

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.

CONTENTS

Apollos, A New Testament Witness By Rev. T. HOUGHTON.	65
To Our Friends and Helpers ..	68
News from the Field	
From Miss JAY (<i>Tangier</i>) ..	69
Miss E. J. C. COX (<i>Djemâa Sahridj</i>)	70
Signor A. FINOTTO (<i>Bizerta</i>) ..	71
A Journey in the Desert	72
Cross and Crescent in an Arab Mosque	73
By Mr. E. J. LONG.	
A Good Steward of the Grace of God	75
By Pastor E. J. POOLE-CONNOR.	
Formation of a New Auxiliary ..	76
The N.A.M. Convention at "Slavanka"	76
For the Children ..	77
By Mrs. PADILLA.	
Home and Foreign Notes	78

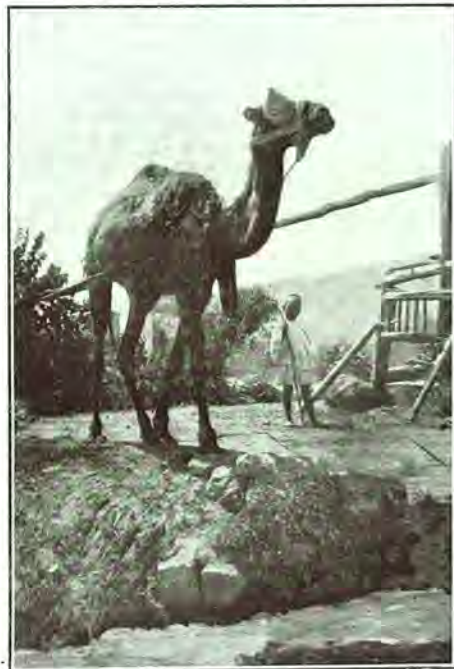


Photo by Miss I. Dew.
Blind-folded Camel drawing Water.
(See Ray Driver)

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THE NORTH AFRICA MISSION

LIST OF DONATIONS from June 1st to 30th, 1928

GENERAL FUND		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	BELFAST AUXILIARY.	DUBLIN AUXILIARY.
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SUMMARY

June, 1928.

General Fund ..	£1,248 2 5
Designated Fund ..	226 3 7
	£1,474 6 0

TOTALS

Jan. 1st to June 30th, 1928.

General Fund ..	£3,676 0 8
Designated Fund ..	£1,466 10 6
	£5,142 11 2

(a) Bethesda Hall, Liverpool. (b) Udenom. Ch., Liverpool. (c) Emmanuel Ch., Birkenhead. (d) Readers of *The Christian*. (e) Iron Hall, Belfast. (f) St. Saviour's Ch., Chorlton, Manchester. (g) Anon. (h) "A Friend of Missions." (i) J. M. Morgan Missry. Tree Corporation. (j) Whitley Hill S. Sch. (k) Good Shepherd Missn. (l) Edenfield. (m) Edenfield P. Circle. (n) Clitheroe. (o) Boxholders at Stirling. (p) Bapt. Tab., Hounslow. (q) St. John's, Walthamstow. (r) Watney St. Cong. Ch. (s) Salem Bapt. Ch., Dover. (t) Tonbridge Aux. (u) Newcastle Aux. (v) St. Andrew's Ch., Belfast. (w) New Mills Presb. Ch., Belfast. (x) J.E.B. Conventn. (y) Abbey St. S. Sch., E. (z) Boxholders at Tilbury. (a) Grove Rd. Mission. (b) Christ Ch., St. Albans. (c) Gainsborough Hall S. Sch. (d) Friends at Hove. (e) E. London Tab. (f) Uxbridge Rd. Tab.

From July 1st to 31st, 1928

GENERAL FUND		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.
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Apollos, A New Testament Witness

By REV. THOMAS HOUGHTON

(Editor of the Gospel Magazine)

“For he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ.”—ACTS xviii. 28.

APOLLOS, concerning whom these words were spoken, was one of the Lord's faithful witnesses. We are told that he was a Jew, born in Alexandria, and that he was eloquent and “mighty in the Scriptures.” The Apostle Paul had just paid his first visit to Ephesus, and had so impressed the Jews in the synagogue by his preaching that they desired him to tarry longer with them. Not able, however, to comply with their request, he promised, God willing, to return to them later on. It was after Paul's departure that Apollos came to Ephesus. Apollos, though “instructed in the way of the Lord,” was somewhat defective in his knowledge of Gospel truth, as he only knew the truths which John the Baptist had made known during his public ministry. The testimony, however, which John the Baptist bore to Christ, though limited, was remarkably full. He bore record that Jesus was the Son of God. He bore testimony to His eternal existence. He cried, saying, “This was He of whom I spake, He that cometh after me is preferred before me: *for He was before me.*” As man the Lord Jesus came *after* John, but as God He was *before* him. It was John who said of Christ, “Behold the Lamb of God, which taketh away the sin of the world.” It was John who said of Him, “He shall baptize you with the Holy Ghost and with fire”; “He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.” Thus John bore testimony to

Christ's Divine Sonship, to His eternity, to His atoning work, to His being the Dispenser of all spiritual blessing, and to His judicial action with the wheat and the chaff when He returns from heaven in glory. John, however, knew nothing of the details of Christ's death, resurrection, and ascension, and of the pouring out of the Spirit on the day of Pentecost. In these respects the knowledge of Apollos was defective. The brief account, however, which is given of him is full of instruction for all the Lord's witnesses to-day, whether they are witnessing at home or abroad. Let us note some prominent features which marked the testimony of this New Testament witness.

1. *First, notice his zeal in making known Gospel truth.*

He was "mighty in the Scriptures," which shows that he had been a diligent student of the Old Testament. From Genesis to Malachi he had read, marked, learned, and inwardly digested the sacred and inspired writings. We can well imagine that he had frequently prayed that the Lord would open his eyes, that he might behold the wondrous things revealed in God's Word. That Word is full of Christ. "To Him give all the prophets witness." Much truth concerning Christ had been burnt into the soul of this servant of God, and "being fervent in spirit, he spake and taught carefully the things concerning Jesus" (R.V.). What an example he is to the Lord's witnesses to-day. Multitudes at home and abroad know little or nothing of "the things concerning Jesus." Are we zealous in making these things known? Do we make them known to our children? Are we concerned that these things should be known, and are we doing all we can to bring others under the sound of these things? Are we taking a full share in helping to send witnesses to the heathen and to Mohammedans, who will make "the things concerning Jesus" the theme of their testimony? Let us remember that "the things concerning Jesus" are the only things that matter. It is these things which constitute the Gospel. Our testimony is shorn of "good tidings" if Christ is not its great theme.

2. *Secondly, notice his care in making known Gospel truth.*

The Authorised Version says "he spake and taught *diligently* the things of the Lord." The revised version has "carefully" for "diligently." The original word means exactly, accurately, diligently. Thus it is clear that Apollos was careful, exact, and accurate in unfolding the truths of Scripture. His knowledge of Scripture was great. It was also exact and accurate, and he was careful, when making known its truths, to be exact and accurate in all his quotations and statements. This is important in all testimony, but especially so in testimony in reference to "the things concerning Jesus" as revealed in the inspired Word of God. We are not at liberty to play fast and loose with the Word of God. Moses said, "Ye shall not add unto the Word which I command you, neither shall ye diminish ought from it" (Deut. iv. 2). We have met with people who are very loose in their ideas of Gospel truth. If you ask them for Scripture warrant for some of their statements they are unable to give it. A good deal of their testimony is their own thoughts, not the thoughts of God as revealed in His infallible Word. Like Apollos, let us be accurate, exact and careful in our

testimony. The Gospel is unchangeable, and the Gospel we are to preach is exactly that Gospel which is revealed in Scripture, nothing wider, nothing narrower, nothing more, and nothing less.

