

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 Gateway, Fez.

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THE NORTH AFRICA MISSION

LIST OF DONATIONS from October 1st to 31st, 1926

GENERAL FUND		No. of Rec't.	Amount.	No. of Rec't.	Amount.	No. of Rec't.	Amount.	DUBLIN AUXILIARY.	BARKING AUXILIARY.	BELFAST AUXILIARY.
No. of Rec't.	Amount.	12th	£ s. d.	23rd	£ s. d.	4th	£ s. d.	S. S. McCURRY, Esq., Hon. Sec., Glenagarry, Harrow.	Mr. W. L. BUTLAND, Hon. Sec., 8, Sunningdale Avenue.	Mrs. BOLTON, Hon. Sec., Gordonville, Cregagh.
Oct. 1st										
(a)	2 6	13th	1 10 0	(z)	2 2 0	(k)	6 10 0			
5430	10	14th	10 12 8	(aa)	1 1 0	5th	5 0 0			
1	10	15th	11 10 0	(ab)	1 6 2	70	10 16 8			
2	15	16th	1 0 0	(ac)	1 0 0	1	5 12 0			
3	10	17th	3 10 0	(ad)	4 0 0	2	10 0 0			
4	1 10	18th	2 0 0	(ae)	2 0 0	3	30 6 0			
5	25	19th	0 3 0	(af)	10 0 0	4	2 10 0			
6	10	20th	3 0 0	(ag)	1 0 0	(l)	15 0 0			
7	22	21st	1 5 0	(ah)	2 4 0	76	10 0 0			
(b)	0	22nd	1 5 0	(ai)	6 0 0	9th	40 0 0			
(c)	0	23rd	1 6 0	(aj)	26th	7	1 0 0			
4th	0	24th	1 6 0	(ak)	1 11 6	(m)	24 0 0			
30	2 0	25th	5 0 0	(al)	0 10 0	11th	3 0 0			
41	2 0	26th	1 0 0	(am)	10 0 0	(n)	3 0 0			
(d)	1 10	27th	2 0 0	(an)	1 1 0	12th	5 0 0			
(e)	15 15	28th	2 0 0	(ao)	1 1 0	30	5 0 0			
(f)	15 15	29th	2 0 0	(ap)	2 0 0	13th	1 1 0			
(g)	15 15	30th	2 0 0	(aq)	5 0 0	1	12 8 2			
5th	11	31st	1 15 0	(ar)	5 0 0	2	2 0 0			
6	10		1 0 0	(as)	10 6 0	3	13 17 0			
7	10		1 0 0	(at)	13 3 0	4	15 0 0			
8	10		1 0 0	(au)	1 10 0	14th	1 0 0			
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50	3 5		2 0 0	(aw)	15 6 0	(o)	11 0 0			
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(i)	12		1 0 0	(bc)	8 7 0	19th	14 6 7			
57	10		1 0 0	(bd)	10 0 0	20th	3 0 0			
(j)	2 15		1 0 0	(be)	1 1 0	(v)	3 10 0			
(k)	3 7		1 3 0	(bf)	7 10 0	22nd	4 1 0			
8th	10		7 7 0	(bg)	1 10 0	92	1 0 0			
60	5 0		1 0 0	(bh)	1 10 0	3	3 16 6			
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2	10		2 0 0	(bj)	1 0 0	5	16 6 0			
(l)	0		2 0 0	(bk)	11 9 0	6	11 9 0			
(m)	0		1 0 0	(bl)	5 0 0	(q)	5 0 0			
65	1 0		1 0 0	(bm)	27th	1 0 0	10 0 0			
6	1 8		5 0 0	(bn)	98	6 0 0	2 5 0			
7	3 5		2 2 0	(bo)	9	10 0 0	3 0 0			
9th	10		1 0 0	(bp)	28th	5 0 0	4 0 0			
8	10		1 0 0	(bq)	1 0 0	1	1 0 0			
9	10		1 0 0	(br)	2 15 0	2	15 0 0			
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71	20		2 5 0	(bt)	51 15 11		Previously			
2	20		2 5 0	(bu)	£293 16 10		ack'd. 65 19 0			
3	2 0		13 4	(bv)	£221 6 0					
11th	17		2 0 0	(bw)						
4	5 5		3 0 0	(bx)						
(o)	1 10		0 0 0	(by)						
76	1 10		1 1 0	(bz)						

SUMMARY

October, 1926.

General Fund	£822 5 1
Designated Fund	£283 16 10
	£1,116 1 11

TOTALS

Jan. 1st to October 31st, 1926.	
General Fund	£5,623 19 2
Designated Fund	£4,899 12 0
	£10,523 11 2

(a) Burley Rd. Bapt. Ch., Leeds. (b) Harrogate Prayer Circle. (c) Cork Aux. (d) Locking Rd. Hall, Weston. (e) Rodland Pk. Hall, Bristol. (f) Clevedon. (g) Widcombe Bapt. Ch., Bath. (h) Working Party, Acton. (i) Nailsea. (j) Eng. Bapt. Ch., Perth. (k) Drawing Rm. Mtng., Bath. (l) Gt. Malvern. (m) Winton Mission Ch., Bournemouth. (n) Belmont Free Ch. (o) Union Ch., Gosport. (p) Women's Own, Chelsea. (q) Gospel Hall, Pyrford. (r) Gosp. Hall, Whitstable. (s) Saltford Mission Sch., Bristol. (t) Unity Ch., Bristol. (u) Y. B. Band, Lytham. (v) Orphan Homes of Scotland. (w) Park Hall, Barking. (x) Union Hall, Hulme. (y) Wandsworth Com. Crusaders. (z) Sale. (aa) Worthing Conference. (ab) Recreation Hall. (ac) Highgate Rd. Chapel. (ad) Mothers' Mtng., Nelson. (ae) Woodtop Mission. (af) Eleanore P. Circle. (ag) Marsden. (ah) Drawing R. Mtng., St. Leonards. (ai) Keatsworth Hall, St. Leonards. (aj) St. Matthew's Mission Hall, St. Leonards. (ak) Welcome Missn., Heathfield. (al) C.A.W.G., Suttoc. (am) Midway Missn. Hosp. (an) Trinity Rd. Ch. (ao) B. & F. B. Society. (ap) Bethesda Hall, L'pool. (aq) F.P.M.B., Nailsea. (ar) Stock Rd. S. Sch. (as) Ebenezer Hall, Greystones.

From November 1st to 30th, 1926

GENERAL FUND		No. of Rec't.	Amount.	No. of Rec't.	Amount.	No. of Rec't.	Amount.	No. of Rec't.	Amount.	No. of Rec't.	Amount.
No. of Rec't.	Amount.	1st	£ s. d.	2nd	£ s. d.	3rd	£ s. d.	4th	£ s. d.	5th	£ s. d.
Nov 1st											
(a)	2 2	1st	1 0 0	(d)	10 1 4	4	7 0 0	5	2 0 0	1	7 0 0
5501	1 0	2nd	9 19 7	(e)	1 0 0	5	7 0 0	(f)	1 0 0	(g)	10 0 0
(b)	10 0 0	3rd	17 0 0	(f)	1 0 0	0	14 0 0	(h)	4 12 0	87	10 0 0
10	0 0	4th	6 19 0	(g)	1 0 0	7	1 3 0	(i)	8 2 0 0	(j)	2 0 0
(c)	10 0 0	5th	0 19 0	(h)	1 0 0	8	11 0 0	(k)	15 14 2	9	14 0 0

[Continued on page 111 of Cover]



Photo by]

A Native Beggar at Tangier.

[Miss E. Highid.

An Old Prayer for the New Year

By HARVEY FARMER

EPAPHRAS has brought a very gratifying report of the state of the little company of believers at Colosse, giving special emphasis to their love in the Spirit. It is to such that the enemy of souls and of spiritual activities directs his most specious attacks and allurements. Nothing outrageous—but just some turning aside from the way of holiness into the bypath of compromise, or possibly some shrinking from the will of God in order to some measure of self-pleasing. In view of such possibilities, and of the presence of the false teachers at Colosse, the Apostle's heart is deeply exercised, and he is moved to offer the petitions in Colossians i, 9, etc. How wide is their scope!—God's will in all spiritual wisdom and understanding. How deep is their significance!—heart and life to be steeped in and surrendered to the will of God.

