

NORTH AFRICA

THE RECORD OF THE NORTH AFRICA MISSION

*"Then said Jesus..as my Father hath sent me
even so send I you" JOHN XX 21.*

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A
Tunisian
Girl

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THE NORTH AFRICA MISSION

LIST OF DONATIONS from April 1st to 30th, 1925

GENERAL FUND		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	Local Rect.	Amount. £ s. d.
		18th		30th		15th		18th	
No. of Rect.	Amount. £ s. d.	(l)	7 0 0	3468	2 2 0	(f)	2 0 0	3	4 0 0
Ap. 1st		3436	1 0 0		9	10 0 0	4981	1 3 0	4 1 0 0
(a)	11 12 8	7	10 0 0	(y)	13 13 6	(g)	12 6 5	5	1 0 0 0
3405	3 3 0	8	1 5 0	(z)	2 2 0	(h)	3 0 4	7	1 0 4 8
2nd		9	10 0 0	(a)	1 0 0	(i)	3 0 0	8	1 0 0 0
6	10 6			(b)	1 0 0	(j)	3 7 6		£12 4 8
7	5 0 0	40	2 0 0			(k)	11 5 0	Previously	
(b)	1 1 0	(m)	2 5 0	Pubns.	£699 5 2	87	10 0	ack'd.	16 19 6
9	4 1	42	5 0 0	Sundries	4 11 6	18th			
10	1 0 0	(n)	6 0 0		2 4 11	(l)	5 0 0		£29 4 2
(c)	10 0	(o)	5 6		7	(m)	3 1 0		
12	10 0	(p)	10 3 6		£706 1 7	(n)	3 0 0		
3	10 0	22nd				(o)	10 0		
(d)	10 0	(q)	3 10 0			22nd			
6th		48	3 7 0			2	1 0 0		
(e)	3 0	(r)	1 5 0			23rd			
(f)	1 1 6	50	1 0 0			3	1 0 0		
17	2 10 0	23rd				4	2 4 6		
7th		1	1 0 0			24th			
9	1 1 0	2	10 0 0			5	5 0 0		
20	1 0 0	(s)	2 0 0			6	15 2 10		
(g)	2 2 0	24th				25th			
22	1 0 0	(t)	3 0 0			7	4 0		
14th		56	2 0 0			(m)	21 5 0		
(h)	10 0	7	2 2 6						
(i)	16 13 2	25th							
25	3 0 0	(u)	9 0						
6	3 0 0	27th							
7	1 0 0	(v)	15 0 0						
8	2 2 0	60	2 0 0						
9	10 0 0	1	2 2 0						
30	1 0 0	(w)	1 2 0						
1	5 0 0	28th							
(j)	1 0 0	63	10 0						
33	2 6 6	29th							
(k)	12 9 3	4	10 0						
		5	5 5 0						
		6	3 6						
		(x)	2 5 0						

SUMMARY

April, 1925.

General Fund	£706 1 7
Designated Fund	153 14 10
	£859 16 5

TOTALS

Jan. 1st to April 30th, 1925.

General Fund	£2,013 15 8
Designated Fund	1,330 0 9
	£3,343 16 5

DESIGNATED FUND

No. of Rect.	Amount. £ s. d.
Ap. 1st	5 0 0
2nd	6 0 0
3rd	12 4 8
6th	1 13 0
7th	1 1 6
8th	15 0 0
9th	9 5 0

BARKING AUXILIARY.

Mr. W. L. Butland, Hon. Sec., 8, Sunningdale Avenue.

Des. Rect., No. 4996.

No. of Rect.	Amount. £ s. d.
7	4 0
(m)	21 5 0
	£153 14 10

DUBLIN AUXILIARY.

S. S. McCurry, Esq., Hon. Sec., Glenageary, Harrow.

Previously ack'd.

Des. Rect., No. 4971.

No. of Rect.	Amount. £ s. d.
236	1 1 0
7	14 8
8	13 1 3
	£15 2 10
28	11 6
	£43 14 4

(a) Free Meth. Ch., Inverness. (b) "A Grateful Heart." (c) C.A.W.G., Watford. (d) Saltford Miss. S. Sch. (e) Boxholders at Highgate Rd. (f) Wandsworth Common Girl Crusaders. (g) Braid St. Mission, Glasgow. (h) "An Invalid." (i) Knock Presb. Ch., Belfast. (j) "C.S." (k) Heightside Convention. (l) Union Hall, Hulme. (m) Edenfield. (n) Drawing Mting, Harrogate. (o) Hastings Rope Holders. (p) Trinity Rd. Chapel. (q) Cecil Hall, S. Sch. (r) Wandsworth Crusaders. (s) Bandon. (t) Gospel Hall, Consett. (u) Cork Bap. Ch. (v) Bethesda Free Ch., S. Shields. (w) Scots' Ch., Queenstown. (x) Y.M.C.A., Cork. (y) Newcastle Convention. (z) Rotherhithe Gt. Hall. (a) Townsend St. Mission, Dublin. (b) "Two Friends." (c) Sell Tel. Address. (d) Mildmay Miss. Hosp. (e) Friends at Eastbourne. (f) Copse Rd. S. Sch., Clevedon. (g) Y.W. Bible Cl., Raleigh Park. (h) Readers of *The Evangelical Christian*. (i) Bethesda Hall, Liverpool. (j) Y.P.M.B., Nailsea. (k) Y.W. Bible Cl., Swinton. (l) Marnet Factory, Letchworth. (m) Watville St. Chapel.

From May 1st to 31st, 1925

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.
		4th		5th		7th		11th		13th		19th	
No. of Rect.	Amount. £ s. d.	3491	1 10 0	3510	1 0 0	3528	1 10 0	3545	6 0	(s)	5 2 0	3579	2 2 0
May 1st		2	7 0	1	1 0 0	9	10 0 0	6	5 0	(t)	1 0 0	80	2 6
(a)	5 0 0	(b)	11 0	2	1 0 0	(i)	1 12 6	7	1 0 0	3565	8 6 1	1	1 10 0
3477	2 2 0	94	10 0	3	3 10	31	1 14 6	(m)	10 0	14th		2	5 0
8	10 0	5	1 6 0	4	3 8	8th		(n)	1 10 0	6	2 1 3	3	10 0
9	3 0 0	6	1 0 0	5	9 0	2	1 19 1	(o)	2 16 0	(u)	2 0 0	4	10 6
80	2 2 0	7	6 6	6	7 0	(j)	4 0 0	(v)	10 0	68	5 16 4	5	1 15 0
1	16 0	8	10 0	6th		34	1 0 0	52	7 6	9	1 0 0	20th	
2	10 0	(c)	2 0 0	(g)	2 0 0	9th		12th		15th		6	1 0 0
3	7 11 0	3500	10 0	18	12 0	5	6 9	3	15 0	70	10 0	7	9 0
4	7 6	(d)	1 17 0	9	6 0	6	2 7 6	4	12 0	1	4 6	8	2 0 0
5	10 0	2	11 0	20	10 0	7	1 1 0	5	7 6	2	7 0	9	5 0
6	7 0	(e)	11 9	1	3 6	8	1 0 6	6	5 6	16th		(v)	7 6
7	1 0 0	(f)	12 3	(h)	0 0	9	15 0	7	10 0	3	2 0 0	91	10 0
8	1 0 0	5th		7th		(k)	3 4 8	8	1 1 0	18th		2	1 0 0
9	7 0	5	4 11	23	5 0	(l)	1 0 0	9	10 0	4	10 10 0	3	5 0
90	4 0 0	6	1 0 0	4	5 0	12	2 6 10	(p)	16 0	5	2 6 4	4	5 0 0
		7	8 0	5	2 0	11th		(q)	5 3 0	6	6 0 6	5	11 16 9
		8	16 0	6	10 0	3	4 0	13th		7	10 0	21st	
		9	7 0	7	10 0	4	1 0	(r)	1 0 0	8	12 6	6	1 0 0

[Continued on page iii of Cover]



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Mrs. Webb with Colporteur

“We Faint Not”

Notes of an Address at the N.A.M. May Meeting, 1925

By MONTAGUE GOODMAN

“Therefore, seeing we have this ministry, as we have received mercy, we faint not. . . . For this cause we faint not: for though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” 2-COR. IV. 1, 16-17.

I N these words we have the testimony of Paul the Apostle, the first and the greatest of a long line of missionaries, and his testimony is this, “We faint not.” The supreme test of a true missionary is the test of endurance. It is so easy to set out. So hard to endure. So simple to commence. So difficult to continue. Yet the Apostle was able to say, “Having obtained help of God, I continue unto this day.” And it was no small achievement, for the day was the day of adversity for him all the way through. God Himself recognises this as a great achievement in His servants. He commended the Church at Ephesus in these words, “Thou for My name’s sake hast laboured and hast not fainted.” What then was Paul’s secret? It is disclosed in the verses following. He could say, “*We faint not,*” because with the same breath he could say, “*We*

look not." In this is the secret of all endurance. It was when Peter saw the waves boisterous he began to sink. While he had no eyes for the waves he could do the impossible. But when he looked, he fainted. One of the chief things in the equipment of a missionary is to know when not to look, for to look at the things that are seen means to faint.

The servant of God should cultivate a holy disregard for the things seen—and in particular for three things. First of all, he must refuse to look at *his circumstances*. All the best work for God has been achieved in the face of circumstances. Work will be carried out all the better when circumstances are against you. Only do not look upon them. The spiritual man looks above his circumstances to the things not seen and eternal. "He that observeth the wind shall not sow and he that regardeth the clouds shall not reap." Be of good courage, in due time we shall reap if we faint not.

Secondly, the man of God looks not at *his success*. He disregards utterly all question of a successful career. "Seekest thou great things for thyself? Seek them not." Many a good worker has been spoiled by a great reputation. Some of us get so easily puffed up. We think ourselves to be persons of importance. Our name is much mentioned, and we are tempted to have regard to our growing reputation and to look on the things which are seen, forgetting that the making of a reputation is but the blowing of a bubble, and that our Lord made Himself of no reputation. "If any man thinketh himself to be something *when he is nothing* he deceiveth himself."

Lastly, there is another thing the man of God sets his mind to disregard. Not only circumstances, and success, but *Self*. In this respect also he looks not at the things which are seen, for here is enough to make the stoutest heart faint. I read a letter the other day from a man greatly used of God, who wrote: "It's myself is the trouble." But a man of God should not be taken up with himself, for it is here where lies the principal cause of all discouragement. Elijah was a man subject to like passions as we are, yet he did great achievements for God as long as he forgot himself. But so soon as he turned his attention from his mission to himself, he fainted, and said, "O God, take away my life, I am not better than my fathers." The victor of Carmel became the victim of depression solely because he looked upon "the things that were seen"—his poor frightened fleeing self, instead of keeping his eye upon the unseen and eternal God that answered by fire. And so he *fainted*, because he *looked*. It is well to have a blind eye for the things that are seen.

But Paul had an anointed eye also. He intentionally did not look at the things seen, for he lived in a vision of things unseen. He saw the fulfilment of the promise of Pentecost: "Your young men shall see visions," for that is *seeing the unseen*. He saw a vision of a man of Macedonia crying, "Come over and help us." He endured, as Moses did, as seeing Him Who is invisible. He saw a vision of the Lord standing beside him and using his personal name. "Be of good cheer, Paul"; and again, "Fear not, Paul"; and again, "Be of good courage, Paul"; and for this cause he fainted not.

"Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength. They shall run and not be weary, they shall walk and not faint."

"For this cause, *we faint not.*"

"With Good Will Doing Service"

Annual Report, 1924

By E. J. POOLE-CONNOR

IN the Annual Reports of the N.A.M. hitherto issued it has been customary to give the first place to a review of the work on the field, and to refer in closing to matters affecting the Home Staff. This is as it should be; but in issuing the Report for 1924, it is inevitable that reference should be made to Home affairs first.

Forty-four years ago the attention of Mr. Edward Glenny was first drawn to the spiritual needs of the Kabyles of Algeria; a few months later (Nov. 1881), in company with Mr. George Pearce and two others, he paid his first visit to North Africa, becoming shortly after Secretary of the Mission, then called the Mission to the Kabyles, and later on more widely known as the North Africa Mission. From that time until to-day Mr. Glenny has spared neither time nor toil nor substance for the furtherance of the Gospel in that land, and his incessant labours have earned for him a permanent place amongst the leaders of Missionary enterprise.

But such labours are costly, and it is not to be wondered at that the strain of this and other forms of Christian work, together with the responsibility of large business concerns, have taken their toll; nor that advancing years and failing health have finally rendered it imperative that Mr. Glenny should relinquish his active duties as Secretary of the Mission. Providentially, as the readers of this report already know, Mr. Harvey Farmer, who has been the Assistant Secretary since 1916, was available to fill the gap, and in response to the unanimous request of the Council he became General Secretary in the May of the year under review, while as a mark of their esteem the Council asked Mr. Glenny to take the position of emeritus Honorary Secretary to the Mission he has served so long.

The sense which the members of the Council entertain of the value of Mr. Glenny's labours, together with their hearty welcome to Mr. Farmer, found expression in the July number of the magazine last year, and they need not,

therefore, be repeated here. The opportunity may be taken, however, to express appreciation of Mrs. Farmer's services also, not only in so worthily supporting Mr. Farmer in the discharges of his duties—often very heavy in their tax upon time and strength—but also in taking charge for a time of Hope House, Tangier, and of Dar-en-Nour, Cherchell, and in speaking—as she is always gladly ready to do—at meetings held on behalf of the Mission.

Before turning to the detailed Report, it may be well to bring before our friends a few particulars as to the general position of the Mission.

Spheres of Labour

The work of the Mission is now confined to the Barbary States, i.e. Tripoli, Tunisia, Algeria, and Morocco. The Mission has had for several years stations in Egypt, but the general policy of the Council recently has been to hand over the Mission stations in that country to societies specially labouring there. This has been done in view of the disparity between the number of missionaries in Egypt and those in other North Africa countries—Tripoli, for instance, with its 1,300,000 inhabitants, has only two Protestant missionaries.

