

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



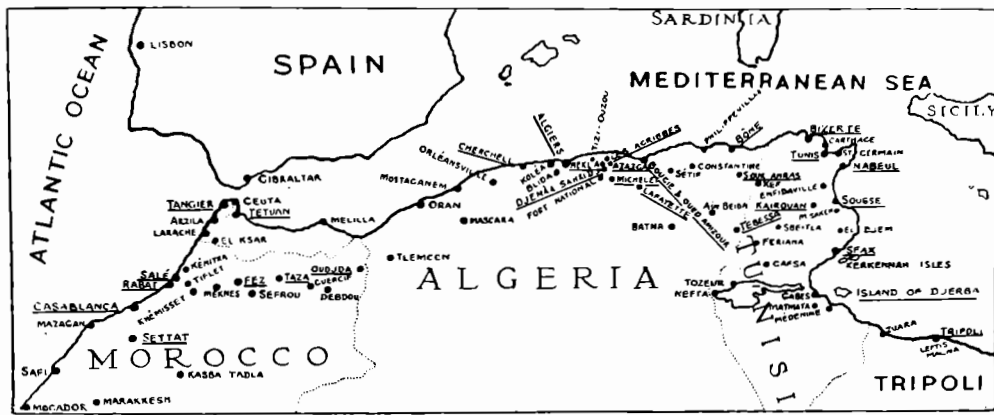
*The Oasis
Gabes, Tunisia*

Office of the North Africa Mission :

34, Bisham Gardens, Highgate, LONDON, N. 6

PICKERING & INGLIS, 14, Paternoster Row, London, E.C. 4 and 229, Bothwell Street, Glasgow

ONE SHILLING PER ANNUM. POST FREE



MAP OF NORTH AFRICA SHOWING NORTH AFRICA MISSION STATIONS

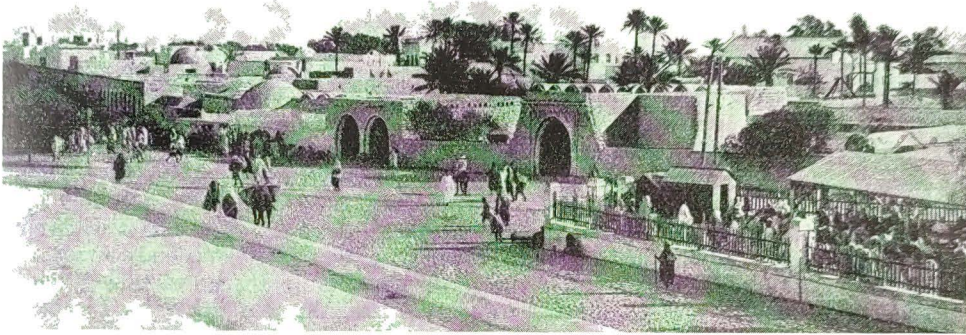
Estimated Populations: Morocco over 7,000,000, Algeria 6,000,000, Tunisia nearly 2,000,000, Tripoli 1,300,000

