

# 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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Photo by]

Bedouin Girls. [Mr. E. J. Long.

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**Teboursouk.**

(See page 55.)

[Mr. E. J. Long.

## The Lord Presenting Himself

By PASTOR R. WRIGHT HAY

*"He shewed Himself alive after His Passion by many infallible proofs."*

ACTS i. 3.

LET us think of the significance of the word "showed." Literally it is "presented"—He presented Himself alive—and it means not simply that He made His presence as the living One a matter of the deepest consciousness to His disciples, but that He gave Himself to the embrace of their faith as the crucified and living Lord in whom was to be their trust, and all the trust of their successors in all the days to come. We read in Ephes. v. 27, that He will "present" to Himself the Church as a glorious Church, and the word there used is the word here translated "showed." As really as He will in the day of His coming for His own, present His Church to Himself, so really did He, alive from the dead, present Himself to His people. And He does it still, giving Himself by the Holy Spirit as the living One who died for us in order that that word of His may take full effect in every part of our being—"Because I live ye shall live also."

We are told that He appeared first to Mary Magdalene out of whom He had cast seven devils. Do we not almost instinctively think of Mary as illustrating the heart of the believer? "They have taken away my Lord, and I know not

where they have laid Him," is language that indicates a movement of the heart. It expresses the believer's longing for Him who has left us. For if we believe His love for us we must love Him as we love, as we can love, no other.

The longing of Mary's heart after the absent Lord had beneath it a deep sense of her need of Him; and the Lord, alive from the dead, made haste to give Himself to her to meet that longing, to meet her consciousness of need. I can imagine Mary's love that morning feeling surer of eternal satisfaction than ever before, because it had the strong prop of the manifested presence of the Lord to cling to. Yes, He presents Himself to the believing, loving *heart*.

But there is a list of the Appearances of the Lord after His death in which another disciple has the first place. At the beginning of that wonderful list given in 1 Corinthians xv. there is mentioned the appearance of the Lord to Cephas (Peter). And there was something in Peter that was more active than his heart. Peter had a conscience, Peter had denied the Lord whom he loved, the Lord who loved him. I can imagine that when the stone-man had been melted to tears by the look of his loving, grieved Lord, Peter began to say to himself, "I believe He has forgiven me," but that when the Lord was dead, he went on to say, "Oh, what would I not give to hear Him *say* He has forgiven me!" And the Lord made haste to do it. We know nothing of that interview between the Lord and Peter. There ought to be an interview between the individual soul and the Saviour, the details of which are a secret between the soul and Him. But the Lord Jesus gave Himself to Peter's awakened conscience, to Peter's distressed, accusing conscience; and just as Mary's heart welcomed the living Lord, so did Peter's *conscience*.

There is another scene after the Resurrection in which the mind of the believer is brought into great prominence. I mean the Appearance to those two disciples on the way to Emmaus. Doubtless their hearts longed for the Lord, and doubtless their consciences were active while the Lord talked with them (albeit they did not yet know it was He), but we are told with regard to them that as they journeyed, they reasoned. Their intellects were exercised in regard to all that had happened, and the Lord, who hastened to meet the craving of Mary's heart and the craving of Peter's conscience, hastened to meet the craving of the intellect of those two men. He dealt with them simultaneously, and He brought them each through the power of the Scriptures to an understanding of the things concerning Himself. I rejoice to know that the living Christ who died for us, because He loved us so, gives Himself not only to the heart and conscience, but also to the *reason* of man. And to-day it seems as though the supreme test of discipleship were just this: do I trust the Lord with my reason? am I willing to have my every thought taken captive to the obedience of Christ? There are men who disparage the Old Testament and who in doing so disparage the Lord, because He set His seal upon the whole of it. In effect they say they know better about some things than the Lord Himself knew. Reverently may I say it, if the Lord Jesus were only man, I would rather trust His reason than trust my own, for admittedly He was the peerless man, the man

who most intimately knew God, the man whose life was cloudlessly enlightened from on high.

Ah, but there is something in us that has more to do with our attitude towards God than the heart or the conscience or the reason. Remember that Apostle who was absent from the Apostolic company when the Lord first appeared in the midst of that company! He said, "Except I see . . . I will not believe." We sometimes speak of that Apostle as "doubting Thomas"; would it not be more accurate to describe him as obstinate Thomas? What was his language? "*I will not*"—that is the language of obstinacy—"I will not." To the *will* of Thomas, the risen Lord presented Himself; and is it not full of significance that from him we have the most fervent declaration of faith in the Deity of the crucified Christ found in the Bible—"My Lord and my God"? The man who said that was the man into the throne-room of whose *will* the crucified and risen Christ had entered.

Let us constantly pray that through "the Scriptures which are able to make us wise unto salvation through faith which is in Christ Jesus," the Saviour who died for us and who rose again for us, who lives for us, and who is personally coming for us, may, by the Holy Spirit, present Himself to the heart, to the conscience, to the intellect, and especially to the will, so that we may more perfectly "know Him who is true." Oh, the marvellous display of Christ's power that would come to us and to others through us, if habitually, we owned Christ *practically* as Lord of all, *the will included*. Listen, "He that hath My commandments and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of My Father and I will love him and will manifest Myself to him." What is He doing in Heaven now? In the ninth chapter of the Epistle to the Hebrews we read, He is there in Heaven appearing before the Face of God for us, *being manifested* to God on our behalf. He uses the same word when He says that, to the one who has His commandments and keeps them—who shows his love by the surrender of his will—He will manifest Himself—make Himself as real here on earth to the vision of faith as He is real to the heart of God in Heaven. To His praise may it be so in the experience of us all!

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## To Our Friends and Helpers

Dear Friends,

We pen these notes under the shadow of a sorrowful bereavement. A bright young life has been taken from our ranks; and in the recent home-call of Mrs. Leslie Robinson, at the early age of twenty-four, we not only lose a missionary who was a loving and devoted follower of Christ, but one whose future life seemed peculiarly full of promise. It is not often that the Mission is called to suffer thus. The greater number of our brethren and sisters on the Field are blessed with good health and long years of service. When, as now, it is otherwise ordered,

we can only bow to the wise and tender will of God. To the bereaved husband, and to Mr. and Mrs. John A. Bolton, the parents, we tender our deepest sympathy. (A brief account of our late beloved sister will be found on page 62.)

### Interesting Letters from the Field

The July-August number of our magazine is usually devoted to the Annual Report, but we continue to receive so many interesting letters from the Field that we are compelled to print the Annual Report as a separate issue. This will appear in about a month's time. We are

still compelled to hold over several important articles, including an account of an evangelistic tour undertaken by Mr. Shorey, Mr. Twaddle, and Beriki (a Kabyle evangelist), in which they proclaimed the Gospel in a village where life is taken on the smallest provocation and where assassins may be hired for a comparatively small sum.

#### Mr. and Mrs. Harvey Farmer

Mr. and Mrs. Harvey Farmer continue to find a warm welcome in America. Opportunities for making known the work of the N.A.M. are increasingly afforded them, and their stay has been correspondingly prolonged. Mr. Farmer will take part, if the Lord will, in the Moody Bible Conferences at Wisconsin, Michigan, Colorado, Indiana, Eaglesmere and Ocean City. He proposes to sail for England on September 1st, his passage being booked on the *Adriatic*. Already this visit has been greatly owned of God to stir up a wide circle of interest and to secure practical help. Our readers will be glad to know that the journey has been undertaken at no cost to the Mission.

#### New Gospel Car

An instance of the interest aroused by Mr. Farmer's visit to America is found in a generous gift received from a friend in that country (who desires to remain anonymous), by means of which we shall shortly be in possession of a specially constructed car for use in Morocco. At present no standard make quite meets our need in that country. We require a car which combines a strong frame and powerful engine with a body adapted equally for preaching from by day and sleeping in by night. Mr. Gabriel, who is in charge of this work, is now in England on furlough and is preparing plans and securing expert advice. To the generous friend who has made this new car possible, we tender our grateful thanks.