3. *Thirdly, notice the courage of Apollos in making known Gospel truth.*

At first perhaps his testimony was in private. Then "he began to speak boldly in the synagogue." The word means that he spake freely. Freedom of utterance marked his testimony. Not in halting, timid words, but with unhampered freedom he delivered his testimony concerning Christ. Behind this freedom of speech was courage, and behind his courage was doubtless the power and unction of the Spirit. The prayer of the Apostles was "Grant unto thy servants, that with all boldness they may speak Thy word." Then we read, "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness" (Acts iv. 29-31). It should be our prayer, as it was that of the Apostle Paul, that utterance may be given unto us, that we may open our mouths boldly, to make known the mystery of the Gospel (see Eph. vi. 19, 20). In this connection it may be said that we can hardly imagine that the testimony of Apollos was delivered from a written manuscript.

4. *Fourthly, notice the meekness which Apollos manifested in connection with his testimony to Gospel truth.*

Mighty in the Scriptures though he was, his knowledge of "the things concerning Jesus" was not perfect. Priscilla and Aquila noticed this. They had had the privilege of hearing the Apostle Paul for more than eighteen months at Corinth. Accordingly, doubtless in a judicious and kindly way, they took Apollos unto them, and expounded unto him in private the way of God more perfectly. We do not read that he resented this. He realised that he had something to learn, and he seems to have received with meekness the instruction which this godly couple were able to give him. Let no present-day witness imagine that he has finished his education in Bible knowledge. Every teacher needs to be a daily learner.

5. *Lastly, notice how God used this New Testament witness in his testimony to Gospel truth.*

He was disposed to leave Ephesus and go to Corinth in Achaia, and we read that "when he was come" he "helped them much which had believed through grace." A church had been established at Corinth through the instrumentality of the Apostle Paul. Many Corinthians had heard the Gospel and believed; and notice they "had believed through grace." It was no credit to them that they had believed. The credit was due to the distinguishing grace of God. Apollos was a means of much help to these believers, "For he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ." He was a minister by whom some of the Corinthians believed and by whom others were much helped (see 1 Cor. iii. 5, 6). May we be "mighty in the Scriptures," zealous, accurate, courageous, and meek in making them known, and may "the things concerning Jesus" be our supreme theme.

To Our Friends and Helpers

Dear Friends,

By the time this magazine is in the hands of our readers we expect that our General Secretary will be on his way to England. His visit to America has been greatly owned of God, and we are thankful that both he and Mrs. Farmer have been kept in such a measure of health as has enabled them to travel so many hundreds of miles and to address so many meetings. To the American friends who have cordially welcomed and entertained them and have shown so practical an interest in the work of God in North Africa we extend our most appreciative thanks.

Reference is made on another page to the home-call of our beloved friend Mr. A. V. Liley. It was our privilege, long before we were officially associated with the Mission, to have our brother as a guest, and later he and Mrs. Liley entertained us most kindly on a visit to Tunis. When we first knew him he was brimming over with vitality, and we were greatly impressed by his attachment to the fundamentals of the Gospel, his deep concern for the salvation of the lost, and his tireless Christian activity. In his home-going the Mission has sustained a great loss.—Mrs. Liley will be returning to Tunis in the autumn (D.V.) to continue her work amongst the French, which God has so greatly blessed. We shall follow her with our prayers.

We desire to call attention to an important meeting to be held (D.V.) on September 20th at Eccleston Hall at 10 a.m. A considerable number of speakers, representing the Algiers Mission Band, the Egypt General Mission, the North Africa Mission, Church Missions to the Jews, and other societies and workers concerned with carrying the Gospel to North Africa, will speak, and a general discussion will follow. The meeting has been arranged by the North African Sub-Committee of the All-Africa Movement, and its purpose is the consideration of some of the vital problems facing those engaged in the evangelisation of North Africa. We trust that no one interested in these matters who can possibly attend will fail to do so. Dr. T. Cochrane will preside, and the first half-hour will be devoted to prayer.

We have great pleasure also in calling attention to the special meetings of the Algiers Mission Band, which will be held on the same day at 3 and 6.30 p.m. in the same building.

We have been requested to bring before our readers a plan for co-operation in the distribution of Christian literature (mainly in Arabic), which

is proposed by the Nile Mission Press, and we gladly do so. The N.M.P. invites Christian workers to make application to be accepted as "partners," and such as are accepted will be supplied with free grants of its publications, which the "partners" undertake to distribute systematically, prayerfully and tactfully, or to become responsible for others who will do so. These "distribution partners" are also asked to engage to pray for the work of the N.M.P. at least once a week. No subscription is asked for. We may add that the publications of the N.M.P. are extremely useful to those working amongst Mohammedans, and our own Mission owes the society a considerable debt of gratitude for gifts of literature for this purpose. We would therefore encourage all who are able to respond to the proposals outlined above. Those desiring to do so should apply to the Superintendent of Distribution, Nile Mission Press, Box 460, Cairo, Egypt.

There is, slowly but surely, a change coming over North Africa. We note it on every hand. The following extract from a missionary's letter is typical of several we have received of late: "I am writing to you from this mine, where I have been invited to stay two days, the directors offering me the hotel and meals. We had forty-seven native men and boys who listened sympathetically and quietly for nearly an hour, and a great many stayed behind for questions and private talks. Our native helper was almost beside himself for joy to have what he called the 'first-fruit' after years of waiting. On all hands the way is opening; our boundaries are being enlarged. We need not ask for work; everywhere there is the call. How times have altered! When I first came out one went about begging for people to come; now they beg for our visits. Truly there is a movement of the Spirit. I am quite sorry to go away for a rest knowing that so many are on the turning-point of decision."

Will our friends please note that our Autumn Meetings are to be held (D.V.) at the Cannon Street Hotel on October 2nd, at 3.30 and 6.30. In addition to a number of our missionaries, the speakers and chairmen will include Robert Caldwell, Esq., and the Revs. Herries S. Gregory and Louis Parkinson. Let us be much in prayer about these gatherings. We desire them to be for God's glory and the deepening of our concern for perishing Moslem souls.

Yours very sincerely,

E. J. POOLE-CONNOR.

News from the Field.

MOROCCO.

From Miss Jay

Tangier

There has been much encouragement lately in the work of my Bible-woman (we now have forty-two houses open for visiting), and also in Aiweesha's work in the Marshan village. Her little home is a real lighthouse, and three meetings are held there every week, over twenty women often being present. The Sunday meeting was for some time attended by a group of women from Angera, where some of Aiweesha's relatives live. They became deeply interested in the Gospel, and on returning to their homes told their friends something of what they had heard. What these villagers thus learned about the Lord Jesus filled them with longing to hear more, and twice during the winter these people sent me an urgent message, begging me to send Aiweesha and my Bible-woman to teach them more of the Gospel, and promising to send animals and a safe escort, as the village (Dar Fouwalla) is nearly a day's journey from Tangier. I longed to comply with their request and to send these two sisters to preach Christ to their own country-women; and they themselves were eager to go, and full of praise that such a direct call had come to them; but we were obliged to wait till the weather cleared and the roads became passable. So it was not till early in May that I was able to send out to the village for the escort. It arrived in a few days, and my two workers started in splendid weather, well supplied with Gospels and a few comforts for the journey. But there was no expense connected with the trip, as the villagers entertained them the whole time, as well as providing animals both going and returning. They were invited for two weeks, but I felt one would be long enough for a first attempt, as the work here had also to be considered. Much prayer was made by us for our two sisters during their absence, and they safely returned the following week, full of praise

and eager to tell of all the Lord had done for them.

It had indeed been a wonderful week. The first three days were spent at Dar Fouwalla, where they were warmly welcomed by all the people and most hospitably entertained. They said the women and girls crowded round them to hear the gospel, and they were speaking to different groups all day long, and also to the children and big boys, Chariffa reading and speaking to the older people and Aiweesha, with the Wordless Book, explaining the gospel to the children and girls. The young woman who was so ill and had especially begged them to come (having often heard the Gospel at Aiweesha's house) lived till the Friday. Both our dear sisters were with her when she died, one on either side, praying with her and telling her of Jesus till the last. She died trusting in Him. No mention of Mohammed, no Toolba present. Her mother, who had also been coming to the meetings, kept everyone else out of the room until her daughter had passed away.