LOCATION OF MISSIONARIES

MOROCCO		ALGERIA		Bône and Souk-Ahras	
Tangier		Cherchell		Miss H. GRANGER Oct., 1886	
Miss E. A. SIMPSON ...	Mar., 1898	Miss K. W. JOHNSON ...	Jan., 1892	Mrs. FISHER Oct., 1922	Miss G. E. DUFFEN Oct., 1930
Miss E. CRAGGS ...	Oct., 1912	Miss E. TURNER ...	Jan., 1892		
Miss M. M. GLEN ...	Jan., 1913	Miss L. R. WHOLMAN ...	April, 1922	TUNISIA	
Mr. L. V. ROBINSON ...	Nov., 1924	Miss E. F. COLLINS ...	Feb., 1927	Tunis	
Mrs. ROBINSON ...	May, 1931	Mr. L. J. BOCKING ...	Oct., 1928	Mr. E. E. SHORT Feb., 1889	Mrs. SHORT Oct., 1899
Mr. ALEC THORNE (<i>Associate</i>)	July, 1930	Mrs. BOCKING Oct., 1928		Miss E. M. LOWDER Oct., 1931	Miss H. M. M. TAPP... .. Oct., 1903
Mrs. THORNE (<i>Associate</i>)	July, 1930			Miss E. L. BROOKES Mar., 1932	Miss M. W. JONES Mar., 1932
Miss F. ELLARD ...	Sept., 1931	Algiers		Italian Work—	
<i>Spanish Work—</i>		<i>Kabyle Work—</i>		Miss G. E. PETER Oct., 1913	
Señor PEDRO PADILLA ...	June, 1926	Mons. E. CUENDET ...	Sept., 1884	Miss K. M. E. GOTELEE ...	April, 1920
Señora D. PADILLA ...	Dec., 1922	Madame CUENDET ...	Sept., 1885	Miss J. E. MARTIN Oct., 1922	
Casablanca		Mrs. A. ROSS Nov., 1902		Bizerta	
Miss C. S. JENNINGS ...	Mar., 1887	Mr. G. K. GILLOTT ...	Mar., 1929	Signor A. FINOTTO Oct., 1923	Signora FINOTTO Oct., 1923
Miss F. M. BANKS ...	May, 1888	Mrs. GILLOTT Mar., 1929		Nabeul	
Miss M. W. ROSS ...	Nov., 1920	Miss D. WARD May, 1929		Mr. C. MORRIS Oct., 1924	Mrs. MORRIS Nov., 1927
Miss I. DEW Feb., 1924		Djemâa Sahrijs and Michelet		Miss H. KENWORTHY ...	Nov., 1910
Miss C. A. BOWRING ...	Sept., 1930	<i>Kabyle Work—</i>		Sousse	
Tetuan		Miss M. WIDMER Nov., 1920		Mr. E. J. LONG Feb., 1923	Mrs. LONG Jan., 1924
Miss A. G. HUBBARD ...	Oct., 1891	Mr. A. G. WILLSON ...	Oct., 1922	Stax	
Miss A. M. KNIGHT ...	Oct., 1899	Mrs. WILLSON Oct., 1922		Mrs. F. M. WEBB Oct., 1899	Mr. R. S. MILES April, 1921
Miss F. E. J. BRADICURY	Nov., 1929	Miss E. FEARNLEY ...	Mar., 1929	Mrs. MILES April, 1926	
Miss E. LOW Sept., 1931		Miss M. FEARNLEY ...	Mar., 1929	Djerba	
<i>Spanish Work—</i>		Miss L. M. FISON ...	Nov., 1919	Miss E. M. TILNEY Mar., 1920	
Miss E. HIGBID April, 1921		Mlle. A. ROCCHIETTI ...	Oct., 1931	TRIPOLI	
Miss E. HARMAN Oct., 1921		Azazga and Les Agrribbes		Mr. W. REID Dec., 1892	
Settat		Mr. S. ARTHUR Dec., 1913		PARIS	
Miss A. BUNTON April, 1919		Mrs. ARTHUR Sept., 1923		Mr. T. J. P. WARREN ...	Feb., 1911
Miss K. REED April, 1922		Miss C. ELLIOT Nov., 1919		Mrs. WARREN Feb., 1911	
Fez		Miss G. G. ADAMS ...	Mar., 1929	Mons. Th. HOCART Feb., 1925	Miss A. STONFIAM Oct., 1925
Miss S. M. DENISON ...	Nov., 1893	Bougie and Oued-Amizour			
Miss I. C. DE LA CAMP	Jan., 1897	Mr. A. R. SHOREY ...	Nov., 1902		
Dr. JAS. A. LILEY Nov., 1919		Mr. R. TWADDLE ...	Oct., 1924		
Mrs. J. A. LILEY Nov., 1919		Mrs. TWADDLE Oct., 1925			
Taza and Oudjda		Mlle. E. M. S. DEGENKOLW...	Oct., 1913		
Miss E. K. ALDRIDGE ...	Dec., 1891	Lafayette, Batna and Sétif			
Miss F. E. S. MARSTON ...	Nov., 1895	Mr. C. R. MARSH Oct., 1925			
Miss A. CHAPMAN Oct., 1911		Mrs. MARSH Oct., 1925			
Rabat		Mr. C. COOK Oct., 1929			
Mrs. F. K. ROBERTS ...	Dec., 1896	Mrs. COOK Dec., 1929			
		Mr. F. WIGG June, 1931			
		Mrs. WIGG Nov., 1921			
		Tebessa			
		Miss L. F. EVANS Nov., 1921			
		Miss D. POWAN Nov., 1922			

AT HOME—Miss M. ARCHER, Mrs. BOLTON, Miss A. BOLTON, Mr. and Mrs. A. E. CHATHAM, Miss A. CYRIL, Miss E. HEALD, Mrs. A. V. LILEY, Mr. & Mrs. F. A. RAYNER, Miss L. READ, Miss R. O. HODGES (*Egypt*), Miss E. J. C. COX, Miss K. S. SMITH (*Egypt*), Mr. and Mrs. C. C. GABRIEL (*Deputation Work*).

LANGUAGE STUDY, PARIS—Mr. F. EWING, Mr. and Mrs. A. H. LEVETE, and Mr. C. W. PROCTER.



— A view of Djerba —

Jottings from Djerba

Djerba is an island situated in the Gulf of Gabes close to the eastern mainland of Tunisia, and some two hundred and fifty miles south of Tunis City. It measures about twenty-five miles across at its widest extent and is very flat, rising at no point higher than one hundred and twenty feet above sea level. It is the "Island of the Lotos-Eaters" of Homer's Odyssey—though many regard the fabled "honey-sweet lotos" as being no more than the date-palm, with which (together with the olive) the island abounds. The ruins of El-Kantara show that a commercial city of unusual magnificence, probably the Meninx of the ancients, formerly existed here.

The majority of its present inhabitants, who are engaged in farming and other forms of trade, are Mohammedans of Arab or Berber origin, but there is also a large Jewish community and some Europeans.

Miss Tilney, whose services we share with the Mildmay Mission to the Jews, landed in Djerba in October last to carry on Christian work, and in God's providence has found a suitable dwelling. She is the only missionary in the island. She relates some of her experiences in the following article.

A TOE-NAIL STORY

I am afraid that I shall never lose my sensitiveness to pain! When therefore I met two little Arab boys, one of whom was sobbing as if there really was a reason for it, and learned that Amor, the younger of the two, had knocked one of his wee, dirty bare feet against a hard unsympathetic stone, resulting in his toe-nail coming off, a shiver of fellow-feeling went through me.

