

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. Tebessa.

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THE NORTH AFRICA MISSION

LIST OF DONATIONS from April 1st to 30th, 1927

GENERAL FUND		No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.
		4th	£ s. d.	5th	£ s. d.	6th	£ s. d.	7th	£ s. d.	8th	£ s. d.	9th	£ s. d.
No. of Rect.	Amount.	(h)	2 3 11	6100	7 0 0	6220	10 0 0	6721	7 0 0	6753	1 0 0	6764	1 4 4
April 1st	£ s. d.	(i)	5 0 0	6200	2 0 0	30	10 0 0	2	1 7 4	4	10 0 0	5	8 0 0
2nd	£ s. d.	(j)	1 0 0	22nd	12 0 0	1	4 5 10	3	2 0 0	5	5 5 0	6	1 0 0
3rd	£ s. d.	(k)	5 0 0	(s)	10 0 0	2	15 9 4	4	8 4 6	6	4 10 0	7	7 0 0
4th	£ s. d.	(l)	10 0 0	(t)	15 0 0	4	1 0 0 0	5	16 6 7	7	7 0 0	(f)	2 10 0
5th	£ s. d.	(m)	5 0 0	25th	10 0 0	7	3 3 3	8	3 3 3	9	1 0 0		£213 12 3
6th	£ s. d.	(n)	7 18 10		10 0 0	Pubns.	£214 11 5	8	3 3 3	60	2 0 0	Sundries	29 13 9
7th	£ s. d.	(o)	1 3 5		1 10 0		5 10 0	9	2 2 0	1	7 0 0		
8th	£ s. d.	(p)	7 0 0		7 50 0		£220 1 5	30	5 0 0	2	5 0 0		£243 6 0
9th	£ s. d.	(q)	5 0 0		8 1 0 0			2	1 7 7	3	2 0 0		
10th	£ s. d.	(r)	1 11 6		1 0 0 0			3	8 6 2				
11th	£ s. d.	(s)	1 10 0		(u)	5 0 0		4	18 3				
12th	£ s. d.	(t)	1 10 0		10 1 0 0			5	10 0				
13th	£ s. d.	(v)	1 11 9		26th	5 0 0		6	5 0 0				
14th	£ s. d.	(w)	1 0 0		1 10 0			7	1 16 3				
15th	£ s. d.	(x)	4 5 0		27th	10 0 0		8	5 0 0				
16th	£ s. d.	(y)	1 1 0		3 10 0			9	5 0 0				
17th	£ s. d.	(z)	1 1 0		4 3 6			40	5 0 0				
18th	£ s. d.	(aa)	8 2		7 4			1	1 0 0				
19th	£ s. d.	(ab)	16 10 0		16 10 0			2	2 0 0				
20th	£ s. d.	(ac)	7 10 0		7 10 0			2	2 0 0				
21st	£ s. d.	(ad)	17 3 0		(w)	1 1 0		5th	15 0 0			11th	3 0 0
22nd	£ s. d.	(ae)	1 0 0		19 1 0 0			(z)	16 12 0			(d)	3 0 0
23rd	£ s. d.	(af)	4 6 0		20 10 0			(a)	15 0 0			(e)	5 0 0
24th	£ s. d.	(ag)	1 0 0		2 10 0			15	15 0 0			(f)	5 0 0
25th	£ s. d.	(ah)	3 2 2		3 2 2			8th	15 0 0			(g)	1 0 0
26th	£ s. d.	(ai)	4 10 0		4 10 0			(b)	1 10 0			(a)	5 0 0
27th	£ s. d.	(aj)	6 9 0		(y)	3 0 3		17	1 0 0			(b)	6 0 0
28th	£ s. d.	(ak)	27 10 0		27 10 0			(e)	9 14 0			(c)	5 0 0
29th	£ s. d.	(al)	8 1 0		8 1 0			9th	7 6 5			(d)	1 0 0
30th	£ s. d.	(am)	20 3 0		20 3 0			20	3 0 0			(e)	10 0 0

DESIGNATED FUND

No. of Rect.	Amount.
£ s. d.	£ s. d.
April 2nd	3 0 0
6711	15 0 0
6th	16 12 0
8th	15 0 0
15th	15 0 0
17th	1 0 0
19th	7 6 5
20th	3 0 0

SUMMARY

April, 1927.

General Fund	£220 1 5
Designated Fund	243 8 0
	£463 7 5

TOTALS

Jan. 1st to April 30th, 1927.

General Fund	£1,138 11 3
Designated Fund	851 1 10
	£1,987 13 1

(a) Market Rd. Bapt. Ch., Chelmsford. (b) Mission Hall, Rishton. (c) Auckland Hall S. Sch., Glasgow. (d) Braid St. S. Sch., Glasgow. (e) St. Saviour's, Bacup. (f) Eldon Mission. (g) Central Hall S. Sch., Newcastle. (h) Bristol Rd. Bapt. Ch., Weston-s.-Mare. (i) Welme Mission, Heathfield. (j) Tunstead. (k) B. Training Sch., Clayton-le-Moors. (l) Sidecup. (m) Ebenezer Hall, B'ham. (n) Mt. Hermon Training Coll. (o) Haslingdon Town Missn. Hall. (p) Missn. Hall, Rawtenstall. (q) Wandsworth Common Crusaders. (r) Brigade St. Children's Mting., Bolton. (s) Ebenezer, Braintree. (t) Heightside Conventn. (u) Rush Green Hall. (v) Y.W.C.A.M.c. (w) C.A.W.G., Blackburn. (x) B. Cl., Edenfield. (y) Drawing-Rm. Mting., Cricklewood. (z) Trinity Rd. Chapel. (aa) Emmanuel Ch., Hove. (ab) Echoes of Service. (ac) Friends at Redhill. (ad) Bethesda Hall, L'pool. (ae) Bewdley Bapt. Chapel. (af) Friends at T. Wells.

From May 1st to 31st, 1927

GENERAL FUND		No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.
		4th	£ s. d.	7th	£ s. d.	12th	£ s. d.	17th	£ s. d.	21st	£ s. d.	27th	£ s. d.
No. of Rect.	Amount.	6259	1 8 0	6285	1 0 0	6311	7 6 6	6336	10 0 0	6362	1 0 0	6387	1 5 0
May 2nd	£ s. d.	(c)	11 0 0	(e)	2 0 0	2	10 0 0	7	3 10 0	(b)	1 10 0	8	5 8 0
3rd	£ s. d.	(d)	1 0 0	(f)	5 0 0	3	5 6 0	(u)	5 0 0	(v)	2 2 0	9	10 1 0
4th	£ s. d.	(g)	10 6 6	(h)	3 8 6	4	7 0 0	39	8 0 0	(w)	10 0 0	10	5 0 0
5th	£ s. d.	(i)	1 10 0	(j)	10 0 0	5	3 0 0	40	20 0 0	(x)	11 0 0	11	2 11 0
6th	£ s. d.	(k)	5 0 0	(l)	10 0 0	(ni)	6 4 2	18th	20 0 0	(y)	1 10 0	12	15 0 0
7th	£ s. d.	(m)	1 0 0	(o)	13 4 0	(u)	2 0 0	42	1 10 0	7	4 0 0	13	1 1 0
8th	£ s. d.	(p)	1 0 0	(v)	2 4 0	19	1 0 0	3	3 3 0	8	10 0 0	(e)	5 0 0
9th	£ s. d.	(q)	10 0 0	(w)	3 1 0	(j)	4 0 0	4	14 0 0	9	1 1 0	(f)	187 10 0
10th	£ s. d.	(r)	7 0 0	(x)	14 0 0	(k)	5 0 0	(s)	3 0 0	70	1 10 0	(g)	97 10 0
11th	£ s. d.	(s)	3 0 0	(y)	14 0 0	(l)	5 0 0	47	10 0 0	1	10 0 0	8	10 0 0
12th	£ s. d.	(t)	14 0 0	(z)	14 0 0	(m)	24 0 0	8	10 0 0	2	10 0 0	9	1 0 0
13th	£ s. d.	(u)	10 0 0	(aa)	10 0 0	(n)	3 1 0	19th	1 11 8	3	10 0 0	10	1 0 0
14th	£ s. d.	(v)	3 0 0	(ab)	3 0 0	(o)	18 0 0	50	50 0 0	4	12 0 0	(h)	3 18 8
15th	£ s. d.	(w)	10 0 0	(ac)	10 0 0	(p)	10 0 0	27	2 10 0	(d)	5 0 0	101	10 0 0
16th	£ s. d.	(x)	15 0 0	(ad)	2 6 0	(q)	10 0 0	28	15 0 0	7	10 0 0	(i)	3 3 0
17th	£ s. d.	(y)	12 0 0	(ae)	12 0 0	(r)	10 0 0	9	10 0 0	8	3 1 6 3	(j)	5 5 0
18th	£ s. d.	(z)	3 6 0	(af)	3 6 0	(s)	14 0 0	54	1 5 0	9	1 0 0	(k)	1 0 0
19th	£ s. d.	(aa)	14 0 0	(ag)	3 6 0	(t)	14 0 0	(v)	1 5 7	80	7 6 7	(l)	2 0 0
20th	£ s. d.	(ab)	10 0 0	(ah)	4 0 0	(u)	10 0 0	(z)	1 7 6	1	6 0 0	(m)	5 0 0
21st	£ s. d.	(ac)	8 0 0	(ai)	13 4 2	(v)	8 0 0	(aa)	4 0 0	2	15 0 0		
22nd	£ s. d.	(ad)	5 8 0	(aj)	5 0 0	(w)	5 0 0	(w)	1 0 0	3	1 0 0	(k)	18 0 0
23rd	£ s. d.	(ae)	1 0 0	(ak)	1 15 0	(x)	2 2 0	9	1 0 0	4	2 0 0	(l)	11 9 0
24th	£ s. d.	(af)	5 0 0	(al)	1 15 0	(y)	10 0 0	60	5 0 0	5	5 0 0	(m)	1 1 0
25th	£ s. d.	(ag)	4 2 0	(am)	10 0 0	5	10 0 0	1	4 2 0	1	10 0 0		

[Continued on page iii of Cover]



Moorish Traders, Tetuan.

From a postcard.

Notes of an Address at N.A.M. May Meeting, 1927

By PASTOR W. M. ROBERTSON

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—I Cor. xv. 58.

WHAT does the word "therefore" imply? It sends us back to look once more into those great heights where the Lord Jesus is now seated at the right hand of God. In the light of the Resurrection fact, the empty tomb and the triumphant Cross—"Be steadfast, unmoveable." Sometimes we are inclined to look too closely at the difficulties and dangers of the enterprise, and our hearts grow weary; and it is only human to grow weary. We have not yet got our resurrection body. But it is a good thing to see our life-work in the light of the victory of our Lord Jesus Christ, for when our difficulties are viewed in the bright and starry radiance of the Resurrection of our Risen Lord, we can begin the task anew with fresh courage and strength.

The North Africa Mission stands for the extension of "the work of the Lord." Some people are introducing too much elasticity into that phrase, an elasticity not warranted by Holy Scripture. We need to re-define what we mean by "the work of the Lord." All sorts of organisations in no way related to Christianity are being supported by Christian people to-day, and confusion is caused by the assumption that these things constitute "the work of the Lord." The Apostle was not exhorting to zeal on behalf of some vague, well-meant philanthropy. He had a conception of that which must ever underlie "the work of the Lord"—the knowledge that all have sinned and come short of the glory of

God. None are righteous, no, not one. We are saved by grace, through the redemption that is in Christ Jesus. Man is a fallen creature and needs to be redeemed by the blood shed on Calvary, and to be born again. The "work of the Lord" is to declare the Deity of the Lord Jesus Christ and His atoning and substitutionary sacrifice. People talk of the cross as the symbol of self-sacrifice. But if Jesus Christ did not bear my sin and guilt, I shall have to bear them. If we have not true views of the great fundamental sacrifice on Calvary, we have lost the heart of the Gospel of Christ, and shall go with distorted vision when we deal with men who are dead in sin. A great artist left his painting at times to gaze on coloured stones long and earnestly; and when asked the reason for so doing, said that owing to his constant occupation with his work his perception of colour became less clear than it ought to be, and that when he felt himself losing perception of colour he would gaze on coloured stones to re-adjust his vision. We need to get away from the stir and rush of life and sit down quietly and rethink in the Holy Ghost the great fundamentals of our faith.