#### Heightside Convention

Another profitable Easter Convention at "Heightside" has come and gone. We were favoured with warm and beautiful weather; the

household arrangements ran with admirable smoothness, and the provision made for us by the Misses Wray was, if possible, more abundant than ever. Mr. and Mrs. Farmer were naturally much missed, and disappointment was felt at the inability of the Rev. F. W. Argyle to be present, as he had hoped. Otherwise it was a peculiarly happy occasion, a large sprinkling of young people adding greatly to the brightness of the gathering. Family prayers were conducted every morning; ten minutes were devoted to prayer for some aspect of the work of the Mission after each mid-day meal, and three regular sessions for Bible study or missionary information were held daily. The Rev. H. E. Anderson, Mrs. Fisher, Mr. John Goodall, Miss Gotelee, Dr. Leak, Mr. J. S. Tetley, Mr. Ernest Wright and the Acting Secretary undertook the addresses, while Mr. Ramsay, of Nelson, brought a large party over and conducted a delightful service of song. As an illustration of the varied phases of Christian work represented at the Conference, at one of the meetings John iii. 16 was repeated in Latin, Arabic, two dialects of Chinese, Anamese, Italian, Spanish, Danish and French! Our warmest thanks to all who helped; and specially to Mr. Pugh, who in numberless ways rendered yeoman service.

#### Our Prayer List

Our new Prayer List, containing subjects for prayer and so arranged as to cover the whole field in a fortnight, is now ready. Our readers will agree, we think, that it is beautifully printed and illustrated. We urge that all our friends should avail themselves of a copy. The Prayer List may be had on application to 18, John Street, London, W.C.1, price 6d. post free.

#### The "Slavanka" Conference

We call attention to our Conference at "Slavanka," Southbourne, to be held (D.V.) from July 27th to August 3rd. Particulars will be found on p. iii of the cover.

Yours very sincerely,

E. J. POOLE-CONNOR.

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## The Inauguration of the New Foyer in Paris

By MR. T. J. WARREN

The opening of the new Foyer in Paris, which took place on April 24th, was arranged to coincide with that of Pastor Blocher's new Baptist Tabernacle in order to profit by the presence in Paris of Pastors Tydeman Chilvers and Oakley. For

the same reason the meeting was held in the morning, and although it was feared that that would mean a small number, more people came than could be provided with seating accommodation. The Hall, though big enough for the



The interior of the new N.A.M. Foyer in Paris.

work, can only seat sixty people, and there were more than twenty standing. It was very cheering to see so many friends taking an interest in our work and coming to bid us God-speed in our new venture. Our thanks are due to Dr. Saillens and Pastor Blocher for including our opening service on their programme, and thus enabling new friends to hear about our work.

It was a pleasure to have Dr. Saillens as chairman. Besides our English brethren there were twelve other pastors present, representing different sections of the French Protestant community, Switzerland, Holland, and the United States. Pastor Christol, a former missionary in South Africa, told the interesting story of how his life was saved by native cavalymen when he was doing his military service in Algeria during the insurrection of 1871. He has ever remained grateful to the people to whom he owed his safety. It is interesting to know that he was asked by Mr. Pearse, one of the founders of the North Africa Mission, to go to Kabylia as a missionary, and would have done so had he not already offered his services to work with Mr. Coillard, the well known South Africa pioneer.

Pastor Chilvers spoke of the threefold inspiration for service. God Himself, His Word, and the glorious victory of Calvary. Pastors Poole-Connor and Oakley, representing the Council of the North Africa Mission, also spoke, and Messrs. Warren and Hocart described the work in English and French respectively. Messrs. Hocart and Blocher acted as able interpreters for the English visitors. A large number of guests remained to a mid-day meal.

The new premises are situated on the south-eastern border of Paris and have good means of communication with other parts by rail, buses and trams. The house is on a new estate which, when finished, will be a pleasant quarter, and there are a number of Kabyles living and working within a short distance. There will also be greater facilities for work among the European population than in the old premises.

The ground floor is given up to the Hall, with a courtyard behind. On the upper floors are the living-rooms, which will accommodate a limited number of newly accepted workers studying French, and also provide a room where those desiring more private conversation on spiritual matters can be interviewed.

## Itinerating Under Difficulties

By MR. E. J. LONG

Recently I was reading an article on North Africa in which Tunisia was described as "the land of eternal sunshine." I am afraid that friends of mine who came out to North Africa last March in quest of such a country went away sadly undeceived. They were greeted at the outset by a thunderstorm, and for about a fortnight experienced every possible vagary of an exceptional Tunisian winter.

These friends—Mr. C— (a Sunday School superintendent) and his wife—are interested in archæology, and the special object of their trip was to visit, not only such places as are included in the normal tourist's itinerary, but Roman remains lying well off the beaten track. Such a programme was necessarily fraught with difficulties, for it was doubtful in the extreme whether such scattered places could be linked up by the available means of transport. Mr. C— was further handicapped by having lost a leg in France during the War; whilst neither he nor his wife could speak French very well.

It was such considerations which suggested to me the idea of borrowing, if possible, the mission car from Sfax, and of accompanying our friends throughout the Tunisian section of their tour in the capacity of guide, interpreter and chauffeur. I felt that, provided these friends were willing to defray the running expenses of the car, it would afford a valuable opportunity for me to reach with the Gospel, natives who might otherwise—for the present, at all events—remain inaccessible.

The itinerary which I had drawn up was one which was feasible in fair weather with a car. Beginning at Tunis it linked up the following places: Tebour-souk, Dougga, Kef, Maktar, Haidra, Tebessa, Sbeitla, Kairouan, Sousse, and El Djem.

But alas! the very factor upon which we felt we could count most surely—namely, fine weather—was the one which failed us. It began to rain almost as soon as



Photo by]

[Miss I. Dew.

**The Triumphal Arch of Caracalla.**  
Tebessa.

we left Tunis, and we reached our first objective, Tebour-souk, in a downpour just as night was falling. The following morning we took advantage of a break in the clouds to visit the famous Roman remains at Dougga, only four miles away; but no sooner had we got there, in a hurricane of wind, than rain began to fall, and we were glad, after a hasty look round, to seek the shelter of the hotel again.

In the afternoon we went on to Kef, romantically situated up in the hills 2,000 feet above sea level. The best hotel there was unspeakably filthy and the weather was bitterly cold. In the night the thermometer fell almost to freezing-point.

Here, as at Tebour-souk, I distributed Scriptures among the hotel staff. We



learned that heavy rains had fallen for many days, and were advised, ere proceeding towards Haidra and the Algerian frontier, to make enquiries regarding the road. In some parts we would need to traverse a rough track, and fears were entertained that it might be impassable. Accordingly we made enquiries, only to learn that the track was indeed a morass in parts, so that to continue in the car would have been folly. Part of the road southwards between Kef and Maktar was also waterlogged, so that the continuation of the itinerary either towards Algeria or the south was out of the question. There was nothing for it but to quit the rain-drenched highlands, return to Tunis, and pursue the coastal route to the south where there had been much less rain.

Accordingly we bade farewell to Kef and returned to Teboursouk. It was here that the lady fell ill with laryngitis, and was soon running a high temperature. The wind sprang up again, and blew with ever-increasing violence. An old pail was blown uphill, telegraph wires came down, and shutters, wrenched from their anchorages, closed with resounding bangs. The rain fell in torrents, the steep hill upon which the hotel stands became a cataract, the street was entirely deserted save by some half-drowned cur in search of offal; and from the hills, dimly visible, rolled up in never-ending procession bank upon bank of black clouds.