Amor, who appeared very trustful, allowed me to carry him, and as his home seemed to be fairly near, I suggested that I should take him to his mother.

We arrived at a quaint stone building, shaped like a cylinder placed lengthwise on the ground. In this one room Amor's father, mother, grandmother and two sisters lived, cooked, ate and slept.

After greeting and brief explanations, fresh water was brought at my request, and the sand (for the soil here in Djerba is very sandy) was washed from Amor's toe, and strips from my handkerchief bound round it, leaving the little lad somewhat eased from the sharp pain. Meanwhile, I had been singing verses of Arabic hymns, and these seemed to fascinate him. The mother also listened with deep interest as I spoke about sin and God's way of removing it.

Thus for the first time I entered an Arab home in the island of Djerba, and the friendliness of little Amor and his mother made me feel that my morning's prayer for guidance had been definitely answered. I now often visit the family, where a warm welcome awaits me, and there is a great readiness to listen to the singing of the hymns, and to the reading and explanation of the Bible story.

Sometimes I go to the sea-shore with Amor and his fourteen-year-old sister Rebah, who tends her father's camels, and as we sit on the crumbling walls of an old mosque, Amor will say "Let us sing"; for he and his two sisters have learned several verses of hymns by heart. Even little two-and-a-half-year-old Mebrouka joins in "Jesus loves Me," and we all smile as she sings in her baby Arabic pronunciation, "Hatta ana nidluch fi," instead of "Hatta ana nidchul fi," although she understands that it means "That I may enter in."

One day when I was feeling lonely (because you do get lonely sometimes when you live by yourself in a foreign land), I called round to see my little friends Amor and Rebah, and as they were about to set off for the sea-shore with the camels, I gladly accompanied them. When the camels were set free from their leading ropes, to wander at will along the steppe-like shore, we sat down in a wind-sheltered spot on the ruins of the mosque, and Amor suggested that we should sing. This was followed by a request for a story, and I spoke of the power of the Lord Jesus as Healer and Life-Giver. Then Rebah remarked that she loved the Lord Jesus. I asked her why she loved Him. Her reply was so simple and so sincere that I felt sure she had understood and believed. She said: "I love Him because He died instead of me, to take away my sins."

Amor also said that he loved "Saidna Yasooa" (the Lord Jesus) and there on the sea-shore I suggested that we should tell Him that we loved Him; and so we prayed, thanking Him for having died to save us, and asking Him to wash away our sins.

The sun was beginning to sink, and a strong cold wind was blowing, but as I left the children collecting the camels, I returned to my dwelling-place with a heart warmed with the Sun of Righteousness, and I thought of His words of long ago, "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven."

At Christmas time a wee baby brother came to Amor's home to share in the affection as well as the poverty, dirt and flies that exist in the cylindrical room. Perhaps little El Hadi will one day join in singing with Amor, Rebah and Mebrouka, "Yes, Jesus loves me," for his parents will not forbid him. They listened with interest and awe as I read the story of the crucifixion when last I visited there. How glad I am that I was there when Amor's toe-nail came off!

A DOG-BITE STORY

One Saturday morning, as I was visiting in the Jewish village Hara Kebira, a buxom young Jewess, sitting on the doorstep of a house, invited me to come and sit beside her. I did so, and this was the signal for numbers of Jewish women and girls and boys to come crowding round to listen to what I had to say. I was asked to sing hymns, which I did until my throat was almost parched, and then some clamoured for a story. I told them the story of the blind man at Jericho, and afterwards read it in Judeo-Arabic.

The young Jewess, who had invited me to sit beside her, listened until I spoke of the Lord Jesus as the Messiah, when she became angry and said that David was coming back to be their Messiah, and that they did not know "Yashoua." I assured her that she was quite right, she did not know "Yashoua," but that if she did know Him she would love Him.

Some time afterwards, when visiting in this district, I heard the furious yapping of a dog. I was informed that he had bitten his mistress, and folks were afraid to visit her for fear of him, although he was shut in a part of the court-yard and could not get out. (I looked with some apprehension at the rather large holes in the wall through which I could see the dog's head appearing.)

I entered the house, although I felt nervous, as I could hear the dog rushing about behind the wall nearest me, seeking to attack me. I found the victim of his bite to be a dear old Jewish woman, Sasseya, with whom I had become acquainted in another house, and who had always seemed willing to listen. She was in agony, with the back of her heel bitten from one ankle bone to the other, and so ill as to be unable to eat. It was such a joy to minister to this old soul, and while doing so I discovered that the young Jewess who had opposed me was her daughter, named Chokolila (a corruption of the word "chocolate").

Each time that I visited Sasseya and dressed her foot I sang and read and prayed with her, and she seemed very appreciative.

One Saturday when I called her husband informed me that she was out. I found her some distance away, seated in the entrance of a Jewish house with a group of twenty-five to thirty Jewish women round her, and to my humiliation she had been praising me for what I had done. One woman said that naturally I would do what I did, because the Government paid me for doing it. This gave me my opportunity to witness to the love of the Lord Jesus Christ, the Saviour, the Messiah. I said that I loved the Jewish people for His sake, because He had died as the sacrifice for my sins. There were some murmurs of disapproval, but I inwardly praised God for those who listened, and for this wonderful opportunity of witnessing in a fresh Jewish house and before so many women and girls.