The North Africa Mission is engaged in one of the hardest parts of the Lord's vineyard. "The Romance of Missions!" There is not much romance in what we have heard to-night. There is a great deal of rugged reality and of deadly enmity and devilism. But the call will not, I trust, be in vain to some young men to go out and do this work of the Lord. It is His work to which He has called us. This is what keeps us going.

The workers are exhorted to be "steadfast, unmoveable, always abounding in the work of the Lord." *Steadfast*. I like that word. It is not a favourite word to-day. People say, "We are humble followers of the gleam,"—"Seekers after Truth." Seeking after it, we are told, is more valuable to them than the Truth itself! They say, "The idea of finality is in conflict with the modern mind." But the modern mind is ancient enmity against God. To hear these men speak one would think that wisdom was born and will die with them. We must get back to God's great fundamental truths which never alter. There is such a thing as a perversion of these great truths, but the truths themselves will never alter. Surely after two thousand years it is worse than futile to speak of "looking for Truth." The Bible describes people who are always learning and never coming to a knowledge of the truth. I thank God for a Mission which is not ashamed to say in public, "We stand four-square on the Word of God." When man has done his best or his worst to destroy the Gospel, calling it old-fashioned and out of date, the Holy Spirit will still continue to endorse its proclamation by signs of His approval.

"Always abounding in the work of the Lord." It is a good thing to bear testimony in season and out of season. I would rather have a man blunder sometimes while desiring the glory of God than never do anything at all. The best way to learn how to do Christian work is to do it. Oftentimes it may be only steady, plodding work, but do not think that the Lord will overlook it. His Word will not return to Him void, but will have success through the labours of His servants in the foreign field and at home. There has been much hard labour,

and sometimes it does not look as if the harvest is commensurate. There is a day coming when we shall view things from His standpoint. If there is any heart discouraged and saying, "Is it any use to continue?" remember, "Your labour is not in vain in the Lord." You may not be recognised, you may be under-estimated, but the Lord is watching. His eye is on you and your service. What is necessary is steady seed-sowing - and the harvest is guaranteed. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Pray with all long-suffering, labouring in the Spirit, and the labour will not be in vain in the Lord. One day He is coming, and He will see all those who have been faithful, whether successful or not in the eyes of the world. And to each He will say: "Well done, good and faithful servant."

"Faithful Through Another Year"

The Work of the N.A.M. during 1926

By E. J. POOLE-CONNOR

*"For Thy mercy and Thy grace
Faithful through another year,
Hear our song of thankfulness
Father and Redeemer, hear."*

In giving an account of our stewardship for the year 1926, we desire to thank God for the mercy and grace which have sustained us through another twelve months of labour. The operations of the Mission have been maintained and developed, our financial needs have been met, wider circles of interest have been created, and new workers have been added to our ranks. To God be all the praise.

We propose to call attention to the outstanding features of the year, and then to speak in some detail of the work carried on at the various stations of the Mission. In so doing we shall follow the three main divisions of Gospel effort among Kabyles, Arabs, and Europeans.

OUTSTANDING EVENTS

Losses by Death

Even in a Society such as ours, with less than a hundred workers on the field, a year seldom passes without some servant of God in our ranks receiving the home-call, or being bereaved of someone dear to them.

It was in the January of 1926 that our beloved Chief Founder of the Mission, Mr. E. H. Glenny, was called to his rest, full reference

being made to that event at the time. We lovingly recall his labours and thank God for his memory.

Two of our missionaries also passed away during the year, Miss Minnie Eason, who bore with much patience the weariness and suffering of tuberculosis; and Mrs. Reid, who was called home after a serious operation in the autumn. Particulars of these beloved fellow-workers are to be found in the pages of our mission magazine *North Africa*.

New Workers

We have welcomed to our ranks Mrs. Stanley Miles, Mrs. Leslie Robinson, and Miss Blanche Ellis as full workers, and Mr. Eric Fisk and Miss D. M. Smith (now Mrs. Fisk) as associate-workers; while a former missionary, Madame Gamati, has again joined our ranks. The Lord bless these His servants, and make them fruitful in His service!

New Stations

New stations have been opened at Settat (Laraish being temporarily closed) and at Nabeul.

New Halls

A new Hall for general Gospel and medical work, including a *foyer* for the Kabyle men, has been opened at Djemâu Sahridj, and another (to which a missionary's residence is

attached) for Italian and Spanish work at Casablanca. Particulars of these will be found on pages 53 and 65 of the present report.

Conventions

Very profitable Conventions for Bible Study

and the awakening of interest in the evangelisation of North Africa have been held at Waterfoot ("Heightside"), South Woodford, Heathfield, and Bournemouth ("Slavanka"). Particulars of these appeared from time to time in our magazine.

KABYLE WORK

The work amongst the Kabyles is carried on at the following centres: Algiers, Djemâa Sahridj, Mekla, Azazga, and Bougle; and from the reports forwarded from these stations we select the following details.

Algiers

Mons. Cuendet, one of our veteran missionaries, is mainly occupied with the visitation of the shops and cafés in and around Algiers, as well as the neighbouring villages. His literary labours have included the revision of the books of *Genesis*, *Psalms*, *Proverbs*, and *Isaiah*. The first three are being reprinted by the B. and F.B.S., while *Isaiah* is now to be issued by them for the first time. It may be interesting to quote the objections mentioned by Mons. Cuendet which are raised by the natives when offered the Kabyle Scriptures. "We have our book, we do not need yours." "The name of the Prophet is not in it, it is useless." "I am not interested in religion." "I learned enough at school, I do not need to know more." "I am a free-thinker." "I am a freemason." "I am studying philosophy; your book is beneath me." "Civilisation breaks my heart; I will not be more civilised." On the other hand, a number are prepared to listen to the Gospel. Mr. Cuendet has conversed with many young students who seemed eager to know the truth. An old shop-keeper welcomes him whenever he calls and is glad to hear of Christ. A deaf and dumb man, who is communicated with by means of tablets, has, it is believed, received the Saviour. An old Arab, undoubtedly a Christian, calls his Kabyle friends around him when Mons. Cuendet visits him, so that they may hear the Gospel. There is therefore cause for praise as well as for prayer. In all his evangelistic labours, Mons. Cuendet is ably supported by the sympathy and co-operation of his wife.

Mrs. Ross and Miss Oakley are also labouring among the Kabyles in and around Algiers. They occupy a house named Hébron, which was the property of the late Mr. Glenny, and Mrs. Ross mentions that during the year over 200 Europeans (chiefly missionaries of the

N.A.M., *Echoes of Service* workers, and members of the Algiers Mission Band) have taken meals within its walls. This has kept our sisters' hands somewhat full, but the usual class and visitation work has been maintained, and we are thankful to say not without fruit. As one of the more evident manifestations of the Holy Spirit's work may be mentioned that afforded by an old Kabyle woman, who died trusting in the Saviour—though it is to be feared that poison hastened her end; while another is seriously seeking salvation. Miss Oakley has a native girls' class with forty-two names on the books, and twenty-five in average attendance, whose attention gives her much encouragement.

Djemâa Sahridj and Mekla

We rejoice to know of much good work being done at this centre in seeking the salvation of the people and in caring for the converts. There are two Bible women rendering valuable service, ten professed women converts (although only three have been baptised); and 150 members of the week-day classes. Recently a day-school for Kabyle girls, conducted by Mlle. Marcelle Robert, has been reopened, with twenty-eight names on the books. Miss M. Widmer did valuable service in getting the girls together in day classes before taking her furlough. She is now in training for the C.M.B. Certificate. Miss Cox and Miss Smith conclude their report as follows: "The most interesting event of this year has been the baptism of Ouah'amed and of his wife, Aii ou N'cer's eldest daughter. Ouah'amed has been made Gendarme in Morocco by the French authorities where he is doing a remarkable soul-saving work among French, Arabs, Jews and Kabyles. He constantly sends to us for Bibles in different languages, for those he has interested. To give only two out of many accounts he sends us: He commenced to read the life of the Lord Jesus to a family of Jews, proving to them that He is their Messiah. They were greatly astonished, and began to read aloud themselves to a party of forty men and women. Ouah'amed has also got his *Chef de Gendarmerie* greatly interested

in the Bible. He says that they talk about it together nearly every day, and the *Chef* says he is very glad to have found the true religion. Ouah'amed has received a letter from his old blind father, a staunch Mohammedan, who tells his son that he can no longer receive money from him as he feels he would be cursed by receiving help from an infidel ! "

At Mekla, which adjoins Djemâa, a gathering for French people is held, under the direction of Mr. and Mrs. Willson, which has the somewhat unique feature of being attended by a representative of every family in the village. This satisfactory result is largely due to Mrs. Willson's untiring visitation.

The main feature of the year at Djemâa, however, has been the erection of the new Mission Hall on a piece of land given by the late Mr. Glenny, which was formally opened and dedicated for the service of God, on January 21st, by Mr. Farmer, who was accompanied by Rev. C. Hyde Hills, and Mons. Cuendet. "The building in question," Miss Cox writes, "was planned and built by Mr. Willson, assisted by Belkassem, and a small group of Kabyles who worked under their direction. The site is charming, overlooking the Kabyle mountains, and the new Hall is most suitable for the holding of meetings, being lofty and well-ventilated. The building includes also a *foyer* for young men, a small room for private intercourse and prayer, and two rooms for medical work, etc. Later on there is to be a baptistry, and also a playground for the boys, and higher up on the plot of ground it is proposed to build a small mission house." At first the natives were a little slow to make use of the *foyer*, but as the year wore on they came to it in increasing numbers until the attendance exceeded even the best hopes of the missionaries. The result has been that not only the demoralising native cafés have been much less frequented, but also the Gospel meetings and Bible classes have been better attended and a much more hearty spirit shown. As to spiritual results, seven natives were baptised during the year, another eight came to be definitely classed as serious enquirers, with many more giving evidence of genuine interest in the Gospel. There are now fourteen members in the little assembly at Djemâa seven being missionaries), with three recent converts not yet formally added. In the fifteen meetings held weekly, and in the other varied forms of Christian activity, Belkassem and Elhoucine, native workers supported by the Mission, continue their faithful service. A young medical student, Mr. Christopher Fysh, who was spending a short

time in Algeria, gave considerable help to Mr. Willson in his dispensary, a service we desire gratefully to acknowledge.

A very considerable Gospel medical work is carried on by Miss Degenkolw, close on six thousand women and children having attended the dispensary during the past year. She is assisted in this ministry by a native helper who is supported by friends in Denmark. She also treats the people in their own homes, extending her visits to the surrounding villages ; and thus increases her opportunities of presenting the Gospel.

Azazga

At Azazga Mr. and Mrs. Arthur have pursued their labours both earnestly and methodically. Their work falls broadly into four sections. At their station seven meetings a week are held in Kabyle, French and English (the latter for the missionaries). Mrs. Arthur conducts daily classes for native girls, assists in visitation, and in many ways helps to spread the Good News, while Mr. Arthur set himself the additional task of visiting at least once in 1926 each of the villages inhabited by the three tribes nearest to their station, together with others near their administrative area. This he was able to do, and eighty different villages were thus reached. Mr. Arthur also visited all the known markets of Kabylia during the year (with the exception of those held on Sunday or situated near a mission station), disposing of the record number of 3,634 Scriptures and tracts. He noted particularly the keenness of boys to secure the Scriptures, and owing to this he was able on one occasion to distribute over 200 copies a day. (In other places the boys had been strictly forbidden to touch them.) The postal work is continued in fulfilment of Mr. Arthur's purpose of reaching all the minor officials in Algeria with the Scriptures by means of the post. This he computed would take four years, to be concluded in 1927. Those reached by this means include *Kaids*, native doctors, gendarmes, station-masters, village policemen, jailers, postmen, teachers, secretaries, interpreters, customs-officers, and lighthouse-keepers. Many interesting results have followed, to which, however, exigencies of space forbid extended reference. Mr. Arthur has been assisted in his work by Mr. Marsh, who although devoting a large part of his time to language study has been able occasionally to join Mr. Arthur in his itineraries, as well as to conduct some of the French meetings at Azazga during his absence.