Whilst at Teboursouk I was able to visit the Arab town from time to time, and there I had some interesting talks with men. I found very few indeed able to read, which was very regrettable, as I had a good stock of Scripture portions and Gospel leaflets. Once, in the large native café, I was insisting upon the absolute necessity of the death and resurrection of Christ as a means to our obtaining pardon; and I was astonished to find assent where I had expected opposition. May the Lord bless the message to these kindly disposed, but ignorant and needy men!

At the hotel I was able to have personal talks with practically everybody. A Russian, who in his youth had been an art student, and during the War an officer in the army, was now employed in

painting and decorating the hotel. With him I had several heart-to-heart talks. He had already a Bible in his possession, and I trust God will bless him in his reading.

One evening Mr. C—— and I were sitting in the hotel restaurant where a number of non-commissioned officers were playing cards at several of the tables. It was not that we sought their society, but rather that a big fire was burning in the room, and it was very cold elsewhere. At one of the tables sat an old, well-dressed Arab, with a fine, cultured face. I engaged him in conversation, and we had a talk on spiritual things. After a while the wife of the hotel proprietor who had been observing us, caught my glance, and then tapped her head significantly, apparently wishing to imply that the old man with whom I chatted was a trifle mental. It appeared from subsequent happenings that he was the good-natured butt of the restaurant, where he came every night, not to drink, but to read religious books.

Then I learned his story. He had been very wealthy as a young man, but his unscrupulous and covetous brother—a native official—had contrived by some means to put him into an asylum. He was perfectly normal when he entered, but two years of such confinement, with the deranged inmates as his daily companions, had turned his brain. It was through the influence of a French captain that he had been eventually released. This is but one of the tragedies of a land where iniquity of every kind abounds.

For nine days we were compelled to stay on at the hotel. There was one tantalising break in the weather, and for a whole day the sun shone fiercely from an almost cloudless sky; but the lady was still not well enough to travel. The day passed, and with it the opportunity; and the wind and rain returned with renewed determination.

Finally, and in desperation, we left—the lady in a closed autobus, her husband and myself in the car. It was a terrific journey, and several cars besides our own were in difficulties. Once we came to a standstill (with magneto trouble) side by

side with a large touring car, the hapless chauffeur of which, like his passengers, was English.

The latter part of the tour was attended by much better weather, but there is nothing of outstanding interest to record. Perhaps on some future

occasion, under better weather conditions, the original itinerary will be achieved as a wholly missionary tour. It is only by such means that these districts of Tunisia—some of them a hundred miles from the nearest resident missionary—will ever be reached.

## A Journey in the Desert

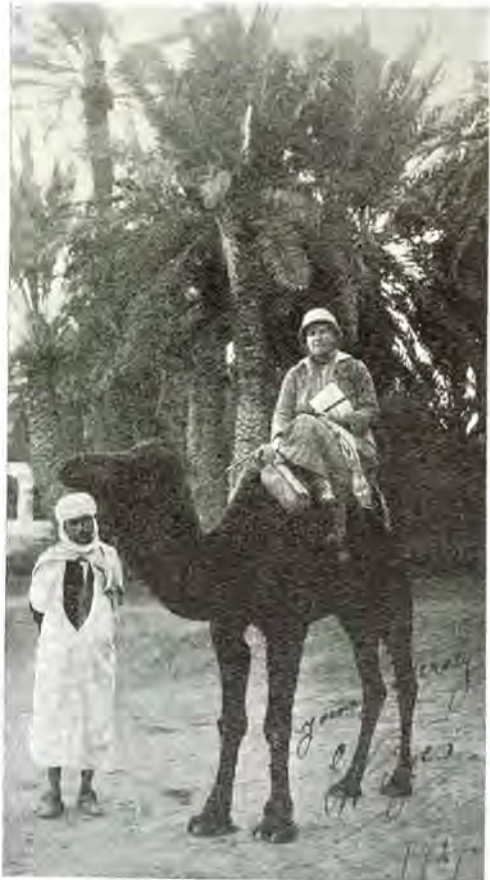
*The following article consists of extracts from letters written by Madame Pages, of Tebessa, during her journey in the Sahara Desert last winter, in company with her son and Miss Walton, a worker of the Algiers Mission Band. Some busy weeks were spent at Kaouinine, a village to the south of El-Oued, and then Madame Pages was laid aside for a time by an attack of illness. The return journey was made under great difficulties, owing to violent storms and torrential rains, which are most unusual in this district.*

*December 4th.*—We arrived here yesterday at three o'clock after our first stage—beautiful weather, everything nice, and we all happy. But there was too much baggage, and finally after much discussion we had to take a fifth camel, for not only are there the two tents and the beds and personal luggage for three, but food for five days and some things for the settling down in Oued-Souf. I went into N— alone this morning and had a good long meeting in a house with about twenty women and men, and I am invited to go again this evening. We sang hymns and talked in all freedom, and they showered on me oranges, pomegranates, and two pigeons, and perfume was poured over my head. It was wonderful, because it was such an impromptu affair. I had only thought of going to the Post Office and having a look round. . . . Si— came to see me three times and asked for a Bible Reading with me.

*December 5th.*—I had wonderful opportunities in N— which amply repaid for the fatigue of the long walk there and back. Si— came to call on me in the afternoon, and we had an earnest conversation which ended in his being quite angry, scandalised at the Cross and the taking away of sin through the Blood of Christ.

To-day we have been only able to do a stage of four hours; the pouring rain and bitter wind made it cruel to oblige the men to go on when they asked to stop. In less than half an hour the tent was up, the fire lit and the kettle boiling. Then we all had tea, the men round their fire and we round ours. Since then, all the work is to dry things, for everything is drenched—mattresses, blankets, etc.

*December 6th.*—Yesterday evening we had to go to bed on wet mattresses, with wet clothes and wet blankets. We slept pretty well, being tired, but woke up cold, everything still wet, and my hair



Ready to Start.

*Madame Pages on her camel.*

quite wet too. If we were on a pleasure trip we should surely catch cold, but our text in the

morning was, "He knoweth the way that I take."

*December 7th.*—A very long day's ride. We met three caravans and exchanged *salaams*, though I notice our men are rather shy of the other caravans and always camp in a hollow out of sight. We stopped at a well. Such a pretty picture! Our camels around the trough and the men bringing out water and pouring it out for them to drink! They were thirsty, having been six days without water. I wondered at the beauty of the Sahara Desert with its velvety dunes of sand. When we reached at last the place of rest, the stormy, red sky and a fine rainbow on the immense white sea of sand made it quite impressive. I fell on the ground on being lifted from my saddle, but it was only the stiffness, and quickly wore off. As the sun went down we all three limped up a dune and sang the Doxology.

We are beginning to look rather dilapidated. My sunshade is only fit to be a scare-crow, having one broken rib and two spokes sticking out without covering. Miss Walton and I were obliged to wash our fingers in a tea-cup, for the men had forgotten to fill the goatskins, and we are desirous of keeping the drinking water. I have made friends with my camel; he obeys me and rubs his head against me and delicately takes dates out of my fingers with his lips.

*December 8th.*—There blew quite a storm last night. This morning we started rather late. The sand dunes are very beautiful, but it is tiring work, up and down all the time. We passed three oases—a sure sign that we are nearing El-Oued. I had a nasty fall. I don't know whether I dozed, but the camel turned with a jerk and I found myself wildly trying to clutch at nothing; but on that wobbly peak nearly three yards high I did not have a chance, and I fell backwards, coming

(To be continued.)

down head first. Miss Walton tells me that the heavily laden baggage camel behind me nearly put his foot on my head as I fell. I was stunned for some time. There was a great upset in the caravan, shouting and running about. One of the men lifted my head up and wiped away the sand which was stifling me. It is a great blessing that I did not break my neck. After a rest, I was hoisted up on the camel, and it is really wonderful that I did not fall off again, for I felt weak and dazed. We soon after stopped and set up camp. We had a lovely supper. Having only two meals a day and perhaps just a "bite" on the camel, we make a great fuss over our supper. We had fried eggs and boiled potatoes. The food is well seasoned with sand, but good humour helps it down. My skull at the back, and my neck are still very painful—also my right arm. . . .

