish School, so that it may be possible to receive all those who are seeking to enter the school.
8. For Algiers—Visiting homes and cafés, Classes and Meetings, Itinerating, &c.
9. For Boghni—Classes, Visits to neighbouring tribes, &c.
10. For Bône—Classes, Visiting among women and children, &c.
11. For Cherchell—Carpet School, Classes for lads, women, girls, and infants; Visiting, Itinerating Work, &c.
12. For Djemâa Sahrîdj—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, &c.
13. For Mekla—Itinerating, &c.
14. For Tebessa—Bible Depôt, Classes and Visiting, &c.
15. For Moslem Work at Tunis—Bible Depôt, Meetings for men, Itinerating Work, &c.
16. For Italian work at Tunis—Sunday and Week-day Services, Classes, and Y.W.C.A Work, Distribution of Scriptures, &c.
17. For Bizerta—Bible Depôt, Visiting, Classes, Meetings for Soldiers, &c.
18. For Kairouan—Bible Depôt, Classes, Visiting, &c.
19. For Sfax—Classes for Arabs and for European children, Visiting, &c.
20. For Tripoli—Dispensary, Visiting, &c.
21. For Alexandria—School for girls, Visiting, &c.
22. For Shebin-el-Korn—Sunday Schools for boys and girls, Visiting, Itinerating, &c.
23. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
Praise that a greater number of converts have this year "broken the Fast," and prayer that their example may embolden others to confess their faith in Christ.
24. For the Council, the Staff at Headquarters and Deputation Work.
25. For the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union, Study Circles, and other efforts to enlarge number of prayer helpers.
26. For deepening heart concern among more of the Lord's people on behalf of those still in darkness.
27. For increasing blessing on our Magazine, its Contributors, and its Readers.
28. For the supply of all the need, spiritual and temporal, of work and workers.
Prayer that the Lord would send in a bountiful financial supply in view of the extra heavy expenses in connection with the deferred furloughs and the greatly increased cost of travelling.
29. For more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
Prayer that all our missionaries now on furlough may be greatly strengthened and encouraged during their time of rest, and may also be enabled to further by their testimony the work of the Lord in North Africa.
30. For Workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa.

LIST OF DONATIONS from May 1st to 31st, 1919.

Continued from page ii. of Cover.

No. of Rect.	Amount. £ s. d.	DUBLIN AUX.		Local		Local		BELFAST AUX.		SUMMARY.
		Rect. No.	£ s. d.	Rect. No.	£ s. d.	Rect. No.	£ s. d.	Rect. No.	£ s. d.	
		S. S. McCURRY,		43	2 0 0	60	1 0 0	Mrs. BOLTON,		May, 1919. General Fund .. £382 13 2 Designated Fund .. 248 16 3
2629	2 0 0	Esq.,		4	10 0 0	1	3 3 0	Hon. Sec.,		
30	6 0 0			5	1 0 0 0	2	2 2 0 0	Gordonville,		
27th		Hon. Sec.,		6	1 0 0 0	3	2 0 0 0	Cregagh.		
(m)	1 10 0	46, Eglantine Ave.		7	5 0 0	3	14 0 0	Des. Receipt. 2623.		
(n)	2 10 0	Belfast.		8	5 0 0	5	1 10 0 0	Local		
29th		Des. Receipt. Nos.		9	1 0 0 0	6	10 0 0	Rect. No. £ s. d.		
33	1 0 0	2594, 2618, 2635.		50	2 2 0 0			85	5 0 0	
30th		Gen. Receipt. 6408.		1	5 0 0			6	1 10 0 0	
4	15 0 0			2	10 0 0	45	8 6	7	10 0 0	
5	29 9 0			3	1 0 0 6	Previously				
(o)	2 10 0	Local		4	10 0 0	ack'd 13	8 6		2 5 0	
(p)	5 18 0	Rect. No. £ s. d.		5	10 0 0			Previously		
				6	1 0 0 0			ack'd 47	12 6	
		9 1 10 0 0		7	10 0 0	£58	16 6			
	£248 16 3	40 10 0 0		8	2 14 0 0			£49	17 6	
		1 15 0 0		9	2 2 0 0					
		2 1 0 0 0								

(a) Christ Ch., Exmouth. (b) D. Room Mtg., Cambuslang. (c) Boxholders at Tilbury. (d) Railway Mission, Stirling. (e) Bapt. Ch., Stirling. (f) Boxholders at Woodford. (g) Auckland Hall, S.S. (h) Central Hall, Newcastle. (i) U.C. Mission, Middlesborough. (j) Herman Hall, Stockton. (k) Boxholders at Renfrew. (l) Anniesland Hall. (m) N. Ormesby Bapt. Miss. (n) Wordsworth Rd. S.S. (o) Y.P.U., Goodmayes. (p) Rec. Hall, Manor Park. (q) Central Gospel Mission, Nelson. (r) P. Meeting, Blackburn. (s) Evang. Prot. Ch., Blackburn. (t) Y.P. Mission, Vincent St. (u) Women's Mtg., Oswaldtwistle. (v) Abbey Close Girls' Aux., Paisley. (w) M.H. Band, Rotherhithe. (x) Boxholders at Highgate Rd. (y) Fairlie Hall, Manchester. (z) Y.W.C.A., Manchester. (aa) Central Hall, Buxton. (ab) Lansdown Hall. (ac) Bethesda Free Ch., S. Shields. (ad) Belinano Miss. S.S., Glasgow. (ae) Gt. Lever Mission, Bolton. (af) Wharton Preb. Ch., Bolton. (ag) Women's Bible Class, Ilford. (ah) Bible Lands Missions Aid. (ai) Atherton Mission Hall. (aj) Y.P.E. League, Bristol. (ak) Boxholders at Barnet. (al) Harrogate Aux. (am) New Rd. S.S. (an) Evang. Free Ch., Romford. (ao) Boxholders at Bewdley. (ap) Boxholders at Ascot.

