

NORTH AFRICA

THE MONTHLY RECORD
OF THE
NORTH AFRICA MISSION.

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

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*A
Scene
in
Southern
Algeria*

Office of the North Africa Mission :

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S. W. PARTRIDGE & Co., Ltd., 21 & 22, OLD BAILEY, LONDON.

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THE NORTH AFRICA MISSION.

LIST OF DONATIONS from April 1st to 30th, 1918.

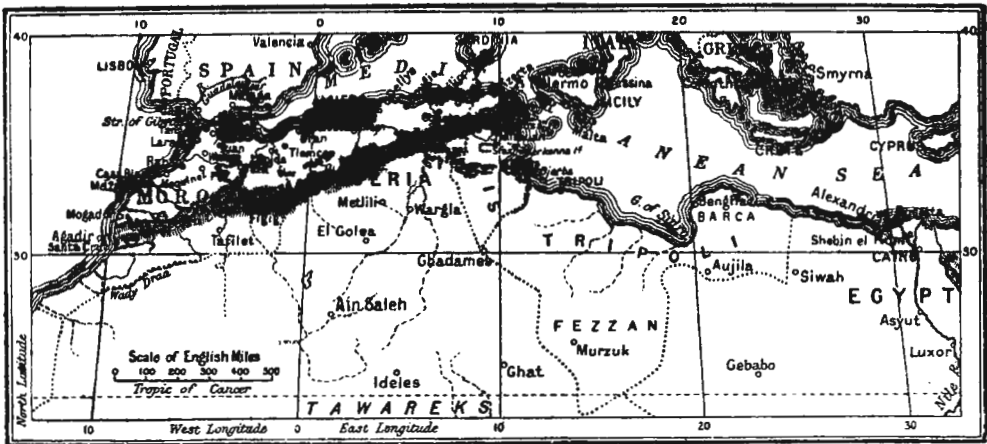
GENERAL FUND.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	DESIGNATED FUND.	No. of Rect.	Amount. £ s. d.	DUBLIN AUX.	Local
No. of Rect.	Amount. £ s. d.	8th		22nd		No. of Rect.	22nd		S. S. McCURRY, Esq.,	Rect. No. £ s. d.
5391	5 0 0	5417	5 0 0	5441	5 0 0	2191	1 0 0	(r)	188	1 0 0
2	5 0 0	8	5 0 0	2	3 17 1	(s)	15 0 0	9, Chiswick Place, Eastbourne.	9	3 3 0
3	25 0 0	9	1 0 0	3	2 2 0	(j)	2 10 0	Des. Receipt, 2197.	90	2 2 0
4	5 0 0	9th		4	5 0 0	(s)	1 0 0	Local	1	10 0 0
5	5 0 0	20	6 6	5	10 0 0	95	10 0 0	Rect. No. £ s. d.	2	10 0 0
6	1 0 0	1	1 13 6	6	5 0 0	3rd	5 0 0	183	11 1 7	Previously ack'd
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8	3 0 0	32	8 6	6	1 0 0	84	2 10 0	Rect. No. £ s. d.		
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		9	10 0 0	£145 14 7		22nd	3 0 0			
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SUMMARY.	
April, 1918.	
General Fund ..	£145 14 7
Designated Fund ..	125 12 5
	£271 7 0
TOTALS.	
Jan. 1st to April 30th, 1918.	
General Fund ..	£1,399 2 8
Designated Fund ..	615 5 8
	£2,014 8 2

(a) Mission Hall, Atherton. (b) Westcliffe Hall. (c) Surrey Chapel, Norwich. (d) Friends at Tunbridge Wells. (e) Bethesda Bapt. Church, Felixstowe. (f) Grange Road Mission Hall, Ilford. (g) Legacy. (h) Y.P.'s Meeting, Westcliffe Hall. (i) Trinity Road Chapel, Up. Tooting. (j) Auckland Hall S.S., W. Norwood. (k) Christ Church, Exmouth. (l) Friends at Keith. (m) Bible Lands' M. Aid. Society. (n) Newbury Park S.S. (o) Y.P.M. Band, Nailsea. (p) All Nations' M. Union. (q) The Tabernacle, Bradford. (r) B.C. Wattville Street Chapel, Han'sworth. (s) Unity Chapel, Bristol.

NORTH AFRICA consists of

MOROCCO, ALGERIA, TUNIS, TRIPOLI, EGYPT, and the SAHARA, and has a Mohammedan population of over 25,000,000.



Stations of N.A.M., Nineteen. In **Morocco**: Tangier, Fez, Tetuan, Casablanca, Laraiash. In **Regency of Tunis**: Tunis, Kairouan, Bizerta, Sfax. In **Tripoli**: Tripoli. In **Egypt**: Alexandria, Shebin-el-Kom.



Girls under instruction at Bône.

[From a Post Card.]

Happy Service.

"I delight to do Thy will, O my God."—Psalm xl. 8.

IF we compare these words with Hebrews x. 5-9 we can have no doubt that they refer to Christ. He not only came to do the will of His Father, but He delighted to do His will. It is the Father's will and pleasure that men should be saved from the consequences and the power of their sins. Christ found pleasure in doing the pleasure of His Father, and the pleasure of Jehovah shall prosper in His hand. It is very instructive and encouraging to remember that while Christ was the "man of sorrows" and "acquainted with grief"—while He was "oppressed" and "afflicted," yet His earthly life was one of enjoyment. He constantly enjoyed the pleasure of doing the Father's will, and seeking and saving the lost. Even amid the gloom and darkness of Gethsemane and the agonies of the Cross, there was an unfathomable delight that He was never more pleasing to the Father than then, and never doing more essential work for the salvation of poor sinners.

When as a boy He said, "Wist ye not that I must be about My Father's business?" was there not a blessed enjoyment in this His early work for the Father? and later on He could say, "My meat is to do the will of Him that sent Me, and to finish His work." When He said this, did He not mean that He found not merely satisfaction but also enjoyment in doing the will of the Father, in revealing the way of life to the poor Samaritan woman. Healthy persons enjoy their food. They do not merely eat it as a duty. So Christ found delight

and enjoyment all through His earthly pilgrimage in doing the work which the Father gave Him to do.

Paul speaks, in 1. Tim. i. 11, of the glorious Gospel of the blessed God which was committed to his trust. And this word "blessed" means happy. God is a supremely happy being; and Christ is His happy Son, and was especially happy while doing His Father's will on earth. God would have all His people happy as well. They often cannot rejoice in their circumstances, but they can rejoice in Him, and in being allowed to serve Him even though in a pathway of trial and suffering.

There is all the difference in the world between feeling one's service to be drudgery and delighting in it as service for one we love. God loveth a cheerful giver, and He loves us to be cheerful in all our service for Him. How pleasant it is to see a happy family in which all are cheerfully doing their share of service to one another! How pleasing to see a business in which employers and employed are all happily working together! How the time slips by, and how quickly and efficiently the work is done! Should it not be equally blessed in the family of God and in Christian service, when the leaders in the Church and the members work happily together for mutual edification, the salvation of sinners, and the glory of God? So in the mission field, it is generally the happy workers, who love the natives amongst whom they labour and who delight to bear one another's burdens, that are generally the most successful in winning souls and glorifying God.

Thank God, in the N.A.M. we have known something of this happiness. May we experience it more and more! Perhaps the secret of enjoying our life and service depends largely on the measure of our confidence in God's wisdom and love. If we are satisfied that all His dealings are in wisdom and grace, our souls will be kept in peace and happiness, and this happiness will be passed on to fellow-workers and those amongst whom we labour. We shall enjoy God, enjoy His Word and His ways.