We are glad to know of our brother's progress in Kabyle and also in the French tongue.

From the same centre Miss Fison has been able to reach large numbers of women in the surrounding farms and villages, besides carrying on meetings in Azazga itself. An increasing number of open doors for evangelistic and Gospel Lantern meetings have also been found in the smaller towns. Ten such gatherings have been held during the year in hotels and school-rooms, often followed by an invitation to come again. During the absence of Miss Elliot from this station (owing to family reasons) Miss D. Oakley and Miss G. Wilson (now Mrs. Twaddle) have helped in the work, and amongst other means of reaching young people they organised meetings on the beach for the children of Port Gueydon, and in the forest for those of the village of Yakouren.

Bougie

The work at Bougie has been marked by sunshine and shadow. The illness of Mrs. Shorey, followed by an operation, made the greater part of the year an anxious time for Mr. Shorey, cheered though he was by the sympathy and help of fellow-missionaries. Nevertheless, our brother was able to continue his classes for Kabyle men and boys, his distribution of tracts through the post, and his visitation of British ships. He was also able to unite with other missionaries in various Gospel tours to the Kabyle villages. It is gratifying to learn that during the year the out-station of Oued Marsa has been reopened, as well as to know that at least two young Kabyles give evidence of an intelligent grasp of the Gospel and a heart-trust in the Saviour. It is somewhat of a hindrance to the work in Bougie that the hall in which the services are held is directly opposite the principal mosque of the town, as many shrink from being seen attending the "Infidels'" meetings. But so far it is the only available building. During Mrs. Shorey's illness, Mrs. Twaddle rendered very valuable service in taking over the responsibility for her work, conducting the classes, visiting the homes, and in other ways sustaining Gospel effort among the women.

Paris

Mr. and Mrs. Warren's report of the work at the *Foyer Nord-Africain* in Paris is encouraging. The *foyer* was established chiefly to meet the need of the Kabyles, of whom there are several thousands in the French capital; but Arabic-speaking North Africans also find their way to this mission centre. The interest and

numbers of those attending have steadily increased. From January to June the average attendances daily and on Sunday were six and eight respectively; from September to December these had increased to ten on the week-days and fifteen on the Sundays. (At the time of writing this report the numbers are considerably larger.) Gospel meetings and Bible Readings have been regularly held; Mrs. Warren has visited the sick Kabyles in hospital; the offer to teach the natives French has drawn in many, and the use of the hall as a reading-room has afforded frequent opportunities of personal dealing. "Scores," Mr. Warren writes, "have heard the Gospel for the first time." It is a matter for much thankfulness that the Kabyles (usually so noisy and unrestrained) who attend are noticeably respectful and well-behaved. It is also of interest to note that a monthly prayer meeting is held, at which a growing number of evangelical Christians of Paris unite to pray for the work. In connection with the *foyer*, Mr. Hocart, a brother from Jersey who speaks French and English with equal facility and who was formerly a missionary in Kabylia, undertakes daily visitation of the cafés, where natives of North Africa abound. It is remarkable how many can thus be reached with the Gospel. When circumstances are favourable, a day's round will bring the missionary in contact with nearly a hundred Kabyles, many of whom will listen with quiet attention. Mr. Blandenier, a French-speaking Swiss brother, associated with the work as *colporteur*, extends his labours to the greater part of France. In the earlier part of the year, he visited such industrial centres as Lyons, Clermont Ferrand (a rubber manufacturing city), St. Etienne (a mining district) and Digne. After a period of compulsory military service Mr. Blandenier toured the east of France and Alsace-Lorraine with the Scriptures, and was able to distribute them in large numbers.

Miss Lamb (the daughter of our beloved fellow-worker at Tabarouth) is one of our more recently accepted missionaries. She has been assisting her father at his station during her time in the field, and while pursuing her language study, has spoken several times to the large companies of sick people awaiting treatment, and visited the young Christian women who cannot attend the Sunday gatherings. She has also sought out the women in many of the villages round. Mr. Lamb is responsible for a dispensary, which has an attendance of about three hundred a week; and here our sister has been gaining valuable experience. May her future be full of happy and successful service!

ARABIC WORK

The larger part of the task undertaken by this Mission is the preaching of the Gospel to the Arab peoples of the Barbary States, and stations for this purpose are established at Tangier, Casablanca, Tetuan, Seltat, Fez, Taza, Rabat and Salé, in Morocco; at Cherchell, Tebessa and Bône, in Algeria; at Tunis, Nabeul, Kairouan and Sfax, in Tunisia; and at Tripoli City in Tripoli.

Tangier

As the result of missionary labour in Tangier there exists a small native church with eight in membership. There are also several professed converts not yet in formal fellowship. Amongst the church members are several native brethren whose genuineness has stood the test of years. One of these was brought to the Lord in 1903, another in 1908, another in 1913, and another in 1915; and all, thank God, are still in good standing as followers of Christ.

The two chief centres of work are the Tulloch Memorial Hospital and the Women's Medical Mission. Dr. Liley's report as to the former is as follows: "In spite of a shortage of nursing help, we have been able to deal with 247 in-patients and over 2,400 out-patient attendances. The former figure is a record, except for 1925, when we had a full-time nurse throughout the year. There has been the usual variety of disease: pneumonia, tuberculosis, and Bright's disease in winter, and the prevalence of malaria from the Spanish zone in summer. With these, there has been the usual number of minor surgical cases, forming a good field for telling the Gospel story to the sufferers while they await the healing of their wounds. In this connection, we had special encouragement in a port labourer who crushed a foot between a barge and a ship which he was helping to unload. Two toes and a large surface of skin were torn away, but by cleanliness and later on a skin-graft he was gradually able to use the foot again. In the meantime he was much impressed by the Gospel story, which, being a reader, he could also study for himself, and on his discharge he gave such evidence of conversion as to warrant his admission to the native Christian meeting on the Lord's Day. A friend of his, a silversmith, who frequently came to see him, was also impressed by the preaching during his visits, but his faith still stumbles at the fear of possible persecution. We commend all these to your prayers." We are grateful for the medical help which Dr. Turnly of Heathfield generously

gave the hospital in the later part of the year. Dr. Turnly went out at his own expense and gave his services freely, and the Council cordially recognise his generosity and disinterestedness in so doing. Mrs. James Liley, who has assisted her husband in medical and evangelistic labours, writes that as regards spiritual results, the year 1926 has been the most encouraging year that they have experienced. There has been a more intelligent grasp of Christian truth on the part of the patients, more have been seriously impressed, and some seem to have experienced a real change of heart—though most of these have either passed away or left the district. A shortage of nursing help curtailed the evangelistic services somewhat, but an average of ten services weekly—these being of a simple Gospel character and conducted in Arabic—has been maintained. Mrs. Liley also conducted a much appreciated Arabic Bible Class and an Arabic hymn-singing hour.

The Women's Medical Mission continues its good work of being a "means to an end"—the "means" being the medical work, and the "end" the salvation of souls. Over nine thousand patients have been treated during the year, and to all who came the Gospel was lovingly and faithfully presented, Mrs. Simpson and Miss Bowen being responsible for the conduct of this valuable work. The two Refuges for Women, opened to meet the needs of refugees from the Riff war area, have afforded another opportunity for Gospel preaching, our sisters visiting the refugees four nights a week for this purpose. A number of orphan Riffian girls are also being cared for, and their highest welfare sought. The spiritual results for the year have been very encouraging, the missionaries' labours being blessed with several marked conversions; the cases of one man, one woman, and two orphan girls being specially noteworthy. A great lack in this work is a ward for women in-patients. Many a case has had to be turned away which Mrs. Simpson feels might have proved to be one of conversion to Christ had there been the accommodation not only to nurse a sick body, but also patiently to instruct a soul in the things of God. The land on which the much-needed building might be erected is already in possession. Is there no heart sufficiently moved by the suffering of these Moslem women to enable us to place the longed-for ward upon it?

Miss Jay writes: "The year has been one of much blessing. Few mornings pass without

Moorish visitors coming to see me. My Bible-woman has been most faithful, and God has given her great acceptance among the people. We have now twenty-one houses open for visiting, and in nearly all she has groups of women and girls to speak to. She visits them in sickness, and during the year has been with five dear women when they died. They had all been long under teaching and died trusting in Jesus and very happy. In each case she was sent for and remained to the end, praying and helping the sufferer in every way she could. In none of these five cases did the relatives make any attempt to make the dying person witness to Mohammed. We believe that several women and girls have been led to Christ during the past year. Aiweesha (residing in the Marshan village) continues her useful work, and has a Bible-reading in her house regularly twice a week on Wednesday and Friday." Miss Jay is not very strong in health; we pray that she may be conscious of both spiritual and physical upholding in these her later years.

It is interesting to note that Hope House, our Moroccan headquarters, has been well used. Miss Ward kindly took charge here during the first part of the year, followed later by Miss Glen. As our esteemed associate worker reminds us, its uses are varied. It is a dwelling-house and occasional holiday home for missionaries, a "receiving and despatching station" for in-coming or home-going workers, and a house-of-call for Christian visitors. A school for children, their ages ranging from four to thirteen, is also carried on here, the nucleus of which was seven refugee children, the numbers increasing later to twenty-three. In this work Miss Meyer has been of considerable help, and there has been much encouragement to those in charge. Miss Meyer has been occupied at more than one station during 1926. She assisted Miss Denison at Fez in the dispensary until May, going thence to help Mrs. Roberts at Rabat until October, when she came to Tangier for the school work. She writes of one definite case of conversion amongst the elder scholars, and of several hopeful cases; while all show a general interest in the Scripture teaching and the hymn singing.

Casablanca

The Arab work of the Mission at Casablanca is in the hands of Mr. and Mrs. Gabriel, Miss Jennings, Miss Ross, and Mr. and Mrs. Eric Fisk, the latter being missionary-associates. Mr. Gabriel has been occupied in reaching the Arabic-speaking people by means of a Gospel

car, a Bible depot and a night refuge. With the help of the Gospel Car thirty-two markets were visited, the number of hearers at each market who would have an opportunity of listening to a fairly detailed statement of the Gospel being between three and four hundred. Our brother calculates that the total of these thus coming under the Gospel's sound would be little short of 10,000 persons, ninety per cent. of whom would be non-readers. To those who could read, over 1,400 Gospels were sold. The Bible Depot is becoming increasingly known, and is of great service where there are those who are seriously inquiring after the truth; while the Night Refuge, which was in operation for the last three months of the year, has also formed a valuable avenue of approach. The number of those availing themselves of the refuge is in round figures 400 per month. Speaking of the work in Casablanca in general, Mr. Gabriel reports that the people are becoming increasingly friendly and attentive.

In order to overcome the shyness of the women, a native hut has been erected in his garden, to which they are invited. This method has proved successful, the visitors rapidly increasing in numbers. In this work Miss Winifred Ross takes her share, and writes hopefully concerning it. She also refers to a "Beggars' Village" which she visits fortnightly—a truly deplorable spot. It is a plot of ground on which the beggar-class are permitted to erect their own miserable dwellings, usually consisting of a framework of iron or bamboo, set up at any angle, the sides and roof being made of old flattened petrol tins, sacking, cardboard, and even brown paper. Such miserable huts would seldom be used in this country to store tools in, yet in these hovels hundreds of Moorish families are born and reared. To this place Miss Ross goes with simple remedies, the administration of which soon gathers a crowd, to whom the Gospel is preached and sung.

