

TREASURE
in
EARTHEN
VESSELS.



The 47th Annual
REPORT
of The
NORTH
AFRICA
MISSION

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"Treasure in Earthen Vessels"

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Report of the North Africa Mission, 1927

INTRODUCTION

THE purpose of this Report is two-fold.

We desire to present to the friends of the Mission a *resumé* of another year's work and also to evoke fresh interest on the part of those who, as yet, are unaware of the spiritual needs of North Africa or of our efforts for its evangelisation. We therefore ask the forbearance of our readers as we introduce our Report by a statement of some elementary facts.

In many respects our work differs largely from missions to heathen. We are not bringing the Gospel to those who have a primitive and crude form of religion and who have never heard of the name of Christ. Our work is

MAINLY AMONGST MOHAMMEDANS

that is to say, we are dealing with people who have a highly organised religion which commands a vast number of adherents, possesses an extensive theological literature, and outwardly, at least, has very much in common with the Hebrew and even the Christian faith. Mohammedanism is mainly, though not wholly, a perversion of the truth rather than a contradiction of it. This in itself creates special difficulties, and calls for a special type of worker. On the other hand, the Mohammedan religion in certain vital matters is

DEFINITELY ANTI-CHRISTIAN.

Its universal watchword "There is no God but God, and Mohammed is His prophet," is a denial of the Christian doctrine of the Trinity and an assertion that our Lord has been superseded by Mohammed; for while Mohammedans do not ascribe divinity to their prophet, they do ascribe to him a position of extraordinary favour and influence with God. In the Church of St. Sophia in Constantinople (now a Mohammedan mosque) there are two large shields

of equal size suspended from the roof, one bearing the name of God and the other bearing the name of Mohammed—a fact significant of the estimation in which Mohammed is popularly held by his followers. The Koran, too, is fairly definite in its denial of the crucifixion of our Lord. Missions to Moslems, therefore, encounter from the first an atmosphere of more or less pronounced hostility.

Further still, missionary work in North Africa has its special difficulties arising from the fact that although

CHRISTIANITY ONCE FLOURISHED

there, it was submerged beneath the tide of Moslem invasion; so that missionaries to-day are looked down upon as representatives of a subjugated faith, and their efforts are regarded by many with an almost amused contempt.

Added to the natural difficulties of the work is the fact that there is a great paucity in the number of those undertaking it. This is particularly the case in the Barbary States. In the whole of Tripoli, which is about eight times the size of England, there are, at the moment of writing, only two Protestant Christian workers; while in Tunisia, Algeria and Morocco, where societies other than our own are also preaching the Gospel, our total forces are a comparative handful, nor is there as yet anything of the nature of a native church. Vast multitudes are still unreached. It is a sorrowful fact that from the time that Christianity was driven out of the Barbary States no effort was made to re-evangelise them until less than fifty years ago; the solitary exception to this statement, that of Raymund Lull, the heroic missionary of the thirteenth century, only serving to emphasise the general neglect.

Nevertheless, we believe that the command of our Lord to preach the Gospel to every creature applies to Mohammedans of North Africa as well as to other members of our fallen race; that God has a purpose of grace there as in other lands; and that this Mission has been raised up of God to undertake with others this particular work. Nor have we been left without

TOKENS OF THE DIVINE FAVOUR.
God has blessed our workers with "seals

centuries ago conquered the country for their religion, and the Berbers, who are the descendants of its aboriginal inhabitants. Of recent years, however, North Africa has come under the influence and rule of European powers, and increasing numbers of

**SETTLERS FROM ITALY, FRANCE
AND SPAIN**

have made their home within its borders. Of these very few are Protestant, the bulk being either frankly atheistic or Roman



Photo by]

A typical Tunisian Scene.

[Miss I. Dew.

to their ministry and souls for their hire," and there are not only many "at home" with Christ who were won for Him in these lands, but there are those who on earth still bear a faithful witness to Him.

Our efforts, as we have said, are directed mainly toward the evangelisation of the Mohammedan people; the Arabs, who are the descendants of those who thirteen

Catholic, and it has been impossible to see large numbers of unconverted men, women and children around us without doing something for the salvation of their souls. As an unpremeditated development of our work several of our missionaries are now engaged in preaching the Gospel to the European population with very marked success.

We thank God for all that He has enabled us to do ; but we are constrained to put

AN URGENT QUESTION.

Cannot more be done for North Africa than hitherto? "The kingdom of heaven," said our Lord, "is as a man travelling into a far country who called his own servants and delivered unto them his goods." It is Christian people who are stewards of Christ's wealth, and we can only do as much as they enable us to accomplish. At present we are able to do scarcely more than to keep the work steadily going ; and even that often means a burden—not, thank God, of anxiety, but certainly of concern and prayer and toil. Our funds are often inadequate, and our missionaries, whose maximum allowance is very small, have sometimes to experience a shortage of supplies. Many of the stations, too, are understaffed. Cannot the evangelical people of England and America remedy this? The need and the opportunity to go forward face us everywhere. Such work as we are now doing could be trebled or quadrupled at any station if we had the means ; and the planting of mission centres, at comparatively little cost, in areas to which at present missionaries can only pay very infrequent visits might be the means of many more being brought to Christ. The establishment of more Christian orphanages might be a great Gospel agency amongst the young. A Rest House for missionaries suffering from the heat and strain, economically administered and situated in some healthy part of North Africa would be an unspeakable boon. If God would lay it upon the hearts of some of His wealthier servants to consult with the Council of our Mission as to methods by which the Gospel could be

MORE WIDELY AND EFFECTIVELY PROCLAIMED

how much might they accomplish ! We feel that at the least those upon whom the responsibility for the direction of the work rests should be spared the concern of financial shortage. Should it not appeal more movingly to the hearts of God's people than it does, to know that

in a land so near our shores, the banner of our Lord has been trampled in the dust, and that so little has been done to lift it again ?

REPORT.

In presenting our Annual Report it is our custom to call attention to some of the outstanding events of the year under review, followed by a more detailed survey.

Opening of New Out-Stations.

Three new out-stations have been established in Algeria ; one at Les Agribbes, for which Miss Elliott and Miss Widmer are responsible ; another at Michelet, under Miss Fison and her helper, Mlle. Rocchette ; and a third at Oued-Amizour, in the charge of Miss Degenkolw.

Purchase and Erection of New Mission Property.

Through the generosity of friends in Morocco and England, the Women's Medical Mission in Tangier has secured an adjoining property, at a cost of £490, in order that in-patients may be received.

The Mission House at Rabat, hitherto rented, has been purchased at a cost of £450, the bulk of this sum being the gift of an anonymous donor.

It being impossible to rent a house for the opening of the new Mission Station at Les Agribbes, a dwelling has been purchased, costing about £350, of which £200 has been supplied by a special gift.

New premises for work amongst North Africans in Paris, containing a Foyer and apartments for missionaries, have been erected at an approximate cost of £1,250. Toward this, £250 has been donated.

It being necessary for a new Mission House to be secured in Tunis for the carrying on of the work amongst the Italians, premises of the value of £2,000 have been acquired. Particulars of this are given on page 21.

New Workers.

Twelve candidates, consisting of four brethren and eight sisters, were accepted as missionaries of the N.A.M. during the year, the outfit and support of several of them being specially contributed.

General Secretary's Visit to America.

The General Secretary, Mr. Harvey Farmer, with Mrs. Harvey Farmer, left for America in September, partly in order to recuperate his health and partly to awaken interest in the work of the N.A.M.

Conventions.

Two largely-attended Conventions were held during the year, one at "Heightside," near Manchester, at Easter, and one at "Slavanka," Bournemouth, from 12th to 19th August.

MOROCCO

Tangier.

It will be easily understood that in approaching so difficult a people as those of North Africa it has been found necessary to establish points of contact, one of the most useful being that of the Medical Mission. The Mission has, therefore, established many dispensaries, and, in Tangier, a fully equipped Men's Hospital with twenty beds. The latter, known as the Tulloch Memorial Hospital, has been for several years under the superintendence of Dr. James Liley, but he and Mrs. Liley having undertaken work in Fez at the Council's request, Mrs. Simpson, who has charge of the Women's Medical Mission, was asked to take the oversight of the Hospital pending the appointment of another doctor. While Dr. Liley was at the Hospital (until September) he treated 183 in-patients, and another 2,861 at the dispensary. The spiritual results have been good. A patient who, through the careless handling of a cartridge, had blown off the top of three fingers, was admitted for surgical amputation, and during his stay was brought to a real knowledge of the Lord Jesus as his Saviour. Several of the specially supported Hospital beds have been occupied by patients who have recently been led to Christ. In the *Redhill Bed* a former soldier in the Sultan's bodyguard, a big black man, gave evidence of genuine conversion. A Soosi, who died of tuberculosis while in the *Bridgewater Bed*, passed away trusting in the Saviour. This man was very opposed to the Gospel when first admitted. In the *Waltville Street Mothers' Meeting Bed* a man not only recovered from what seemed to be a fatal illness, but also found deliverance from the power of sin and Satan. This patient was the nephew of a late colporteur of the N.A.M., and now attends the

Converts' Meeting. Another patient, who was received into the *Highgate Road Bed*, also declared his faith in Christ as Saviour and his determination to leave all connected with Islam to follow Him. While being cared for in the *Evans Bed*, another patient who recovered made a simple, but, as it is believed, very true confession of having found the light of life in Christ. On leaving, he took books with him so that by the help of a friend who could read he might continue to learn more of Divine things. A mountaineer, who occupied the *Roberts Memorial Bed*—a silent man whose reserve was long in breaking down—gave on leaving a clear testimony that he trusted the Saviour. Many similar cases might be recorded did space allow. In addition to these, one believed to be a genuine convert, was baptised by Si Ali, our native helper. Such work is well worth while.

On the women's side of the work our Medical Mission has recently enlarged its borders. For many years it has only been practicable to treat out-patients, but the purchase of adjoining property (made possible by the generous interest of friends in Morocco and England) now enables them to receive in-patients. This is in answer to many prayers, and affords many opportunities of dealing with the souls of the patients. With the Women's Hospital, a Women's Night Refuge has been associated, and by their joint means large numbers, running into some thousands, have heard the Gospel. Some of the hearers, both old and young, have openly professed their faith in Christ, and how many more have come to a heart-trust in Him, the Day alone will declare. Special thanks are due to Miss Craggs and Miss Glen, for carrying on this responsible work during Mrs. Simpson's absence; also to Miss Archer, who, having

had the advantage of a medical course at Livingstone College, is now giving valuable assistance in an honorary capacity in Tangier. Miss Bowen was in England for the greater part of the year, and while at home qualified in midwifery.

Miss Glen has been largely occupied in caring for native children. She conducts a school of twenty-eight scholars, some of whom are orphans, and eight of them are supported by Christian people. Six of these are lodged in a native Christian home, and two on our own premises. It is hoped that some means of housing all the children under one roof may be found. The work has its encouragements and discouragements. Often when a child seems to be turning toward the Saviour something happens to take her away from Christian influence. On the other hand there are evidences that the seed of the Gospel is falling into prepared hearts. Miss Meyer, who assists in this good work, and finds it full of hope, has had many interesting experiences in visiting the homes of the children, and has witnessed some striking answers to prayer.

It is the privilege of the North Africa Mission to possess a number of missionaries whose terms of service can now be reckoned in decades. One of these is Miss Jay, who, in spite of growing years and recent unsatisfactory health, is still able to carry on a most interesting crusade. This she does by means of a native Bible-woman, Charifa by name, who conducts Bible Readings in the native houses, and visits the sick and the dying. There are forty houses in which Charifa regularly holds meetings, and the requests for her visits grow. A convert who opened her home for these Bible Readings invited some of the Angera women to attend, and the response was such that three meetings a week were required to accommodate the numbers who came. Then Miss Jay received an urgent request that Charifa and her companion should visit the Angera for a ten days' mission, "to teach the Truth and bring the Books," animals and an escort being promised for the journey. A converted slave girl is also an eager worker amongst other slaves, who, in their turn, interest their mistresses, so that homes otherwise closed to the Gospel are

thus reached. The three native sisters, Miss Jay reports, are really doing a great work among the women and girls of Tangier.

The North Africa Mission also seeks to evangelise the Spanish people of Tangier. There is a Church of twelve members including the three missionaries in charge. The latter are Señor and Señora Padilla and Miss Griffiths, the new worker who



Photo by]

Native Boy.

[Miss I. Dew.

Showing lock of hair by which he hopes to be caught up to heaven.

has taken the place of Miss Davies, who, to the Council's great regret, was compelled to retire owing to her mother's serious ill-health. Sunday Services, a Sunday School of forty-seven scholars, a Day School of forty scholars, and a Night School for boys (with sixteen in attendance) have been established, as well as regular Bible Classes and other Meetings. The homes of the people are also visited, and Scriptures and Tracts distributed. By these means believers are edified, children

are trained in the knowledge of the Word of God, and an endeavour made to awaken the careless and indifferent. This branch of the Mission has, naturally, to encounter Roman Catholic opposition. If, however, our work be of God it cannot be overthrown; and we would again lay stress upon the fact that we are not concerned with mere religious propaganda, but with the salvation of individual souls. A valuable assistant in the Spanish Mission is Señorita Amelia Torquemada, who, with Miss Davies, maintained the work during the furlough of Señor and Señora Padilla. Mr. Barkey also gave brotherly help.

Tangier to reach the natives through an industrial centre, and laboured earnestly for its success. We tender our sincere sympathy to Mrs. Edwards.

Casablanca.

To the south-west of Tangier lies the ever-growing cosmopolitan seaport of Casablanca. Amidst the vicissitudes of its experiences—which have included battles in the streets and bombardment from the sea—the North Africa Mission has borne witness to Christ since 1890. Its operations to-day consist of evangelistic labours among the Arabs, carried on by six missionaries; an Italian Church and

Sunday School under the pastorate of Signor Arnone; and a Gospel work amongst the Spaniards in charge of Miss Banks.

The methods employed in reaching the Arabs are various. Mr. Gabriel has a Bible Depôt, which he describes as a "Preaching Shop," for while it stocks Scriptures and Tracts



Photo by) Listening to Preaching from the Gospel Car. [Mr. C. C. Gabriel Morocco.

In connection with our Mission, a weekly meeting in English for missionaries and others is held, which is well attended, and a meeting for native Christians, of whom five men and three women are baptised communicants. The number of professed converts not at present in stated Church fellowship is nine. Hope House, which is very seldom without visitors, is in the charge of Miss Ward. Her hands are very full with the kindly services she renders, and she is grateful to have the help of Miss Drury. Miss Ward's services are manifold, and are greatly appreciated.

During 1927, a former missionary of the N.A.M. for a period of fourteen years, Rev. J. J. Edwards, late Vicar at Exmouth, was called to his rest. He was in charge of an effort formerly made in

for sale, it is chiefly used for preaching the Gospel to the passers-by. In the market place near by, Mr. Gabriel holds an open air meeting, for which permission is rarely granted in Morocco. His main work however, is itineration in the Gospel Car, by means of which he has radiated out toward various points of the compass, visiting large numbers of the almost innumerable markets of the country. He travelled 4,000 miles in the year, so reaching some 20,000 people, and selling about 3,000 Scriptures. He has gone as far north from Casablanca as 130 miles, and as far south as 175 miles. The impression which he has formed during these long itinerations is that there is a weakening of the hold of Islam on the people, the tendency of some being toward atheism, while others, he

believes, are turning toward faith in Christ. A meeting for Arabs, held in the house of Miss Jennings and Miss Nicolet, is regularly attended by men of the Soosi tribe, and a manifest work of God is being done amongst them. Under Miss Nicolet's presentation of the Gospel several have been led to Christ during the year, four being baptised by Mr. Gabriel. These are now taking their place at the Lord's Table with the missionaries, and others are under instruction.

Miss Jennings' special work is that of extensive Tract distribution. Arabic Tracts, French Tracts, Spanish Tracts—Tracts in Portuguese, in Hebrew, in Greek, in English—these are so constantly circulated that we feel sure that whenever the people of Casablanca see Miss Jennings they immediately think of Tracts! Certain it is that our dear friend is constantly stopped in the street and asked for them; here by a cabman who wants one in Spanish, there by a sailor who can only read English, or yonder by an Armenian who will ask if she has anything in Greek.