Number of Missionaries

We had at the end of 1924 on our roll of missionaries (including two associate workers) ninety-two names. Of these seven are for various reasons detained at home. The eighty-five missionaries actively engaged on the field are occupied as follows:—

Fifty-seven are directing their energies to the evangelisation of the Arabs; nineteen are labouring amongst the Kabyles (descendants of the aboriginal Berbers); five are engaged in Italian work; three in Spanish; while one devotes her time to the spiritual welfare of the French in Tunis. We also share with the Mildmay Mission a worker among the Jews, and there are several Native Helpers.

Languages Employed

The fact that the three western countries of North Africa (in which all our workers, with one exception, are now engaged) are under French control renders it increasingly necessary that our missionaries should speak the French tongue. The majority of the seniors already do so, and all newly accepted candidates are instructed to make the acquisition of that language part of their equipment. It has always to be borne in mind that a time may come when the authorities may require all religious teaching to be conveyed through the medium of French. At present the missionaries preach the Gospel in the language spoken in their respective fields of labour—namely, Arabic, Kabyle, French, Italian and Spanish.

Methods of Work

It is not easy to tabulate the various forms of work which experience has shown to be most effective as a means of reaching the various peoples, as in several instances more than one method is adopted by the same missionary; but, speaking broadly, about thirty missionaries are engaged, directly or indirectly, in Gospel-medical work, seven are occupied in the Carpet School, three preach the Gospel and circulate the Scriptures over a wide area in Morocco by means of a Gospel car (at the time of writing another car is doing a similar work in Algeria, through the generosity of two ladies), two are specially

occupied in colportage, while three are in charge of depôts for the sale of Scripture and other books (at the moment of writing, these depôts are increased to five). In the European quarters, the methods employed are very similar to those in use at home; such as Gospel services in halls, the establishment of Sunday Schools, and the enrolling of baptised persons into Church fellowship. But it cannot be too frequently repeated that every method is strictly subordinated to the one end of the proclamation of the Gospel of Christ.

Length of Service

It may not be inappropriate at this juncture in the history of the Mission to refer to the length of the service rendered by some of our esteemed colleagues on the field. It is an evidence of the general healthiness of the climate of North Africa, as well as of the devotion of the missionaries, that quite a considerable number of them are drawing near to four decades of service in that country, one of them, Monsieur Cuendet, having already completed that period. Madame Cuendet, Miss Jay and Mr. Liley were, in the year under review, only one year behind; Miss Read and Miss Granger have laboured for thirty-eight years; Miss Smith, Miss Cox and Miss Jennings for thirty-seven years; Miss Banks for thirty-six years, and Miss Hodges for thirty-five. Of the remainder, sixteen have given over twenty years to the Lord's work in North Africa.

Review of 1924

There are various forms in which the Annual Report of the N.A.M. may be presented; but that which most naturally suggests itself on the present occasion is that of following the order in which the Mission developed. We propose, therefore, to speak first of work among the Kabyles; then of the Arab work, and finally of work amongst the Europeans.

I. WORK AMONGST KABYLES

Missionaries engaged, 20. Native and other helpers, 5. Stations: Algiers, Djemâa Sahridj, Mekla, Azazga, Bougie and Paris.

1. Algiers

The senior missionary to the Kabyles, M. Cuendet, as has been already mentioned, is also the senior worker on the field. We are glad to know that his health is on the whole good, and we take the opportunity of thanking God for the goodness shown to our brother and his wife

during their long period of service, as well of recording our appreciation of his faithful labours, and of wishing him every blessing in the days to come. M. Cuendet has been for some years stationed in Algiers, and his method of reaching the Kabyles with the Gospel in and around that city is that of visitation and personal conversation. In round figures some 3,000 have thus been reached in Algiers during 1924, and an equal number in the interior. Very varied are the types thus met. One man declares that money-making is the only thing worth living for, and says that he, therefore, admires the Jewish religion. Two young students insist that God is nothing and that science is everything. Another excuses sin on the ground that it has all been decreed beforehand—a prevalent plea among Moslems. Some refuse the Scriptures because Mohammed is not mentioned; others because it does not commence with "Bism Allah." All these have patiently to be dealt with, and the truth presented to them.

Mrs. Ross and her two helpers, Miss Oakley and Miss Jennison, are also occupied with visitation of the Kabyles in and around Algiers, but owing to their comparatively recent settlement in this neighbourhood, their work is rather of a preparatory nature. Missionaries have to become familiar to the natives, and must win their confidence before much progress can be made. That this is beginning to be the case is shown by the establishment of well-attended classes for women and girls at the villages of Birmandris and Birkadem, and by the visit of some seventy persons to "Hebron"—the residence of the missionaries—many of them coming again and again. May God go before our sisters, and establish the work of their hands!

2. Djemâa Sabridj

The senior workers at this station are Miss Cox and Miss Smith. Their work is a varied one, although chiefly devoted to the well-being of the women and children. They have had several causes for encouragement and thankfulness during the year, one being the carrying through of a successful Christian Kabyle Conference. This was held early in the year, the brethren attending coming from Algiers, Fort National, Tizi-Ouzou and other places near. These native brethren went itinerating in the morning, gathered for conference in the afternoon, and took part in Gospel Meetings in the evening; and all gatherings were marked by much spiritual power. Another matter of rejoicing to our sisters was the marriage of a native girl brought up in their Home and converted under their teaching to a young Kabyle, also a Christian; the fact that they were sincerely attached to each other being an additionally happy feature.

Before Mr. Warren began to be occupied with enquiries into the matter of the Kabyles domiciled in France, as reported below, he was engaged in the transference of the Industrial work into other hands, and in taking his furlough. This did not leave much time for direct evangelistic work; nevertheless a considerable amount of visitation of the villages around Djemâa was accomplished, and the usual Sunday and week-day meetings held. We may remind our readers that there is a small church formed here of twelve members, of whom four are Christian Kabyles. Mrs. Warren has also had much to occupy her, partly as the result of the rearrangements of the staff at Djemâa, and partly as the result of Mr. Warren's absence in Paris. The Mission's native helper, Belkasssem, fell seriously ill with pneumonia in December, and Mrs. Warren visited him thrice daily until he began to recover.

(We rejoice that this faithful worker has been spared to us.) Nevertheless our sister was able to carry on the Sunday School, to conduct a boys' reading class twice weekly, to pay 249 visits, and to attend to 1,691 patients at the station. She had the assistance in this of another native helper, Ali N'cer.

Miss Degenkolw has been occupying herself as a helper to the Kabyle work in various useful ways, for the greater part of the year at Djemâa, and also at Bougie. In addition to taking part in school work, she has devoted a considerable time to the visitation and medical mission work with happy results. She, too, bears testimony to the spiritual helpfulness of the Conference of Christian Kabyles.

Miss Widmer has had charge of the daily class for girls during 1924, and is able to tell of an increased attendance, growing to eighteen by the end of the year. The elder girls are beginning to read and write, and there is a marked improvement in their conduct. The teaching, which includes, in addition to the "three R's," general knowledge, sewing and knitting, is in French, while the Biblical instruction is in Kabyle. When it is remembered that only about one woman in a thousand in the older generation can read, the value of such a work as this will at once be seen. Miss Widmer writes sorrowfully of the ignorance of the mothers, and of their superstition and slavery to the old customs, but is very hopeful of a better outlook for the children.

The staff at Djemâa has been strengthened by the addition of Miss Stuck and Miss Smith, two self-supporting ladies who were accepted by the Council some years ago, but who were prevented by various causes from going out there. Their way has now opened, and they sailed for the field in the late autumn of 1924. We wish them every blessing in their new sphere.

3. Mekla

The missionaries left in charge of the work at Mekla (which adjoins Djemâa) are Mr. and Mrs. Willson. The work at this station has undergone a considerable change. As indicated in our last Report, the Industrial Work has been discontinued, Mr. and Mrs. Warren leaving to take up work among the Kabyles in Paris. This has set Mr. Willson, who assisted in the Industrial work, more free for more direct evangelisation. In addition to regular French and Kabyle meetings at Mekla, he has been able to visit a large number of the surrounding villages, and to open a Bible Depôt. He has also found time to acquire some elementary medical knowledge, and by these various means has been able to secure a hearing

for the Gospel. Generally speaking, he finds the people ready to listen. The work here is somewhat physically trying. The connection between the work at Djemâa and Mekla is such as to necessitate constant journeying between the two places. The road to be traversed is rough and steep, and sometimes the journey has to be undertaken twice a day. We are thankful that our brother is now provided with a mule and cart which helps to ease the difficulty. Another great help would be the gift of a small harmonium for the hall in which the services are held.

4. Azazga

The Kabyle work at Azazga is in the hands of Mr. and Mrs. Arthur, Miss Fison and Miss Elliot. The portion of it falling within Mr. Arthur's sphere may perhaps best be presented in statistical form. Under the head of Colportage, our brother reports visiting during the year twenty-eight native markets, eight French centres and five Kabyle centres, with a resultant sale of 1,618 Scriptures or portions of Scriptures. Under the head of Distribution of Scriptures by Post, particulars are given of 752 Postmasters and 660 lower-grade officials to whom Scriptures or portions have been sent, with encouraging results. With regard to Itineration we learn that twenty-seven villages have been visited, in order to make known the Gospel; and it may be of interest to know that in the pursuit of these various forms of Christian activity, Mr. Arthur has travelled over 2,500 miles by motor-cycle, in addition to eighteen days on mule-back. Mrs. Arthur has aided her husband in visitation amongst the women, and in sustaining the boys' classes during her husband's absence, and in various other ways while pursuing her studies in the Kabyle tongue.

Miss Fison's and Miss Elliot's method of evangelisation is to combine station work with itineration among the surrounding villages and farms. Thus they have regular Sunday and week-day classes for Kabyle women and girls (thirty-five names being on their books), and carry out systematic visitation in and around Azazga; but they also devote two whole days each week to visiting more distant villages, reaching in 1924 by this means five different tribes, situated in thirty-four villages. They report the past year as being, in the matter of friendliness of reception and willingness to hear the Gospel, the most encouraging which they have yet had. "Tell us more about the Lord Jesus," some of the women say, "for we cannot read or write for ourselves." Both at Azazga and on their journeys they dispense simple medicines.

5. Bougie

Mr. and Mrs. Shorey were in England on furlough from May to October, and owing to the smallness of the staff at this station the work had to be closed down during their absence, much to their regret and ours. Prior to their leaving, and since their return, the usual meetings for Kabyle men and boys at Bougie and Oued Marsa were held, and the circulation of Scriptures, tracts, and other religious literature maintained. In addition, Mr. Shorey undertook a short preaching tour with Mr. Lamb of Tabarouth, meeting on the whole with a good reception in the villages visited. Mrs. Shorey has also continued her work amongst the women and girls, both by means of classes and home visitation. The work carried on at this station is a steady and faithful one.

6. Paris

One of the most striking developments of our work amongst the Kabyles is the establishment of a station of the N.A.M. in Paris. The need of the 40,000 Kabyles and other North Africans domiciled there was brought to the notice of the Council by Mr. Warren, who in turn had been made acquainted with it by a Christian Kabyle, Beriki by name. Mr. Warren was requested by the Council to visit Paris to investigate the matter, and later Mr. Poole-Connor joined him for a few days for the same purpose. The results of their enquiries were such that the Council felt that they could not hesitate to enter a door of service which had been so manifestly and providentially set before them; and at the close of 1924 Mr. and Mrs. Warren were appointed to take charge of the work, and to open a new station in such a quarter of Paris as they should be guided to. Since that time a hall has been found and opened under the name of the "Foyer Nord-Africain," Dr. Saillens, Pasteur Maroger, Merle d'Aubigne, Andre Monod, Monsieur Revellaud and other French sympathisers agreeing to take part in the opening ceremony. (We may add, as an illustration of the toils incidental to a missionary secretary's life, that Mr. Harvey Farmer was also due to be present, but he had been so tossed about by the violence of a storm in the Mediterranean that he could not reach Paris in time.) The work is steadily progressing, and Mr. and Mrs. Warren are assisted by Messieurs Hocart and Blandenier, as well as by Beriki, mentioned above. This native brother gives his time and labour freely, and his earnestness is greatly appreciated by the Council.

II. WORK AMONGST ARABS

Missionaries engaged, 58. Stations—Tangier, Casablanca, Tetuan, Larash, Fez, Taza, Rabat, Salé, Bône, Tunis, Kairouan, Sfax and Tripoli.

Tangier

Our senior missionary in Tangier is Miss Jay, who we regret to say has had to suffer two misfortunes during the year. Owing to a spring of water forcing its way up under her house, it cracked and became unsafe to dwell in. After some trying experiences in seeking new quarters, lasting over two months, a new house was found,

Bowen became responsible for the Men's Hospital, as well as for their own work amongst the women. The medical duties at the Hospital were undertaken by Dr. Herzen, who performed several operations, including one very critical but successful one. Mrs. Simpson undertook the ward services, which are held twice daily. At the Men's Hospital there were received (since May 31st) 168 in-patients, with 452 out-patients attending the Dispensary; while the number of attendances at the Women's Medical Mission amounted to 7,308. Mrs. Simpson speaks highly of the "heartly co-operation of the native Christians in soul-seeking and soul-winning,"



Group at Salé.

(From left to right) Mrs. Fallaize, Mr. Moore of Oran, Miss Dew, Mr. Fallaize, Miss Craggs and Mrs. Roberts.

but in the course of removal Miss Jay had a bad fall and was greatly shaken. In spite of these hindrances, however, she has been able to receive natives in her new dwelling, to give away Scriptures and tracts, and to direct the Bible-woman who faithfully works under her. We trust that she may soon entirely recover from her accident.

Owing to the furlough of Dr. and Mrs. Liley, and for other reasons, the work of the Tulloch Memorial Hospital and the Women's Medical Mission have for the time somewhat overlapped. It will be more convenient, therefore, to deal with the two together. During Dr. and Mrs. Liley's absence, Mrs. Simpson, Miss Ross and Miss

and reports the happy conversion of the late Dr. Terry's house-servant, for many years a bitter and bigoted Moslem, but now a humble believer in Christ. Miss Ross has been largely occupied in visitation in and around Tangier, having personal contact with over 400 people in this effort to reach them for Christ. She has also held classes for Moorish lads. Miss Bowen has had the large responsibility of the nursing at the Tulloch Hospital, and she, too, gladly acknowledges the co-operation of the converted native servants, both in hospital duties and in Christian testimony.