Our beloved veteran missionary, Miss Jennings, has rendered another twelve months' service, continuing through the year in good health, we are thankful to say. She has "bought up" the varied opportunities which such a cosmopolitan sphere as Casablanca presents; but her chief work has again been tract distribution, followed by the spoken word as occasion has made it possible. By the roadside, in shops and cafés, in tramcars, in the markets, she and Miss Nicolet have sown the seed. Colloquial Arabic, Hebrew, modern Greek, Spanish, Italian, French—such are some of the languages in which the Gospels and booklets circulated by our

friends are printed. The Lord bless both the sowers and the seed!

Tetuan

The Arab work in Tetuan, under the direction of Miss Hubbard and Miss Knight, has been pursued under somewhat adverse conditions. The unsettled state of the country has not been favourable to missionary work. The grace of patient endurance, however, has been given to our sisters, and the seed has been steadily sown. The Dispensary, regarded by the missionaries as their most profitable enterprise, has continued open, 6,054 patients attending, and these have heard the Gospel plainly put. As to converts, our sisters find it difficult to tabulate results. Some who in certain respects seem truly trusting Christ yet continue to follow Moslem customs. "All we can say," writes Miss Hubbard, "is 'the Lord knoweth them that are His'; and may He guard His own and increase their number." The missionaries make a practice of having daily prayer with all who are in their house—servants, casual helpers, and workmen doing repairs. This often proves to be an excellent opening for making Christ known.



Photo by]

[Miss M. Knight.

A Moorish lady coming to the Dispensary for medicine.



Photo by]

[Miss M. Knight.

A Boy at the Dispensary Door.

Settat

After much prayer and consultation a new station of the Mission was opened in the spring of 1926 at Settat, Miss Aldridge and Mrs. Fisher (who has rendered such valuable service at the Cherchel Carpet School) being asked to take the responsibility of inaugurating the work. Miss Aldridge commenced by visiting the women in their homes, and as it became known to them that she was able to treat them medically, many sought her help. Especially was this the case when an epidemic of ophthalmia broke out, affecting both mothers and children. Miss Aldridge also visited a number of the surrounding villages, gradually gaining a footing for the Gospel. Mrs. Fisher, being new to Morocco, felt it wise to visit the missionaries of the South Morocco Mission at Marrakesh to enquire into their methods and seek their advice. She was most kindly received, and the visit resulted in her deciding (as God might help) to open a school in Settat as the best method of commencing her work there. She commenced in June with three scholars, and the numbers grew to seventeen as the year progressed. As a sample of the

difficulties against which missionaries have to contend. Mrs. Fisher's words may be quoted : " If it could be realised what it means to endeavour to teach children when at least one-half of one's limited vocabulary is different from theirs—for mine was Algerian Arabic and theirs Moroccan—it will be easily understood that, apart from God's help, I could have done nothing." There is, Mrs. Fisher believes, a great work to be done in Settat.

Fez

The work in the university town of Fez necessarily slackened somewhat during 1926, owing to the furloughs of two of the missionaries—Miss Denison and Miss Evans—falling due. Until Miss Denison left in May, the dispensary was kept opened and the medical and Gospel ministry continued ; but from then until the end of the year it had perforce to be closed. Miss de la Camp, however, attended many individual cases, speaking a word to each, and supplying them with copies of the Gospel. An unusual amount of poverty was found in the city, and by the kindness of friends Miss de la Camp was able to give some help weekly to a number of blind, bedridden and otherwise necessitous cases—this again as a means of Gospel ministry. It was also arranged that those who came for a gift of flour should come in to the prayers which are conducted for the household in Arabic. As a result one woman professed conversion ; while others who did so the year before gave evidence of genuineness and growth in grace. Until her furlough in June, Miss Evans devoted herself to language study and to the general work of the station.

Taza

Our sisters who make Taza their headquarters—Miss Marston and Miss Chapman—undertook three missionary tours during the year. They went down south as far as Midelt, but found their visit premature, the country not being sufficiently subjugated for the authorities to approve of mission work being commenced. In October they journeyed to Debdou, spending a week breaking up new ground, and proposing to return later. In November they again took the eastern route, visiting round Oudjda and Melilla and the Gelaria country. The latter is a Berber district, but they found many opportunities among the Arabic-speaking people, to whom they also purposed to return. They were also rejoiced to find an open door into Martimprey and Berkane, both places being closed to them last year.

The political disturbances afforded them an opportunity of distributing Gospels amongst the French soldiers, as well as amongst the Malagasies and Annamese employed in the transport service. Once again the polygot character of our work is illustrated by the variety of languages in which the Scriptures distributed by our sisters are printed. They include classical-, colloquial-, and Judo-Arabic, French, Spanish, Malagasy, and Annamese. As Miss Marston truly says, " Much of this work is seed-sowing which cannot be followed up. Here and there one meets a soul who seems to drink in the truth ; but our ways part and he is not seen again." Miss Chapman gives a word-picture of the type of work being done : " At El Khemis, although they were mostly Shilha, there were some who understood Arabic and listened attentively. The few books we had with us were soon disposed of. At Berguent there was a great demand for Gospels, although not much chance of speaking. Later in the day some were met with and spoken to out in the tents. At Martimprey, where we were forbidden to preach or distribute literature last year, we had a free hand. I spoke to a group in the marketplace, and afterwards to others who were gathered round a tinker waiting for their pots and pans to be mended. At Berkane I had my best opportunity with the men. Giving out a few tracts just outside the entrance to the market soon attracted a crowd who listened attentively, without any interruption, to the preaching of the Gospel. Then a group of Shilha women who were sitting at the roadside were shown the ' Wordless Book,' and one interpreted to those who did not know Arabic. Towards the end of the market another crowd of men were spoken to, and the interest was very great. When I had finished a *jokeeh* came up and asked for a tract, and said, ' Oh that we could hear more of these words every day ! ' "

Rabat

Three ladies, Mrs. Roberts, Miss Craggs, and (for a short period) Miss Dew have been maintaining the testimony here. Mrs. Roberts says : " We can certainly report progress with regard to larger numbers coming under the sound of the Gospel. . . . In 1925 we closed the year with a total of 550 reached, including those visited in the villages ; in the year just passed, our numbers are 3,342." In this ministry opportunities widely differing in character present themselves. Here it is a village funeral, and the women squatting in the roadway beating drums, form the audience. There it is a group

of men to whom Mrs. Roberts reads a tract aloud, astonishing them by her ability do to so. Again it is a little sick child, her skeleton figure crouching over a fire of twigs in the hut, her eyes smarting with the smoke, who calls for loving care; and yet again a dying *fokeeh*, almost too exhausted to talk, who welcomes the missionary's visits and her presentation of the Saviour.

Mr. and Mrs. Robinson, two other of our missionaries now at Rabat, were married in July last, taking up the work of their station in October. The remainder of the year was mainly occupied with settling in and preparing for future operations. Every blessing be with them in their united service! Prior to his furlough, Mr. Robinson helped at the depot in Salé and assisted Mr. Elson in his Boys' Home at Tangier, taking part also in the remarkable Riffian refugee relief work in which Mr. Elson and our own missionaries were engaged.

Salé

Mr. and Mrs. Chatfield have had a somewhat interrupted year of service owing to ill-health. Miss Buxton, who helped in the Women's Medical Mission at Tangier, went later to Salé to be largely occupied with house-keeping duties, owing to Mrs. Chatfield's illness and Miss Reed's being required to nurse her. But no missionary can let the days pass without seeking to win some for the Saviour, and opportunities have been found for speaking to Moslem women, in the street and (where they so largely gather) in the cemeteries.

Kairouan

Mr. and Mrs. Long returned to the field towards the close of October, taking up the work in Kairouan in the second week of November, and for the remainder of the year were busy in getting their house in order and in re-equipping the shop attached thereto as a Bible Depot. Before furlough Mr. Long co-operated with Mr. Liley in the Tunis depot and in itinerating. In Kairouan, too, Miss Davis has carried on her classes for women and children, several of whom have the Bible stories, both of the Old and New Testament, well stored in their memory; and some at least seem to have the Gospel finding a place in their hearts. During the early part of the year Miss Collings shared in the visitation and class work, having to leave later for home on account of her health.

Miss Tilney has not been without tokens of God's blessing in her difficult endeavour to reach Jewish as well as Moslem women and girls. She has also had occasional opportunities of witness in villages and encampments outside

this bigoted "holy city," and has gained entrance into a number of homes with the message of life.

Sfax

The missionaries in charge here are Mrs. Webb (now in her twenty-eighth year of service in the field) and Mr. and Mrs. Miles. Mrs. Webb's activities include attendance at the *kiosk*, where Scriptures and portions in Arabic, Hebrew, Spanish, French, Italian, Turkish, Maltese, and Greek have been sold or given away; the holding of classes for women and children, sixty-five being the average attendance; house-to-house visitation; helping in the Gospel meetings; and itinerating in the villages, the latter including Rabot, Djibiniana, El Djem, Gabes, Mahares, and Aquareb. While very real fanaticism has been manifested at times, our sister has been conscious of a growing friendliness, and believing as we do that the spoken and the written Word of the Gospel is the seed of life we are assured of a harvest to be seen "in that day" as the result of her labours. Mr. and Mrs. Miles, in addition to their ordinary missionary occupations, have made good progress with language study. Mr. Miles has obtained the French certificate for Arabic, while Mrs. Miles is following the French University Course in the same tongue. Classes for boys and girls which they hold have a total average attendance of forty; a Bible depot recently opened in the native town is attracting attention to the Scriptures, while the motor-car used by Mr. Miles in his itinerating has enabled him to visit a large number of villages and Bedouin encampments—intensely interesting accounts of which have appeared from time to time in our magazine. Mr. Miles also assists in the various Gospel meetings, of which there are nine held weekly.

Nabeul

Mme. Gamati is in her thirty-ninth year of devoted service in Tunisia. When health permits, she gets out to the surrounding villages carrying the Gospel to all who will hear, in addition to her class and other work in the town itself.

Cherchell

The work at Cherchell centres in the Carpet School—a hive of industry in a spiritual as well as a material sense. The little church here has a membership of sixteen, eight being missionaries; there are also a considerable number of professing Christians not in actual fellowship, as well as several "serious enquirers." During the year eight were baptised. From thirty to thirty-five women and twenty-two girls are employed in the Carpet School, all of whom

STATEMENT OF RECEIPTS AND PAYMENTS

		<u>RECEIPTS</u>								
FOR GENERAL PURPOSES		GENERAL FUND.			DESIGNATED FUND.			TOTAL.		
		£	s.	d.	£	s.	d.	£	s.	d.
Donations		5,255		5 2						
Legacies		2,596		1 0						
Publications		71		9 4						
Sundries		11		12 6						
Interest on Deposit		11		19 9						
Rent of No. 111, Tulse Hill, London		100		0 0						
Rent of No. 18, John Street, London		60		0 0						
Sale of Land at Tulse Hill, London		316		5 10						
Refund of Income Tax on above		10		16 11						
TOTAL AS PER LIST OF DONATIONS, &c., PUBLISHED IN MAY AND JUNE ISSUE OF "NORTH AFRICA"								8,433		10 6
FOR DESIGNATED PURPOSES										
SPECIALLY SUPPORTED MISSIONARIES—										
Donations and Sundries					1,291		19 3			
MEDICAL MISSIONS—										
Donations					465		3 9			
Patients' Fees					7		7 9			
Interest on Investment for Maintenance of a Bed in the Tulloch Memorial Hospital, Tangier					18		11 2			
Refund of Income Tax on above					4		12 8			
VARIOUS DESIGNATED OBJECTS—										
Donations and Sundry Receipts					1,422		18 6			
Interest on Investments for Special Purposes					69		5 4			
Refund of Tax on above					14		16 4			
GLENNY MEMORIAL FUND—										
Donations					2,182		1 0			
Interest on Investment					40		16 0			
Refund of Tax on above					10		4 0			
TOTAL AS PER LIST OF DONATIONS, &c., PUBLISHED IN MAY AND JUNE ISSUE OF "NORTH AFRICA"								5,517		15 9

TOTAL RECEIPTS FOR THE YEAR 8,433 10 0 5,517 15 0 **13,951 6 1**

BALANCES at Bankers, etc., December 31st, 1925 **2,726 13 1**

For Medical Missions 882 10 0
 „ Other Designated Objects 1,844 3 1

£8,433 10 0 £8,244 8 10 **£16,677 19 1**

We have examined the above Statement of Receipts and Payments of the North Africa Mission for the year ended 31st December, 1925, in our opinion, it correctly summarises the Cash Transactions of the Mission for the year. We have also examined the following investments: £515 ss. New South Wales 4½% Inscribed Stock 1922/27 (for the Maintenance of a Bed); £400 Chinese Government Tsing U Hai Railway 5% 1913 Bonds; £901 ss. Banco Popular Argentino 5% 1912 Bonds; Preference Stock (for the Glenny Memorial Fund); Freehold Property, 18, John Street, W.C., and 111, Tulse Hill, January Circus House, London, E.C.2, 20th May, 1927.