Miss Ross's method is that of a dispensary. A little over a year ago she commenced work in a hut of native pattern erected in Mr. Gabriel's garden, and there received her patients and gave them the Gospel. The numbers so increased that it was necessary to find larger accommodation, and a house in the native quarter was secured. Over 3,000 patients were treated during the year, and weekly classes for women and boys (the latter being mostly road-sweepers) were held; and in all, the interest has steadily grown. Miss Ross mourns over the ignorance of the people, and her picture of the Beggars' Village which she visits

monthly, with its throngs of filthy, unkempt, ragged, evil-looking men, women and children, is a very dark one. Yet to all is carried the story of redeeming grace, for none are outside its power. Miss Blanche Ellis, one of our younger workers, who is acquiring the Arabic language, assists Miss Ross.

Miss Banks' work amongst the Spaniards in which she is assisted occasionally by Señor Juan Padilla, of the British and Foreign Bible Society, is one in which the Spirit of God has been moving. Between twenty and thirty professed conversion during the past year, the majority of whom seem genuinely "rooted and



Photo by]

A Class of Road Sweepers, Casablanca.

[Mr E. G. Fisk

Miss Ross behind the organ.

grounded," and growing in faith and love. Regular Sunday and week-day Services are held for Italians, under Pastor Arnone, and a Sunday School is carried on. This work is well housed now, and is faithfully maintained, there being twenty-four members who regularly partake of the Lord's Supper. The need is great for there are altogether in Casablanca about 5,000 Spaniards and Italians, many being very poor and very ignorant.

Tetuan.

The town of Tetuan is situated in a mountainous district bordering on the war-scarred Riff country, and is in the area of Spanish control. There is a considerable Spanish element in a population

otherwise Arab and Jewish. Here Miss Hubbard and Miss Knight labour amongst the Arabs, and Miss Higbid and Miss Harman amongst the Spaniards. The Arab work was seriously interrupted during the struggle between the Riffs and the Franco-Spanish forces, but the war is now over—finally, according to the Spaniards—temporarily, according to the Moors; and the dispensary is once more in constant demand. During 1927, a total of 6,194 patients (in this case consisting of both men and women) have been treated. Three times a week there is an Arabic Service in the dispensary, besides other meetings, and special efforts to reach certain classes—such as the women street-sweepers. Steady house-to-house visitation is maintained. It is difficult to tabulate results. There are at present five professed Christian women amongst the natives, and probably many more secret disciples. But it must be confessed that men of the middle and upper classes are practically untouched.

The evangelistic work among the Spanish people is carried on regularly. Sometimes Miss Higbid and Miss Harman secure the help of brethren passing through the district; more often they conduct the Services themselves; but by one means or another a Gospel Service every Sunday is kept going, besides weekly and daily classes. The Sunday congregation usually fills the little Hall, and although those who attend are, with two exceptions, nominally Roman Catholics, they appear to listen to the preaching of the Gospel with great enjoyment, and even contribute toward the sending of Bibles to others. Doña Maria, whose remarkable story has been told elsewhere is their devoted helper, undertaking home visitation and the distribution of Gospel literature. She has now an equally devoted helper in her little daughter Mariquita, who has recently come boldly out as a follower of Christ, and is keen to help her mother.

Taza and Oudjda.

The exceptionally heavy rainfall of 1927 was felt in North Africa as well as in England; and Miss Marston's and Miss Chapman's work at Taza was

considerably hindered thereby. Many country people were prevented from attending the dispensary—for some come as far as two days' journey for treatment—and it also interfered with itineration. Nevertheless over 2,400 patients were treated, all of whom heard the Gospel, and many villages were visited, and the good seed scattered abroad. Here are some dislocated scraps from Miss Chapman's diary: "Visited the Beni Koulal tribe in their tents, then on to Oudjda and south to Berguent on the border of the Desert . . . encountered a bad sandstorm . . . driven into the houses . . . spoke to the women. Martimphrey and Berkane markets visited . . . offered Gospels in the Oudjda markets . . . opposition from fanatical youths . . . Visited people whose houses are built on the rock overlooking the Bay . . . most friendly . . . each of us had a group earnestly listening . . . glorious opportunity . . . Went to Melilla hoping to reach Glaia tribe . . . prevented by Spanish authorities . . . sold Scriptures," and so on, day after day, now sorrowing and now rejoicing, but continually presenting the Gospel message to men of varied races and tongues, but all needing the one Saviour. The cosmopolitan character of the district is shown in the different translations of Scripture required for distribution—Arabic, French, Spanish, Malagese, and Anamese being amongst those used.

Miss Aldridge gave some assistance to Miss Marston and Miss Chapman, but she was specially occupied in opening up new work in Oudjda. She commenced there in February by speaking to groups of people, and endeavouring to sell portions of Scripture. Then a dispensary was opened. As usual, this attracted people until there was an average attendance of thirty per day. Miss Aldridge's experiences in visitation varied greatly. In some cases she was kindly received, particularly in the Arab dwellings outside the town; in other cases she was asked to testify to Mohammed, and was jeered at when she would not. It is a matter for thankfulness to God that grace and courage were given to her to undertake single-handed this important work.

Salé and Rabat.

On the western coast of Morocco there debouches into the Atlantic the swiftly flowing river known as the Wadi Bou Regreg, at the mouth of which are the twin towns of Salé and Rabat, both of which were notorious in earlier years as the home of piracy. Mr. and Mrs. Chatfield are in charge at Salé, but owing to a breakdown in health he and his wife had to be in England the greater part of 1927, although they have now returned to their station. There is, therefore, nothing to report of the work there. We are very grateful to Mr. Chatfield for the valued help in deputation work which he gave while in this country, and are thankful to know of his recovery to health.

In Rabat, the missionaries engaged in bearing a Gospel testimony were Mr. and Mrs. Robinson, Mrs. Roberts, and Miss Dew. Mr. Robinson visits the cafés, selling a considerable number of Scriptures and preaching to small groups of people. Rabat is a somewhat fanatical centre, and sometimes if a Mohammedan fails to find Mohammed's name on a copy of the Scriptures he will spit upon it and cause a disturbance, whereupon the proprietor, who does not want his business interfered with, will probably request the missionary to step outside. Mr. Robinson also joins with other missionaries in preaching in the markets. A large crowd can always be gathered and there often seems a response from the conscience of those addressed. Members of the crowd are heard to say: "These men have told the truth," or "They are not Moslems, but they are following the right way." Efforts also are made to reach the Jews, of whom there are considerable numbers. Many are friendly, and some profess conversion.

At the Bible Depôt our brother has welcomed many visitors. The following are sample cases. A thoughtful boy who had heard the Gospel preached in a market eighty miles away comes with a number of intelligent questions concerning it, and seems really anxious to find the truth. A Frenchman who has learned English in London, and who sees a large English text in the Depôt, comes in to

talk about spiritual matters. He has formerly been a Roman Catholic, but the reading of the Scripture has opened his eyes to the errors of that system, and real faith seems to be quickened within him. A less happy case is that of a young student who confesses that he is the slave of sin, but excuses himself by saying that everyone is predestinated to good deeds and bad deeds alike. Whole Bibles, New Testaments and portions, in classical and colloquial Arabic, French, German, Spanish, Italian, Bohemian, Greek, Hebrew, and also in English, numbering 570 in all, have been sold at this station.

Mrs. Roberts receives patients at her dispensary, and treats needy cases in the course of visitation. The number of women and children so assisted is 5,176. A considerable portion of her time is occupied in visiting several beggar villages. A member of the staff who visited this part of the field this year, wrote: "Of all the fixed dwellings in Morocco and elsewhere which I had previously seen, these huts were the most wretched. Provided the four uprights and cross-beams were fairly strong, the four walls were apparently of little account—paper, cardboard, sacking, flattened petrol cans and the like being used to form the sides. Few men in England would allow such huts to stand on their allotment grounds, much less to shelter a family, but in such hovels hundreds of Moslem families are born and reared. In one hut I was allowed to look into there was a mother on the ground covered with an old cloth nursing her baby just one day old, which was bound up from shoulders to toes like an Egyptian mummy. I asked whether the mother received attention from the neighbours, and was told that she did, but that she would be up and about her work on the morrow."

In the course of a year's work Mrs. Roberts has come across very many interesting cases which space forbids us to mention, and has hope that some at least have come to trust in the Saviour. Through the generosity of an anonymous donor the Mission House in which Mrs. Roberts and Miss Dew are living has been

purchased for the Mission. It has the additional interest of being the house in which the late Dr. Kerr carried on his beneficent work. Miss Dew assists in this good work, and in a great variety of ways is able to give very valuable help.

Fez.

Fez was definitely occupied as a Mission Station in 1888, and some honoured names amongst our missionaries have been associated with it. Here Miss Herdman, who did not join the Mission until she was forty years of age, and yet attained such a knowledge of Moorish religion, customs and language that the natives were amazed at her versatility, laboured for ten years. It was here also that Mr. Cooper was shot by a fanatical Moslem in the year 1902. (It is a pleasure to know that his son, Mr. Cecil Cooper, is helping Mr. Elson in his excellent work in Tangier.) The present missionaries are Miss Denison, Miss de la Camp, Miss Evans, and more recently Dr. and Mrs. Liley. Here again medicine as a handmaid to the Gospel is much used. The premises of the Women's Dispensary have been enlarged, and Miss Denison reports that the number of those attending has considerably increased. During the year, 7,336 patients were treated. Services are held at the dispensary four days a week, besides other meetings and classes, and visitation of the homes. In addition, Miss de la Camp has been encouraged by the larger attendances at her Spanish and Arabic classes, and when the price of corn was specially high a number of needy cases were helped with gifts of flour. Miss Evans's classes amongst the children have also been well attended, and earnest attention has been given by many of the scholars.

Dr. and Mrs. Liley arrived in Fez towards the close of the year, and while Mrs. Liley has assisted in the women's medical work above referred to, Dr. Liley has been establishing a mission centre in another part of the city. We are thankful to know that he has begun to get a good footing. While Fez is no longer what it was—the political and literary centre of a kingdom—it is still of great importance and attracts many

students and travellers. May God therefore use our brother and sister to lead souls to find the Saviour "in whom are hid all the treasures of wisdom and knowledge."

Settat.

In 1926 a new station of the Mission was opened at Settat, a needy Arab centre which lies between Rabat and Morocco City. Miss Aldridge and Mrs. Fisher were the first workers here, but the latter came to England in March for furlough and medical training. Later Miss Buxton and Miss Reed took over the responsibility. Much patience has been needed, the people being fanatical, ignorant, and in some cases very rough. Miss Reed's time was broken into by her being compelled to visit other stations to nurse missionaries who had fallen sick. (The work which Miss Reed has done in this direction has been very valuable and is cordially recognised by the Council.) Our sisters have nevertheless made a good beginning. Some 800 people attended the dispensary, and medicine taken to the homes opened both doors and hearts. Other missionary methods have been used—classes for women and girls and visitation of the homes. Their report contains an account of the conversion of a girl who was suffering from tuberculosis of the spine, and as the missionaries attended to her bodily needs they told her the story of the love of Christ, to which she listened with very close attention. Some time later she asked Miss Reed whether she would get better, and on Miss Reed replying that it was in God's hands, but that if she believed in the Lord Jesus Christ as her Saviour and she was taken away she would go to Him, she looked up with a happy smile and said, "Yes, I do believe in Him and am quite ready to go." When later she was too ill to visit the dispensary, the missionaries visited her in her own home and were with her till she died, having, as the missionaries firmly believe, grasped and rested in the truth of the Gospel. "Of such is the Kingdom of Heaven." The work is growing; more women are coming to the dispensary; a warmer welcome is given as the villages are visited, and the good seed is evidently taking root.

ALGERIA

Algiers.

The city of Algiers rises terrace by terrace from the water's edge and is compared by the Arabs to a "diamond set in emeralds"—a reference to its dazzling white buildings encircled by bright green foliage. In the modern city the ancient East and up-to-date West stand side by side. Here a very considerable number of missionaries other than our own are stationed, and our operations therefore are small and confined to efforts to reach the Kabyles. Mr. and Mrs. Cuendet, Mrs. Ross and Miss Oakley represent the Mission in this.

The Mission has no Hall for meetings, but Mr. Cuendet visits the Kabyle cafés, shops and workshops and the surrounding Kabyle villages. During the year he reached twenty native settlements outside Algiers and ten French villages where natives are found. He sold between 500 and 600 Kabyle New Testaments or portions of Scripture, most of which are of his own translating—for Mr. Cuendet has rendered great service in this direction. He was brought in contact with very varied types of people, and his interesting report indicates that although western unbelief is making considerable inroads amongst Kabyle Moslems, particularly those of the student class, there appears to be an increase of interest in the New Testament, and his judgment is that Christian work to-day is in many ways more hopeful than it has hitherto been. Mr. Cuendet has been on the field since 1884.

Mrs. Ross's and Miss Oakley's sphere of work has been chiefly amongst the women and children. They have been able to establish a centre for the Gospel in the village of Birkadem, and a class is held regularly at Birmandries, both with encouraging results. During the early part of the year Mrs. Ross spent two months in nursing Mrs. Shorey during her last illness—Miss Oakley holding the fort at Algiers during her absence. Mrs. Ross also joined Mrs. Marsh in visiting a number of Kabyle villages, and both she and Miss Oakley acted at frequent intervals as hostess to a number of friends staying in Algiers.

Djemâa Sahridj and Mekla.

Djemâa Sahridj is the modern representative of the Roman Bida Colonia, and vestiges of Roman masonry and ancient reservoirs bear testimony to its former importance. It was originally founded by the Roman people as a fortress to hold the natives in check; and was later the seat of a Christian bishopric. It is now a Kabyle village, situated in the midst of salubrious and beautiful country, which has again begun to attract Europeans. It was here that in 1881 the first station of the N.A.M. was opened. A short distance from Djemâa Sahridj is the French village of Mekla; and in both places active Christian work is carried on. At Djemâa, Miss Cox and Miss Smith are in charge, assisted by Miss Ward and some native helpers. In spite of the lengthened period which Miss Cox and Miss Smith have spent on the field, they are still untiring in their evangelistic activities. The present operations of the station include a private school for Kabyle girls (thirty-six pupils); a Sunday morning service for Christian women and others (twenty-four in attendance); a Sunday afternoon class for girls (twelve members); a Thursday evening girls' meeting (thirty-five members); occasional classes held in the neighbouring villages; and the visitation of the sick, in which a devoted Bible-woman renders great assistance. Miss Cox and Miss Smith are still rejoicing in the bold stand which is made by a young Kabyle converted some time ago. He is now a French gendarme and testifies to his faith in Christ to all with whom he comes in contact. Miss Degenkolw formerly attached to this station is now at Oued-Amizour (see page 17).

At Mekla, the Mission station is in charge of Mr. and Mrs. Willson, and there, too, a vigorous work is maintained. There are Gospel meetings for Kabyle men and boys, an evangelistic service for the French-speaking people, and Sunday and week-day classes of various kinds, fifteen meetings being held every week, all being well attended. Some time ago Mr. Willson, with native help,

(continued on p. 11)

STATEMENT OF RECEIPTS AND PAYMENTS

RECEIPTS.