On the Saturday the villagers took Chariffa and Aiweesha, on mules, to another village—Hassama—as they said the people there were also anxious to hear the gospel. They were warmly welcomed and spent a long day speaking to the women and giving books to the men who could read. Aiweesha told me she counted sixty-five women in one group. Then on Sunday they were taken to another village, still more distant—Hamoonee. It was smaller than the other, but the people were just as eager to hear the Truth. There they also stayed most of the day, speaking to the people in groups. They had not sufficient books left for all who asked for them, and I have since sent there a parcel of Gospels for distribution.

Chariffa said that, as the Feast of the Sheep was so near, she spoke specially, in all three villages, of Christ as the Lamb of God and the Sacrifice for our sins, and one woman exclaimed: "Then

we need not sell our blankets this year to buy a sheep. God has Himself provided one for us."

Our two dear fellow-workers returned from this their first mission journey very tired but very happy, for they knew the Lord had been with them, abundantly answering prayer and opening the people's hearts to receive the Good News, and guiding them daily step by step to those to whom He had sent them.

Do pray there may be lasting results from this, the first attempt made by native Christian Moorish women to evangelise their fellow-countrywomen. It is difficult work but it can be done, and promises a rich harvest of precious souls. Ask that many of these dear villagers, who said it was the first time they had ever heard the Gospel, may believe on the Lord Jesus Christ and be saved.

ALGERIA.

From Miss E. J. C. Cox

Djemâa Sahridj

[The young Kabyle whose experiences are related below has been mentioned several times in our pages. He and his wife were baptised in 1926.]

Our dear young gendarme is now in the large and important town of Setif. He writes: "I will now give you some news of the Lord's work! The Lord is with me and encourages me more and more. My fellow gendarmes have all heard the Gospel, and every time any one of them goes with me on business I do my best to communicate to him the Truth, I can assure you they are very interested in these conversations. I have a great friend among them with whom I make frequent journeys, on horseback. He has been in a clerical college, and intended to become a curé, but he changed his ideas and became a gendarme. I told him I was a Christian but not a Roman Catholic. Then he asked me to explain the difference between a Catholic and a Protestant. I gave myself up to explain the difference, and especially spoke of Salvation by Faith. He was astonished with my words, and appeared in accord with all I explained. I then lent him my own Bible. From what I understand he has found great enlightenment and rest of soul. We are great friends, and he shows me much affection.

* * *

Lately I have been with one of my chiefs on business. We conversed all the way; at last he asked how it was that I am a Christian. I commenced to tell him of my conversion, and I explained to him how one can obtain peace of heart. He listened with real interest as



"Our Young Gendarme."

I explained the great truths contained in God's Holy Word. At last we arrived at the farm where we were to make an inquest. The farmer invited us to dinner. After taking our places at table my Chief made the remark that I was well versed in theology. All the family were present and pressed me to speak, to explain the difference between the Catholic religion and the Protestant Faith. This appeared very hard to me, especially as these gentlemen were well educated; but what could I do? I asked the Saviour to com-

municate to me Divine strength and wisdom, and the Lord answered my prayer at the moment. I spoke for some three hours. The family were much interested, and said they had never heard truths as pure as I had explained to them from any curé or other person. They begged me to give them a Bible in the French

language, and the father of the family remarked: "We can have a Church in our house and at least we can know the True God." We had a little time for prayer together, after which all the members of this isolated family expressed their gratitude to me for the truths they had listened to.

TUNISIA.

From Signor A. Finotto

Bizerta

Two of our dear Senegalese soldiers, who have been attending the Gospel meeting and have lately confessed the Lord Jesus as their Saviour, have been transferred to Teboursouk, a town about 200 kilometres on the south-east of Bizerta. There is a military prison there, and these Senegalese soldiers have been sent to guard the prisoners. One of them, a corporal, takes every opportunity of witnessing to the truth of the Gospel, and within a month of his arrival I had to send him four Bibles, besides other Scriptures. He had also been speaking to a prisoner about the Word of God, and this prisoner being interested, wrote to me, asking for a Bible and a visit from me. A fortnight ago I felt I ought to go to Teboursouk, and after having obtained permission from the military authorities I undertook the journey.

An incident occurred during my journey, which is a proof once more that the angel of the Lord encampeth round about them that fear Him and delivereth them (Ps. xxxiv. 7). Having been wrongly directed, I travelled about fifty kilometres more than I need have done, and alighted at a lonely station named Sidi Ismail, thirty-two kilometres from Teboursouk and there I found no vehicle to take me further. My time was very limited. My visit to the prison was fixed for 2 p.m., and on the following day at 9 a.m. I had arranged to meet my wife in Tunis. I was very perplexed. I thought perhaps my journey was not of the Lord, and in my sorrow I prayed to God, remembering Ishmael, whose cry the Lord heard when he was forsaken in the wilderness (Gen. xxi. 17). It would not

be possible for me to walk in so short time, for it was already half-past one. Suddenly I heard the noise of a motor-car, and hope revived in me again. I hailed it and explained my case and purpose to the occupants (three English tourists who came from Algeria), and they very kindly took me up. It seems to me that those gentlemen had been sent to deliver me, and that the motor-car had got wings and flew, for at half-past two we were in Teboursouk. My joy was great, and I was very thankful to God for His deliverance, and to those gentlemen also who showed to me such kindness. The unbeliever may say, "This is a simple case of chance," but faith says, "There is no case of chance for God's children; it is the Father's hand."

I went to the prison, where the captain, commander of the place, received me very kindly in his office, and introduced the prisoner whom I had especially come to see. I spoke to him of the love of Jesus and of the joy of being delivered from sin and its power through the blood of Christ. Another prisoner was brought into the office to speak with me—a young German. He had been a student in Germany and enlisted in the Foreign Legion. Having committed some crime he was condemned to imprisonment for some years. He also was willing to hear that it is the love of Jesus which makes us happy everywhere (Phil. iv. 4), and that in Jesus alone can there be true happiness. When I came away I left some Scriptures for the prisoners, and offered a New Testament to the captain and to the medical officer in charge, who accepted it very kindly. After this I spent a pleasant time with my dear Senegalese, who were very glad to see me again, and we held a Gospel meeting in a big room.

It was very delightful to see those black men whose eyes showed simplicity and sincerity. After the meeting the corporal took me to an Italian family to whom he had already witnessed of the Gospel, and after a good talk with those good people I went to a French Protestant family (the only one there). Here again I was led to speak some encouraging words, particularly to the mother of the family who was depressed owing to illness. This family was most kind in giving me hospitality and early in the morning I left for Tunis to meet my wife.

My heart was touched and full of praise to God, for not only had He delivered me, but He had privileged me to give to these souls the glorious message of God's love. It is true that we are living in the last days, and that the Lord is at hand, and also that our time is characterised as the time of small things, but our God and Father is the God of the small as well as of the great things. Before Him there is no difference. To Him be all the glory, and to our beloved Lord Jesus who reveals to us the love of such a wonderful God.

A Journey in the Desert

Extracts from Madame Pages' letters (continued)

December 15th.—The tents are much more comfortable and healthy than the damp little cellars which form our three rooms. However, we have managed to settle down and think no more about it. We had brought some materials to start a sewing class, but for the time being that plan is not likely to mature, for from the first day we have had a continual stream of visitors, first the notables and then others. I generally sit outside in the sand and there we talk and read. The last two afternoons, Miss Walton and I have been visiting, and the former has several patients already. Jack talks to the young men. We have not yet once had to go after people; it all seems to come naturally. We just wait and pray, and doors open of themselves. We get presents of vegetables and dates and many invitations to tea.