In reviewing the past year, and in looking forward to the future, may God enable us to glorify Him by reflecting His happiness, and thus showing ourselves to be in our measure practically like our Heavenly Father and our gracious Lord.

E. H. G.

To the Friends of the North Africa Mission.

"*St. David's*,"

Manor Park, London, E. 12.

June 12th, 1918.

DEAR FELLOW-WORKERS,—

This being our **Review Number**, we have not much space for current news, and the price of paper and the expense of printing make it desirable for all our statements to be brief. In order to keep the weight of our Magazine below the ounce, and the postage at a halfpenny, we

shall for a time be obliged slightly to reduce the number of our pages, and to use thinner paper. We shall be glad if our friends will do all they can to increase our circulation, and where possible subscribe the 1/6 for the six double numbers and postage. We should be glad to make the Magazine self-supporting; but while this is desirable, it is not our first object. This is to make known the deep spiritual needs of North Africa, and stir up Christians at home to prayer

and to give of their substance, or to give themselves to the work of making known the glorious Gospel of the blessed God to those who sit in darkness. We shall therefore be willing to continue sending our Magazine even to those who are unable to pay for it, if thereby we can help them spiritually, or stir them up to prayer and service.

We have given particulars elsewhere of the Mission's sad loss in the homecall of **Mrs. Fallaize**. **Miss Glen** and **Miss Chapman**, of Tangier, have also been seriously ill, and though they are now both better, they are still far from strong.

We regret to hear that the Algiers' Mission Band, under the leadership of Miss Trotter, has suffered further loss through the death of Miss Smeeton of small-pox, of which a severe form has been prevalent in Algiers and the neighbourhood.

On the 24th of April **Mr. Sydney Arthur** and our French sister, **Miss V. Eymann**, both workers among the Kabyles at Djemâa Sahridj, were united in marriage. They are now residing at Mekla, a French village, quite near to Djemâa.

We are very thankful to God that when pressed for funds during the month of May, God

graciously sent us in £700, part of a legacy left by an old donor. A friend who had been in the habit of sending us £6 5s. a quarter, and had intended to bequeath to the Mission a considerable sum, died a few months ago without having made a will. When her last cheque was paid into the bank, it was returned to us with the intimation that she was already deceased, and it could not therefore be paid. It is advisable that those who wish to help by leaving legacies should not postpone the matter till it is too late.

We shall require, in addition to Designated Funds, about £2,000 between the present time and the end of September. The summer months are often poor from a financial point of view, but God knows all about this, and in answer to prayer is well able to move His servants' hearts. The great need is that the souls of the workers at home and abroad should be kept in spiritual health, and that those amongst whom we labour should be convicted of sin and led to personal faith in Christ as their Saviour.

Counting on your continued prayerful sympathy,

Yours heartily in Christ,

EDWARD H. GLENNY.

Brief Review of the Work of the N.A.M. during 1917.

THE 37th YEAR OF THE MISSION'S HISTORY.

Last year it was found necessary to condense the Review of the work for 1916 on account of the shortage of paper and the expense of printing; the Review for 1917 must be still more condensed, as the difficulties caused by the war compel increased economy both of paper and printing; therefore it would seem better this year to view the Mission as a whole, instead of attempting to give details of the various countries.

When we realise the advance that has been made since the work was initiated thirty-seven years ago, we feel we should thank God and take courage; at the same time we have by no means accomplished all that we had hoped to do, and, although the difficulties arising from the want of sympathy of European Governments are less than in years past, the last few years have been exceptionally difficult from several points of view.

Financially, the year 1917 was a better one than we have had for several years. In fact,

the income was larger than for any year since 1913. In that year £1,200 was received by the sale of a piece of land in Morocco; if we deduct this sum, the receipts in 1917 would amount to a little above those of 1913. Owing, however, to the receipts having been low in previous years, all that was received extra during this year was required to make up arrears.

The total receipts for 1917 were £7,662 6s. 2d., as against £6,138 14s. 3d. for 1916—an increase of £1,523 11s. 11d. With this we cleared off a Bank Loan, reduced the overdraft on the Designated Fund by about £150, and met all the year's expenses. Had we been able to turn into cash the assets of legacies and gifts received by us for the General Fund, no deficiency would have existed. We are very thankful for the generous gifts received during the financial year, especially during the last three months. Previous to that we had a decidedly trying time, but again in

answer to prayer, God inclined the hearts of His servants to come to our help, so that we began the present year with better prospects than for several years past.

The Statement of Accounts which we are publishing will, we think, explain itself. It will be seen that there was still on December 31st a balance of £340 5s. 9d., overdrawn by the General Fund upon the Designated Fund, but by the end of January this was also cleared off. The expenses are very much the same on the whole as in previous years.

We require about £150 a week to meet our bare necessities; and if, as we desire and hope, the work is extended, we should need quite £200 a week. This God is well able to supply in answer to believing prayer.

ITINERATING WORK.

Itinerating Work is most important, especially in a country where the population is scattered, and the North Africa Mission has been able to do a considerable amount of this during the year 1917.

Mr. P. Nicolle, of Cherchell, a French brother, has been specially active in this department, as we have reported in NORTH AFRICA from time to time. He has been able to sell 252 New Testaments in French, Spanish and Italian, and 1,410 portions in Arabic, French, Spanish, and Italian, beside giving away a number of Bibles, Testaments and portions; 834 gospel booklets have been sold, and over 3,500 tracts in various languages distributed. Thirty villages have been visited, seven of them twice over. **Mr. Nicolle** has a bicycle, and by means of this he is able to cover a wide extent of country, both to the East, West and South of Cherchell. This work is amongst Europeans and Arabs.

Mr. Arthur, of Djemâa Sahridj, has itinerated mainly amongst the Kabyles, and has visited sixty-eight villages, some of them several times. Altogether, 143 visits have been paid to the villages, and about 1,000 portions of Scriptures have been distributed where readers could be found.

Mr. Cuendet, whose station is in Algiers, has visited seventeen villages in Kabylia, some of them several times over, and has distributed nearly 1,000 portions, Testaments and Bibles.

Mr. Shorey, of Boghni, has been specially active in itinerating work; he has travelled in twelve different Kabyle tribes, visiting forty

different villages, some of them several times, and has distributed more than 700 portions, Testaments and Bibles, besides holding informal meetings and conversing with travellers by the way.

Mr. and Mrs. Liley have itinerated mainly in the northern part of Tunisia by means of bicycle and train; visiting numerous farms and distributing Scriptures amongst the Italians, French and Arabs. The exact number of villages visited is not reported, and small villages and farms are hardly distinguishable; but there has been a very wide distribution of Scriptures and gospel books, specially the "Traveller's Guide," and there have been many interesting conversations with people by the roadside.

Mr. Moore, of our Spanish Mission in Tangier, has sold just about 390 portions, Testaments and Bibles, a majority of course being portions; besides this, other missionaries have done their part, and there has been more itinerating amongst the villages around Tangier than for several years.

Altogether, during the year 1917 about 250 villages have been visited, and over 500 visits paid to them, while over 5,000 Scriptures (mostly portions) have been distributed. We believe that the seed thus sown will not be without fruit, especially if it is watered by believing prayer.

MEDICAL WORK.

Medical Work has always been a prominent feature of our Mission amongst the Moslems of North Africa, and it has been greatly blessed of God, not only in opening the way for the preaching of the Gospel amongst those who were at first too prejudiced to listen, but also in leading men and women to accept Christ as their personal Saviour.