As Miss Buxton and Miss Reed returned to Tangier during the latter part of 1924, it will be

convenient at this point to refer to their work. For the first six months of the year they were at Rabat, Miss Buxton undertaking the major part of the teaching, and Miss Reed the nursing. In June they left for Taza, to take the place of Miss Marston and Miss Chapman. Later they came to Tangier and were occupied in various useful ways. We pray that the seeds of Christian care and kindness—and above all, the seed which is the Word of God—patiently and faithfully sown during the year by our sisters may bear abundant fruit.

Two other workers are stationed in Tangier, Miss Glen, who is doing excellent work in connection with Mr. Elson's Boys' Home, and Mr. Leslie Robinson, who joined the staff in November, and is chiefly engaged in acquiring the language, but is also rendering efficient help as opportunity offers.

Casablanca

Mr. and Mrs. Gabriel are now residing in this city, but as their furlough fell due this year, their time for service was necessarily limited. Mrs. Gabriel is setting herself to gain the confidence of the women, always a necessary preliminary. Mr. Gabriel has been chiefly employed with the Gospel car, concerning which we cannot do better than to quote the succinct report of Mr. Fallaize, who with Mr. Gabriel and others has been chiefly responsible for the conduct of this forward movement: "During the year," he says, "we have covered with the Gospel car over 3,500 miles, visiting in the course of these itineratings, eight different tribes as follows: Shawia, Zaer, Beni Hassan, Sharada, Zimmoor, Zian, Gerhwan, Beni Mtir. The car was pitched in thirty-seven different tribal markets, and public proclamation of the Gospel was given. Sometimes at the main meetings, from 200 to 300 tribal people would listen to the preaching. Besides this, there have been many informal meetings, and private testimony whilst selling the Scriptures. During the year, 863 copies of the Scriptures were sold, and some hundreds of tracts freely distributed. In all this work we have met with no opposition from the officials, but have had to contend with opposition from certain fanatical Moslems, which must be expected if we present a full Gospel. There is no knowing how long this door for public testimony will remain open in Morocco, and it behoves us to do our utmost to spread the Gospel in this the 'day of opportunity.'" The value of this opening, and the vast possibilities which this extensive seed-growing presents, can scarcely be overstated. We seek the constant prayers of our

readers that a great harvest of definite conversions may follow. Mr. Fallaize's home is in Salé, and there Mrs. Fallaize is carrying on a Gospel-medical work; but this will be referred to under the heading of the town in which they reside.

Miss Jennings, another of our beloved senior workers, was compelled to leave for Meknes for a year for health reasons, together with Miss Nicolet, but they have now returned to Casablanca, feeling better for the change. They have been occupied as usual in extensive tract and Scripture distribution, and visitation of the Arab women. They have also been giving assistance in the matter of language teaching and in other ways to some Swiss friends who have come to Casablanca for independent Christian work. It is a rapidly growing cosmopolitan city, of great spiritual need, and every faithful preacher of the Gospel should be heartily welcomed. The Lord bless the testimony of our sisters even though they be "few" . . . "amongst so many."

Miss Irene Dew, stationed in the same town, is one of our younger workers whose main task just now is to acquire French and Arabic. May she and all our junior missionaries give themselves earnestly and prayerfully to this supremely important matter. Our sister has also joined in visitation and tract distribution with senior members of the Mission.

Tetuan

Our missionaries in Tetuan complain but little of the disturbing conditions around them, which are, however, such as to call for our very real sympathy. The long continued struggle between the Riffs and the Spaniards has meant discomfort and even danger—for more than once a bomb has fallen on the town—but God has preserved them in safety, in good health, and in cheerful spirits. Their work has necessarily been hampered, but during the year a stable adjoining the Dispensary was secured and fitted up as a room for men-patients, and by this means it has been possible to deal with a large number of men, 906 male patients having been treated. The women patients are naturally much more numerous, totalling 4,242 attendances for the twelve months. Those attending the dispensary are now chiefly of the poorer class, as the better class are getting accustomed to call in the Spanish doctors, although slaves and children from these families are still sent to the missionaries. In addition to this work—which, let it again be said, is simply a means to an end—that of finding an entrance for the Gospel—Miss Hubbard and Miss

Knight visit the homes, hold women's meetings, and receive people into their house for conversation and instruction. Miss Knight lays stress upon the need for a male missionary, or preferably a married couple, to reach the Moors who are practically untouched in the town. Miss Browett, in addition to a steady pursuit of language-learning, has an encouraging class of Moorish children, and assists occasionally at the Dispensary. An extract from Miss Hubbard's report well sums up the position of things at the station: "Much of the work is difficult to tabulate. Every morning either Miss Knight or I have Arabic reading and prayer with Moors in the house with us. We have had several Moorish women staying with us for a few days at a time as guests; of course these are also under teaching. In this garden house we get ladies to visit us at times for an afternoon; lads have been in to read in the evenings, and so on. There are several women we believe to be Christians, but it is difficult to put them down as converts while they still keep the Moslem fasts and feasts, yet women are so under bondage here that it is difficult for them to do anything else. The continual fighting has kept away from us all country folks, and for a time hindered the town women getting out, but they seem to be getting used to the state of war now. (But that is more than we are doing, and we do long for peace!) In the spring dispensary numbers were 40-60 each morning we were open, but with the fighting in the autumn we fell to 20 and less, though now and again we are getting more. As a station we have worked together happily through the year. Our younger workers are doing good service—the two among the Spaniards and Miss Browett with us here." God give our sisters the outward peace for which they long; and may His peace be always in their hearts.

Laraish

Miss Aldridge has had another nine months' work of witness-bearing in this half-Arabic and half-Spanish town of Laraish, and three months in the French-Arabic town of Taza. She has during that period treated 1,178 patients at her dispensary, and 115 in their homes, vaccinating seven. And all that have thus been helped were approached with the Gospel. Miss Aldridge has not been permitted to see much fruit of her labours, but it may be said of her as of one of old, "Thou doest faithfully whatsoever thou doest"; and we may be assured that from such labour, blessing must ultimately spring up.

*

Fez

Every report which comes from this Moslem University centre emphasises the appeal for a capable male missionary to deal with the educated students and others, but hitherto it has not been possible to send one without robbing another station. Would that some young brother, blessed with a good education, and with the grace of God in his heart, would offer himself for this work! Meanwhile, our sisters press on with patient endurance, dealing chiefly with the women, but doing what they can for such men as come to them. Miss Denison reports 703 attendances of men, and 7,687 of women at the dispensary; homes have been visited and classes held. The results of such work are not always easy to report upon. In certain cases, time has to test the genuineness of the professions made, and in others, even if one is sure, it is not always wise to give details. But the Great Day will reveal it all, and then shall each have praise of God.

Miss de la Camp has again shared in the services at the Dispensary, as well as holding classes and visiting in the homes. As she truly observes in her report, the particulars that one can give are often necessarily bare and inadequate, and take no account of the numberless and undefinable opportunities for Christian testimony which such a town as Fez presents. We rejoice to hear that Miss Evans, who is associated with Miss de la Camp, is making successful progress with her language study. In June last she sat for and passed an examination in Arabic set by the French Government, and so obtained a "Certificat d' Arab Parlé," and hopes to sit for the "Brevet" in June 1925. How well worth while it is, "for Christ's sake and the Gospel's," to give adequate time and concentrated effort to secure a thorough grounding in the language! And how equally important that the spiritual life should be guarded and fed meanwhile!

Miss Banks has continued to take her share of labour in the Gospel at Fez, and although her health has not been all that we could wish it to be, she has rendered untiring and generous service.

Taza

Miss Marston and Miss Chapman have been devoting themselves assiduously to work among the natives of this fanatical little town as well as among the cave-dwellers who are to be found on the slopes of its hills. In addition, visits have been paid to many surrounding places. In not a few instances the message of God's grace has been heard with quiet attention. In some cases there has been opposition to face: but the seed



Photo by]

[Miss Stiedenrod.

Women coming to Market, Tetuan.

has been sown in a variety of hearts under conditions which make the task most difficult. God's children in these Moslem lands are gladly willing to endure hardness for His sake in order that the Gospel might be more widely disseminated. During the absence of these two ladies, Misses Buxton and Reed took charge of the station temporarily, and when Miss Buxton was needed in Tangier, Miss Aldridge kindly filled the gap.

Rabat

In her report Mrs. Roberts remarks: "Another year spent in Rabat helps one to see more clearly what a splendid centre for work it is," and the account which she gives as to the variety of persons met and spoken with on spiritual matters certainly seems to support her view. So far, however, she has only had what she terms "second-class encouragement," such as the receiving of a welcome from those who formerly resented her approach, the opening up of more houses in the town for the Gospel, and the possibility of getting into unreached villages. She is eagerly looking for "first-class encouragement" in the direct conversion of souls, and she has at least one serious enquirer. Amongst the varied nationalities which are represented in Rabat, Jews take a considerable place, some of whom come to the dispensary, and Mrs. Roberts pleads for some lover of Israel to go amongst them proclaiming "Jesus as the Christ." Mrs.

Roberts uses the medical key to open the door of the ear and heart of the natives, and through the valuable assistance of Miss Craggs has been able to treat sixty-eight women in the villages, twenty-nine in the town, and has received fifty-five persons of both sexes at her dispensary.

Miss Craggs, who took part in the work at the Men's Hospital and the Women's Dispensary in Tangier for the first half of the year, joined Mrs. Roberts in July, working with her for the remainder of the year. Miss Craggs's knowledge of Arabic is a great asset to the Mission, and she has rendered valuable service for several years as a teacher of the junior workers. During the year she has helped Miss Bowen and Miss Dew in this capacity.

Salé

Of Mr. Fallaize's itinerations with the Gospel Car we have already spoken under a separate heading, but as Mrs. Fallaize's labours are centred in Salé, we have deferred reference to them until now. The majority of the women amongst whom our sister works in Salé are strictly forbidden to leave their houses, and are found to be extremely ignorant and superstitious. Partly because of their shut-in condition, and partly out of curiosity, they welcome Mrs. Fallaize's visits, but their ignorance makes them very difficult to deal with, and they have in many ways to be treated as children; the "Wordless Book," for instance, often proves a useful means of getting the eye to help the ear. Nevertheless there are cases when the Spirit of God appears to be enlightening the mind and stirring the heart. Mrs. Fallaize reports dealing with 398 women in her dispensary and treating forty-six in their own homes.

Mr. and Mrs. Chatfield are also stationed at Salé, and while still studying the language, are able to assist in various ways. Mr. Chatfield has joined in several of the itinerations with the Gospel Car, and his knowledge of engineering has proved of great value, particularly in keeping the car in good repair. He is now able to give a Gospel address in Arabic, so that he is cheered in being able to report linguistic progress. His studies are carried on under the supervision of the brethren of the Gospel Missionary Union, and during the year he has passed two language examinations set by them, obtaining 94 per cent. and 87 per cent. of possible marks respectively. Mrs. Chatfield was compelled by health reasons to discontinue her studies during the hot weather, but we are glad to know that her health is considerably improved.

Cherchell

As the largest work at this station is that of the Cherchell Carpet Industry, a few words concerning its origin and present position will not be deemed out of place.

The Carpet School, as it was generally called, was commenced in 1904 as a means of promoting the spiritual welfare of the women and girls of the district. Those employed were taught to make the beautiful native rugs and carpets, while being brought under Christian instruction. To supply the necessary capital, a number of friends interested in the movement lent various sums of money. The then Council of the Mission were disinclined for various reasons to take over the responsibility of the effort, and its management therefore remained in Mr. Glenny's hands for some years. During 1924, however, the question of the best method of putting the Mission property in Algeria in trust was raised, the difficulty being that a religious association as such cannot hold property on French territory. On the advice of the solicitor to the Mission, the Carpet School was incorporated as the Cherchell Trading and Industrial Company, Limited, and the various Mission properties in Algeria, until then held in Mr. Glenny's name, were transferred to the Company in trust for the North Africa Mission. The advantage of the position is that, although the ultimate object of the Carpet School is the spiritual welfare and uplift of those it employs, it is still a bona-fide trading concern.

Turning to the spiritual side of the work, the number of baptised communicants amongst the women and girls is seven, while there are several professed converts who are not in Church membership, as well as a very considerable number of serious enquirers. A meeting for believers is held every Sunday morning. The girls in the Sunday School number 168, and there are several well-attended women's classes and meetings for prayer. The missionaries specially connected with the Carpet School are seven in number—Miss Read, Miss Turner, Miss Johnston, Miss Kenworthy, Mrs. Fisher, Miss Wholman and Miss Collings—and it is a little difficult to report upon their individual work, as the departments of each tend to overlap. Some are more responsible for the business side of the work; others are more engaged in the spiritual work, in which, however, all take their turn. Others, again, are steadily pursuing studies. In view of the impossibility of dealing with so large a work in detail, two outstanding points only seem all that can be mentioned.

1. The Industrial Work has had a very con-

siderable impetus during 1924, and from the business standpoint has done excellently; but those specially responsible for it are conscious of over-strain and feel that they must go a little more slowly. It must not be forgotten, as before stated, that all engaged in this effort are first and foremost missionaries.

2. The work amongst the young is in a particularly healthy condition. Classes are increasing in size, the children are interested and well-behaved and the teachers are greatly encouraged by their attention, and especially by their memorising of Scripture.

We feel sure that the needs of so many-sided a missionary enterprise as this have but to be mentioned to call forth earnest prayer.

Monsieur Nicolle is not directly connected with the Carpet School, although naturally in fellowship with those who are carrying it on. His special work is itineration and classes for boys. He has a Sunday Class with fifteen on the books, a weekday class with eighty-two names, and a night school with twenty-eight on the roll. He has visited six neighbouring villages, and in the course of so doing has sold one whole Bible, eleven New Testaments and 241 Scripture portions. Mr. Nicolle has also rendered considerable service during the year in acting for the Mission in several legal and business matters.

Mr. R. Twaddle, a new worker, arrived here in October and commenced his study of the language.