	GENERAL FUND.		DESIGNATED FUND.		TOTAL	
	£	s. d.	£	s. d.	£	s. d.
FOR GENERAL PURPOSES						
Donations	4,556	16 1				
Legacies	965	3 3				
Publications	64	4 5				
Interest on Deposit	14	5 8				
Rent of No. 111, Tulse Hill, London ...	100	0 0				
Rent of No. 18, John Street, London ...	75	0 0				
Sundries	116	1 6				
TOTAL AS PER LIST OF DONATIONS, &C., PUBLISHED IN MAY AND JUNE ISSUE OF "NORTH AFRICA"					5,891	10 11
FOR DESIGNATED PURPOSES						
SPECIALLY SUPPORTED MISSIONARIES—						
Donations and Sundries			1,686	12 4		
MEDICAL MISSIONS—						
Donations and Sundries			1,100	14 1		
Patients' Fees			5	14 7		
Interest on Investment for Maintenance of a Bed in the Tulloch Memorial Hospital, Tangier			23	14 2		
Refund of Income Tax on above			4	12 8		
VARIOUS DESIGNATED OBJECTS—						
Donations and Sundry Receipts			1,884	9 9		
Interest on Investment			59	16 6		
Refund of Tax on above			14	19 2		
GLENNY MEMORIAL FUND—						
Donations			25	11 2		
Interest on Investment			87	12 0		
Refund of Tax on above			21	3 0		
TOTAL AS PER LIST OF DONATIONS, &C., PUBLISHED IN MAY AND JUNE ISSUE OF "NORTH AFRICA"					4,914	19 5
TEMPORARY LOAN TOWARDS PURCHASE OF PROPERTY IN PARIS			617	0 0		
TOTAL RECEIPTS FOR THE YEAR	5,891	10 11	5,531	19 5	11,423	10 11
BALANCES at Bankers, etc., December 31st, 1926						
For Medical Missions			704	15 11	2,213	4 11
„ Other Designated Purposes			1,271	7 11		
„ General Purposes	237	0 10				
Balance overdrawn on General Purposes Fund as at 31st December, 1927 ...	1,899	12 10			1,899	12 11
	£8,028	4 7	£7,508	3 3	£15,536	7 11

We have examined the above Statement of Receipts and Payments of the North Africa Mission for the year ending 31st December, 1927, and certify that, in our opinion, it correctly summarises the Cash Transactions of the Mission for the North Africa Mission at the 31st December, 1927, viz.: £515 8s. New South Wales 5½% Inscribed Stock Railway 5% Sinking Fund Gold Loan 1911 Bearer Bonds; £400 Chinese Government Tsing U Hai Railway Bonds (for Special Purposes in North Africa); £2,190 Great Western Railway 5% Preference Stock (for the purchase of No. 111, Tulse Hill, S.E., and the various properties in North Africa, held in the names of the North Africa Mission); and £2,190 Great Western Railway 5% Preference Stock (for the purchase of No. 111, Tulse Hill, S.E., and the various properties in North Africa, held in the names of the North Africa Mission).

PAYMENTS

MISSIONARIES AND THEIR WORK	GENERAL FUND.			DESIGNATED FUND.			TOTAL.		
	£	s.	d.	£	s.	d.	£	s.	d.
PERSONAL ALLOWANCES, RENT, ETC.									
Missionaries' Personal Allowances ...	3,396	3	1	1,575	2	11	4,971	6	0
„ Rent and House Expenses...	780	0	5	53	12	5	833	12	10
Native Helpers engaged in Direct Missionary Work	150	3	8	63	6	0	213	9	8
European Helpers engaged in Direct Missionary Work	290	4	9	115	15	4	406	0	1
									6,424 8 7
COLLATERAL EXPENSES									
Rent and Station Expenses	560	2	0	152	10	9	712	12	9
Travelling, Furloughs, and Freight ...	384	7	5	162	7	3	546	14	8
Girls' Home, Schools, Bible Depots, Gospel Car Work, Orphanage, Kabyle Work in Paris, Training of Candidates, etc. ...	71	13	2	264	5	11	335	19	1
Maintenance of Gospel Cars	14	12	0	113	17	3	128	9	3
MEDICAL MISSIONS									1,723 15 9
Rent, Repairs, and Furniture	108	8	9	32	18	8	141	7	5
Drugs and Instruments	23	13	4	117	12	1	141	5	5
Food, Firing, etc., and General Expenses	93	18	8	386	5	7	480	4	3
									762 17 1
TOTAL DIRECT PAYMENTS FOR MISSIONARIES AND THEIR WORK	5,873	7	3	3,037	14	2	8,911	1	5
HOME PAYMENTS									
PUBLICATIONS									
Printing and Binding "NORTH AFRICA" and Electros	266	3	3						
Postage and Carriage of "NORTH AFRICA"	50	6	0						
Salary and State Insurances	107	14	10						
Other Printing and Postages	17	5	0	6	5	0	447	14	1
MEETINGS									
Salaries, Travelling, Postages, Printing, etc.	559	7	11				559	7	11
OFFICE									
Rates, Taxes, Repairs, Lighting, Cleaning, and Insurance	164	1	4	2	9	1			
Salaries, Wages and State Insurances ...	811	10	4						
Postages, Telephone, Bank Charges, Auditors' Fee, Printing, etc.	178	8	8				1,156	9	5
									2,163 11 5
OTHER DESIGNATED PAYMENTS									11,074 12 10
Purchase of £150 G.W.R. 5% Preference Stock for the Glenny Memorial Fund ...				150	8	6			150 8 6
Purchase of Gospel Motor Car for Lafayette Buildings at Tangier, Rabat, Djemâa Sahridj and Les Agribbes				145	3	6			145 3 6
Building in Paris				1,031	13	3			1,031 13 3
				868	1	0			868 1 0
TOTAL PAYMENTS FOR THE YEAR	8,028	4	7	5,241	14	6	13,269	19	1
BALANCE at Bankers, December 31st, 1927							2,266	8	9
For Medical Missions				690	5	5			
„ Other Designated Purposes ...				1,576	3	4			
Balances at Bankers, etc., as at 31st December, 1927—		£	s.	d.					
For Medical Missions ...	690	5	5						
For other Designated Purposes	1,576	3	4						
							2,266	8	9
Less overdraft on General Purposes Fund	1,899	12	10						
									366 15 11
	£8,028	4	7	£7,508	3	3	£15,536	7	10

ended 31st December, 1927, with the Books and Vouchers at Head Office, and the Statements received from the year. We have also verified the Investments relating to the Property held in the names of the Trustees of the 1913 Bonds; £991 5s. Banco Popular Argentine 5% 1912 Bonds; £280 Rio de Janeiro 5% External Gold (for the maintenance of a Bed in the Tulloch Memorial Hospital); £420 Chinese Government Hukwang (for the maintenance of a Bed in the Tulloch Memorial Hospital); And we have examined the Deeds relating to the Freeholds, 18, John Street, W.C., and the Properties, Limited, and Cherrchell Trading and Industrial Co., Ltd.

erected a Foyer for the Kabyle men and lads. This is a combination of Reading Room and Mission Hall which is open every day from two to ten, and serves to keep the men out of the harmful cafés and to bring them under Christian influence and teaching. There is a very gratifying attendance. On the same plot on which the Foyer stands, a Mission House is now being built, the cost being supplied by a generous donor. In Mr. Willson's regular visits to the surrounding villages he finds the people well disposed to the Gospel, and by some manifestly providential leadings he has been brought in contact with enquiring souls. An interesting case of conversion is reported. A Kabyle Mohammedan, having no sympathy at that time with Christian teaching, locked up a New Testament with his private papers in a strong box. The box, however, not being sufficiently strong to prevent mice finding their way in, the voracious little creatures attacked and partially destroyed all its contents, with the exception of the New Testament. The man was so impressed that he began to read it, and he is now a sincere and earnest Christian. There have been other cases of conversion also, and there is a very marked spirit of serious enquiry amongst the people generally, so that in every way the work here is full of hope. The local Christian church consists of thirteen members, five being missionaries. There are also three native evangelists and helpers in the service of the Mission—Belkassam, Elhoucine and Ouidir.

Azazga.

Azazga is a large village in Kabylia of about 500 inhabitants and is the French administrative centre of a large section of native territory. The area controlled extends from the northern slopes of the Djurdjura Mountains to the Djennad Hills, and is traversed by a government road twenty-nine miles in length. It contains within its borders 140 villages and hamlets, the population totalling about 49,000 souls. Azazga is mainly official in character, and missionary methods employed with advantage elsewhere, are unsuitable here. Medical work, for example, is neither needed nor desired, a Government Hospital staffed

by European doctors and nurses already being in existence. But such a village makes an excellent centre from which to evangelise the surrounding tribes and circulate the Scriptures, and it is to these forms of service that Mr. Sydney Arthur, who is in charge of the station, chiefly gives himself. In his systematic colportage work he sold during the year a total of 5,069 Bibles, New Testaments and Scripture portions. Postal packets, each containing a Gospel and a tract, were sent out to the number of 5,262. (All the minor officials of Algeria, except those in Algiers, have now been reached by these means. At least one definite conversion is directly traceable to this "evangelisation by post"; that of a French lady who is now eager for the salvation of others. As to preaching amongst the Kabyle tribes, the following headlines from Mr. Arthur's report will illustrate his methods of "buying up the opportunity."—"Opportunities on Friday (the Moslem Sabbath)"; "Opportunities at Weddings"; "Opportunities at Funerals"; "Opportunities in Mosques and Koranic Schools"; "Opportunities in visiting sick People"; "Opportunities amongst Schoolboys."

Mr. Arthur made a very interesting and important visit to the Aures Mountains, and in fifteen markets and six centres, many of which were certainly being visited for the first time, he left 1,954 Scriptures and portions. Our brother writes: "In the whole of this Aures district, where the language spoken is similar to the Kabyle dialect, there is a population of almost a quarter of a million, and not one resident worker! All along the northern limits of the Sahara there are large towns with railway or motor connections with the coast, and camel caravans constantly arriving from the many oases of the desert. I visited five of these last year and cannot but fear that we are neglecting important strategic centres."

Mrs. Arthur, who was for a time assisted by Mlle. Steyger and later by Mlle. Boutault, conducts a daily class for Kabyle girls, beside Sunday and Thursday classes, and holds a French evangelistic service every Sunday evening. The people are also visited in their own homes; and many

have been interested in the Gospel, and some, it is hoped, definitely converted.

Michelet.

In the October of the year under review, Miss Fison opened a new out-station at Michelet, one of the highest spots in Kabylia, some thirteen or fourteen miles from Fort National. It is as different from the common conception of warm and sunny Africa as can well be imagined.

bouts' houses. She was well received, and has had numerous invitations to return. Our sister has also established a meeting for Europeans on Sunday afternoons with an average attendance of twenty; a Gospel sewing meeting for the Kabyle women and girls, and a class for boys every Tuesday, the average attendance being twenty-seven. Our sister has the much appreciated assistance of Mlle. Rocchiette, a young convert from a



Photo by]

The Capitol.

[Mr. E. J. Long.

Dougga, near Teboursouk.

Last winter the fury of the north wind destroyed the telegraph wires and even blew down the posts; the snow was five feet deep; communications with the outside world were cut off, and there was a shortage of food. There are, however, numerous native villages with a population of some 75,000 souls grouped around Michelet, which is thus a good strategic centre for reaching a wide and needy field. During the three last months of the year, Miss Fison visited twenty-nine villages and held 115 meetings in the houses, besides three lantern meetings in Mara-

nominally Roman Catholic family, who has lately joined the Mission as a helper.

Before opening the new station at Michelet, Miss Fison was occupied in and around Azazga and Port Gueydon, reaching thirty-five villages. Regular Gospel meetings for Europeans were held on Sunday evenings, and Gospel lantern meetings in three other French centres. All were well attended by both Kabyles and Europeans. Seven of these were held in a hotel at Yakouren, another at the hotel at Port Gueydon, and two in a school at Freha.

Les Agribbes.

Another new station has been opened by Miss Elliot at Les Agribbes, a Kabyle village not far from Azazga. It has been for some time our sister's desire to live amongst the natives and to enter more closely into their lives, so that with a deeper understanding of their needs she might preach Christ to them. A building which was formerly attached to an olive-yard has been secured, repaired and altered, and is now a suitable Mission House, a considerable part of the cost of this being borne by a generous anonymous friend. Miss Elliot has been cheered by the welcome which she has received and finds that her ability to give medical help has been a very great asset in this primitive place. She gives a striking illustration of native life around her. She employs a young Kabyle who acts as house-servant. His father is dead, and he, a lad of eighteen, is responsible for the household. This consists of his mother, his widowed sister with three daughters, the wife and child of his brother (who is absent on military service), and his own wife. These eight women and children he has to support, control, and keep at peace one with the other. When last August he was married (for the second time) and would not turn out his mother, his wife's relatives thrice threatened his life, twice by putting poison in his food. It is, as Miss Elliot says, the reverse of the picture presented in "Thamilla," and she adds: "similar conditions are to be found in most Kabyle families, and as one gets to know their inner life, one feels more and more their need of a Saviour who is able to save them from themselves."

Prior to going to Les Agribbes, Miss Elliot spent some time in England, and on her return was occupied in various forms of service, difficult to tabulate, but all being part of the day's work in the will of God.

Miss Widmer, who will be associated with the work in this out-station, was in England during 1927 for medical training.

Bougie.

Bougie is the seaport of eastern Kabylia. The town is built on the slope of a hill,

commanding magnificent views of land and water, and is surrounded by such grandeur of mountain scenery that the poet Campbell declared that in attempting to describe it he was compelled to lay down his pen in despair. It is an ancient settlement and has been inhabited successively by Carthaginians, Romans, Vandals, Berbers, Arabs, Spaniards and Turks. It is now owned and administered by the French. Here the famous Raymond Lull, pioneer missionary to the Mohammedans, first proclaimed Christ in the year 1307; and in 1315, when he was seventy-nine years of age, he was here stoned to death.

The representatives of our Mission are Mr. Shorey and Mr. and Mrs. Twaddle. It was the great grief of Mr. Shorey to lose his beloved wife and fellow-labourer in the Mission, in February, 1927, an account of whom appeared in NORTH AFRICA, for May-June of 1927. Our deepest sympathy is again tendered to our brother.

In addition to the usual missionary work carried on here, fifty of the surrounding villages have been visited during the year and four European centres where large numbers of natives are found. Mr. Shorey has had the help of Beriki, a Kabyle evangelist whose story is a somewhat remarkable one. He was first brought to a knowledge of Christ in Djemâa Sahridj, and after a time followed his trade in Paris. Observing the needy condition of his fellow-countrymen there, he brought their case before Mr. Warren, then of Mekla, who referred the matter to the Council. The result was the establishment of a station in Paris (see page 19). Later Beriki returned to North Africa and during 1927 has been assisting at Bougie. He has a strong grasp of the Gospel, is able clearly to refute the arguments of Mohammedans and is very bold in his testimony.

In addition to joining in the work above mentioned, Mr. Twaddle has occasionally paid evangelistic visits to the sailors of British ships calling in the port. Mrs. Twaddle gives herself specially to visitation of the women and the establishment of girls' classes, and she is thankful to be able to report

much encouragement. This station is greatly in need of new premises and much more could be done here, as elsewhere, if we had the funds at our disposal.

Oued-Amizour.

A new out-station was opened by Miss Degenkolw and a companion at Oued-Amizour, a village not far from Bougie, toward the close of the year. An excellent beginning has been made, and much encouragement has been received. Friends of the Mission in Denmark are rendering substantial aid to the work here.

Lafayette.

Lafayette is the administrative centre of the Guergour district in Kabylia. From these administrative centres, established by the French, a number of roads (many of which are thoroughly well-made and can be used all through the year) radiate into the surrounding country, and when a Mission Station is enriched with the gift of a motor car, very large numbers of people can be reached by their means. From one of the roads running out from Lafayette, Mr. Marsh is able to preach the Gospel in some forty villages, and that for twelve months of the year. During 1927, he visited seventy villages in this way. The people are mainly Kabyle-speaking, but there is a large sprinkling of Arab people also, and Mr. Marsh is therefore learning Arabic as rapidly as possible. Beyond those reached there are numberless others which, until our staff is increased, cannot be touched. Mr. Marsh's experiences as to the attitude of the natives is that some are hostile, some friendly and some indifferent. As the Apostle Paul found, there are those who "believe" as well as some who "believe not."

Mrs. Marsh is the daughter of Mr. Lamb, himself a missionary to the Kabyles, and the native language has therefore been familiar to her from childhood. In accompanying her husband to the distant villages she has strange experiences. Once she was kept a prisoner in a Kabyle dwelling for about half-an-hour, and while held captive was cursed and spat upon. On another occasion while ministering to an old person, she was surrounded by a mob of

excited, shouting women who finally let loose a savage dog, which, however, did not attack her. On the other hand at another village, she was able to gather a meeting of over thirty women who listened attentively, and at the close one woman with tears in her eyes asked what she should pay her for such a wonderful message. "I have been seeking God all my life," she said, "but cannot find Him in our religion. Your words have sunk down right into my heart and I shall never forget them." Mrs. Marsh has been encouraged by seeing a Roman Catholic lady, formerly of a very worldly character, coming to a whole-hearted faith in Christ.

Cherchell.

Cherchell is situated on the coast some fifty miles west of Algiers. It was formerly the capital of Mauretania under the rule of Juba II, and ruins of its former magnificence are to be seen in every direction.

