

NORTH AFRICA

THE RECORD OF THE NORTH AFRICA MISSION

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

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A
Tunisian
Girl

Office of the North Africa Mission:
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THE NORTH AFRICA MISSION

LIST OF DONATIONS from April 1st to 30th, 1922

GENERAL FUND			No. of Rect.			Amount.			DESIGNATED FUND			No. of Rect.			Amount.			SUMMARY			
No. of Rect.	Amount.		(g)	13	0	10	1	0	0	No. of Rect.	Amount.		13th	3	1	2	0	0	April, 1922		
£ s. d.	£ s. d.		90	10	6	22nd	1	10	0	Rect.	£ s. d.		4	1	1	3	0	0	General Fund .. £1,117 15		
April 1st	1	2	2	0		(o)	24th	1	0	0	0	0	18th	5	2	0	0	0	Designated Fund .. 103 18 7		
2	2	10	0			(p)	1,000	0	0	0	0	0	20th	(z)	10	11	6	0	<u>£1,221 14 0</u>		
3rd	(h)	5	0	0		(q)	25th	15	0	0	0	0	22nd	17	1	16	0	0			
3	1	0	0			(r)	26th	1	5	0	0	0	24th	(o)	1	0	0	0			
4	1	10	0			(s)	1	14	6	0	0	0	25th	(a)	1	15	0	0			
(a)	12	6	6			(t)	1	0	0	0	0	0	20	1	6	0	0	0			
76	1	5	0			(u)	21	5	0	0	0	0	27th	1	10	0	0	0			
4th	(i)	12	10	0		(v)	16	5	0	0	0	0	2	5	0	0	0	0			
7	7	6	98	10	0		(w)	2	0	0	0	0	29th	3	1	0	0	0			
(b)	1	0	0			(x)	1	19	0	0	0	0	3	1	0	0	0	0			
5th	(j)	5	7	6	0		6	15	0	0	0	0	10th	10	2	9	0	0			
79	1	0	0			(k)	3	5	3	21	5	0	6th	7	5	0	0	0			
(c)	2	0	0			(l)	2	10	0	23	1	0	8	1	1	0	0	0			
(d)	19	19	6			(m)	5	7	6	0	0	0	7th	5	0	0	0	0			
6th	(n)	3	0	8	4		2	28th	1	0	0	0	1	10	0	0	0	0			
82	10	0				(o)	1,111	13	7				2	5	0	0	0	0			
7th	10	0				(p)	Pubns.	2	14	0	0	0	3	1	0	0	0	0			
3	5	0				(q)	Sundries	3	7	10	0	0	8th	3	1	0	0	0			
4	4	0				(r)							10	5	0	0	0	0			
5	3	0				(s)							10th	97	2	9	0	0			
8th	(m)	7	1	10	0								1	3	0	0	0	0			
(e)	15	0				(n)							11th	2	6	0	0	0			
(f)	15	0											2	6	0	0	0	0			

(a) Gladys St. Mission, Bolton. (b) Reigate Gosp. Mission. (c) Girls' Cl., Castleleagh. (d) Duudee Presb. Ch., Knock. (e) C.A.W.G., Sutton. (f) Carver Hall, Manchester. (g) Newton Heath U. Meth. Ch. (h) Brunel Hall. (i) Readers of *The Christian*. (j) "Doncaster Do Without Soc." (k) Harrogate Aux. (l) Toxteth Tab. (m) Central Hall, Ashton-u-Lyne. (n) St. Andrew's Mission, Rishton. (o) Bow Bapt. S. Sch. (p) *Legacy*. (q) Battersea Crusaders. (r) Xtian Inst., Oswaldtwistle. (s) Prot. Mission, Blackburn. (t) Central Gosp. Mission, Nelson. (u) Children's S. Service, N. Ormsby. (v) Wattville St. Ch. (w) Recreation Hall. (x) All Nations' Miss. Union. (y) Melbourne Hall. (z) Mildmay Mission to Jews. (a) Friends at Tunbridge Wells.