Tebessa

Mr. and Mrs. Short have been at three different stations during 1924, but as Tebessa is the town in which they are now labouring, their work is here referred to. During the early part of the year, Mr. Short assisted Mr. and Mrs. Liley at the Depôt in Tunis and in the Arab and French meetings, as well as in seeking opportunities for the Gospel in the cafés and shops. From Tunis Mr. Short went to Tebessa, the missionary staff then being seriously depleted by Miss Cox's home-call and Miss Lackersteen's retirement from the Mission, through serious ill-health, to take up work in England. (We desire to pay a special tribute to the faithful and self-denying labours of this sister and to say how greatly we regret the necessity for her resignation.) Mr. Short occupied himself in gathering up the threads and getting into touch with the men, particularly giving himself to the encouragement of Medani, our native keeper of the depôt, who we are thankful to say is a sincere Christian and a real helper to the Mission. Our brother reports that the small native church in Tebessa appears now to consist of two native, one Jewish, and



Mr. A. V. Liley visiting in the Native Quarters, Tunis.

two European Christians in good standing. The boys' classes are well attended, and Mrs. Short writes in a grateful tone concerning the girls' classes—soon having more than she could easily manage. She has found a little difficulty with native women professing to be Christians for the sake of obtaining material help—a thing common enough in other lands, but not usual amongst Moslems. Mr. Short had also to return to Kairouan, his former station, to "induct" Miss Tilney and Miss Davis to the work there.

The associate missionary at Tebessa, Madame Pages, is specially concerned with the spiritual need of the Europeans, but helps when occasion requires in the work among the Arabs. She has in this way rendered considerable service to the station during Mr. Short's absence. Her report contains some interesting facts. One is illustrative of the discouragements experienced by missionaries in respect of converts. Of nine Europeans who some time ago made a profession of faith in Christ by baptism, only two remained at the end of the year. One died (leaving a good testimony behind); four left for another neighbourhood, and two have ceased to attend the Lord's Table. Another fact reported shows the price the converts have to pay for the profession of their faith. Four excommunications have been publicly pronounced during the year—one at the Mosque against a baptised Mohammedan, one at the Synagogue against a baptised Israelite, and two at the Catholic Church against a husband and wife who have come to see that salvation is

by faith and not by works. She reports also that the presence of Si Sultan—a brother brought in under Miss Albina Cox—who visited Tebessa in September and October, gave an impetus to the Arab work, special meetings being held and considerable interest being aroused. This brother, together with another French-speaking native convert, was baptised by Mr. Harvey Farmer on his visit to Tebessa in February.

Bône

Miss Granger has not had such good health as we could desire, but she has nevertheless continued steadfastly serving the Lord among the Moslems and Jews. In addition to classes regularly held outside the town (which are in a very satisfactory condition), she has maintained gatherings for elder and young girls in Bône itself. We trust that these later days of our sister—she has already given thirty-eight years of service to North Africa—may be rich in spiritual comfort and fruitfulness.

Miss Povoas went for a short time to Bône, and is, therefore, mentioned here, but during the greater part of 1924 she was stationed in Cairo and Alexandria. Language-study filled the bulk of her time—Egyptian Colloquial Arabic being the tongue studied—but she was also able to undertake some visitation of the houses in Old Cairo while there. Later in the year she joined Miss Hodges (who had been in Syria) and returned with her to the station at Alexandria,

and there study and school teaching were resumed. The testimony Miss Povoas bears to the influence of Miss Hodges, and to the character of Sitt Asma (a native convert and helper), is so illustrative of the more encouraging side of the work that we quote it in full: "By means of the faithful and prayerful ministry of dear Miss Hodges many have been instructed in the Word, and some, we have reason to believe, have been brought into the Kingdom, even from such a difficult fanatical corner of Islam as this. A very real blessing in the work there is the firm stand for Christ being made by Sitt Asma. She has been a loyal, useful worker in the school. Her experimental knowledge of the power of Christ and His Word enabled her to toil on daily, and she has devotedly taught her younger sisters of the Saviour and His love. A striking testimony concerning her own conversion was given to a stranger in my presence just before I left her country."

Tunis

The Arab work at this station is in charge of another veteran of our Mission, Mr. A. V. Liley, who in the year with which this Report deals completed thirty-nine years of service. Mr. Liley's labours, as our readers are aware, centre in the *Depôt*, where he is in daily attendance to meet enquirers, who range from six to ten per day. Here also meetings are held, and these have been well-attended. Some opposition has been experienced—persons even being forcibly pulled away by others when found looking in at the *Depôt* windows. A large number of Scriptures have again been distributed, many of these being received through the kindness of the Association for the Free Distribution of the Scriptures and the Scripture Gift Mission. We are glad to say that Mr. Liley's health is on the whole good, but an indisposition during the year was felt to be a symptom that he must not undertake the long bicycle journeys and other strenuous forms of itineration to which he has been accustomed. (A light car would be a useful gift to the Tunis work.) During the latter part of the year Mr. Liley has had the help of Mr. Morriss and Mr. Jacot, two new workers, of whom he speaks well.

Mr. Ernest Long left Cherchell for Tunis in February 1924, and while pursuing his studies, assisted in the various departments of the work there. During Mr. and Mrs. Liley's absence on furlough he took charge of the *Depôt* and the French meetings, and helped also at the porter-boys' class. He distributed or sold during the year nearly 100 Scriptures and portions. We

are glad to notice that he is taking up the learning of the Arabic language in good earnest, devoting three nights a week to the Municipal course, and receiving five lessons a week from a native teacher, in addition to private study. Mr. Long was united to Miss Hawdon in marriage at Algiers on October 4th, Mr. Harvey Farmer officiating at the wedding, the mother and sister of the bride also being present. We pray for the blessing of God to rest upon our brother and his wife and that they may have much joy in their united labours in the Gospel. Until her marriage, Mrs. Long was with Mrs. Ross in Algiers (after taking a French course at Dr. Saillens' Institute), giving herself to the study of the language.

Miss Tapp is another of our workers in Tunis, whose time is divided between following the "Diplôme Cours" in Arabic language and literature, and in giving Scriptural instruction in various classes for women and boys held on Sundays and weekdays. In the classes for women and girls she has the help of Owaysha, a convert of long standing. The classes are orderly, there is considerable attention and prejudices are being removed. To this extent, real headway seems being made in the bigoted quarter in which Miss Tapp is working.

Kairouan

Miss Davis was for the former part of 1924 stationed at Tebessa, carrying on her work there as hitherto with some encouragement, but she was transferred in November to Kairouan, and took up the women and girls' classes which had been established by Mrs. Short, and continued the house-to-house visitation. In a similar way Miss Tilney (whose services we share with the Mildmay Mission to the Jews) was stationed at Bône until June, and was transferred to Tebessa on her return from work amongst the Jews in London. In her reference to the work in Bône, Miss Tilney mentions that she received a letter from a young Arab woman confessing her faith in Christ, and suggests that her conversion is probably the fruit of Miss Granger's or Miss Colville's work there in earlier days. In addition to the usual work in Kairouan, Miss Tilney has a class for Jewish and Catholic children, with the friendly consent of the parents. The town, being a great religious centre, is somewhat fanatical, and our sisters need our prayers that the work may proceed in spite of the difficulties.

Sfax

Before returning to England on furlough, Mrs.

Webb had a month at Tripoli, and there she had the happiness of seeing a native Christian, Miriam by name, to whose conversion she had been used of God in earlier days, baptised by Mr. Olley, in the absence of Mr. Reid on furlough. She was greatly cheered by the warm welcome accorded to her by her former class girls. During the time spent at Sfax she was able to sell and distribute forty-eight Bibles or portions, in addition to others distributed in Brittany and Tripoli. She has also kept in touch with and sent Christian literature to members of her classes now in Egypt, Morocco, Italy, France, Cochin China and other places. Her other work was continued as usual. Her helper, Miss Clack, is one of our junior missionaries, who writes cheerfully of the work, but who feels, as all the workers do, the need of prayer at home.

Mr. Stanley Miles has been rather handicapped by ill-health through the year under review, but he was enabled for part of the time to render useful service at the Home for Boys in Tangier and in other directions. He was also employed for a short period at Oran. For the remainder of the time he was engaged in Cherchell in reaching men and boys with the message of the Gospel.

Tripoli

In certain of our stations where medical mission work is carried on, a certain decrease in attendances is inevitable as the natives become more accustomed to European doctors. That, however, has not been the case in Tripoli. Had Mr. Reid possessed strength and means to develop his dispensary work, the attendances could quite easily have been increased by 25 per cent., often as many as ten and even twenty being turned away daily. Those who come, our brother reports, have a firm belief in the healing power of "Sidna Aisa" (the native name for our Lord), and believe that His blessing is upon the medicines received. In spite of the fact that Mr. Reid has suffered from his strength being over-taxed, and took his six months' furlough, he is able to record 3,029 attendances for treatment at the Mission. The number of Jews coming to the Mission has greatly increased, and Mr. Reid finds that the claims of our Lord Jesus Christ are being considered and discussed as he has never before known them to be. He has circulated amongst them a number of tracts of a nature calculated to stimulate their enquiries. The work amongst the Italians is carried on in a smaller way and amid much difficulty, as the Fascists are not friendly to Protestant work. Orders have been given at Syracuse that no Protestant Pastor or colporteur is to be allowed to embark for Tripoli.

Mr. Reid gives unreserved testimony to the reality of the conversion and the genuineness of the Christian life of Miriam, to whose baptism reference has already been made. At this station, as elsewhere, the Scriptures are largely distributed.

Alexandria

In spite of the fact that Miss Hodges' work has been carried on in a very fanatical quarter of this Egyptian city, it has been attended by a very considerable measure of success. The establishment and maintenance of the school for Moslem girls, in particular, have always been a matter for great thankfulness, and for the larger part of another year Miss Hodges has continued the training of some thirty-five of these scholars. Ordinary subjects are taken in the classes, but the main purpose of the school has been to impart the truths of the Gospel and to seek the salvation of souls. In addition to this important work, Miss Hodges has been occupied with visitation and other forms of missionary work.

III. WORK AMONGST EUROPEANS

Missionaries engaged, 9. Stations: Tunis, Tetuan and Casablanca.

Tunis (*French Work*)

There is a French Christian assembly at Tunis, numbering eleven baptised communicants, and these are earnest in seeking others and in contributing to the Lord's work. At some of the evening meetings, a good number of soldiers attend, and there is large scope for Christian work amongst the French-speaking people. Mrs. Liley, who is in charge, and to whose devotion this branch of the Mission owes its existence, reports that the work is not always popular with such French newspapers as reflect any anti-British feeling. How difficult it seems for men to realise that a spiritual movement such as ours is something apart from all questions of nationality! It is the saving of the soul, and the building up of the Christian life that we seek, and that alone. Children's meetings, Scripture distribution and house-to-house visitations are also features of the work here.

Tunis (*Italian Work*)

The evangelisation of the Italians of Tunis was commenced by the late Miss Case, and is continued by Miss Petter, together with a number of English and Italian workers. The Church, which has been built up as a result of their labours, consists of thirty-two members, including the five missionaries. Five professed converts

are not yet on the Church roll, and there are several enquirers. A steady work of evangelisation is carried on from this centre. There are Gospel services, Sunday Schools, Bible Classes, and Women's Meetings. Night Schools for students are held not only in Tunis but also at various out-stations, such as Rades and Hamman-Lif (for which Miss Gotelee is specially responsible). In addition to his work in Tunis, Signor Finotto has extended his labours by visiting various centres of Italian and mining districts, preaching and tract distributing. His wife and daughter also give assistance in the work, and have taken under their care the paralysed girl of whom an account appeared in a recent issue. Miss Martin, Signor Monaco and Signorina D'Giacomo are all steadily labouring for the Lord, and in the faithful discharge of the work committed to them are adding their quota to this earnest effort to bring spiritual light and life to the Italian-speaking people of Tunis.

Casablanca (*Italian Work*)

The Italian Church at Casablanca, under the oversight of Signor Arnone, continues its work and witness. Its membership is thirty-five; the attendance at the Gospel services is from forty to fifty; it has forty-five children in its Sunday School, and its varied means of bearing testimony to the Gospel are well maintained. We wish our brother and his fellow-workers God-speed and abundant blessing.

Tangier (*Spanish Work*)

The work at the Spanish Mission at Tangier has suffered from a number of severe set-backs—indeed in no part of the field have we had to meet so many adverse circumstances. The only part of it that is still carried on is the work amongst the young. This, however, we are thankful to say, is doing well, and we feel it to be a privilege to have so persevering and faithful a teacher as Miss Saunders in charge. The Sunday class has twenty-seven on its books, and the Friday evening class, sixteen. These are more directly Biblical in their character, but there is also a Day School, with twenty-three scholars, and a Night School held on Monday and Wednesday with twenty-seven members. Miss Saunders speaks thankfully of the greatly improved behaviour of the children, and of their rapid acquisition of knowledge; and some give evidence of a real desire to serve the Lord Jesus. It is of interest to note in this connection that three boys in this class introduced the Scriptures into their homes. Miss Saunders has been greatly helped in the school by the kind assistance of Don Pedro Padilla of the Bible Society.

Tetuan (*Spanish Work*)

The missionaries in Tetuan, as already indicated, have had a time of considerable trial during the year. During the whole of September they suffered somewhat severely from the Spanish-Riff struggle; bombs were dropped near, and even in the town, and guns were fired from it. In November the district was visited by high winds and heavy rains which wrought considerable damage, some houses falling and others being rendered unsafe. The class-rooms used by Miss Higbid and Miss Harman were amongst the latter, the beams yielding and the rain pouring in in torrents. They had consequently to move their classes into their own house—a not altogether convenient arrangement. The Day School for Spanish children was continued until Easter, when it was closed (except for classes for elder girls held twice a week), as the need for the visitation of adults became urgent, and both forms of work could not be maintained at the same time. Several little meetings in the town were the result, with encouraging attention. The Sunday School and Bible Classes have continued without a break, and later in the year more classes were opened for elder scholars. May God give our sisters peace, and fruit for their labours.