Cherchell was first occupied as a Mission station by the N.A.M. in 1890. To-day the work centres in the Carpet School, an institution founded as a means of saving women and girls of the district from the temptations which often accompany poverty, and of bringing them under Gospel instruction. The numbers now employed are thirty women and twenty-five girls, of whom some work at the Carpet Factory and some at home. The missionaries engaged during 1927 in this work were Miss Turner, Miss Johnston, Miss Kenworthy, Miss Wholman and Miss Collins. Miss Povoas was here until May, when she left for England after a serious operation, from which we are thankful to say she has quite recovered. Miss Smith and Miss Stuck were also attached to the station, but were compelled to retire from the work towards the close of the year owing to Miss Smith's serious illness. Their retirement is much regretted, and the Council desire warmly to acknowledge their devoted services. Full and interesting reports are to hand as to the Gospel services, the Sunday classes (there are 119 in the infant school), the visitation and the various activities of the station, and some cheering accounts of conversion are also related, but lack of space forbids extended reference to these.

One incident, however, calls for special note. Amongst the many who have assisted at this station by conducting services was Mr. Theobald, of the Algiers Mission Band. He so delighted the Arab men by his singing and preaching in their

own tongue, that when at Christmas he came again, no less than 156 Arabs came to the meeting and listened in rapt attention to his earnest Gospel preaching. Such a meeting has probably never been held before and we are most grateful to our brother for his ministry. We take the opportunity of here tendering our warmest thanks to Pastor Capelle, of Miliana, for helpful services freely rendered in connection with the business affairs of the Carpet School and other Mission property.



Photo by]

A Modern Lazarus.

[Mr. E. J. Long.

Tebessa.

Tebessa is an Algerian hill station, the Roman name of which was Theveste. It was probably founded by the Romans at about the time when their armies were destroying Jerusalem. It has been occupied by the various races that have swept over North Africa, but very fine specimens of its Roman origin are still to be seen. Its population now consists mainly of Arabs and Europeans, in which the French predominate. Our missionary here during 1927 was Madame Pages, who was assisted by a French voluntary worker, M. Bouin, and Si Medani, a native Christian. (The

staff has since been strengthened by the addition of Miss Povoas and Miss Clack.) The outstanding feature of the year's experiences here was the number of Arabs

who came up from the desert oasis to the Mission station to make serious enquiries on religious subjects. They stayed sometimes for several weeks, lodging in the courtyard of the station, and spending many hours in Bible study. An outcome of these visits was the remarkable journey undertaken by Madame Pages under the direction of the Algiers Mission Band, together with her son and an A.M.B. missionary, to the Sahara; a detailed account of which will be found in NORTH AFRICA (July-August, 1928). The native helper, Si Medani, is an earnest and consistent Christian, well taught in the Scriptures, much given to prayer and steadfast in the faith.

Bône.

In this city, (near to Hippo, where Augustine was bishop, and where his "Confessions" were written), Miss Granger has faithfully laboured for many years. She has continued her patient work amongst Arab women and girls during 1927. It is difficult to trace results, as the girls marry and are lost sight of, but God's word shall not return to Him void. Mrs. Fisher and her helper, Miss Howells, will strengthen the station here.

PARIS.

Reference is made on page 16 of this Report to the providential circumstances which led to the commencement of work amongst the 40,000 North Africans domiciled in Paris, and the still larger numbers to be found in various parts of France. For a time this effort for their spiritual welfare was carried on in a hall in the Rue Victor Hugo, but later a substantial and suitable building was erected in a more advantageous position. An account of the opening of this new Foyer will be found in the July-August number of NORTH AFRICA, 1928.

During the year, the Sunday afternoon Kabyle meetings have been followed with great interest, and the Sunday evening French Bible study and monthly Prayer Meeting have given great encouragement. Mr. Warren tried the experiment of issuing the "Story of the Prodigal Son" in a French-Kabyle edition, the two translations being printed side by side. This

has met with such great acceptance that he is now preparing an edition of "The Story of the Creation and Fall." There is a great opening for such bi-lingual Gospel literature amongst the North Africans in France, and Mr. Warren is giving a good deal of his time to its preparation. In all the work of the station, Mrs. Warren shares, and the Mission is deeply indebted both to her and to Mr. Warren for the



New Paris Foyer.

Mr. and Mrs. Warren at the door.

services which they render in superintending, advising and giving help in their studies to the students of the N.A.M. who are in Paris to acquire French, now so indispensable in every part of our Mission Field. The other missionaries attached to this station are M. Hocart, who does an extensive and fruitful work amongst the Kabyles in the cafés and elsewhere, and M. Blandenier, who has done excellent service as colporteur in various parts of France.

TUNISIA

Tunis City.

The capital of Tunisia, Tunis City, is situated between two large salt lakes some ten miles from the ruins of Carthage. It has been termed the "Pearl of the East," the "Rose of Paradise" and the "Burnous of the Prophet," by admiring Moslems. But "the Prophet's Cloak" as a writer on Tunis has said, "covers a multitude of sins." The city is still in dire need of the saving power of Christ. It has a cosmopolitan population and the North Africa Mission works amongst Arabs, French and Italians.

ARAB WORK.

The missionaries engaged in the evangelisation of the Arabs were Mr. A. V. Liley, Mr. and Mrs. and Miss Short, Mr. Cyril Morriss, Miss Tapp and Miss Clack. Situated in a main street is the "Depôt Evangelique," displaying in its window the Scriptures in the native tongue and attractive illuminated texts, while on the interior walls hang Biblical pictures carefully chosen to lead up to the central doctrines of the Christian faith. Here personal conversations are held, Gospel lantern-lectures delivered and Scripture expositions given. Our veteran missionary, Mr. A. V. Liley, who entered the North African field in 1885, has been for many years the main worker in this Depôt, but his condition of health is now such as to prevent his accomplishing all that he could desire and very much against his will he was compelled to spend five months in England for medical treatment. The responsibility for the Depôt now rests chiefly upon Mr. Short and Mr. Morriss, with the help of a native Christian. It is open for six hours daily during the week, and on Sunday afternoons. The meetings are attended by all sorts and conditions of men; some polite and quiet, others rude and unreasonable; some educated, and some ignorant. Occasionally the arguments which the hearers adduce against the Gospel are answered and at other times a Bible Reading is given without dealing with controversial points. Town shops are

also visited by the missionaries, and by one means and another the knowledge of Christ is spread through the city. That valuable modern adjunct to missionary enterprise, the Gospel car, has been continually in use, and itinerations have been made to surrounding districts. Sometimes the journey lasts more than a day, and a night has to be spent away from home. The people rarely are hostile, while many listen eagerly. Occasionally the name of Mohammed is brought in by the hearers and controversial topics introduced, but not to any large extent. Scripture portions, Gospel tracts and Nile Mission Press publications are sold or distributed.

In a Mohammedan land, where polygamy is permitted and the seclusion of the harem is a powerful factor in social life, there is always a large need for the ministry of Christian women. Our missionary sisters are rendering a service which is beyond praise, but which cannot be tabulated. Mrs. Short has been engaged in this ministry for many years, and she is now carrying it on in Tunis and the neighbourhood. She is assisted by her daughter, Miss Helen Short, and Miss Clack, another of our younger workers. These sisters also join in the journeys made by the Gospel car and visit in the homes, pointing the needy women and children to the Saviour. A girl's class conducted by Miss Tapp is proving a valuable means of reaching the younger generation. She has been greatly encouraged by the increased attendance and interest. Something of the difficulty experienced in work amongst Moslem girls owing to their very early marriages is indicated by a remark in Miss Tapp's report. "We feel that the opportunity is such a fleeting one," she says, "these girls will soon be married and then be isolated. One of our elder girls is already engaged and others will be soon. We need prayer that the seed sown during the brief time these children are under our influence may bring forth fruit." Miss Tapp has been assisted in this good work by Miss Martin, Miss Clack, and a native worker, Awaysla.

FRENCH WORK.

The work amongst the French of Tunis is one for which there is occasion to thank God. Not only are the meetings well attended, but there is a steady manifestation of the power of God in conversion. A public house which failed to pay its way has been secured by the superintendent, Mrs. Liley, and has been turned into a Gospel Hall and a meeting place for the

They have not ceased to care for the salvation of others and have sought to do what they could to bring them to Christ. During our absence Mr. and Mrs. Miles worked well, and we are very grateful to them for their help so willingly rendered. We again recommend this big city to your prayers, that the Lord would put in the way of His servants here those He is going to save."



Photo by]

The Arch of Alexander Severus.

[Mr. E. J. Long.

Dougga, near Teboursohk.

Church members. Six additions have been made to the assembly (which now numbers 18) during the year, two of them being French soldiers. These have all professed their faith in Christ by baptism and now meet at the Lord's Table. Mrs. Liley conducts Bible Classes, distributes Scriptures, visits people in their homes, and her labours are being crowned with signal blessing. "We have much, very much, for which to thank God," she writes. "The Lord has been pleased to bless His Word to the salvation of souls. The spirit among the believers has been good.

ITALIAN WORK.

The year 1927 marked a definitely forward step in the Italian work in Tunis. In the June of that year it was necessary to vacate the Hall which had been for seventeen years its home, and for a time no other suitable premises could be found. As a temporary measure, the Rev. H. C. Burrough very kindly lent a hall for meetings, and much prayer was made for a new abode. These prayers were answered, and in July Miss Petter and her fellow-workers were providentially led to a building which exactly suited their

requirements. The lower portion forms a Hall for Gospel services and the various meetings of the Church members, while the upper portion provides dwelling accommodation for the missionaries. A Christian friend lent a substantial sum free of interest which with gifts from others secured the freehold. (As the arrangements for the purchase were necessarily carried through by friends in Tunis, the transaction does not appear in our annual financial statement, but the missionaries in charge wish it to be understood that the building is the property of the North Africa Mission). Tokens of Divine favour in spiritual things have also been received. Miss Petter says, "We entered the new premises on September 15, and from the very first meeting the Lord began to shower down blessings. We have had much joy in seeing the men and lads coming forward, and very many young people have been brought under the influence of the Gospel. Mr. Pinkham, who came to us in November, had a real reaping time and after his meetings several were baptised." The Church now consists of thirty-five baptised communicants, with twenty-one professed converts not at present in membership. The Italians inhabiting the surrounding villages are also visited. The majority are very ignorant, and some have adopted Moslem customs. The missionaries at this station are Miss Petter, Miss Gotelee and Miss Martin, and the assistant evangelist, Signor Monaco; helped by a number of other voluntary Italian workers.

Bizerta.

Signor Finotto, who formerly served as Pastor of the Church in Tunis, is now preaching the Gospel in Bizerta—a seaport situated north of Tunis formerly occupied by the N.A.M. Our brother commenced his ministry here in May, 1927, and has laboured diligently amongst his own country people and the Arabs. He visits the soldiers in the barracks, the sailors in the port, the sick people in the hospital, and others in their homes, and distributes Scriptures amongst them. The Sunday and week-day services are attended by a number of soldiers of French, Senegalese and Arabic nationality,

but owing to the constant coming and going it is difficult to establish a regular church gathering. There have been evidences of conversion and much to encourage. In this good work Signor Finotto is assisted by his wife.

Kairouan.

South of Tunis is one of the so-called Holy Cities of Islam—Kairouan. This was founded by Okba ibn Nafa, in the seventh century. Standing upon the site of the future city, the Moslem leader struck his spear into the earth and said, "Here is your kairouan," or "resting place"—such being the meaning of the word. It is as full of mosques as Athens of old was full of idols, and the Gospel is as steadily resisted here as anywhere. Nevertheless, for over twenty years a Christian witness has been maintained in the city, the missionaries now carrying on the work being Mr. and Mrs. Long and Miss Davis, and for part of the time, Miss Tilney and Miss Stoneham.

Mr. Long's work has largely been determined by the conformation of the Mission House, which consists of dwelling apartments on the upper floor and a good-sized room on the ground floor, with large doors opening outward upon the street. Not being otherwise lighted, it is not sufficiently private for class work, but is admirably adapted for lantern talks. Mr. Long, therefore, concentrates on this, and holds from two to four lantern meetings a week. He finds them an excellent medium for presenting the Gospel, and the attendances are always encouraging. Mr. Long also visits the shops and is warmly welcomed by the artisan class—men above this being somewhat less accessible. He is greatly concerned for the Arab boys who haunt the streets (and some of them are very wicked streets), and hopes to adapt an upstairs room as a meeting place for them. As usual, Gospels and portions are sold whenever possible. Mr. Long also helped in the French work in Tunis, during the absence of Mr. and Mrs. Liley in England.

Miss Davis is responsible for classes amongst women and girls, and week by week old and young are systematically instructed in the truths of the Gospel

Some, it is hoped, are savingly converted.

Miss Roberta Collings was here for a time, engaged in useful service, but was compelled to come to England through ill-health. She is now quite restored and returned to the field in October, joining the Italian staff at Tunis.

Sfax.

Still further south, and lying on the coast is the town of Sfax, consisting



Photo by

[Miss I. Dew.]

Interior of Mosque, Kairouan.

Matting turned back to prevent defilement by unholy feet.

broadly of a large Arab quarter and a more modern French settlement. The missionaries stationed here during the greater part of 1927 were Mrs. Webb, and Mr. and Mrs. Miles. Mrs. Webb (who is a daughter of Mr. Harrald, C. H. Spurgeon's private secretary) conducts meetings and Bible Classes in French and Arabic, distributes Scriptures and Gospel literature attends the Depôt, visits the surrounding villages and shares with Mr. and Mrs. Miles in the evangelistic journeys under-

taken by means of the Gospel car. The Depôt affords a good opportunity for a word in season. Being opposite the post-office many come for paper and envelopes to send money orders to their friends in prison, and envelopes are prepared, with a tract or Scripture portion inside in the various languages, so that each may carry a Bible message. There are many other visitors, and to each the Gospel is wisely but plainly preached. Mrs. Webb is thankful for the conversion of a young Arab, and also of a French girl, besides seeing a growing interest in the Gospel on the part of others. She pays a warm tribute to the assistance rendered by Miss Stoneham, who has recently joined her and who has helped her in the home and taken a share in the French meetings. Miss Stoneham also visited the English ships calling at the port and distributed New Testaments and other Christian literature.

Mr. Miles follows the usual method of reaching the Arab men by house-to-house visitation, Depôt work and itineration by car. The native attendance at the Depôt varies from ten to twenty daily, and affords opportunity for personal dealing and for the sale of Scriptures. The Gospel car is here, as elsewhere, a practical illustration of the spirit of the Gospel age. When Israel was God's witness to the nations, earnest souls came to Jerusalem to seek the law of the Lord. Our Lord's command is, on the contrary, "Go ye into all the world," and in the Gospel car our brother and his fellow-missionaries are continually pushing out to seek the lost. Mrs. Miles ably and devotedly supports her husband in all his labours and assists in the general work of the Mission.

Nabeul.

Nabeul is situated some distance from the coast south of Cape Bon, and has an Arab, Jewish and French population. Its present name is a native corruption of Neapolis, of which some ruins may still be seen. Miss Tilney, whose services we share with the Mildmay Mission to the Jews, was for a time labouring with Mr. and Mrs. Long in Kairouan, but later came here to carry the Gospel to Arab

and Jewish homes. She reports a friendly welcome. One native woman gave her the use of her courtyard for meetings, while another, when the weather grew colder, placed a large room at her disposal. Four of the older of the twenty girls who attend have professed their faith in Christ. In another district a native woman also lent her room for a class, and, with her husband and neighbours, frequently comes in to listen. Our sister's care for the sick

and suffering has inclined the hearts of many to listen patiently to the Gospel.

Mme. Gamati, who is now in advanced years, and who in the course of long residence in North Africa has come to an intimate knowledge of the mind of the Arabs, laboured earnestly for their conversion as long as health permitted. At the moment of writing she is seriously ill, and we commend her to the prayers of our readers.

TRIPOLI

Tripoli City.

Tripoli is the Libya of the New Testament and was formerly a province of the Ottoman Empire, but is now an Italian colony. Its capital, Tripoli City, is built practically in an oasis on the edge of the Mediterranean having the desert around it, and its population consists of Arabs, Jews and Europeans, the latter being chiefly Italian and Maltese. A Mission Station of the N.A.M. was established here in 1889, the work being now represented by Mr. William Reid, who during 1927 was home on furlough and for health reasons for nearly eleven months of the year. (It is proposed to reinforce this station in the autumn of 1928.) A great opportunity is presented in Tripoli City,

and the Council desire to express their sympathy with Mr. Reid in that he has had to undertake so large and responsible a work single-handed. His dispensary is besieged by Arabs and Jews, and a large Gospel work could be here undertaken were there sufficient numbers to carry it on. The Christian testimony in this place is strengthened by the presence of a Christian woman, Miriam by name, who is of great force of character, although in advancing years, and she and her daughter, Aisha, bear a wise but fearless testimony to their faith in Christ.