December 20th.—Our days are so full here. We start by lighting our wood fire and putting on the kettle, and very thankful we are to warm ourselves and drink a cup of hot coffee. After prayers we busy ourselves with one thing and another. We have no need to buy vegetables, for they are willingly offered to us. Unhappily there is only one sort—turnips. So we have boiled turnips at mid-day and boiled turnips for supper. We can manage sometimes to get a few potatoes and onions. With a sardine or an egg or two, this is our usual menu. For our dessert after meals we go down to the palm trees. There are a few with branches so low that we can reach the dates and pick them one by one.

Now about the work. In the morning, while Miss Walton kindly washes up and peels and boils the everlasting turnips, I sit on a little dune in front of the house with Bibles, tracts, hymnbooks, etc. There are always two or three parties who

come, as they know it is the time when they can see me and talk and read. There is one man who has been daily and is certainly moved. He asks me not to be afraid, but to speak boldly in the name of God. I am much struck by the fact that three men in this place have said to me—"Be not afraid, but speak. Give us all the message God has given to you for us." I talked this morning about the strong hold Satan had on men's souls, on the utter weakness of men, and their sinfulness and need of a Saviour.

Madame Pages gives here an account of interviews with several enquirers who showed great interest in the message, but we forbear to print particulars. In some cases there was an evident desire to learn the Truth.

In the afternoon we go visiting. Miss Walton carries her medicine bottles for eyes, and everywhere, thanks to her, we find houses open and a warm welcome. We generally have a reading of a miracle or a parable, and sing a few hymns, and we find the afternoons all too short.

December 27th.—There is still no lack of enquiries. Every morning we have a steady incoming of men. Si— came on Sunday bringing ten of his friends with him and saying, "I have come to read the Holy Book with you."

January 3rd, 1928.—It seems a long time since I last wrote, but we are overwhelmed by the pressing work and many calls, and we feel that the time is short and we must make the best of it. Nowhere have I found the work so easy, so prepared. We need not knock at the doors, for they are opened before us, nay, we are pushed in. We are dragged from house to house. Every day we enter two or three new houses—sometimes more.

The nights are very cold, almost freezing point, but the warm sun of the day is lovely. We eat with our plates on our knees. When the sand blows we put a rag or handkerchief over our plates, so as not to swallow too much sand.

January 8th.—There is a lull in the work. We have had a few days of sandstorm when we tried to keep our activities up, but I was stopped by a slight touch of *grippe*. I am already well, except a bit tired and weak, but to-day it has steadily poured with rain, all night and all day, so that I feel it wise to keep in the tent. What about the work? Wonderful is the liberty we have, and the attention given, but sorrowful in this, that Christ is admired and desired, but the Cross and the Blood is "a hard saying." Still I feel it is listened to earnestly and goes down like a seed. . . . We are approaching the end, another twenty or twenty-five days. I am truly sorry, for it has been wonderful. . . .

January 26th.—*Hôtel du Sahara, Biskra.*—We arrived here yesterday morning at about half-past two after twenty-three hours in our motor car. We left El-Oued at half-past three in the night by caterpillar car up and down the dunes. Those who like thrills could have them fully there, especially going down hill at the rate of a stone falling in space. Our first mishap happened when we had done about 100 kilometres. We got stuck in the *shott* (salt-marsh), so, "All get out and push" was the word. Our feet went in to the ankles, and came out splash with kilos of mud sticking to each shoe. After half an hour's work we, or rather *they* got the car out, for three gave it up and went away and sat on a dune. Then we left the track and went looking for a better way, but the native

guide who accompanies the car lost his bearings and on we went nobody knew where, except that it was due north. The dunes had become short, choppy and rugged with a little shrub, and the bumping was awful. The next thing was we had broken the axle, so all the luggage was taken out and the chauffeur and mechanic set to work, and the guide was sent off to get help if he could. We lit a fire and took some food and chatted with the natives, and then they asked me to sing hymns; so I read a little to them and explained and sang. After a few hours the car was mended and the guide came back, bringing another guide; so off we went, and at six o'clock arrived at a *bordj* where a native family lived. They are there to welcome caravans and they offered us coffee and a room for the night, but we restarted and went on till eight o'clock, when we lost our way and for nearly an hour went round and round and backwards and forwards trying to find some clue to the track. Finally, at about eleven o'clock we got on to the railway track for Touggourt. Here we again stuck in the mud and had again to "get out and push." Near Biskra we found the roads flooded. The chauffeur was asleep part of the time, having been at it without rest for twenty-three hours, but on we went lumbering and jogging hour after hour. Every now and then an extra jolt would upset our balance, but at long last we rumbled into Biskra, and thankfully found we could awaken the people at the Sahara Hotel and that they could give us three rooms for our tired bodies. . . .

We trust that the work in Oued-Souf may still have a place in your prayers, and that you will ask that now in the silence of the human voice, God's Word and His Spirit may still speak.

Cross and Crescent in an Arab Mosque

By MR. E. J. LONG

North Africa, "the Land of the Vanished Church," is strewn with Punic, Roman and Byzantine remains, Tunisia being particularly rich in this respect. Some of the more massive structures, such as the colossal amphitheatre at El Djem and the imposing Libyco-Punic mausoleum at Dougga (seventy feet high), have resisted in a remarkable manner the ravages of time. But erosion and decay are not the only forces that make for disintegration: there are other and more serious factors. Carthage, Hadrumetum (Sousse), and many another city of a bygone age suffered destruction when the desolating invasion of the Vandals swept over

North Africa at the beginning of the fifth century A.D. The churches whose arches once rang with the voices of Tertullian and Chrysostom, Cyprian and Augustine, shared the common fate. Such ruins have served as quarries for subsequent Arab builders, who have found in them materials ready to hand.

The outstanding feature in Roman architecture is the masterly employment of the column, the capital of which is the main decorative element, and, for us, the most interesting. Here at Kairouan, in the Grand Mosque alone there are over six hundred Roman columns; and their capitals, constituting in the aggregate a veritable



Photo by]

Two Capitals in "The Barber's Mosque."

[Mr. E. J. Long.

Kairouan.

museum, are wonderful in their diversity. The Arab builders of the mosques, with the architectural débris of Carthage, Hadrumetum and El Djem at their command, had no need of highly skilled masons: their only task was that of transport, and, with slave labour available, this was no difficulty either. The columns of the Grand Mosque, masterpieces in marble and porphyry, are as perfect as they were nearly two millenniums ago.

The two capitals I have photographed are of peculiar—even poignant—interest. They are to be seen at the Mosque of the Prophet's Friend (also called "The Barber's Mosque"), a photograph of which appears on page 77. The left-hand (Roman) capital crowns a pillar just within the main doorway of the mosque, whilst the other (a quite modern capital, beautifully sculptured) is one of a series of identical capitals crowning the pillars of the colonnade upstairs.

So the "pillars of the churches" have become the pillars of the mosques: and an ancient, mutilated Cross—possibly unnoticed, but more probably ignored—is constrained to keep company with the Crescent; a crescent which gleams, too, upon the minarets and cupolas of a hundred mosques and *zawias* in this "Holy City" of Islam.

If you will look again at this Roman capital you will observe that at either side of the Cross is

the Eagle—the military standard of pagan Rome, afterwards adopted as the armorial bearing of the Holy Roman Empire. When the Cross has become a mere fetish, the might of the Roman Eagle cannot save a decadent Church from destruction. For the Church of the Living God is built, not of marble columns, but of living stones; and the Cross itself takes its value solely from Him who hung and suffered upon it. And it is not by Crusaders of the Cross, but by ambassadors of the Christ, that any future spiritual reconquest of North Africa will be achieved.

Ultimately, inevitably, the Cross will triumph. The cross as a device may suffer destruction, but the Cross as a dynamic must prevail at last. In the very nature of things the Crescent is destined to suffer eclipse. For what is the Crescent? Physically, it is a curving rim of pale light—light reflected from a cold, dead world, the moon. As a symbol, the Crescent represents a religion which is also earth-born, lifeless, chill as death. The moon has no physical, Islam no spiritual, atmosphere. At the bottom of Islam is the great denial of the Divine Sonship and the vicarious sufferings and death of Christ: but one day, just as the pale new moon is eclipsed in a moment by the glory of the rising sun, even so will the Lie of Islam be revealed by the rising of the Sun of Righteousness.