From May 1st to 31st, 1922

GENERAL FUND			No. of Rect.			Amount.			No. of Rect.			Amount.			No. of Rect.			Amount.			DESIGNATED FUND				
No. of Rect.	Amount.		(c)	1 <td>3</td> <td>0</td> <td>80</td> <td>1</td> <td>0</td> <td>0</td> <td>(r)</td> <td>10</td> <td>6</td> <td>49</td> <td>3</td> <td>0</td> <td>0</td> <td>5</td> <td>10</td> <td>0</td> <td>(d)</td> <td>1</td> <td>16</td> <td>0</td>	3	0	80	1	0	0	(r)	10	6	49	3	0	0	5	10	0	(d)	1	16	0	
£ s. d.	£ s. d.		52 <td>1</td> <td>0</td> <td></td> <th>(m)</th> <td>13</td> <td>0</td> <td>0</td> <th>13th</th> <td>8</td> <td>3</td> <td>0</td> <td>0</td> <td>50</td> <td>10</td> <td>0</td> <td>0</td> <td>368</td> <td>2</td> <td>3</td> <td>0</td> <td>0</td>	1	0		(m)	13	0	0	13th	8	3	0	0	50	10	0	0	368	2	3	0	0	
May 1st	3	5	0			(n)	17	2			8 <td>3</td> <td>0</td> <td>0</td> <td>(z)</td> <td>3</td> <td>0</td> <td>0</td> <td>0</td> <td>Sundries</td> <td>12</td> <td>0</td> <td>0</td> <td>0</td>	3	0	0	(z)	3	0	0	0	Sundries	12	0	0	0	
125	1	1	0			8th	83	15	0		10 <td>5</td> <td>5</td> <td>6</td> <td>52</td> <td>1</td> <td>0</td> <td>0</td> <td>0</td> <td>Pubns.</td> <td>4</td> <td>19</td> <td>11</td> <td>0</td>	5	5	6	52	1	0	0	0	Pubns.	4	19	11	0	
6	1	1	0			4th	4	1	5	6	1 <td>1</td> <td>0</td> <td>0</td> <td>29th</td>	1	0	0	29th	3	10	0	0						
7	1	0	0			7 <td>1</td> <td>0</td> <td>0</td> <td></td> <th>15th</th> <td>2</td> <td>10</td> <td>0</td> <td>0</td> <td>(a)</td> <td>128</td> <td>5</td> <td>1</td> <td>0</td> <td></td> <td></td> <td></td> <td></td> <td></td>	1	0	0		15th	2	10	0	0	(a)	128	5	1	0					
8	5	0				8 <td>6</td> <td>5</td> <td>3</td> <td>0</td> <th>2 <td>3</td> <td>10</td> <td>0</td> <td>0</td> <td>55</td> <td>1</td> <td>0</td> <td>6</td> <td>0</td> <td></td> <td></td> <td></td> <td></td> <td></td> </th>	6	5	3	0	2 <td>3</td> <td>10</td> <td>0</td> <td>0</td> <td>55</td> <td>1</td> <td>0</td> <td>6</td> <td>0</td> <td></td> <td></td> <td></td> <td></td> <td></td>	3	10	0	0	55	1	0	6	0					
2nd	15	0				(o) <td>2</td> <td>7</td> <td>0</td> <td>0</td> <th>3 <td>10</td> <td>0</td> <td>0</td> <td>8</td> <td>8</td> <td>0</td> <td>0</td> <td>0</td> <td></td> <td></td> <td></td> <td></td> <td></td> </th>	2	7	0	0	3 <td>10</td> <td>0</td> <td>0</td> <td>8</td> <td>8</td> <td>0</td> <td>0</td> <td>0</td> <td></td> <td></td> <td></td> <td></td> <td></td>	10	0	0	8	8	0	0	0						
9	15	0				9th	88	3	0	0	4 <td>4</td> <td>2</td> <td>0</td> <td>0</td> <td>6</td> <td>8</td> <td>0</td> <td>0</td> <td>0</td> <td></td> <td></td> <td></td> <td></td> <td></td>	4	2	0	0	6	8	0	0	0					
(a)	6	0				90 <td>1</td> <td>10</td> <td>0</td> <td>0</td> <th>5 <td>5</td> <td>0</td> <td>0</td> <td>0</td> <td>7</td> <td>6</td> <td>0</td> <td>0</td> <td>0</td> <td>3824</td> <td>7</td> <td>2</td> <td>0</td> </th>	1	10	0	0	5 <td>5</td> <td>0</td> <td>0</td> <td>0</td> <td>7</td> <td>6</td> <td>0</td> <td>0</td> <td>0</td> <td>3824</td> <td>7</td> <td>2</td> <td>0</td>	5	0	0	0	7	6	0	0	0	3824	7	2	0	
32	10	0				1 <td>5</td> <td>0</td> <td>0</td> <td>0</td> <th>6 <td>2</td> <td>7</td> <td>6</td> <td>6</td> <td>8</td> <td>10</td> <td>0</td> <td>0</td> <td>0</td> <td>5</td> <td>7</td> <td>5</td> <td>0</td> </th>	5	0	0	0	6 <td>2</td> <td>7</td> <td>6</td> <td>6</td> <td>8</td> <td>10</td> <td>0</td> <td>0</td> <td>0</td> <td>5</td> <td>7</td> <td>5</td> <td>0</td>	2	7	6	6	8	10	0	0	0	5	7	5	0	
3	1	0				(h) <td>11</td> <td>13</td> <td>0</td> <td>0</td> <th>(t) <td>10</td> <td>0</td> <td>0</td> <td>0</td> <td>9</td> <td>3</td> <td>0</td> <td>0</td> <td>0</td> <td>6</td> <td>10</td> <td>0</td> <td>0</td> </th>	11	13	0	0	(t) <td>10</td> <td>0</td> <td>0</td> <td>0</td> <td>9</td> <td>3</td> <td>0</td> <td>0</td> <td>0</td> <td>6</td> <td>10</td> <td>0</td> <td>0</td>	10	0	0	0	9	3	0	0	0	6	10	0	0	
4	11	6	4			(i) <td>1</td> <td>10</td> <td>0</td> <td>0</td> <th>18 <td>6</td> <td>0</td> <td>0</td> <td>0</td> <td>60</td> <td>11</td> <td>6</td> <td>7</td> <td>1</td> <td>0</td> <td>0</td> <td>0</td> </th>	1	10	0	0	18 <td>6</td> <td>0</td> <td>0</td> <td>0</td> <td>60</td> <td>11</td> <td>6</td> <td>7</td> <td>1</td> <td>0</td> <td>0</td> <td>0</td>	6	0	0	0	60	11	6	7	1	0	0	0		
(b)	3	12	0			(j) <td>2</td> <td>3</td> <td>6</td> <td>0</td> <th>17th</th> <td>9</td> <td>3</td> <td>0</td> <td>0</td> <td>1</td> <td>5</td> <td>0</td> <td>8</td> <td>1</td> <td>0</td> <td>0</td> <td>0</td>	2	3	6	0	17th	9	3	0	0	1	5	0	8	1	0	0	0		
36	7	6	66			(k) <td>4</td> <td>3</td> <td>0</td> <td>0</td> <th>(u) <td>21</td> <td>10</td> <td>0</td> <td>0</td> <td>2</td> <td>4</td> <td>0</td> <td>9</td> <td>2</td> <td>2</td> <td>0</td> <td>0</td> </th>	4	3	0	0	(u) <td>21</td> <td>10</td> <td>0</td> <td>0</td> <td>2</td> <td>4</td> <td>0</td> <td>9</td> <td>2</td> <td>2</td> <td>0</td> <td>0</td>	21	10	0	0	2	4	0	9	2	2	0	0		
7	5	0				(l) <td>5</td> <td>1</td> <td>0</td> <td>0</td> <th>(v) <td>2</td> <td>10</td> <td>0</td> <td>0</td> <td>0</td> <td>3</td> <td>14</td> <td>0</td> <td>30</td> <td>5</td> <td>0</td> <td>0</td> <td>0</td> </th>	5	1	0	0	(v) <td>2</td> <td>10</td> <td>0</td> <td>0</td> <td>0</td> <td>3</td> <td>14</td> <td>0</td> <td>30</td> <td>5</td> <td>0</td> <td>0</td> <td>0</td>	2	10	0	0	0	3	14	0	30	5	0	0	0	
(c)	1	5	0			5th	7	1	4	5	24 <td>3</td> <td>3</td> <td>0</td> <td>0</td> <td>0</td> <td>4</td> <td>1</td> <td>0</td> <td>0</td> <td>1</td> <td>1</td> <td>0</td> <td>6</td>	3	3	0	0	0	4	1	0	0	1	1	0	6	
39	1	10	0			6th	8	18	0	0	5 <td>2</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>5</td> <td>1</td> <td>0</td> <td>0</td> <td>2</td> <td>10</td> <td>1</td> <td>0</td>	2	0	0	0	0	5	1	0	0	2	10	1	0	
40	2	0	0			(k) <td>6</td> <td>3</td> <td>0</td> <td>0</td> <th>(w) <td>9</td> <td>1</td> <td>1</td> <td>0</td> <td>0</td> <td>0</td> <td>5</td> <td>1</td> <td>0</td> <td>0</td> <td>3</td> <td>8</td> <td>1</td> <td>0</td> </th>	6	3	0	0	(w) <td>9</td> <td>1</td> <td>1</td> <td>0</td> <td>0</td> <td>0</td> <td>5</td> <td>1</td> <td>0</td> <td>0</td> <td>3</td> <td>8</td> <td>1</td> <td>0</td>	9	1	1	0	0	0	5	1	0	0	3	8	1	0
1	2	6	0			(l) <td>7</td> <td>2</td> <td>0</td> <td>0</td> <th>(x) <td>10</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> </th>	7	2	0	0	(x) <td>10</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td>	10	0	0	0	0	0	0	0	0	0	0	0	0	
2	10	0				(m) <td>8</td> <td>18</td> <td>6</td> <td>0</td> <th>25th</th> <td>2</td> <td>2</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td>	8	18	6	0	25th	2	2	0	0	0	0	0	0	0	0	0	0	0	
3rd	71	15	0			(n) <td>9</td> <td>10</td> <td>0</td> <td>0</td> <th>43 <td>19</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> </th>	9	10	0	0	43 <td>19</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td>	19	0	0	0	0	0	0	0	0	0	0	0	0	
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5	1	3	0			(q) <td>3</td> <td>10</td> <td>0</td> <td>0</td> <th>(u) <td>2</td> <td>10</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> </th>	3	10	0	0	(u) <td>2</td> <td>10</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td>	2	10	0	0	0	0	0	0	0	0	0	0	0	
6	3	0				(r) <td>4</td> <td>1</td> <td>0</td> <td>0</td> <th>(v) <td>2</td> <td>10</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> </th>	4	1	0	0	(v) <td>2</td> <td>10</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td>	2	10	0	0	0	0	0	0	0	0	0	0	0	
7	8	0				(s) <td>5</td> <td>14</td> <td>3</td> <td>0</td> <th>(w) <td>3</td> <td>9</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> </th>	5	14	3	0	(w) <td>3</td> <td>9</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td> <td>0</td>	3	9	0	0	0	0	0	0	0	0	0	0	0	
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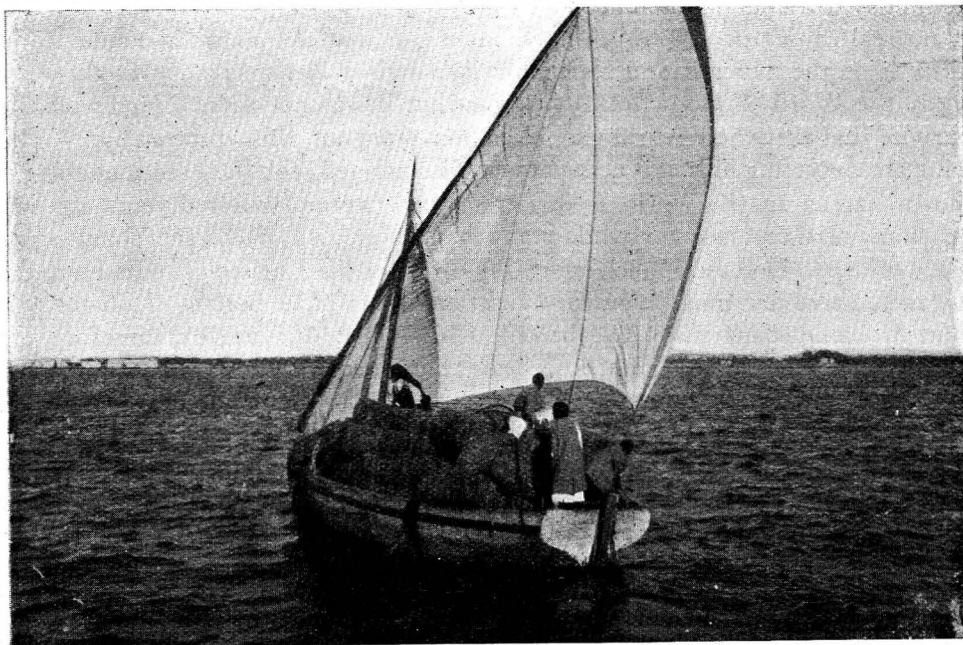


Photo by]

[Mr. A. V. Liley.

Natives taking off cargo (Zaizis)

Jehovah's Servant not Discouraged

"He shall not fail nor be discouraged till He have set judgment in the earth."—ISAIAH xlii. 4.

THERE can be no doubt that the Servant of Jehovah is the Lord Jesus Christ. We are told in this passage that He will not be discouraged, that His purposes of mercy and of judgment will surely be carried out. Should not we, His followers, take fresh heart as we dwell on this thought.

From a superficial glance at the history of our Lord while on earth, one might think there was a good deal to discourage. We read that even His brethren did not believe in Him, and later on all His own disciples forsook Him and fled. Truly "He was despised and rejected of men," scorned, spit upon, and crucified; but through all, the purposes of God were carried out; and when men had done their worst, the grave could not hold the Prince of Life. He was raised by the glory of the Father, and is now seated at the right hand of Power.

Then, again, as we consider the history of Christendom, to the outward eye there has been much to discourage, and no doubt many of the Lord's people do get depressed. Perhaps those who work among Mohammedans have more to discourage them than missionaries to the heathen, or than those who work in

nominally Christian lands; but if we walk in the footsteps of our Master, there is no real cause for discouragement. It is true that Romanism abounds, Rationalism is on the increase, and Mohammedanism is widely spread; yet those who study the Word of God carefully, know that it was not part of God's plan and purpose that the whole world should be converted in this dispensation. Those who are expecting this are bound to be discouraged, for they see that there are more heathen in the world to-day than there were a hundred years ago when missions were revived; for while many have been converted, the population of the world has increased much more rapidly than the Christians. In Egypt, for instance, there are more nominal Christians who have become Mohammedans than Mohammedans who have become Christians. It is hardly, therefore, to be wondered at that some should lose heart; but when we study God's plan we learn that "evil men and seducers shall wax worse and worse, deceiving and being deceived." It is only when Christ comes in His glory, that those who reject the Gospel will be dealt with in judgment, and then the glorious times of which the Scripture speaks will be fulfilled. Then "The kingdoms of this world will become the kingdoms of our Lord and of His Christ";—then "The earth shall be full of the knowledge of the Lord as the waters cover the sea."

During Christ's earthly ministry, the apostles seem to have misunderstood God's purpose, and the Jews generally were looking for a Messiah who would deliver them from the Romans. They were disappointed in this; but God had something better in view;—namely, to provide a Saviour who, by dying on the Cross, would procure eternal salvation for all who repented and believed. So, likewise, to-day many are discouraged because a larger number of heathen and Mohammedans have not been converted. In their disappointment, some who are not looking for the coming of Christ, but think that the world will somehow improve until it is all Christianised if not converted and yet cannot see the results they look for, are apt to adopt methods and means which are decidedly questionable; and thus instead of forwarding the Kingdom of God are really retarding it. The Scripture makes it clear that the problem before the true Church to-day is as recorded in Acts xv. 14: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name." It is evident that the apostles did not anticipate the conversion of the world in this dispensation, but rather that a certain number should be gathered out of the nations, while the rest would reject and despise the Lord Jesus.

It appears, therefore, that God is doing at the present time that which He has all through intended to do. *He is gathering out a people.* Therefore let us pluck up heart, and reckon without doubt that our Master will neither fail nor be discouraged. We are fully assured that God will carry out His plans in His own way. Disappointment comes from thinking that God will do what He is not intending to do; but an intelligent apprehension of God's purposes will prevent discouragement, even though the work be slow and progress apparently delayed. May God grant to each of us that we neither fail nor be discouraged until our Lord shall come and carry out the purposes of the Father! E. H. G.

A Review of the Work of the N.A.M. in Algeria and Morocco during 1921

"Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commands, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."—DEUTERONOMY viii. 2, 3.