As health has permitted, Miss Hodges has continued her work amongst women and girls at Ramleh, Egypt. Our sister has been for many years a devoted fellow-labourer in the N.A.M.

Home Staff and Finance.

Grateful recognition is made of the work of the Home Staff whose services are largely in the background, but without which it would be impossible for the operations of the Mission to be carried on.

We regret to say that the General Secretary, Mr. Harvey Farmer, was seriously unwell during the latter part of the year, and partly to recuperate his health, as well as to extend the interests of the Mission, the Council very cordially concurred in his taking a journey to America. The results of this visit have been successful to a very remarkable degree. A word of special recognition is due to Mrs. Harvey Farmer for the services which she renders in addressing

meetings on behalf of the Mission. To Miss Una Tighe and Miss Merralls we again express our grateful thanks for their ministry to the missionaries through the Workers' Union. (Any friend desiring to provide useful garments for workers on the Field should write to Miss Tighe, at The Priory, Christchurch, Hants.)

As indicated in our introductory remarks, the finances of the Mission have given us some concern. A reference to the Balance Sheet will show there is serious need for prayer. Nevertheless, for all the generous gifts, often made at the cost of great self-sacrifice, we are truly thankful. For the over-ruling and sustaining grace of God we give Him our heart-felt praise.

THE NORTH AFRICA MISSION

Founder—Mr. EDWARD H. GLENNY

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

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 V. G. LEVETT, 7, Austin Friars, E.C.
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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—JULY, 1928

MOROCCO.		Salé		Bône	
	Date of Arrival.				
Tangier					
Miss J. JAY ...	Nov., 1885	Mr. A. E. CHATFIELD ...	Nov., 1922	Miss H. GRANGER ...	Oct., 1886
Mrs. E. A. SIMPSON ...	Mar., 1898	Mrs. CHATFIELD ...	Nov., 1922	Mrs. FISHER ...	Oct., 1922
Miss E. CRAGGS ...	Oct., 1912	ALGERIA			
Miss M. M. GLEN (<i>Associate</i>) ...	Jan., 1913	Cherchell			
Miss E. D. BOWEN ...	Feb., 1923	Miss K. W. JOHNSTON ...	Jan., 1892	Mrs. LILEY ...	July, 1913
Miss L. A. Y. MEYER ...	Oct., 1925	Miss E. TURNER ...	Jan., 1892	Mr. E. E. SHORT ...	Feb., 1899
Spanish Work—					
Señor PEDRO PADILLA ...	June, 1926	Miss H. KENWORTHY ...	Nov., 1910	Mrs. SHORT ...	Oct., 1899
Señora D. PADILLA ...	Dec., 1922	Miss L. R. WHOLMAN ...	April, 1922	Miss H. M. M. TAPP ...	Oct., 1903
Miss L. GRIFFITHS ...	Oct., 1927	Miss E. F. COLLINS ...	Feb., 1927	Miss H. M. SHORT ...	Nov., 1927
Casablanca					
Miss C. S. JENNINGS ...	Mar., 1887	Miss E. HEATH ...	Apr., 1928	Italian Work—	
Miss F. M. BANKS ...	May, 1888	Algiers			
Mr. C. C. GABRIEL ...	Dec., 1919	Kabyle Work—			
Mrs. GABRIEL ...	Feb., 1920	Mons. E. CUENDET ...	Sept., 1884	Miss G. E. PETER ...	Oct., 1913
Miss M. W. ROSS ...	Nov., 1920	Madame CUENDET ...	Sept., 1885	Miss K. M. E. GOTELEE ...	April, 1920
Miss BLANCHE ELLIS ...	Oct., 1926	Mrs. A. ROSS ...	Nov., 1902	Miss J. E. MARTIN ...	Oct., 1922
Tetuan					
Miss A. G. HUBBARD ...	Oct., 1891	Miss D. OAKLEY ...	Nov., 1921	Miss R. COLLINGS ...	Nov., 1923
Miss A. M. KNIGHT ...	Oct., 1899	Djemaa Sahridj, Mekla and Michelet			
Spanish Work—					
Miss E. HIGDON ...	April, 1921	Kabyle Work—			
Miss E. HARMAN ...	Oct., 1921	Miss E. J. C. COX ...	May, 1887	Mrs. GAMATI ...	Oct., 1888
Settat					
Miss A. BUNTON ...	April, 1919	Miss K. S. SMITH ...	May, 1887	Miss E. M. TILNEY ...	Mar., 1923
Miss K. REED ...	April, 1922	Mr. A. G. WILSON ...	Oct., 1922	Kairouan	
Fez					
Miss S. M. DENISON ...	Nov., 1893	Mrs. WILSON ...	Oct., 1922	Miss I. M. DAVIS ...	Oct., 1920
Miss I. C. DE LA CAMP ...	Jan., 1897	Miss L. M. FISON ...	Nov., 1919	Mr. E. J. LONG ...	Feb., 1923
Dr. JAS. A. LILEY ...	Nov., 1919	Azazga and Les Agribbes			
Mrs. J. A. LILEY ...	Nov., 1919	Mr. S. ARTHUR ...	Dec., 1913	Mrs. F. M. WEBB ...	Oct., 1899
Miss L. F. EVANS ...	Nov., 1921	Mrs. ARTHUR ...	Sept., 1923	Mr. R. S. MILES ...	April, 1921
Taza and Oudjda					
Miss F. E. S. MARSTON ...	Nov., 1895	Miss C. ELLIOT ...	Nov., 1919	Mrs. MILES ...	April, 1926
Miss A. CHAPMAN ...	Oct., 1911	Miss M. WIDMER ...	Nov., 1920	Miss A. STONEHAM ...	Oct., 1927
Miss E. K. ALDRIDGE ...	Dec., 1891	Bougie and Oued-Amizour			
Rabat					
Mrs. F. K. ROBERTS ...	Dec., 1895	Mr. A. R. SHORPY ...	Nov., 1902	Sfax	
Miss I. DEW ...	Feb., 1924	Mr. R. TWADDLE ...	Oct., 1924	Mrs. F. M. WEBB ...	Oct., 1899
Mr. L. V. ROBINSON ...	Nov., 1924	Mrs. TWADDLE ...	Oct., 1925	Mr. R. S. MILES ...	April, 1921
Miss B. L. F. ROBERTS ...	Mar., 1928	Miss E. M. S. DEGENKOLA ...	Oct., 1913	Mrs. MILES ...	April, 1926
Lafayette					
Tebessa					
TRIPOLI					
PARIS					
AT HOME.—Mrs. A. BOLTON, Miss A. BOLTON, Miss R. O. HODGES (<i>Hgyth</i>), Miss L. READ, <i>New Workers</i> —Miss G. G. ADAMS, Mr. L. J. BOCKING, Mr. C. COOK, Miss M. W. FARR, Mr. G. K. GILLOT, Miss O. LONGFEN, Mr. J. C. MEERS, B.Sc., Miss E. I. MILLAR and Miss E. A. STEPPENS					

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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Fetching Water on a Donkey, near Tunis.

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Photo by]

The Orange Market, Oudjda.

[Miss I. Dew.

The Great God—our Saviour

By HARVEY FARMER

*"None other Lamb, None other Name,
None other Hope in heaven or earth or sea,
None other Hiding-place from guilt and shame,
None beside Thee.*

THE Apostle Paul was intolerant of any teaching which in the least degree belittled the Lord of Glory, who had become far too precious as Saviour and Sovereign to allow of his lightly regarding such statements as were being promulgated by the Judaising errorists and others who had found their way among the little flock at Colosse. The wonder of that experience on the Damascus road never waned in his remembrance, and his heart was ever exulting in all the Lord's gracious dealings in him and through him day by day, so that we are not surprised that the attempts to denude Him of His Deity should be at once irrefutably answered by a wisdom which was obviously not of earth.

As we look carefully through the first half of his letter to the Colossians, written under the unerring inspiration of the Holy Spirit—probably thirty years after the mighty regenerating miracle had been wrought in his life—we are deeply confirmed in our hearts' conviction that He who became obedient unto death, even the death of the cross, is He whom GOD hath highly exalted and given a Name which is above every name. Before Him, every knee shall bow, and every tongue confess that He is Lord to the glory of GOD the Father.

We would hail Him with reverent and rejoicing hearts, blending our voices with those of other worshipping spirits in the anthem, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing," for He in all things has, by the Father's appointment, pre-eminent supremacy.

We read that He is "the Image of the invisible GOD," which tells not of similarity but of identity of substance. He is the brightness of the Father's glory—the exact impress of His Person. Note the tense! The Apostle writes, "who is"—not was or has become! From the infinitude of time past and through an eternal perpetuity the Lord Jesus is the only medium through whom the Father is made manifest. "The only-begotten SON, who is in the bosom of the Father, He hath declared Him"; and such a revelation can only be appreciated by those who know and love and trust Him.

He is the Firstborn of all creation. That does not mean He was the first to be created, seeing He was before all things and by His omnipotent fiat and power all things came into being. He alone was the originating source of all creation, and He alone is its over-ruling Sustainer and Sovereign. Just as in Him there is the supply and inexhaustible fulness of spiritual life, so all creative energy and physical life find origin and outflow in Him. He, however, is not known in this time of His rejection; but what a radiant day that will be when creation recognises Him as its Lord and becomes vocal with His glory and praise. His children can rejoice in the fact that He who made the worlds, purged their sins, and that He who telleth the number of the stars, healeth those who are broken in heart.

Let us be careful to note the emphatic "HE IS" of Col. i. 17. This is equivalent to the great Name, Jehovah, and calls to mind that majestic affirmation—"Before Abraham was I AM,"—The Alpha and Omega. It establishes the truth of His unique and unchallengeable oneness with the Father. While the mystery of this union cannot be penetrated by finite minds, we may be assured of its reality by the inward witness of the Spirit as He reveals the truth that He who was in the beginning with GOD, was GOD. Fatherhood and Sonship have evermore existed together in inseparable union; and in the counsels of the ever-blessed Trinity there is nothing to mar the perfect intimacy of continual communion. The everlasting SON is, as we have seen, the one interpretative medium through whom the Father may be known and loved. He is one with the Father in all the glory of the perfections, attributes and authority of essential GODhead.

In verse 18 we have the declaration that "He is the Head of the body, the Church . . . the Firstborn from the dead," i.e. the first to come forth victoriously from the grave with the true resurrection body—"that in all things He might have the pre-eminence." "The highest place that heaven affords is His by sovereign right." There He is crowned with glory and honour. What place has He in our hearts? Is He there enthroned as Lord of all? By His matchless grace He has brought us into such union with Himself in

death and resurrection as to make us members of that body of which He is the Head. From Him alone can each member receive life and life more abundant, and virtue which shall issue in victory. Well may we be lost in wonder, love, and praise as we remind our hearts that all this was made possible for us because He, the regnant Lord and glorious maker and sustainer of the universe, became the redeeming Lord and gracious Saviour of the sinful and undeserving.

For brevity's sake, we must couple verse 20 with Ch. ii, verses 9 and 10, so as to consider for a moment the magnificent pronouncement and munificent provision which the words unfold. "In Him—and nowhere else—" dwelleth"—has its permanent abode—" all the fulness"—the full fulness—the glorious totality of uncreated Deity with all its illimitable resources of glory and grace. All this was found corporeally in Him when He became flesh and dwelt among us. "And in Him"—by virtue of our identification with Him—"ye are"—without doubt or disputation—"complete" or "filled full." That lays a heavy responsibility upon us, who are the Lord's, so to acknowledge by faith this superlative privilege as that it shall become by grace a positive fact of and in our experience. Where there is nothing to grieve or hinder, the Holy Spirit's ministry will be such as to make the well-known words a blessed reality :

*" My need and Thy great fulness meet
And I have all in Thee."*

It will make all the difference in our witness and work for our adorable Lord if we are thus thoroughly furnished out of that fulness, which in Him is vast, unmeasured, boundless, free. Its enjoyment is conditioned upon our abiding in Him and is maintained by our continuous trust and the glad abandonment of our wills to His control. So shall each one of us become the image of the indwelling Lord, who will be glorified in our bodies and spirits which are His.

Among the multiplied evidences of our being filled unto all the fulness of GOD there will be :

1. In the region of consecration—separation without compromise of any kind ; service expressive of the joyous constraint of Christ's love ; and sacrifice which is thankfully recognised as one of the holiest privileges of a believer's life.
2. In the realm of conformity—no indulgence of the flesh ; no inflation of the mind ; and no vaunting of the spirit.
3. In the sphere of communion—liberty which keeps from any entangling bondage ; light which illumines the whole body so that there is no part dark ; and love which never fails, shed abroad in our hearts by the Holy Spirit.

" Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power which worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

To Our Friends and Helpers

Dear Friends,

The best of blessings be with you during the New Year! May God do a "new thing" in our midst.

Mr. Harvey Farmer

The news from Mr. Harvey Farmer while very encouraging in one direction is not so encouraging in another. We are thankful to say that he has found a good many open doors in America to tell of the needs of North Africa, resultin in a very generous financial response, but we regret to say that his health does not improve as rapidly as we could wish and his walking powers are still limited. Mr. Farmer is proposing to have a fortnight's treatment at the Clifton Springs Sanatorium, New York. We very earnestly trust that much benefit may accrue as the result. We feel that the Mission owes a special debt of gratitude to our General Secretary in that, in spite of this physical disability, he so bravely continues to advocate our cause and to stir up such practical interest amongst our American friends. The Lord's blessing be upon him and Mrs. Farmer!

Work on the Field

With regard to the work on the field, we are very thankful to say that there has been considerable encouragement during the past few weeks. Four Arab men seem to have been genuinely converted to faith in Christ, and have been baptised by one of our missionaries. We have been requested not to give further details lest we should unwittingly add affliction to our brethren, but we ask our readers to thank God for this work of His grace, and to pray that His blessing may rest upon these new converts.

Miss Banks, writing from Casablanca, tells of quite a remarkable work of grace which has broken out amongst the Spanish-speaking people at Maarif (see page 14).

New Out-stations

Quite recently three new out-stations have been opened; one at Michelet by Miss Fison, who writes very encouragingly of the hearing which she has been able to secure amongst the women and children. A second new station is that of Les Agribbes, where Miss Elliott will be the resident missionary. It has been found a matter of great difficulty to secure a suitable mission-house for our workers otherwise than by purchase, and through the kindness of a friend, who has lent us a sum of money at a very low rate of interest, we have been able to purchase very

reasonable and suitable premises. The third out-station is that of Oued-Ammizour, near Bougie, where Miss Degenkolw will be in charge. Some friends in Denmark have interested themselves in this movement and have very kindly provided the rent for the new premises, and will help in other ways.

Women's Medical Mission

A forward step has been taken in connection with the Women's Medical Mission at Tangier. For some years the work has been hampered for lack of suitable accommodation, and it has been quite impossible to receive in-patients. It was at first thought that the best method of meeting the need was to build a new wing to the existing premises, but recently the way has opened for the purchase (at a cost within our means) of a Moorish house adjoining the W.M.M., which with very little alteration will provide the accommodation so long required. The acquisition of this property has been rendered possible by a gift sent some time ago for this purpose, which, augmented by more recent generous donations on the field, and a loan of £100 from our designated funds, has enabled Mrs. Simpson to go forward. We are sure that our friends will remember her in prayer during these business negotiations, and will also pray that a sum sufficient to repay the loan may be sent in. Mrs. Simpson also has temporary charge of the Tulloch Memorial Hospital until a doctor can be found. Dr. Liley has now moved to the important Mission centre of Fez, and has been able to rent a suitable house. He will be shortly opening a dispensary, and by this and other means will endeavour to get into spiritual touch with the men of the city, especially the Moslem students. Mrs. Liley will be helping the ladies who are in charge of the Medical Mission already established there.

Sickness on the Field

There has been a good deal of sickness on the field. We very much regret to hear that Miss Dorothy Elson, daughter of our beloved friend and fellow-worker in Tangier, has been very seriously ill. Our last news was that there was little hope of recovery, but with God all things are possible. May He be our friends' stay in this time of trouble.