A Good Steward of the Grace of God



The late Mr. A. V. Liley.

Many will have read with sorrow the brief notice contained in the last issue of our magazine telling of the home-call of Mr. A. V. Liley, of Tunis. The news that he had passed away reached us just as we were going to press, and it was not therefore possible to do more than to make the bare announcement of the fact. We feel sure, however, that the large circle to whom Mr. Liley's name and work were familiar will be glad to have some account of his life; nor would it be fitting on our part to allow the opportunity to pass without an expression of the high esteem in which the labours of this devoted servant of God were held by the Council of the North Africa Mission. Mr. Liley was converted (to quote words of our own from "The Christian") at the age of sixteen, and later became a student at Harley College. From thence he proceeded as a missionary to the Congo, and there suffered so severely from fever that after two years he was compelled to return. He then went out under the North Africa Mission, and for forty-three years diligently proclaimed the Gospel among Moslems. His earlier stations were Mostaganem and Tlemcen, in Algeria, and then for more than thirty years he laboured in Tunis City. He was utterly fearless, both in warning men against sin, and in proclaiming the work of Christ upon the cross as the only way of

salvation—no easy things to do in a Moslem land. But he loved the people among whom he laboured, and gained their confidence and love in return. While physically unfit to do so, he would still go down to his Bible Depot in Tunis in the hope that he might "save some." God blessed his efforts to the salvation of a number of Mohammedans, as well as to Europeans of various nationalities. Shortly before he passed away he was heard to say, in reference to a text on the wall facing him: "Lord, Thou hast bidden us cast our burdens upon Thee. I cast *myself* upon Thee."

Mr. Liley's death did not come wholly as a surprise to his friends. For some time past he had been in failing health and had suffered from much heart weakness; and lately his medical advisers in Tunis became uneasy at other symptoms which were developing. They therefore urged that he should come to England for further advice and, if necessary, undergo an operation. His journey, we are thankful to say, was a very



Mr. and Mrs. A. V. Liley.

easy one. He was able to stay for a day or two with his married daughter in Marseilles, and throughout he had the loving attention of his wife and son. He passed away quietly at West-cliff the day after arrival with but little pain, heart-failure being the immediate cause.

In October 1926 he penned the following words which breathe a spirit of deep humility—"I bless God for His great love and sovereign grace. It has pleased Him to choose me and save my soul, and He has called me into His service and supplied all my needs according to His riches in glory. It is with deep sorrow I have to acknowledge how unfaithfully that service has been performed and can only say I am an unprofitable servant. I have come short in so very many ways, but I bless God He has mercifully put all under the blood which cleanseth from all sin. But wherein I have offended my fellow-Christians, I acknowledge my failings and shortcomings, begging to be forgiven even as I would forgive. It has pleased the Lord to spare me for many years to labour for Him, though one has seen little fruit. I would encourage my younger brethren not to be weary in well doing

for in due season we shall reap if we faint not; that reaping day may be nearer than we imagine. Let prayer, patience and perseverance do their work. None of those who were on the N.A.M. Council when I joined the Mission are there now, but I would leave a little word of thanks for all who are members to-day, and have helped by their prayers and good advice."

The funeral service took place at Westcliff on Thursday, June 28th. By request, the Acting Secretary conducted the service, and a number of local friends (including the Baptist minister and brethren from some of the assemblies in West-cliff) took part.

At their meeting held on July 17th, the Council of the N.A.M. passed a resolution of sympathy with our late brother's wife and family, and placed on record their sincere appreciation of Mr. Liley's faithful services, which extended over a period of more than forty years.

We bid our beloved brother farewell. His spirit is now with Christ; and one day "the trumpet shall sound and the dead shall be raised" and so shall he and we "ever be with the Lord."

E. J. P.-C.

Formation of a New Auxiliary

A very happy and successful meeting to inaugurate the Leyton to Ongar Auxiliary was held by kind consent of Mrs. Pibel in the beautiful garden of "The Roses," Woodford, on Thursday, July 19th. Guests to the number of 160 assembled in lovely summer weather, and at a meeting held on the lawn under the Chairmanship of F. R. Archer, Esq. (a member of the Council), Mr. J. K. Meers outlined the purposes of the Auxiliary, one of which was to raise sufficient funds to support two missionaries in the field. Miss Jennings, Miss Gotelee, Dr. J. Liley, Miss Collings and Mr. J. C. Meers delivered brief but very helpful addresses. A special interest attached to the remarks of the two latter, as they are designated for the important but difficult sphere of Tripoli, and are connected with and will be specially adopted by the Auxiliary. The Chairman gave an address on the words, "And other sheep I have which are not of this fold; them also I must bring," and the Acting Secretary reminded the audience that workers at home

who would undertake to pray for and to support the missionaries were, in their way, as necessary to the work of God as the missionaries themselves, and it behoved each to be faithful to their trust. Amongst those present were Pastor Louis Parkinson, Pastor H. Hockett, Dr. M. J. Elliott, George Whitehead, Esq. (who led in prayer) and Mr. B. Mudditt who read the Scriptures. Miss Archer presided at the organ. It was a great pleasure to see such a large number of young people present, and a company of the Boys' Brigade did a number of "good deeds" which were greatly appreciated. Very warm thanks were expressed to Mrs. Pibel for her great kindness in permitting us the use of the charming old-world garden in which we assembled. The Secretary of the new Auxiliary is Mr. A. West, 11, Churchfields, Woodford, E.18, and he desires us to say that no deduction from any contributions entrusted to him will be made for local expenses, these being otherwise provided for.

The Slavanka Convention

In looking back on our Convention at Slavanka we feel that we have much to thank God for. The weather was kind

to us, for although it often rained heavily during the night, the days were generally bright with sunshine. Our host and

hostess, Mr. and Mrs. Hedley Masson, and the Christian friends who assisted them in meeting our needs, spared no pains to ensure our comfort. We were also favoured in having with us several members of the Council, Mr. Wright Hay, Mr. V. G. Levett, Dr. Marsh, and Mr. Henry Oakley, all of whom ministered to us in spiritual things, in addition to Mr. Weaver Evans (an old friend of the Mission), Mr. S. S. McCurry, and Mr. J. S. Tetley. The warmest appreciation of the addresses was expressed by those attending, and we are most grateful to all who thus helped.

A prayer meeting, held daily at 8 a.m., was also a happy prelude to the day.

An outstanding feature of the Convention was the spiritual helpfulness of the addresses given by the missionaries. With the exception of Miss Johnston

(who unfortunately caught a chill), all present took part in the meetings, and there was not one who did not do so to profit. Our hearts were often much moved as we listened. It was a pleasure to have Mrs. and Miss Glenny with us again, and other old and new friends of the Mission. Telegrams of greeting were sent to Mr. and Mrs. Farmer and Mr. and Mrs. J. C. Meers (recently married); and Miss Archer was welcomed as a new associate missionary.

By the kindness of friends, the missionaries were enabled to see the beauties of the adjacent country, and were entertained at tea at Wimborne.

To all who helped to make the week a time of spiritual and physical refreshment, we extend our hearty and grateful thanks.

E. J. P.-C.



Photo by]

"The Barber's Mosque," Kairouan.

[Mr. E. J. Long

For the Children.

By SEÑORA PADILLA

Andrés

Will you look at this picture of four boys and a donkey? Three of the boys are Spanish and one English, though he cannot speak his mother-tongue. We were all out in the country for a holiday

when the photo was taken, and Charlie had brought his donkey to help some of the little folks along. Here you see him seated on the donkey's back. But the boy I am going to tell you about is

Andrés (Andrew), and he is in a white jacket at the left of the picture.

Andrés is very poor. His father carries loads of things on muleback from one town to another and is often away from home. His mother is a nice, clean, hardworking woman. They live in a *patio* (court) here, in Tangier, with several other families.