I had a nice talk with — this evening while the others were working; gave him a Gospel and preached Christ to him. It was very weak preaching, being shaky in more ways than one.

*On arriving at Kouinine, where the party hoped to spend some time, they were favourably received by the head man of the village.*

*December 13th.*—The head man took us himself to a house—a big yard with three little domed rooms, very tiny, built of rough stones. There is no door to the yard, so I have ordered one and also some cement to close up the fallen wall. The head man brought the notables of the town and introduced them to us. After that, he sent us a big tray with coffee and cakes, and also a boy whom he recommended as honest. Our three men have just left with many *salaams*. They were delighted with the certificates I gave them at parting.

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## Our May Meetings

Our May meetings were held at Cannon Street Hotel on May 29th. It was feared that the Whitsuntide holidays might cause a falling off in the attendance, but the numbers proved to be rather over than under the average. It was necessary to put up extra tables for the overflow of guests at tea, and when we gathered for the afternoon and evening sessions in the Great Hall there were not many vacant seats.

A prayer meeting was held at 2.30, various aspects of the Mission's opera-

tions being laid before God in brief and earnest intercession.

Admiral Sir James Startin, K.C.B., presided over the afternoon session. Pastor Percy Smart read the Scripture, and Dr. Marsh led the meeting in prayer. Dr. Marsh is well acquainted with the Mission, and one could add a warm "Amen" to his appropriate petitions.

The Acting Secretary welcomed the visitors, including the students from the training colleges, and thanked the Chairman and speakers for their help. He

then referred to the loss sustained by the Mission in the home-call of Mrs. Robinson, of Rabat, at the early age of twenty-four, and asked the audience to rise as an expression of esteem and affection for her memory, and of sympathy with those bereaved. Turning to the prospects of the Mission, instances were given of the evident working of the Holy Spirit on the field, and prayer was asked that supplies might be sent in so that the many open doors might be entered. Mention was also made of Mr. and Mrs. Harvey Farmer's successful visit to America, where they were still finding a warm welcome and many open doors.

The Chairman spoke of his recent visit to Morocco. He had seen the medical mission at Fez "crammed with patients," and had witnessed the hopefulness and earnestness of the missionaries at Tangier. He referred sympathetically to the difficulties of the work, but emphasised the fact that we had the commission from Christ to carry out the work and must act in obedience to His command.

Miss Banks prefaced the account of her work in Casablanca by an appeal on behalf of the Jews of that city, of whom there are many thousands, and for whom at present nothing is done. She was able gratefully to report a number of conversions amongst the Spaniards, several having been baptised. The husband of a woman recently converted had declared it to be "all rubbish," but was himself shortly afterwards convinced by his own experience of its reality. Some of the converts had found a new joy in striking answers to prayer. Many doors are open, and this Gospel effort might be far more widely extended if an additional worker could be provided.

Miss Hubbard, of Tetuan, spoke specially of the need for further prayer for the educated classes of Morocco. It was an impressive challenge which she made, and our hearts were lifted in prayer that God would glorify Christ by the salvation of those for whom she pleaded. "There is a land," said Miss Hubbard, addressing the young men specially, "within four days' journey of England, where up to the present not one of the thinking, educated men—men who

know their own religion—has been brought under the power of Jesus Christ."

Mr. Montague Goodman followed with the closing address—one particularly appropriate. "There was a man sent from God whose name was John" was his text. No man, he said, could be a missionary unless he was sent of God; but for such work it is men, and not angels, that God sends, and for the greatest of all purposes He sent the Man Christ Jesus. What kind of man does God send? A mere man, and not a superman; for "John did no miracle." A plain man, for John had no advantages of birth or education. He was a real man—every inch a man—with a man's fears and disappointments. Yet he was one of whom Christ said no greater had arisen—and this because he was sent of God. He had a mission but it was a decreasing mission—"I must decrease." It was also a triumphant mission, for he accomplished all that for which he had been sent, to prepare the way of the Lord and point to the Lamb of God. There had been many men sent of God named John—John Calvin, John Bunyan, John Owen, John Wesley—a common name, and common men, but sent of God. "Shall it be our epitaph?" said Mr. Goodman. "Will it be written of us, 'There was a man sent of God whose name was'—your name? my name?"

Over two hundred people sat down to tea, and a very large audience again gathered for the evening meeting, over which Mr. Benjamin Greenwood presided. Dr. Sayer read the 19th Psalm, and Rev. F. C. Brading led in helpful prayer. The Acting Secretary again referred to various aspects of the work and its strictly fundamentalist basis; the Chairman followed with an address on the importance of making use of native converts in the spread of the Gospel abroad; and Miss Gotelee, who spoke of our Italian Mission in Tunis, was able to instance some half a dozen cases in which converts from that work were now engaged as pastors and preachers. She asked the prayers of the audience for the efforts of the Mission to bring the Gospel

to some of the 40,000 Roman Catholics in the great North African city, the majority of whom were both ignorant and degraded. A church of between thirty and forty converts had been gathered out, and recently far more suitable premises had been secured. A special mission was arranged in the autumn, and many were baptised on profession of faith as a result. It was a story that gladdened our hearts.

Miss Clack represented Tebessa, a town of 10,000 inhabitants, of whom 7,000 were Arabs. She spoke of the beauty of its situation, and of its spiritual need. She told of Gospel classes for the rough porter boys and for the women. "The Moslem woman," Miss Clack quoted, "is as a baby unloved, as a child untaught, as a wife unhonoured, as an aged woman uncared for; and when her life is over unmourned by those she leaves." She told also of Medani, a native brother helping in our work, who, in spite of injustice and persecution, holds steadily on his way, and manifests the Spirit of Christ.

Mr. Gabriel, of Casablanca, in a vigorous address, gave an account of his itinerations with the Gospel car, by means of which multitudes have for the first time heard the Gospel—and yet the journeys thus taken have revealed how many there are still unreached. Prayer was asked that French officials should place no hindrance in the way of this preaching.

Dr. Northcote Deck in his closing address read some verses from Hebrews x and xi, and said that such words might specially have been written for

such a Mission as this. The founders of the work did not see the fulfilment of the promises, but greeted them afar off. They endured, as the workers are still enduring, anticipating the harvest to come. Dr. Deck described the remarkable meeting he had witnessed at Cherechell, when over a hundred and fifty Arab men listened with strained and earnest attention to the Gospel preached by Mr. Theobald. "There were men of all classes—the riff-raff and the cultured, and all wedded to their faith. When Mr. Theobald began telling of their sin I watched their faces. And as they listened there was the burden of sin in their expressions. As the preacher went on to set forth Jesus as the Saviour who would wash our hearts from sin, there was the most attentive audience I have ever seen. They watched and hung upon every word for nearly an hour. It was a wonderful sight. I went to other meetings in various parts of Syria and Palestine. There is a great opening for the preaching of the Gospel amongst Moslems everywhere, a providential opening after centuries of bitter opposition. Not that opposition will cease—we shall always have that. But there is a tremendous change of front among these Moslems. There are many secret believers who are afraid openly to confess Christ but are trusting in the Son of God. To you men and women who have been upholding the work I would say, slightly changing the text: 'Lift up your heart and your eyes, for your salvation draweth nigh.'"

The meeting closed with the singing of the Doxology.