Mission

ACCOUNT for the year ended 31st December, 1926

PAYMENTS

MISSIONARIES AND THEIR WORK

	GENERAL FUND.		DESIGNATED FUND.		TOTAL.		
	£	s. d.	£	s. d.	£	s. d.	£ s. d.
PERSONAL ALLOWANCES, RENT, ETC.							
Missionaries' Personal Allowances	3,608	15 11	1,371	19 1	4,980	15 0	
" Rent and House Expenses	532	10 10	210	16 11	743	7 9	
Native Helpers engaged in Direct Missionary Work	93	12 11	71	9 0	165	1 11	
European Helpers engaged in Direct Missionary Work	214	12 2	41	16 7	256	9 9	
							6,145 13 5
COLLATERAL EXPENSES							
Rent and Station Expenses	452	17 1	219	15 3	672	12 4	
Travelling, Furloughs, and Freight	308	18 8	189	14 3	497	12 11	
Girls' Home, Schools, Bible Depôts, Gospel Car Work, Work in Paris, etc.	69	12 9	208	9 0	278	1 9	
Maintenance of Gospel Cars			96	10 10	96	10 10	
							1,546 17 10
MEDICAL MISSIONS							
Rent, Repairs, and Furniture	82	16 2	40	15 8	123	11 10	
Drugs and Instruments	34	15 11	110	1 7	144	17 6	
Food, Firing, etc., and General Expenses	65	14 9	407	19 9	473	14 6	
							742 3 10
TOTAL DIRECT PAYMENTS FOR MISSIONARIES AND THEIR WORK							
	5,464	7 2	2,969	7 11			8,433 15 1

TIME PAYMENTS

PUBLICATIONS

Printing and Binding "NORTH AFRICA" and Electros	277	12 2					
Postage and Carriage of "NORTH AFRICA"	49	2 3					
Salary and State Insurances	107	12 6					
Other Printing	44	0 3			478	7 2	

MEETINGS

Salaries, Travelling, Postages, Printing, etc... ..	544	10 9			544	10 9	
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OFFICE

Rates, Taxes, Repairs, Lighting, Cleaning, and Insurance	157	6 1					
Salaries, Wages, and State Insurances	820	19 6					
Postages, Telephone, Bank Charges, Printing, and Auditors' Fee, etc.	202	3 10			1,180	9 5	
							2,203 7 4
							10,637 2 5

OTHER DESIGNATED PAYMENTS

Repairing and Painting 16, John Street			196	11 6			196 11 6
Building Halls, &c. at Casablanca and Djemâa Sahridj			921	16 11			921 16 11
Purchase of £2,040 G.W.R. 5% Preference Stock for the Glenn Memorial Fund			2,006	9 0			2,006 9 0
Purchase of Gospel Motor Car at Sfax			173	19 8			173 19 8

TOTAL PAYMENTS FOR THE YEAR 7,667 14 6 6,268 5 0 **13,935 19 6**

Balance overdrawn, 31st December, 1925 528 15 2 **528 15 2**

BALANCE at Bankers, December 31st, 1926

For Medical Missions			704	15 11			
" Other Designated Objects			1,271	7 11	1,976	3 10	
For General Purposes	237	0 10			237	0 10	
					2,213	4 8	

£8,433 10 6 £8,244 8 10 £16,677 19 4

ber, 1926, with the Books and Vouchers at Head Office, and the Statements received from the Missionaries, and e Investments and Deeds relating to the Property held in the names of the Trustees of the North Africa Mission at loch Memorial Hospital); £420 Chinese Government Hukwang Railway 5% Sinking Fund Gold Loan 1911 Bearer 80 Rio de Janeiro 5% External Gold Bonds (for Special Purposes in North Africa); £2,040 Great Western Railway

come under Christian teaching, and nine are professed followers of Christ. About eighteen weekly classes are held, gathering under the sound of the Gospel all sorts and conditions of persons, from quite tiny tots to the old women who card the wool for the carpets; the total average of weekly attendances being three hundred and thirty.

The missionaries, speaking generally, divide their labour as follows. Miss Turner has the general superintendence of the work, and gives of her best to its manifold undertakings. Miss Johnston attends to the clerical work, teaches Arabic to the younger workers, takes a share in the meetings, and gives lessons when necessary to the older girls. In addition to much other work, Miss Kenworthy is the principal visitor to the homes of the people. Miss Povoas and Miss Wholman have been responsible for the classes for "older" infants, Arabic boys and French girls, while all share in the industrial, medical and spiritual activities of the station. The staff is strengthened by the addition of Miss Stuck and Miss Smith, to whom the missionaries make frequent appreciative reference, not only for the spiritual help which their presence affords, but for their practical assistance in a variety of ways.

The reports from this station contain much interesting matter, from which we cull the following points. Miss Turner tells of the death of a native Christian, Jilali by name. He had as a boy fallen into drinking habits and acts of dishonesty, evil courses which he continued after he was married and which brought much suffering on his wife and family, as well as on himself. He came into contact with the missionaries through his daughter, who was working at the Carpet School, and under their influence was brought to a very real trust in the Saviour; and in an intimate talk with Miss Turner the tears were in his eyes and his face shone as he spoke of following Christ "*multa el moot*"—until death. He left Charchell for a time, but he fell a victim to that scourge of North Africa—consumption—and came back to die. Mrs. Fisher specially visited him during his last days, and greatly strengthened his faith and comforted his heart. So at last he "fell on sleep," and is now with the Lord.

Miss Kenworthy tells of the great encouragement found in visitation, and relates an instance. "We came across a young married woman in the house of one of our old girls; at first she just ignored us, but gradually her interest was aroused and she listened eagerly. Then she told us she was only in Charchell on a short visit,

she lived some distance away; and begged us to come to see her in the house where she was staying. Two days later I went to the house she named, and taught her again for an hour or so; when the other women were tired and began to talk, she said, "You be quiet and let me listen. I want to learn."

Miss Wholman speaks of the unconscious evangelism of the tiny infants who repeat their texts and sing their hymns in the homes. In one house a woman asked the missionary to sing the Arabic version of "Come, all ye faithful," as she had heard her little girl sing it and was greatly attracted thereby. When one remembers the exaltation of Christ in this hymn, it is the more wonderful. As an illustration of the ignorance of some of the French girls, Miss Wholman mentions that one thought that "Jesus" was the name of a patron saint of somewhere!

Mons. Nicolle has responded to an urgent request to take up much needed work in France. May God's blessing be with him! Full reference to this change is found on page 82 of last year's *North Africa*.

Tunis

We regret that the hitherto robust health of our veteran missionary, Mr. A. V. Liley, began in the late summer to show signs of the strain of his arduous work; and he was compelled, by doctor's orders, to take a period of rest. We are glad to know there is some improvement in his health. Until that time he continued his Gospel meetings, the *depôt* work, the visitation of shops and cafés, and of the surrounding villages by means of the car, and in all departments he has had much encouragement. He has had from ten to twenty visitors daily at the Bible *Depôt*, where in addition to the texts and Scriptures to be seen in the shop window a twelve-foot electrically lighted text is displayed, which multitudes can read. "The year's work," says Mr. Liley, "has been specially happy and full of interest."

In consequence of Mr. Liley's enforced rest, the burden of the Arab work in Tunis has since October fallen upon Mr. Short and Mr. Morriss. Mr. Short says: "At times, especially Fridays and Sunday afternoons, we have had large groups in the *depôt* and animated talks. Twice weekly we have had lantern meetings, not very well attended, though latterly we have had a number of boys who have generally behaved well. Each Wednesday we have been out from ten to twenty miles from Tunis, visiting with the motor-car villages and smaller groups of huts. We have

aimed principally for the natives, but have taken openings with Europeans as they came; Mrs. Short and Miss Clack have sought the women, but men have often been among their hearers. Mr. Morriss and I have sought the men by the wayside, in shops and cafés; the name of Mohammed has necessarily often been brought forward in question or objection, but often also we have had eager, appreciative and unprejudiced listeners. I am getting used to the different nature and circumstances of the work in Tunis, and feel that God has a special sphere of service for us here." Prior to coming to Tunis, Mr. Short was at Tebessa where by meetings and visitation considerable numbers were reached. Bible readings were taken with Medani, our native Christian depôt keeper, who shows an intelligent grasp of the truth. Sunday morning meetings in Arabic and French were held with fair attendances. Mrs. Short's work has lain naturally amongst women and children, but she has co-operated with her husband in various ways, as well as assisted Miss Clack in her language studies. Some interruptions have been caused by the removal of our friends from one station to another, but much faithful service has been rendered. Miss Clack, who helped Mrs. Webb at Sfax in the earlier part of the year, going thence to Tebessa, and on again to Tunis, is making good progress in French and Arabic, and is proving herself a useful and devoted worker. Mr. Morriss gives considerable time to language study, with very satisfactory results, we are glad to learn. Finding the acquisition of the classical a necessary equipment, he is now giving himself to this branch of Arabic; but not to the neglect of other forms of work, as Mr. Short's report indicates. He speaks thankfully of the encouragement he met with in visiting outlying villages with the Gospel.

Another of our Tunisian missionaries is Miss Tapp, who has found the rapid growth of the girls' class the most encouraging feature of her work, together with definite testimonies of faith in Christ. As illustrating the adverse influences brought at times to bear on those who come, Miss Tapp mentions that she was met in the street by a girl whom she describes as "a small person a few inches high," who said, "I am not coming to your class; you teach infidelity!" Her boys' class is also going on well. As with most of the missionaries, she finds good opportunities for the Gospel in house-to-house visitation. She has been helped in her class by Miss Martin, Miss Clack, and Miss Hammon, and Owaysha, a native Bible woman; and has in turn helped the work amongst the Italians, going with the

missionaries to the Italian villages outside Tunis.

Tebessa

In addition to Mr. and Mrs. Short, whose work at Tebessa has already been referred to, Mme. Pages is engaged in Gospel ministry there as an associate worker. A number of classes are held weekly by our sister, house-to-house visitation is undertaken, journeys are made to the villages round, and Scriptures and portions are circulated. Mme. Pages has had the assistance of Medani, our native Christian worker, and three French Christians who give valuable help. God give seals to their ministry and souls for their hire!

Bône

Miss Granger has maintained work at Bône through another year. Classes for girls and boys are held weekly in the town, and also at a village a little distance away. We are thankful to say that there is a good attendance and encouraging attention.

Tripoli

We again remind our readers that Mr. Reid is the only Protestant missionary in this large country. His work has as usual centred in the dispensary in Tripoli City. Although the Italian Government now provides free medical assistance for all indigent natives, we are glad to know that the Mission House is daily besieged by Arabs and Jews. Indeed, the work has been more than Mr. Reid could cope with, having no assistance save that afforded by a native helper, besides being at times in poor health. Twice as many as he could treat have often been at his door, and have had to be turned away. During the year, too, Mr. Reid had the sorrow of losing his wife. May God be his comfort and stay! Our brother finds that the Moslems are the hardest to deal with spiritually, the Jews being much more accessible; and some of the latter, he believes, have truly received the Lord Jesus as their Saviour. Part of the difficulty of the work here is that Protestants are placed by the Fascists (the European authority in Tripoli) in the same category as Freemasons—*i.e.* they are considered as anti-national and connected with alien propaganda. We can but leave it to God who knoweth the heart, to make it manifest that we have no aim but the salvation of the souls of men. Our native sister Miriam, who is advancing in years, continues to bear her simple yet clear testimony. Her life is such that even Moslems respect her. The Lord bless her in her declining years!