As the North Africa Mission has been graciously preserved to complete forty years of its existence, one is tempted to review its history since the first missionaries landed in Algiers on November 5th, 1881; but this would take up too much time and space. Still, we may pause for awhile and thank God that notwithstanding all its difficulties, it still exists and seeks to go forward. We must here content ourselves with reviewing the experiences of the year 1921, and seeking the sympathy of God's servants for the future.

Work amongst Moslems is still very difficult, and the number of satisfactory converts is limited in all fields. The nearer we come to the centre of Mohammedanism the more difficult and slow is the work. For instance, in Egypt, where missionaries have been labouring for half a century or more, it is supposed that the total number of converts from Islam is not more than 150. In the Barbary States, from Tripoli to Morocco, where the Christian faith was absolutely stamped out without leaving, as in Egypt, even a professedly Christian remnant, and where missionary labour began some years later, the satisfactory converts are even less than in Egypt. It is sometimes asked, "Is such a difficult field worth evangelising?" We have no doubt that it is. The results, it is true, are not great, but a few have been everlastingly saved, and the attitude of the natives has been greatly modified. Those of us who remember the condition of things forty years ago thank God and take courage, and are assured that God is gathering out of Islam a people for Himself. We believe that He will still further draw to Christ a chosen people. We thank God that other Missions are seeking to evangelise heathen farther south, before they come under Mohammedan influence, but we ask the prayers of God's people that the more difficult work of seeking to enlighten and evangelise those who for centuries have been deceived by the false teaching of Islam may be blessed, and that the progress of past years may be accelerated and prospered. The difficulties are indeed great, but God is Almighty, and His Holy Spirit is with us to work in and through us.

The number of missionaries connected with the N.A.M. on January 1st, 1921, was eighty-one. During the year we lost seven by ill-health and retirement, and six were added, so that on December 31st we were one less than in January. Three have since been called Home, and some are still unable to return to the field, so that we have great need to strengthen our staff. We still say, "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest to send forth labourers into His harvest."

The Mission Council was unaltered during the year, but Mr. Harvey Farmer, our esteemed Assistant Secretary, was compelled to retire in the spring on account of serious ill-health, and to go to a more suitable climate. He is now in India with his wife, and we are glad to say is decidedly better and hopes in due course to be able to return to us. Mr. Poole-Connor, of our Council, kindly gave up his important pastorate at Talbot Tabernacle in the summer, and has taken Mr. Farmer's place with much acceptance. When Mr. Farmer is well enough to return, there will be plenty for both to do. The Honorary Secretary, though still in poor health, is able with the help of assistants to keep up the correspondence from his study, though he cannot regularly attend the Mission office.

FINANCE

The receipts of the Mission for 1921 were £10,515 against 8,472 in 1920, an increase of just over £2,000. This increase, however, was caused through the sale of property in Egypt. There were also considerable legacies left by friends of the N.A.M., though they were not available during the financial year under consideration. We feel, therefore that, considering how difficult the times have been, we have reason to be thankful to God, though we are still in need of more abundant supplies. The full financial statement in detail will be found elsewhere.

ALGERIA

The native population of Algeria is divided into two sections—those who are commonly called Arabs, and those who are known as Berbers or Kabyles. The Berbers of Kabylia are the descendants of the aboriginal inhabitants, and generally live in the mountains or in the remote parts of the country. They are as a rule less bigoted than the Arabs, who are supposed to represent those who conquered the country about the seventh century.

This division means that some of our missionaries in Algeria have to learn Arabic and French, and others Kabyle and French. This, naturally, makes it a little more difficult to move workers from one part of the field to another. The official language of Algeria is of course French, and the Jews as a rule speak French and Arabic or Kabyle. In the west of Algeria there are not a few who speak Spanish, but many of them speak French as well. In the east are some Maltese and Italians.

DJEMÂA SAHRIDJ AND MEKLA

Our first missionary work was commenced among the Kabyles; and Djemâa Sahridj and Mekla are our oldest stations. The following are the names of those who were working there during the year now under review:

MR. WARREN.
MRS. WARREN.
MISS J. COX.
MISS K. SMITH.

MRS. ROSS.
MISS L. FISON.
MISS C. ELLIOT.
MISS WIDMER.

Miss Oakley and Miss Jennison joined Mrs. Ross in the late autumn.

Miss J. Cox and Miss K. Smith have been labouring in this station for nearly thirty-five years. They say in their report: "On the premises we have a small Home and School for little Kabyle girls. Our present number is seven. These are the children of professing Christian parents in the village close by. These little ones learn reading, writing, French conversation, sewing, spinning, and weaving. This 'Home' is Miss Widmer's special work, assisted by our native Bible Woman.

"Miss Smith superintends the Industrial Work (weaving)—which is to help professing Christian native young women to earn an honest living—and holds three classes in the native village. The united number of attendance is fifty.

"Miss Cox has large classes of women and girls, and visits among upper-class women, etc. There is a greatly increased desire on the part of the people to hear and understand the Word of God. On the whole the work is encouraging."

Mr. Warren reports that including the missionaries the Church consists of twelve members, four of whom only are natives. He says: "The work during 1921 calls for no special remark except to note the restarting of the Sunday afternoon men's Bible Class. One of the difficulties and yet necessities of the work is to keep the various elements of natives more or less separate. A men's meeting must be kept exclusively for men, and educated men will not mix freely with the uneducated. This has led to the Sunday afternoon meeting being reserved for men of the educated and official class, and the Friday evening meeting for young men who will later become eligible for the Sunday afternoon class. The Sunday and Wednesday evening meetings are open to all. Most of those attending the Friday meeting attend also the Sunday or Wednesday evening meeting.

"Considerable interest has been shown by some, but no definite results can be recorded. The impression left is, that even where the Gospe is understood, the claims of Christian morality as therein expressed are considered as an unattainable ideal. The difficulty is moral rather than intellectual.

"The Industrial Work passed through an acute stage of trial during 1921. A period of activity at the Algiers Exhibition was followed by a slump and for some weeks the work was partially closed. A more encouraging time followed, and during the last half-year a small profit was made on the undertaking. The oldest apprentice has shown much interest in our meetings, being our most regular attendant. He still hesitates to take any definite stand for fear of his relatives. Another apprentice who formerly had a bad reputation is turning out quite a good workman."

Mr. Warren has daily readings with those employed in the Industrial Work, and when Mr. Poole-Connor was present he was greatly interested in what he saw. The instruction is both in French and in Kabyle, and in translating from one to the other, points of Scripture are explained

and illustrated, and the truth set forth with much clearness.

Mrs. Warren mentions that there are twenty-five boys attending the Sunday School, ten attending a reading class, and six girls also attend the week-day class. Ali ou Ncer teaches in the Sunday School. Mrs. Warren also visits amongst the people in their homes, and reports some 348 visits. She has visited thirteen villages, four or five meetings being held in each village. She says: "Visiting and village work on the whole has been more encouraging. The Roman Catholic priests have stopped the French girls coming, so their class fell through towards the end of the year. Two French homes have been visited regularly, and Bible teaching given each week, but no open profession of conversion has been made."

Mrs. Ross, though absent in England for four months, was able, besides helping new workers with the language, to pay 442 visits to the people in their homes. The approximate number of people thus reached was between three and four thousand. Twenty-five native villages were visited; and medicines were given during the eight months she was on the field to 3,260 people.

Miss Fison, who was living with Mrs. Ross until the summer, and later went on with Miss Elliot to Azazga, besides language study, reports two Sunday School classes in the village of Mesloub, with forty-one on the books at one class and forty at the other, and a total attendance in the one of 519 and in the other of 196—the number in average attendance in the one, being eleven, and the other, ten. Week-day classes were also held in other villages with encouraging attendance. She also had some lantern lectures for boys. She visited some 327 in their homes. She reports having visited twenty-four villages and fourteen farms, the total number of visits paid amounting to 182. Belkasssem, the native evangelist, has been a great help with the boys' classes, both in speaking and in keeping order.

Miss Elliot's work has been pretty closely associated with Mrs. Ross and Miss Fison. She helped Mrs. Ross every day in medical work until the latter went on furlough. She speaks of 212 visits to villages and farms, etc., some of which were with Miss Fison and some with Mrs. Ross. She found splendid opportunities for teaching the people through the medical work. She says: "Many listen to the Gospel message because they need us, who would not otherwise." At Djemâa Sahridj from thirty to forty are treated in a day. Each one comes for medicine, bringing

four or five with them, and in this way nearly 200 are reached every day. "Visiting the different villages from time to time is also a fruitful source of spreading the Word of God, and after several visits we arrange that regular classes be taken up so that teaching may be given. Many hundreds of men, women, and children are reached in this way.

"Amongst the women there has been a revival of their own religion, Mohammedanism. It has been a sight to see women coming far down the mountains each Friday to pray at the mosque at Djemâa. On the whole the women are more fanatical than the men, and their very ignorance makes it more difficult to win or even reason with them, but our hope and confidence is in the Lord."

AZAZGA

MR. S. ARTHUR.

MRS. ARTHUR.

Mr. Arthur opened up work in Azazga at the end of January. He was obliged first of all to seek to gain the confidence of the population, European and native. He has meetings on Sundays and a small Sunday School for Europeans, two Thursday classes for Europeans, and one class for Kabyle boys; and another class weekly for Kabyle boys at a village called Cheurfa.

He reports fifty-eight visits to people in their homes. He visited also the Beni Ghobri and Bon Chaib tribes. He paid five dispensary visits to Moknea, and was able to give relief to many dental patients, recording 137 extractions. He also distributed during the year over 1,000 portions of Scripture. Mr. Arthur's work at Azazga has been somewhat hindered by the state of his wife's health and the lack of a suitable native helper. Visiting the surrounding villages on the whole has given him much encouragement, and he is hopeful that when circumstances are more favourable there will be attentive ears and responsive hearts to the message he delivers. Accounts have from time to time appeared in NORTH AFRICA of his itinerating work in Kabylia.

BOUGIE

MR. A. SHOREY.

MRS. SHOREY.

MISS E. DEGENKOLW.

Mr. Shorey has completed his second year's work in Bougie. Meetings are held here on Sunday and Wednesday evenings for Kabyle men. In the Sunday classes and meetings there are forty-four boys and six men on the books. Many

more boys have been to the classes, but none are counted on the list unless they have been four times at least. In the week-day classes there are fifty-five on the books. Altogether there are nine meetings a week held.

During 1921 Mr. Shorey visited twenty-two villages. He says that as a rule the people are friendly—willing to believe that Jesus was a great prophet, but not willing to believe that Jesus is the Saviour. About 400 portions of Scripture have been given away.