We express our very warm sympathy too with Miss H. Smith, who has had to leave Cherchell and return to this country to undergo a serious operation. For a time she was in a very critical condition, but by the mercy of God she is now

well on the way to recovery. As a result of this illness, Miss Smith and Miss Stuck feel that they must retire (at any rate for the present) from the active list of North Africa missionaries. We warmly appreciate the work that they have done and wish them God's richest blessing.

Our friends will be sorry to hear that Miss Hodges continues in very poor health, although she is hopeful of the results of a new course of treatment. Another missionary whose health has been far from what we could wish is our veteran friend, Mr. A. V. Liley. He has, however, returned, together with Mrs. Liley, to Tunis. May God comfort and strengthen these His servants!

Tunis has been visited by the "dengue" fever, which is supposed to have been brought to the city by pilgrims returning from Mecca. The fever lasts for several days, and leaves the patient very weak and unwell. Quite a number of our missionaries in Tunis have been down with this, and although most of them are about again, we feel sure that they will have the sympathy and prayers of our friends. Mr. and Mrs. Marsh have been somewhat seriously unwell, but have recovered. Miss Oakley, too, was badly bitten by a native dog, but we hear that her wounds are healing well.

Movements of Missionaries

We are thankful to say that the health of Miss Povoas seems to be re-established, and she will be leaving early in January for Tebessa. It is hoped that Mr. and Mrs. Chatfield will also be returning to their station about the same date.

Mr. Reid is by this time back in Tripoli. We are very thankful that he has thus been able to return, and hope in due course to be able to send out reinforcements to this important centre.

At the request of the Algiers Mission Band, Mrs. Pages is undertaking a missionary journey into the desert with one of their workers. We pray that this may be very fruitful in spiritual results.

Our friends, Rev. C. and Mrs. Hyde Hills, are now in Casablanca. Mr. Hills is British Chaplain there, and is in hearty sympathy with our Mission. If he and Mrs. Hills are ever led to become North African Missionaries, they will receive the heartiest of welcomes as fellow-labourers in the Lord. Meanwhile, we wish them a period of truly fruitful service in their present important sphere.

Miss Ward, who is in charge of Hope House, has found it a heavy tax upon her time and strength, as those who know something of the activities of our headquarters in Morocco can

quite understand. It has therefore been arranged for Miss Drury to join her and give assistance in the household and domestic responsibilities.

We are glad to learn that Miss Bowen and Miss Widmer have both been able to pass their examination in midwifery. The knowledge and experience which they have thus gained will be of great advantage to them while labouring amongst our suffering native sisters in North Africa. We congratulate them on the happy results of their perseverance.

Mrs. Fisher, who is also in the country for medical training, will be taking an additional three months' course at Livingstone College. For this we have to thank the generous kindness of an anonymous friend.

Spanish Chapel in Tangier

The caretaker's house of the Spanish Chapel in Tangier has been in a very dilapidated condition for some time, and we have been compelled to put it in repair. This has cost the Mission £25. It would be a great comfort to us if some friends should be moved to take the responsibility of some of these small items which drain our General Fund.

Very Serious Floods

No doubt most of our friends will have observed in the papers an account of the very serious floods which have occurred in the province of Oran. The death-roll was exceedingly heavy, both amongst natives and Europeans, and while we are thankful that none of our own people suffered (nor, so far as we know, those of any other Mission), we cannot but be solemnised by the thought of so many being hurried into eternity.

Cherchell, where we have an important centre of work, has been severely visited by torrential rains. A local paper says "A violent storm burst over Cherchell, followed by torrential rains which lasted the whole day. Every street in the town became as a river, the waters bringing with them stones and mud from the hills. Cellars and even rooms on the ground floor were inundated. A landslide on the sea-front crushed three motor fishing boats to fragments."

The Financial Position

We are much concerned as to the financial position of the Mission. It might be well to explain again that we have two main funds for the carrying on of our work. We have the Designated Fund, which includes every contribution for any specified purpose, such as the purchase of property, the upkeep of cars, or the support of any individual missionary; and a General Fund,

consisting (as its name implies) of contributions for general purposes. It is from the latter fund that the expenses of administration at home and the support of the larger numbers of our missionaries on the field are drawn. During the last few months considerable sums have been contributed to the Designated Fund, but the General Fund has fallen seriously short of what is needed to maintain the work. At the present moment it is very heavily overdrawn. It is true that the Mission has acquired property during the year of the net value of £1,200 (specially given for the purpose), the possession of which will mean a considerable saving in rents, but this does not relieve our immediate needs. We commend this matter to the very earnest consideration and prayers of Christian friends.

The Deputation Work

In consequence of Mr. Harvey Farmer's absence in America, the Deputation Secretary has been largely occupied with work at headquarters, with the result that the deputation work in this country has been somewhat curtailed, although valuable help has been rendered by Mr. S. S. McCurry and Miss Povoas. The Council have therefore enlisted the services of Mr. J. S. Tetley, M.A. (Cantab.), for a tentative period of six months, in order to assist as a Deputation Secretary, and so to stir up fresh interest in the work. Mr. Tetley was for a time

a missionary in Algeria in connection with the Algiers Mission Band, but owing to eye-trouble arising from the glare of the North African sunlight he was reluctantly compelled to return home. We shall be very glad if friends can help the Mission during the winter and early spring by arranging for drawing-room or other meetings at which he may tell of the work. Leaders of Crusader classes and public-school gatherings, as well as those interested in Christian work in our Universities, are specially asked to arrange a meeting for Mr. Tetley. Address Mr. J. S. Tetley, care of this office. The writer of these lines will also be glad to continue to take Sunday services and such meetings during the week as are near enough for his return to London the same night.

Mr. Frank Cockrem

As we write this letter we are grieved to hear that our friend and neighbour Mr. Frank Cockrem, for many years Secretary of the Open-Air Mission, whose premises adjoin ours, has passed away suddenly. He collapsed in the street as he was on his way to the railway-station. We have known Mr. Cockrem for over thirty years as an earnest, true and devoted servant of God. Our sympathy is respectfully tendered to the wife and family, as well as to the Mission that he served so long and faithfully.

Yours very sincerely,

E. J. POOLE-CONNOR

An Afternoon's Visiting in Tetuan

By MISS A. G. HUBBARD

This afternoon I was at three houses within a stone's throw of each other, but all so different they might have been miles apart. First I went to see a man who has been in my mind to visit for some time, but I had not been able to manage it. He has been a prisoner with his knee for eighteen months now, and is getting poorer and poorer. When Dr. Liley was with us in the spring I asked him to see the knee, and he said it could be treated if the man would go over to our Tangier Hospital, which he willingly agreed to do, and a day was fixed for him to go. Later, Dr. Liley told me one result of the operation would be a stiff knee-joint, so I felt it was only right to tell the patient, lest he should afterwards

blame the doctor for what was a fore-known result of the necessary treatment. At first he said he would go. Though he would be lame, he would be able to get about and do his work as usual. But the day came when he was expected in Tangier and he did not arrive, or next day, or indeed at all. When I went to enquire, I found that the stiff knee had done it—he would never again be able to pray if he had a stiff knee-joint, so he would leave the matter in God's hands. Of course, I tried to show him how God sees hearts in prayer, not knees, but Moslem prayers can only be said in the proper posture, and that settled it. So he has tried native remedies, and lately has been up to Fez and from there to



Photo by]

[Miss M. Knight.

Patients at the Hot Springs, Mulay Jacob.

Mulay Jacob, the hot sulphur springs in that district.

The old story of the hot springs is that an old Sultan Mulay Jacob had two slaves who were responsible for their lord's bath. One was deaf, and when the Sultan died, the one said to his deaf brother, "Our lord is dead," but the deaf one thought he said, "Put on more fuel." So ever since then, in the under-world one slave has said, "Our lord is dead," and the other has continued piling on the fuel! Therefore the hot water. Some folks now query the old story, but at any rate I find folks in Tetuan do not like "modernist" ideas on the matter! Hundreds of sick folk go from all parts of Morocco to bathe in the hot sulphur water and get the blessing of the saint.

Well, my friend has been to Mulay Jacob with the help of a cousin who earned merit for himself by carrying the sick man on his back when necessary, lifting him out of the automobile, etc. But he has returned far worse than he went. Even holy sulphur water cannot cure everything, and the shaking of the journey, etc., has done mischief indeed.

After reading God's Word together this afternoon we were talking, and he said his fault had been that he had not kept his word with the doctor and had not gone to Tangier when he said he would. But God had ordained it so, and he could not help it. Had God sent him he would have had to go, and farther than that I could not get. The awful fatalism of Islam is responsible for a large part of the difficulties in dealing with Moslems.

The second house I went into was a wealthy house instead of a poor one, but a house where there is always a noise—folks all talking together, children shouting, babies crying, etc., etc. It is, from our point of view, a house where little is to be gained from visiting it, for there is seldom quiet enough for more than a few words of teaching, but by going occasionally we do get hold of the folks in other ways, through their coming to the dispensary, etc., and so they hear the Gospel. To-day the lady of the house sat at one end of the long, narrow room cutting out a garment for another woman, while several more gave unmasked service about the business. At the far end of the same

room lay a boy of fourteen, the second son of the house. His father is dead. This morning the lad slipped and sprained his ankle. This afternoon the joint was very swollen and he was in great pain. He lay there quietly crying. His mother would do nothing, or his grandmother. It was his own fault; he should be more careful how he walked. His mother said she must have time to think about her own aches. The elder boy had been ill, and she could not be bothered with another. So she would take no heed to the suffering lad, and I could not even get them to bring him hot water. He must look after himself. I was helpless and could do nothing. The mother was married at eleven years old. Miss Knight and I were at her wedding, and now at thirty-two she is getting elderly and is weary of the cares of her family. One guest there asked me to see her sick husband, so as they lived near I went with her to her house.

I was very sorry for the sick man there. It may be he is fifty or less. Six months ago in some rough play he got a heavy blow "on his kidneys," he told me, but I told him I did not think God had put his kidney just below his waist on the right side, but truly one never knows in what part of the anatomy the different organs may be found in humans in Morocco! Anyway, the man had a nasty blow and went home doubled up with pain, and by next day it had caused typhoid, with which he has suffered ever since! I suggested he went to the

Spanish hospital; at any rate he might get fresh air there, a thing most carefully shut out from the tiny room where he lay. But his wife said he could not go there, for she herself is not well, and also is a stranger in the town, so could not visit him there. Thirty years ago she was brought here from Fez, a girl of about fifteen, so she still considers herself a Fez woman, not a Tetuan one, and therefore an outsider with folks in this neighbourhood. How many years does it take to become an insider? The man too thought he could not bear the noise of a hospital, and he only wants to be alone. If his life is short he will die where he is, if it is still long he will live just there, but in either case it must be as God has ordained. He acknowledged himself a sinner, but thought he did not need a Saviour but the mercy of God, and "God is merciful—He will forgive."

The two men I have visited to-day seem to me likely to be nearing the end of life's journey. Both will talk about that being what God has ordained for them; neither seem to have the slightest fear of death. "There are no bands in their death, their strength is firm." Both acknowledge sin, but hear of the one Saviour with no sense of need of Him; and one comes away from such, feeling once again that only the mighty power of the Spirit of God can open their utterly blind eyes. May He work mightily in these darkened hearts for the glory of the Saviour who loved and gave His life even for Moslems!

Mohammedanism: An Elementary Catechism

By E. J. POOLE-CONNOR

Part IV

MOHAMMEDAN DOCTRINE

What are the two main divisions of Mohammedan doctrine?

The two main divisions of Mohammedan doctrine are known as *Iman* and *Din*, the former relating to articles of belief, and the latter to the outward practices of religion.

Upon what is Mohammedan doctrine based?

Upon the teaching of the Koran, and upon Tradition.

What is Mohammedan Tradition?

Mohammedan Tradition is a collection of

reputed sayings and doings of Mohammed not contained in the Koran.

Upon what authority does this tradition rest?

Upon an alleged chain of narrators such as that "A said that B said that C said that D said that Mohammed said."

How many collections of Mohammedan tradition are there?

One thousand four hundred and sixty-five; but only six of them are regarded as standard collections.

How far is Mohammedan Tradition reliable?

Probably much of it is true, while much is manifestly undependable.

To what extent do Moslems rely on Tradition?

Moslems depend on Tradition "for many of the details of their daily religious practice, and for nearly all of their jurisprudence." Tradition is regarded as supplementing and interpreting the Koran.

What are the main articles of faith which it is incumbent upon Mohammedans to believe?

They are six in all, and include a belief in God, in His Angels, in His Books, in His Prophets, in the Day of Judgment, and in the Predestination of Good and Evil.

What is the Mohammedan doctrine concerning the being of God?

They teach that God is a unity; that is, they equally repudiate the pagan doctrine of a plurality of deities, and the Christian doctrine of a Trinity of persons in the Godhead.

What other attributes do they ascribe to God?

Omnipotence (all-power), omniscience (all-knowledge), and mercy.

What is meant by Moslems when they speak of the omnipotence of God?

That He has power to do right or wrong; and that He has power to save or condemn His creatures irrespective of justice.

According to the Moslem conception of God, is He one of whom it could be said that He will "by no means clear the guilty"?

No: according to their teaching He can bring men to Paradise or cast them into Hell at the mere caprice of His will.

What do Moslems mean when they declare that God is merciful?

They usually mean that He will be lenient to the sins of Moslems.

What is included in the Mohammedan belief concerning Angels?

It includes a belief in jinns and demons.

What is the Mohammedan teaching concerning Angels?

Somewhat similar to that contained in the Bible.

What do the Moslems believe concerning jinns?

They believe them to be a race of mortal creatures made from fire which can propagate their own species and may be either good or bad.

Where are these beings thought to dwell?

They are believed to inhabit certain mountains, and to haunt ruined houses or wells.

What effect has the belief in jinns upon Moslem peoples?

For fear of them multitudes live in terror and become the slaves of superstitious practices.

What is the Moslem teaching concerning demons?

They believe in Satan (Sheitan) and a numerous and terrible host of inferior demons under his control.

What is the Moslem doctrine concerning the Books of God?

They believe that God has given to men one hundred and four sacred books.

To whom are these books believed to have been given?

One hundred books are believed to have been given to Adam, Seth, Enoch, and Noah, and subsequently lost; the remaining four are believed to have been given to Moses (the Law), to David (the Psalms), to (the Lord) Jesus (the Gospel,) and to Mohammed (the Koran).

What is the Mohammedan teaching concerning the Koran?

That it is uncreated, eternal and final; and that its contents abrogate all preceding Scriptures.

How large a volume is the Koran, and how is it divided?

It is a volume a little smaller than the New Testament, and is divided into 114 chapters bearing more or less irrelevant titles taken from words found therein, such as "The Cow," "The Bee," etc.

What are its contents?

It is "a jumble of fact and fancy, laws and legends, prayers and imprecations"; but much of it is clothed in beautiful and even sublime language.

What is the Mohammedan doctrine concerning major and minor Prophets?

Mohammedanism teaches that there are one hundred and twenty-four thousand prophets, of whom six—Adam, Noah, Abraham, Moses,

(the Lord) Jesus, and Mohammed—are major, and the remainder minor.

How many of the minor prophets are mentioned in the Koran?

Twenty-two; and these include Lokman (who may be Æsop or Balaam) and Alexander the Great.

What is the Moslem doctrine concerning Mohammed as a Prophet?

He is declared to have been existent before creation, to have been sinless, to be the standard of perfection in character, to be the only powerful intercessor with God, to dwell in the highest heaven, and to surpass in honour and glory the Lord Jesus.

What do Mohammedans teach concerning the Lord Jesus?

They teach that He was born of a virgin, worked miracles, was a teacher sent by God, and now occupies an inferior station in heaven.

What is taught concerning the second coming of Christ?

Moslems teach that He will come again, will reign as King for forty-five years, will then die and be buried near Mohammed.

Are there not also some rather puerile details included in the Moslem doctrine of the second coming of Christ?

Yes; as that when He comes He will slay all the swine in the world, and break every cross.

What is the Moslem doctrine concerning the person and crucifixion of the Lord Jesus?

They explicitly repudiate His deity, and deny

that He was crucified, teaching that by deception a substitute was crucified in His place.

What is the Mohammedan doctrine concerning the Day of Judgment?

They teach the resurrection of the dead, the final judgment, and the existence of heaven and hell.

What is the general character of the descriptions of heaven and hell given by Mohammedan commentators?

Their descriptions are material and literal, and the details given of both heaven and hell are often revolting in the extreme.

What is the Mohammedan doctrine of Predestination?