EUROPEAN WORK

While the main work of the North Africa Mission is the proclamation of the Gospel to the native Mohammedan population, efforts are also made to care for the spiritual needs of the Europeans. This is done amongst the French, Italians, and Spanish colonists in Tunis, Tangier, Casablanca and Tetuan.

Tunis

In Tunis there is an Italian church, having thirty-nine members, five of them being missionaries on the staff. The missionaries in charge of the work are Miss Petter, Miss Gotelee, and Miss Martin. There is also an Italian pastor, Signor Finotto, and a part-time helper, Signor Monaco; while five Italian Sunday School teachers, and an Italian sister who helps in various ways, give valuable assistance. The missionaries have the use of a car, which is a great asset, and enables them to visit large numbers of towns and villages, preaching the Gospel and scattering the Scriptures. At Rades, a suburb of Tunis, some hostility to the Gospel has been experienced, but a few believing people form a nucleus for work, and classes have been established which are visited twice weekly by Miss Gotelee. A very hopeful feature of the work at Tunis is the number of young people who have given evidence of genuine conversion and evince a keen desire for Bible study. (We are thankful to learn that the Market Road Baptist Church, Chelmsford, of which Miss Gotelee is a member, has formed a Christian Endeavour Prayer Union for Tunis, in connection with which these young Italian Christians, as well as other converts and enquirers, are prayed for by name.) Miss Martin, who was in England on furlough from May till October, writes of the warm welcome she received from her "babies' class" on her return, and of the encouragement and difficulties of the work. She tells of awakening interest in the Gospel amongst the children on the one hand, and of priestly influence at work to crush it on the other. Miss Petter concludes a general summary of the work by saying, "Our hands are more than full, yet the Lord has been very gracious to us as the claims upon us increase. We realise more and more that it is His work."

The French work, under the superintendence of Mrs. Liley, also continues to have the blessing of God. The church has a membership of twenty-four (six of whom are missionaries), and there are five or six converts not as yet formally united with the assembly. Serious

enquirers number about twenty. Some twenty-eight partake of the Lord's Supper every Lord's Day morning, and the Gospel meeting draws together between fifty and sixty. There are also meetings for children. In addition to caring for the members of the flock, Mrs. Liley visits the surrounding farms and villages where she finds appalling ignorance, but has full liberty to speak and even to hold impromptu open-air services. The year 1926 has afforded our sister much encouragement, bringing good attendances (including many soldiers), a spirit of deepening interest, with believers walking "as becometh the Gospel."

Tangier

Senor and Señora Padilla, assisted by Miss G. Davies, are in charge of our Gospel Mission to the Spanish in Tangier. The church, around which the work gathers, has a membership of eleven, including the three missionaries, with three converts not yet formally added. During the year Señor Pedro Padilla came on to the staff of the Mission; the services at the Spanish Chapel have been in consequence more regularly sustained, the average congregations now totaling forty-two. These services have resulted in some encouraging cases of enquiry and conversion, one case in particular specially calling for praise. There are Sunday and week-day classes for children, and a day school with twenty-nine names on its books. The Spanish homes are regularly visited, and tracts distributed throughout the year, and generally speaking a warm welcome is now given to the missionaries. Señora Padilla (who was formerly Miss Saunders) was married to Señor Padilla on June 30th, and we pray that the blessing of God may rest on their union. Miss Davies, in addition to her helpful labours in visiting the homes and teaching in the school, is pursuing her language study.

Tetuan

Good work is still carried on at this small but fruitful Spanish Mission, chiefly amongst women and girls. The converts are not only growing in grace, but are concerned for the salvation of others, one method of evincing their concern being that of contributing to the work of the British and Foreign Bible Society. The Bible is so largely a forbidden book to Roman Catholics, and the joy of the spiritually enlightened converts in reading it so great, that they count it their highest privilege to enable others to do so. Sunday and week-day classes are regularly held,

and visitation maintained, considerable help being rendered in the latter by a convert named Maria, who has had to suffer much for the stand she has taken. We regret that Miss Higbid and Miss Harman, who are in charge of this station, have not had all the good health we could desire.

Casablanca

There is a considerable Spanish and Italian population in Casablanca, and recently (largely through the kindness of Miss Banks) a new hall, with which is combined a missionary's dwelling, has been erected to meet, at least partially, their spiritual need. An Italian church, under the pastorate of Signor Arnone, has been established for some years, and this is now housed in the new building. This is proving a real advantage to the work, and the numbers attending have considerably increased. There is an

average congregation of forty-two worshippers, twenty-four of whom are in church fellowship, and there are several awaiting baptism. There is also a flourishing Sunday School with twenty-five scholars attending. We regret to report one set-back to the work, however. Serious difficulty has been experienced as the result of the "Tongues" movement in the city, no less than twenty of our little community having been drawn away. Miss Banks, who has been suffering from eye trouble and in consequence has found it difficult to read Arabic, has been led to labour amongst the Spaniards of Casablanca; and she has established two weekly meetings in the new hall, in addition to house-to-house visitation. God has graciously blessed her labours, and there have been ten professed converts, some of whom desire to be baptised. Miss Ellis, a new worker, joined Miss Banks later in the year, and is now acquiring Arabic.

THE HOME STAFF AND FINANCE

THE HOME STAFF AND FINANCE

The work of the home staff has been continued, not as a matter of duty merely, but, we are glad to know, as a matter of real devotion to the cause. We gratefully recognise the services of all thus engaged. Mr. Harvey Farmer paid two visits to the field during the year, to the great advantage of the Mission, in addition to discharging his many responsibilities as General Secretary, and Mrs. Farmer has again rendered valued help in making known the needs of the work at drawing-room and other meetings. To Miss Una Tighe warm thanks are once more due for her management of the Workers' Union, with its ministry to the missionaries. Miss Merralls is associated with her, and grateful acknowledgment is made of her glad service. (Any desiring to help Miss Tighe in providing useful garments for workers on the field are asked to write to her at The Priory, Christchurch, Hants.)

We are thankful to God, not only for supplies of grace, but also for the provision of our temporal

need. The total income for the year was £13,951 6s. 3d., an increase of £1,733 15s. 6d. over the previous year; but every year the work extends, and £14,464 14s. 8d., a larger sum than our income, was expended. This amount, however, included the repayment of an overdrawn balance of £528 15s. 2d. brought over from 1925.

As we contemplate the enormous forces of sin and superstition in North Africa to which we are opposed; as we remember the numberless difficulties, calling for ceaseless patience, inseparable from any such work as this; as we realise, too, our own feebleness and dependence upon God, we say, "Who is sufficient for these things?" Yet we remember that God has ever committed His treasure to earthen vessels, frail and worthless in themselves; in order that the "excellency of the power" may be of Him, and we say (we trust in the calm confidence of faith), "Our sufficiency is of God." He whose mercy and goodness has been "faithful through another year" will not fail us in all the days to come, and it is in this blessed assurance that we go forward.

A Young Enquirer

The following is taken from a letter written by Señora D. Padilla, who, with her husband, is in charge of the Spanish work in Tangier. It was crowded out last issue.

Close to the house of Amelia (our helper) lives a Spanish family in which the mother is a *beata*, that is

to say a follower of the Roman Catholic Church and hand in hand with the friars. There is a son in the

family, aged seventeen, who is studying for his B.A. degree under a private tutor. This lad one day got into conversation with Amelia and taunted her for being a Protestant. Amelia replied, "I am glad to be one. What do you think of people who bow down and worship a set of dressed-up dolls?"—knowing that in the boys' home were "saints" for devotional purposes—"Is there anything reasonable in that?" She handed him some tracts, saying, "Take these, and read and digest them."

Some days later, the boy came and said, "I would like to know the truth. I wish I could have someone to explain things to me." Amelia had a talk with him and gave him a tract entitled *Andres Dunn*, which he took home and read. A few days later, he came again to Amelia's house and said, "This is the truth. You must give me a Bible." He told her that that day a friar had been at their house to lunch, and had said to him, "Well,

Eduardo, how goes religion?" He was much surprised when the boy burst out, "I have been completely deceived—completely deceived." His mother hearing what he said, gave him a blow on the face, blackening his eye (which I had noticed). That same day, too, he had asked his uncle, "What book is it that they read in church?" His uncle replied, "The Bible." "If it is the Bible, why don't they read it in Spanish?" "Because," said his uncle (who was no friend of the priests), "they do not want us to know what it is. It would not be convenient for them." He put the same question to his father and received much the same answer. . . .

Amelia finally gave him a small Bible, as he wanted to be able to carry it about with him. He comes to her house almost every day and they read together. He is making it his business to learn texts off by heart. Who knows what may be the results in this boy's life?

Third Easter Conference at "Heightside"

We cannot but again express our conviction that it was in the very definite providence of God that "Heightside" was opened as an evangelical centre for the Midlands and the North. More and more those who stand for the "old paths," irrespective of denominational leanings, are drawing together, and that there should be at their disposal such a place as "Heightside," with its commodious mansion and beautiful grounds, is a matter for real thankfulness to God. Not less do we feel that the divine providence was manifested in bringing Miss Mabel and Miss Winifred Wray to the management of the home and the care of the guests; nor are we unmindful of the generosity of those who have devoted this handsome property to the Lord's service.

At the third N.A.M. Conference held here last Easter, Mr. and Mrs. Harvey



At "Heightside."

Back Row: Mr. J. C. Meets, Mr. W. Reid, Miss C. Elliot, Mr. Harvey Farmer. In Front: Miss R. Collings, Mrs. Fisher.

Farmer had the privilege of welcoming the largest company yet gathered within its borders. In addition to having

with us Rev. George Combe, Rev. Jesse Salt, and Mr. Robert Lee—for whose help at the meetings we desire to express our sincere thanks—we also had with us four workers from the field, Mrs. Fisher, Miss Collings, Miss Elliot and Mr. Reid, and one newly accepted candidate, Mr. J. Cyril Meers, B.Sc.; and the addresses they were helped to deliver stirred up much additional interest in the needy Moslem field committed to our charge. A prayer meeting was held each day immediately after the midday meal, and while the guests were still at the tables Mr. Farmer briefly outlined some special matter for intercession connected with the work. These times of prayer were felt to be seasons of real spiritual power.

The Conference lasted for five full days, and there were three regular meetings a day, either for Biblical exposition or to make the work of the N.A.M. known. It was remarkable how the interest in these deepened as time went on. One friend began by attending one meeting a day; then came to two; then to three; and in the end was found haunting the corridors lest there should be some

additional or unofficial meeting which there might be a danger of missing!

Amongst such additional meetings there was one for ladies, at which our missionary sisters spoke of the sorrows of Moslem womanhood and girlhood; another, a prayer meeting for young men, when it was evident that hearts were deeply stirred by the missionary call; and a third, a delightful praise meeting led by Mr. Ramsay, of Nelson, who brought a large party over for the day. Altogether the Conference was a very happy and profitable one.

The Religious Tract Society had a large and well-stocked literature stall on the premises, at which also our own publications were sold. This was in charge of Mr. D. A. Pugh, to whose cheerful and valuable help in other ways we are deeply indebted. We also gratefully appreciate the willing-hearted assistance and fellowship of Miss Winterbottom.

We thank God for His goodness to us at this Conference, believing that seed was sown that shall bear a rich harvest. God grant, for His glory, that it may be so.