The will of God should be the supreme consideration of every believer. It ought certainly to be the dominating feature of all true spiritual life as evidenced by Scriptural sanctification, no less than the determining factor in all true labour as revealed in sacrificial service. It is unfolded in the Word of God and interpreted by the Holy Spirit to those who seek this highest good. God's bestowments are so lavish—He giveth richly all things to enjoy. Here we find that it is possible to be filled, *i.e.* to the utmost of each individual's capacity, with

the knowledge of His will. Knowledge here stands, not for a casual acquaintanceship, but for a profound and progressive grasp of that will. This is the outcome of spiritual wisdom and understanding. "Wisdom" surely speaks of holy, heavenly illumination of mind which is experienced as we tarry alone with the Lord, when the door is shut. The longer we tarry the deeper will be our apprehension of Divine truth, and the richer will be our conception of God's purpose. "Understanding" is rather the outward exemplification of such inward illumination. It makes it possible for us to compare things and to bring our lives and our loves into right relationship with others, according to the mind of God. Such wisdom and understanding are the outcome of the Holy Spirit's welcomed ministry in separated souls. The Holy Spirit is the Executive of the Godhead, and imparts to the lives He fills with His fulness, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and of the fear of the Lord.

The outcome of all this will be a walk which is worthy of the Lord unto all pleasing. We are to walk even as He walked, unspotted from the world and unhindered by weights. This is dependent upon being in close fellowship with Him, our Lover and our Leader. He has not only set us a standard and left us an example, but He journeys with us to enable us in our measure to approximate thereto. In daily conduct and conversation He is to be magnified, so that those who pass us on the pilgrim pathway shall see something of His beauty and blessedness. We need to be kept by His strengthening grace from the little things which cause us to slip or stumble. Life is made up of small incidents and trifling episodes which sometimes have enormous consequences. It is so important therefore to be—

*"More careful, not to serve Thee much,
But to please Thee perfectly."*

May we ever be among those supremely desirous of being "approved in Christ"! So shall we bring honour to His name and help to those to whom He sends us.

There are three points in the prayer we can just touch upon. When our delight is in His will, and our walk is after His example, we shall—

1. *Bring forth fruit in every good work.* What gracious inspiration lies in that fact; and what an incentive to avoid the cares and riches and pleasures of this life which prevent fruit-bearing! Our labour is not in vain in the Lord where the fruit of the Spirit is matured.

2. *Increase in the knowledge of God.* That speaks of growth and maturity. There can be no standing still in the realm of the spiritual. The Lord would have us take time to learn of Him, and the measure of our deepening apprehension of His mind will show itself in the quality of our lives. Everything must be let go which prevents our knowing Him more and more intimately.

3. *Be strengthened with all strength.* What a rebuke this truth administers when we would excuse ourselves for "weak points"! God's provision for the weakest of His children is unlimited. It is according to His glorious power.

There is the revelation of His eternal power and Godhead around us. There ought to be the revelation of His eternal life and love within us.

The above trinity of truths, when vitally operative in the heart by the Holy Spirit's grace, will issue in a threefold cord of virtues which cannot easily be broken.

(a) *Patience* will be pre-eminent. This patience is not so much silent submission as persistent endurance in the face of opposition. It is steadfastness begotten of unflinching loyalty to the God of patience.

(b) *Longsuffering* will never harbour thoughts of retaliation or vindictiveness, and is not spoiled or soured by adverse circumstances or criticism. It is the revelation of a heart too big to take offence.

(c) *Joyfulness* will ever trace the rainbow through the rain. It is part of God's equipment for His servants—to go forth girded with His gladness. They radiantly acknowledge that all things work together for good to those who love God and are the called according to His purpose.

As we go forward into the adventure of another year, may we be among those who stand fully assured in all the will of God, and thoroughly equipped unto every good work by a prayerful study of the Word of God.

Thirty-four Years Among the French in Algiers

By MADAME E. CUENDET

Thirty-four years ago the serious illness of my husband obliged us to leave Kabylia, where we had been working for seven years, and settle in Algiers. I realised then that God was calling me to definite service for Him amongst the French. This was but natural, for I had the language and in those days there was but little being done for God. Now, thank God, times have changed, and it can be said to His praise that there is much more being done in this city.

My first care was to become a Sunday-school teacher in the Reformed Church, a post which I held for twenty-two years. I was given the Catechumenical Class, and it was my privilege during all those years to set clearly before the eyes of many who are now in their turn Sunday-school teachers and members of Young Women's Christian Associations, the Way of Salvation through Christ, and I had the great joy of seeing more than one give themselves to the Saviour in their youth.

It was at this time that, assisted by Madame Rocheblave, I organised the first Young Women's Christian Association in Algiers; but here we were met by the usual class difficulty, many of the girls not wishing to mix with working girls and domestic servants, etc., who came from such different surroundings from their own. I therefore had to start a second group at Bab-el-Oued (one of the working sections of the city), to which I went alone. At the first centre, Boulevard Bon Accueil, I had a class on Sundays and also a social gathering in the week, at which we met for music and games and talks around a cup of tea.

Just then our friends, M. and Mme. Bosal, who had done such wonderful work in Algiers, had to leave the city. On the eve of their departure the converts of their Women's Meetings were gathered at their home for a last prayer-meeting. I shall never forget the scene. All those dear ignorant women, converted from Roman Catholicism, who

were later to become the pillars of the Protestant "Temple." were sitting around on the packing-cases, while tears were flowing freely and one of their number prayed: "O God, Thou art taking from us our Shepherdess! Thou wilt surely not leave us to die of spiritual hunger because thy handmaiden is leaving us!"

The call came straight to my heart, and I cried: "Why not I?" and there and then I told the Lord I would accept this charge.

The very next week we started regular meetings. I found two small rooms next to the "Friendly Society" room of which Mme. Rocheblave had charge, she being President and I Secretary of this Society, which (incidentally be it said) did good work in Algiers until the War, when it ceased to exist through lack of funds.

No work has ever afforded me greater joy than did those Women's Meetings! Within two months the little room was too small and we had to take down a partition. It was all a work of faith, for we had no funds; these poor working women themselves and a few personal friends, by monthly subscriptions of one and two francs provided all the means. But the Lord was with us and many were the years of joy and love and fellowship which we spent there.

Then came "lean years," and we were obliged to rebuild the partition and abandon our dearly-loved rooms! One of the dear women, however, the same who had prayed for a Shepherdess—a poor, hard-working washerwoman—threw open wide to us her humble home, and there for ten years we met every Sunday, and after a simple cup of coffee and bread, which was all I offered, spent blessed times of fellowship around God's

Word. Oh! how I loved my dear old women! Not one of them was less than seventy years old. All of them were deaf, and it was no easy task to make oneself heard (a fact which perhaps accounts for the habit I have formed of raising my voice and stressing my words). They are all of them, with one exception, in the Glory Land long since. It was my privilege to help and comfort and sustain them each in turn as their earthly day drew to its close. It is soon said; but it represents no small amount of work and of strength. The only survivor is now eighty-five years of age, bent literally *double* with rheumatism. When on her feet her head is on a level with her knees.

When, newly married we left our beautiful Swiss mountains for Kabylia, my mother, one of God's chosen ones, a woman of sound sense who had done all in her power to prepare me for our future work, said: "Use in the service of others all that you have learned, and always do unto others as you would have them do to you." Our beloved Pastor, on the day of our wedding, said to us: "My children, remember that God will ask you to give an account of the service which you render to Him in that distant land."

These two parting recommendations have been to us as a talisman during these forty-two years in His service, and our one desire is that we may serve our Master in love and faithfulness to the end, and use for the salvation and comfort of others whatever gifts He may have entrusted to us, so that one day we may be deemed worthy to hear His precious words: "Thou hast been faithful over a few things; I will make thee ruler over many things."

Folks I Have Met To-day

By MISS A. G. HUBBARD

Nobody very special, yet some of them remain in my mind as interesting, and they may be interesting to others. If I begin at the beginning of the day, the

first two, apart from my fellow worker, will be Mohammed and Fatima names carried by maybe half the people of Morocco! I know one family here in

Tetuan that has four boys. All are named Mohammed in different forms. One is Si Mohammed, the next is Mohammed, the third is Muhmed, and the fourth is Ahmed. And though they do not have more than one Fatima in one family, yet almost every family has its Fatima, Fatima, Fatuma, Tamu, Tumani, Tatum, Fatatum, and so on *ad lib.* All these are forms of Fatima. The other day I was with a new baby not yet named, and suggested they should give a name not so common; but, alas! he is named Mohammed for a change! Now to return to our two. Fatima has been with us a good many years as house servant, and has made some profession of faith in the Lord Jesus, but her knowledge is small. Mohammed came to us a year ago, and so far is an interested listener only. Day by day he hears the Gospel at morning prayers. May it be with him that "faith cometh by hearing"!

Next I was watching two children playing on the doorstep of the house just in front of us, and I could only think of the difference in their positions in life. The little girl, of about five years, was born a slave, and is a slave still. She possesses *nothing*, not even her own small body. Her little playmate, aged three, is the son of the house. His father, who died a few months ago, was a very wealthy man, and the laddie inherits, I suppose, a third of all his property. Master and slave from the cradle! But both born under the curse of Islam!