Most Moslem sects teach "that man is necessarily constrained by the force of God's eternal decree to act as he does," and the practical outcome of their teaching is the denial of all human responsibility.

Is this belief an essential part of Mohammedanism?

It is; for to the Moslem true religion is *Islam*, or resignation to the caprice of a divine decree from which there is no escape.

What is the practical result of this doctrine upon those who accept it?

"Sin ceases to disturb the conscience; hope perishes . . . injustice and social decay are stoically accepted." It is largely due to the fatalistic element in Mohammedanism that nations under Moslem rule invariably decay.

(To be continued)

A New Worker



Miss Lilian Griffiths.

Through the kindness of a Christian friend, the Council of the North Africa Mission have been enabled to send out a sister to help in the Spanish work in Tangier—Miss Lilian Griffiths, whose portrait appears herewith.

She was born

at Cowes in the Isle of Wight in 1903, and was brought up in an evangelical Christian family, but while still a child she came under the influence of friends holding High Church views. At the age of fifteen she was confirmed, and was told she must expect a remarkable change in her experience as a result. Finding that no such change took place, she was led to question the truth of much she had been taught. But hearing the Gospel faithfully preached by a converted clergyman, she was led to accept Christ as her Saviour, and experienced the change of heart that she had been seeking. A little

later, she entered the household of the Rev. Barclay F. Buxton (Founder of the Japan Evangelistic Band and now Vicar in Tunbridge Wells) to assist with his children, and left some year or two afterwards to become for a time a worker in the "Faith Mission." Feeling her need of further training, she entered upon a two years' course at Redcliffe House under the late Miss Grapes, and acquitted herself to the satisfaction of those in charge.

Miss Griffiths is, we need scarcely say, thoroughly sound in her doctrinal views and is warmly commended by all who know her. The Rev. Barclay Buxton

in particular sends a very warm commendation. Miss Griffiths accompanied Señor and Señora Padilla, who are in charge of our Spanish work at Tangier, when they returned to their post in October, and is giving herself to the acquiring of the Spanish language and to helping in such ways as are at present open to her. The series of circumstances which led to Miss Griffiths being accepted as a missionary of the N.A.M. appeared to be so providential that we have every confidence in believing that her appointment is in the will of God, and we wish her every blessing as she enters on her new work.

Scraps from Mons. Hocart's Note-Book

I came across a Kabyle Communist carrying on propaganda work by means of French newspapers. He refused to listen to the Gospel, but accepted some tracts in French. In his own café, and in spite of his opposition to the Gospel, two Kabyles bought portions of the Word of Life.

In several cafés Kabyles have bought our new booklets, "The Story of Two Sons," to give them to young Frenchwomen. In another I read the story which never grows old—the story of the Prodigal Son. One of the listeners, a young Kabyle only twenty-four hours previously liberated from military service, listened with great attention. Then he repeated the story almost word for word in his mother-tongue. He explained that he had, the previous evening, found his room mate trying to read it, and he, being more accustomed to read in Kabyle, had helped him, and having a good memory had remembered all. He then bought a Gospel for himself.

One day a fanatic protested against my books. "We have," he said, "the sacred book of Islam, and that suffices. The Lord Mohammed is the one and only chief of men." But the café keeper protested loudly, "He has lied." I recommenced reading the story of the resurrection of the Lord Jesus. One man asked questions. "Why did the Lord Jesus rise from the dead and not the other prophets? Which of the prophets is the most powerful? Why do some men call God a shepherd?" Then he bought the Gospel of Luke because it contained the story of the visit of the shepherds to the infant Christ, as well as that of the resurrection of the One whom the bonds of death could not hold.

By the wayside I read to a group of Kabyles.



Photo by]

Mosque at Bougie.

[Miss I. Dew.

One of them wished to buy something interesting for his French wife. He bought Genesis in French for her, and a Kabyle Gospel for himself. Then he accompanied me to the door of an inn, where we found a group of Kabyles. They

listened for a while, then one of them exclaimed, "D'lharram" — "it is a prohibited thing" Another declared that the books contained invented stories. The man who had taken me there affirmed that the stories were true. I then read a parable, and three or four men bought Scripture portions.

At another place it was a café keeper who

examined my books and, not finding a well-known book of amorous Kabyle poetry, was disappointed. I waited a moment and then read a parable, after which, in spite of the protest of the café keeper, several bought Gospels. In an adjoining café a Kabyle bought an Arabic Gospel to send home to his family: he himself could not read.

Notices of Books

Thamilla. By Ferdinand Duchêne. Translated into English by Isabelle May and Emily M. Newton. (Fleming H. Revell Company & Oliphants Ltd. Price, 7s.)

This volume makes very sad reading. It is the story of a young Kabyle woman, written by a French author who is evidently well acquainted with his subject, vividly depicting the sorrows of womanhood in a Moslem land. It is written from the purely social standpoint, and is not one to put into the hands of children; but all Christian workers who would know what Moslem women may be called upon to endure should prayerfully read and consider this book. The translation into English is excellently done.

The Jewish People and the End-Time. By Samuel Hinds Wilkinson. (Published by the Mildmay Mission to the Jews, Central Hall, Philpot Street, E.1. Price 1s.)

Amongst the many races to be found in North Africa are large numbers of Jews, most of them

being very ignorant and very bigoted, and the North Africa Mission shares with the M.M.J. in an effort to reach at least some of them in that land. Any reliable work concerning the present condition of Israel as a whole is therefore of special interest to us. Mr. Wilkinson deals in his own lucid, well-informed, and balanced manner with the following aspects of present-day Jewish conditions: Migration to and Settlement in Palestine of Jews; Advance in Material Conditions; Advance in Apostasy Movements; Advance in Political Prestige; Possibility of further Anti-Jewish Outbreaks; Increasing Hostility among the Jews to Christ; Signs of Honest Enquiry and a desire for the Assurance of Peace with God; Changed Political Relationships and Religious Conditions. It will be seen how wide is Mr. Wilkinson's survey, and how important his theme, and we warmly recommend this valuable essay on the subject.

For the Children

By MISS D. OAKLEY

The stories on this page are often written about girls, but I want to tell you first about some of the boys of North Africa, and then of one little girl.

Boys!! It is far too great an undertaking to make a class for them. Girls are bad enough, but boys! Why, they need a man to manage them. This winter we are going to see if this is true. A group of little Kabyle boys gather together each Sunday morning from eight to nine. How interested some of you would be to see them! One or two have begun to go to school this season, but they do not yet know how to hold a pencil properly, though they are nine or ten years old. At first it was difficult to make them understand the difference between a question and the answer. When

I asked one boy who made the world, he repeated my question just like a parrot, instead of giving the answer. I expect you would laugh at them if you were here and could understand their language, but we do not laugh. It is very sad to think that there are hundreds and thousands around us, not only boys and girls but grown men and women, just as ignorant of God's great love to us revealed in the Lord Jesus Christ.

In a very short time we find which are the smart and which are the dull boys, though not one of them has had a chance to learn very much. They do not come dressed in their Sunday suits like English Sunday-school boys. No; they are ragged, untidy and dirty, and we often feel we should like to give them a good

bath before we begin the lesson. I wish you could see one little chap, by no means the smallest. I am told he is dumb, but I think he is what we should call "simple." He always seems to understand when he is spoken to, but when he repeats the verses of Scripture he does not pronounce the words very distinctly. Another boy of quite a different type is quick for his age and very bright.

So you see we have boys of all sorts and sizes. Some are bright, others seem very slow to learn, but we welcome them all. Why? Because we want them to learn their need of the Lord Jesus as their Saviour from sin. If you know Him as your Saviour, will you pray for these boys who are so ignorant and so needy? The Lord Jesus can save them too.

Now, girls, it is your turn. A bright round-faced little girl who is very regular at the classes would interest you very much, I am sure. She is only small, but has a younger sister, and a baby brother whom she frequently carries on her back.

Last week I was visiting in her village, which is a little distance from Algiers where we live. It was not a class day, so visits were made to the women who are not allowed to go out of doors. Across the road I saw little Zehor walking beside her tiny brother. When she spied me she shouted my name, stooped down

so that the baby could climb on her back, and set off running towards me at full speed. She begged me to open the class-room and let her go in and do some knitting, but of course this was refused, it not being class time. She quickly understood, and went skipping away home.

The next time I saw her was in the class-room two days later. She was one of the first to enter and the last to leave. Like most children, she has a little tongue which sometimes needs clipping, but for all that she is a winsome child and is always first in repeating the passages of Scripture and hymns. We pray that the Truth may reach her young heart.

You should have seen her the day she learned to knit. Her little face was a study of delight as she showed her coloured wool to the other girls. With a face beaming, and a little click at the back of her throat (peculiar to the natives), she went round to the other girls, and this is what she said. "See—this is mine—I have got this" (pointing to the brown and blue wool in her bag)—"I am going to make something for myself." She was so proud to be the first in the class to begin a real woollen garment.

This is only one little girl out of many whom we love and long to bring to the Lord Jesus.

Home and Foreign Notes

A PRAYER MEETING

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

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

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

"Glenageary," Maybank Avenue, Sudbury Hill, Harrow. Second Thursday at 3 p.m.

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

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

* * *

A Missionary Prayer Meeting will be held on the third Thursday of every month in the John G. Paton Room of the Grove Road Mission, Woodford (entrance in Chatham Road), at 3 o'clock. The January meeting will be on behalf of the Regions Beyond Missionary Union, and the February meeting (Thursday, the 16th) will be in connection with the N.A.M. These monthly prayer meetings will be continued alternately during the year.

* * *

DEPARTURES

Mr. and Mrs. E. E. Short and Miss Helen Short (*new worker*) left for Tunis on October 25th.

Miss L. Griffiths (*new worker*) left for Tangier on October 21st.

Mr. W. Reid left for Tripoli on November 18th.

Mr. and Mrs. A. V. Liley left for Tunis on December 8th.

* * *

BIRTHS

To Mr. and Mrs. S. Arthur, at Azazga, Algeria, a daughter (Alice Marguerite), on Oct. 30, 1927.

To Mr. and Mrs. R. Twaddle, at Bougie, Algeria, a son (James Wilson), on Nov. 4, 1927.

To Mr. and Mrs. R. S. Miles, of Sfax, Tunisia, a daughter (Muriel Marguerite), on Nov. 17, 1927.

* * *

The General Secretary, notwithstanding some measure of physical weakness, has been able to speak on behalf of the work at Yonkers, N.Y.; New York City; Jersey City, N.J.; Brooklyn; Stony Brook, Long Island; Philadelphia; Camden, N. J.; Bridesburg, Pa.; Darby, Pa.; Baltimore; Germantown, Pa.; Merion, Pa.; Baltimore, Md.; Lockport, N.Y.; Collingdale, Pa.; Plainfield, N.J.; Glenburrie, Md.; Lockport, Ny.; and Collingdale, Pa.

* * *

DEPUTATION WORK

Mr. Poole-Connor has recently visited the following places: Manchester, Kensit Memorial College, W.E.C. Gatherings (Central Hall), Teddington (3 meetings), E. Grinstead, Plumstead (2 meetings), Woodford (2 meetings), Talbot Tabernacle (3 meetings), Cheltenham (2 meetings), Brentwood, Crawley (2 meetings), Hounslow (3 meetings), Livingstone College, Hook, Hants (3 meetings), Gerrards Cross, Highbury (2 meetings), and North Kensington.

A special note of thanks is due to Mr. Robert Lee and Mr. D. A. Pugh, of Manchester, for the very successful gatherings organised by them in the Fearnley Hall. It is hoped that similar meetings may be held next year. Thanks are also due to our missionaries Mr. W. Reid and Miss D. Povoas, who spoke earnestly and helpfully of their work. Miss Povoas also addressed a considerable number of meetings in the Manchester district and elsewhere.

Mr. Poole-Connor's forward engagements include: Toxteth Tabernacle, Liverpool (January 1st), Talbot Tabernacle (8th and 22nd), Cheltenham (15th), Aldersgate Street and Hitchen (31st), Emmanuel Church, Hove (February 12th), Maidenhead (19th and 20th), Southend (22nd), Heathfield (26th).

* * *

Mr. S. S. McCurry has addressed thirteen meetings; at Tankerton, Billericay, Hayes

(Middlesex), Woodford, Highgate, Holloway and St. John's Wood.

* * *

MOROCCO

Spanish Work

Miss Banks, in a recent letter from Casablanca, writes: "The Spanish meeting in Maarif continues to increase and souls are being saved. This summer we took down a partition wall and threw two rooms into one, making quite a small hall. We have now a large room in my little house in Maarif, which would seat 100 persons. There were forty-two adults last Sunday to praise the Lord for His work, a good many professing conversion."

* * *

Miss A. Buxton writes from Settât on October 6th: "We are meeting with some opposition just now. Women who did attend our class on Friday afternoons have been forbidden to come by their husbands. Also quite a number of the children have been taken away from school because of what we teach. However, from twelve to eighteen still come daily, and we trust that the truth will go home to their young hearts and they may be led to know and love the Lord Jesus as their own Saviour.

"As we were walking along by one of the saints' tombs just at the side of our house one day we saw a woman tying knots on the leaves of a bushy palm tree. We drew near and asked her why she was doing it, and she made answer, 'Because I am weak, and need strength.' It was very sad; she thought because the tree grew near the saint's tomb some good might come from it. We showed her our house in the hope she might come and see us, but she has not been.

"During the last feast we saw from our roof a horrible sight along the same road. Some men of the Hamacher tribe went by, dancing and swaying backwards and forwards in a ring, looking really demon-possessed. Just opposite our house they began chopping their heads with the axes they had in their hands, and blood streamed from their heads back and front. Then others took the hatchets from them and did likewise. Some fell and were carried away. It made one really feel that we were in the enemy's country and drove us to pray more earnestly that the Lord would reveal to these poor, benighted souls their great need."

* * *

Miss L. M. Fison writes from the new station opened at Michelet: October 12th—"The place is magnificently placed for work in the

tribes, which are certainly amongst the more advanced in Kabylia, and I am delighted with the openings we are having. We have been able to visit nine during the past week. Yesterday we came across one where nearly all the Kabyle girls can read and write and weave. Such a thing I have never met before. We shall hope to start a regular class there for the women and girls in French, as there is a school for girls only—one of the few in Kabylia.

"On Sunday we are hoping to have a lantern meeting on 'The Life of Christ' for the Europeans, and on Tuesday for the Kabyle school-boys."

November 20th.—"We are still encouraged in finding many, many openings for the Gospel. Last Monday we visited a distant Kabyle village where there is a place of pilgrimage and Koranic College, and the Marabout entertained us to dinner, bought a Bible, two Old Testaments, and a Kabyle New Testament, and asked us to return with the magic-lantern to show the Scripture pictures to his shut-in women in the College. The Kabyle women are beginning to come too to the Gospel sewing-meeting. We have eleven at present who come to the house for a class. On Tuesdays we have the schoolboys, and on Sunday afternoons the Europeans, many of whom are Roman Catholics."

* * *

ALGERIA

Kabyle Work

The following extract from a recent circular letter from **Miss H. Kenworthy**, of **Cherchell**, may encourage the hearts of some other workers among children. She writes: "I am sometimes surprised at things I hear in visiting the homes of the children. To-day, the mother of one of my small girls told me that when she was swearing at her little daughter the other day, the child quietly told her that she could do her no harm by those words, because 'every Sunday Mademoiselle prays to God and asks Him to bless us and keep us from evil, and He will not allow the words to take effect.' The mother little knew what an encouragement these words were to me."

* * *

The Kabyle work among women and children in and around **Algiers** appears to be developing well and gives encouragement to the workers. **Miss Oakley** writes of it in the Children's article this month, and **Mrs. Ross** in a circular letter says: "Our steps have lately been turned to a new Kabyle quarter, as yet untouched. We are amazed at the extent of this native part of

Kabyle-speaking people, and having it much laid upon our hearts, we should like to ask you to join in prayer that the way for regular classes may be opened in this district as it has been in others.

* * *

TUNISIA

French Work

During **Mrs. Liley's** absence on furlough, **Mr. R. S. Miles** was in charge at **Tunis**. He writes on October 18th: "Three Sundays ago I had the privilege of baptizing three new men converts of Mrs. Liley's meeting. The baptism service was held in the new Italian Hall for the opening service on the Sunday morning, and all agreed the meeting could not have been better. The place was packed full, with over twenty-persons having to take their places in the nearest class-room. Everyone present felt it to be a time of special uplifting.