In addition to work amongst the natives Mr. Shorey has visited most of the British merchant vessels and paid several visits to the sick in hospital. He has also extracted troublesome teeth from native women and girls who do not care to go to the public dentist.

Mr. Shorey says: "Our Kabyle orphan boy has now left school and we have put him to work as a carpenter's apprentice, and trust that he may soon be led to take a definite stand for Christ."

Bougie is an important centre and ought to be sufficiently manned. Mr. Shorey would like to open a Bible Dépôt and needs a young man to help in the work.

Mrs. Shorey reports 167 girls on the books for her week-day classes, with an average attendance of thirty. She has two classes on Mondays and two on Thursdays. She mentions that "one of the big girls was very indignant one day and said, 'You are always speaking about sin, just as if we were sinners. Just you ask my mother, and she will tell you what a good, obedient daughter I am.' Then there was a chorus all in the same strain. After an explanation they finally agreed with me, but it is only on the surface, and I know that they do not really understand what sin is. For instance, one girl said, 'Why, if we do sin, we just put up our forefinger in the name of Mohammed and he will save us.' Still, we have much to encourage, and we believe that there is a work going on in some hearts. Last spring a number of our people were down with typhus. On one afternoon's visiting (seven houses), we found four cases. Of course there is no such thing as isolation here; they seem quite ignorant of the most elementary principles of hygiene and depend on charms and amulets. We had a visit last summer from our native girl, Thasadith, with her little son. They stayed a month with us. We get good reports of this Christian family from the people in their village."

There is not very much to report from Miss Dagenkolw on account of her having been away for some months on furlough.

ALGIERS

MONS. E. CUENDET. MME. CUENDET.

Mons. and Mme. Cuendet are our oldest missionaries to the Kabyles. Much of the time of the former has been spent in translation work. Since the death of his assistant, Saad, he has had no regular native helper.

With regard to visiting, Mons. Cuendet says that he gets entrance into many Kabyle cafés and shops. During the year he paid 475 visits and thus reached 4,000 men. Itinerating in the country, he visited four Kabyle markets, and also twenty-four villages in Kabylia. Generally he is well received. He has sold or given away over 400 Kabyle Scriptures. He says: "At the end of another year, we have to thank God for His goodness and faithfulness to us. The same God of Love yesterday, to-day, and for ever. The impression I have at the end of 1921 is that the results, at least the visible results, are not according to the work which has been done. Yet I believe that some light has been thrown into the hearts of many, and that one day we shall have the great joy of seeing it coming out. In my numerous visits to the Kabyles in cafés, shops, etc., in Algiers and elsewhere, I have had many interesting conversations with men.

"I have spent many hours during the past year in discussing religious matters with a young man who has finished his course of studies at the Medersa. He has studied Mohammedan theology and considers himself a good Mohammedan; but there are questions which bring trouble in his mind. He praises the Gospel as well as the Koran, and he seems interested in both. I have always a great pleasure in visiting Z. A., an old Arab, who, I believe, is converted, though he still speaks of himself as a Mohammedan. Though he is an Arab, he knows Kabyle and French very thoroughly, being a man of good education. He speaks like a Christian, he does believe Jesus is the Saviour of the world, and says so openly. I have met with several men who were in my classes when I had my first hall in Algiers, and I was glad to find that they all remember something of what they learned. One of them has a big Kabyle café in the Arab town, so I am always welcomed there.

"In May last I spent four Sundays in Djemâa Sahridj while Mr. Warren was at the exhibition in Algiers, and I have had good meetings with men in different quarters of the village and in other villages. During the past year I had the privilege of completing our Kabyle Hymnbook. I prepared two manuscripts, with music and

without music, but only the book without music can be printed on account of the great expense."

Though our workers in Algiers are very few, we are thankful that there are other Missions labouring amongst the people there. The American Methodists and the Brethren have several workers that they have obtained from our Mission—some English and some native. Miss Trotter's Mission Branch also labours amongst Arabic-speaking people, but still this large city is scarcely touched. An able man is needed, and it would be a mercy if one who could preach in English and French as well could be found, who could reach visitors, both the French and the natives.

CHERCHELL

Our principal station amongst those speaking Arabic is at ChercHELL, a little to the west of Algiers. We have had a station here for over thirty years, and of late years we have also had an Industrial Mission for the manufacture of native carpets, which has proved of great service in keeping the young people out of mischief and immorality, and bringing them under the influence and power of the Gospel. In this town we have the following workers :

MISS L. READ.
MISS E. TURNER.
MISS K. JOHNSTON.
MONS. P. NICOLLE.
MME. NICOLLE.

MISS H. KEN-
WORTHY.
MISS E. DRAKE.
(Assisting in the Carpet
Industry and prepar-
ing for definite mission-
ary work.)

Miss Read went out to Algiers with Miss Day and two other ladies in April 1886. It was her late companion, Miss Day, who started the Carpet Industry. After her death the responsibility fell on Miss Read, and has since been passed on to Miss Turner.

Caring for sick people is a great work in ChercHELL, and Miss Read is in considerable demand. Girls that she had in her classes thirty years ago are now middle-aged women, and are very glad to come to her for advice or help. It is very hard for converts to break with Mohammedan surroundings. A woman said to Miss Read, "We do believe Jesus is the Saviour, and that He did die and is risen from the dead, but if I were to tell that to my husband he would just turn me out, and what would become of me and my three girls?" This is only too true. Many say they do not believe in Marabouts or the Fast. God alone can say whether these people are truly converted. Miss Read says : "There is much to praise God

for in those who have been baptised and are standing firm, and their lives speak for the power of Christ to keep them true. Often one hears it said, 'Oh, why are Y—— or F—— changed? They used to get into a temper so quickly and use such bad words ; now they try to make peace in their homes.' "

With the missionaries there are twelve in Church fellowship, five of whom are native women. In addition to those, there are some six professed converts who have not yet been accepted as members. Various classes are held on Sundays and week-days with an attendance of just over 200. All the native houses are open to visiting and visits are generally welcomed. The marriage of two Christian girls made a good deal of talk in the town. This question of marriage is very perplexing. It is most important that the girls should get Christian husbands if possible, but frequently the matter is taken entirely out of the missionaries' hands and the girls are married against their own will to someone chosen by their parents or friends. Girls usually marry when they are thirteen or fourteen years of age.

Miss Turner and Miss Johnston say that there have been three added to the little Church during 1921, but as the two married girls went away to Algiers the clear increase is only one. In the Carpet Industry a total of about forty are employed: Of these sixteen work at home, but attend classes weekly. Out of the forty, eight profess to be Christians.

About eleven meetings are held per week. Miss Turner says that the senior worker in the Carpet School is a great help in personal touch with the other girls. She is partly supported by friends in a factory in Bristol. Two or three of the Christian girls help on Sundays with the classes.

Amongst the encouragements of the year, Miss Turner mentions the baptism of one woman and two girls, all Carpet School workers ; the marriage of two of the baptised girls to Christian native young men in Algiers ; the coming forward as believers of two more girls in the Carpet School ; and the professed conversion of the husband of a baptised girl, formerly in the Carpet School. There are also other men with whom they come in contact who manifest a decided interest in the Truth. It is difficult to get hold of them owing to their working hours. Miss Turner says : "We feel increasingly the need of a young man who will attract the young men and seek to lead them to Christ."

It is not very easy to distinguish between the work done by one or another of the missionaries.



Photo by]

[A. V. Liley.

A Patient at Medical Mission, Tripoli.

Miss Kenworthy divides her efforts under three heads: first, class teaching, secondly, visiting, and thirdly, helping in the Carpet School when needed. The two classes particularly under Miss Kenworthy are the infant girls in the Sunday School and the French girls on Thursday mornings. She says: "The classes have been well attended on the whole, and both Arab and French children memorise the texts and hymns. Part of the year I had the help of Miss Widmer and Miss Drake, and always one of the Christian girls helps with the infants on Sunday. The visiting has been more encouraging than before; the women always welcome us and nearly always listen with interest to our message. There are between fifty and sixty houses on my visiting list, all of which contain two or more families, some five or six. So that practically means 150 families."

Miss Kenworthy also has a class of a few girls who make Arab lace, by this means gaining

influence and winning their love and confidence so that they are more willing to listen to the Gospel.

Mons. Nicolle has not been able to give us many particulars of the work for the last year, as at the time when his report should have been sent to us he was overwhelmed with trouble by the very serious illness of his wife. He has occupied himself chiefly with classes for Arabs and French boys and his efforts to obtain a Bible Dépôt. There was a good deal of difficulty about this Dépôt, and it was not till September that he was able to open it. The sales have not been very considerable up to the present. Still it is a good thing to know that the Word of God is exposed in the windows, so that those who pass by can read it.

Towards the close of the year it was possible to secure Mons. Nicolle a new bicycle, his old one being worn out; but it was too late in the season to do much in the way of itineration.

BÔNE

MISS H. GRANGER.

MISS E. M. TILNEY.

Our next station occupied with work amongst Mohammedans and Jews is Bône, which is one of the most important towns in Eastern Algeria and the largest port. Miss Granger's and Miss Tilney's work has been with classes for Arabs and Jews. They report that they have 270 on the books in their week-day classes, with an average attendance of about sixty. In order to get hold of others, Miss Tilney has an English class, by means of which she gets some under the sound of the Scripture. Miss Tilney, whose support is shared by the Mildmay Mission to the Jews, has done some excellent work amongst the Jews and Jewesses, in addition to studying both French and Arabic. The village of Beni Ramases is visited by the ladies once a week, and the people are always very friendly towards the Gospel. Though much good work has been done by our sisters, they are rather slow in telling us about it in detail. They need our sympathy and prayers.

TEBESSA

MISS A. COX.
MISS I. DAVIS.MISS A. LACKER-
STEEN.

The work here has been encouraging in many ways, though, alas! since the year closed Miss

Albina Cox, who was the leader in the work there, has been called to her eternal rest and reward. In her returns sent us a little while before her Home-call, she reports that there were four men and eight women in membership in the little Church, but four of these were the lady missionaries and their domestic helper. Medani ben Naser, who is a convert, is recorded as an evangelist. The number of professed converts (not at present members) is given as sixteen, and the number of serious enquirers as twenty or more.

Miss Cox reported the deep need of a God-sent young man to help in the Bible Dépôt, distribute literature on the market-place, evangelise the surrounding towns and villages, look after the native converts, and help with European classes. Miss Cox says: "Amid these different duties there is daily opportunity to speak and read in Arabic, and so obtain facility in the language. The older we missionaries become, the more we feel the need of and cry to God to supply fresh workers, who will thus prepare themselves to stand in the gaps when we fall out."