Going out, I saw some boys stealing figs from a tree, as boys steal apples at home. The tree was overhanging the wall into the street. A bigger lad had got up into it, and was throwing down the figs, and one small boy had failed to get one. So a big boy on the ground swore by the religion of the Prophet, and then by Sidi Saidi, the patron saint of the town, that if another fig was thrown down he would give it to the small boy. The fig came down, but was being conveyed to the mouth of the false swearer, when all the boys called out in horror, "You swore by Sidi Saidi!" "You swore by Sidi Saidi!"; and the lad meekly gave up the fig to the little chap. Had he sworn by the Name of God, that would

not have mattered—that Name is too common to fear, it seems to me; but SIDI SAIDI! a man! a saint! a dead saint! And no one now seems to know who he was! At least, no one can tell me.

Then I was visiting, and went to see a woman who was very ill last year, and has not been really well since. She lives in a large, old house of folks who have seen better days; plenty of space, but mostly empty. The woman I went to see sits always in a dark, airless room downstairs, with no light but what comes from the open roof above, and no air but what comes through the one doorway. She wanted medicine to give her strength; so I suggested the best medicine for her would be air and sunlight, but she said she could get neither of these. So I asked about the roof. Had they no roof? "Oh yes, but I do not go up there once in ten days. Would you like to see it?" I said "Yes," for I was feeling stifled in the atmosphere of that room. So she took me up to the roof, and there she had a view fit for a palace—all the mountains, the sea, the plain all in front of her, from her own private roof! What that woman needs is air and sunlight, but she sits in a dark, airless room. And she needs a Gift better than health, but when I told of the Gift, she did not want to hear, for she likes the darkness better. I often think these dark houses in this sunny land are a picture of the dark, unopened hearts, with God's free grace all about them.

In the evening we were asked to go to a feast in the house of a friend. We went at 6 p.m., and were back soon after 8 o'clock. At supper-time there were about twenty-eight women in the room, and we reckoned the size was about 8 feet by 16 feet. The air could almost have been cut; it could be felt! The women were very friendly, and one whom I did not recognise said she was in my sewing class years ago, and now as a middle-aged woman has come back to live in this neighbourhood. When she was telling how she remembered me, she said, "And I remember too the hymns we sang, and the texts we used to say." So I asked her to come on Sunday to the class, to rub up her memory a bit. It did comfort me to see how the words are remembered;

for when we think here in Tetuan, and in all the other towns, the hundreds of children who have been taught, and so many of them have had much Scripture stored in their minds, there is much living seed for the Holy Spirit to use when He shall speak mightily in these dark lands.

A "certain cure" we were told of there, I must repeat. A small baby of a native soldier in the Spanish army was ill with sores and spots, and as his father was a soldier the mother sent the baby to the Spanish doctor. The medico said the baby's mother was to be careful what she ate, and the baby was to be rubbed with some ointment given. The mother said she should not trouble. She should eat what she wanted, for she had six other children, and if this one died it did not matter, and she should eat as much as she liked. The baby got no better, so he was sent to us, and we gave him ointment; but still he was not cured. Then a woman told them the true cause of the trouble. The baby's clothes, or himself, had touched something unclean, not necessarily dirty to our ideas, but unclean to them. The only cure was for the mother to go towards the sea before sunrise, and to pick up a dirty rag from a dustheap (plenty about, now the Spaniards are here), and to carry the rag home behind her back. The rag was then to be burnt,

and the ash mixed with oil, and the baby anointed therewith. The mother did it, and the baby is better. What more proof can you ask?

Another woman who was there at the feast was one who years ago was brought very much under the power of the Gospel, but she counted the cost, and found it too great for her to be cut off from her own religion, so she turned back, and from that time has seemed untouchable; friendly, but no desire at all for teaching. And she is not the only one here like that, unhappily!

So we meet them all round. Some will hear, and some will not, if they can possibly help it. Still, we give our witness and sow the Word, thankfully remembering that the Word of God cannot be lost. Will friends at home help the message by continually bringing the work to the great Lord of the harvest? We need more prayer helpers. I heard from one I knew slightly in the old days, who told me she had not missed praying night and morning for the work here since I came out in 1891. I felt humbled when she told me, but wondered how much we have owed to those continual prayers. Now she has passed over to the other side, and I feel I have lost a real helper. May other friends be given us to help as she did!

The Arabs of Algeria

The need for their evangelisation

[The following is taken from an article written by a French missionary who has laboured in Algeria. As it is a thought-provoking contribution towards the problem of the evangelisation of North Africa, we insert it without committing ourselves to all its conclusions.]

"Preach the Gospel to every creature." Is this command of our Lord being carried out in North Africa? Some might think the question superfluous. The "North Africa Prayer Cycle" for 1926 shows that the fifteen different societies labouring in Tripoli, Tunisia, Algeria, and Morocco have a total of 321 missionaries distributed among a population scarcely numbering 15,000,000. On this showing it would look as if North Africa was proportionately as well provided with Protestant workers as France itself, for the statistics of the two countries are apparently the same. This, however, is only a

semblance of the truth. In reality the conditions are entirely different. We have, to begin with, the difficulty created by the multiplicity of languages spoken in North Africa. There is the Arabic with all its varieties from the Northern to the Saharan. There is the Berber language still more varied (Kabyle, Shilha, M'zabite); and, finally, there are the French, Spanish and Italian tongues, which are far from pure. This multiplicity of languages is also an explanation of the number of societies at work, for each must specialise in the religion or race in which it is interested.

I desire, however, to limit my remarks to the needs of the Arabs in Algeria, and I propose, by means of statistics, as scrupulously accurate as possible, to show some of the special obstacles in the way of their evangelisation.

There is, in the first place, the difficulty of the *immense distances to be covered in reaching the native peoples*. It may help us to understand how sparse and scattered is the Algerian population if we examine the following table :

	Area Sq. kilometres.	Population.
British Isles	315,000	45,000,000
France	550,000	40,000,000
Algeria	670,000	5,000,000

Therefore :

The British Isles have a population of 143 to the sq. kilometre.

France has a population of 73 to the sq. kilometre.

Algeria has a population of 8 to the sq. kilometre.

It will be seen that while Algeria is a little larger than France, and double the size of the British Isles, it has one-eighth of the population of the former, and one-ninth of that of the latter. In other words, if we can imagine the whole of the British Isles to be peopled with only about one-third of the population of greater London, it will give us a fairly accurate idea of the sparseness of the population of Algeria.

Here, then, is one great obstacle to its evangelisation. In a city like London or Paris it is easy and inexpensive to distribute, say, some thousands of tracts. To do the same in Algeria, it would involve the cost of a journey taking three, four, or even six weeks, according to the region. Take one single line on the map: Cherchell to Medea, Djelfa, Ghardaia, Ouargla (say a distance equal to that from Paris to Marseilles, or Southampton to Edinburgh). This line is without a single missionary. *Distance*—that is the enemy to conquer !

A second difficulty is the *disproportion in the distribution of missionaries*. In dealing with this general question, the following table will show the disproportionately large number of workers in the city of Algiers :

The city of Algiers has 75 workers for 200,000 people = 1 for 2,500.

The city of Paris has 88 workers for 3,500,000 people = 1 for 40,000.

One would think from this that Algeria is



[From a Postcard.]

A Moorish Girl.

greatly favoured. The reverse is the case, for one-half of the Algerian missionaries live in Algiers City. But in considering the need of the Arabs of Algeria, the case is worse still, for one must eliminate from the 75 Protestant workers in Algiers those occupied with Kabyles, Jews, French and Spanish, and there then remains for the Arabs the smallest minority only, and of this small minority, men are in the minority again.

There is, too, the disproportion in the number of those set apart to labour amongst the Kabyles. Kabylia is only one-eighth of Algeria, and the Kabyle population is smaller than the Arab population ; yet the distribution of missionaries is as follows :

Kabylia has 10 stations and 77 workers for one-tenth of the total population.

Algeria has 10 stations and 55 workers for nine-tenths of the total population.

In the total area of Algeria is the great Sahara, with at least a million nomads. Were these included in the calculation, the disproportion would be even greater. If I mistake not, there are only *seven men missionaries speaking Arabic in Algeria*, although there are forty-nine lady missionaries in the same country for the same work amongst the women. (These are women working amongst Arabs exclusively, but belonging to various Societies.) In these Moslem countries, where the evangelisation of the men cannot be done properly by women, there should be, in order to meet the needs of this work, at least as many men missionaries as women workers. Humanly speaking, what are these seven missionaries, in the face of a mass of 5,000,000 natives, if one realises that some of these have not yet mastered the language and that all, or nearly all, remain in their own particular mission station?