Our only hospital at the present time is the **Tulloch Memorial Hospital** at Tangier, which was the first hospital erected in Morocco in modern time. Since the retirement of **Dr. Churcher** in 1915, we have had no fully qualified doctor here in charge; but **Mrs. Simpson**, who has had many years experience as a trained nurse, has kept the work going, with the help of a Spanish doctor, who can be called in at any time of emergency; and we trust that when the war is over, God may send us a medical man to take charge of this Hospital.

During the past year there have only been sixty-seven in-patients received; but it must be remembered that in-patients generally remain some time, and thus there are many more opportunities of putting the Gospel before them

than in the case of those who merely attend the Dispensary and hear but one or two Gospel addresses; so that the spiritual results of hospital work are very much greater than those attending dispensary work. In the hospital, patients are seen day by day, and spoken to and read with many times. Perhaps when they first come they are cold and opposed, but the kindness and love, and the physical relief often afforded by medical skill, tend to soften their hearts and make them willing to listen to the Gospel. About fifteen of the in-patients have professed to receive Christ as their personal Saviour during the year. Many of these came from a distance, and so cannot be added to the little native church in Tangier, though they may be added to the Church of the Firstborn written in heaven; but three men and one woman have been added to the little church of converted Moham-medans which now numbers ten—eight men and two women. In addition to

these Church members, there are twenty who professed conversion, and eight serious enquirers.

There have been 2,699 attendances at the dispensary, or patients visited at their homes, and nearly 1,000 people have been reached in visiting the homes in the villages.

The Tulloch Memorial Hospital is intended for men only, but **Dr. Gabrielle Breeze** has a **Women's Medical Mission** in Tangier also, and the attendances at this dispensary during the year number 3,714. **Miss Breeze** and **Miss Marston** seek to bring all these under the sound of the Gospel so far as is practicable.

In **Fez**, **Miss Mellett** and **Miss Denison** have an important medical work, and during the year, 9,403 attendances have been registered



[From a Post Card.]

Nouvelle Porte de Boujeloud, Fez.

at the dispensary, about nine out of ten of these cases being women. There have been over 400 cases of vaccination. To these, Christ has been held up as the only Saviour of the lost. The British Government, to show their appreciation of this medical work, have bestowed upon **Miss Mellett**, as the senior worker, the decoration of the "Order of St. John of Jerusalem."

At **Larais**, **Miss Aldridge**, through ill-health and absence from the Station, has not been able to do so much medical work as usual, but at the dispensary, or in the people's homes, she has attended to 466 cases.

In **Tetuan**, owing to the absence of those who usually conduct the medical mission, this work has been temporarily closed.

In Algeria, professional medical work is not allowed, but simple gratuitous treatment is not hindered, and **Mrs. Ross**, of **Djemâa Sahridj**, has dealt with 3,943 cases, and has paid 102 visits among twenty-six villages for medical or Gospel work. She is always welcomed, and the people are ever ready to listen to the Word.

In Tunisia, at the present time, we have no regular medical mission. We very much wish we had, but since **Dr. Churcher** left, we have not been able to find another doctor to fill his place.

In Tripoli, **Mr. Reid**, assisted by **Miss Harraid**, has carried on an important dispensary, and during 1917, notwithstanding the great difficulty of getting drugs and other hindrances, 10,334 attendances were registered at the dispensary, and twenty-five visits have been paid to the homes of patients.

Altogether, over 30,000 attendances have been made at the various dispensaries, besides in-patients. How thankful we are that so much suffering and distress has been relieved, and how much more thankful that to such a large number, the Gospel of God's Salvation, without money and without price, has been made known! Surely there is plenty of occasion to pray that many of these hearers, who have at the same time received proof of Christian kindness, may repent and believe the Gospel.

BIBLE DEPOTS.

Bible Depôts are another instrumentality for making known the truth. For many years one has been open in the City of **Tunis**. It is now under the charge of **Mr. Liley**, who has been assisted for some time in this by a native convert. Unfortunately, during part of the year 1917, the latter had to be suspended on account of unsatisfactory conduct.

These **Bible depôts** not only exhibit the Word of God in their windows, so that passers-by can read, but afford a meeting-place where anyone who wants to know a little more about the truth can come in for conversation. There is often a second room behind the shop, where there is more privacy; and sometimes these rooms are used for evangelistic services, or for lantern meetings, or for meetings for Bible study and conversation with enquirers or converts. It is very difficult for men missionaries to enter a native house, and not always suitable for the native to enter a missionary's house; thus these **Bible depôts** afford a convenient meeting-place for instruction or discussion.

At **Bizerta**, there is a **Bible depôt**, which **Miss**

Marcusson, a Swedish sister, supervises. **Mr. Evan Short** has another at **Kairouan**, and **Miss A. Cox** a fourth at **Tebessa**. In **Algiers** and in **Tangier**, the **British and Foreign Bible Society** have their own **depôts**, and we are hoping to open two more, one at **Cherchell**, and the other at **Casablanca**.

Sometimes a case with a glass front can be placed in a good position with open Scriptures, which may be read by the passer-by; the Book can be opened at a fresh place every now and again, and the name and address of the **depôt** given. This has its advantages: first, it enables people to read a portion of Scripture, and, secondly, it indicates where the missionary can be found, and the Scriptures purchased. In country districts, of course, this is not practicable, and there iteration takes its place; but in large towns or cities it is a useful and helpful means of making known the Gospel.

SCHOOLS AND CLASSES.

Circumstances differ in the different countries of North Africa. In Algeria, the French Government like to keep education entirely in their own hands, and it is practically impossible to open a school, even though you have a teacher with a French diploma. The American Methodists have tried to get over this difficulty by opening hostels where native children are taken in, lodged and boarded freely, and sent to the Government schools. This is a somewhat expensive method, but has the advantage of bringing the children, when they are not at school, under the influence and instruction of the missionary in charge of the hostel.

In Egypt, schools are a very prominent feature in most missions. The North Africa Mission has one at **Shebin-el-Kom**, under the supervision of **Mr. Fairman**, the children being instructed by native teachers, and the Bible lessons given by **Mr. Fairman**. This school is above the elementary type, and boys and girls attend it with a hope of getting superior employment and good wages. Though the spiritual results have not been so great as could be wished, some of the pupils after leaving the school have decided for Christ. The Government favours education, but its competition makes the work rather more difficult and expensive.

The Mission has also a school for Moslem girls in **Alexandria**, under the care of **Miss Hodges**. Though this school is not large, the native teacher is a convert from Islam, and there have been other cases of definite faith in Christ.

In **Tunis** there is practically the same difficulty as in Algeria as regards the school work, and in Tripoli we have no staff at leisure to attempt work of this kind. Moreover, the Italian Government, like the French, desire to keep education in their own hands as much as possible.

In Morocco the natives do not very greatly appreciate education at present, but in the southern part, which is under the French rule, the Government is opening schools in various parts and encouraging young people to attend. **Mrs. Roberts** has had a school at Hope House for some time, and reports ninety-three on the books, and an average attendance of fifty-one.

Amongst the Europeans there is a school for Spanish children in **Tetuan**, under Miss Vecchio's care. There are fifty on the books, with an average attendance of forty-four. Towards the close of the year the school for Spanish children was re-opened in **Tangier**. It is early to give statistics at present, but, as appeared in the issue of **NORTH AFRICA** for Jan.-Feb., 1917, two girls who used to attend this school years ago are now bright converts in Tunis.

While regular school work is not a very prominent feature of our work, Sunday School classes and week-day classes are more numerous. These can hardly be called educational in the ordinary sense of that word, their object being almost entirely evangelistic. The children learn Scriptures and hymns, and sometimes needle-work. The one great object of these classes is to bring the Gospel to bear upon their young hearts. Usually those who attend regularly get some little reward, such as a garment or a toy; but on account of the war, in many cases this has not been possible during the last year.