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## Three Days in the Gabesian District

By MR. R. S. MILES

*An account of a trip taken by Mr. Miles, Mrs. Webb and Miss Stoneham, accompanied by Mr. J. Leadbetter—in Note Form. The chief places visited were:—the Oasis of Gabes, the Oasis of El Hamma Matmata (the Troglodytes), Oudref and Motiouia.*

Car left Sfax Mission House at 7 a.m. on Monday, April 23rd, after prayer and the reading of Psalm cxxi. Took with us literature in abundance in Arabic, Jewish, French and Italian. This included six hundred Nile Mission Press leaflets.

Ninety kilometres along the Gabes road met

large crowd of natives returning from a pilgrimage made to some distant saint's tomb. Stopped and began offering tracts, crying out for the readers. In an instant they swarmed like bees around the car. They fought to get near us holding the tracts. Some were torn from my

hands. Able to speak a little, explaining the message, but noise and tramping of horses made it nearly impossible.

Arrived at entrance to the Gabes Oasis, we branched off to the right and followed the Oasis of El Hamma road, thirty kilometres farther on. Lunched at wayside well, three kilometres outside the village of Dabdaba, and then entered the Oasis at 1.30 p.m. † First drove slowly round the whole place exploring all streets, market-place, etc. Then parked car, got nice-looking, honest (?) negro lad to mount guard, and, laden with our literature sacks and cameras, went to visit the baths. El Hamma is noted for its hot water springs, where hundreds of rheumatic subjects resort to get into soak and obtain the healing of the waters. In the central women's bath, Mrs. Webb enjoyed the novel experience of preaching to a goodly number of Arab and Jewish female bathers. After this we got busy on the houses, shops and cafés. Sold in market-square, thirty Arabic Gospels, one French Bible, four French New Testaments, and distributed over one hundred tracts to all able to read. One Jew, owner of a filthy hotel-café, bought from me, and listened attentively for a good while. Half an hour afterwards, when speaking to a group of card-players in another café, this same Jew rushed in and began to beat his son for having taken a certain cupboard key. Before anyone could interfere, the man had given the boy a violent kick and nearly rendered him senseless. This brutal act enabled me to show how all needed that real change of heart which only the Lord Jesus could give. There in that café were Moslem and Jew alike. Both people were sure they would enter Heaven, but one Arab told me that because I did not witness to the prophet I should be sent to Hell. Some became a little bitter when I pointed out that with all their religious boasting their mouths were full of cursing, feet swift to kick their fellows, and no real proper fear of God before their eyes. At about four o'clock a sudden storm of rain, hail and wind burst over the Oasis and the surrounding countryside. This storm was followed by one of the most magnificent rainbows I have ever seen, and we sallied forth to visit the village close by—the smaller of the two. Here we found a tumble-down looking synagogue in which Mrs. Webb distributed Jewish literature and spoke to a few. Approaching near a group of some dozen men, I began seeking to sell, distribute and talk. Judge my amazement when one of the number said, "Oh, are you a friend of Mr. Liley of Tunis?" When I told him I was, he went on to relate how once, long ago, he had heard the Gospel in one of the Dépôt lantern meetings. Everyone of the



Photo by)

Miss I. Dev.

**In the Beggar Village.**  
Casablanca.

men in that group readily accepted the tracts and listened without protest to the simple message of the Gospel. Arrived at Gabes at 7 p.m., garaged car in a large halfa-grass yard, covered it with a huge stack tarpaulin, supper, and quick to bed.

Next morning, en route for the Troglodytes—a forty kilometre run. Most of the way is along a rough, sandy track which becomes very steep and zigzaggy as soon as the mountains are reached. In one stretch where the sand is very thick, found a band of about fifty workmen making the way more passable. Stayed half an hour with them distributing tracts, and while I saw to some slight engine trouble, Mrs. Webb spoke to the men in groups. Afterwards I had a good long talk with the man in charge of the party. Pushing on, we found ourselves once again at the home of the Cave-dwellers.

Our reception this second time was not quite so warm as on the previous occasion. Mrs. Webb and I were speedily recognised, and there were some fanatical men who, I noticed, went round to warn the people against our message. The ladies went off at once to visit the women in their houses and I to the market-square and began to sell in the shops and cafés. For a time things went well and I was able to preach to small groups and to the ones and twos in the different shops. Also managed to sell about seven Arabic Gospels and to distribute a good number of tracts. Then the Devil seemed to attack with these fanatical men, who came up and told me that unless I stopped selling and preaching the religion

of the "unfaithful," they would take my sack of books away and burn the lot and the sack as well. The boys then began burning some of the tracts I had distributed and throwing up the charred fragments into the air accompanied by much shouting. Thought it advisable to withdraw from the market-place. Outside, began selling to men here and there with practically no success. Then decided to steer for the caves in the near distance. Here we got on a little better, and one man took great pride in showing me a cave in which he said the Prophet Noah used often to pray. Most of the time we were pestered by the Arab boys, who followed Mrs. Webb, telling the women not to listen to her words. The witness to God's Truth having been made, we left early in the afternoon.

On the return journey we visited a small postal station and told the message again to the inhabitants in that place. After a night at Gabes I had a morning's work farther in the heart of the Oasis, taking with me a young negro lad who acted as a splendid guide. Later, we picked

up a young Arab shoeblack, and so we three went on together. Met some men on the way and spoke to others working in their gardens or sitting in their mud or rush huts.

We left Gabes at 1.30 and made for the two villages of Oudref and Motiouia, twenty kilometres out along the Sfax road. In the farthest village I sold fourteen Gospels in the first half-hour. Had twenty minutes' good talk with a band of men crowded into a native café. Surprised at the large number of readers. In the central market just flooded the place with Nile Mission Press literature. One butcher asked me to accept as payment two kilos of his meat. Sold an Arab Gospel to an old tottering woman, who bought it for her son who can read and was ill at home. Never sold to a native woman before. In the next village had a much harder time. Forty men came round me and attacked me hotly with all the old arguments.

Sfax at 7 p.m. Thanks be unto our gracious God who was indeed with us in "our going out and our coming in."

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## Visiting the "Saints"

By MR. E. E. SHORT

(Continued)

The tombs are the resort of women and children as well as men, more or less at all times, though specially on Fridays. Here offerings are brought and voluntary prayers and vows made which are prompted by real need and trouble. Though doubtless as a rule temporal difficulties, sickness, etc., bring these petitioners—yet who knows what deeper religious longings and fears are felt vaguely by those who visit the tomb of Sidi bou Riga or Sidi Sahibi?

By contact with the people, one learns more and more what a predominating place the "saints" occupy in their religious life, and how the most lax Moslems may respect and fear them. At Kairouan, when an accused person denies the charge before a native judge, he will be sent to swear at the tomb of Sidi Sahibi. The man who has no regard for truth is more afraid of swearing falsely before Sidi (the local saint) than by the name of God! This "saint" veneration holds all classes from the highest to the lowest. Not long ago the Bey of Tunis visited several saints before setting out on his journey to France. Near where we once lived was the grated window of a saint's tomb. (Some such windows enable the passer-by to see the saint's shrine inside.) As

he passed down the street, a neighbour would stop there—an elderly, superior-looking and well-to-do man—and holding out his two hands, palms upwards, remain a few moments in prayer. Visits to saints vary from a walk to one close by, to a journey of a few hundred miles to a noted saint of great reputation. For women, the former is often a good excuse to get out of the house and see other folk. We have noticed as many as twenty or thirty women with girls and small boys sitting outside Sidi Bou Riga, which is perched near the bottom of the hill, overlooking the sea. It would be a close pack to get half the little crowd inside the tomb; they pay their visit, and then remain outside, enjoying the sights and sounds.

It is also their common resort when any domestic trouble arises and they look to the saint, with or without medical help, when sickness touches them or their children. Special virtue is attached to the patient passing the night at the tomb—though it be in damp and discomfort on the hard floor. Certain saints are reputed as specialists in particular diseases; the speciality of Sidi Sahnoon is whooping cough. Even Jewish women visit the tomb of a certain "Saida" at Constantine for help in childbirth.