E. J. P.-C.

Our May Meetings

It is a matter of much thankfulness that our Spring and Autumn Meetings are usually so well attended. It is no small privilege to see so large a company gathered as that which assembled on May 24th last to show their interest in the work of God in North Africa; the more so that it included many well-known and honoured servants of God. The presence of a large body of young people, evidently truly happy in being followers of Christ, was also a hopeful augury for the days to come. The experience and wisdom that the passage of years imparts are indispensable in Christian work, but the future evangelisation of the heathen and Moslem world rests, from all human

standpoints, in the hands of the young. May the gracious Spirit separate many of them for the foreign field!

The Prayer Meeting which preceded the larger gatherings was presided over by the Rev. Henry Oakley. It was well attended, and a happy spirit of freedom in intercession prevailed. It is a noticeable feature at gatherings for prayer for North Africa (be it said to the glory of God) that most of those who take part have a very real grasp of its needs, and there is usually a refreshing absence of merely conventional phraseology. Mr. Oakley helped the meeting by indicating various matters for prayer and praise, and by the reading of James v. 17, 18. If we

may pray about so practical a thing as weather, he said, there is surely nothing that we may not bring to God in prayer.

Another matter for thankfulness was the fact that our Chairmen and our closing speakers, for both afternoon and evening, were able to be present, although some of the missionaries whom we had hoped to have had with us were kept away. That good friend of evangelical work, E. S. Morphew, Esq., took the Chair at the gathering in the Great Hall at 3.30. Mr. Lewis, a valued member of Council, read the Scripture, and Dr. Sayer led in prayer. Our beloved General Secretary, Mr. Harvey Farmer, then gave an outline of the past year's work, referring in his opening sentences to those who had been called from us by death—Mr. Glenny in the January, Miss Eason, Mrs. Shorey, and Mrs. Reid—and to the new workers whom we had recently welcomed to our ranks. The latter included Mrs. Gamati, a former missionary who, on the death of her husband, desired to return to us, Mr. and Mrs. Fisk, Mrs. Stanley Miles, Mrs. Leslie Robinson, and Miss Blanche Ellis. The workers now number ninety-eight, Mr. Farmer told us, and there are twenty-five principal stations. Interesting details of new stations opened during the year—Settat, Bizerta, Nabeul, and Oudjda, were given, as well as of the work of Mon. Cuendet, whose translation of the Scriptures into Kabyle is proving so valuable. Reference was also made to the Tulloch Memorial Hospital, with its 249 in-patients and 2,500 out-patients, to whom the Gospel is preached; to the market visiting, when thousands of people are reached by the spoken or the written word; to the financial position of the Mission; and an earnest appeal for prayer concluded the record of the year's work.

Señora Padilla, who with her husband

is working amongst the Spaniards at Tangier, was the first missionary speaker. The words of Isaiah, she said, described those amongst whom she laboured. They were "a people robbed and spoiled"—robbed and spoiled by the errors of Roman Catholicism, and by the dreadful sins which flourish in Tangier. The object of the work amongst the children and adults was, however, not to turn people from Roman Catholicism to nominal Protestantism, but to seek the salvation of their souls, and some encouraging instances of the work of the Holy Spirit in this connection were given.

Miss Collings told us something of her experiences at Cherchell and Kairouan, speaking of the needs of the natives and testifying to the faithfulness of God. She referred particularly to the joy she felt in teaching the children about the Saviour.

Pastor W. Fuller Gooch, who in earlier years was very closely identified with the Mission, gave the closing address. After some personal reminiscences and a survey of the development of Christian work in Africa, Mr. Fuller Gooch spoke very helpfully of the promise of our Lord, "Lo, I am with you always." The fulfilment of this promise was, he said, a "Real Presence" in the true sense of the phrase. It was a Presence universal as to place, continuous as to time, unbroken as to sequence. A sympathetic and appreciative word as to the work of the sisters in North Africa, together with an appeal for more men, closed an address both spiritual and forceful.

The meeting was brought to a close by the singing of "Jesus shall reign" to the tune "Rimington"—one of the more recent compositions which will evidently take its place as one of the standard tunes. And, oh, for the day to dawn when the hope of which we sang shall be

realised, and "He shall come whose right it is" to reign!

The interval for tea formed a welcome break in the meetings, not only as affording refreshment for the body, but also as giving opportunities for personal intercourse. Guests to the number of about two hundred sat down in the handsome Pillar Room, and the buzz of conversation was soon heard. After tea Mr. Archer, another member of Council, assisted by a party of young friends who accompanied him, led an informal service of praise in the Great Hall which was evidently much enjoyed.

At 6.30 our good friend S. F. Hurnard, Esq., took the Chair, and after the reading of the Scripture by Dr. Sayer, the Rev. S. H. Wilkinson led in prayer, thanking God for the past and for the memory of those who commenced this work, and asking that it might be a day of new beginnings.

The Chairman spoke of the momentous and critical days in which we are now living, days largely characterised by apostasy. It is, he said, a day of testing for Churches, for missions, for individuals. It is also a day of increasing heart unity among those who desire to stand faithful; and this should be encouraged. As a practical matter, said the speaker, let us give definitely in support of those missions which are true to the Deity of the Lord Jesus, to the atoning character of His death, and the inspiration of His Word. There is a need of men on the field, and how sad to think that suitable men are held back by lack of funds!

Mr. Farmer again sketched the work of the past year; and in the matter of finance mentioned that God had entrusted the Mission with £13,951, of which, however, £2,233 was contributed to the Glennly Memorial Fund; so that the income was insufficient to meet all the

requirements of the work. There was therefore need of prayer for an increase of funds. This was the more necessary as there were many open doors which could not be entered because of shortage of supplies.

Mrs. Fisher, who had returned from the newly-opened station of Settat, told the story of a Moorish girl married at ten years old, suffering greatly at the hands of a vicious and cruel husband, who seemed to delight in torturing her. A Christian native to whom she appealed, however, bought her out of the slavery and misery in which she was living, and in due course married her. Her price was five shillings! She is now a bright Christian, and doing a good work. But few similar cases have such a happy ending to their story. Instances of children of comparatively tender years dying as the result of premature marriage and cruelty were given as an incentive to earnest and persistent prayer.

Mr. J. C. Meers, a newly-accepted candidate, gave an account of his conversion—the result, under God, of living in a godly home and coming later under the ministry of Dr. Harry Guinness—and of his call to the Mission Field. It was interesting to know that one of the influences which were used of God in the latter was the description of the utterly needy condition of Tripoli given at our May meeting a year ago.

Mrs. James Liley, of Tangier, was the next speaker, and she gave a very interesting description of meetings held for native Christians, in which it was sought to lead them on to a fuller knowledge of the Scriptures, and the fullness of blessing in Christ. At these meetings lessons were given on the blackboard, and such subjects taken as the types of our Lord found in the Old Testament. The men were very eager, and took delight in reading the Scriptures and hunting up the

references. There was a need of the New Testament in colloquial Arabic for this work, for it added to the difficulty of conducting these classes that the Scriptures had to be translated from the classical to the colloquial for the benefit of the men.

The closing address was given by Rev. W. M. Robertson, of Liverpool, and proved an appropriate and helpful contribution to the meeting. Fairly full

notes of this will be found on the first page of our present issue.

The day as a whole was very encouraging. The offerings were good, the sales of Cherchell rugs, Kabyle baskets and framed photographs (the latter kindly contributed for the benefit of the Mission by Mr. Kenneth Archer) very satisfactory, the attendances excellent, and the spiritual tone was high. For all of which we thank God and take courage.

Notice of Book.

The Moral Paralysis of Islam. By T. Warren. World Dominion Press, 1 Tudor Street, London, E.C.4.

In this pamphlet Mr. Warren deals with the far-reaching and deadly influence of one of the basal tenets of Mohammedanism—namely, its fatalistic doctrine concerning the character of God. There is nothing so dangerous as a distorted truth. As set forth in the Christian Scriptures, the doctrine of the Sovereignty of God imparts steadfastness to the mind, brings comfort to the heart, and exercises a wholesome influence upon the life. Perverted by

Islam, it not only represents God as an irrational and capricious Being, but its practical effect is to destroy all sense of responsibility in man. In every sphere it produces "moral paralysis," as our author shows.

Mr. Warren is a missionary of considerable experience, and one who has closely examined the working of the Islamic faith. His pamphlet may, therefore, be relied upon as authoritative. It will be found particularly useful in missionary study circles and similar gatherings. It is priced at 3d., and may be obtained of the N.A.M., 18, John Street, W.C.1, or from the World Dominion Press, as above.

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.

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BIRTH

To **Mr. and Mrs. L. V. Robinson**, at Rabat, on May 8th, 1927, a daughter.

* * *

ARRIVALS

Señor and Señora Padilla arrived from Tangier on April 27th.

Mr. C. Morriss arrived from Tunis on June 11th.

DEPUTATION WORK

The Deputation Secretary has visited Rush Green, Hove, Wimbledon, Paris, Belmont, Notting Hill, Gosport, Mile End, Heathfield, Sidcup, Brentwood, Birkenhead, Weston-super-Mare, Eastbourne, Bayswater, Stoke Newington, Diss, and St. Ives.

Forward engagements include: Sidcup (July 3rd), Ribchester (8th-10th), Heathfield (17th), Hook, Hants (24th, 25th), Crawley (31st), Hove (Emmanuel Church) (27th and August 3rd and 7th), N.A.M. Convention "Slavanka" (12th-19th), Southampton (21st).

* * *

The **General Secretary** has had the privilege of speaking at "Heightside," Notting Hill, Brighton, Cricklewood, Darlington, Glasgow, Bridge of Weir, Luss, South Shields, Blackburn, Edenfield, Streatham, Gosport, Southsea, Wool-

ston, Southminster, Nailsea, Gloucester, St. Albans, Bermondsey, Islington, Littleport, Buckhurst Hill, Southampton, Woking, and Tadworth.

Forward engagements include: Buxton (June 26th-27th), Tunbridge Wells (29th), Lowestoft (July 3rd), N. Africa (4th-30th), Hove (31st), Winchester (August 7th-9th), Southsea (8th), "Slavanka" (12th-19th), Walthamstow (21st), Belfast (27th-30th), Stony Stratford (September 4th).

* * *

Mrs. Harvey Farmer has had the opportunity of speaking on behalf of the work at Littleport, Catford, Dunmow, Tunbridge Wells, Rusthall, Bolton, Blackburn, Manchester, Edenfield, Talbot Tabernacle.

* * *

It is with great regret that we announce the home-call of Miss Frances Grapes, Principal of Redcliffe House Training Home. The missionary cause will be distinctly the poorer by her removal. She was peculiarly fitted for the important post she occupied, for while her religion was of an intensely devotional character, her outlook was in every way sane and balanced, and in her supervision of the students she was able to unite firmness with a very real sympathy. She will be mourned by many in the homeland as well as by the large band of former students now in the foreign field.

* * *

Several interesting articles from the field are to hand, but, owing to lack of space, we cannot insert them in the present issue.

* * *

MOROCCO

Mr. I. E. Bowles, who spent his holiday in the spring among the N.A.M. stations of Morocco, gives us a vivid description of **Miss Ross's** class for Arab boy scavengers at **Casablanca**, for which prayer was specially asked in our last issue. Writing of his visit to that town, he says:—"On arrival at Casablanca on Saturday evening, August 19th (accompanied by Mr. Fallaize who boarded the train at Salé), Mr. Gabriel quickly drove us home in the Mission car. Next day we had a profitable time at the Lord's Table, when Mr. and Mrs. Gabriel, Mr. Fallaize, Miss Banks, Miss Jennings, were present. In the afternoon I had an intensely interesting (and incidentally amusing) time with Miss Ross's class of ten boys—all road-sweepers. Never before had I sat down in the midst of such a mixture—some distinctly Moorish, another half-European, and another mainly Negro, but almost without exception intelligent and sharp

an needles. Mr. Fallaize told them I would speak to them in English and he would translate because he could speak Arabic. 'A little,' flashed out one little fellow much to the suppressed amusement of Mr. Gabriel. But how they listened! Indeed, their behaviour the whole afternoon was exemplary, and would put many English boys to shame. Their attempts at singing were passable, and surely Miss Ross has decided cause for encouragement. As the boys scampered off, and each seized his broom, which he had left near the garden gate, one was again impressed with the utter hopelessness of Islam in its effects on the soul. These lads were leaving an atmosphere sanctified by the Gospel, to return as pigs to the mire."