Classes are also held for women. These differ considerably in different parts. In some places they are small, in others they are very considerable. The total number on the books in the various places is over 1,600, and the average attendances just over 800, besides 300 on the books of the day schools. All these get the Gospel set before them practically once or twice a week, and thus there is a wide sowing of the seed. In some places the children have a greater knowledge of the Gospel than they have of Mohammedanism, though of course the influence of their homes is usually antagonistic.

VISITING THE HOMES OF THE PEOPLE.

While men cannot visit the Mohammedan homes, ladies are free to do so, and thus a good

deal of useful work is done; and a great deal more might be done in this way, had the missionaries time and strength. Of course they visit chiefly the homes of those who attend the classes and meetings; but in these homes, they sometimes meet many others. In the cities and towns, several families frequently live in one house. This is both an advantage and a disadvantage: an advantage, in that often a number of women are met in one house, as the neighbours are in the habit of coming in and out. On the other hand, numbers make personal conversation difficult. The women are often most anxious to hear anything and everything except the Gospel, and they are afraid of what their neighbours might report about them, if they listen attentively. Still, excellent work can be done with tact and patience.

It is not easy to give any statistics of this kind of work. Sometimes three or four women may be met in a house; sometimes thirty or forty. At times a missionary can get very little opportunity for speaking of spiritual things; at others, an informal sort of meeting can be held, and passages of Scripture and Gospel hymns can be taught. The missionaries especially need the prayers of God's people, that they may have tact and wisdom to make the best of the opportunities afforded to them as they go from house to house.

PUBLIC PREACHING.

This is in many cases very difficult. Of course, amongst the Europeans—Spaniards and Italians—this work is much easier and is often attended with much blessing.

In **Tangier** we have a comfortable Spanish Mission Hall, in which **Mr. Moore** conducts Gospel services on Sunday nights, and gets fair attendances. The hall is also used for meetings for converts, and the day school, Sunday schools and night schools are held there. **Mr. Moore** also conducts services for the French Protestants of **Tangier**.

In **Tunis**, the Italian work is carried on in a Mission Hall, which we rent at £48 a year. Here, besides Gospel services, the converts have meetings for edification, Bible study and prayer. Sunday school and other meetings are also held there. **Miss Case** and **Miss Petter** supervise this work.

In the villages, the meetings for the natives are more of the free and easy and conversational type—more like open-air meetings, when questions can be asked and answered. In the course

(Continued on page 58.)

Dr.

GENERAL CASH ACCOUNT from January

TO BALANCES in Hand, Dec. 31st, 1916.	GENERAL FUND.		DESIGNATED FUND.		TOTAL	
	£	s. d.	£	s. d.	£	s. d.
For Medical Missions			164	17 9		
„ Designated Purposes			550	16 8	715	14 5
					715	14 5
TO RECEIPTS.						
FOR GENERAL PURPOSES.						
Donations	5,111	3 5				
Legacies	266	16 10				
Publications	43	11 3				
Sundries	10	2 11				
Rent of No. 111, Tulse Hill, London ..	100	0 0				
TOTAL AS PER MAY & JUNE "NORTH AFRICA"					5,531	14 5
FOR DESIGNATED PURPOSES.						
SPECIALLY SUPPORTED MISSIONARIES—						
Donations and Sundry Receipts			1,144	18 11		
MEDICAL MISSIONS—						
Donations			272	14 2		
Patients' Fees, &c.			3	13 3		
Interest on £500 (see Footnote*)			22	10 0		
VARIOUS DESIGNATED OBJECTS—						
Donations and Sundry Receipts			626	1 10		
School Fees			60	13 7		
TOTAL AS PER MAY & JUNE "NORTH AFRICA"					2,130	11 9
TOTAL RECEIPTS FOR THE YEAR					7,662	6 1
GENERAL FUND OVERDRAWN	340	5 9			340	5 1

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

£5,872 0 2 £2,846 6 2 £8,718 6 4

We have examined the above Account with the Books and Vouchers at the Office, at 2, Broad Street Place, Finsbury Circus, London, E.C. 2, June 10th, 1918.

North Africa Mission.

From January 1st to December 31st, 1917.

Cr.

TOTAL.		DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK.										TOTAL.	
£	s. d.	GENERAL FUND.			DESIGNATED FUND.						£	s. d.	
		£	s.	d.	£	s.	d.	£	s.	d.	£	s. d.	
		PERSONAL ALLOWANCES, RENT, &c.											
715	14 5	By Missionaries' Personal Allowances	2,181	19	10	1,074	2	7	3,256	2	5		
		" Missionaries' Rent and House Expenses	680	5	8	28	15	11	709	1	7		
715	14 5	" Native Helpers engaged in Direct Missionary Work	279	7	4	226	10	9	505	18	1		
		" European Helpers	66	0	0	23	18	3	89	18	3	4,561	0 4
		COLLATERAL EXPENSES.											
		By Rent and General Station Expenses	573	8	6	141	4	2	714	12	8		
		" Travelling, Furloughs, and Freight	37	2	10		16	6	37	19	4		
		" Girls' Home, Bible Depôts, Refuge, &c.				172	16	1	172	16	1	925	8 1
		MEDICAL MISSIONS.											
		By Rent, Repairs and Furniture				79	9	1	79	9	1		
		" Drugs and Instruments	12	1	8	118	18	2	130	19	10		
		" Food, Firing, Lighting, Relief, & General Expenses				169	13	9	169	13	9	380	2 8
		TOTAL DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK	3,830	5	10	2,036	5	3				5,866	11 1
		HOME EXPENDITURE.											
		PUBLICATIONS.											
		By Printing and Binding " NORTH AFRICA " & Electros	149	16	4								
		" Postages and Carriage of " NORTH AFRICA "	35	10	5								
		" Salary and National Health Insurance	90	5	6								
		" Other Printing, Postages, and Sundries	37	1	6				312	13	9		
		MEETINGS.											
		By Salaries, Travelling, Postages, Printing, &c.	139	5	0	5	5	0	144	10	0		
2	6 2	OFFICE.											
0	5 9	By Rents, Rates, Taxes, Repairs, Lighting, Cleaning, and Insurance	148	5	5								
		" Salaries, Wages and Health Insurance	309	7	4								
		" Postages, Telephone, Bank Charges, Printing, and Stationery	104	17	1				562	9	10		
		OTHER EXPENDITURE.											
		By Interest on Loan from Bank	28	2	9								
		" Repairs to and Insurance of Mission Property, 111, Tulse Hill	1	17	6	3	12	3	33	12	6	1,053	6 1
		TOTAL EXPENDITURE FOR THE YEAR	4,874	14	8	2,045	2	6				6,919	17 2
		By Repayment of Loan from Bank	500	0	0							500	0 0
		" Balance Overdrawn December 31st, 1916	497	5	6							497	5 6
		BALANCES in Hand, December 31st, 1917										801	3 8
		For Medical Missions				110	8	4					
		" Other Designated Objects				690	15	4	801	3	8		
		Less General Fund Overdrawn							340	5	9		
		Net Balances in Hand							460	17	11		
		viz.: Balance at Bank	£351	7	10								
		Petty Cash Balance		15	4								
		Balances on Field	108	14	9								
			<u>£460 17 11</u>										
6	4		<u>£5,872 0 2</u>							<u>£2,846 6 2</u>		<u>£8,718 6 4</u>	

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

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

(Continued from page 58.)

of itinerating, some thousands are altogether reached in this way. Then in the Bible depôts, there is opportunity for preaching, and also at the magic lantern services, where practical Gospel work is accomplished. At all the medical missions the people are spoken to, and in most of them there are regular services and preaching.