The penury of workers amongst Arabs in Algeria is vividly illustrated by the fact that the North Africa Mission, the title of which explains the scope of its work, has, out of its total of ninety missionaries, only one Arabic-speaking missionary for the whole of Algeria.

We congratulate the Algiers Mission Band on advancing this year as far as the oases of Bou-Saada and Tolga, but it must be remembered that however devoted and self-denying the sisters are who are labouring there, they cannot do the work which falls to the men.

Is the Good News preached? Yes, certainly. Is it preached to every creature living in Algeria? Alas! there is still a great need to be met, for

hundreds of thousands of Algerian natives die every year without seeing the face or hearing the voice of a missionary.

Let me sum up the difficulties which, in addition to that created by the variety of languages, appear to me to stand in the way of the evangelisation of North Africa.

1st. The defective missionary organisation which groups workers by dozens in certain regions and even in certain towns, to the neglect of the rest of the country.

2nd. The neglect of the evangelisation of the Arab population in Algeria in favour of the evangelisation of Kabylia.

3rd. The enormous distances to travel in the work of evangelisation.

4th. The great scarcity of men missionaries.

In view of such conditions, surely there is a paramount need to equip and send men for the work of itineration, for it is by this means alone that these multitudes can be reached. The work amongst the Spanish in Algeria is assisted by the gift of a motor-car, as is also the work amongst the Kabyles; but the most important work, considering the population and the distances to travel, is suffering sorely from lack of similar equipment.

As the proverb says, "Criticism is easy, and construction is difficult." In writing these few lines I have followed the easier course, but in the hope that it will not be fruitless. May some brethren favoured with means help to remedy this state of affairs, and may others called by God to work in His vineyard set out to the sound of a motor-engine to carry the Good Tidings to every creature within the borders of Algeria. Yes, even down to the heart of the "Blad El Khouf" (the Fearsome Country), the great Sahara, which has such sore need of the Gospel to make it fruitful.

Among the Mountains of Kabylia

By MR. S. ARTHUR

We are just back from a short trip to one of the wildest—and prettiest—parts of Kabylia: wild, because of the mountains, wind-swept plateaux, and deep, boulder-filled beds of torrents which are often impassable in winter and generally without water in summer; pretty, because of its many stretches of forest through which we passed as we journeyed from village to village, the varying and ever delightful glimpses of

the blue Mediterranean we caught from the mountains, and the lovely colouring of the sun's rising and setting.

The bare statement that we were able to visit twenty-two villages or hamlets, and hold twenty-eight meetings during the trip certainly needs to be supplemented by a few details if this paper is to serve as an incentive to praise and prayer.

Contrary to one's usual experience

when itinerating, we were able to avoid spending the nights in Kabyle houses, where sleep is often almost impossible on account of the lively occupants of mats, bedding, or even bare rooms placed at our disposal. This time we passed our first night in the guest-chamber reserved for European officials at T—H— thanks to the *kaid* (native chief); the two following nights in a shed used for the storing of drying-frames for figs, etc.; the fourth in the open air under the friendly shade and shelter of a large olive tree; and the fifth in a mosque still in the hands of the builders and not yet consecrated (?). Of course, sleeping in the open air or in sheds without doors is not always possible in winter, but during this trip we had a spell of *sirocco* (desert wind) which rendered blankets almost unnecessary.

I give herewith just a few impressions, gathered together in the form of a diary.

Monday, Oct. 18. Azazga to Tamellit, by motor-bus, 17 *kms.* At Tamellit we were met by two Kabyles who were to accompany us to B—M—, the rendezvous for the whole party, composed of Mr. Lamb of Tabarouth, Mr. Marsh and myself from Azazga, Mr. Sears, who is studying in Algiers, preparatory to taking up work in Kabylia, and Mr. Archer, a young man on a visit to the mission field of North Africa. We were accompanied by three Kabyles from Tabarouth, whose chief occupation was to care for the needs of the three sturdy mules and the plucky little donkey upon which we relied for the carrying of our food, baggage, etc., plus some of ourselves where precipitous descents or stiff climbing did not make this an impossibility.

After the meetings in the first two villages we sought a suitable spot for the mid-day halt. Being obliged to fix on a spot where water was to be found, our choice was not very large; in fact, the question of water was one of the minor problems of the tour. After seeing a Kabyle woman wash her face in the fountain from which we had to drink, one had to be thirsty to use the same water for drinking. In the evening we visited two

large villages, A—A— and T—H—, the only villages visited which possessed schools; and had most interesting meetings in each. Owing to the short days, we divided forces—a thing we subsequently did several times—three of us staying at A—A—, where a crowd of more than sixty men and boys listened very carefully to the messages we were able to give, whilst Mr. Lamb and Mr. Archer pushed on to T—H—, where they, in turn, had splendid opportunities for preaching in the large native café, after seeing to our installation for the night. A native policeman asked several questions, clearly with a desire to know more of the Truth. In the evening, whilst two of our number prepared a meal, it was our joy to gather together a few of the boys, whose attention was perfect, far beyond what one gets in more civilised lands.

Tuesday, Oct. 19. By dividing our forces we were able to visit two villages before the mid-day halt. Mr. Lamb met with several *sheikhs* (Moslem priests), and I believe convinced them that their arguments were not very satisfactory. We often need to oppose tradition with the Truth, and the teaching of Mohammed with the pure, life-giving Word.

In the afternoon it was again necessary to work in two bands, Mr. Marsh and myself going to a village standing alone on a ridge, in order to allow Mr. Lamb and the others to reach a more distant village and prepare a camping-place for the night. After a fine meeting with a large number of men and boys, they obtained the use of the shed already mentioned. After supper, we must have had all the men and most of the boys of the village for a further meeting. Mr. Sears spoke in French for the benefit of one or two men who had some knowledge of that language, and Mr. Archer gave a simple testimony in English, which, of course, had to be put into Kabyle. Again we realised the wonderful opportunities to be found in evening meetings in Kabyle villages.

Wednesday, Oct. 20. We were so well pleased with our shed that we arranged to visit villages near to Klaa, returning for lunch and again for the night rather

than go farther and fare worse. In the morning we went off to T—. There we left our three younger colleagues on their own, and pushed on, Mr. Lamb and I, to a large village which we could see in the distance. Having a mule each, we travelled quickly and had two excellent opportunities for the preaching of the Gospel. And our friends at T—, none of whom can yet count a full year's service on the field, had also usefully employed their time. Mr. Marsh, who is already able to give a clear message in Kabyle, must have done all the speaking, but the others were able to help with the hymns and music.

In the afternoon we tackled two neighbouring villages, leaving Mr. Lamb, who was not feeling at all fit, to rest a little in preparation for the evening meeting. As was the case in all the villages visited, with the exception of those reached on Thursday, exceptionally large numbers of men were at home, and a favourable hearing accorded to the Word. One of our friends remarked that they appeared to be a tough lot, judging by their faces, but they certainly did not oppose us. After supper, the same crowd gathered together as on the previous evening, and there was some evidence that the Seed was not all falling by the wayside or upon a rock. I do not forget the words "Then cometh the devil," but there must be fruit from such widespread and unsparring sowing of the incorruptible Seed.

Thursday, Oct. 21. Market-day at Port Gueydon, which accounted for the absence of many of the men in the first villages visited. Whilst Mr. Lamb was visiting an important village, two of us stayed in a small hamlet, where there were just one or two men and a few boys. When speaking, and one gets more or less accustomed to such interruptions, I heard sentences like this: "Go and buy two eggs for me." This from a young man, to whom the eggs were brought and who kept them in his lap until we had finished speaking. "Buy three eggs for me." The boy, to whom this job was entrusted, returns saying, "So-and-so has the eggs, but will not give them without the money." "Then

I will call her husband." "Oh! send me those eggs, they are for the village" (that is, will be paid for by the village). Altogether, eight eggs were offered to us as we were leaving. This is the usual thing when priests or even students pass through a village in Kabylia. In the afternoon, after having unloaded our baggage and fixed upon the spot where we were to camp, we went along (Mr. Sears and I) to a small village on a hill-top. One old man listened so intently as we spoke on the 22nd, 23rd, and 24th Psalms and their pictures of Christ as the crucified One, the Good Shepherd and the crowned One. He, too, would not let us leave without a present of eggs and pomegranates.

Our evening meeting at A— S— was perhaps the most interesting of the whole trip. Not only did we have a large number of visible listeners, but also a crowd of invisible ones. The women, who would not have been allowed to take their place with the men on the *thadjemath*, found that there was room for them in the dark streets, where they could hear almost as well as the men, or in the loft above the large meeting-place, where we could see many bright eyes between the rough planks which by no means met together. Supper, consisting of *cous-cous* and two fowls, was provided for us in this village.