Miss Lackersteen, and Emily Niblett, the domestic helper are reported as progressing in Arabic, and Miss Davis and Emily Niblett in French. Evangelist work is done in the markets of Tebessa and in towns and villages near and far, also in shops, houses, and streets. On Sundays there are classes in French and Arabic for men, women, and boys, with an average attendance of about thirteen in the three departments. In the week-day classes twenty men, fifty boys, six women, and forty girls are reported on the books, with an average attendance of altogether about fifty-three. Visiting is carried on every day. Itinerating took place several times during the year, and seven villages are mentioned as having been visited. Both Moslems and Roman Catholics are opposed to the Gospel, but buy books and listen to the teaching increasingly. More than 500 portions of Scripture have been sold or given away. Men are constantly in and out of the Bible Dépôt, where they receive continual teaching.

Miss Lackersteen forwards the following little account of Si Medani, a Moslem convert, at Tebessa. "For some years this man has been coming to the Bible Dépôt to read and hear God's Word, and for some time has declared that he was a believer in Jesus Christ crucified. The last

six months he has come definitely out as a Christian and joined himself to the Mission, and every day witnesses in the Bible Dépôt. He loves God's Word and reads it most assiduously. Just lately he has been suffering very much from ear trouble (an old malady) and definitely prayed in childlike faith for healing, arguing that as the Lord Jesus was able in the days of His flesh to heal all disease by the power of His Word, so he believed He could do the same for him now. We also joined him in this petition.

"Some weeks elapsed and the answer for healing was withheld. Poor Medani was very downcast and also much puzzled, and to tell the truth, we also were likewise troubled, as we feared it might prove a big set-back to Medani's faith in the Word. One morning at prayers after Medani had stated his mind on the subject, and it was suggested he should go to the hospital for treatment, the Lord gave Miss Cox the word. Two ways were put before him, viz. the Lord could heal him at once without human aid, or He could heal him by human means. By going to the hospital, Medani could be a witness for the Lord and could preach the good news to others: Which way would he choose? Medani listened quietly as this view of the case was placed before him, and then he looked up with a brilliant smile and said, 'I choose the way of the hospital—the best way.' From that moment he was most bright and energetic in getting all the necessary formalities through, relative to entering the hospital. The first visiting day we went to see him, and Miss Cox began to read the fourteenth of John (a favourite chapter of his). One by one, other patients drew near, till there were ten around and on the bed listening most intently. He had already been reading to them and they were most anxious to hear more. Some tracts and portions were distributed and we came away praising God for His best way of answering prayer. To-day we again went and found Medani sitting cross-legged on his bed, reading the Gospel to a little set of men who eagerly welcomed Miss Cox, and begged for more teaching. In a few days we hope Si Medani will come out, having left behind him the Word of God sown in many hearts. Please pray that the seed sown may bear fruit to the glory of God."

Miss Davis reports she has been giving more time to visiting since the summer holiday. She has also made an attempt to start a "Porter's Boys" class, but it takes some time to establish.

Dr.

GENERAL CASH ACCOUNT from Jan

TO RECEIPTS.

	GENERAL FUND.			DESIGNATED FUND.			TOTAL.		
	£	s.	d.	£	s.	d.	£	s.	d.
FOR GENERAL PURPOSES									
Donations	3,312	4	0						
Legacies	1,684	8	0						
Sale of Property at Shebin-el-Kom ..	2,256	8	3						
Sundries	62	4	1						
Publications	53	15	1						
Rent of No. 111 Tulse Hill, London ..	100	0	0						
Interest on Deposit	12	15	9						
TOTAL AS PER MAY & JUNE " NORTH AFRICA "							7,481	15	2
FOR DESIGNATED PURPOSES									
SPECIALLY SUPPORTED MISSIONARIES—									
Donations and Sundry Receipts ..				1,794	10	2			
MEDICAL MISSIONS—									
Donations				250	16	3			
Sundry Receipts				6	2	0			
Interest on Deposit				40	19	0			
Interest on £500 (see footnote*) ..				22	10	0			
Patients' Fees				15	10	0			
VARIOUS DESIGNATED OBJECTS—									
Donations and Sundry Receipts ..				903	2	7			
TOTAL AS PER MAY & JUNE " NORTH AFRICA "							3,033	10	0
TOTAL RECEIPTS FOR THE YEAR							10,515	5	2

TO BALANCES in Hand, December 21st, 1920

For Medical Missions	1,326	16	10						
„ Designated Purposes	1,021	17	9				2,348	14	7
GENERAL FUND OVERDRAWN, Dec. 31st, 1921	677	0	9				677	0	9

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

£8,158 15 11 5,382 4 7 **13,541 0 6**

DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK

	GENERAL FUND.			DESIGNATED FUND.			TOTAL.		
	£	s.	d.	£	s.	d.	£	s.	d.
PERSONAL ALLOWANCES, RENT, ETC.									
By Missionaries' Personal Allowances	2,912	9	6	1,537	5	0	4,449	14	6
„ Missionaries' Rent and House Expenses	922	9	2	88	0	4	1,010	9	6
„ Native Helpers engaged in Direct Missionary Work	173	15	9	155	10	4	329	6	1
„ European Helpers engaged in Direct Missionary Work	242	14	2	64	15	11	307	10	1
									6,097 0 2
COLLATERAL EXPENSES									
By Rent and Station Expenses	637	9	5	192	5	0	829	14	5
„ Travelling, Furloughs, and Freight	568	3	8	255	15	9	823	19	5
„ Girls' Home, Schools, Bible Depôts, and Industrial Work	85	16	5	317	3	4	402	19	9
„ Interest on Investment (see <i>contra</i>)	22	10	0				22	10	0
									2,079 3 7
MEDICAL MISSIONS									
By Rent, Repairs, etc.	40	4	2	31	5	3	71	9	5
„ Drugs and Instruments	97	8	10	102	12	0	200	0	10
„ Food, Firing, etc., and General Expenses	45	6	3	288	4	10	333	11	1
									605 1 4
TOTAL DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK	5,748	7	4	3,032	17	9			8,781 5 1

HOME EXPENDITURE

PUBLICATIONS									
By Printing and Binding "NORTH AFRICA" & Electros	289	11	10						
„ Postage and Carriage of "NORTH AFRICA"	51	15	5						
„ Salary and National Health Insurance	97	11	7						
„ Other Postages and Sundries	5	6	7				444	5	5
MEETINGS									
By Salaries, Travelling, Postages, Printing, etc.	236	1	7				236	1	7
OFFICE									
By Rents, Rates, Taxes, Repairs, Lighting, Cleaning, and Insurance	191	5	4						
„ Salaries, Wages, and Health Insurance	456	18	9						
„ Postages, Telephone, Bank Charges, Printing, Stationery, and Auditors' Fee	217	18	11				866	3	0
									1,546 10 0
TOTAL EXPENDITURE FOR THE YEAR	7,294	17	4	3,032	17	9			10,327 15 1
By Balance overdrawn, December 31st, 1920	863	18	7						863 18 7

9 BALANCES in Hand, December 31st, 1921									2,349 6 10
For Medical Missions				1,271	14	4			
„ Other Designated Objects				1,077	12	6	2,349	6	10
Less General Fund Overdrawn							677	0	9
									1,672 6 1
Net Balances in Hand									
viz.: Balance at Bank	£176	16	5						
„ on Deposit	1,500	0	0						
„ in Office	10	10	2						
	£1,677	6	7						
Less Overdrawn on Field	5	0	6						
	£1,672	6	1						

£8,158 15 11 5,382 4 7 **13,541 0 6**

and Dice, and the Statements received from the Missionaries, and find it correct.

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



Saracen Gate, Bougie.

By this gate, Raymond Lull entered, August 1314, ten months before his martyrdom.

MOROCCO

Morocco was entered by the N.A.M. at the end of 1883, when Hope House was purchased as the headquarters for the work. Up to that time there were no Protestant missionaries to the natives in the country, and even the Bible Society had no regular agent.

TANGIER

At present, Tangier is our principal station. Tangier, while to a certain extent under the nominal control of the Sultan of Morocco, is to some extent international, and for years has been waiting for a decision as to how it should ultimately be ruled. The French think it ought to be under their control; the Spaniards think it should be under theirs. The English people also feel a deep interest in it on account of its position, and because years ago it belonged to England for a time. The missionaries of the N.A.M. in Tangier during 1921 were:

MRS. ROBERTS.	MISS M. M. GLEN.
MRS. SIMPSON.	MISS A. BUXTON.
MISS JAY.	DR. J. A. LILEY.
MISS A. CHAPMAN.	MRS. LILEY.
MR. A. FALLAIZE.	MISS W. ROSS.
MISS E. CRAGGS.	MISS L. YARDE.

Spanish Work

MR. A. MOORE.	MISS C. SAINZ.
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Tangier being a sort of central station, some missionaries are there only for a few months either on their way to some other station or on their way back, so that the above list is subject to variation and fluctuation.

Medical Mission work forms an important part of our efforts in this town. Dr. Liley had been mainly occupied in language study during the previous year, but opened the Tulloch Memorial Hospital early in 1921; 175 men were recorded as in-patients between February 22nd and December 31st. The attendances of out-patients at dispensary were 1,062, and eighty visits were paid to homes. Two meetings were held in the wards each week-day, and three out-patient services in the week. The evangelistic work in the Hospital has been under the direction of Mr. Fallaize, and includes preaching by Mr. Fallaize, Si Tahar, and readings with expositions by other workers. A good many of the patients are from the Riff country, and consequently are difficult to follow up, as their homes are at a considerable distance

from Tangier to the east. There have, however, been three additions to the Sunday converts' class through the Hospital. The out-patient work is small owing to the French dispensary near the market, but some houses have thus been opened to Mrs. Liley. About 100 Gospels or other books have been placed in the hands of readers. It is a matter for great thankfulness that the Hospital has been reopened again and is making progress, even though now not all the beds are occupied. A few villages have been visited. When the present Hospital workers have made more progress with the language, they will have more time for actual service.