PRELIMINARY NOTICE.

THE

Annual Farewell Meetings

OF THE

NORTH AFRICA MISSION

WILL BE HELD (D.V.) AT

Sion College, Thames Embankment

ON

Monday, September 29, 1919.

Please keep this date free from other engagements. We are expecting a good number of Missionaries about to return to the Field, as, owing to deferred furloughs consequent on War conditions, many more than usual are at home. Several New Workers also hope to be present. Full particulars will be sent in due course to our friends in London and neighbourhood.

THE NORTH AFRICA MISSION

COUNCIL OF DIRECTION.

F. R. ARCHER, Buckhurst Hill, Essex.
W. SOLTAU ECCLES, M.R.C.S., Upper Norwood, S.E.
EDWARD H. GLENNY, Manor Park, E.
GEO. GOODMAN, Tunbridge Wells.

J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.
V. G. LEVETT, 7, Austlin Friars, E.C.
PASTOR F. E. MARSH, Weston-super-Mare.
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Hon. Treasurer.
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Hon. General Secretary.
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18, JOHN STREET, BEDFORD ROW, LONDON, W.C. 1.

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H. W. CASE, Esq., Bristol.
DR. A. C. DIXON.
REV. JAMES DOUGLAS, M.A., Clapham Common.
PASTOR D. J. FINDLAY, Glasgow.
PREB. H. E. FOX, M.A., London, S.W.
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Rev. J. J. LUCE, M.A., Gloucester.
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PASTEUR R. SAILLENS, D.D., Paris.
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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." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into Barclay's Bank Limited, 148, Holborn, London, E.C. 1, or into any of its branches.

LOCATION OF MISSIONARIES.

MOROCCO.			ALGERIA.			TUNISIA.		
Tanger.	Date of Arrival.		Cherchell.	Date of Arrival.		Bône.	Date of Arrival.	
Mrs. ROBERTS	Dec., 1896		Miss L. READ	April, 1888		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,			Miss H. KENWORTHY	Nov., 1910	Tunis.			
M.B. (Lond.)	Dec., 1894		MONS. P. NICOLLE	Dec., 1914	Mr. A. V. LILEY	July, 1885		
Miss F. MARSTON	Nov., 1895		Madame NICOLLE	Dec., 1914	Mrs. LILEY	July, 1913		
Miss ALICE CHAPMAN	Oct., 1911		Miss EDITH L. GOOZEE (Designated)		<i>Italian Work—</i>			
Mr. A. FALLAIZE	Nov., 1915		Miss HELEN SMITH		Miss A. M. CASE	Oct., 1890		
Miss E. CRAGGS	Oct., 1912		Miss CAROLINE STUCK		Miss G. E. PETER	Oct., 1913		
Miss M. M. GLEN (Associate)	Jan., 1913		Algiers.			Bizerta.		
Miss ADA BUXTON	April, 1919		<i>Kabyle Work—</i>			Miss R. J. MARCUSSON	Nov., 1888	
Miss G. EDMUNDS	April, 1919		MONS. E. CUENDET	Sept., 1884	<i>With Scandinavian Helpers.</i>			
<i>Spanish Work—</i>			Madame CUENDET	Sept., 1885	Kairouan.			
Mr. A. J. MOORE, B.A.	April, 1909		Boghni.			Mr. E. SHORT	Feb., 1899	
Miss F. R. BROWN	Oct., 1889		<i>Kabyle Work—</i>			Mrs. SHORT	Oct., 1899	
Casablanca.			Mr. A. SHOREY	Nov., 1902	Sfax.			
Miss F. M. BANKS	May, 1888		Mrs. SHOREY	Oct., 1904	Mrs. WEBB	Oct., 1899		
Miss C. S. JENNINGS	Mar., 1887		Djemaa Sabrdj.			Mrs. PINNER (Designated)		
Miss M. EASON	Dec., 1910		<i>Kabyle Work—</i>			TRIPOLI.		
Tetuan.			Miss J. COX	May, 1887	Mr. W. REID	Dec., 1892		
Miss M. KNIGHT	Oct., 1899		Miss K. SMITH	May, 1887	Mrs. REID	Dec., 1894		
Miss Vecchio (Schoolmistress).			Mrs. ROSS	Nov., 1902	EGYPT.			
Laralah.			Mr. T. J. WARREN	Feb., 1911	Alexandria.			
Miss K. ALDRIDGE	Dec., 1891		Mrs. WARREN	Feb., 1911	Miss R. HODGES	Feb., 1889		
Fez.			Miss E. DEGENKOLW	Oct., 1913	Miss M. FARLEY	Nov., 1915		
Miss M. MELLETT	Mar., 1892		Mekla.			Shebin-el-Kom.		
Miss S. M. DENISON	Nov., 1893		Mr. S. ARTHUR	Dec., 1913	Mr. W. T. FAIRMAN	Nov., 1897		
			Mrs. ARTHUR	Oct., 1913	Mrs. FAIRMAN	Feb., 1898		
			Miss A. COX	Oct., 1892				
			Miss E. WHITTON	Oct., 1913				
			<i>Assisted by—</i>					
			<i>Mons. Bouin (French Evangelist).</i>					
			<i>Madame Bouin.</i>					

AT HOME.—Miss ADDINSELL, Miss BAGSTER, Mrs. BOLTON, Miss A. BOLTON, Miss DE LA CAMP, Miss A. G. HUBBARD, Miss THOMASSEN.