FINANCE

With regard to finance, certain matters relative to the income during 1924 call for very definite praise, while others call for prayerful concern. It is a matter for profound thankfulness that we have had our needs met, and that we close with a balance in hand; but it is noticeable that our balance on the General Fund at the beginning of the year was £2,740 (due to legacies received the previous year), while at the close of the year the balance on the General Fund was only £110. This shows that the donations for general purposes are far below what is necessary to maintain the work, and we commend it to our friends as a matter for prayer that there should be a steady increase in donations for general purposes, as apart from designated gifts and legacies. The future is bright with the promise of blessing, and there are many open doors; but we must look to God not only for the £200 per week required for our present operations, but also for an ever-increasing supply of our temporal need if those doors are to be entered. Will our friends join with us in earnest request for this?—“Labouring together by prayer” at home while our missionaries “labour in the Gospel” on the dark Mohammedan field abroad.

North Afri

RECEIPTS AND PAYMENTS ACCOUNT

RECEIPTS

FOR GENERAL PURPOSES	GENERAL FUND.			DESIGNATED FUND.			TOTAL.		
	£	s.	d.	£	s.	d.	£	s.	d.
Donations	3,095	8	7						
Legacies	1,989	7	11						
Publications	76	0	0						
Sundries	19	8	6						
Interest on Deposit	12	0	7						
Interest on Investment:	122	18	10						
Refund of Income Tax on above	50	10	4						
Rent of No. 111, Tulse Hill, London	100	0	0						
Rent of No. 18, John Street, London	66	18	6						
Refund of Income Tax on above	3	15	7						
TOTAL AS PER LIST OF DONATIONS, ETC., PUBLISHED IN MAY AND JUNE ISSUE OF "NORTH AFRICA" ..							5,526	8	10
FOR DESIGNATED PURPOSES									
SPECIALLY SUPPORTED MISSIONARIES—									
Donations				1,325	16	5			
MEDICAL MISSIONS—									
Donations				383	17	5			
Sundry Receipts				1	17	2			
Interest on Investment for Maintenance of a Bed in the Tulloch Memorial Hospital, Tangier				17	19	6			
Refund of Income Tax on above				5	4	4			
VARIOUS DESIGNATED OBJECTS—									
Donations and Sundry Receipts				1,085	19	5			
TOTAL AS PER LIST OF DONATIONS, ETC., PUBLISHED IN MAY AND JUNE ISSUE OF "NORTH AFRICA" ..							2,820	14	3
									8,347 3 1
SALE OF INVESTMENTS				3,578	2	6			
									3,578 2 6
TOTAL RECEIPTS FOR THE YEAR ..	9,104	11	4	2,820	14	3			11,925 5 7
BALANCES at Bankers, etc., December 31st, 1923									4,582 1 1
For Medical Missions				1,007	18	7			
„ Other Designated Objects				833	8	4			
„ General Fund	2,740	14	4						
				£11,846	5	8	£4,662	1	2
									£16,507 6 11

We have examined the above Receipts and Payments Account of the North Africa Mission for the year ended Dec³¹ and find it correct. We have verified the Investment held by the Mission, viz.: £615 8s. New South Wales 4¹ examined the Deeds relating to the Freehold Property, 18, John Street, W.C.

2, Broad Street Place, London, E.C.2 May 27th 1925

Mission

of the year ended December 31st, 1924

PAYMENTS

MISSIONARIES AND THEIR WORK

	GENERAL FUND.			DESIGNATED FUND.			TOTAL.		
	£	s.	d.	£	s.	d.	£	s.	d.
PERSONAL ALLOWANCES, RENT, ETC.									
Missionaries' Personal Allowances	4,357	6	7	1,342	3	0	5,699	9	7
" Rent and House Expenses	917	9	2	45	7	1	962	16	3
Native Helpers engaged in Direct Missionary Work	152	10	7	120	10	9	273	10	4
European Helpers engaged in Direct Missionary Work	208	18	6	54	18	7	263	17	1
									7,199 13 3
COLLATERAL EXPENSES									
Rent and Station Expenses	719	10	9	218	14	5	938	5	2
Travelling, Furloughs, and Freight	506	13	6	62	0	9	568	14	3
Girls' Home, Schools, Bible Depôts, Gospel Car Work, etc.	298	14	2	145	12	9	444	6	11
									1,951 6 4
MEDICAL MISSIONS									
Rent, Repairs, and Furniture	91	12	7	43	14	10	135	7	5
Drugs and Instruments	143	10	0	97	17	10	241	7	10
Food, Firing, etc., and General Expenses	81	5	8	276	13	0	357	18	8
									734 13 11
TOTAL DIRECT PAYMENTS FOR MISSIONARIES AND THEIR WORK	7,478	0	6	2,407	13	0	9,885	13	6

OTHER PAYMENTS

PUBLICATIONS									
Printing and Binding "NORTH AFRICA" and Electros	251	4	4						
Postage and Carriage of "NORTH AFRICA"	45	13	3						
Salary and State Insurances	107	4	0						
Other Printing	20	8	6				424	10	1
MEETINGS									
Salaries, Travelling, Postages, Printing, etc. ..	495	11	1				495	11	1
OFFICE									
Rent, Rates, Taxes, Repairs, Lighting, Cleaning, and Insurance	144	10	4	5	0	0			
Salaries, Wages, and State Insurances	769	6	0						
Postages, Telephone, Bank Charges, Printing, and Auditors' Fee	208	8	1				1,127	4	5
									2,047 5 7
									11,932 19 1
OTHER PAYMENTS									
Purchase of Freehold of No. 18, John Street, as Offices of the Mission (including costs)	2,040	0	0						2,040 0 0
Preliminary Expenses (in connection with formation of Cherchell Trading and Industrial Company, Ltd.)	174	15	0						174 15 0
TOTAL PAYMENTS FOR THE YEAR	11,735	1	1	2,412	13	0	14,147	14	1

BALANCES at Bankers, etc., December 31st, 1924

For Medical Missions				967	12	10			
" Other Designated Objects				1,281	15	4	2,249	8	2
" General Fund	110	4	7				110	4	7
									2,359 12 9
Net Balances in hand, viz.:									
Balance at Bankers, Current Account	£1,522	19	8						
" Deposit	400	0	0						
" on Field	436	9	1						
" in Office	4	0							
									£2,359 12 9
									£11,845 5 8
									£4,662 1 2
									£16,507 6 10

1st, 1924, with the Books and Vouchers at the Head Office, and the Statements received from the Missionaries abroad, 1st. Inscribed Stock 1922/27 (for the Maintenance of a Bed in the Tulloch Memorial Hospital); we have also

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

Cherchell Carpet Industry

Readers of this Report will find on p. 59 a reference to the re-constitution of the Cherchell Carpet Industry, and its incorporation under the new title of the Cherchell Trading and Industrial Company, Limited, together with a brief statement of the reasons for this change. As this re-construction took place toward the close of 1924, the Cash Account of the Carpet Industry appears below in its usual form. We may add that although the Carpet Industry stands upon a new business basis, its object—namely, to be a means of spiritual blessing to the native women and girls—remains unchanged, and the missionaries who hitherto have been responsible for its operations still have charge of its work.

Dr.	CASH ACCOUNT, DECEMBER 31st, 1924	Cr.																																				
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BALANCE SHEET, 1924

Liabilities.	£ s. d.	Assets.	£ s. d.																				
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I have examined the above Accounts with the Vouchers and Cash Statements received from Cherchell, and find them correct.
May 28th, 1925.

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

Disabled Missionaries' Fund

This fund has only increased during the year by £7, and it may be well, therefore, to call attention to the paragraph on page 52 under the heading of Length of Service. It will there be seen how many of our missionaries are completing over thirty years—some over forty years—of service, and the question of making some provision for esteemed brethren and sisters when no longer able to carry on their work may soon call for serious attention. It might prove of great cheer and comfort to those whose lives have been wholly spent in self-sacrificial labours in the spread of the Gospel if, when disabled or aged, they might be assisted from the interest accruing from a really substantial fund.

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Nine Days' Tour in the Mountain Villages of Kabylia

By MR. A. SHOREY

This tour, proposed some months in advance and much prayed over, was especially marked by the ready and welcome listening we received in practically every one of the thirty-seven villages visited. The Lord's hand was clearly manifested by the help we received in the trying experiences of the journey. "He that trusteth in the Lord, mercy shall compass him about."

Mr. Lamb, of Tabarouth, arranged the tour; Mr. Charters (Tazmalt) and I accompanied him; two Kabyle Christian men (from Tabarouth), not yet baptised, went with us.

The first incident which slightly delayed us was that our sack of bread for the tour went astray. However, the missing sack arrived safely next day. Fortunately the ladies at Tabarouth and Bougie had made ample provision for one day's camping out without bread. The Kabyle men had also brought native bread and figs for themselves, which sufficed for a day, and the *Kaid* of the tribe where we first pitched our tent supplied us with a good *couscous* supper. At the second village visited after arrival, some twenty men, forty to fifty women and girls, listened to our message. Mr. Lamb also extracted a number of teeth. The people seemed so grateful that they brought quite a nice lot of eggs to show their appreciation. The freedom accorded to women and girls was especially noticeable during this tour, for whenever we arrived in a village and commenced to play the concertina and sing, a crowd of women and girls would gather around the meeting-place with the men, and no one hindered them from listening to the Gospel message. Our tour was in places seldom visited by missionaries. One sees decided progress in Kabylia, more willingness to listen, and less opposition. God will surely cause us to triumph in Christ Jesus if our Christian efforts are continued in patience, faith and prayer.

In one village we met a man who used to be in Djemâa Sahridj and who remembered one of the hymns we were singing, and in fact joined with us in the singing. Once or twice an old man would call upon us to "witness to Mohammed," but the other listeners took little notice of him.

When we arrived at a certain village, one Kabyle man said, "There will be a blessing on our country because you have come." What a fine testimony! Years ago such a confession would never have been made by a Moslem. In several places the people, to show their appreciation, brought us coffee, and in some cases asked us to stay the night.

In one village we were told that "our message was good, but that the Kabyles believed in all the prophets, so that at the Judgment Day, should either Moses, Jesus, or Mohammed be the true intercessor for the people, then the Moslems were sure of an entrance into paradise." The particular village where we heard this statement was the only one where we experienced real opposition, although even there most of the men listened attentively to our message. One man, however, evidently none too pleased with our testimony to Jesus as the only Saviour from sin, went to the *sheikh*. This latter came along, listened awhile, then suddenly exclaimed to all standing around, "He who continues to stay here and listen is a heathen" (unbeliever). When the *sheikh* had said this, he went away, but most of the men, in spite of his words, did not move. We had given, however, a good testimony to our Lord and Master, and so went off very soon to other villages where the people were ready and willing to listen to God's Word.

This same afternoon we were caught in a heavy thunderstorm and got a thorough drenching, but fortunately arrived at the house of a *Kaid* who kindly received us, having known Mr. Lamb years ago. The

Kaid put a room at our disposal, made a good fire to dry our clothes, and then later on sent us a *couscous* supper. We heard that several natives in this village had learned European cooking, some of them being employed in the hotels frequented by tourists and earned good wages. In Kabylia one finds villages renowned for certain trades and professions—silversmiths in one part, tailors in another, potters in another, etc. The trade descends from father to son, and thus certain tribes are adepts at special handicrafts.

At one place we arrived just as the men were preparing to set off to a weekly market. The public meeting-place was full; we sang and spoke to them about the way of salvation; one man stepped forward and offered us some money (as they do to their *sheikhs* and *marabouts* who visit their villages). If we had accepted what this man offered us, possibly most of those present would have followed suit and brought gifts. We told them, however, that we had not come to collect money but to tell them the good news of the Gospel. The Kabyles give what is called "*louada*" (money or gifts), thinking by this to receive special favours from God, as their *sheikhs* or *marabouts* call down heaven's blessing when the people present their offerings.

This day we got another soaking, and had to put up in a Kabyle house about mid-day, and as it continued to rain all the afternoon, the people finally let us stay there for the night. The place was not very large and we were three missionaries with three Kabyle men—the sheep, too, were packed in a recess by our side. When our men had procured wood and made a good fire, we set about drying our clothes. We learned that sixteen or eighteen sheep, belonging to people of this village, had been killed by the lightning of yesterday's storm. We were now perched on the mountain-tops, 3,300 feet above sea-level; the weather was exceptionally cold and wet for this time of year (month of May). Next morning we had a good meeting with the men of the village, and left early to cross over the top of the mountain range (4,800 feet above sea-level). It came on to pour

with rain; a cold, icy wind was blowing as we crossed over to the other side of the mountain range in mud and slush, but on the other side was a good government road, and we made for the first Kabyle village, again thoroughly drenched. We were very well received by the lady living in the principal house of the village. She is the sister of a well-known and very rich Kabyle of the district. She sent her manservant to look after our wants. We were given a comfortable room, a nice fire was made, clothes dried, and all the food for ourselves and our three Kabyle men was provided. In this village is a small Koranic school. A meeting was held for the students, an Arabic New Testament given to the *sheikh* and Scripture portions to the students. Next morning turned out very fine. We thanked our hostess for her kindness and hospitality, and left early to visit other native villages. After an hour or two along a good road we arrived at a place where the people were preparing for a marriage ceremony and had started firing off guns before we arrived. As we played and sang, the men gathered on their public meeting-place, and so we had a fine opportunity of presenting the Gospel message of salvation.

During the day there was a rather exciting incident. After the heavy rains, the mountain torrents were very strong, and in crossing one of these, the mule carrying the heavy luggage slipped and fell into the stream, the water coming up to its neck. Fortunately, the animal was quickly helped out of the difficulty, but some of the luggage got wet and so we had to unload at once and dry the things. The accident was no doubt due to the stupidity of a Kabyle whom a friendly *Kaid* had sent to accompany us; for earlier in the day the man, during a terrible fit of temper, had ill-treated his mule. The animal became afraid of him, hence the accident when crossing this mountain torrent.

The last day of our tour was specially trying; we went astray through taking a wrong road. There are no sign-posts to direct the missionary on the Kabyle mountains. We arrived at a lonely mountain moor, no one about to ask the way, and

our men, not knowing the district, took the wrong direction. Through this we were obliged to make a precipitous descent, cross over a mountain stream, wade through marshy fields, then climb up the other side into the forest and find a road leading to the part we hoped to reach. We had started off very early in the morning, traversed a great tract of country, visited several villages on the way, and arrived late in the evening at our destination, happily before sunset, but all thoroughly tired out.