The Tangier Women's Medical Mission is under the care of Mrs. Simpson, but as she was away for three months her report includes only nine months' work. The attendances at the Women's Medical Mission were 6,659. In addition to this, 305 visits have been paid in the homes of the people. The approximate number of people thus reached was 1,220, which added to the 6,659 brings the number up to a little under 8,000. A few villages near by have been visited, but it was not possible to do more than this. Mrs. Simpson has two or three meetings in the Medical Mission on three days in the week, giving a total of 368 meetings in the year amongst these women. She is greatly encouraged by the attention given to the Gospel message. Mrs. Simpson writes: "And what shall I more say? for the time would fail me to tell of answered prayer, of open doors, of opening hearts, of softening hearts, of repenting hearts, of pardoned hearts, of newborn souls, and of others still in the making." She speaks of a poor woman who went to the doctor for a tonic, but pleaded, "Give me something to make me strong, but oh, not to make me hungry, for I have not food enough to satisfy me now." "That is just our petition, and position, with fellow-labourers in prayer in the homelands. Pray no longer for open doors. The mute appeal of those now open on every hand, weighs us down. We cannot enter them. The fields await the sickle. Who will come to help in the reaping? Who will pray the reapers out on the field? Who will 'lay up treasure in Heaven' increasingly in view of the speedy return of the Lord of the Harvest? The 305 visits I have personally paid among the homes of the people are but a tithe of that which awaits doing. This morning's ninety-five out-patients brought

requests for visitation. One young widow and her niece, both deeply interested in the Gospel, pleaded, 'When will you come and visit us again and read to us? We have been sitting waiting for you day after day and you have not come. Why is this?' You can answer the question, dear friends. Some of you who ought to be out in Morocco with a helping hand are still so slow to come. Never have I seen such interest during the Arabic addresses. We dare to present the truth as was not deemed wise a few years ago. We can preach a full Gospel, and glory in doing so."

Miss Ross a trained nurse, who is learning Arabic, has helped Mrs. Simpson in her work, and also assisted in the Men's Hospital, especially while Miss Yarde was away in Tetuan for language study. Miss Yarde and Miss Ross shared the nursing work along with their study and other labours, both in the men's and women's departments.

Miss Craggs has also helped in the addresses, both in the men's and women's work, besides assisting in teaching new workers Arabic. She has also helped in various other ways, and her services have been most valuable, lending a hand in the Spanish work, playing the harmonium at the preaching services, etc. It will easily be seen that new workers must spend a good deal of their time for the first two or three years in the study of the language, and old workers must spend a good deal of time in helping them.

Miss Jay has been in our Mission Field since 1885, that is, thirty-seven years, and it is quite a number of years since she last visited England. She reports: "There has been more than the usual amount of sickness and poverty, owing partly to the large number of men out of work. Amongst the Riffians especially the distress has been acute all the year. Having been here so long, many come to me and I seek to help all I can, especially the cases of severe sickness, and to speak to them of Christ and give books to those who can read. The man from the Dakalee tribe has continued to come regularly for books and tracts and has asked for quite a large number to distribute among his friends. He reports that several of them are reading them with interest. The little meeting for women, on Tuesday mornings, has been held regularly throughout the year. It is for converts; those who are anxious to learn more of Christ. The number has been reduced by death, as four of the most regular attendants passed away during the year. We have every hope that in each case they died trust-

ing in Jesus only. The care of several cases of serious sickness occupied much of my time during the year. I have employed a Christian native woman to assist me in the work of visiting, etc., and am hoping soon to be able to employ her as Bible-woman, a post for which she is eminently suited and in which she could do much good work in this town."

Mr. Fallaize's work has been many-sided. He has special charge of the converts. He reports that the native church consists of five men and two women, and that one man and one woman were added after the year closed. Besides these, there are fourteen or fifteen professed converts. Si Tahar, a well-educated native who was converted in Tunis, has proved very useful. Mr. Fallaize is a fluent Arabic speaker, and has also given some time to the study of classical Arabic. He has helped Mr. Elson in his men's Refuge, giving addresses to the men gathered there in the evening, and has also started a Refuge for lads. His instruction and care of the converts is most helpful and important, and makes us long for many more men with a good knowledge of Arabic to take up similar work. Mr. Fallaize has also itinerated in connection with the Kansas Gospel missionaries in the neighbourhood of Mequinez, of which particulars have already appeared in NORTH AFRICA. This itinerating work has been most encouraging and successful, and there are abundant openings in this direction such as we never knew years ago.

Mrs. Roberts was very seriously ill during 1920, and for a considerable part of 1921 was on furlough visiting her friends in England and also in Canada. She was altogether absent about eight months, and when she returned was not in good health. Her place was in some measure occupied during the year by Miss Chapman and Miss Buxton, who carried on the work of the Girls' Home and School. But the latter had later on to return to England on account of the serious illness of her sister. Miss Chapman's hands were thus very full until Mrs. Roberts's return. Mrs. Roberts says: "Two of the children professed to accept the Lord Jesus as Saviour, as well as a brother of one of our old girls who has been a kind of day-boarder for years. He has now found work, but comes up on Sunday afternoons when he attends the converts' meetings. He has a splendid knowledge of the Scriptures for his age, about eleven, and we hope the Lord will give him courage to witness to his own people."

Miss Chapman reports that in the Day School above referred to, there are sixty-five on the books with an average attendance of thirty. She mentions thirty-two visits paid to the people in their homes, and the approximate number of people reached, adults and children, was eighty-six. She mentions visiting the village of Beit El Misaken, where she reached about twenty people. The school was in full swing at the beginning of the year, but during Mrs. Roberts's absence visiting the scholars was not possible owing to the increased duties in the house, so the school gradually dwindled, though a fair number continued coming until their treat in August. At the beginning of the year there were two in the Home, but little by little they increased to fifteen. This number was maintained, for as soon as some left, others were brought along. Altogether during last year there were about twenty children. One of these is an old girl who made profession of faith in Christ the summer before, and after some persecution ran away. "We were encouraged as we saw how the Lord had watched over this wayward lamb, and brought her back to us that His work might be deepened in her. Four others have told us that they have given their hearts to the Lord Jesus, and one at least has proved it by a very real change of life. We also had opportunities of reaching some of the relatives with the Gospel when they came to see the children."

Miss Glen has been helping in various directions, among other things assisting Mrs. Simpson in her women's dispensary, and taking the second "talk" to the women. Then she was away for a time in England for her health, and from August she was busy helping Mr. Elson with his Boys' Home, which though not a part of our Mission is in very happy fellowship with us.

Spanish Work.

At the beginning of the year Mr. Moore and Miss Sainz had the charge of the work; but a few months later Mr. Moore retired, and Mr. Fallaize filled the gap. Miss Sainz was assisted by a new Spanish teacher, Doña Eugenia. Towards the close of the year Mr. A. de Barritt came on trial for the Spanish work.

TETUAN

MISS M. KNIGHT.
MISS G. EDMUNDS.
MISS A. TYLER.
MISS E. HIGBID.

MISS E. HARMAN.
MISS VECCHIO.
(Spanish schoolmistress.)

The work at Tetuan has been somewhat disturbed during the past year. Miss Bolton, who worked there for so many years, is for the present

at home for family reasons. Miss Knight was on furlough for several months, so that her work was confined to the beginning and end of the year. During her absence in England, Miss Ward kindly went out to the field to keep things going. Miss Hubbard, who has been detained in England for several years caring for her invalid aunt, has now gone back, but this concerns the present year and not 1921.

Miss Knight's time has been a good deal occupied in arranging for the new workers and in teaching them. Miss Yarde came over from Tangier for the closing months of the year for Arabic study and experience.

Miss Higbid, who went out in April, has been studying Spanish and helping Miss Vecchio, whose health has been very indifferent. The latter reports: "During the past year God has continued to bless the work of the school, and the work of the children is rather above the usual standard. Several families have removed from Tetuan during the last half-year, and as a result we have lost a number of children, but we have had their number more than replaced, as we have sometimes had three new members for one who had left. Twenty-five children joined the school during one week, soon after the summer holidays, and the parents have sometimes remarked, when bringing a child, that they prefer them to come to us as they get better instruction than at the Spanish School." The number of children on the books for the Day School for 1921 was sixty, with an average attendance of forty-three, and the number on the books of the Sunday School thirty, with an average attendance of twenty.

Miss Vecchio says: "The teacher of the infants left in November, but the help of a Jewish girl who speaks Spanish was obtained in her place. Miss Higbid's help was much valued and she is making good progress with the language. The Sunday School is held each Sunday afternoon from three to four, and Miss Higbid and Miss Harman have a very happy hour with the children."

CASABLANCA

MISS C. S. JENNINGS. MISS F. M. BANKS.

The port of Casablanca, on the Atlantic side of Morocco, is the commercial centre of the country. It has a population of about 100,000, comprising Moors, French, Spanish, Italians, Jews, etc. Alas! the number of missionaries is but few. We regret to say that Miss Eason is still too unwell to resume her missionary labours.

Miss Jennings, who lives and works with her friend, Miss Nicolet (an independent worker), visits among the people, and itinerates with Scripture portions and tracts in and around the town and neighbourhood, going even as far as Rabat and Fez. Miss Banks superintends Signor Arnone's work, besides visiting, holding lantern services and a small Spanish meeting. At one time she also had classes for Jewish girls, as many as thirty attending, but when the French opened free schools, the attendance of the Jewesses dropped off. Miss Banks has a Syrian Bible-woman who never loses an opportunity of reading among the Moslems and giving or selling Scriptures to them. Signor Padilla, of the British and Foreign Bible Society, arrived in the town in May. Before that time some 562 Scriptures had been sold, but since his coming, this branch of the work has been left more or less to him.

The Italian work is still encouraging. Signor Arnone is pastor-evangelist to our small Italian Church. There are fourteen men and twenty-five women who are communicants, and four men and three women enquirers. One man and one woman have died during the year. Meetings are held practically every day of the week. There is a Bible Study on Saturdays and a Sunday School with thirty to sixty attending, an average attendance of twenty-six with four teachers.

All the workers here feel the need of reinforcements.

MEQUINEZ

Mr. Gabriel has laboured in this station all the year. Besides giving himself diligently to the study of the language, he has assisted and been assisted by Mr. and Mrs. Swanson and Mr. and Mrs. Enyart of the Kansas Gospel Mission. Our Kansas friends have met with decided encouragement in their work, and this has been shared by Mr. Gabriel. There has been remarkable interest shown by the native tribes around, whom at one time it was quite impossible to reach. It is now possible to gather them together to hear the Gospel in quite large numbers.

LARAIISH

MISS K. ALDRIDGE. MISS G. WADDELL.

Laraiish is situated on the Atlantic coast, and is in the southern part of the Spanish zone. For some time Miss Aldridge laboured in this town alone, but last year she was joined by a new



Photo by]

[Mr. A. V. Liley.