In Egypt, Mr. Fairman is able to have regular services constantly, and he is also able to help at special services in connection with the American Presbyterian Mission, where generally hundreds of Copts and Moslems are gathered. Quite a number have professed conversion, and many Christians have had their faith strengthened and their knowledge increased.

Preaching among Mohammedans is, as a general rule, more difficult than amongst heathen or Roman Catholics, for Mohammedanism is definitely anti-Christian, and Christians are looked upon by Mohammedans as infidels, and therefore not fit to be listened to. The fact that public preaching at all is possible, is a grateful evidence that prejudices have given way, and that people are more than formerly ready to listen to the truth.

CHURCH MEMBERS.

The number of regular church members at the various mission stations is still comparatively small. They number altogether about thirty converted Moslems, twenty-four converted Copts, and eighty-seven Europeans, and if we add, as some Missions do, the missionaries, the total would come to 206. This is indeed a little flock; still we believe there are a considerable number of converted natives who for various reasons have not yet identified themselves with the churches; sometimes because they live far away, and in other cases because they are immature and are under further observation and instruction. If these were counted, probably another hundred might be added to those who we believe have passed from death into life.

Certain missionaries give themselves very specially to the work of caring for converts and training them. It is from among these converts we hope to obtain the workers who will more effectually evangelise their fellow countrymen. One of the most interesting evidences of advance in this direction, has been the inauguration of a Kabyle Bible School by Mr. Warren with the assistance of other missionaries. Three meetings

of this School have been held, each with increasing profit, and out of them has arisen a small Society of native Kabyles who have bound themselves together to undertake the evangelisation of their fellow countrymen, and to support as far as possible the work, independently of European help. At these Bible Schools, special attention is given to systematic Bible study; and, notwithstanding many difficulties, much profit and progress has been made. The work calls for very special prayer.

Those who know what Mohammedanism is, realise that when a man becomes a Christian he is liable to have his home broken up, to be persecuted in various ways, and to be hindered in getting employment. To meet this difficulty, a certain amount of

INDUSTRIAL WORK

has been initiated, though money for this purpose is not taken from the general funds of the Mission, but supplied separately.

The small Carpet Industry at Cherchell, in which native women and girls are employed, is the most important branch, and during the past year, five of these have professed their faith by baptism, and there are others who are hoping to do so shortly. Few agencies have been more useful than this, in helping native converts and in bringing the unconverted under the power of the Gospel. Just as the in-patients in the hospital are brought under consecutive Gospel teaching, so the girls and the women in the Carpet School are brought under consecutive Bible instruction in the Carpet School. But while in the hospital it is only a question of weeks, some of these girls have been learning regularly for several years, and we believe there are something like twenty professed converts from Mohammedanism in connection with this branch of service.

At the present time, the work is to a certain extent hindered through the war, owing to the difficulty of obtaining wool, cotton and dyes, and the fact that the import of the goods into this country for sale is at present prohibited by the Government.

At Djemâa Sahridj, Miss Cox and Miss Smith have done something in a more limited way for the girls under their care, and Mr. Warren has initiated an industrial work in carpentry, &c., for men and lads. He also has a small piece of ground adjoining the house, in which he is cultivating vegetables. This gives employment to the converts, and, while helping them to earn an

independent living, also brings them under regular Scriptural teaching and influence.

The difficulty of dealing with converts from Mohammedanism is very considerable. In India, the Mohammedans are surrounded by heathen and a considerable number of Europeans, so that it is more easy for them to get employment; but in North Africa the population is almost entirely Mohammedan, and the few Europeans are mostly Roman Catholics or infidels.

STAFF OF MISSIONARIES.

The number of Missionaries remains about the same as it has done during the last two or three years. There are still sixty-four European missionaries, though some of them are for the present detained in England, and there are about twenty native and European helpers.

During this year, as last, through God's mercy, not one of our missionaries died, but since the new year commenced, one—Mrs. Fallaize—has been taken from us.

During 1917, Mr. & Mrs. Dickens, being independently supported, decided to work independently of the Mission; and Miss Colville and Miss Granger of Bône, who, after working with us from 1886 for several years, decided to work independently, have now rejoined the Mission, so that the losses and gains are equal.

Practically all our stations are under-staffed, and if God should send us another fifty workers, and the means for their support, they would all find room in strengthening our existing stations, without adding new ones which are sorely needed.

HOME BASE.

The Council of the Mission has been strengthened during the year by three new members—Pastor Wright Hay, Mr. V. G. Levett and Mr. F. R. Archer.

Early in the year, our Assistant Secretary Mr. Harvey Farmer, found it necessary to give up the superintendence of local mission work, in which his services were greatly valued, and devote his whole energies to the North Africa Mission. This has enabled him to spend a good deal of time in **Deputation Work**, for which he is eminently suited. He is getting as many meetings as time and strength will enable him to take. Still he will be glad to hear of fresh openings. These meetings and the circulation of our magazine, NORTH AFRICA, are the two principal means of

maintaining and increasing interest in the Mission and its work.

On account of war difficulties, NORTH AFRICA is only published six times a year. Those who wish to help us can be of great use by assisting us to extend the circulation of our paper.

Miss Una Tighe and others have laboured to maintain the "Workers' Union." It is a great comfort to the missionaries to have a certain amount of their clothing provided for them; not only because it saves them expense, but also because it saves them time, and enables them to give themselves more fully to missionary work. Various friends have helped by arranging meetings for prayer; while some have been able to form auxiliaries for prayer, financial help and work.

Some friends have been stirred to take up the support of a worker in the field, or the support of a native worker, or a hospital bed. Where one alone cannot do this, sometimes a Church, Mission Hall or Sunday School undertakes it. The Dublin Auxiliary supports three workers, and other Auxiliaries help in their measure.

Some who cannot do much for the Mission during their lifetime, remember the Mission when making their wills. In one or two cases, however, those who have intended to do this, have put it off, and have died intestate. Some friends take a missionary box, and put it on their table on Sunday, to receive their thankofferings. Others again have given shares, gold ornaments and jewellery, &c. One has given a valuable house. Perhaps others might help in some such way.

After all, these are merely channels by which God supports the work, and we must get behind them all to God Himself.

"The King's heart is in the hand of the Lord; as the rivers of water, He turneth it whithersoever He will." If the hearts of kings and emperors are in the hand of the Lord, and He turns them about to fulfil His purposes, as a cultivator turns the streams of water and irrigates his farm or garden, surely he can, in answer to prayer, turn the hearts of ordinary people either to give themselves to this spiritual work, or to give their substance to the support of others.

Will our friends all look round the church or mission hall where they attend, and see if there are any young men or young women in earnest for the glory of God and the salvation of souls, who might be fitted perhaps after some little

training and experience to go to the mission field? If they can see such, they might speak to them, and suggest their writing to us, if not to offer themselves, yet to get into touch with us and make further enquiries. Though it is to be feared that there are some who are ready to run

without being sent, there is no doubt that some of the most fitted need encouragement.

Trusting that this brief Review may stir your hearts to praise and prayer, and to increased effort for North Africa, we commend it to God for His blessing.

The late Mrs. Fallaize.



Mr. and Mrs. Fallaize.