Friday, Oct. 22. To enable Mr. Lamb to visit the many sick people who were wishing to see him, we re-visited this same village before leaving for a group of three villages situated very close to each other. Dividing, to visit the first two, we met again in a third in a native café. Here a fanatical *sheikh*, without bringing forth any reasonable argument, managed to make a lot of noise and was very sure that unless we would consent to repeat the Moslem creed, "There is but one God, and Mohammed is the Prophet of God," we were irretrievably lost. Even his own friends counselled him not to lose his head and to listen to Mr. Lamb.

Our last village was reached after one of the stiffest climbs of the trip. The poor donkey had to be helped up in places,

two of the men just lifting it where the next footing was too high to be reached. In the village, perched on a peak hundreds of feet above the river, we had further opportunities of speaking from such pictures as the Brazen Serpent and Abraham and Isaac. One man asked why we do not sacrifice a lamb, as is the custom with the Kabyles and all Moslems, in commemoration of Abraham offering Ishmael (?). This gave us the opportunity of speaking of Christ, the Lamb of God.

Saturday, Oct. 23. Return to Azazga—three hours and a half by mule. This trip, in many respects, has been the best of many which one has had the privilege

of taking in these mountains of Kabyle. Excellent weather; large crowds everywhere, due to the fact that the sun-baked ground cannot be ploughed until the already overdue rains have fallen, thus leaving the men free to sit and listen; the minimum number of fanatical opponents who often spoil a meeting by stubbornly proclaiming the superiority of Mohammed (?) over all the other prophets, including the Lord Jesus Christ; the interest shown by many as they asked questions which betrayed their desire for more light; and the kind hospitality practised in many places in our favour. All these things must be remembered with thanksgiving.

In the North of France

By MONS. E. BLANDENIER

My second visit to the North of France, although less productive from the point of view of sales than the first, showed nevertheless, during fifteen days of colportage, that most of those who have any education willingly accept the Scriptures. Certainly it is often through politeness; as, for instance, two *Marabouts* (readers of the Koran) who were visiting the same region. They spoke highly of the Gospel, but in terms that seemed more diplomatic than sincere. Sometimes real interest is shown. It is, however, very rare that it is a sense of spiritual need or the impulse of conscience which makes them buy. Discussion frequently produces a desire to know more. One man who could read, refused to buy the Gospel because it did not bear the *imprimatur*, "In the name of God, the Compassionate, the Merciful." He said he would read any book, however bad it might be in itself, that bore that magic introduction. After talking things over for a little while, reading a few verses and criticising somewhat the Moslem religion, he seemed more interested than offended, and appeared to begin to understand that the old Gospel answered better to the heart's need than the Koran.

I ought to relate one incident of the opposite kind. Some men who had bought Gospels from me welcomed me when I revisited their hut. One of them, who was in bed, asked me to show him my book, but as I approached the bed he sprang from it and went and stood with his back to the door. The others approached me, and throwing the Gospels on the floor, demanded with a threatening attitude that I should refund the purchase price. Under protest and in view of their threatening attitude, I repaid them. After leaving I found, in a neighbouring café, a young man to whom I recounted the incident. He volunteered to go back with me and remonstrate with them. We went and, before a crowd who gathered, he acted as arbitrator. The general opinion was in my favour, and the men handed back the money and shook hands with me, but as a parting shot they said, "Go, nasty Jew, and may God keep you from visiting us again." The arbitrator invited me to drink tea with him. I did so, and seized the opportunity to point out that the Gospel is not a Jewish book.

The sales on this trip were: Algerian Gospels, 70; Moroccan Gospels, 100; Arabic-French Gospels, 50; Kabyle Gospels, 62.

Mohammedanism: An Elementary Catechism

BY E. J. POOLE-CONNOR

I.

MOHAMMED'S EARLY DAYS

To what race and tribe did Mohammed belong ?

Mohammed was a descendant of Abraham through Ishmael, and belonged to the Arabic tribe known as the Coreish.

What were the circumstances of his birth and childhood ?

He was born a few months after the death of his father, Abdullah, who died shortly after marriage. His mother, Amina, died when he was six years old. From thence onward he was cared for by various relations.

When was he born, and where ?

He was born about A.D. 570 in Mecca, a city of Arabia, situated some fifty miles inland from the Red Sea.

For what was Mecca famous at the time of Mohammed's birth ?

For the Kaaba, a rudely constructed idolatrous temple, containing a black stone venerated by the Arabs, to which pilgrimages were made from all parts of Arabia.

What was the religious condition of Arabia at that period ?

Generally speaking, it was superstitious and idolatrous. Heavenly bodies, idols, and stones were worshipped, Judaism and Christianity having had but little influence upon it.

What was the character of Mohammed as a youth ?

He is credited with propriety of demeanour and purity of morals.

Had he as a youth any physical peculiarities ?

He suffered from a form of epilepsy.

What important charge did he undertake in his younger days ?

That of conveying caravans to Syria and back.

What effect would his early surroundings have upon him ?

The religion of his country would predispose him towards pilgrimages and the veneration of the Black Stone at Mecca, while the mingling of truth and error in the Syrian Christianity and Judaism with which he was brought into contact while on his caravan journeys would also influence his religious conceptions.

What other influence in his early life shaped his later career ?

He married, at the age of twenty-five, a

wealthy widow of good family, named Khadija, who was attracted by his handsome appearance and the propriety of his behaviour.

In what way did his marriage influence him ?

He became a person of importance amongst his fellow-countrymen, and was able to find time for uninterrupted meditation on religious matters. When later he professed to be a prophet of God, his wife believed in his claims and used her wealth to forward them.

What was his general character at the period when he first put forward his prophetic claims ?

He was courteous in manner, eloquent and correct in speech, firm and prompt in his decisions, and faithful and generous to his followers and friends. He had, however, begun to manifest a vindictive and unrelenting hatred to those whom he considered his enemies.

At what age did he become seriously troubled about religious matters ?

About the age of forty.

What was the result of this restlessness of spirit ?

He frequently retired for meditation to a cave on the slopes of Mount Hira, three miles from Mecca, a place of peculiarly barren and dreary aspect.

What happened to him during those days of meditation ?

He was moved at times by forces which appeared to be external to him, during which his emotions found expression in words of remarkable beauty and force.

Of what character were these utterances ?

They took the form of alleged oracles or messages from God.

Had he any other remarkable experiences ?

At times he passed into a kind of swoon or trance, somewhat similar to that of a medium of modern times, and while in this condition he heard voices which claimed to be the voice of God or of the angel Gabriel.

What in general did his symptoms indicate during this period ?

That he was under the control of an external spiritual power.

What was the power which thus controlled him ?

Judging by his own career, the doctrines which he preached, and the moral effects produced

by the system which he founded, we conclude that he was controlled at these times by evil spirits.

What is suggested by a review of the history of Mohammedanism particularly in relation to Christianity?

That there is a personal power of evil,

antagonistic to God and to the Christian faith, which devised and energised Mohammedanism as a means of combating Christianity; and that Mohammed became the instrument of this power in the founding and developing of the Moslem faith.

The Late Mrs. W. Reid

We greatly regret to have to announce that Mrs. Reid, formerly of Tripoli, has somewhat suddenly received her Home-call. She had been detained at home for several years, partly owing to ill-health and partly for family reasons. A year ago she had to undergo a serious operation, through which she passed apparently quite successfully, but recently a second had to be performed. This was in itself successful, but she had not sufficient strength to rally, and passed away peacefully on November 16th at Leeds in the 58th year of her age. The funeral service took place at Bentham on November 19th.

We tender our heartfelt sympathy to her family, and particularly to her husband, who has so faithfully and at so much self-sacrifice maintained the work in Tripoli. As Mrs. Reid's

decease took place unexpectedly, Mr. Reid was unable to be with her when she passed away.

Mrs. Reid, then known as Miss Holmes, was accepted as a missionary of the N.A.M. in the year 1894. She had already received training at Doric Lodge, and after studying Arabic for a time under Mr. Milton Marshall, she left for the field in the December of the same year. Her marriage to Mr. Reid took place on May 7th, 1895, at the British Consulate in Tripoli. She remained in North Africa until 1919, when, as above mentioned, she was compelled to return home. Her work was characterised by patient endurance and by quiet faithfulness to her trust. She was not one who courted publicity: but her service would be none the less acceptable to the Master whom she loved.

E. J. P.—C.

Home and Foreign Notes

A PRAYER MEETING

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

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

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

"Glenageary," Maybank Avenue, Sub-bury Hill, Harrow. Second Thursday at 3 p.m.