Subsequent visits to Sasseya's home softened Chokolila, the erstwhile opposing daughter, and when I last went and said that I should not be coming the next day as it was Friday (for none of the Jewesses liked me to go on Friday) she remarked: "But you can come here on Friday. Come every day."

Sasseya's foot is healed, and mother's and daughter's hearts are slowly opening to the



— Interior of Synagogue, Djerba —

Gospel. Sasseya listened as I read in Judeo-Arabic from St. John's Gospel the entire story of the crucifixion, whilst Chokolila asked intelligent questions.

Will you pray that from this dog-bite may come the biggest blessing that these Jewesses could ever have—the joy of knowing that their sins are forgiven, and the Lord Jesus Christ is their Saviour and Messiah. (And please do not forget to pray for Sasseya's husband.)

E. M. TILNEY.

Plodding on in Bougie

The day has not yet come when God's ambassadors in this barren land can give glowing accounts of souls being swept into His Kingdom in great numbers, although it is the same Gospel as is preached in other lands where many are the "slain of the Lord." This dearth of outward results (according to man's statistics) is largely caused by the opposition encountered. In this land it is not so much what is said that counts as the one who says it. The majority are so very backward (although they in their pride consider themselves among the foremost) that they seem unable to examine the truth or otherwise of a statement made by one of their priests, but accept it on his authority, even when it is such as could easily be contradicted.

However, the work is continued, and is not without encouragement from time to time. Here and there a soul is found who seeks to know the truth, and this gives great hope to the missionary. If the Spirit of God chooses to work in one heart, what is there to hinder Him from working in many, if He so pleases? An interesting case for such encouragement is that of "Lkheda," a wealthy man who lives about twelve miles from here. In the course of a tour among the villages, he, with others, heard the Gospel for the first time. He is a very clever man and able to read Arabic fluently (which perhaps only one in a thousand is able to do) and the books and tracts which were given him awakened his interest. Since last I wrote he has come to Bougie and has found out where we live. His reason for so doing was that he had had a dream that had caused him much thought, and he came to tell us of it. He dreamed that he had been offered by someone the bread and wine which typifies the sacrifice on Calvary, and that he took them and thus associated himself with Christ and became a Christian. He further stated that all his family were interested as he was. He always gave us

a most cordial welcome when we visited his shop, situated among the hills far from the main road. Please pray for him. This incident is an outstanding one, but it is not the only encouragement we have met with.

Another source of joy is the large number of boys who continue to attend the classes. Some of the boys came over 70 times to these Gospel classes last year. This gives great hope for the work in days to come, as the boy of to-day is the man of the future. The year 1931 was marked by a full and steady attendance; and until a fortnight ago the good attendance continued, although when the fast of Ramadan began we had to discontinue them for a time.

Ramadan is the ninth month in the Moslem calendar and is notable because during the whole of it the people neither eat nor drink from sunrise to sunset. This is done with the vain hope of gaining entrance into heaven thereby. At sunset, as soon as the cannon sounds, or the call of the priest is heard, there is a rush for food. Many have a native cake in their hand ready to put to their mouth as soon as the signal is given. After it is given they can gorge themselves as they please. The last meal they have before sunrise is at 4 a.m. During the month more thieving is done than at other times of the year, owing to the people prowling the streets at night and helping themselves. Thieving is only a very small sin to the native mind when compared with the transgression of eating during the day. They strain at a gnat but do not mind swallowing a camel. The fast of this month is one of the greatest hindrances to our work.

Some weeks ago I visited the large European cemetery here and distributed small Gospels. This was the first time such a distribution has been made here. The experiences were varied; some sad, some amusing, and others very hopeful.

I met two ladies dressed in deep mourning with crepe hanging almost to their knees. I offered one of them a Gospel, but she replied, "You can give it to others but you shall never give it to me." Seeing another family standing around a tomb, on which were burning many candles, I offered them a Gospel. The woman shrieked and ran behind the tomb. The husband only shook his head but uttered no word. On the other hand, some accepted the booklets kindly, and eternity alone will reveal what work was done. The darkness existing among the Europeans

is often as dense as that among the natives. Roman Catholicism is almost as blinding to the truth as Mohammedanism and is a great stumbling-block to our work. Another "ism" which we are up against here is Judaism. Several young Jews have desired to follow Christ, but only two have come out boldly, and these are suffering great persecution in consequence. Still, we have much cause for praise, and we are indebted to the sympathetic friends in the homeland who strengthen us by their prayers.