We have to record with sorrow and deep regret the death of Mrs. Fallaize, which took place at Tangier on May 2nd. She was taken ill early in the morning of May 1st, and soon became unconscious, and after twenty-two hours was called to her heavenly home. Her loss is a heavy blow to her devoted husband, and also to her mother, Mrs. Moore, who not long since lost a son at the front and now has another son invalided. We commend both husband and mother to your prayers. Mr. Moore, a greatly valued Sunday School Superintendent at South Park, Ilford, died rather suddenly a few years ago.

Though Mrs. Fallaize had only been in North Africa about two years and five months, she had won the love and respect both of her fellow-workers and of the

natives by her unselfishness and her Christlike life. She had made good progress in Arabic, and was a valued helper to Mrs. Roberts in her work amongst women and children. In this she will be greatly missed. Before joining the Mission, she had been wonderfully blessed in her Sunday School Class, eight of whom were converted under her teaching. She was only about thirty years of age, and had apparently been in good health up to the time of her illness. It is one of the mysteries that we cannot fathom, why God should have permitted her to be taken on the threshold of her missionary career when the need of labourers is so great. May God raise up other workers to fill the gaps in our ranks!

E. H. G.

The Cherchell Carpet Industry.

This Industry is in association with the North Africa Mission, but is carried on separately, so that the Mission is not responsible for the work.

On the whole, the effects of the war have not been felt so much as in 1917. The principal hindrances have been the high prices charged for wool, cotton and dyeing materials, and the difficulty of getting these at all, regardless of price; but there has been improvement in this respect. In 1913, the year before war commenced, the purchases of material, &c., amounted to £285. In 1916 the figure fell to £9, but rose in 1917 to the sum of £59, an increase of £50.

Before the war, we were selling about £500 worth of manufactured goods a year. In 1916, the sales dropped to £224, rising in 1917 to £320. This improvement in the sales, of course, however, means a reduction of stock.

Another hindrance has been the Government prohibition which prevents our importing carpets, &c., for sale in this country.

During the first three years of war, the Industry suffered a loss of about £150, but during 1917, a small profit of just over £8 was realised. The surplus of assets over liabilities, which was formerly £639, is now only £497. We trust, however, that the tide has turned, and that with increased supplies of material, and the higher prices that purchasers are willing to pay, there may be a decided improvement.

The object of this Industry is not to gain pecuniary profit, but to further the witness of the Gospel among the women and girls who are employed. We are greatly encouraged by what has been accomplished, for we believe that in nearly twenty cases since the work began, there have been sound conversions not merely from Mohammedanism to Christianity, but from Mohammedanism and sin to Christ as the personal Saviour of lost sinners and their unfailing Friend. During 1917, five have publicly confessed their faith in Christ by baptism, and there are others now desiring to take this step. The spiritual results of the Industry have thus much more than repaid all the money and strength that have been expended in this enterprise. The girls have Bible instruction every day, and the women who clean the wool at home attend classes when they come for their work and bring it back. Thus they get continuous and consecutive teaching.

During the war, the numbers employed have naturally been less than formerly, but the missionaries still keep in touch with old workers, and as soon as sufficient materials can be purchased the numbers will soon mount up again. If any friends would like to give donations towards this Industry, such will be gratefully received. More working capital will be urgently needed after the war to replenish the depleted stocks of material. Please remember, too, this work in your prayers.

The following accounts will explain the financial operations for 1917:—

Dr.	CASH ACCOUNT, DECEMBER 31st, 1917.		Cr.
	£	s. d.	
To Balance in hand, London and Cherchell,			£ s. d.
1st Jan., 1917	74	19 1	59 16 1
" Cash on Deposit	85	0 0	52 9 7
" Sales, London and Cherchell	320	10 5	
" Interest and Sundries	9	12 2	
	£490	1 8	
			By Purchase of Wool and Cotton
			" Wages and Dyeing
			" Freight and Sundries
			" Rates, Interest and Repairs
			" Gospel Work
			" Repayment of Loan
			" Cash in hand, London and Cherchell
			" Cash on Deposit
			254 18 2
			£490 1 8

BALANCE SHEET, DECEMBER 31st, 1917.

Liabilities.	£	s. d.	Assets.	£	s. d.
To Loans	400	0 0	By Cost of Land, Factory and Improvements	873	1 0
" Investments	550	0 0	" Plant, Fixtures, Looms, Designs, &c.	169	4 0
" Interest Accruing	10	10 0	" Stock, London and Cherchell	160	18 1
			" Cash in hand, London and Cherchell	164	18 2
			" Cash on Deposit	90	0 0
" Surplus Assets over Liabilities	960	10 0			
	497	11 3			
	£1,458	1 3		£1,458	1 3

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

June 1st, 1918.

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

Some Shereefs in Tetuan.

By Miss A. G. Hubbard.

(Continued.)

Another very holy family with whom we had a good deal to do, on and off for several years, are quite poor. The mother is not a *shereefa*, but as this sainthood is inherited only through the male line, that does not make the holiness of the children any less. And yet, such is the value of Mohammedan sanctity, that the eldest daughter of this family has gone into evil ways about as willingly and thoroughly as a girl could, without losing any of her sainthood. The father being away, her uncle had fetters put on her feet at one time to keep her indoors, but when the fetters were removed, poor "Lady" Sudia went back to her evil life. A good many folks in Christian as well as Moslem lands need to learn that outward restraints do not change the heart. Years ago the mother of this family gave us hope of a real change of heart; but fear of what it might mean to her children, turned her back, and though she has never ceased paying us occasional visits, she now shows no desire towards God's salvation through faith in Christ.

When these holy folks come into our dispensary, others often ask for them, and they have no objection to asking for themselves, that on account of their superiority they may be waited on first. Needless to say, they are

always told that in a Christian dispensary the rule, "first come, first served," applies equally to saints and sinners.

There are thousands of these *shereefs* in Morocco. One lady I know is so holy, she sees no man but her husband and her father. She never goes out of doors. When they were changing houses, she was taken from the old house to the new quite late at night, so that no one should see her pass. The first time I had anything to do with her, she needed medicine for her eyes, and when I got to the house they brought a chair out into the street for me to sit on while I talked to her right away inside the house. But I declined to sit down. I said if I might not go in and see the lady, there was no medicine of ours for her, for I felt somehow as though it was a dishonour to the Lord Jesus that I should be kept outside in honour of her sainthood!! So as she wanted the medicine badly I was allowed in; and after that I went many times, and had good opportunities of reading God's Word with her, her mother, and her husband—all *shereefs*. Will you pray that many of these so-called holy people may, renouncing their own "filthy rags," seek the righteousness God has provided for us in our Saviour Jesus Christ.

"In the Market daily."

By Mr. E. E. Short.

"Disputed he . . . in the market daily with them that met with him" (Acts. xvii. 17).

The work in Kairouan is often akin to this Pauline method, for the Bible depôt is just off the market-place, and those who come in are the frequenters of the place, who often intend rather to dispute and talk than to listen and learn quietly. But being in his own premises, instead of actually in the market-place, the successor of Paul has a freedom of action and rights which he would not have outside.