Mr. Reid as Dentist, Tripoli.

worker, Miss Waddell. Miss Aldridge has done a certain amount of dispensary work and has visited some 173 homes in the town and neighbourhood. She finds the people quite willing to be talked to, and to listen to the reading of the Word, though at the same time they seem quite indifferent to the Gospel. On Sundays she visits the small Moorish hospital under Spanish control, distributing tracts to Spaniards, etc. She also circulates the Postal and Telegraph quarterly magazine to the English and Spanish post-offices, and visits the native shops occasionally with the view of selling Scriptures.

Miss Waddell's time has been taken up with language study and helping Miss Aldridge in various ways, and visiting some of the homes. In the latter part of the year she did rather less study and more visiting, as she found this more

helpful in acquiring the language. In reading with the people they repeat after her and this helps her with the pronunciation; some of the women and children have learned to sing the hymns and can join in when she is singing.

FEZ

MISS S. M. DENISON. MISS F. MARSTON.
MISS I. DE LA CAMP.

Miss Denison, who went back to Fez alone after her furlough, had hoped that Miss Mellett would also return at the beginning of the year, but the oculist warned the latter that there would be danger in her doing so, so she decided to stay in Ireland. About April Miss Denison was joined by Miss Marston, who for years had been Dr. Breeze's helper, and had spent the early months in Tangier. The attendance at the Dispensary has continued good and encouraging, notwithstanding the fact that the French Government has opened free dispensaries for both men and women in this important city.

In the spring of last year Miss de la Camp returned to Fez after seven years' absence. Miss de la Camp went down in the summer with typhoid fever and during a great part of the year was in

poor health. Gradually she was able to get about her some of her old Moorish friends, though during her long absence not a few had died or left the city. Towards the close of the year she reported twenty women and sixteen girls attending her Moorish mid-day classes, with an average attendance of twenty-five. She also had a Sunday class for Spaniards attended by a man and two women who had professed conversion in Spain years ago. She has been able to distribute a few French, Arabic, and Italian Scriptures. Of the thirty-nine women she had on the register in 1914, twelve had died, of whom several had professed conversion. Of the women now in her class, several attended the late Miss Greathead's girls' class when they were children. Miss de la Camp says: "I have had several requests from better-class people to start school work for girls again. This I would gladly do, but cannot attempt until a suitable worker comes to help me. The opportunities on every hand for preaching and living Christ before Moors and Europeans are very great, but alas! my strength has not been equal to do all I would have liked to do amongst them. I would close with a note of thanksgiving for having been allowed to return and live and labour amongst the people of Fez."

Tunisia, Tripoli and Egypt to follow in next number.

From London to Edinburgh in Three Months

Notes and Comments

By E. POOLE-CONNOR

To take three months to go from London to Edinburgh may seem a slow method of travelling—especially when one remembers that Algiers can be reached in a little over three days. Yet such was the time occupied in my recent journey north. When, however, it is explained that more than fifty towns and villages were visited *en route*, and more than a hundred sermons and addresses delivered, the period may not seem so excessive.

To one travelling in this piecemeal fashion considerable opportunity is afforded of observing the spiritual condition of the country, and of gauging, with some degree of accuracy, the trend of religious thought. It may prove of service, therefore, if I note down some of my impressions.

One of the things which struck me very forcibly was the general anxiety amongst Evangelical Christians as to the rapid spread of Modernism in the foreign field. The special

point of concern was not so much that there were missionary organisations which had been for some time past frankly "liberal" in their theology—that, alas! is no new thing—but that two at least of the Societies which have hitherto stood for unequivocal orthodoxy now seem to speak with an uncertain note. The attitude recently adopted by some of the home leaders in regard to the inspiration of Scripture has, I find, given rise to the suspicion that either the personal views of the Missionary Councils are changing, or that they are (to use the homely phrase employed by a subscriber) trying to run with the hare and hunt with the hounds. However groundless such suspicions may be, I am persuaded that a speedy, plain, and wholehearted declaration of adherence to the old faith, especially in the matter of Holy Scripture, is eminently desirable; for frequent conversations on the subject have convinced me that there is, both in Church and Dissent, a growing dissatisfaction

and distress which ought at once to be allayed, and the neglect of which will do the Societies concerned real harm.

This matter, however, I found to be but one aspect of a larger question. A cleavage in doctrine is evidently steadily growing. Old matters of difference seem to be lost sight of in a new peril. It is not now questions of church government and the like that are at issue. Doctrines which are vital to the common faith are at stake. Have we an inerrant Bible? Is man a fallen creature needing a new birth? Does the death of our Lord atone for sin, and is He God manifest in the flesh? These are the matters which are now dividing men. Nor is anxiety on such points without reason. I grieve to say it, but everywhere I went I heard of departure from the faith on the part of the professed ministers of Christ; and in one case at least it was accompanied with a dishonesty almost Jesuitical. My visit to a certain town coincided with a Gospel campaign carried on by a popular missionary. Amongst those supporting him were men of well-known Modernist views. When one of these was challenged as to how he could support the preaching of a Gospel with which he was not in agreement, he replied that while he was not doctrinally in sympathy with the missionary, he supported him because he drew the crowds; adding that when once the new converts were attracted to the churches, the ministers would soon enlighten them as to what the truth really was. In churches presided over by such men, the North Africa Mission received no welcome. One vicar, indeed, who admired the philanthropic side of our work and had contributed thereto, refused further support because of an adverse review in this magazine of Dr. Peake's Commentary, and declined on that specific ground to allow me to speak in his church. I could but thank God that there was no doubt as to where we, at least, really stood.

As against this aspect of things let me refer to a feature of the religious life of both England and Scotland which filled me with surprise and thankfulness. This was the large number, and the spiritual effectiveness, of the Mission Halls of the country. I confess that I had no idea that they were so many, so well equipped, or so fruitful in conversion. It is, I believe, the rarest thing to find a Mission Hall in which a sound Gospel is not preached, or a soul-saving work not constantly carried on. I ministered over a week-end in the beautiful Hall in Nelson, Lancs., of which Mr. Ramsey is the Superintendent. The work there is full of life and beneficent activity, gathers large congregations,

and is blessed of God with really remarkable conversions. Much the same could be said of the fine Mission Hall at Stalybridge, and indeed of many others. Yet good as the Mission Halls in England are, I must confess that those in Scotland, especially in Glasgow, really amazed me. The Tent Hall, in the Saltmarket, for example, seats about two thousand people, and is constantly full, and has a steady stream of conversions. Only a degree less remarkable is the work at Bethany Hall and Grove Street Institute. As may be expected in these centres, the missionary appeal evokes a ready and hearty response. My experience of the Mission Halls of both countries has been such that I am almost tempted to say that they are the saving of the vital godliness of the country.

Naturally I found in Scotland much talk about Revival. Revival there certainly is in many parts, and there have been some outstanding conversions amongst the atheistic Socialists and others. Yet my own impression is that the work is not quite so extensive or so deep as the religious journals of this country represent it as being—and this is the opinion also of several in Scotland well qualified to judge. I heard the reports given in the United Free Church Assembly in Edinburgh on the revival in Brora and Eyemouth. As one listened to the modest and unvarnished account of the work in Brora, one felt,—Here is the real thing. Yet the next speaker reporting said that in his district the revival was quite unaccompanied by that sense of sin that marked the revival of '59. I confess it gave me a chill to hear that. Still, in spite of a certain dubious element, good work, and in considerable measure, is being done, and for that I thank God.

I ought to add, in closing these somewhat discursive notes, that I was greatly encouraged, as the representative of the North Africa Mission, by the ready welcome given to one's ministry, and I cannot speak too highly of the kindness of local helpers. My work in the districts of Manchester, Liverpool, Middlesbrough, and Newcastle districts particularly was made exceedingly easy for me. Two outstanding helpers were Miss Haworth, of Edenfield, who arranged fourteen meetings for me, extending over a period of ten days, and Mr. John Goodall, of Leigh, Lancs., who secured for me nearly thirty meetings covering a period of three weeks. To every friend who thus assisted in the work of stirring up prayer and interest in North Africa, and to gracious hosts and hostesses, the heartiest thanks of a grateful guest are tendered.

Current Notes.

Please note that the

Monthly Prayer Meeting

at 18, John Street, Bedford Row, will not be held in August.

* * *

Death. On June 6th, 1922, at Montpelier, S. France, **Valentine**, the beloved wife of **Mr. S. Arthur**, of Azazga, Algeria.

* * *

ARRIVALS

Miss F. M. Banks arrived from Casablanca on May 18th.

Miss A. M. Lackersteen arrived from Tebessa on June 3rd.

* * *

DEPARTURE

Miss A. G. Hubbard left for Tetuan on May 12th.

* * *

We regret to have to announce (as above) the death of **Mrs. Arthur**, of Azazga. Further details will appear (D.V.) in our next issue, but we should like to take this opportunity of commending the husband and infant daughter of our dear sister to the prayers of our readers.

* * *

DEPUTATION WORK

Mr. Poole-Connor visited, amongst other places, Edenfield, Haslingden, Walshaw, Rawtenstall, E. Tottington, Clayton-le-Moors, Stackstead, Wigan, Leigh, Swinton, Winton, Eccles, Salford, Atherton, Great Lever, Bolton, Manchester, Clayton, Newton Heath, Openshaw, Liverpool, Ashton-under-Lyne, Rishton, Blackburn, Nelson, North Ormsby, Stockton, West Hartlepool, Newcastle, South Shields, Glasgow (Tent Hall, Bethany Hall, Grove Street Institute, St. George's Cross Tabernacle, Annisland Hall), Broxburn, Leith, and Edinburgh (Charlotte Chapel).

* * *

MOROCCO

Miss W. Ross, who is living with **Mrs. Simpson** at the **Women's Medical Mission**, Tangier, and while studying the language is helping there and also at the **T. M. Hospital**, writes: "There are plenty of sick people to visit and others to read to. One case is a young married girl who has lost her husband and child, and now we find her helpless, lying on a bed of dirty rags not far from here.

Someone could easily have come for medicine when she first fell ill, seven months ago. How hopeless they are, poor things! So many wait until they are at death's door, and then send for medicines and expect us to cure them. The joy of this case is that she is ready. She heard of the Saviour years ago at the school at Hope House and has since found Him."

* * *

TUNISIA

Mrs. Liley has received much encouragement in her work among French-speaking women and children in **Tunis**. She writes: "There have been four or five conversions amongst old and young and a striking case of a backslider restored." After referring to a Corsican woman brought up in the Roman Catholic faith, who gives evidence of a change of heart, she says: "She brought another Corsican woman to the meetings who is now rejoicing in the liberty wherewith Christ has made us free. She came to a little picnic we had during the Carnival week, and said to me, 'I have come for one purpose, and that is that you might tell me how I might meet God without fear.' We turned up many passages together, and at the close she said, 'I am the most happy person in the world. I see that all my sins were destroyed at Calvary.' She must soon go back to that dark island where she hopes to tell others what she knows.