R. TWADDLE.

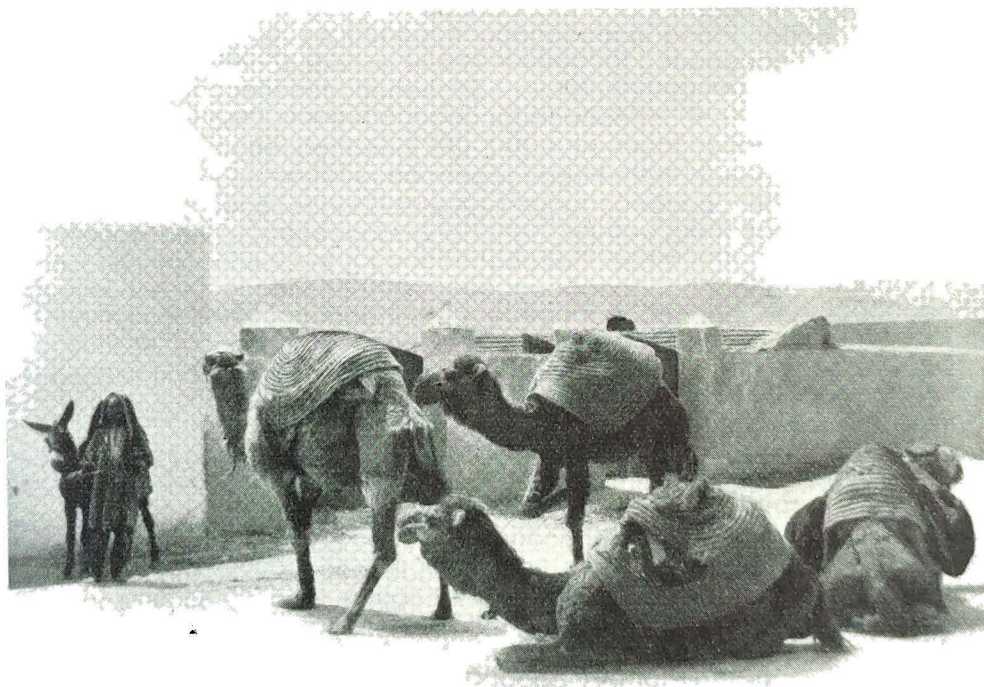


Photo by]

— A Picturesque Group —

Mr. L. J. Backing

The camel, sometimes called by the Arabs "The Ship of the Desert," is an animal in constant use by all the Arab tribes of North Africa, who, in consequence of their nomad existence, find it very useful in removing their belongings from place to place. It commences to bear burdens when about five years of age, and remains in constant work for twenty or twenty-five years. A good camel will carry a load of from 500 to 800 lbs. a distance of thirty or forty miles a day.

This photograph was taken near Tunis. Note the right fore-leg tied up to prevent straying.

“Unforgettable Friends for Ever”

by Mr. T. WARREN, in charge of N.A.M. work in Paris

The expression is not mine; it is taken from a letter quoted at some length later. It expresses a negro's desire for a white friend. It is very suggestive, and in some ways a summing up of what a missionary would wish to be to those whom he serves for Christ's sake.

Our postage bill increases each year, and is an indication of an ever-increasing correspondence, for letter writing is no negligible part of a missionary's life and work. How poor the church and the world would have been had not Paul the missionary kept up correspondence with his converts.

Our work in Paris has its links with distant Africa, not only with the North, where we have lived and worked, and are known to so many North Africans, but also down the West Coast to the Belgian Congo, and away into the interior of the Sudan and the Equatorial regions. For we have met many Africa-bound missionaries. During their stay in Paris “Dar es Selam” has been to them as an oasis in the desert. They to us and we to them are unforgettable friends. Through some of them the Black Africans have heard in Africa of our work among the White Africans in France.

One of our missionary friends subscribed to a journal printed in West Africa to be sent to us. An apprentice in the mission press writes as follows :

“O my very dear favourite,—I hasten to write these few words where you will see the friendship that I wish to have with you . . . Among all the addresses of the Whites it was yours that pleased me most, because I saw that you were a pastor, and because your name is Thomas, which is also my name. As you have chosen the name of Thomas among the disciples of Jesus, so I have chosen you among all the Whites, and what I want to be is the friend of a pastor. May we be unforgettable friends for ever !”

“Know well that I am a poor beggar, that I need everything and that I can only give you ‘thank you’ with which your heavenly Father will recompense you. You will say ‘Are there no pastors there?’ And I would reply : ‘They are tired of us.’”

“Ah Thomas, you are the pastor, and I am sure that I shall have a good thing from you, like a pastor in America who sent 100 francs to someone here and we were very astonished.”

His letter is too long to quote in full ; it was written on a sheet of paper 20 in. by 12 in. He goes on in it to liken me to the lion and himself to the mouse in the old fable. Alas ! he is not the only poor Thomas and I am afraid he is a disappointed one. Begging letters, are, however, the rare exception ; more express gratitude for help received. One Kabyle wrote recently after an absence of four years and recalled help given to him in Paris.

In addition to the letters we send out we also distribute through the post a considerable amount of evangelical literature. I was on the point of ceasing my subscriptions to one paper for a Kabyle Christian when I got a letter from him saying : *“I thank you very much for the papers and Bible studies, which are an indispensable necessity for me. We do not cease to pray for you.”*

A soldier in Kabylia wrote to thank me for a book sent to him and asked for *“a good Bible with stories enough in it to last for a day or two, for I am always looking for books to read.”* The Bible was sent to him but came back. Again he wrote for it and again it was sent, only to come back the second time. So now we are waiting till he leaves the army, which he will do shortly, and then he will be able to have his Bible.

Another long letter, four foolscap pages, was from a Kabyle Christian who wished to restart a lapsed correspondence. He admits the reason, saying : *“I at one time turned*

towards these new ideas (modernism), but happily the Spirit of Christ in me was not extinguished, for I had not found peace and happiness away from my Saviour. Like Paul on the road to Damascus, I have retraced my steps, and I have proved that there is nothing like remaining faithful at the foot of the Cross."