Directly after opening this morning, there came in a man well-read in the Koran, and all religious subjects (including

grammar), prepared evidently for argument. He was soon joined by five or six others, who put in a few words now and again. His starting point, of course, was that the great truth was that of the one God, and then he went on to Mohammed's apostleship. I quoted James ii. 19, and said that the blessing or terror of that truth depended upon our relation to God, as obedient or sinful; hence the important questions of forgiveness of sins, the means of approach to God, &c. As usual, all sorts of points came up, though when my opponent simply changed the subject to avoid unpleasant conclusions, I would not always follow him. He insisted that as

Mohammed's "people," they were the noblest, so I was obliged to ask him how this superiority showed itself. In education? power? By a figure, he explained that the Moslems in this world were like a rich and noble personage in prison; hence their superiority did not show itself in civilization and worldly pre-eminence. I then asked him, "Did it then show itself in pre-eminent piety? Confessing the sins of 'Christian' nations, were *they* any better?" The chief speaker did not answer, but one of his companions admitted their short-comings. I concluded that Christians and Moslems alike needed to repent, and that any boasting of religious superiority was vain, where there was continuance in sin. The chief speaker then asked me "to put repentance out of my thought," while he opened another topic. I said I could not and would not do so; we talked awhile longer, and then they left. When I was speaking of our Lord as a present, living Helper in Heaven, my ex-doorkeeper said that the "saints" (Moslem ones, whose tombs are visited) are their nearer helpers, as there

was only a few feet of earth between us and them, whereas Jesus in heaven (by a Moslem calculation) was an immense distance away! A fine example of measuring spiritual truths by material standards!

This morning's talk was a sequence of last night's meeting. A group of men came in directly I opened. They had been sitting before sunset outside near the café, and I had given a tract to one of them. A couple of them were rather hostile: one making objections and the other interrupting me. But the first read the tract right through. The second, after a time, rose to go out, and tried to get all the others to follow him, but with only partial success. Later on, another group came in, and after a while someone tried to get them out. But one or two remained, and one in particular seemed to grasp quickly the meaning, and to approve as I spoke of the necessity of a new birth and a new life—ideas which are so strange and objectionable to a religious Moslem. As usual, the cross and the death of our Lord were special stumbling-blocks to the prejudiced men.

Current Notes.

Please note that the usual

Monthly Prayer Meeting

at 18, John Street, Bedford Row, will *not* be held in August. The next gathering will be on Thursday, September 5th, at 3.30 p.m. Tea at 3 o'clock. A hearty invitation is given to all friends of the work who are able to attend.



MARRIAGE.

At **Djemâa Sahridj**, Algeria, on April 24th, 1918, **Mr. Arthur Sydney** to **Mlle. Valentine Eymann**.



DEPUTATION WORK.

The **Assistant Secretary** has been privileged to visit the following centres: 1, Upminster; 2, Clerkenwell; 3, King's Cross; 4, Gravesend; 5, Manor Park; 6, Marylebone; 7, Streatham; 8, Rotherhithe; 9, Pimlico; 10, Cricklewood; 11, S. Woodford; 12, Wood Green; 13, Brixton; 14, Limsfield; 15, Wandsworth; 16, Hanover

House; 17, Eastbourne; 18, Lewes; 19, Hurst Green; 20, Burwash; 21, Stonegate; 22, Maynard's Green; 23, Hoxton; 24, Teignmouth; 25, Dawlish; 26, Totnes; 27, Salcombe; 28, Marlborough; 29, Stoke Fleming; 30, Dartmouth; 31, Torquay.



Mr. Liley has recently made a somewhat extensive tour in Algeria, visiting the chief missionary centres. He has sent us a most interesting account of his experiences, but the pressure on our space prevents us inserting it at least in this issue. He was warmly welcomed by the workers at each station visited, and although the weather was unfavourable, he was able to get out a little among the villages.



Mons. Cuendet, **Mons. Nicolle** and **Mr. Shorey** have been busily engaged in **itinerating** during the last few months. Will our friends pray that results may follow this scattering of the good seed.

Daily Subjects for Praise and Prayer.

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

1. For all the triumphs of the gospel in North Africa during the past thirty-seven years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
3. For Spanish Mission at Tangier—Sunday and Week-day Services, School, Scripture Distribution, &c.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Itinerating, &c.
5. For Fez—Dispensary, Classes, Visiting, &c.
6. For Laraish, with its one witness for Christ among the women and children.
7. For Tetuan—School for Spanish children, Visiting, &c.
8. For Algiers—Visiting homes and cafés, Classes and Meetings, &c.
9. For Boghni—Classes, Visits to neighbouring tribes, &c.
10. For Bône—Classes, Visiting among women and children, &c.
11. For Cherchell—Carpet School, Classes for lads, women, girls, and infants; Visiting, Itinerating Work, &c.
For A— (mentioned in our last issue), who has been again divorced: that she may be kept near to the Lord, walking in His ways.
12. For Djemâa Sahridj—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, &c.
13. For Mekla—Itinerating, &c.
For Mr. & Mrs. Arthur: that doors of opportunity may be opened to them as they endeavour to spread the light in this new station and in the surrounding neighbourhood (see page 51).
14. For Tebessa—Classes and Visiting, &c.
15. For Moslem Work at Tunis—Bible Depôt, Meetings for men, Itinerating Work, &c.
16. For Italian work at Tunis—Sunday and Week-day Services, Classes, and Y.W.C.A. Work, Distribution of Scriptures, &c.
17. For Bizerta—Bible Depôt, Visiting, Classes, Meetings for Soldiers, &c.
18. For Kairouan—Bible Depôt, Classes, Visiting, &c.
For Mr. Short in his daily talks with the natives in his new Bible shop (see page 62).
19. For Sfax—Classes for Arabs and for European children, Visiting, &c.
20. For Tripoli—Dispensary, Visiting, &c.
21. For Alexandria—School for girls, Visiting, &c.
22. For Shebin-el-Kom—Day and Sunday Schools for boys and girls, Visiting, Itinerating, &c.
23. For Converts, Native Helpers and Enquirers.
Especially for the native converts who are at this time engaged in the great war on the Continent, and who are exposed to many temptations.
24. For the Council, the Staff at Headquarters and Deputation Work.
25. For the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union, Study Circles, and other efforts to enlarge number of prayer helpers.
26. For deepening heart concern among more of the Lord's people on behalf of those still in darkness.
27. For increasing blessing on our Magazine, its Contributors, and its Readers.
That God would specially bless this Review Number to increase the interest of our readers in the spiritual war in which our workers at the front are engaged.
28. For the supply of all the need, spiritual and temporal, of work and workers.
29. For more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
30. For Workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa.

LIST OF DONATIONS from May 1st to 31st, 1918.