As far as I could approximately judge, we reached thirty-seven villages, spoke to over 500 men, 200 boys and 300 women and girls.

We commend our mule-men, our hearers, the Kabyle villages of North Africa, with ourselves, to the prayers of God's people interested in the work of evangelising North Africa and in the salvation of the Moslems. "Finally, brethren, pray for us, that the word of the Lord may run, and be glorified, as also it is with you" (2 Thess. iii. 1).

Itinerating Notes from Morocco and France

Mr. Gabriel writes from Casablanca: "Once more the Gospel Car has been on the move, and we have been able to visit fourteen-markets from Casablanca. Most of these markets were visited at the beginning of 1924, and have not been visited since. One has never been visited, and much of the country that surrounds it is so far untouched with the Gospel. In some places we found the main facts of the Word we preached were remembered, and we were well received, while in others there was considerable interruption and objections to our preaching that there is 'No other Name under heaven given among men whereby men must be saved.' We have sought to denounce sin, preach the righteousness and wrath of God, showing how impossible it is for man to be saved apart from a Saviour. We have sought to show the supremacy of Christ above all, and how that by His death man can be reconciled to God.

"In some cases we were encouraged by hearing men assent to the facts that they are sinners and needing a Saviour, and by being told by others that they are glad we have come with the Message which they have never heard before. The truth seems to have gripped some of these, and they were prepared to argue with their fellows who were inclined to disagree with us. Others admitted openly that they considered that what we have preached is the Truth, that their religion has done nothing for them, and that they are going on all the time in doubt.

"One has seen men buy books and go off serious and thoughtful over the things they have heard, and apparently with a determination to search into the matters for themselves.

It must be left to God to give the increase, but one feels sure that in a coming day the result will be seen. It does not follow that because a man is serious or thoughtful with regard to the things touching salvation that he is or will be saved; the arch-enemy of souls may snatch away the seed. Nor does it follow that because a Moslem is prepared to argue from our standpoint that he absolutely agrees with us, or that he is sufficiently convinced to turn from his sin; but we can water the seed by prayer to the end that they might be saved."

Mr. Arthur, who is itinerating in the neighbourhood of Saint Etienne for the purpose of getting into touch with the natives of North Africa employed in this locality, writes: "Arriving in Saint Etienne on Monday morning, June 1st, we were able, during our stay of exactly a week, to dispose of the following books: about 644 Gospels in Kabyle, Soussi, etc. (including 11 New Testaments in French), and 514 tracts. In the course of all this visiting only a very few Kabyles were met with; the majority of the workmen, mostly miners, were from the Soussi country in Morocco. The outstanding impression is certainly that of their miserable lodgings. They cling to their native customs as much as possible, much more indeed than the more alert Kabyle workmen, and have their own native tea, native food, etc., and retain very frequently the Fez cap.

"It may be instructive to point out that we found the majority of their haunts by reading the reports of crimes, etc., in the local newspaper. Every day almost gave us some further information, which we always followed up, for we knew that where one lived there must be others."



Photo by.

A Scene in Tunisia.

[Mr. A. V. Liley.

A New Chapter

Extracts from MRS. A. V. LILEY'S Circular Letter

Three sisters were baptised on April 10th, and the previous Sunday we had a testimony meeting, which cheered our hearts as we saw how God had been working in our midst. Then on Easter Monday, fifty-four of us went out for the day, twenty soldiers being with us. You hardly realise what it means to have that number of people associated with us, the despised "heretics." Our prayer meetings lately have almost doubled in numbers; we are about thirty present now, and we have all felt a breath of "revival" in our midst. Oh that it might continue and spread! The Gospel meeting is very full, about sixty present—people sitting in the passage, and the room uncomfortably packed. We felt we could not continue thus in the hot weather, and we have for a very long time asked God to send us a brother and a hall. We had seen one or two places that might have served for a hall, but as we had no brother we did not take either of them. Then Mr. R— wrote to say he would come for a month to see how God would lead him. He is a young brother, speaking French, for he was brought up in Belgium. This was a very real answer to prayer, for our brother is one with us on all points of doctrine, and we feel that he is God's provision for us at this time, so important in the annals of the "little flock" here. The very day he arrived we heard that a café which had failed, and which is in the right neighbourhood, could pass into our

hands, and so be changed from a drink-shop into a Gospel Hall. What a change! The landlord is a Jew, but knows my husband, and was even desirous to have us for tenants. Quite exceptional, that!—for when we say we want the place for Gospel meetings, the door is generally shut at once. This café is on the main street and would hold about 100 people. This afternoon the formalities were all settled, and the keys are ours. So here begins a new and important chapter in the history of the French Assembly at Tunis. It is a great responsibility, for the "little flock" here consists of a tiny group of humble folk. The rent is 6,000 francs per annum (about £70), and we have had to pay 3,000 francs for the fixtures and entrance. Of course, we shall need chairs, Bibles, hymn-books, curtains to hide doors, and so on. Then there is another thing I greatly desire to have, and that is a Gospel text over the door worked by automatic coloured electric light.

It is twelve years since I came to Tunis, and began with one woman in a small side-street. Now in that street live four baptised sisters, and others are saved, and almost every house is open to me. It has pleased God to bless the preaching of His Word, and to save many souls in our house, and it will ever remain a fragrant memory to us how He has led us along in our great weakness, and now has brought us to take this important step.

The Religion of a Moslem Woman

By MR. E. E. SHORT.

Her religion is a strong, binding force in her life, though faith or worship scarcely enters into it.

Faith is based on knowledge, and she knows practically nothing of God, save that there is but one God. She knows also that Mohammed is their prophet and believes, on hearsay, that

he will intercede for Moslems and thus help them in the final judgment. She will have heard fanciful tales about God, Mohammed and other saints; but not one in a thousand has received any definite religious instruction or knows the Koran. Women are reckoned by men as "donkeys" or "cows," not fit sub-

jects for teaching, and have largely come to reckon themselves as such and so do not think of seeking instruction. They sometimes say to the lady missionary, "It is no use talking to us; we can't understand these things."

From worship, too, she is excluded. Scarcely ever is she to be seen in a place of public worship or at the public prayers. The exceptions may be poor and old women, hidden behind a partition. Few women know how to perform the prayers properly, to do them even in their houses. Among the pilgrims to Mecca, the women are a small minority.

The ordinary man, though he cannot read, can and ought to attend at prayers and other services in the mosque; he joins in the religious ceremonies at feasts and on other occasions; he listens to and joins in religious discussions and talk in shops, cafés or public places. The woman, especially the town-woman, is shut up in the house. She is kept out of all such religious life and privileges.

But she gets an extra share of all Islam's rules and restrictions, of its hardships and bondage. Her narrowed life is never free from them; she obeys them in unthinking habit or superstitious fear. They may be beneficial and wise; more often they are foolish and harmful. But the woman does not question; to ignore or infringe the custom might be sin. Ask her, "Why do you do such a senseless thing?" and the only and final answer is almost sure to be "It is the custom in our religion." Or again, "Why don't you do thus? It would be much better." "It is forbidden in our religion," or "It is not our custom" (for custom and religion are almost inseparable), is again final. Her religion is little else than her bondage to these customs; though they bring at times a pleasing excitement as she takes the woman's special part in weddings and other social events, breaking the narrow round of daily life within the house walls, and giving her an entry to some other house. But if weddings are numerous, so are divorces, which are also a religious institution, coming early and recurring often in most Moslem women's lives.

While yet a small girl, she has learned that on certain days she must not touch wool or do any sewing; that the forefinger is held out as a witness to the unity of God; that special feasts necessitate the preparation of special dishes (more religiously observed than hot-cross buns or plum-pudding in England), and so forth. As she reaches her "teens," she comes under the obligation of fasting at cer-

tain times, and learns when her fasting is valueless. Then, too, if a town-girl, she will be kept more indoors, and if allowed out, must be carefully veiled; for she is coming near the marketable age in marriage. Her religion takes her to saints' tombs to pray, to make vows, to pass the night, seeking help for herself or relatives in sickness or other troubles. If death visits the family she must during forty days visit daily the grave. At the first feast after the death, a tent will be set up by the grave and the women relatives will spend most of the day there, distributing bread to the poor. There are other special days for women to visit cemeteries; special days also of the week when the sick may or should not be visited; special days and seasons for marriages. Thus, with variations and multiplying of such customs, the woman's life passes. Visits to the *Cadi* (the judge in religious matters) occur now and again; it may be about a rival wife or about divorce and disposal of her children, in which visits many sad and untellable tales are told. At last comes the end of her life, and another woman will bend over her deathbed and tell her to "Witness" (repeat the brief creed), or, if she is too far gone for that, "Mention Mohammed"—the name to help her in impending judgment. Religion, too, orders the putting of a sort of cage over her body, hiding it completely as it is borne on the bier to the grave, and slipped into it, screened from all strange men's eyes. It has been a life imprisoned by her religion from childhood to death.

What a contrast to that of the Christian woman! For the latter, there is a place in public worship and other religious meetings of both sexes, with opportunities of service. The Mohammedan woman only meets with other women equally ignorant around a tomb, or listens occasionally, hidden from view, to chanting by men, of which she can understand nothing. For the Christian woman, in private life, there is reading, prayer, and what possibilities of joy and help in daily duties and burdens. For her, liberty and a full life, a spiritual worship through a living Lord and Saviour. For her Moslem sister, darkness and bondage under a dead religion, founded by a man now dead. Her religion is like a door, closed to keep her in bondage, spiritually, mentally and bodily. For the believer in Christ, woman as well as man, there is an open door for us to come forth out of all bondage into holy liberty as we follow Him.

Our May Meetings

By HARVEY FARMER

Grateful memories of God's goodness and of helpful messages will centre around the first Spring gatherings held in connection with our North Africa Mission.

It was delightful to see so many of our friends, and to have the gratefully appreciated help of the Students from the Training Homes under the direction of Miss Grapes and Miss Whitfield.

The preliminary gathering for prayer conducted by Pastor H. Oakley was marked by a very gracious spirit of intercessory sympathy.

The Meeting that followed was presided over by Mr. V. G. Levett in the regrettable absence of Lord Radstock, who had to make a hurried visit to the United States. It was a very real sorrow to miss Mr. Edward H. Glenny, the greater because ill-health was the reason. Mr. Harvey Farmer, the General Secretary, was on the platform, but owing to a temporary affection of the throat, was unable to speak. The Rev. David Baron read Psalm cxxxviii and opened with prayer. Pastor E. Poole-Connor followed with a brief statement by way of report, referring especially to the opportunities for the Gospel afforded by the influx of Riffian refugees to Tangier, and to the distribution and sale of Scriptures in Morocco and other parts of the field. He mentioned that on the financial side, the receipts for last year included a considerable amount from legacies, and that there was need for a much larger ordinary income if the work were to be kept going efficiently. He urged the Lord's people to be earnest in prayer that the wonderful opening of doors for the Gospel be taken full advantage of.

Miss de la Camp of Fez spoke of the altered conditions of life to-day as compared with what obtained when she went to Morocco over twenty-eight years ago. But among all the things which have changed so much, that which has changed least of anything is the life of the women there. They are still shut in their houses without education, the chattels of their lords and masters. They are, however, more willing to listen, largely because they have known and loved the missionaries so many years. They come in large numbers to the dispensary. It is considered a bad day when only seventy attend. At times as many as 170 are present. Many come only to hear the Gospel. It is a matter for thankfulness that some come, not for the healing of the body,

but to hear about the unsearchable riches of Christ. A class of women is held weekly which seldom numbers less than twenty-five. They sit and listen as if every word were precious and they wanted to hear more. These women are full of fear, and live in dread of evil spirits to whom they make propitiatory offerings. It is because they are afraid, that many who truly believe in the Lord Jesus do not openly confess Him. They are in awful bondage and need to know Him who has power to save. Pray that they may turn unto Him, who alone can deliver from all that is hideous and hard and difficult into the glorious liberty of the children of God.

Dr. Saillens spoke of the great pleasure it was to him to meet a company of people who have set their hearts on seeking the souls of those whose sphere is in the colonies of France. On visiting Algeria some years ago, the thing about Islam which specially impressed him was that it was a man's religion. There was not a single woman among the vast numbers of men who gathered in the Mosque. It was an unnatural system which did not allow the family to be recognised. The women can go and cry or pray over the graves on a Friday. Their condition calls for much sympathy, for the God worshipped by these Moslems is not the God and Father of our Lord Jesus Christ. The constancy and patience which characterise the missionaries appealed very much to his heart. He felt that the result of the long and apparently (for the most part) fruitless preparation would result eventually in an uprising of the Moslems which would lead them to the Lord Jesus Christ.

Reference was made to the work among the 43,000 Kabyles which it is estimated are to be found in and around Paris; and to the testimony of a Moslem convert who stood up in a meeting and clearly confessed his faith in the Saviour, probably the first to witness to Christ in the French capital.

Mr. Sydney Arthur dealt specially with the efforts which had been put forth in Kabylia to place the Word of God in the hands of the followers of the false prophet. Discouragements are not wanting, but there is much to cheer. At one Koranic training college with ninety students preparing for the Moslem priesthood, he was allowed to speak from half-past five to half-past



[From a Postcard.]

Moorish Woman and Child.

eleven, with a short break for a meal in which all present shared. Most of them received a copy of the Scriptures. At another school, no hospitality was offered and no opportunity was allowed for passing on the message.

At one of the markets visited, he was able to dispose of 266 copies of God's Word within an hour. At another they were spat upon and treated with contempt. On the whole there was much cause for thankfulness. There was an increasing desire to possess books on the part of shopkeepers and others, who have a good deal of leisure and are glad to have a Testament to read in their spare time. Another method

adopted was to send Gospels by post, offering Testaments to those who apply for them. Replies came from all over the country, asking for Bibles. One woman found a Gospel in a waste-paper basket and wrote for a Testament. Others asked for more than one, and another desired to have the whole Bible. He found pleasure, joy and encouragement in such service for God.