A recent letter from a missionary in French Nigeria brought a thank-offering for the blessing "Dar es Selam" had proved during his stay in Paris. It also included the sum of forty francs, the product of some months of Sunday offerings of the little group of native converts, for our work in Paris. We much appreciated this gift, which must have meant self-sacrifice on the part of those believers.

It is our custom when we find men getting slack in their attendance at the Foyer to send out a reminder. We also send out, from time to time, a more general letter with a Gospel message. These are sent to the growing number of men in different parts of France and Algeria, as well as to those in and around Paris who write to us for books of different sorts. When we supply study books we always add a Scripture portion or tract. We pay full postage on these circulars so that if the man has gone away the letter may be returned and the name crossed off our list. We find, however, that sometimes the letters are not returned even if the man has gone.

Considerable encouragement followed the last letter. One man, after a long absence, came back to the Foyer. He had moved to a distant part of Paris, but on calling at his old address found our letter awaiting him.

Another man had returned to Kabylia, but the manager of the hotel, who was a Kabyle, recognised our address and took the liberty of reading the letter. Seeing it was an invitation he came along himself and brought a group of other men with him regularly. His friendly disposition and air of authority over his lodgers facilitated our spiritual work.

One day two men came some distance in answer to the letter; they listened most interestedly to the Gospel. A week later one of them came back with another man, and in spite of keeping the Moslem fast stayed on long after the time to eat in the evening as he seemed so interested in the conversation on spiritual things which we were carrying on with another group.

A few weeks ago a Kabyle taxi-driver brought a group of four men to our Sunday afternoon meeting. He left his taxi and stayed to the meeting and took the men away in it afterwards. Another taxi-driver has called twice to see us when in the neighbourhood. He generously offered to take me, free of charge, anywhere I wanted to go.

These tokens of appreciation all encourage us to continue our work in its various directions.

A missionary writes as follows: "I heard an interesting conversation recently. The speakers did not know that they were overheard and therefore uttered their thoughts freely. Some were readers of the better class; others were shopkeepers, and the conversation took place in a quiet corner of the public market. One said: 'It is years since my wife died and one of the missionaries used to visit her and read the Gospel to us. I remember that with tears in her eyes she told us about God's thoughts concerning fasting. She spoke about Ramadhan, telling us that God demanded fasting from sin rather than from food while continuing to break His laws. Yes, and I know that she was right.' A second said: 'These are not foreigners. They are the true believers. They know God as we do not.' A third chimed in: 'Their faith is true—a pearl of the first water,' to which a fourth assented, adding: 'I used to have their Book. There was much in it for which I cared. I read it often and I knew it spoke the truth, although I needed some parts of it to be explained to me. I wonder if it would be possible to get another Gospel, and whether there is anyone left who could help me to understand it.'"

From Headquarters

It is with much gratitude to God that we are able to announce that our temporal needs for March, referred to in a circular recently sent out by the Council, have all been met. We also gratefully acknowledge the receipt of £100 out of the £200 legacy mentioned therein. That we received this sum earlier than we expected was due to the kind offices of the Rev. T. Gear Willett, who has acted as Executor.

* * *

It has long been the custom for the friends of the Mission to set apart some portion of the first ten days of May to pray in their own homes for the work of the N.A.M. Please join with us again in earnest intercession.

* * *

Will our friends kindly observe that we shall not be holding our Summer Conference at "Slavanka" this year (mainly for financial reasons), but at the Mildmay Conference Centre, Newington Green, London, from September 3rd to 8th. As this is a new effort, we shall be glad if supporters of the Mission will book these dates and rally to our support. Particulars of meals, sleeping accommodation, etc., will be gladly forwarded on application to the Mission office.

* * *

Dr. Farmer continues to labour for us in America with most encouraging results. We regret that he is not stronger in health, and commend him to the prayers of our readers. As a mark of esteem for the late Mrs. Farmer and to express appreciation of her services to the Mission, an enlarged portrait suitably framed has recently been hung in the Mission House at Bisham Gardens.

* * *

We much regret to have to report the resignation of V. G. Levett, Esq., from our Council, owing to the increased pressure on his time. Mr. Levett has rendered valuable service to the Mission and has several times visited the field. We are thankful to know that we may still count on his interest and help. We give a warm welcome to R. W. Raven, Esq., F.R.C.S., who has recently joined the Council and whose presence will be an added strength to us.

* * *

Our students at Paris have made good progress in acquiring French. Miss Jones has passed her examination at the Alliance Francaise, and, with Miss Brookes, has left for Tunis. Mr. Ewing will follow later, but he too has been successful in his examination. Mr. Procter, who, in addition to other successes headed the list of all the Paris missionary students who passed in the elementary section, will continue his studies in that city for a while. Mr. and Mrs. Levete are doing well, and it is expected that by the autumn all will have left for North Africa.

As to Missionaries already on the field, Mrs. Simpson will shortly be leaving for Guercif to open a new station, and Mr. and Mrs. Miles and Miss Kenworthy will be taking up work in Gabes. Misses Higbid and Harman have returned to Tetuan, although not in perfect health, and Miss Glen is back in Tangier. Mr. and Mrs. Wigg are returning to Algiers from Tolga. Mr. and Mrs. Rayner are in England for a time, as is also Miss Duffen, who has entered Redcliffe House for a course of training and will return in the autumn with Mrs. Fisher (who is now on furlough). Dr. and Mrs. Scrimgeour, Mr. and Mrs. Thorne, Mr. and Mrs. Padilla, Miss Craggs, Miss Denison, Miss Povoas, Miss Evans and Miss Wholman will also be taking their furlough this year.