* * *

Mr. L. V. Robinson, in a letter from **Rabat**, refers to a spirit of keen opposition and haughty disdain which he has to encounter at times. On the other hand, he gives some incidents which have cheered his heart. "(1) A Roman Catholic monk came into the Bible Depôt and bought eighteen Gospels with a view to studying Arabic in preparation for missionary work among the natives. Who knows if God may not speak to his heart while he reads!

"(2) A Bohemian who knows many languages one day asked for a Bible in his own tongue. I sent to England for a copy and he was very pleased to receive it, especially on his wife's account, as she only knows Bohemian.

"(3) Two Moors came and asked for a Gospel. They said it must be about Jesus (using that word, and not the usual Sidna Aisa), and seemed most anxious that I should not give them another book instead. Between them they bought five copies."

* * *

ALGERIA

Mr. Willson, in a letter from **Mekla** dated May 26th, relates the following remarkable story:—"We were at A— last Tuesday and met there a man who is seeking after the Truth. His awakening came in a singular fashion. About a year ago a Bible was given to him. He was not at all interested in the gift, and put it in a box with a number of other books and papers. Quite lately he had occasion to look in this box, and on opening it he found that mice had gnawed all the other books and papers, but had left the Bible altogether untouched. This struck him as so remarkable that he concluded it must be God's Book, and he started reading it. We had a very nice time with him and though his knowledge does not go very far yet, he is

certainly earnestly seeking the Light. He has promised to call on me at our Dépôt when he comes to market. I shall certainly keep a watchful eye on him." Mr. Willson gives several other interesting cases and is full of praise for the numbers attending the meetings and the interest shown in the gospel preached.

* * *

Mr. and Mrs. Marsh have lately opened work in the new station of Lafayette. We quote the following from a recent letter received from Mrs. Marsh:—"The very first day we arrived here, I was in the kitchen when an old Kabyle woman peeped in the window at me. We soon got into conversation. From that time she often came to see me, and about a week afterwards I asked her to take me to visit some of the Kabyle women of Lafayette. So we went together and she introduced me to some whom I have visited several times. Last time I went I was taken to another richer family, where I had a large meeting, the women all sitting round on the floor. Seeing quite a number of little girls in these homes, I asked them to come to my house for a class, and I arranged for them to come on Thursdays, which is their holiday and market-day. Four of them have been for three Thursdays and I am astonished to find how they remember the Scriptures taught them.

"We are so glad to have the small native room at G—. It is very small, with no windows, and a damp floor, for it was used for storing salt before we had it; but we are very thankful to have it, for it enables us to reach the Kabyles in a way which we could not otherwise. There are but few Kabyles in Lafayette itself, but now we shall be able to visit those in and around G—.

"On a recent visit to a village not far off I had a fine meeting. I was taken to a large house and sat on a box and all sat around me. One woman never took her eyes off me as I spoke. She listened to every word and stood and watched me down the road. I don't think I ever saw a Kabyle woman so moved by the Gospel. What a vast field is this to which the Lord has sent us! Please pray for us, as each week we get into these different villages."

* * *

TUNISIA

Mr. A. V. Liley writes from Tunis on May 13th: "After a time of great weakness, I am thankful to God that I am able to walk gently to the Bible Dépôt morning and afternoon most days of the week, and take my little share in the work.

"It is a very great joy to be able to testify before these people of the saving grace of the Lord Jesus. We seem to have had increasing numbers coming lately. A general movement has taken place as the Moslem pilgrimage is allowed this year by the sanitary authorities, and this has brought many strangers into the town. Not infrequently the pilgrimage is prohibited on account of cholera and other diseases bred at Mecca and carried back by the pilgrims to their homes. It is easy to understand these outbreaks when there are thousands and thousands of these people, from all parts of the world, crowding into the 'Holy Place' (?) and each one fulfilling a part of the ceremonies by killing a sheep. Understand what these dead sheep mean in an Oriental town, where there is no system of drainage and rarely any rain. The sheep are not burnt, but their flesh is given to the poor and the offal thrown anywhere. We have had a number of these pilgrims calling at the Bible Dépôt, asking for all kinds of Arabic books. It is sad to see them hurry out when told we only sell the Word of God, the Bible. At other times they would sit down and talk to us, but being on the pilgrimage they put on a holy air and have nothing to do with anything except that purely Islamic."

* * *

French Work.—The work among the French in Tunis continues to give cause for much praise. Mrs. Liley writes:—"We had the baptism of one brother a few weeks back. His family met in council to talk over this—to them—terrible step. He listened patiently to their arguments, and then said that they could not take his faith out of his heart, and that he intended to obey his Lord. He invited them to the baptism, and was disappointed not one came. He suffers much at home. I am sure you will remember him in prayer.

"We have a woman saved this year, who wept bitterly because her husband forbade her to be baptised. She is quite a light in the part where she lives, and has brought others to the Hall, but she has much to endure from 'adversaries,' who stir up her husband against her faith.

"Our 'young Jew' for whom I asked prayer, goes steadily on. It is very touching to hear him pray in the prayer meeting that God would help him to give his testimony, and that the eyes of his people might be opened to recognise their Messiah. It is a prayer to which we all say a hearty Amen, for it is the saddest of all sad things to see the state of the Jews in this city."

LIST OF DONATIONS from May 1st to 31st, 1927

Continued from page ii of Cover

General Fund		No. of	Amount.	No. of	Amount.	WHITSTABLE	DUBLIN	BELFAST	BARKING
<i>continued.</i>		Rect.	£ s. d.	Rect.	£ s. d.	AUXILIARY.	AUXILIARY.	AUXILIARY.	AUXILIARY.
No. of	Amount.	(n)		(m)		Mrs E. A.	S. S. McCURRY,	Mrs. BOLTON,	Mr. W. T. L.
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THE NORTH AFRICA MISSION

Founder—Mr. EDWARD H. GLENNY

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

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Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C.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		Lafayette	
	Tanger				
	Date of Arrival.				
Miss J. JAY ..	Nov., 1885	Mrs. F. K. ROBERTS ..	Dec., 1896	Mr. C. R. MARSH ..	Oct., 1925
Mrs. E. A. SIMPSON ..	Mar., 1893	Miss I. DEW ..	Feb., 1924	Mrs. MARSH ..	Oct., 1925
Miss E. CRAGGS ..	Oct., 1912	Mr. L. V. ROBINSON ..	Nov., 1924	Tebessa	
Miss M. M. GLEN (Associate)	Jan., 1913	Mrs. ROBINSON ..	Oct., 1926	Madame E. PAGES (Associate) June, 1924	
Dr. JAS. A. LILEY ..	Nov., 1919	Salé		Bône	
Mrs. J. A. LILEY ..	Nov., 1919	Mr. A. E. CHATFIELD ..	Nov., 1922	Miss H. GRANGER ..	Oct., 1886
Miss E. D. BOWEN ..	Feb., 1923	Mrs. CHATFIELD ..	Nov., 1922	Mrs. FISHER ..	Oct., 1923
Miss L. A. Y. MEYER ..	Oct., 1925	ALGERIA		TUNISIA	
Spanish Work—		Cherchell		Tunis	
Señor PEDRO PADILLA ..	June, 1925	Miss K. W. JOHNSTON ..	Jan., 1892	Mr. A. V. LILEY ..	July, 1885
Señora D. PADILLA ..	Dec., 1922	Miss E. TURNER ..	Jan., 1892	Mrs. LILEY ..	July, 1913
Miss G. DAVIES ..	Oct., 1925	Miss H. KENWORTHY ..	Nov., 1910	Mr. E. E. SHORT ..	Feb., 1899
Casablanca		Miss L. R. WHOLMAN ..	April, 1922	Mrs. SHORT ..	Oct., 1899
Miss C. S. JENNINGS ..	Mar., 1887	Miss D. POVOAS ..	Nov., 1922	Miss H. M. M. TAPP ..	Oct., 1903
Miss F. M. BANKS ..	May, 1888	Miss H. SMITH ..	Mar., 1925	Mrs. C. MORRIS ..	Oct., 1924
Mr. C. C. GABRIEL ..	Dec., 1919	Miss C. STUCK ..	Mar., 1925	Miss A. CLACK ..	Jan., 1924
Mrs. GABRIEL ..	Feb., 1920	Miss E. F. COLLINS ..	Feb., 1927	Italian Work—	
Miss M. W. ROSS ..	Nov., 1920	Algiers		Miss G. E. PETER ..	Oct., 1913
Miss BLANCHE ELLIS ..	Oct., 1926	Kabyle Work—		Miss K. M. E. GOTTLER ..	April, 1920
Mr. ERIC G. FISK (Associate)	Oct., 1926	Mons. E. CUENDET ..	Sept., 1884	Miss J. E. MARTIN ..	Oct., 1923
Mrs. FISK (Associate)	Oct., 1926	Madame CUENDET ..	Sept., 1885	Blerta	
Tetuan		Mrs. A. ROSS ..	Nov., 1902	SIGNOR A. FINOTTO ..	Oct., 1923
Miss A. G. HUBBARD ..	Oct., 1891	Miss D. OAKLEY ..	Nov., 1921	Signora FINOTTO ..	Oct., 1923
Miss A. M. KNIGHT ..	Oct., 1899	Djemâa Sahridj and Mekla		Nabeul	
Spanish Work—		Kabyle Work—		Mrs. GAMATI ..	Oct., 1888
Miss E. HIGBID ..	April, 1921	Miss E. J. C. COX ..	May, 1887	Kalrouan	
Miss E. HARMAN ..	Oct., 1921	Miss K. S. SMITH ..	May, 1887	Miss I. M. DAVIS ..	Oct., 1920
Settat		Mlle. E. M. S. DEGENKOLW ..	Oct., 1913	Miss E. M. TILNEY ..	Mar., 1920
Miss A. BURTON ..	April, 1919	Miss M. WIDMER ..	Nov., 1920	Mr. E. J. LONG ..	Feb., 1923
Miss K. KELD ..	April, 1922	Mr. A. G. WILLSON ..	Oct., 1922	Mrs. LONG ..	Jan., 1924
Fez		Mrs. WILLSON ..	Oct., 1922	Stax	
Miss S. M. DENNING ..	Nov., 1893	Mr. S. ARTHUR ..	Dec., 1913	Mrs. F. M. WEBB ..	Oct., 1899
Miss I. C. DE LA CAMP ..	Jan., 1897	Mrs. ARTHUR ..	Sept., 1923	Mr. R. S. MILES ..	April, 1921
Miss L. F. EVANS ..	Nov., 1921	Miss L. M. FISON ..	Nov., 1916	Mrs. MILES ..	April, 1926
Taza and Oudja		Miss C. ELLIOT ..	Nov., 1919	TRIPOLI	
Miss F. J. S. MARSTON ..	Nov., 1895	Mons. E. BLANDENIER ..	Feb., 1926	Mr. W. REID ..	Dec., 1891
Miss A. CHAPMAN ..	Oct., 1911	Bougie		PARIS	
Miss E. K. ADAMS ..	Dec., 1891	Mr. A. R. SHORRY ..	Nov., 1902	Mr. T. J. P. WARREN ..	Feb., 1911
ALGERIA. Mrs. BOLLON, Miss A. BOLLON, Miss K. COLLINGS, Miss R. O. HODGES (Egypt), Miss L. READ, Miss THOMASSEN (Norway). New Workers: The Misses EVA HEATH, EVELYN MILLER, HELEN M. SHORT, and Mr. J. C. MEERS, D.Sc.		Mr. K. TWADDLE ..	Oct., 1924	Mrs. WARREN ..	Feb., 1911
		Mrs. TWADDLE ..	Oct., 1925	Mons. Th. HOCART ..	