Mr. A. Fallaize gave a few illustrations of house-to-house visitation which presents priceless opportunities for the Gospel. One meets also heart-breaking experiences where Islamic fanaticism and superstition form a barrier to the Truth. He pleaded for the little girls who could be reached up to the age of nine or ten, after which they are more or less inaccessible. Some man comes forward and through an old woman will make an offer, perhaps of two hundred dollars for one of them. She is carried away and married to the man, old enough to be her grandfather. She will be idolised for eight days, and after that she is just the slave of a Moslem. About three months ago he was in a beautiful native room, with two or three Moslem men, talking about the Truth of the Scriptures. They said, "Do you know, our eyes are just as though they are peering through a chink in the wall and are beginning to see the world." The Lord by the Holy Spirit can send the truth into the heart even through a chink. The work is slow, but the Lord is working in the hearts of men and women and children yonder. There are sixty missionaries in Morocco, which has a population of 6,000,000. They have been labouring faithfully for forty years with less than twenty baptised converts. There is no reason to be disappointed or dismayed, for the Gospel is the power of God unto salvation, and its proclamation will result in the gathering out of a people for His own possession.

The closing message was given by Mr. Montague Goodman, notes of which form the first article of this issue.

It was a real pleasure to see so many friends at the tea-tables between the meetings. The arrangements for this simple repast were much more satisfactory than formerly, and the opportunity afforded for social intercourse was thoroughly enjoyed.

It was very gratifying to see such an encouraging attendance of older supporters, whose continued fellowship has been a real inspiration in the work for so long. There was much to cheer in the fact that younger helpers were also present in such good numbers.

At the evening meeting we were glad to have with us Pastor A. Blocher, who read a portion of Ephesians i. and offered prayer. Our Chairman

was Mr. A. Lindsay Clegg, whose opening message gave a delightful tone to the proceedings. He reminded us that the phrase "The love of Christ" occurs three times in the New Testament; first in Romans viii. 35, "Who shall separate us from the love of Christ?" which tells us of the might of that love. In the past Eternity He set His love upon us, and there has never been a moment when He did not love us, even though like Paul we were blasphemers and injurious, for with him we can say, "He loved me and gave Himself for me." The second reference is in Ephesians iii. 19, "To know the love of Christ which passeth knowledge." It has a fourfold measurement. In its breadth it sweeps out all over the world. There is no length to which it will not go. Is it not written "While we were yet sinners Christ died for us"? It is also deeper than our deepest needs, and in its height we are lifted above our enemies, above our sin, for it lifts us on to the platform of victory. The third text is in 2 Cor. v. 14, "The love of Christ constraineth us." Here is the motive power of all service. What is done under the constraining power of His love is that which He is able to bless. It is the secret of a life of glorious sacrifice. As hearts are yielded to Him so shall His love with great power flow out from us in gifts, in prayer, in sympathy and perhaps in going for His glory.

Mr. T. J. Warren told us of the work among the Moslems in and around Paris, in which he is assisted by an old worker among the Kabyles, Mr. Hocart, and a young Swiss brother, Mr. Blandenier. The last-named has found followers of the false prophet in forty different centres and has sold or given away some hundreds of Gospel and other portions. A hall was essential to the work, and after a good deal of searching a small place has been found. It is open from 10 a.m. till 9 p.m., Mr. Blandenier being there each morning, and Mr. and Mrs. Warren each afternoon and evening. Between twenty-five and eighty attend the hall. Some come for a few minutes, others remain a considerable part of the day. It is no small cheer to find some of the men spending hours with the Word of God. They come from all parts of North Africa. One is from Fez, another from Mogador, a third has left Stax, a fourth from the South of Algiers, and so on. At one of the meetings a native said, "These are the people who know God. This is the real thing." Thus they become interested. One man to whom a passage of Scripture was read and explained, remarked to others, "I have been in Paris twelve months, and this is the first man who has spoken to me about God." A number are being reached with the Gospel who come to

learn French, classes having been formed through the kind personal help of a French school teacher and others. B'riki, who has been so real a help, was before his conversion secretary of a Communist party numbering 2,500. God saved him and sent him to Paris to assist in building up the work. He and others are living under such conditions as to be continually exposed to sore temptation, and they need the prayers of the Lord's remembrancers. "This kind goeth not forth but by prayer and fasting."

Mrs. Fallaize took us into the little town of Salé by the sea and gave us an insight into the opportunities which her medical knowledge brought of putting the message of redeeming love before the sick and sin-stricken souls in that Moslem stronghold. She told us of visits paid to distant places where the people came for treatment and would listen to the "Old, old story." God has promised that His Word shall not return to Him void, and He would have His servants faithful in telling out His truth to the poor, depraved souls in these sin-cursed lands. Truly the dark places of the earth are full of the habitations of cruelty. Here is a baby with ophthalmic trouble. See how it is treated by the native "doctor." The assistant holds the child while the so-called doctor makes three gashes in its forehead, holding the head so that the blood ran into the baby's eyes. This was supposed to effect a cure, and the mother pays the required fee. Look at this little black boy with a bad burn on his wrist. The mother explains, "He ran away from school, and the master put a red-hot iron on his arm." Here is a house where a woman is lying seriously ill. It is full of her neighbours crying aloud and calling on Mohammed. At last it is possible to get through the crowd and the patient takes the offered medicine. Prayer was offered that it might please God to heal her. On calling in the evening she was found to be much better, and asked that the Book might be read to her. Visiting with medicine does prepare the way for the Word of Life. "Ye also, helping together by prayer."

Mr. Fallaize gave a most interesting account of market visitation. He had been to over a hundred of these centres among eighty-one different tribes where the people gather in large numbers to do business, and where over 3,000 Scripture portions have been sold, besides copies which have been given away. The awful condition of these devotees of Islam cannot be exaggerated. See this crowd of hot, tired, thirsty men massing around one of their fellow-creatures clad in a green garment, who lifts up his arm from whence the blood flows down. He professes to be a descendant of Mohammed, and has some of

the blood of the prophet in his veins and is selling it to the poor dupes in that market-place. They press eagerly forward to try to lick up some of the blood flowing from his arm. They think it will keep away evil spirits and are keen to spend their money to get a little. But there is another crowd, in the centre of which is the evangelist lifting up the Gospel of the Lord Jesus Christ, telling of His precious blood which brings salvation without money and without price. "Without the shedding of blood is no remission," and that precious blood of the Lamb of God is the only hope of souls in Cannon Street Hotel, or of the sin-deluded Moslems in the markets of Morocco.

Dr. Saillens, in giving the closing message, read the first few verses of the opening chapter of the Acts of the Apostles. He recalled the fact that the men in that upper room were very ordinary people—fishermen, workmen, poor women—some of whom had been healed of their diseases. And yet modest and humble as they were, they possessed the highest learning of the

world, they had a message which was for all the world, so that in a sense the destinies of the world lay with them. They knew something of the mystery of grace. Every one of them was truly converted and they had good consciences. Not one of them said, "I am first." They all sat together, each equal to the next, and all humble and small in their own eyes. They were all of one accord. That is a great thing. All at peace with God and with one another. There can be no power where these conditions do not obtain. Everyone had his or her part on the day of Pentecost: and it is true of Spirit-filled believers to-day. "Let us keep close to the Lord, close to one another. Be a man of the upper room, for you cannot go to the public market unless you begin where the Lord speaks in solitude, where He speaks as He does not speak to everybody—because He speaks to us in power and love and sacrifice. I am very glad to have been privileged to be here to-day. I am one with you. There is union between you and me, and between us is He who is ever in our midst."

Home and Foreign Notes

A PRAYER MEETING

is held on the **first Friday in every month** at 3.30 p.m. in the Lecture Hall, John Street Chapel, just opposite our offices, 18, John Street, Theobald's Road, where friends will meet for tea at 3 o'clock. A hearty welcome is given to all who are able to attend.

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ARRIVALS

Miss I. de la Camp arrived from Fez on May 1st.

Miss K. Aldridge arrived from Laraish on May 13th.

Miss F. M. Banks arrived from Fez on May 13th.

Miss E. Jennison arrived from Algiers on May 15th.

Mr. S. Arthur arrived from Azazga on May 18th.

Miss R. O. Hodges arrived from Alexandria on June 6th.

Miss J. Cox and **Miss K. Smith** arrived from Djemâa Sahridj on June 7th.

Miss D. Oakley arrived from Algiers on June 7th.

Mr. R. S. Miles arrived from Sfax on June 9th.

Miss I. Davis and **Miss E. Tilney** arrived from Kairouan on June 16th.

DEPUTATION WORK

The following places have been visited recently by **Pastor Poole-Connor**: Rotherhithe, Cork (Baptist, Presbyterian and Methodist Churches and Y.M.C.A.), Bandon, Queenstown, Dublin (Irish Church Mission, St. Mary's Parish Hall, Wesleyan Church, Central and Rathmines Y.M.C.A.), Greystones, Belfast (three meetings), Brighton (Second Advent Convention), Bromley, Walthamstow (Keswick Hall), Brentwood, Sidcup, Hendon (Kensit College Conference and Baptist Church), Bayswater (Talbot Tabernacle and French Church), and Worthing.

Very grateful thanks are due to Rev. F. W. Gracey and T. S. Reeves, Esq., of Cork; Rev. T. Hammond, M.A., and Miss Mellett, of Dublin; Mrs. Bolton and Mr. Cecil Cooper of Belfast, for their valuable help in arranging meetings and providing hospitality; as well as to a number of other friends in Ireland who opened their churches and halls to the N.A.M. It may be added that the general impression left upon a visitor to Ireland is that of a decided quickening of spiritual life and evangelical activity. It has been cheering, too, to observe that the churches and Christian institutions have not been nearly so much affected

by Modernism as is the case in other countries. Other features noted in the south were the strong stand which is being made by the Baptist churches for a sound Gospel in the Mission field; the excellent work of the Irish Church Mission and the Central Y.M.C.A. in Dublin, each, in their own sphere, standing for orthodoxy and evangelical enterprise; and some slight apparent decrease in the prestige of the Church of Rome owing to its inconsistent attitude during "the trouble."

Forward engagements include: Trinity Road Chapel, Tooting (July 5th); Grove Road Mission (12th); Mission Chapel, Ampthill (19th); Littleport (26th); Waterford (August 1st-7th); Southampton (9th); Brighton (16th, 19th, 23rd, 26th, 30th); Sidcup (September 6th); Colchester (13th).

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The General Secretary has had the privilege of addressing meetings at Wandsworth, Newchurch, Halifax, Edenfield, Harrogate, Consett, Gateshead, Newcastle-on-Tyne, South Shields, Chagford, Cambridge, Surbiton, Leicester, Newington, Norwood, Nelson, Stockport, Bolton, Birkenhead, Tower Bridge, Notting Hill and Weston-super-Mare.

* * *

Mrs. Harvey Farmer, who may be addressed at the office of the Mission, will be very glad to speak on behalf of the work in London or the provinces. She has lately returned from a long stay in North Africa, having been temporarily in charge of mission-houses at Cherehell and Tangier. She has visited several other stations, which has given her a thorough knowledge of the work of the N.A.M., and she has much that is interesting to tell.

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THANKS

To an unknown donor for the kind gift of a parcel of old spectacles to Miss Denison of Fez.

* * *

A recent meeting was held at Trinity Road Baptist Chapel, Upper Tooting, to commemorate the thirtieth year of the pastorate of Mr. H. Oakley, an esteemed member of our Council. It was a unique gathering, and all united heartily to thank the Lord for giving to them for so many years a pastor who has stood four-square for the Scriptures and the truths of the Gospel. An album with 500 signatures

of past and present members of the Church, and a cheque, gave a practical form to the good wishes of the friends and were suitably acknowledged by both Pastor and Mrs. Oakley.

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MOROCCO

Mrs. Roberts writes from Rabat: "The medical work is steadily increasing and Miss Craggs is kept quietly busy between those coming to the Dispensary and those who need to be seen in their homes. Several new houses have been opened up amongst both the rich and the middle classes. The village work, too, is encouraging. I am getting into touch with several readers, partly through the tracts we have distributed and partly through the young shopkeeper I mentioned in my last as having sold two Bibles. Also the medical work helps in this direction. In visiting a sick man, Miss Craggs got into conversation with him and a friend who was visiting him. This led to the friend and his brother coming into a little circulating library I have just started. One took the Bible to look for the prophecies concerning Mohammed!—the other, *The Balance of Truth*, Dr. Pfander's well-known book for Moslems. Another friend came with them, not such a good reader; he wanted a story-book to read to his wife! I was very surprised at that request from a Moslem. Fortunately I have *Bible Stories* for children, Miss Trotter's *Stories and Parables*, etc., so was able to supply him. An interesting lad came a while ago to get a book, and his name struck me as being out of the common. I asked him about it and found he was of French extraction and comes of a good family well known in French history. In course of conversation he asked me if I knew the name of Calvin. He expressed great admiration for him and thought much of his enduring such persecution rather than worship the wood (cross) and the Virgin Mary. What he knows of Calvin has been gathered from a French history from the Roman Catholic point of view. He hoped I had Calvin's Life in Arabic or French, but I had neither. I sent to Beirut and Cairo, but could get nothing in Arabic or French, so wrote to Pastor Saillens of Paris to see if he could get me a good Protestant edition in French. It has just come, so when the lad comes to change his book it will be ready for him. Last Sunday I was reading with —, who still comes regularly on Sunday afternoons. We are now going consecutively

through Acts and we read chapter xvi. I dwelt particularly on the fifth verse, pointing out to him that Churches were being formed and established; not only so, but were increasing in number daily, and asked him if he could give a reason why the Gospel was not working thus in this land. He gave a few suggestions very wide of the mark, so I reminded him of the attitude of the Apostles in the previous chapters, and pointed to the remainder of the 16th, saying, 'If these men and those who formed these Churches had remained in comparative hiding, saying, as you do, "God knows we believe in our hearts," do you think you and I would ever have heard of God's great salvation through Christ?' He shook his head; I felt led to continue, 'When you and others are willing to face what these men did, we may expect to see people enquiring into the power that so completely changes lives, and that makes it possible thus to endure.' He began to defend himself, but the words died on his lips and his eyes fell. I could not but feel deeply sympathetic and sorry for him. When joining in prayer afterwards, he asked, more earnestly than I have yet heard him, that he might be made strong and not be ashamed to witness to others."