Si Amor el Kenani forms the centre of a little hamlet some six miles out from Kairouan and is a summer resort for the townfolk. Women who live a shut-up life in town go there sick or weakly, taking an offering to the saint. They lodge in one of the rooms built round his tomb, and are free to be out in the fresh air. They return to town much better in health, and the saint is credited for the special virtue in the air round his tomb. The unbeliever thinks that the freer life on the open plain would have produced the result without the saint's tomb!

Mixed motives influence those who go on these pilgrimages, just as real and imaginary benefits flow from the visits. A desire (such as we know ourselves) for change of place and air away from the daily round; the slack season in business or farming at home; an eye to business elsewhere; these may combine with a seeking of religious merit or the meeting of some felt need in body or soul. It is to accommodate visitors from a distance that the suitably situated *Zawia* has its guest chambers, yard, etc. A café may even be installed when needed. All this can, of course, be easily paralleled in the past and even present history of Catholicism or other religions.

Certain benefits do occasionally flow from these visits, and from some points of view some of the

customs may arouse a smile. But when one thinks of the misdirected prayers, the groundless hopes of saintly intervention with God, the ignorant and sad hearts seeking help where there is none, it is no longer a matter for smiles, but for great sadness. Time, gifts, money, weary steps wasted, disappointed petitioners telling themselves that the evil which they hoped to avert or remove was *maktoob* (written, foreordained by God, and therefore must need come and remain)—all this is a heavy counterbalance against quaint, picturesque and even amusing scenes and customs.

Why do rich and poor, the educated and the most ignorant alike, seek help through the long-buried dead—through mere names and places—through those who, in many cases, may have been in their lifetime rather lunatics than in any sense worthy men? It is because the God of Islam is a cold, unfeeling, far off absolute Power; capricious, when generous, and in no sense a Heavenly Father; it is because the unvarying liturgy of the mosque in no way satisfies the heart's sadness, weakness or fear; it is because Islam offers no true Mediator and present intercessor between God and man. It is for such reasons as these that Moslems have developed saint veneration and seek this human but shadowy mediation with God.

## The Late Mrs. Leslie V. Robinson

It is with very great sorrow that we have to record the home-call of Mrs. Leslie V. Robinson, who passed away at Rabat on May 24th at the early age of twenty-four, the immediate cause of her death being acute tuberculosis. Every care which devoted nursing could supply and every remedy which the skill of doctors could suggest were provided, but it was evidently not the Divine will that she should recover, and after seven weeks of fever borne with wonderful patience she very quietly passed to her rest, leaving behind her a testimony of a beautiful and devoted Christian life. Her mind was clear to the last, and she left a number of messages for those specially dear to her, and to many of her friends.

The funeral service was held at the Protestant Tabernacle. A number of missionaries, both of our own and other

Missions, and other friends, including Sir Andrew and Lady Ryan Talbot, were present. The service was conducted by Mr. Fallaize in English and by Dr. Liley in French, and the Rev. C. Hyde Hills took the committal service at the grave. A further service for English people was held on May 27th, at which Mr. Fallaize again spoke. To all the brethren who rendered this gracious ministry our warmest thanks are given. We are comforted to know that much supporting grace was given to our beloved brother, Mr. Leslie V. Robinson, in this his period of sore trial, and to Miss P. Bolton (Mrs. Robinson's sister), who was with her to the end. To them and to the parents, Mr. and Mrs. Bolton, and to all who specially feel the pain of parting with a loved one, our very sincere sympathy is tendered. But for our sister



there is no need to sorrow; she is "for ever with the Lord."

Mrs. Robinson was the daughter of Mr. and Mrs. John Bolton, of Leicester, and the niece of two of our former missionaries, Miss A. Bolton, and the late Mr. W. T. Bolton. She was brought definitely to surrender her life to the Lord Jesus Christ in her early days as the result of hearing an address on the Second Advent, and later became a member of the Church at Melbourne Hall, Leicester. After engaging in

various forms of Christian service, she was accepted by the North Africa Mission. She was married to Mr. Robinson in July 1926, and leaves a little daughter aged thirteen months.

It was our late dear sister's wish that she should end her days in North Africa. She has had her desire; and although her term of service there has been very short, it has been long enough for her to make a deep impression on those around her, and to leave a memory fragrant with the spirit of Christ. E. J. P.-C.

## Home and Foreign Notes

### A PRAYER MEETING

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

**Please note that no meeting will be held in August.**

### DEATHS

On May 24th, 1928, at Rabat, Morocco, Molly, the beloved wife of Mr. Leslie V. Robinson and younger daughter of Mr. and Mrs. J. A. Bolton, of Leicester, in her twenty-fifth year.

On June 24th, at Westcliff, **Mr. A. V. Liley**, of Tunis, aged sixty-eight years.

*[Mr. Liley left Tunis on the urgent recommendation of his medical advisers, and arrived in England on June 23rd, accompanied by Mrs. Liley and Dr. James Liley. He stood the journey well, but heart failure supervened next day, and he passed away quietly a little before noon. Fuller reference will be made in our next issue.]*

### ARRIVALS

**Miss A. Clack** arrived from Tebessa on April 20th.

**Mr. and Mrs. C. C. Gabriel** arrived from Casablanca and **Miss A. G. Hubbard** from Tetuan on May 10th.

**Miss I. Dew** arrived from Rabat on May 17th.

**Miss K. Johnston** and **Miss E. Turner** arrived from Cherchell on May 18th.

**Miss I. de la Camp** arrived from Fez, **Miss C. S. Jennings** from Casablanca, and **Mr. L. V. Robinson** from Rabat, on June 6th.

### DEPUTATION WORK

The **General Secretary** has been privileged to speak on behalf of the work in Chicago, Ill.; Buffalo, N.Y.; Albany, N.Y.; New Britain, Conn.; Boston, Mass.; Cambridge, Mass.; Winnipeg, Man.; Calgary, Alberta; and Racine, Wis.

**Mr. Poole-Connor** has visited Hook (5 meetings), North Kensington, Crawley, Heathfield, Brentwood, Cheltenham, Hove, Weston-super-Mare (2 meetings), Sidcup, Southampton (2 meetings), Y.M.C.A., Aldersgate St., Chorlton-on-Medlock, Clitheroe, Edenfield, Blackburn (4 meetings), East London, Chingford, Eastbourne (2 meetings), Wood Green, Waterfoot and Highbury.

Forward engagements include: Worthing (July 1st), Sidcup (8th), Emmanuel Church, Hove (July 15th and 18th and all Sundays and Wednesdays in August).

**Mr. J. S. Tetley** has visited the Missionary Training College, Norwood, Kentish Town (2 meetings), Tunbridge Wells, Cricklewood (3 meetings), Liverpool, Bethesda Hall, and Emmanuel Church Missionary Conference, Winsford, Tonbridge (3 meetings), and Whitechapel.

**Mr. S. S. McCurry** has addressed meetings at Enfield and at Holywood, Templemore, Ballymacarret, Church of Ireland Y.M.S., Kingham Hall, Knock Presbyterian Church, Magdalen Church (in or around Belfast).

A Garden Meeting to inaugurate a **Woodford and Leyton Auxiliary** of the N.A.M. will be held (D.V.) at "The Roses," Salway Hill, Woodford Green, on Thursday, July 19th. Particulars of **A. West, Esq., Keppelhurst, 11, Churchfields, S. Woodford, E.18.**

## MOROCCO

**Miss Evans** writes from Fez: "You will be interested to hear that **Mrs. Liley** and I are trying to do a little itinerating. There are numbers of villages all around Fez which are absolutely untouched, so we plan (D.V.) to get out each Monday to one or other of them. Sometimes it may be possible to do more than one if they are near together. It very often means an early start: for instance, to-morrow we shall (D.V.) leave the house about 6.30 a.m., but it is well worth while. It seems dreadful to think of these people without any knowledge of Christ as Saviour. Ever since I came this has been on my heart, but, of course, I could not go alone. I am sure you will remember us especially on Mondays, and pray that the Lord will make the openings for us, and then set His seal upon all that is done. At one place in the last village we visited, we had a group of about eighteen to twenty including children, who listened well while we sang and spoke to them. We do pray that although these people only hear once in a while like this, yet that they may remember the words and think over them, and so be brought to a saving knowledge of Christ Jesus."