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

Chiltern House, Hartwell Crescent, Leighton Buzzard. Every Saturday at 7.30 p.m.

BIRTH

To **Mr. and Mrs. A. E. Chatfield**, at Salé, on November 14th, a daughter.

* * *

DEATH

On Tuesday, November 16th, at Leeds, **Mary**, wife of **Mr. William Reid**, of Tripoli, aged 57 (see above).

* * *

DEPARTURES

Miss E. Tilney left for Kairouan on November 8th.

Miss H. Granger left for Bône on November 30th.

* * *

THANKS

To the **kind donor of a diamond ring**, which realised the sum of £15.

* * *

DEPUTATION NOTES

Pastor Poole-Connor has spoken at the following places: Heathfield, Uxbridge Road

Tabernacle, Wimbledon (Russell Street Mission), Buckhurst Hill, Brighton, Liverpool (4 meetings), Southport Convention (5 meetings), East Grinstead, Chiswick, Uxbridge (2 meetings), Malvern (2 meetings), Hook, Hants (3 meetings), Bermondsey, Norwich (3 meetings), London School of Medicine, Stony Stratford, Herne Bay, Belmont, Hitchin.

Forward engagements include: Talbot Tabernacle (Jan. 2nd), Barking (6th), Sidcup (9th), Heathfield (23rd), Maidenhead (30th-31st), Basingstoke (Feb. 3rd), Walberton and district (6th-9th), Goudhurst (12th-13th), Keswick Hall (20th), Crawley (27th).

* * *

The General Secretary, before leaving for North Africa, had the privilege of speaking on 34 occasions: at South Bermondsey, Shoreham, Whitstable, Pyrford, Woodford, Waltham New Town, Margate, Fulham, Bedhampton, Hastings, St. Leonards, Stony Stratford, Wallasey, Leeming, Penrith, Carlisle, Aiket Gate, Glasgow, Christchurch and Letchworth. He also on his way to the Field spoke at Gibraltar.

Mrs. Harvey Farmer has been privileged to speak at 14 meetings: at Weston-super-Mare, Clevedon, Nelson, Marsden (Lancs), Edenfield, Newchurch, Rawtenstall, Christchurch, and St. Leonards.

* * *
MOROCCO

Spanish Work.

Doña Padilla writes from **Tangier** on October 31st:—"I have had rather a busy month, and it seemed almost impossible to get letters written. Don Pedro went away on the 5th for Melilla, so I had his work to do too, and with the extra classes and some informal evening gatherings the time was filled up, but it has been very good having the women here, and we have a little Bible reading and talk, and then have subjects for prayer, and a time of testimony if we have had any answers to prayer or manifestation as to God's working on our behalf. We have had some times of real help and encouragement. I took the Sunday meeting, and there were eighteen present the first Sunday, and thirty on the second. You will rejoice with us that one woman has expressed a desire for baptism, and we believe she is true."

* * *

In a circular letter from **Rabat**, **Mrs. Roberts** writes: "A slave came one day to ask me to call to see her master, who was unable to come to me. I found a comparatively

young man, completely crippled with rheumatism. He could only move his hands a little, but he was cheerful. He has a charming wife and two children. Various members of his household have been coming to the dispensary, and I think he was curious to see me. His head is bent forward and has frequently to be supported by a specially contrived pillow. After plying me with various questions and telling me of his long illness, he flagged, and I was taken to another room where some lady visitors were being entertained. While waiting for the mint tea to be served, one of the slaves said, "This is the *Tabeeba* who strikes the biano" (there is no letter *p* in Arabic) "and talks to us." This was the opportunity I was hoping for, so I said, "I have no 'biano' here, but I can sing without it," and I struck up a hymn and some choruses, giving a short gospel talk when I had finished singing. Before leaving I went back to the *Fokeeh* to say good-bye and left him a couple of tracts in classical Arabic. He asked me to come again, so I am hoping for a further opportunity."

* * *

Our sisters at **Taza** are encouraged by the reception they meet in their itinerating journeys. **Miss Chapman** writes on November 3rd:—"We have to praise for an open door into D—. Three years ago we were told not to return again without permission, but since then it has changed from military to civil rule. We obtained a room in a Jewish house, and although it was not all that could be desired, yet we were very thankful to be able to get in anywhere. We visited four *kasbahs* near, and the people were friendly. The Gospel was preached to those who had never heard, and to some we believe it came as good news. The majority of the townspeople are Jews, but we did not find them eager to buy the Hebrew Gospels, although many of them received tracts. On market-day we disposed of all the Arabic Gospels we had with us. We tried to reach two other villages, but found they were too far off to work these short days, but we hope to visit D— again when the days are longer and get to them.

"I had some interesting cases in T— amongst the tent-dwellers. In one tent a man who is in the employ of the Government was very interested in the Gospel. He seemed to realise that the Moslems were not right with God and that sin must be atoned for. He took a Gospel in order to get a friend to read to him. In another tent an old man with three women listened intently to the story of the

Lost Sheep, and when the explanation was given, his face beamed with joy and he exclaimed again and again, "These are good words." From T—— we got out to another new place, but were not able to do as much as we had expected, as a heavy thunderstorm confined us to the Kaid's tent."

* * *

ALGERIA

Miss P. Lamb writes of her visiting in a village near Tabarouth:—"I should like to tell you about one day I spent in the villages. First of all I went to see a very poor Christian woman. Her home was a very dirty little hut, so small and low-pitched that one could hardly stand up in it. She and her daughter were just going out to gather olives, but when I arrived they sat down with me, and soon asked me to read the Book to them. I did so, and told them all that our blessed Lord suffered for us and them. How they listened! And when I wanted to stop, they asked me to go on! After reading, I prayed with them, and while I was praying, the Christian woman kept telling me different things she wanted me to ask the Lord about: 'to keep her soldier-son from all sin and harm,' 'to make her a bright light in her house and in the village,' 'to help her to bring her children up for the Lord.' I came away from her house feeling I had had a real cheer-up.

"From there I went to see a woman with a bad foot. I found her in bed, and began dressing her foot as soon as I got some hot water. By the time I had finished, the house was full of women. I asked the sick woman's husband to go away, so that the women should be more free. Then we settled down to a very interesting meeting. They asked so many questions and seemed in such earnest. While I was speaking, one old woman came in and I asked her to sit down and listen, at which she hurled a curse at me, saying, 'May God strike you with measles!' She went out, but after the meeting returned, asking for medicine for her eyes, which I was able to give her. I asked her why she did not like to listen to God's Word, and another woman answered, 'Because it cuts.' How true this is!"

* * *

TUNISIA

In a letter from **Tunis** dated November 18th, **Mr. Short** writes:—"We had last week our first experience of itinerating by motor-car. **Mr. Morriss** drove us out on the Bizerte

Road, and we had several good opportunities. Some were brief ones with native men near the road or employed on European farms; one or two others were in groups of mud huts, and **Mrs. Short** had her times with women and girls. We took the occasions, too, of giving booklets and speaking a few words with Europeans. The middle part of our drive was from one road to another, across country by a mere track. . . . Yesterday we had our second motor trip, **Miss Clack** also going with us. We again took the Bizerte Road, but going farther, turned east on a mere track (which would be impassable in wet weather) which took us to K——, a large native village, and we had a great opportunity there. **Mr. Morriss** and I had long talks with the men, first in a room where we were taken to meet the *Sheikh*. Returning to the car, we had a good hearing from men and boys standing near by, while **Mrs. Short** and **Miss Clack** managed to find entrance into several houses. On our way back we disposed of most of our books."

* * *

PARIS

Mons. Hocart who is engaged in visiting the Kabyles in and around Paris writes:—"During one afternoon I was able to read the Gospel in four cafés. In one of them a dozen North Africans listened to the Gospel with a certain amount of reserve. Then they examined my books rather suspiciously. They handed them back saying, 'We don't understand.' Just at that moment the Frenchwoman who managed the café came into the place where we were. 'Have you the same book in French?' she asked; 'I am a Catholic—is the book Catholic?' I replied: 'This book is not Catholic in the sense in which you understand the word. Jesus Christ, the Saviour, whose history this book recounts, is above all ecclesiastical institutions.' Heaving a big sigh, she said, 'Oh! if only this book could bring me happiness!' 'Certainly, Madam, it will bring you happiness on condition that you read it till you find for yourself the Author of Salvation.' 'Ten centimes' (nominally one penny)—'ten centimes for this book. It is not dear. Here, take a franc, for certainly you can't make anything by selling it at your price.' And then, in convincing tones and with an expressive gesture, she turned to the Moroccans, saying, 'Buy, it is good.' The men, who a little while before were suspicious, changed their minds and bought some Moorish Gospels."

Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past forty-five years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
3. For Spanish Mission at Tangier—Day and Sunday Schools, Evening and other Classes, Visiting.
Praise that one woman has professed faith in the Lord Jesus and has asked for baptism.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Gospel Car Work, Bible Depôt, Dispensary and Night Refuge.
5. For Tetuan—Visiting and Tract Distribution, Classes for Young People (Native and Spanish) and Adults, Sunday School and Meetings.
6. For Settat—Visiting among the women and children.
7. For Fez—Dispensary, Classes, Visiting, &c.
8. For Taza—Visiting, Itinerating, &c.
Prayer for the visiting in the villages round about Taza, and praise for some encouragement received. (See p. 127).
9. For Rabat and Salé—Itinerating, Visiting, &c.
10. For Cherchell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.
11. For Algiers—Visiting homes, cafés and villages, Classes and Meetings, Itinerating, &c.
12. For Bougie—Meetings and Classes for Kabyle men, boys and girls; Visiting and Itinerating.
13. For Djemâa Sahridj—Home and School for girls, Day and Sunday Schools, Classes, Visiting, Itinerating, &c.
14. For Mekla—Classes and Meetings 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, Classes for women and girls, Gospel Car Work, Work among British Sailors, &c.
19. For Italian and French Work at Tunis—Sunday and Weekday Services, Classes, Distribution of Scriptures, Itinerating and Village Work, &c.
20. For Nabeul—Classes, Visiting, &c.
21. For Kairouan—Classes, Visiting, &c.
22. For Sfax—Classes for Arabs and for European children, Visiting, &c.
23. For Tripoli—Dispensary, Visiting, &c.
Prayer for Mr. Reid in his bereavement (see page 125): that the Lord would graciously comfort and strengthen his heart in this time of trial.
24. For Paris—Visiting cafés, &c. Meetings for Kabyles.
25. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
26. For the Council, and the Staff at Headquarters.
Prayer for Mr. Harvey Farmer as he visits the stations on the Field: that health and strength and daily supplies of heavenly wisdom may be granted to him; that his visit may be greatly blessed to all the workers; and that he may be brought back in safety in due time.
27. For fresh openings for Deputation work in different parts of the country; and for the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union and Study Circles.
28. For increasing blessing on our Magazine, its Contributions and its Readers.
29. For the supply of all the needs, spiritual and temporal, of work and workers; also for more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
30. For workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

LIST OF DONATIONS from November 1st to 30th, 1926

Continued from page ii of Cover

General Fund <i>continued.</i>			No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	BELFAST AUXILIARY.	CHELTEMHAM AUXILIARY.	HITHER GREEN AUXILIARY.	
No. of Rect.	Amount. £ s. d.	5650	2	0	0	5706	12	0	6021	10	0	0
5th	10 0	(x)	2	15	0	7	4	6	Mrs. BOLTON, Hon. Sec., Gordonville, Cragagh.	per Miss MOLFESWORTH, Hon. Sec., 30 Lansdown Crescent.	Miss E. WARD, Hon. Sec., 49 Torrion Rd., S.E.6	
(k)	17 0	52	5	0	0	8	18	0	Des. Receipt, No. 6039	General Receipt, Nos. 5567, 5659	General Receipt, No. 5701	
6th	2 0	16th	1	0	0	9	2	6	Local Rect. No. £ s. d.	Local Rect. No. £ s. d.	Local Rect. No. £ s. d.	
7	5 0	4	1	0	0	10	10	0	97	10	0	
8	3 0	5	10	0	0	1	1	0	8	2	6	
9	10 0	6	15	0	0	2	7	2	9	5	0	
1	4 6	7	1	0	0	3	5	0	100	2	0	
2	1 0	(y)	1	0	0	4	1	0	£3 17 6	40	15	0
3	1 0	9	15	0	0	5	5	0	Previously ack'd. 76 14 9	40A	5	0
4	10 0	60	2	0	0	6	6	0	£80 12 3	41	10	0
5	7 0	(z)	8	1	0	7	1	0	£7 5 6	Previously ack'd. 1 0 0	£8 5 6	
6	3 6	62	10	0	0	8	10	0				
7	2 14 0	3	3	6	9	9	7	6				
8th	1 0 0	17th	10	0	0	20	9	2				
9	1 0 0	4	1	0	0	30th	3	6				
10	4 0	5	4	0	1	1	3	6				
1	3 0 0	6	1	5	0	2	10	0				
(m)	2 6	18th	1	5	0	3	1	2				
13	6 10 0	8	1	0	0	4	1	0				
9th	6 0	62	10	0	0	5	2	0				
4	14 2	70	10	0	0	6	1	5				
5	5 0	19th	5	0	0	7	1	0				
6	4 0	1	5	0	0	8	5	0				
7	3 0 6	2	9	0	0	9	0	0				
(n)	1 10 0	3	5	0	0	10	0	0				
19	1 10 0	4	2	7	0	11	0	0				
10th	3 11 0	5	2	0	0	12	0	0				
(p)	2 16 0	6	7	0	0	13	0	0				
(q)	4 10 6	77	15	6	0	14	0	0				
23	5 6	8	2	0	0	15	0	0				
4	1 10 0	80	2	2	0	16	0	0				
(r)	1 0 0	(e)	1	0	0	17	0	0				
26	137 8 10	83	1	0	0	18	0	0				
11th	2 0 0	4	5	3	9	19	0	0				
8	5 0	22nd	5	18	6	20	0	0				
9	12 6	5	6	12	0	21	0	0				
30	1 13 3	6	2	2	0	22	0	0				
1	5 0	7	15	0	0	23	0	0				
2	10 0	(d)	89	6	0	24	0	0				
(s)	1 0 0	(e)	3	0	0	25	0	0				
34	15 0	(f)	18	0	0	26	0	0				
5	5 0	(g)	92	15	0	27	0	0				
12th	5 17 6	(h)	3	2	10	28	0	0				
37	1 0 0	(i)	4	5	0	29	0	0				
8	1 0 0	23rd	1	0	0	30	0	0				
13th	5 0	6	10	0	0	31	0	0				
9	4 0	24th	3	3	5	32	0	0				
(u)	2 8 6	(g)	3	3	5	33	0	0				
42	1 10 0	(h)	3	2	0	34	0	0				
(v)	2 18 6	(i)	2	10	0	35	0	0				
44	1 0 0	5700	10	0	0	36	0	0				
5	5 0	25th	1	8	1	37	0	0				
6	10 0	2	1	0	0	38	0	0				
(w)	5 9	26th	3	10	0	39	0	0				
48	1 0 0	3	12	0	0	40	0	0				
15th	3 0 0	4	1	0	0	41	0	0				
9	3 0 0	5	1	0	0	42	0	0				

DESIGNATED FUND

No. of Rect.	Amount. £ s. d.
Nov. 1st	16 0
6003	4 12 6
3rd	6 14 7
4th	2 0 0
(j)	5 5 0
(k)	5 5 0
(l)	12 0
6th	5 0
8th	10 0
3	1 0 0
4	2 10 0
9th	7 7 0
5	10 0
6	12 3 8
11th	1 10 0
(m)	2 5 0
18	15 10 0
9	15 0 0
12th	15 0 0
20	15 0 0

DUBLIN AUXILIARY.

S. S. McCURRY, Esq., Hon. Sec., Glenageary, Harrow.	Des. Receipt, No. 6019
Local Rect. No. £ s. d.	177
8	1 10 0
9	5 0 0
80	5 0 0
1	1 0 0
2	1 0 0
3	1 0 0
4	10 0
£15 10 0	Previously ack'd. 121 6 0
£136 16 0	

WHITSTABLE AUXILIARY.

per Miss E. A. HOLMES, Hon. Sec., Thorpe House.	General Receipt, No. 5684
Local Rect. No. £ s. d.	48
9	10 0
50	2 6
1	3 1
2	3 9
3	5 0
4	6 3
5	13 8
6	2 3
7	2 6
8	10 0
9	5 0
60	10 0
1	2 6
£5 3 9	

BATH AUXILIARY.

Miss J. S. E. PRICE, Hon. Sec., Ainslie's, Belvedere.	Des. Receipt, Nos. 3509, 6041.
Local Rect. No. £ s. d.	50
1	1 0 0
2	2 6
3	10 0
4	4 6
5	2 6
6	10 0
£2 11 6	

SUMMARY

November, 1926.