"The case of the backslider is very interesting. The sister in whose house we have our weekly Bible-reading had felt somewhat discouraged because her testimony seemed to have helped no one. However, she met an old friend one day and said, 'Since I saw you I have been converted and baptised.' To her surprise, the friend burst into tears and said, 'Ah! you have had the courage to do what I ought to have done twenty years ago.' Then she told her that she had been converted in France, but had made no confession of Christ, married an unsaved man, and was miserable. But a Christian friend has never ceased to pray for her all these years. She came to the meeting the next Tuesday and the Bible-reading was on the centurion—'Not worthy.' I said that we were not accepted on the ground of our supposed merits, or rejected on account of our unworthiness, but that it was Christ's perfect work and perfect merits that gave us access to God. This very simple remark was used of God to lead her back to the Saviour, and she and we rejoice together."

LIST OF DONATIONS from May 1st to 31st, 1922

Continued from page ii of Cover

Designated Fund— <i>cont.</i>	No. of Rect.	Amount. £ s. d.	DUBLIN AUX. S. S. McCURRY, Esq., Hon. Sec., Eglantine Ave., Belfast.	BARKING AUX. Mr. L. BUTLAND, Hon. Sec., 12, Sunningdale Avenue.	BATH AUX. Miss I. PRICE, Hon. Sec., 13, Ainslie, Belvedere.	SUMMARY May, 1922.
	22nd	5 5 0	0 46	7 Local	Des. Receipt, No. 3845	General Fund .. £373 14 2
3842	5th	10 0 0	2 15 0	3838, 3841	Des. Receipt, No. 3867	Designated Fund .. <u>126 7 5</u>
3	11th	18 6 0	1 0 0	7 Local	Local	<u>£500 1 7</u>
4	16th	1 0 0	1 16 0	Rect. No. £ s. d.	Rect. No. £ s. d.	
5	6	12 6 0	18 17 1	744 1 1 6	182 14 4	
6	7	6 0 1	7 2 6	5 0 0	3 1 2 4	
7	(e)	1 0 0	2 8 5	7 10 0	4 1 2 4	
8	17th	1 0 0	3 2 6	3 7 6	5 16 14 8	
9	50	10 0 0	4 3 5	9 1 0 0	18 17 1	
10	1	1 0 0	5 1 7 6	80 4 19 0	Previously	
11	18th	1 0 0	7 1 0 0	4 19 0	Previously	
12	(f)	6 13 0	120 4 10	ack'd. 21 19 6	ack'd. 17 2 10	
13	53	5 0 0	6 2 7	26 18 6	35 19 11	
14	4	13 17 0	£126 7 5	£26 18 6	£35 19 11	Jan. 1st to May 31st, 1922. General Fund .. £3,381 0 1 Designated Fund .. <u>716 14 3</u> <u>£4,077 14 4</u>

(a) Women's Class, Sudbrook. (b) Friends at Manor Park. (c) Friends at Staveley. (d) Boxholders at Woodford. (e) Y.P. Prayer Circle, Hitchin. (f) Cripples' Institute (Girls), Belfast. (g) "Two Friends." (h) Newcastle Convention. (i) Brentwood Bapt. Ch. (j) Grauge Road Hall, Ilford. (k) Boxholders at Theodore Rd. Bapt. Ch. (l) Saltford Mission S. Sch. (m) Bethesda Free Ch., S. Shields. (n) Central Hall, Newcastle. (o) Lower St. Bapt. Ch., Hartlepool. (p) Hither Green Auxiliary. (q) Boxholders at Tilbury. (r) Boxholders at Chorlton-cum-Hardy. (s) Manchester City Mission. (t) Annesland Hall. (u) S. Bank Mission, Middlesborough. (v) Bethel B. Class, Hitchin. (w) "W.E.T." (x) Crusaders B. Cl., Leicester. (y) Wordsworth Road S. Sch. (z) Grove St. Inst., Glasgow. (a) Legacy. (b) Hope Hall, Broxburn. (c) Margaret Heald Mission Hall. (d) Boxholders at Clayton. (e) B. Class, Swinton. (f) Boxholders at Ascot. (g) Merleswood Girls' Cl.

PRELIMINARY NOTICE

THE Annual Farewell Meetings

OF THE NORTH AFRICA MISSION

WILL BE HELD (D.V.)

At Sion College, Thames Embankment,
ON
Tuesday, October 3rd, 1922

AFTERNOON

Chairman, BENJAMIN GREENWOOD, Esq. Speaker, Rev. S. H. WILKINSON.

EVENING

Chairman, Sir JAMES BIRD. Speaker, Rev. HAROLD C. MORTON.

Please keep this date free from other engagements.

THE NORTH AFRICA MISSION

COUNCIL OF DIRECTION

F. R. ARCHER, Buckhurst Hill, Essex.
 EDWARD H. GLENNY, Manor Park, E.
 GEO. GOODMAN, Tunbridge Wells.
 J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.
 W. H. HARRIS, Bloomsbury Square.

V. G. LEVETT, 7, Austin Friars, E.C.
 PASTOR F. E. MARSH, Woodford.
 PASTOR E. POOLE-CONNOR, Tankerton.
 PASTOR PERCY SMART, Manor Park.
 PASTOR R. WRIGHT HAY, W. Ealing.

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

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H. W. CASE, Esq., Bristol.
 PASTOR H. TYDEMAN CHILVERS, Metropolitan Tabernacle.
 DR. A. C. DIXON.
 PASTOR D. J. FINDLAY, Glasgow.
 PRB. H. E. FOX, M.A., London, S.W.
 Rev. WILLIAM HOUGHTON, B.D., Exmouth.

Rev. J. J. LUCE, M.A., Gloucester.
 SIR JOS. MACLAY, BART., Glasgow.
 MONS. E. REVEILLAUD (Senateur), Paris.
 PASTEUR R. SAILLENS, D.D., Paris.
 E. E. SHAW, Esq., Wimbledon, S.W.
 Col. G. WINGATE, C.I.E., Godalming.

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

LOCATION OF MISSIONARIES

MOROCCO		Mequinez	Date of Arrival.	Tebessa	Date of Arrival.
Tangier	<i>Date of Arrival.</i>	Mr. C. C. GABRIEL	Dec., 1919	Miss A. M. LACKERSTEEN ..	Oct., 1919
Mrs. ROBERTS	Dec., 1896			Miss I. M. DAVIS	Oct., 1920
Mrs. SIMPSON	Mar., 1898	ALGERIA			
Miss J. JAY	Nov., 1885	Cherchell			
Miss ALICE CHAPMAN ..	Oct., 1911	Miss L. READ	April, 1886		
Mr. A. FALLAIZE	Nov., 1915	Miss K. JOHNSTON	Jan., 1892		
Mrs. FALLAIZE	Feb., 1921	Miss E. TURNER	Jan., 1892		
Miss E. CRAGGS	Oct., 1912	Miss H. KENWORTHY	Nov., 1910	TUNISIA	
Miss M. M. GLEN (<i>Associate</i>)	Jan., 1913	Mons. P. NICOLLE	Dec., 1914	Tunis	
Miss ADA BUXTON	April, 1919	Madame NICOLLE	Dec., 1914	Mr. A. V. LILEY	July, 1886
Dr. JAMES A. LILEY	Dec., 1919	Algiers			
Mrs. J. A. LILEY	Nov., 1919	<i>Kabyie Work—</i>			
Miss W. ROSS	Nov., 1920	Mons. E. CUENDET	Sept., 1884	<i>Italian Work—</i>	
Miss K. REED	April, 1921	Madame CUENDET	Sept., 1885	Miss G. E. PETER	Oct., 1913
<i>Spanish Work—</i>		Bougie			
Miss C. SAINZ	Feb., 1920	<i>Kabyie Work—</i>			
<i>Doña Eugenia (Teacher).</i>		Mr. A. SHOREY	Nov., 1902	Miss R. J. MARCUSSON ..	Nov., 1888
		Mrs. SHOREY	Oct., 1904	<i>With Scandinavian Helpers.</i>	
		Mlle. E. DEGENKOLW ..	Oct., 1913	Kairouan	
Casablanca		Djemâa Sahridj and Mekla			
Miss F. M. BANKS	May, 1888	<i>Kabyie Work—</i>			
Miss C. S. JENNINGS ..	Mar., 1887	Mr. T. J. WARREN	Feb., 1911	Mr. E. SHORT	Feb., 1899
Tetuan		Mrs. WARREN	Feb., 1911	Mrs. SHORT	Oct., 1899
Miss A. G. HUBBARD	Oct., 1898	Miss J. COX	May, 1887	Sfax	
Miss M. KNIGHT	Oct., 1899	Miss K. SMITH	May, 1887	Mrs. WEBB	Oct., 1899
Miss G. EDMUNDS	April, 1919	Mrs. ROSS	Nov., 1902	Mons. E. CREISSAC	July, 1921
<i>Spanish Work—</i>		Miss M. WIDMER	Nov., 1920	Madame CREISSAC	Sept., 1921
Miss E. HIGBID	April, 1921	Miss D. OAKLEY	Nov., 1921	Miss L. EVANS	Nov., 1921
Miss E. HARMAN	Oct., 1921	Miss E. JENNISON	Nov., 1921	TRIPOLI	
Laraisb		Miss L. R. WHOLMAN ..	April, 1922	Mr. W. REID	Dec., 1892
Miss K. ALDRIDGE	Dec., 1891	Azazga			
Miss G. WADDELL	Feb., 1920	<i>Kabyie Work—</i>			
Miss A. E. TYLER	Feb., 1920	Mr. S. ARTHUR	Dec., 1913	EGYPT	
Fez		Miss L. M. FISON	Nov., 1919	Alexandria	
Miss S. M. DENISON	Nov., 1893	Miss C. ELLIOT	Nov., 1919	Miss R. HODGES	Feb., 1889
Miss F. MARSTON	Nov., 1895				
Miss I. DE LA CAMP	Jan., 1897				

AT HOME.—Miss BAGSTER, Mrs. BOLTON, Miss A. BOLTON, Miss L. COLVILLE, Miss M. EASON (*Switzerland*), Mrs. REID, Miss THOMASSEN. *New Workers:* Miss D. POVOAS, Mr. J. A. GOADBY, Mrs. FISHER.