**Miss Marston** writes from Taza on May 1st:

"**Miss Chapman** and I had an interesting time while we were away, and visited six different places besides Oudjda. We managed to get down to Figuig and Colomb Beshar, a trip which I have long been wanting to accomplish. It was well worth doing, and we had many opportunities of telling out the Gospel in the different villages in the former place, chiefly to the men sitting about in the streets. It was glorious weather, but sometimes rather hotter than was pleasant. Altogether we disposed of 391 portions of Scripture in Arabic and French during our trip. We had the pleasure of **Miss Aldridge's** company with us for our journey down south."

\* \* \*

## ALGERIA

**Mrs. Fisher** writes from Bône on June 1st: "Praise God I am getting a start here. I had twelve girlies last Sunday, and three boys yesterday. Even as I write, a wee girlie has knocked, thinking there was a class to-day. I am praying much to be guided about outside work, *i.e.* work in the surrounding villages. There are numbers of these outlying places which are now untouched. But there are difficulties in the way. The buses do not allow

of a return journey in one day. Then of course there would be the expense of journeying and the inconvenience of the hour of start and return. The medical and Gospel work in the village of Beni Rameses is truly encouraging. I cannot, because of time, get into half the houses that would open their doors to me. And the women listen so well. Miss Collings came with me last Wednesday, and in spite of it being the day of a great fête, when one would expect fanaticism, the women ceased their preparations and gathered round with the children to listen, because I had first tended their bodies. May God bless this work, and send all needful supplies for drugs, etc. . . . The Arab who brings my milk brought me a gift of bread and meat on Wednesday (it is the Arabic custom to give gifts to friends during this fête). I was so glad, because he was afraid of me at first, but he had fever, and thus came my opportunity. Now he has promised that his children shall come to my classes.

\* \* \*

**Miss D. Povoas** writes from Tebessa: "Our days here are very full with language study, lessons, classes, and visiting. The Arab girls come to us for sewing and teaching on Mondays and Fridays, and I have a class of French-speaking European children on Sundays at 1 p.m. We would be so glad of definite prayer for these classes and for the afternoon visiting work. The Arab women here in Tebessa are seldom allowed out of their houses, and it is not possible to have women's classes, so we visit the houses, and it has been wonderful how doors have been opened for us to approach the women with the Gospel. I brought out with me from England a small auto-harp, which has been very useful in visiting, as the Arabs gather to it and are very soon quietly seated on the ground listening to the Gospel messages we are singing and explaining to them, and then as they become interested we are able to give the eternal, living Word of God to them. It is not always welcomed, but it is given in obedience to the Divine command to sow and to sow beside all waters. One is often cheered by the many who leave their work to come and listen to the Word of Life. Some are appreciative and beg us to return and teach them more. As we work among these dear difficult people, we have faith to believe that there will surely be many from Islam among the redeemed and saved in the day that will declare and reveal the fruitful work of the Holy Spirit. Meanwhile we are praying, and ask for your prayers also, for those who are confessing Christ in these countries of North Africa.

# LIST OF DONATIONS from May 1st to 31st, 1928

*Continued from page ii of Cover*

DESIGNATED FUND		Local Rect. No. 7354	Local Rect. No. 151	Local Rect. No. 93	Local Rect. No. 163	BELFAST AUXILIARY.	BARKING AUXILIARY.
No. of Rect.	Amount. £ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	Des. Receipt, No. 7353.	Des. Receipt, No. 7359.
May 1		1 0 0	1 1 0	2 6	1 0 0	Mrs. BOLTON, Hon. Sec., Gordonville, Cregagh.	Mr. W. T. BURLAND, Hon. Sec., 8, Sunningdale Avenue.
7328	6 0	15 0	11 1	2 6	2 2 0		
9	10 0	13 4	2 2	6 4	5 0	Previously ack'd. 35 3 11	
2nd		26th	5 1 0	7 5 0	8 3	£12 19 0	
1	4 0	30th	6 5 10 4	9 11 3	100 7 2	£48 2 11	
3rd	1 0 0	(a)	9 2 2 0	1 10 1	2 6 0		
2	12 19 0	61	1 4 4 0	2 4 8 3	£3 0 0		
4th		2	2 5 0	3 1 1 0			
3	10 0	3	3 1 1 0	4 1 1 0			
5th		31st	4 1 1 0	5 10 10 0			
4	6 6	(b)	5 10 10 0	6 4 3			
7th		65	6 6 6 0	7 1 1 0			
5	11 7 0		£120 6 11	8 3 3 0			
6	2 0	Sund.	21 19 0	9 101 19 10			
11th			£142 5 11	70 1 1 0			
16th				1 101 19 10			
(w)	1 0 0			2 40 15 11			
17th		AMERICAN AUXILIARY.		£340 11 9			
(x)	13 8			Previously ack'd. 472 12 2			
19th		Mr. RUSSELL T. SMITH,		£813 3 11			
(y)	12 3 0	Corresponding Secretary,					
22nd		133, North 13th St., Philadelphia, Pa., U.S.A.		WHITSTABLE AUXILIARY.			
41	5 0 0	Gen. Receipt, No. 7643.		Miss E. A. HOLMES, Hon. Sec., Thorpe House, Whitstable.			
2	1 0 0	Des. Receipt, No. 7365.		Gen. Receipt, No. 7576.			
3	10 0	Local Rect. No. 147		Local Rect. No. 91			
4	5 0 0	6 6 0		91 3 6			
5	1 12 6	8 1 5 3		2 2 0			
6	5 8	9 9 9 0					
7	7 12 0	50 1 1 0					
8	2 6 9						
9	1 0 0						
50	3 10						
23rd							
1	5 0 0						
2	1 0 0						
24th							
3	6 8 6						

### DUBLIN AUXILIARY.

S. S. McCURRY, Esq., Hon. Sec., 9, Manor Rd., S.W.20.

Des. Receipt, No. 7332.

Local Rect. No. 152

3 10 0

4 1 1 0

5 1 1 0

6 5 0 0

7 10 0 0

8 1 0 0

9 10 0 0

60 1 0 0

1 10 0 0

2 3 0 0

### HITHER GREEN AUXILIARY.

Miss A. WARD, Hon. Sec., 29, Torrindon Rd., Catford.

Gen. Receipt, No. 7599.

Local Rect. No. 74

4 12 2

5 5 0 0

6 1 0 0

7 1 0 0

8 10 0 0

£5 9 2

### SUMMARY

May, 1928.

General Fund ..	£690 15 4
Designated Fund ..	142 5 11
	<u>£833 1 3</u>

### TOTALS

Jan. 1st to May 31st, 1928.

General Fund ..	£2,427 18 3
Designated Fund ..	1,240 6 11
	<u>£3,668 5 2</u>

(a) Y.W.C.A. Manchester. (b) Auckland Hall S. Sch. (c) Friends at Staveley. (d) Amyand Pk. S. Sch. (e) Dorking Bapt. Ch. (f) Dagenham New Rd. S. Sch. (g) Gospel Hall, Cheltenham. (h) Boxholders at Manor Park. (i) Memorial Hall, Chepstow. (j) Dundee Cit. Mission S. Sch. (k) Seer Green S. Sch. (l) Golborne Prot. Church. (m) Evang. Free Ch., Romford. (n) Malden Hall S. Sch. (o) Manchester City Mission. (p) Glad Tidings M. Union. (q) Browning Hall. (r) S. Ealing Bapt. Ch. (s) Dagenham Mission Ch. (t) Hartley Wintney Bapt. Ch. (u) Cheltenham Auxiliary. (v) Boxholders at Highgate Rd. (w) Greenslades Factory, Bristol. (x) Russell Rd. Women's Mting, S.W. (y) Boxholders at Ascot. (z) Devonshire Sq. Bapt. Ch. (a) Friends at Redhill. (b) Frant Auxiliary.