Andrés came to our Spanish school about three and a half years ago—a wee boy of seven, his face terribly marked with small-pox and on his head a huge crop of curly hair. He was very nervous and timid and shy, and held fast to his mother's hand. But how proud he was of his hair! We found this out, because his mother cut it off one day and we couldn't get him to take his cap off until it was grown again. I am afraid his hair is one of the biggest crops his head will ever produce, for he is not at all clever. At the first school he went to, he was beaten for being so dense, to see if that would wake him up, but the only result was that he got worse, and when he came to us he was so nervous that, if we looked at him, he could not speak at all. I used to say, "Now, Andrés—your turn for the text," and immediately I would look in the opposite direction so that he could say it. He writes quite beautifully now, and is up to the other boys.

Although Andrés is not clever, he is a very noble boy. He never sulks when he is punished, and quite good-naturedly joins in a laugh against himself; also he is always ready to forgive anyone who hurts him in any way. He never has to be punished for fighting in play-time, not because he is not energetic enough, but because his nature is too sunny and kind to take delight in fisticuffs.

Every Sunday morning Andrés comes to Sunday school with his Bible tucked under his arm, and up to the time of



Andrés and his Friends.

writing he has not been absent once this year. But though he is so faithful in his attendance at Sunday school, and though he is so noble and good in many ways, we are not satisfied with this, but we are praying that like the Andrew of whom we read in the Gospels, he may hear and answer to the call of the Lord Jesus. Our little Andrew is rather like that other Andrew in some ways—very quiet and always in the background, but he does things. He brought to the school first Antonio, the boy in his shirt-sleeves, and then Charlie, and then Joseph, the small boy in the picture. Someone said to me the other day: "Nothing will make Andrés leave his school; he loves it so much." If he brings others to the school because he loves it, what might he not do for the Lord Jesus if he knew and loved Him? So we ask you all to remember Andrés in your prayers.

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.

The next bi-monthly prayer meeting for North Africa at Grove Road Mission, Woodford, will be held (D.V.) on Thursday, October 16th, at 3 p.m.

ARRIVAL

Miss L. M. Fison arrived from Michelet on July 17th.

* * *

BIRTH

To Señor and Señora Padilla, at Tangier, on August 11th, a son.

* * *

MARRIAGE

On July 27th, 1928, at Woodford, **MR. J. C. MEERS, B.Sc.** and **MISS ROBERTA COLLINGS.**

* * *

DEPUTATION WORK

The **General Secretary** has had the privilege of speaking of the work at numerous centres in the United States. (See p. 80.)

* * *

The **Acting Secretary** has visited Worthing (2 meetings), Sidcup (2 meetings), Hove (several meetings), Woodford, "Slavanka" Conference.

Forward engagements include Hook, Hants. (September 2nd-3rd), Derwent Hall (9th), Basingstoke (11th), Bath (16th), Grove Road Mission, Woodford (23rd), Matching Tye, Essex (October 1st), Bolton (7th), Sidcup (14th), Bristol Road, Weston-super-Mare (17th), Worthing (21st-25th).

* * *

Mr. J. S. Tetley has visited the following places: Wandsworth, Norwood, Swanwick (Japan Evangelistic Band Conference), Tunbridge Wells, Keswick Convention, St. Albans, "Slavanka" (N.A.M. Conference).

Forward engagements include: Aberdeen, Renfrew, Glasgow (2 meetings), Edinburgh, Castle Douglas, Dundee, Perth, Pettaugh, Bermondsey, Croydon, Catford.

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Mr. S. S. McCurry before leaving Belfast addressed five or six more gatherings in June last, including the Portstewart Convention. He also spoke at "Slavanka."

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Thanks are due to **Miss K. Gotelee** for addressing a number of meetings in the Manchester district and in Somerset.

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WANTS.

A small **Portable Organ** in good condition would be greatly valued for use at **Michelet**. Apply 18 John Street, W.C.1.

MOROCCO

Miss A. Buxton writes from Settat on July 18th: "We saw a sad sight this morning. A funeral passed by our house; a boy was being taken to the cemetery. It is the custom here for the women to attend the funerals and several of the relatives (women) preceded the bier. First the mother with hair all down her back and face, tearing her face and wailing, the other women too. As she neared the stream where the people wash wool the poor woman just smeared herself with mud. Behind, the men were chanting the creed 'There is no God but God,' etc. Oh, how it made our hearts ache to think of the hopelessness of their grief! How comfortless their religion!

"One day as we were visiting a house we were encouraged by the woman asking us to read to her the good words. She had been several times to the house for medicine and always seemed to take an intelligent interest in the Gospel message. Her condition physically is hopeless, but we do trust she may find peace for her soul through the forgiveness of sins.

"We were asked to take care of a girl about a month ago while her parents were out in the country harvesting. She is about eleven years of age, I should think. It has been a real joy to see her interest as we have read to her the old story, and she has a very good memory. We feel that the seed sown must bear fruit to His glory. The woman who helps us in the house is very interested as she sees the child writing, and has expressed a wish to learn to read. She is not young, but as she wishes to try we will do our best to teach her."

* * *

ALGERIA

In a letter from Bougie, **Mrs. Twaddle** writes: "My girls' classes are keeping up exceptionally well, although the fathers of one or two of my girls have refused to allow them to come. For what reason, I do not know, but I am afraid that perhaps it is because the girls have been singing hymns and repeating texts in their own homes. However, we just pray for them, for we know that God must be working or else Satan would not seek to exert his power also.

"One day, while at Akbou, we sat down on the roadside under the shade of a fig tree to rest a little. After some time had elapsed, an old native woman came along with a pack on her back, and a little basket with a few miserable beans in her hand. Being weary with her journey, she came over and sat down beside us. We felt that this was another opportunity to give

the message of life to this soul, and so after the usual salutations I began to tell her of the only Saviour of the world, the Lord Jesus Christ. She listened most attentively, and whenever I mentioned some of the Old Testament prophets she took my hand and kissed it, for evidently she knew them by name if she knew nothing else. After half an hour's talk with her about the way of salvation, she rose to go, and we offered her some sweets which we happened to have. She took two, ate one, and said she would keep the other as a blessing for herself, and she would never forget us or the nice words we had told her. So another soul passed on, having heard the Gospel message for the first time, and who knows what the issues may be of that little message given by the roadside on a hot afternoon?"

* * *

In a circular letter, **Mrs. Fisher** writes from Bône: "This town itself is not easy to work, but surrounding villages offer less resistance. I should love to reach more of them, but until transport difficulties are overcome, it seems almost an impossibility. Let me give you an example. I wanted last week to have a day in Morris—a little town some thirty or forty kilometres away. I hoped to get a conveyance in the morning and return in the afternoon. Upon enquiries, however, I found that the only "bus" left at midday. I was at the starting-place ten minutes before the hour, seated in state in front, being the only European. And—would you believe it—there I sat until twenty minutes to two before we even made a start! It was such a hot day too, and the close proximity of native bodies did not tend to lessen the heat. After varying vicissitudes we reached Morris about three and a half hours late (and never have I ridden in a more uncomfortable vehicle), and I had less than an hour in which to attempt work. Yet I feel that some of these outlying towns and villages must be reached.

"The number of children coming on Thursdays and Sundays (as usual, hours before time) is steadily increasing, praise God. I have been asked by a native to start classes in an outlying suburb, but that would mean finding and renting a room. Please pray for God's direction in this matter.

At the moment Beni Rameses satisfies my heart most. If only I had similar work in other places! I now spend the day here instead of just the morning, as formerly. It seemed such a great pity to have to refuse to enter open doors because of lack of time. So the last twice I have taken my lunch and remained until 3.30."