"The Gospel meetings in the French Hall have given good numbers all through the hot months, and now that cooler weather has come the hall is practically full every Sunday evening. A week ago one lady who has been coming this summer told my wife she had found peace through hearing the Word preached. She now regularly brings her daughter. Two sisters are waiting for baptism.

"The soldiers come along to every meeting, and it is a cause for real praise that, when some leave, having finished their military service, others take their places. One young soldier follows the meetings with such interest that when he was ordered to go with a party to a post in the south, he asked his colonel if he could possibly stay, and gave his reason. The Colonel granted his request. Every Sunday evening we have about seven to ten to supper at the close of the meeting, and after some hot soup we join in Gospel hymns and family talk."

* * *

Italian Work

Miss Gotelee writes from **Tunis**: "We had a great time on November 1st and 2nd, the days when nearly all Roman Catholics go to the cemetery to pray for the dead. We hired a carpenter's shop and stacked it with tracts and Gospels in French, Italian and Arabic, which we distributed to the passers-by. The first day we brought 2,000 and they all went, and the second day, well over another thousand French, besides Italian and Arabic, were distributed. Surely from so much seed there will be a harvest.

Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past forty-six years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
3. For Spanish Mission at Tangier—Day and Sunday Schools, Evening and other Classes. Visiting.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Gospel Car Work, Bible Depôt, Dispensary and Night Refuge.
5. For Tetuan—Dispensary, Visiting and Tract Distribution, Classes for Young People (Native and Spanish) and Adults, Sunday School and Meetings.

Prayer that the children who have been removed from the school by their parents may be allowed to return, and that the workers may be strengthened to continue their labours in the face of opposition.
7. For Fez—Dispensary, Classes, Visiting, &c. and Oudjda.

Prayer for Dr. Liley's work among the Moslem men of this city: that he may have all needed grace and wisdom as he seeks to gain the ear of the students and others.
8. For Taza—Visiting, Itinerating, &c.
9. For Rabat and Salé—Itinerating, Visiting, Bible Depôts, &c.
10. For Cherchell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.
11. For Algiers—Visiting homes, cafés and villages, Classes and Meetings, Itinerating, &c.

Prayer for the village Kabyle work in and around Algiers; and praise for fresh opportunities of getting among the people.
12. For Djemâa Sahridj and Mekla—Meetings among Kabyles and French, &c., School for girls, Day and Sunday Schools, Visiting, Itinerating, Dispensary, Work among men and boys, &c.
13. For Azazga, Michelet and Les Agribbes—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.
14. For Bougie and Oued-Amizour—Meetings and Classes for Kabyle men, boys and girls; Visiting and Itinerating.
15. For Lafayette—Classes, Itinerating and Visiting.
16. For Tebessa—Bible Depôt, Classes and Visiting, &c.
17. For Bône—Classes, Visiting among women and children, &c.
18. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Classes for women and girls, Gospel Car Work, Work among British Sailors, &c.
19. For Italian and French Work at Tunis and Bizerta—Sunday and Weekday Services Classes, Distribution of Scriptures, Itinerating and Village Work, &c.

Praise for three men who were recently baptised at the New Hall. These were converts connected with the French work in the town.
20. For Nabeul—Classes, Visiting, &c.
21. For Kairouan—Classes, Visiting, Bible Depot, &c.
22. For Sfax—Classes for Arabs and for European children, Visiting, Bible Depot, &c.
23. For Tripoli—Dispensary, Visiting, &c.
24. For Paris—Visiting cafés, &c. Meetings for Kabyles.
25. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
26. For the Council, and the Staff at Headquarters.

Prayer that wisdom and guidance may be granted to the Council in their deliberations; for Mr. Harvey Farmer in America, that he may speedily recover his health and strength and may continue to find the Lord opening fresh doors as he journeys from place to place.
27. For fresh openings for Deputation work in different parts of the country; and for the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union and Study Circles.
28. For increasing blessing on our Magazine, its Contributions and its Readers.
29. For the supply of all the needs, spiritual and temporal, of work and workers; also for more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
30. For workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

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

Continued from page ii of Cover

General Fund—cont.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	BARKING AUXILIARY.	CHELTENHAM AUXILIARY.	
26th	(h)	213	15 2	24th	7099	2 0 0	3	3 3 0	4	1 1 0	Mr. W. T. BUR-	Miss R. M. MOLES-
6979	4 6	7069	8 0	7100	1 0 0	4	2 2 0	5	1 1 0	LAND,	WORTH,	
80	3 0	70	5 0			28th		5	1 1 0	Hon. Sec.,	Hon. Sec.,	
1	1 0 0	(e)	5 0			(n)	11 8	6	1 0 0	8, Sunningdale	30, Lansdown Cres-	
(d)	1 10 0	2	50 15 0	(o)	1 9 7	7	10 0 0	8	3 3 0	Avenue.	cent.	
3	15 0 0	(l)	5 0 0			29th		8	1 0 0	Des. Receipt, No.	Gen. Receipt, No.	
28th		4th		(p)	12 10 0	9	1 0 0	9	8 6	7080.	6899.	
4	6 0 0	74	5 0 0			100	1 0 0	10	2 12 6	Local	Local	
5	3 0 0	5	10 0			1	1 0 0	1	2 2 0	Rect. No. £ s. d.	Rect. No. £ s. d.	
6	2 6 0	7th		(q)	3 5 0	2	1 0 0	2	17 4 6	25 10 11	44 2 6	
7	3 0 0	6	1 0 0			3	1 1 0	3	2 16 9	26 9 19 2	45 2 2 0	
8	1 0 0	7	25 0 0			4	1 0 0	4	3 3 0	£10 10 1	6 10 0	
29th		8th		Sundries	£504 10 0	5	1 1 0	5	2 2 0	Previously	7 5 0	
9	7 0 0	8	20 0 0		£507 11 6	6	5 0 0	6	7 17 6	ack'd. 46 17 9	8 7 0	
30th		9	5 0			7	1 0 0	7	2 2 0	£57 7 10	9 3 6	
(e)	17 0	10th		DUBLIN		8	1 0 0	8	3 3 0		Previously	
(f)	2 10 0	80	10 10 1	AUXILIARY.		8	1 0 0	8	2 2 0		ack'd. 15 0	
(g)	15 8	(p)	1 17 6	S. S. McCURRY,		9	1 0 0	9	4 3 0		£4 3 0	
93	10 0	(j)	21 5 0	Esq.,		10	10 0	10	3 3 0			
4	12 0	83	1 13 0	Hon. Sec.,				2	2 2 0			
5	5 0 0	10th		Glenageary,		Previously	£50 15 0	3	5 5 0			
6	1 3 0	4	5 0 0	S. Harrow.		ack'd.	82 4 6	4	3 3 0			
6a	79 17 3	5	12 8 9	Des. Receipt, No.			£132 19 6	5	9 9 0			
Pubns.	£558 3 2	6	45 0 0	7072.		AMERICAN		6	21 0 0			
	£562 15 0	(k)	11 11 0	Local		AUXILIARY.		7	8 6			
		12th		Rect. No. £ s. d.		MR. RUSSELL T.		8	2 2 0			
		15th		81	3 0 0	SMITH,		9	1 1 0			
		88	15 0 0	2	5 0	Corresponding		30	3 13 6			
		9	5 0 0	3	10 0	Secretary,		1	1 1 0			
		16th		4	4 0 0	133, North 13th						
		90	10 0	5	2 0 0	St., Philadelphia,						
		1	3 1 0	6	1 0 0	Pa., U.S.A.						
		2	5 0 0	7	10 0	Gen. Receipt, Nos.						
		3	10 0 0	8	2 2 0	6854, 6996a.						
		17th		9	10 0	Local						
		4	10 0 0	(l)	1 11 3	Rect. No. £ s. d.						
		18th		(k)	1 1 0	1	3 3 0					
		5	10 0	21st	3 0 0	2	6 1 6					
		19th		(m)								
		7065	10 0									
		2nd										
		6	17 0									
		7	1 0 0									

SUMMARY

November, 1927.

General Fund ..	£562 15 0
Designated Fund ..	507 11 6
	£1,070 6 6

TOTALS

Jan. 1st to Nov. 30th, 1927.

General Fund ..	£4,596 7 2
Designated Fund ..	4,207 6 0
	£8,803 13 2

(a) Boxholders at Maidenhead. (b) Anon. (c) Unity Ch., Bristol. (d) Readers of *The Life of Faith*. (e) B. Cl., Ilford. (f) Boxholders at Recreation Hall. (g) New Rd. Missn., Dagenham. (h) C. A. W. G., Neath. (i) Y.W. Bible Cl., Edenfield. (j) Edenfield P. Circle. (k) Parochial Ch. Council, Bacup. (l) Women's Mtg., Edenfield. (m) Hollin Bank Missn. (n) Manchester Y.W.C.A. (o) Park Hall, Barking. (p) Union Hall, Hulme. (q) Anon., Bristol. (r) Recreation Hall. (s) Miss. Circle, Browning Hall. (t) Fearnley Hall, Manchester. (u) Friends at Barnston. (v) Wandsworth Common Crusaders. (w) Boxholders at Woodford. (x) Boxholders at Clayton-le-Moors. (y) Temperance Hall, Croydon. (z) *Legacy*. (aa) Hither Green Aux. (b) Dagenham Mission Ch. (c) Women's Own, Purley. (d) "Emmaus" Mission. (e) Boxholders at Carver Hall. (f) "Morgan Mem. Mission." (g) Boxholders at C.-cum-Hardy. (h) Toxteth Tab. (i) Steele Rd. Mission. (j) Wattville St. Chapel. (k) Boxholders at Ascot. (l) Frant Aux. (m) Gainsborough Hall. (n) Boxholders at Tilbury. (o) Devonshire Sq. Bapt. Ch. (p) Friends at Hove. (q) Friends at T. Wells.

PRELIMINARY NOTICE.

THE MAY MEETINGS OF THE NORTH AFRICA MISSION

will be held (D.V.) on **May 29th, 1928**, at **3.30** and **6.30**, at the **CANNON STREET HOTEL**. Amongst the Chairmen and Speakers will be

**ADMIRAL SIR JAMES STARTIN, K.C.B., and
DR. NORTHCOTE DECK.**

THE EASTER CONVENTION OF THE N.A.M.

will be held (D.V.) at "**HEIGHTSIDE**," **WATERFOOT**, near **MANCHESTER**, from **Thursday Evening, April 5th**, to **Wednesday Morning, April 11th, 1928**.

Inclusive Terms, £2 2s.

THE NORTH AFRICA MISSION

Founder—Mr. EDWARD H. GLENNY

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

COUNCIL OF DIRECTION

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 HARVEY FARMER, 18, John St., W.C.1.
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 V. G. LEVETT, 7, Austin Friars, E.C.
 H. LEWIS, Bickley, Kent.

Dr. F. E. MARSH, Loughton.
 E. T. MORRIS, Letchworth.
 PASTOR H. OAKLEY, Balham.
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OFFICE OF THE MISSION

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

REFEREES

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

M. E. REVEILLAUD (late Senateur), Paris.
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 E. E. SHAW, Esq., Wimbledon, S.W.
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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		Salé		Bône	
Tanger	Date of Arrival.	Mr. A. E. CHATFIELD	Nov., 1922	Miss H. GRANGER	Oct., 1886
Miss J. JAY	Nov., 1885	Mrs. CHATFIELD	Nov., 1922	Mrs. FISHER	Oct., 1922
Miss E. A. SIMPSON	Mar., 1898	ALGERIA			
Miss E. CRAGGS	Oct., 1912	Cherchell			
Miss M. M. GLEN (Associate)	Jan., 1913	Miss K. W. JOHNSTON	Jan., 1892	TUNISIA	
Miss E. D. BOWEN	Feb., 1923	Miss E. TURNER	Jan., 1892	Tunis	
Miss L. A. Y. MEYER	Oct., 1925	Miss H. KENWORTHY	Nov., 1910	Mr. A. V. LILEY	July, 1885
Spanish Work—		Miss L. R. WHOLMAN	April, 1922	Mrs. LILEY	July, 1913
Señor PEDRO PADILLA	June, 1926	Miss E. F. COLLINS	Feb., 1927	Mr. F. E. SHORT	Feb., 1899
Señora D. PADILLA	Dec., 1922	Algiers			
Miss L. GRIFFITHS	Oct., 1927	Kabyle Work—			
Casablanca		Mons. E. CUENDET	Sept., 1884	Mr. E. E. SHORT	Feb., 1899
Miss C. S. JENNINGS	Mar., 1887	Madame CUENDET	Sept., 1885	Miss H. M. M. TAPP	Oct., 1899
Miss F. M. BANKS	May, 1888	Mr. A. ROSS	Nov., 1902	Mr. C. MORRIS	Oct., 1903
Mr. C. C. GABRIEL	Dec., 1919	Miss D. OAKLEY	Nov., 1921	Miss A. CLACK	Jan., 1924
Mrs. GABRIEL	Feb., 1920	Italian Work—			
Miss M. W. ROSS	Nov., 1920	Djemâa Sahrîdj and Mekla			
Miss BLANCHE ELLIS	Oct., 1926	Miss E. J. C. COX	May, 1887	Miss G. E. PETTER	Oct., 1913
Tetuan		Miss K. S. SMITH	May, 1887	Miss K. M. E. GOTELEZ	April, 1920
Miss A. G. HUBBARD	Oct., 1891	Mr. A. G. WILLSON	Oct., 1922	Miss J. E. MARTIN	Oct., 1922
Miss A. M. KNIGHT	Oct., 1899	Mrs. WILLSON	Oct., 1922	Miss R. COLLINGS	Nov., 1923
Spanish Work—		Azazga, Michelet and Les Agribbes			
Miss E. HIGBID	April, 1921	Mr. S. ARTHUR	Dec., 1913	Bizerta	
Miss E. HARMAN	Oct., 1921	Mrs. ARTHUR	Sept., 1923	Signor A. FINOTTO	Oct., 1923
Settat		Miss L. M. FRISON	Nov., 1919	Signora FINOTTO	Oct., 1923
Miss A. BUXTON	April, 1919	Miss C. ELLIOT	Nov., 1919	Nabeul	
Miss K. REED	April, 1922	Miss M. WIDMER	Nov., 1920	Mrs. GAMATI	Oct., 1888
Fez		Bougie and Oued-Amizour			
Miss S. M. DENISON	Nov., 1893	Mr. A. R. SHOREY	Nov., 1902	Miss E. M. TILNEY	Mar., 1923
Miss I. C. DE LA CAMP	Jan., 1897	Mr. R. TWADDLE	Oct., 1924	Kairouan	
Dr. JAS. A. LILEY	Nov., 1919	Mrs. TWADDLE	Oct., 1925	Miss I. M. DAVIS	Oct., 1920
Mrs. J. A. LILEY	Nov., 1919	Mlle. E. M. S. DEGENKOLW	Oct., 1913	Mr. E. J. LONG	Feb., 1924
Miss L. F. EVANS	Nov., 1921	Lafayette			
Taza and Oudjda		Kabyle Work—			
Miss F. E. S. MARSTON	Nov., 1895	Mr. C. R. MARSH	Oct., 1925	Mrs. LONG	Jan., 1920
Miss A. CHAPMAN	Oct., 1911	Mrs. MARSH	Oct., 1925	Sfax	
Miss E. K. ALDRIDGE	Dec., 1891	Tebessa			
Rabat		Madame E. PAGES (Associate)	June, 1924	Mrs. F. M. WEBB	Oct., 1899
Mrs. F. K. ROBERTS	Dec., 1896	Miss D. POVOAS	Nov., 1922	Mr. R. S. MILES	April, 1921
Miss I. DEW	Feb., 1924	TRIPOLI			
Mr. L. V. ROBINSON	Nov., 1924	PARIS			
Mrs. ROBINSON	Oct., 1926	Mr. T. J. P. WARREN	Feb., 1911	Mrs. WARREN	Feb., 1911
AT HOME.— Miss BOLTON, Miss A. BOLTON, Miss R. O. HODGES (Egypt), Miss L. READ, Miss THOMASSEN (Norway). New Workers— Miss G. G. ADAMS, Mr. L. J. BOCKING, Miss W. I. BUCKLEY, Mr. C. COOK, Miss M. W. FARR, Mr. G. K. GILLOTT, Miss E. HEATH, Mr. J. C. MEERS, and the Misses E. L. MILLAR, B. L. F. ROBERTS, E. A. STEPHENS.					