* * *

A PRAYER MEETING

is held on the first Thursday in every month at **Marsh Memorial House, 34, Bisham Gardens, Highgate**, at 3.30 p.m. Tea at 3 o'clock. A hearty welcome is given to all friends of the Mission who are able to attend.

Prayer Meetings for North Africa are also held as follows, and the friends in the neighbourhood are cordially invited:

London

Y.M.C.A., 186, Aldersgate Street, E.C. 1, at 3 to 4 p.m. Second Thursday until June.

Mr. and Mrs. Venables, 129, Fordwych Road, Cricklewood, N.W. 2. Second Tuesday at 3.30 p.m.

Grove Road Mission, Woodford. (Sec. : Mr. A. West.) Third Thursday (May 19) at 3 p.m. (Bi-monthly.)

Mayes Hall, Mayes Road, Wood Green. (Supt. : Mr. I. E. Bowles.) First Monday at 8 p.m.

Mrs. Millard, 5, Courthorpe Road, Wimbledon, S.W. 19. Last Tuesday at 5.30 p.m.

Gravesend

Baptist Church Schoolroom. First Tuesday at 3.15 p.m.

Manchester

Mrs. Kirkup, "Noddfa," Fairfield, Manchester. Second Tuesday at 8 p.m.

Surrey, etc.

Baptist Church, Junction Road, Dorking. (Pastor F. R. W. Heath.) First Monday at 7.30 p.m.

Mr. and Mrs. Russell Mott, 43, Gilpin Avenue, East Sheen. First Friday at 7 p.m.

Sussex

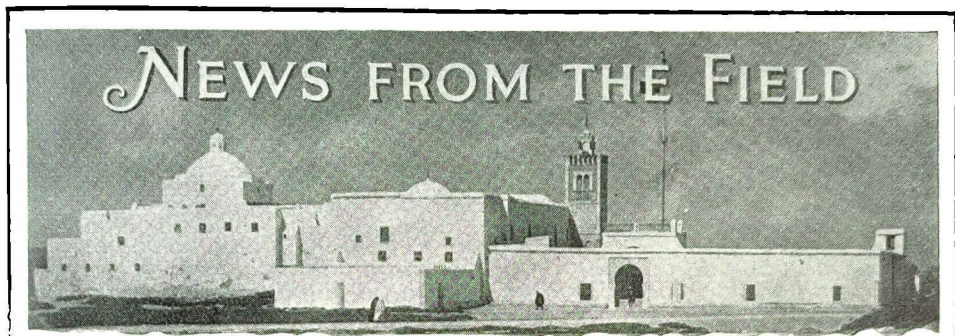
Emmanuel Church (classroom), Hove. (Minister : Rev. Herries S. Gregory, M.A.) Third Thursday at 8 p.m.

Yorkshire

Miss Thorpe, Y.W.C.A., Esplanade House, Harrogate. Second Tuesday at 5 p.m.

Sootland

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



— The Mosque of the Prophet's Friend, Kairouan —

We are receiving good news from Casablanca. Miss Bowring writes as follows concerning the special services conducted by Signor Varvelli:

"It is a great pleasure to be able to tell you that we are having very encouraging meetings. Signor Varvelli is a good preacher and puts the Gospel very clearly before the people, who are coming well. Many of our people knew him years ago in Tunis and are very happy to have him with them here. On the first Sunday evening that he arrived Italians and Spaniards came together for an evening meeting and the hall was crammed, with people standing at the back unable to find seats. Last Sunday we had Italians only, and even then the hall was comfortably full. Outsiders are coming as a result of the invitations given out, and they continue to attend. The Gospel is so faithfully preached that we are sure the Holy Spirit is working in some hearts. Our prayer continually is that many may be soundly converted and make open confession of their faith in the Lord Jesus Christ. We do not know yet how long our brother will be able to stay, but we sincerely hope that he will not think of going for some time yet."

Miss Banks adds the following interesting note:

"Senor Padilla was going through one of the wards in the large Civil Hospital here when he noticed a small New Testament near the pillow of a patient, an elderly Frenchman. He made friends with him and asked him if he read it. 'Of course I do.' 'Well then, have you found anything in it?' 'Yes, what I was needing—faith.' 'Faith in God?' 'Yes, faith in God and in my Saviour Jesus Christ.' It appeared that someone in Tangier had given him this small New Testament, and the man seems to have been truly converted through its instrumentality alone."

From the University city of Fez we have two interesting communications. Miss Denison mentions the following incident:

"One day a little while ago, I went down to the waiting room and found there . . . a little man who often comes and who seems mentally deficient. He mumbles and does not clearly form his sentences, so that it is quite difficult to know

what he is saying. He wears a very poor country garment and always carries a little basket, so that probably he is a beggar . . . When we got to the dispensary the little man said, in his mumbling way, 'You didn't read to-day.' 'No,' I said, 'What do you know about reading? Do you want to hear?' Then he began a long incoherent speech about 'Our Lord Jesus' and 'the saints.' I stopped him, though I could not follow all that he was saying, and said, 'But you must not think of our Lord Jesus as if He were just an ordinary saint.' He interrupted me with 'No, I know; He is uncreated.' He used a very good Arabic expression for this and I wondered where he had been taught it. Thinking that he must have heard one of the Moslem schoolmen using the term I said, 'Where did you learn that?' 'From you,' he replied, 'I heard you saying it!' Now, I do not think I did employ that exact word, so that his using it seems to prove that he had not only understood what I had said but that he had also grasped the fuller and inner meaning of the teaching. Yet I had looked upon him as not able to take in anything!"