Miss E. Degenkolw writes from Qued-Amizour: "I have had a great joy lately. One day I gave a Gospel of St. John to a young butcher. He read it and passed it on to one of his friends, also a young butcher. This young man read it and was very interested, and one day when Beriki came up here and went up to the market he spoke to this young man, who asked Beriki to tell him—What it meant that the Word was made flesh?—and they had a very good time. The young man asked for a New Testament, and I went down with Beriki and his wife to the market to give it to the young man. Last Saturday I met this young butcher, and he greeted me very nicely. 'Well,' I said, 'how are you getting on with your reading?' 'Oh,' he answered, 'I have always the Book with me, and I love to read it. Before I had this Book I always went to the cafés after having finished my work and played cards, but now I have the Book, I go straight home to read it.' Let us pray that the Lord may open his heart and understanding, and that he, by the Spirit, may be taught that he is a sinner and has need of a Saviour."

* * *

Miss D. Povoas, who is stationed at Tebessa, writes: "We have lately visited Quiff, an unevangelised European district. Madame Pages happened to know of a lonely Protestant woman living there, and so we all set out early one morning to visit her and to have a cottage meeting in her house if possible. When we arrived we were warmly welcomed, and after rest and refreshment we began to sing and have a meeting. The people in the neighbouring houses heard the singing and very quickly gathered together in the house. Before long the house was filled and we had a quiet, attentive audience. After the meeting several copies of the Scriptures were circulated and tracts distributed, and our Protestant friend ordered a large copy of the Scriptures in Italian, her native tongue. We were able to visit a second house and have a similar meeting and opportunity for preaching the Word."

At the last minute we have received a list of the places visited by the General Secretary. They are as follows: Wheaton, Ill.; St. Louis, Mo.; East St. Louis, Ill.; Sulphur Springs, Ark.; Lake Geneva, Wis.; Lake Orion, Mich.; Buffalo, N.Y.; Port Huron, Mich.; Winnipeg, Man.; Erieside, Ohio; Ferndale, Ontario; Chicago, Ill.; Kansas City, Mo.; Denver and Colorado Springs, Col.; Cedar Lake, Ind.; Terre Haute, Ind.; Eagle's Mere, Pa.; and Ocean City, N.J.

LIST OF DONATIONS from July 1st to 31st, 1928

Continued from page ii of Cover

General Fund—cont.			DESIGNATED FUND			BELFAST AUXILIARY.			Local			Local		
No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	Rect. No.	£ s. d.	Rect. No.	£ s. d.	Rect. No.	£ s. d.	Rect. No.	£ s. d.	
18th		7889	10 0 0	Local		438	1 0 0	4	2 2 0	187	5 5 0			
(d)	5 0 0	90	1 10 0	Rect. No.	£ s. d.	9	2 0 0	5	2 0 0	8	1 1 0			
7852	2 15 0	1	1 0 0	July 5th		40	10 0 0			9	2 6 3			
3	14 0 0	2	1 0 0	7412	15 0 0	1	2 6 0			10	18 7 6			
4	2 2 0	3	2 0 0	15	0 0 0	2	1 0 0			11	4 3 0			
5	10 6 0	4	1 0 0	6th		3	8 0 0			12	4 3 0			
6	1 0 0	5	2 0 0	7th		4	11 2 0			13	10 6 0			
7		6	2 10 0	7th		5	2 0 0			14	7 7 0			
7		7	12 0 0	7th		6	4 0 0			15	1 5 3 0			
8	2 0 0	8	5 0 0	(j)		7	1 0 0			16	1 1 0 0			
(e)	5 0 0	9	1 0 0	9th		8	11 13 4			17	8 6 6			
70	1 1 0	26th		(p)		19	3 7 3			18	9 1 0 0			
13th		(j)	10 8	10th		21st	0 0 0			19	1 1 0 0			
1	15 0 0	7901	1 12 8	(q)	9 11 9	50	25 0 0			20	1 1 0 0			
2	10 0 0	27th	10 0 0	(r)	3 0 0 0	23rd	15 2 6			21	1 1 0 0			
3	10 0 0	(k)	1 15 0	22	7 0 0 0	2	5 0 0 0			22	1 1 0 0			
(f)	2 16 6	28th		(s)	7 16 8	24th				23	1 1 0 0			
75	30 0 0	(l)	10 10 0	(h)	3 5 0 0	(x)	10 9 6			24	1 1 0 0			
6	150 0 0	5	3 6 6	5	5 0 0 0	26th				25	1 1 0 0			
16th		(m)	1 7 0 3	6	2 0 0 0	4	15 0 0 0			26	1 1 0 0			
(g)	1 0 0 0	7	1 0 0 3	11th		5	1 0 0 0			27	1 1 0 0			
17th		8	50 0 0	(t)	1 10 0	27th				(y)	1 10 0			
8	10 0 0	(n)	13 13 6	(u)	5 0 0 0	30th				7	1 11 6			
9	3 3 0 0	10	5 0 0 0	13th		8	10 0 0			8	10 0 0			
80	5 10 0 0	1	5 0 0 0	(v)	17 10 0	60	1 16 0 1			9	3 3 0 0			
(h)	4 2 3	31st	10 0 0	30	9 16 0 0	60	1 16 0 5			10	1 0 0 0			
18th		2	1 1 0 0	31	1 0 0 0	1	16 5 4			11	1 0 0 0			
2	1 7 6 3	(o)	2 0 0 0	16th		(z)	5 8 0 0			12	1 0 0 0			
3	2 0 0 0	5	2 6 6	(w)	21 5 0	31st				13	2 0 0 0			
19th		33	5 0 0 0	17th		3	1 0 0 0			14	1 0 0 0			
(i)	44 2 3	£441	12 0 0	18th		£269	4 2			15	1 0 0 0			
20th	2 19 0	Pubns.	3 8 9	(e)	3 0 0 0	12	13 11			16	1 0 0 0			
6	5 0 0	Sund.	12 6	5	2 7 0 0	1	1 0 0 0			17	1 0 0 0			
7	2 0 0	£445	13 3	6	16 0 0	2	2 0 0 0			18	1 0 0 0			
8	10 0 0	7	5 0 0 0	7	5 0 0 0	3	10 0 0							

Local	Rect. No.	£ s. d.	Local	Rect. No.	£ s. d.
Previously	ack'd.	66 14 11	187	5 5 0	
£81	17 5		8	1 1 0	
			9	2 6 3	
			10	18 7 6	
			11	4 3 0	
			12	4 3 0	
			13	10 6 0	
			14	7 7 0	
			15	1 5 3 0	
			16	1 1 0 0	
			17	8 6 6	
			18	9 1 0 0	
			19	1 1 0 0	
			20	1 1 0 0	
			21	1 1 0 0	
			22	1 1 0 0	
			23	1 1 0 0	
			24	1 1 0 0	
			25	1 1 0 0	
			26	1 1 0 0	
			27	1 1 0 0	
			28	1 1 0 0	
			29	1 1 0 0	
			30	1 1 0 0	
			31	1 1 0 0	

SUMMARY			
July, 1928.			
General Fund ..	..	£445	13 3
Designated Fund ..	..	281	18 1
		£727	11 4
TOTALS			
Jan. 1st to July 30th, 1928.			
General Fund ..	..	£4,121	13 11
Designated Fund ..	..	1,748	8 7
		£5,870	2 6

(a) Boxholders at Malvern. (b) Field Lane Girls B. Cl. (c) St. M. Magdalene Ch., Belfast. (d) Talbot Tab. (e) Victoria Mission Hall S. Sch. (f) Gainsborough Hall M. Mtg. (g) "In memory of Daughter." (h) Bristol Rd. Bapt. Ch., Weston-super-Mare. (i) Trinity Rd. Ch. (j) C.A.W.G., Sutton. (k) Victoria House. (l) Central Hall, Buxton. (m) Grovelands Bapt. Ch., Reading. (n) Harrogate Pr. Circle. (o) Wandsworth Rd. S. Sch., E. (p) Zion Bapt. Ch., Chesham. (q) Mildmay Missn. Hosp. (r) Bethesda Hall. (s) Welcome Mission, Heathfield. (t) Recreation Hall S. Sch. (u) Lambridge Missn. Room, Bath. (v) Mildmay Mission to Jews. (w) Wattville St. Ch. (x) Leyton to Ongar Aux. (y) Friends at Tunbridge Wells. (z) Gravesend Aux.