GENERAL FUND.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	BELFAST AUX.	Previously
		7th	6 0 0	17th	2 6	30th	1 0	22nd	9 13 0	Mrs. BOLTON,	ack'd 33 3 6
No. of Rect.		5499	6 0 0	5537	2 6	5573	1 0	2211	9 13 0	Hon. Sec.,	
Amount. £ s. d.		5500	1 5 6	(g)	5 3 7	4	1 0 0	2	42 10 0	Gordonville,	£45 19 0
May 1st.		1	16 0	39	3 13 8	5	10 0	25th	10 0	Cragagh,	
1462	2 6	2	1 7	18th	1 0 0	(q)	10 0 0	3	28th	Belfast.	
3	12 0	3	1 0 0	40	1 0 0	77	5 0 0	(t)	1 10 0		
4	3 0 0	(c)	1 1 3	21st	7 0	8	10 0 0	15	19 0		
(a)	1 4 8	(5)	1 6	(h)	1 5 0	9	3 0	30th	13 4		
66	1 7	6	5 0	(i)	1 0 0	80	7 0	31st	2 5 0		
7	5 4	7	1 3 3	44	1 10 0	873 9 1		7	2 5 0		
8	2 0	8	1 0 0	5	6 2 6	Pubns. 2 9 11		95	4 8		
9	1 3 6	9	1 1 0	(j)	2 10 0	Sundries 4 0 0		6	3 10		
3rd	2 0 0	10	5 0	(k)	3 14 6	£879 19 0		30th	13 4		
70	1 0 0	9th	10 0	8	4 0	£101 8 6		31st	2 5 0		
1	1 0	1	10 0	9	8 8 0			7	2 5 0		
2	1 0	(d)	1 5 10	22nd	50 1 10 0			95	4 8		
3	1 0	14	2 17 6	50	1 7 0			2	5 0		
4	10 0	5	2 6	(l)	2 1 9			3	5 0		
5	7 0	6	2 6	(2)	2 11 2			4	5 0		
6	8 0	7	2 0	23rd	5 0			5	10 6		
7	10 10	8	5 0	(j)	5 0			6	10 0		
8	4 6	9	2 6	55	1 0 0			7	1 0 0		
4th	1 5 0	10th	5 0	24th	16 4			8	1 0 0		
0	5 9	11th	2 6	6	700 0 0			9	2 0 0		
1	4 3	20	2 6	(m)	13 6			10	10 0		
2	4 0	1	2 0 0	58	13 6			200	1 16 0		
3	1 0	2	2 0 0	25th	7 6			9	6th		
4	7 0	(e)	1 13 6	60	7 0			1	7th		
5	15 0	24	10 0	(n)	21 13 6			2	8th		
6	11 2	14th	2 0 0	62	6 0			3	9th		
8	17 6	5	10 0 0	28th	1 0 0			4	10th		
7	2 6	6	10 0 0	3	10 6			5	11th		
0	3 0	15th	10 6	9	15 0			6	12th		
6th	2 2 0	7	2 0 0	5	1 0 0			7	13th		
(b)	5 0 0	8	2 0 0	3	1 0 0			8	14th		
91	6 0	9	2 0	(o)	1 1 0			9	15th		
2	6 0	30	1 10 0	68	3 3 0			100	16th		
3	1 5 8	1	3 0 0	29th	6 6				17th		
4	1 0 0	2	5 0	(p)	5 14 5				18th		
7th	3 0	(f)	1 0 0	71	5 0				19th		
6	2 6	34	5 0 0	(r)	1 0 0				20th		
7	3 0	5	5 0 0	71	5 0				21st		
8	3 0	6	2 6	2	1 0 0				22nd		

(a) Women's B. Class, Ilford. (b) Grove Road Mission, S. Woodford. (c) Boxholders at Tilbury. (d) "In Memoriam. A. H. G." (e) Belhaven U.F. Church Mission S.S. (f) Bow Bapt. Church S.S. (g) Boxholders at Renfrew. (h) Battersea Crusaders. (i) Y.P. Class, Hoxton. (j) Drawing Room Meeting, Eastbourne. (k) St. Barnabas Ch., Lewes. (l) Emmanuel Ch., Eastbourne. (m) Legacy. (n) Readers of *The Christian*. (o) Rotherhithe M.H. Union. (p) Boxholders at Atherton. (q) Abbey Close U.F. Ch., Paisley. (r) Boxholders at Ascot. (s) Unity Chapel, Bristol. (t) New Road S.S., Dagenham.

FORM OF LEGACY OR BEQUEST.

I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of _____ pounds sterling, free from duty, to be paid within six calendar months after my decease, and I direct that receipt of such Treasurer shall be a sufficient discharge for the said Legacy.

N.B.—Land and money secured on land can now be bequeathed under the condition enacted by the Charitable Uses Act, 1891, 54 and 55 Vic., c. 73.

[The will or codicil giving the bequest must be signed by the Testator in the presence of two witnesses, who must be present at the same time and subscribe their names in his presence and in the presence of each other. Three witnesses are required in the United States of America.]

[NOTE.—The Printers greatly regret delay in publishing this issue owing to urgent Government work having to take precedence.]

THE NORTH AFRICA MISSION

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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." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into the London and South-Western Bank, 148, Holborn, London, E.C. 1, or into any of its branches.

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		TUNISIA.	
Tangier.	Date of Arrival.	Cherchell	Date of Arrival.	Bône.	Date of Arrival.
Mrs. ROBERTS	Dec., 1896	Miss L. READ	April, 1886	Miss L. COLVILLE	April, 1886
Mrs. SIMPSON	Mar., 1898	Miss K. JOHNSTON	Jan., 1892	Miss H. GRANGER	Oct., 1886
Miss J. JAY	Nov., 1885	Miss E. TURNER	Jan., 1892	TUNISIA.	
Miss G. R. S. BREEZE, M.B. (Lond.)	Dec., 1894	Miss H. KENWORTHY	Nov., 1910	Tunis.	
Miss F. MARSTON	Nov., 1895	MONS. P. NICOLLE	Dec., 1914	Mr. A. V. LILEY	July, 1885
Miss ALICE CHAPMAN	Oct., 1911	Madame NICOLLE	Dec., 1914	Mrs. LILEY	July, 1913
Mr. A. FALLAIZE	Nov., 1915	Algiers.		<i>Italian Work—</i>	
Miss E. CRAGGS	Oct., 1912	<i>Kabyle Work—</i>		Miss A. M. CASE	Oct., 1890
Miss M. M. GLEN (Associate)	Jan., 1913	MONS. E. CUENDET	Sept., 1884	Miss G. E. PETTER	Oct., 1913
<i>Spanish Work—</i>		Madame CUENDET	Sept., 1885	Bizerta.	
Mr. A. J. MOORE, B.A.	April, 1909	Boghni.		Miss R. J. MARCUSSON	
Miss F. R. BROWN	Oct., 1889	<i>Kabyle Work—</i>		<i>With Scandinavian Helpers.</i>	
Casablanca.		Mr. A. SHOREY	Nov., 1902	Kairouan.	
Miss C. S. JENNINGS	Mar., 1887	Mrs. SHOREY	Oct., 1904	Mr. E. SHORT	Feb., 1899
Miss M. EASON	Dec., 1910	A		Mrs. SHORT	Oct., 1899
Tetuan.		Djemaa Sahridj.		Sfax.	
Miss A. BOLTON	April, 1889	<i>Kabyle Work—</i>		Mr. H. E. WEBB	Dec., 1892
Miss A. G. HUBBARD	Oct., 1891	Miss J. COX	May, 1887	Mrs. WEBB	Oct., 1899
Miss M. KNIGHT	Oct., 1899	Miss K. SMITH	May, 1887	TRIPOLI.	
Miss Vecchio (Schoolmistress).		Mrs. ROSS	Nov., 1902	Mr. W. REID	Dec., 1892
Larash.		Mr. T. J. WARREN	Feb., 1911	Mrs. REID	Dec., 1894
Miss K. ALDRIDGE	Dec., 1891	Mrs. WARREN	Feb., 1911	EGYPT.	
Fez.		Mlle. E. DEGENKOLW	Oct., 1913	Alexandria.	
Miss M. MELLETT	Mar., 1892	Mekla.		Miss R. HODGES	Feb., 1889
Miss S. M. DENISON	Nov., 1893	Mr. S. ARTHUR	Dec., 1913	Miss M. FARLEY	Nov., 1915
		Mrs. ARTHUR	Oct., 1913	Shelin-el-Kom.	
		Tebessa.		Mr. W. T. FAIRMAN	Nov., 1897
		Miss A. COX	Oct., 1892	Mrs. FAIRMAN	Feb., 1896
		Miss F. WHITTON	Oct., 1913		
		<i>Assisted by—</i>			
		<i>Mout. Bouin (French Evangelist).</i>			
		<i>Madame Bouin.</i>			

AT HOME.—Miss ADDINSELL, Miss BAGSTER, Miss BANKS, Mrs. BOLTON, Miss DE LA CAMP, Miss THOMASSEN, Miss WOODELL