General Fund	£414 4 3
Designated Fund	158 15 1
	£572 19 4

TOTALS

Jan. 1st to November 30th, 1926.	
General Fund	£6,038 3 5
Designated Fund	5,058 7 1
	£11,096 10 6

(a) Penrith. (b) Bible Missionary Trust. (c) Leeming-on-Ullswater. (d) Boxholders at Woodford. (e) Browning Hall Missry. Circle, Walworth. (f) Russell Rd. Mission, Wimbledon. (g) City Missry. S. Sch., Dundee. (h) Bristol Rd. Bapt. Ch., Weston. (i) Women's Foreign Missry. Assoc., Glasgow. (j) Margate Bapt. Ch. (k) New Rd. Missn. S. Sch., Dagenham. (l) Wandsworth Rd. Bapt. S. Sch. (m) St. James' Hall, Worthing. (n) Christchurch. (o) Boxholders at Recreation Hall. (p) Uxbridge Rd. Tab. S. Sch. (q) Gospel Hall, Whitstable. (r) Emmaus Missn. (s) Chiswick Undernom. Ch. (t) Boxholders at Clayton-le-Moors. (u) Marmet Factory, Letchworth. (v) Guests at Rustington. (w) St. Mary's Missn. Hall, Maidenhead. (x) Mr. Fegan's Homes. (y) C.A.W.G., Neath. (z) Readers of *The Christian*. (a) Boxholders at Tonbridge. (b) Evang. Free Ch., Romford. (c) C.A.W.G., Southbourne. (d) Temperance Hall, Croydon. (e) Boundary St. Missn., Southport. (f) Holy Trinity S. Sch., Seel Green. (g) Dagenham Missn. Ch. (h) Women's Mtg., Dagenham. (i) W. J. Morgan Memorial Missn. S. Sch. (j) Trinity Rd. Chapel. (k) Friends at T. Wells. (l) Ashford. (m) Boxholders at Prant. (n) Kirby Muxloe. (o) Boxholders at Ascot. (p) Devonshire Sq. Bapt. Ch.

ERRATUM.

We regret that by printer's error the name of *Mrs. Levy* appeared instead of *Mrs. Long* on page 99 of last issue at base of N.A.M. Group.

THE NORTH AFRICA MISSION

Founder—Mr. EDWARD H. GLENNY

(WITH MR. GEO. FRANK AND DR. GRATTAN GUINNESS)

COUNCIL OF DIRECTION

F. R. ARCHER, Buckhurst Hill, Essex.
 HARVEY FARMER, 18, John St., W.C.1.
 J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.
 V. G. LEVETT, 7, Austin Friars, E.C.
 H. LEWIS, Bickley, Kent.

Dr. F. E. MARSH, Woodford.
 E. T. MORRIS, Letchworth.
 PASTOR H. OAKLEY, Balham.
 PASTOR E. POOLE-CONNOR, Tankerton.
 PASTOR PERCY SMART, Crouch End, N.

PASTOR R. WRIGHT HAY, W. Ealing.

Hon. Treasurer

J. W. GORDON-OSWALD, Esq.

Hon. Medical Adviser

W. LOUDON STRAIN, M.B., C.M.

General Secretary

MR. HARVEY FARMER.

Bankers

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

Hon. Oculist

HORATIO MATTHEWS, M.D.

Deputation Secretary

PASTOR E. POOLE-CONNOR.

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

Auditors

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

OFFICE OF THE MISSION

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

REFEREES

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

M. E. REVEILLAUD (late Senator), Paris.
 PASTEUR R. SAILLENS, D.D., Paris.
 E. E. SHAW, Esq., Wimbledon, S.W.
 COL. G. WINGATE, C.I.E., Godalming.

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

LOCATION OF MISSIONARIES

MOROCCO		Rabat—(cont.)		Kabyle Work—		Bougie	
	Date of Arrival.		Date of Arrival.				Date of Arrival.
Tangier		Mr. L. V. ROBINSON ..	Nov., 1924	Mr. A. R. SHOREY ..	Nov., 1902		
Miss J. JAY ..	Nov., 1885	Mrs. ROBINSON ..	Oct., 1926	Mrs. SHOREY ..	Oct., 1904		
Mrs. E. A. SIMPSON ..	Mar., 1898	Salé		Miss G. WILSON ..	Oct., 1926		
Miss M. M. GLEN (Associate)	Jan., 1913	Mr. A. E. CHATFIELD ..	Nov., 1922	Tebessa			
Dr. JAS. A. LILEY ..	Nov., 1919	Mrs. CHATFIELD ..	Nov., 1922	Madame E. PAGES (Associate)	June, 1924		
Mrs. J. A. LILEY ..	Nov., 1919	Miss A. BUXTON ..	April, 1919	Bône			
Miss E. D. BOWEN ..	Feb., 1923	Miss K. REED ..	April, 1922	Miss H. GRANGER ..	Oct., 1926		
Spanish Work—							
Don PEDRO PADILLA ..	June, 1926						
Doña D. PADILLA ..	Dec., 1922						
Miss G. DAVIES ..	Oct., 1925						
Casablanca							
Miss C. S. JENNINGS ..	Mar., 1887						
Miss F. M. BANKS ..	May, 1888						
Mr. C. C. GABRIEL ..	Dec., 1919						
Mrs. GABRIEL ..	Feb., 1920						
Miss M. W. ROSS ..	Nov., 1920						
Miss BLANCHE ELLIS ..	Oct., 1926						
Mr. ERIC G. FISK (Associate)	Oct., 1926						
Tetuán							
Miss A. G. HUBBARD ..	Oct., 1891						
Miss A. M. KNIGHT ..	Oct., 1899						
Spanish Work—							
Miss E. HIGBID ..	April, 1921						
Miss E. HARMAN ..	Oct., 1921						
Settat							
Miss E. K. ALDRIDGE ..	Dec., 1891						
Mrs. E. L. FISHER ..	Oct., 1922						
Fez							
Miss S. M. DENISON ..	Nov., 1892						
Miss I. C. DE LA CAMP ..	Jan., 1897						
Miss L. F. EVANS ..	Nov., 1921						
Miss L. A. V. MRYEK ..	Oct., 1926						
Miss D. M. SMITH (Associate)	Oct., 1926						
Taza							
Miss F. E. S. MARBTON ..	Nov., 1896						
Miss A. CHAPMAN ..	Oct., 1911						
Rabat							
Mrs. F. K. ROBERT ..	Dec., 1896						
Miss E. CRAIG ..	Oct., 1912						
Miss I. DEW ..	Feb., 1924						
Algiers							
Djemâa Sahridj							
Kabyle Work—							
Miss E. J. C. COX ..	May, 1887						
Miss K. S. SMITH ..	May, 1887						
Miss E. M. S. DEGENKOLW ..	Oct., 1913						
Miss M. WIDMER ..	Nov., 1920						
Mekla							
Kabyle Work—							
Mr. A. G. WILLSON ..	Oct., 1922						
Mrs. WILLSON ..	Oct., 1922						
Mr. R. TWADDLE ..	Oct., 1924						
Azazga							
Kabyle Work—							
Mr. S. ARTHUR ..	Dec., 1913						
Mrs. ARTHUR ..	Sept., 1923						
Miss L. M. FISON ..	Nov., 1914						
Mr. G. K. MARSH ..	Oct., 1925						
TUNISIA							
Tunis							
Mr. A. V. LILEY ..	July, 1886						
Mrs. LILEY ..	July, 1913						
Mr. E. E. SHORT ..	Feb., 1899						
Mrs. SHORT ..	Oct., 1899						
Miss H. M. M. TAPP ..	Oct., 1903						
Mr. C. MORFISS ..	Oct., 1924						
Miss A. CLACK ..	Jan., 1924						
Italian Work—							
Miss G. E. FETTER ..	Oct., 1913						
Miss K. M. E. GOTELEK ..	April, 1920						
Miss J. E. MARTIN ..	Oct., 1922						
SIGNOR A. FINOTTO ..	Oct., 1923						
Signora FINOTTO ..	Oct., 1923						
Nabeul							
Mrs. GAMATI ..	Oct., 1888						
Kalrouan							
Miss I. M. DAVIS ..	Oct., 1920						
Miss E. M. TILNEY ..	Mar., 1920						
Mr. E. J. LONG ..	Feb., 1925						
Mrs. LONG ..	Jan., 1924						
Sfax							
Mrs. F. M. WEBB ..	Oct., 1899						
Mr. R. S. MILES ..	April, 1921						
Mrs. MILES ..	April, 1926						
TRIPOLI							
Mr. W. REID ..	Dec., 1892						
PARIS							
Mr. T. J. P. WARREN ..	Feb., 1911						
Mrs. WARREN ..	Feb., 1911						
MOIS. E. BLANDINIEN ..	Feb., 1926						

AT HOME. Miss BOLTON, Miss A. BOLTON, Miss K. COLLINGS, Miss C. ELLIOT, Miss R. O. HODGES (Egypt), Miss I. KNATH, Miss THOMASSEN (Norway), Miss P. LAMB (Language Study at Tabarouth), Miss EVA HEATH.