# N. A. M. AUGUST CONVENTION

AT

## "SLAVANKA" (Southbourne, Bournemouth, Hants).

JULY 27th to AUGUST 3rd.

### Speakers :

Pastors A. WEAVER EVANS, R. WRIGHT HAY, F. E. MARSH, D.D., HENRY OAKLEY and E. J. POOLE-CONNOR. Missionaries from the Field, and others.

### Terms :

**8/6 PER DAY FOR NOT LESS THAN FIVE DAYS.**

Friends desiring accommodation should apply as soon as possible to the Acting Secretary, 18, John Street, London, W.C. 1.

Meetings will be held morning and evening only, the afternoon being left free for recreation and social intercourse.

# THE NORTH AFRICA MISSION

Founder—Mr. EDWARD H. GLENNY

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

## COUNCIL OF DIRECTION

F. R. ARCHER, Buckhurst Hill, Essex.  
 HARVEY FARMER, 18, John St., W.C.1.  
 J. W. GORDON-OSWALD, Beauty, Inverness-shire.  
 V. G. LEVETT, 7, Austin Friars, E.C.  
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### Hon. Treasurer

J. W. GORDON-OSWALD, Esq.

### Hon. Medical Adviser

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

### General Secretary

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### Bankers

BARCLAYS BANK LIMITED,  
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### Hon. Oculist

HORATIO MATTHEWS, M.D.

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PASTOR E. POOLE-CONNOR.  
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### Auditors

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

## OFFICE OF THE MISSION

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

## REFEREES

PASTOR H. TYDEMAN CHILVERS, Metropolitan Tabernacle.  
 PASTOR D. J. FINDLAY, J.P., Glasgow.  
 REV. WILLIAM HOUGHTON, B.D., Exmouth.  
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 PASTEUR R. SAILLENS, D.D., Paris.  
 E. E. SHAW, Esq., Wimbledon, S.W.

COL. G. WINGATE, C.I.E., Godalming.

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

## LOCATION OF MISSIONARIES

MOROCCO		Salé		Bône	
Tanger	Date of Arrival	Mr. A. E. CHATFIELD	.. Nov., 1922	Miss H. GRANGER	.. Oct., 1886
Miss J. JAY ..	.. Nov., 1895	Mrs. CHATFIELD ..	.. Nov., 1922	Mrs. FISHER ..	.. Oct., 1922
Mrs. E. A. SIMPSON ..	.. Mar., 1898	<b>ALGERIA</b>			
Miss E. CRAGGS ..	.. Oct., 1912	<b>Cherehell</b>			
Miss M. M. GLEN ( <i>Associate</i> )	Jan., 1913	Miss K. W. JOHNSTON ..	.. Jan., 1892	<b>TUNISIA</b>	
Miss E. D. BOWEN ..	.. Feb., 1923	Miss E. TURNER ..	.. Jan., 1892	<b>Tunis</b>	
Miss L. A. Y. MEYER ..	.. Oct., 1925	Miss H. KENWORTHY ..	.. Nov., 1910	Mrs. LILEY ..	.. July, 1913
<i>Spanish Work—</i>		Miss L. R. WHOLMAN ..	.. April, 1922	Mr. E. E. SHORT ..	.. Feb., 1899
Señor PEDRO PADILLA ..	.. June, 1926	Miss E. F. COLLINS ..	.. Feb., 1927	Mrs. SHORT ..	.. Oct., 1899
Señora D. PADILLA ..	.. Dec., 1922	Miss E. HEATH ..	.. April, 1928	Miss H. M. M. TAPP ..	.. Oct., 1903
Miss L. GRIFFITHS ..	.. Oct., 1927	<i>Italian Work—</i>			
<b>Casablanca</b>		Miss G. E. PETER ..			
Miss C. S. JENNINGS ..	.. Mar., 1887	.. Oct., 1913			
Miss F. M. BANKS ..	.. May, 1898	Miss K. M. E. GOTELEE ..			
Mr. C. C. GABRIEL ..	.. Dec., 1919	.. April, 1920			
Mrs. GABRIEL ..	.. Feb., 1920	Miss J. E. MARTIN ..			
Miss M. W. ROSS ..	.. Nov., 1920	.. Oct., 1922			
Miss BLANCHE ELLIS ..	.. Oct., 1926	Miss R. COLLINGS ..			
<b>Tetuan</b>		.. Nov., 1923			
Miss A. G. HUBBARD ..	.. Oct., 1891	<b>Bizerta</b>			
Miss A. M. KNIGHT ..	.. Oct., 1899	Signor A. FINOTTO ..			
<i>Spanish Work—</i>		.. Oct., 1923			
Miss E. HIGBID ..	.. April, 1921	<b>Nabeul</b>			
Miss E. HARMAN ..	.. Oct., 1921	Mrs. GAMATI ..			
<b>Settat</b>		.. Oct., 1888			
Miss A. BUXTON ..	.. April, 1919	Miss E. M. TILNEY ..			
Miss K. REED ..	.. April, 1922	.. Mar., 1923			
<b>Fez</b>		<b>Kairouan</b>			
Miss S. M. DENISON ..	.. Nov., 1893	Miss I. M. DAVIS ..			
Miss I. C. DE LA CAMP ..	.. Jan., 1897	.. Oct., 1920			
Dr. JAS. A. LILEY ..	.. Nov., 1919	Mr. E. J. LONG ..			
Mrs. J. A. LILEY ..	.. Nov., 1919	.. Feb., 1923			
Miss L. F. EVANS ..	.. Nov., 1921	Mrs. LONG ..			
<b>Taza and Oudjda</b>		.. Jan., 1924			
Miss F. E. S. MARSTON ..	.. Nov., 1895	<b>Sfax</b>			
Miss A. CHAPMAN ..	.. Oct., 1911	Mrs. F. M. WEBB ..			
Miss E. K. ALDRIDGE ..	.. Dec., 1891	.. Oct., 1899			
<b>Rabat</b>		Mr. R. S. MILES ..			
Mrs. F. K. ROBERTS ..	.. Dec., 1896	.. April, 1921			
Miss I. DEW ..	.. Feb., 1924	Mrs. MILES ..			
Mr. L. V. ROBINSON ..	.. Nov., 1924	.. April, 1926			
Miss B. L. F. ROBERTS ..	.. Mar., 1928	Miss A. STONEHAM ..			
		.. Oct., 1927			
<b>TRIPOLI</b>					
<b>PARIS</b>					
Mr. W. REID .. .. Dec., 1892					
Mr. C. MORRIS .. .. Oct., 1924					
Mr. T. J. P. WARREN .. .. Feb., 1911					
Mrs. WARREN .. .. Feb., 1911					
Mons. E. BLANDENIER .. .. Feb., 1925					
Mons. Th. HOCART .. .. Feb., 1925					

AT HOME.—Miss BOLTON, Miss A. BOLTON, Miss R. O. HODGES (*Egypt*), Miss L. READ. *New Workers*—Miss G. G. ADAMS, Mr. L. J. BOCKING, Mr. C. COOK, Miss M. W. FARR, Mr. G. K. GILLOTT, Miss O. LONGDEN, Mr. J. C. MEERS, B.Sc., Miss E. L. MILLAR, and Miss E. A. STEPHENS.