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Mr. C. Gabriel writes from Casablanca on May 9th: "We have just visited three other markets and had excellent times preaching, and sold about 250 copies of Scriptures. Praise His Name! Good crowds listened to the preached word, and many assented to the truth, and I believe saw that they were trusting in a sinking ship. We long for the day when they will come and ask us more about the way of salvation. I cannot but feel encouraged in the fact that it seems as if this is the day of clearing away the stones before the sowing, that the seed sown may have greater opportunity of taking root and springing up unto life eternal. I believe that this was the first time that the Gospel had been preached in that part of the country, and thus literally hundreds of men heard for the first time."

* * *

ALGERIA

Mrs. E. Fisher writes from Cherchell: "You will have heard what a brave and happy testimony the girls of the Carpet School gave during Ramadan this year. Really, prayer has

been abundantly answered on their behalf, and they have been most courageous all through. Each morning they have had their coffee and bread at 7.15 at the School, and each day they have lunched there also. The girl has been sent to do the necessary shopping quite openly, and from beginning to end there has been no attempt at secrecy. Sometimes Miss Turner and I and the others have remained to lunch with them. Their whole behaviour has been really splendid, and I am sure their testimony has meant blessing to their own souls.

"We have had some very interesting evening meetings in the different houses during the month. This is the only time during the year when we do visit in the evenings, and the demand always exceeds our ability to comply. When we went to Y——'s house, there were twenty-five women and children in the room, and it was Y—— herself who did most of the talking. She has made wonderful advancement lately, and is most anxious to be baptised. Of course, Sunday classes have suffered a little during Ramadan, but the babies have turned up fairly well. We are constantly getting new additions, and my Sunday babies are a real joy to me. The number of boys who attend grows apace, and soon I shall separate them, and have them during the week, in order that they may get better teaching. Some of them are so much in advance of the tiny tots amongst whom they have to sit on Sundays. I shall be glad of your prayers for my boys. How often I wish the days were longer. One longs to do so much more than is possible, and one never accomplishes in a day all the plans of the morning."

* * *

From **Tebessa, Mr. E. E. Short** writes on May 20th: "A fortnight ago on one of our country trips, we got farther out than we have done before, as we secured a lift on a donkey on the outward journey. I had some talk with men on the road-side and Mrs. Short with some women washing clothes at a stream. As we returned townwards, we visited a tent. In it was a most exceptional woman who actually poured out on us a lot of religious knowledge, traditions, quotations from the Koran, etc., in ungrammatical Arabic. She was not unreasonably opposed, but did her best to crowd Mrs. Short out of her share of talk.

"On Monday of last week we visited the weekly market at M——. It is not a large

market, but I had fair sales, especially in French Gospels, some to Europeans and some to native boys in the French school. I also gave away some tracts and Gospels and Mrs. Short gained an entrance into a few houses. After giving a tract to some sort of a *sheikh* (who I saw was prejudiced), I was called back to his office. He talked loudly, so that a little crowd soon gathered about the door, raised all the stock objections and gave me little opportunity to speak. But I did get some, and felt God's power present."

* * *

TUNISIA

Mr. C. Morriss writes from Tunis on May 1st: "Ramadan is now over and the fête-days that follow, and the natives are resuming their normal activities. There was an interesting case that came with others to the French Gospel meeting and asked afterward to have conversation. He was brought up a Mohammedan, and lost his parents during the revolution, and subsequently at Constantinople joined the French foreign legion. He spoke rather broken French, but appeared very desirous of embracing the truth as we know it, and to follow in the teaching of Christ. We gave him the four Gospels in Russian, and he is coming to the French meetings until his departure for Morocco ten days or so hence. Another Russian called at the dépôt some days previously and eagerly took the last Russian Bible we had in stock at that time. I believe he will read it from the few words we had together, and trust his heart may be opened to receive the message of grace that it brings to needy souls."

* * *

Italian Work

From **Tunis, Signor Finotto** writes on June 3rd: "In my visiting lately I went into the court of a big house where many families are living, seeking to spread the Word of God. As I began to speak, I noticed three persons who were disposed to listen, while all the rest were much opposed. These three did their best to persuade the others to listen quietly to the good words of the Lord Jesus, but in vain. One of the women came to me and said angrily, 'If you do not leave quickly, the people above will throw water down on you.' Before I went away I exhorted the

three attentive hearers to trust the Lord Jesus for all things. As a result of this incident, one of these is now attending the Gospel meetings regularly, and the other two would also but for their father's opposition. Will you remember in prayer these enslaved souls.

"Last Sunday I went to a house where a woman lives who lately bought a Testament. As soon as she saw me she welcomed me, saying, 'Your book is a very beautiful one. I will never cease to read it. I cannot tell you how glad I am to have it.' The Lord gave me the opportunity to explain to her more of His wonderful Book, and she besought me not to forget to visit her from time to time. She is old and infirm and cannot get out.

"We are sowing the seed with tears, but we shall reap with great joy."

* * *

We are glad to be able to rejoice with our sister **Mrs. Webb** over the good news which she sends us from Sfax recently. She writes: "As an item of encouragement, I might mention that while I have for years felt certain that our blind boy was converted, I felt burdened as to his witness, and have longed that he might feel his responsibility towards other souls. His regular attendance and influence in the Sunday school and boys' class are a real help, but I wanted still more. I feel God is answering my prayers, for he has begun to ask for tracts to distribute among his acquaintances. It came about in this way. At Easter I gave an illustrated Gospel to each European child attending our Sunday school, and that they might not be jealous, I gave each Arab boy one of Miss Trotter's parable stories. Few can read, but I thought they would pass them on to friends. Our youngest member took his paper home to an uncle who goes backwards and forwards to Gafsa. (This child is so young that he has not yet learned to sit throughout the class, and changes his position every few minutes, though he is pleased to lisp the texts and his little shrill voice is heard in the hymns half a line behind the rest.) The uncle was pleased with it and asked the blind boy if I would give him some more for friends of his at Gafsa who could read. I was delighted to give him a supply, and the next week our blind lad asked for some more to take to his father's village. So the Lord still uses the despised and weak—our baby member and our blind boy—to make known the riches of His grace."

Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past forty-three years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
3. For Spanish Mission at Tangier—Sunday and Weekday Services, School, Scripture Distribution, &c.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Itinerating, &c.
5. For Tetuan—School for Spanish children, Dispensary, Visiting, &c.
6. For Laraiash—Dispensary, Visiting among the women and children.
7. For Fez—Dispensary, Classes, Visiting, &c.
8. For Taza—Visiting, &c.
9. For Rabat and Salé—Itinerating, Visiting, &c.
Prayer for a native who gives evidence of real faith in Christ; that grace and courage may be given to him to confess His Name before his fellow countrymen.
10. For Cherchell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.
Praise for the grace given to several of the Christian girls at the Carpet School, Cherchell, to break the Fast of Ramadan quite openly.
11. For Algiers—Visiting homes and cafés, Classes and Meetings, Itinerating, &c.
12. For Bougie—Classes, Visits to neighbouring tribes, &c.
Prayer that the Lord would continue to use the Scriptures sold or distributed during Mr. Shorey's recent tour among the villages in the mountains of Algeria.
13. For Djemâa Sahridj—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, &c.
14. For Mekla—Classes, Visiting among Kabyles and French, Itinerating, &c.
15. For Azazga—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.
16. For Tebessa Bible Depôt, Classes and Visiting, &c.
17. For Bône—Classes, Visiting among women and children, &c.
18. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Itinerating Work, Work among British Sailors, &c.
19. For Italian and French Work at Tunis—Sunday and Weekday Services, Classes, and Y.M.C.A. Work, Distribution of Scriptures, &c.
20. For Kairouan—Bible Depôt, Classes, Visiting, &c.
21. For Sfax—Bible Depôt, Classes for Arabs and for European children, Visiting, &c.
Praise that a blind boy who is a believer in Christ is anxious to spread the Gospel and has already made a beginning.
22. For Tripoli—Dispensary, Visiting, &c.
23. For Alexandria—School for girls, Visiting, &c.
24. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
25. For the Council, and the Staff at Headquarters.
26. For fresh openings for Deputation work in different parts of the country; and for the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union and Study Circles.
27. For increasing blessing on our Magazine, its Contributors and its Readers.
Praise for answered prayer for the May Meetings. The weather was fine, the attendances good; and above all, those who took part were helped in their speaking to give glory to God and to promote in the minds of the hearers an increased interest in the work carried on in North Africa.
28. For the supply of all the needs, spiritual and temporal, of work and workers.
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.
30. For workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

LIST OF DONATIONS from May 1st to 31st, 1925

Continued from page ii of Cover

General Fund (continued)		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	WHITSTABLE AUXILIARY.	HITHER GREEN AUXILIARY.	BELFAST AUXILIARY.	
No. of Rect.	Amount. £ s. d.	3623	10 0 0	5001	50 0 0	5028	2 10 0	Miss E. A. Holmes, Hon. Sec., Thorpe House, Whitstable.	Miss A. Ward, Hon. Sec., 29, Terrillon Rd., Catford.	Mrs. Bolton, Hon. Sec., Gordonville, Cregagh. Des. Rect., Nos. 5003, 5043	
21st	2 0 0	(r)	5 0 0	2	10 0 0	16th	4 10 0				
8	5 0 0	(a)	1 5 0	3	9 10 0	9	11 8				
9	3 0 0			5th	12 0 0	30	4 10 0	Gen. Rect. No. 3542.	Gen. Rect. No. 3566.	Local Rect. No. £ s. d.	
3600	10 0 0	28	2 6	6	30 0 0	(h)	19 5 2	Local		Local	
22nd	10 0 0	9	12 0 0	6th	15 0 0	(l)	4 0 0	Rect. No. £ s. d.		Rect. No. £ s. d.	
1	10 0 0	(b)	16 0 0	(e)	5 0 0	33	10 0 0	16	5 10	48	3 0 0
23rd	5 0 0	31	3 0 0	7th	1 0 0	(j)	10 0 0	7	8 3	9	5 0 0
2	50 0 0	(c)	4 0 0	8	1 0 0	35	10 0 0	9	10 6	50	1 10 0
3	5 0 0	2	1 17 0	9	10 16 1	23rd	20	13 9	6 0	51	5 0 0
4	5 19 9	(e)	1 17 0	10	3 3 0	6	10 0 0	1	2 6		1 5 0 0
5	1 0 0	34	10 0 0	1	2 2 0	7	10 0 0	2	6 0		£14 10 0
6	1 5 0	5	10 0 0	(f)	11 11 0	8	10 0 0				Previously ack'd. 52 16 0
25th	12 6	6	15 0 0	11th	1 0 0	9	1 0 0				£67 6 0
7	4 0 0			13	1 0 0	40	1 0 0	£2 6 10			
9	1 0 0	Pubns.	9 13 2	4	1 0 0	26th	5 0				
10	4 0 0	Sundries	6 3	5	2 11 5	(y)	5 0	TONBRIDGE AUXILIARY.			
(w)	6 0 0			6	1 2 11	42	11 10	Mr. C. E. Robinson, Hon. Sec., 81, Barden Rd., Tonbridge.			
12	2 0 0			7	3 9 0	3	5 0 0	Gen. Rect. No. 3568.			
3	5 0 0	£288 4 1		8	92 0 0	28th	4 1 0 0	Local			
(x)	14 3			9	12 18 1	4	1 0 0	Rect. No. £ s. d.			
26th	7 9	DESIGNATED FUND		20	4 8 8	29th	2 0 0	5	1 0 0		
16	1 10 0	No. of Rect.	Amount. £ s. d.	1	11 8 8			£367 18 6			
7	1 4 9	12th		2	7 0 0			Sundries 3 0 10			
8	10 0 0	(g)		3	5 2			£370 19 4			
9	8 3 1	13th		6	10 0 0			5	1 0 0		
20	2 6	12th		6	10 0 0			6	4 16 4		
27th	10 0 0	13th		25	50 0 0						
(z)	10 0 0	1st	8 0 0	6	10 0 0						
22	3 0 0	2nd	13 0	(s)	7 10 0						

SUMMARY

May, 1925.

General Fund ..	£288 4 1
Designated Fund ..	370 19 4
	£659 3 5

TOTALS

Jan. 1st to May 31st, 1925.

General Fund ..	£2,301 19 9
Designated Fund ..	1,701 0 1
	£4,002 19 10

(a) Uxbridge Rd. Tab. (b) Boxholders at Woodford. (c) Glad Tidings M.U. (d) Railway Mission, Cambridge. (e) St. Mary's Parish Hall, Dublin. (f) Wesleyan Ch., Dublin. (g) Dagenham Mission Ch. (h) Merleswood Boys' Cl. (i) Cripples' Inst. (Girls), Belfast. (j) Boxholders at Manor Pk. (k) Welcome Mission, Heathfield. (l) "H.M.S." (m) Friends at Staveley. (n) Ley St. Hall. (o) Railway Mission, Watford. (p) St. James's S. Sch., Guide. (q) Ebenezzer Hall, Greystones. (r) Down Lodge Hall. (s) "Readers of *The Christian*." (t) Gospel Hall, Edgerley Corner. (u) C.A.W.G. Surfbiton. (v) Boxholders at Theodore Rd. (w) Mem. Hall, Chepstow. (x) Swalecliffe Parish Hall, Whitstable. (y) Bible Cl., Ilford. (z) Anniesland Hall. (a) Lord St. Mission, Stockport. (b) St. Paul's, Bolton. (c) Boxholders at Carvel Hall. (d) Women's Bible Cl., Ashford. (e) Widcombe Bapt. Ch. (f) Boxholders at Ascot. (g) Frant Auxiliary. (h) Cong. Ch., Oldbury. (i) Buxton Assembly. (j) Watville St. Mothers' Mtng.

FORTHCOMING N.A.M. MEETINGS

TO BE HELD (D.V.) AT

KESWICK WESLEYAN CHURCH

(Kindly lent by Minister and Trustees)

On Monday, July 27th, 1925, at 8 p.m.

Address of N.A.M. House Party:

DALKEITH HOUSE, 1, LEONARD STREET, KESWICK

CANNON STREET HOTEL, OCTOBER 6th, 1925

At 2.30, 3.30, and 6.30 p.m.

YOUR PRAYERS AND ATTENDANCE WILL BE GRATEFULLY APPRECIATED.