OUR ANNUAL FAREWELL MEETINGS

WILL BE HELD (D.V.) AT

CANNON STREET HOTEL, ON TUESDAY, OCT. 2nd, 1928.

Prayer Meeting at 2.30. PASTOR HENRY OAKLEY.
Afternoon Meeting at 3.30. Chairman—ROBERT CALDWELL, Esq., F.R.G.S.
Evening Meeting at 6.30. Speaker—PASTOR LOUIS PARKINSON, M.A.
 Speaker—Rev. HERRIES S. GREGORY, M.A.

TEA from 5.30 to 6.15.
 A number of Missionaries will speak.

THE NORTH AFRICA MISSION

Founder—Mr. EDWARD H. GLENNY

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

COUNCIL OF DIRECTION

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 HARVEY FARMER, 18, John St., W.C.1.
 J. W. GORDON-OSWALD, Beauy, Inverness-shire.
 V. G. LEVETT, 7, Austin Friars, E.C.
 H. LEWIS, Bickley, Kent.

Dr. F. E. MARSH, Loughton.
 E. T. MORRISS, Letchworth.
 PASTOR H. OAKLEY, Balham.
 PASTOR E. J. POOLE-CONNOR, 18, John St., W.C.1.
 PASTOR PERCY SMART, Farnborough.

PASTOR R. WRIGHT HAY, W. Ealing.

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Hon. Oculist

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Deputation Secretary

PASTOR E. POOLE-CONNOR.
 Mr. I. E. BOWLES (Deputy Assistant Secretary).

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OFFICE OF THE MISSION
 18, JOHN STREET, BEDFORD ROW, LONDON, W.C.1.

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

REV. G. W. NEATBY, Highbury.
 M. E. REVEILLAUD (late 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 Barclays Bank Limited, 148, Holborn, London, E.C.1, or into any of its branches.

LOCATION OF MISSIONARIES

MOROCCO		Said		Bône	
Tanger	Date of Arrival.	Mr. A. E. CHATFIELD	Nov., 1922	Miss H. GRANGER	Oct., 1886
Miss J. JAY	Nov., 1885	Mrs. CHATFIELD	Nov., 1922	Mrs. FISHER	Oct., 1923
Mrs. E. A. SIMPSON	Mar., 1898	ALGERIA			
Miss E. CRAGGS	Oct., 1912	Cherchell			
Miss M. M. GLEN (<i>Associate</i>)	Jan., 1913	Miss K. W. JOHNSTON	Jan., 1892	TUNISIA	
Miss E. D. BOWEN	Feb., 1923	Miss E. TURNER	Jan., 1892	Tunis	
Miss L. A. Y. MEYER	Oct., 1925	Miss H. KENWORTHY	Nov., 1910	Mr. E. E. SHORT	Feb., 1899
Miss M. ARCHER (<i>Associate</i>)	1928	Miss L. R. WHOLMAN	April, 1922	Mrs. SHORT	Oct., 1899
Spanish Work—		Miss E. F. COLLINS	Feb., 1927	Miss H. M. TAPP	Oct., 1903
Señor PEDRO PADILLA	June, 1926	Miss E. HEATH	April, 1928	Miss H. M. SHORT	Nov., 1927
Señora D. PADILLA	Dec., 1922	Algiers			
Miss L. GRIFFITHS	Oct., 1927	Kabyle Work—			
Casablanca		Mons. E. CUENDET	Sept., 1884	Tunis	
Miss C. S. JENNINGS	Mar., 1887	Madame CUNDET	Sept., 1885	Mr. E. E. SHORT	Feb., 1899
Miss F. M. BANKS	May, 1888	Mrs. A. ROSS	Nov., 1902	Mrs. SHORT	Oct., 1899
Mr. C. C. GABRIEL	Dec., 1919	Miss D. OAKLEY	Nov., 1921	Miss H. M. TAPP	Oct., 1903
Mrs. GABRIEL	Feb., 1920	Djemâa Sahridj, Mekla and Michelet			
Miss M. W. ROSS	Nov., 1920	Kabyle Work—			
Miss BLANCHE ELLIS	Oct., 1926	Miss E. J. C. COX	May, 1887	Miss H. M. TAPP	Oct., 1903
Tetuan		Miss K. S. SMITH	May, 1887	Miss H. M. TAPP	Oct., 1903
Miss A. G. HUBBARD	Oct., 1891	Mr. A. G. WILLSON	Oct., 1922	Miss H. M. TAPP	Oct., 1903
Miss A. M. KNIGHT	Oct., 1899	Mrs. WILLSON	Oct., 1922	Miss H. M. TAPP	Oct., 1903
Spanish Work—		Miss L. M. FISON	Nov., 1919	Miss H. M. TAPP	Oct., 1903
Miss E. HIGBID	April, 1921	Azaza and Les Agribbes			
Miss E. HARMAN	Oct., 1921	Mr. S. ARTHUR	Dec., 1913	Miss H. M. TAPP	Oct., 1903
Settat		Mrs. ARTHUR	Sept., 1923	Miss H. M. TAPP	Oct., 1903
Miss A. BUXTON	April, 1919	Miss C. ELLIOT	Nov., 1919	Miss H. M. TAPP	Oct., 1903
Miss K. REED	April, 1922	Miss M. WIDMER	Nov., 1920	Miss H. M. TAPP	Oct., 1903
Fez		Bougie and Oued-Amizour			
Miss S. M. DENISON	Nov., 1893	Mr. A. R. SHOREY	Nov., 1902	Miss H. M. TAPP	Oct., 1903
Miss J. C. DE LA CAMP	Jan., 1897	Mr. R. TWADDLE	Oct., 1924	Miss H. M. TAPP	Oct., 1903
Dr. JAS. A. LILEY	Nov., 1919	Mrs. TWADDLE	Oct., 1925	Miss H. M. TAPP	Oct., 1903
Mrs. J. A. LILEY	Nov., 1919	Miss E. M. S. DEGENKOLW	Oct., 1913	Miss H. M. TAPP	Oct., 1903
Miss L. F. EVANS	Nov., 1921	Lafayette			
Taza and Oudja		Kabyle Work—			
Miss F. E. S. MARSTON	Nov., 1895	Mr. C. R. MARSH	Oct., 1925	Miss H. M. TAPP	Oct., 1903
Miss A. CHAPMAN	Oct., 1911	Mrs. MARSH	Oct., 1925	Miss H. M. TAPP	Oct., 1903
Miss E. K. ALDRIDGE	Dec., 1891	Tebessa			
Rabat		Madame E. PAGKS	June, 1924	Miss H. M. TAPP	Oct., 1903
Mrs. F. K. ROBERTS	Dec., 1896	Miss D. POVOAS	Nov., 1922	Miss H. M. TAPP	Oct., 1903
Miss I. DEW	Feb., 1924	Miss A. CLACK	Jan., 1924	Miss H. M. TAPP	Oct., 1903
Mr. L. V. ROBINSON	Nov., 1924	TRIPOLI			
Miss B. L. F. ROBERTS	Mar., 1928	Mr. W. REID	Dec., 1892	Mr. C. MORRISS	Oct., 1924
PARIS		PARIS			
AT HOME—		Mr. T. J. P. WARREN	Feb., 1911	Mrs. WARREN	Feb., 1911
Mrs. BOLTON, Miss A. BOLTON, Miss R. O. HODGES (<i>Egypt</i>), Mrs. MEERS, Miss L. READ, <i>New Workers—</i> Miss G. G. ADAMS, Mr. L. J. BOCKING, Mr. C. COOK, Miss M. W. FARR, Mr. G. K. GILLOTT, Miss O. LONGDEN, Mr. J. C. MEERS, B.Sc., Miss E. L. MILLAR, and Miss E. A. STEPHENS.		Mons. E. BLANDENIER	Feb., 1925	Mons. TH. HOCART	Feb., 1925