Miss de la Camp makes a reference to the Fast of Ramadan. There are many indications that its hold on the Moslem people is loosening. Would that they might turn from these empty and degrading observances to the spiritual realities found in Christ! She writes:

"Ramadan is over again. The fast only lasted twenty-nine days this year. Until last evening they were in doubts as to whether the feast would be to-day or to-morrow. When we said to the women on the roof 'Ramadan is dead,' one girl said, 'May the Lord be merciful to its soul.' Our waterman said this morning, 'Alas, it is not dead, it will come to life again in eleven months.' The people are losing faith in the efficacy of the fast. One woman said, 'What good does it do? It is only the butchers and grocers that benefit by it,' referring to the extra amount of food eaten at night. The broken nights in the cold weather have been the most trying part of Ramadan this year, bringing a great deal of sickness."

"Go and Tell"

Visiting among the Bedouin in Algeria

How often do the above words of Scripture come to one's mind on approaching a Bedouin encampment, and they are a great incentive as we visit these poor rough people.

The Bedouin are Arabs who live in tents, generally out on the plains or up on the mountain slopes. Sometimes they are found sheltering from the cold winds down in the ravines. They do not remain for very long in one place, and when they are en route they form a very interesting procession. Their few camels generally lead the way, laden with tent articles and driven by the Arab men. Behind these follow the mules and donkeys carrying bundles of fowls and cooking utensils. These are watched by the women who walk near, with their babies tied on their backs. To them also falls the duty of keeping the dogs under control. These beautiful white creatures run merrily along with the party, but this is about the only time that we can enjoy a comfortable look at them. When they are stationed as guardians around the tents they are very ferocious and trained to attack and bite. There are generally small children running along with the animals and very often the procession ends with a herd of black goats driven by the small boy of the family.

At present there is a good number of Bedouin tents pitched quite near our house in Tebessa, and we have the joy and privilege of visiting them and telling them the Gospel story. The photograph accompanying these notes was taken a few days ago here in Tebessa. The dear women in the picture came out to meet us as they saw us approaching and so we sat down at once and talked with them. We told them that we had come to read to them and to tell them a story, if they would like to listen. On this occasion we received the satisfactory reply, "Read, we are listening." A simple Gospel hymn was first read, to which they gave many approving noddings of the head. Then a picture illustrating the healing of blind Bartimæus was shown to them and the living, divine Healer was presented

to them simply and plainly, and we sought to show them that they, with us, are blinded by Satan and by sin. Sin is a word that needs explaining and defining to them and we manage to do this by naming their besetting faults—lying, stealing, quarrelling. When these are referred to, guilty and sometimes amused expressions may be seen on the faces of the listeners. Accusing nods one to another reveal the fact that the words have gone home. Then comes the precious moment of opportunity to tell of the loving Lord who waits to cleanse them by His blood. But we also tell them that they need

to repent of sin, and this is not so easy for them to do. In the first place they would seem to be born with very little, if any, conscience at all. When talking to a European one can generally appeal to the conscience, but not so with those born and bred in the atmosphere of Islam. Then too they have always had the idea drilled into them that Mohammed is their

prophet and that no one can be as good as he. However, there is no need to despair. It may seem to be but a forlorn hope, but our God is mightier than all the terrible powers of Islam, and where His power operates through His Word these Arab people can be convicted of sin and saved.

We do not always leave the people quietly thinking over the message, as was the case on the day of this photograph. Sometimes we are very disappointed, for after having had what we felt was an attentive hearing one of the party will suddenly ask us to witness to Mohammed, and she will give her own testimony to him with great joy and pride. We are sorry when this happens, as it changes the atmosphere at once. Such a scene often becomes a perfect illustration of our Lord's words concerning the birds of the air who devour the seed as fast as it is sown. But friends in the homeland are praying for the Bedouin whom we thus visit, as well as for us who work among them, and in answer to these prayers many, varied and beautiful, have been our experiences of the Lord's leading and deliverances.

D. POVOAS.



Photo by

[Miss Povoas

— Bedouin Arabs of Algeria —

A Week's Work on a Mission Station

by Mr. G. R. MARSH, Lafayette

"This know that in the last days perilous (or difficult) times shall come." (II. Tim. 3. 1.) Social and political conditions both at home and abroad certainly answer to this description, and difficulties in the Lord's work seem to increase as the days go by. Many of our poor natives are suffering intensely, but that does not seem to turn their thoughts to eternal things, and the number of cafés continues to increase. We cannot but feel that the Lord is at hand. In this we rejoice, but the thought makes us long to reach out to others with the Gospel, and in spite of many hindrances we are glad to say that during the winter more have been brought under the sound of the Gospel in our house than ever before. In order that our work may be more intelligently followed in prayer, I propose to give a rough outline of our week's labours. The itinerating in the villages mentioned below is, of course, subject to weather and other circumstances permitting.

SUNDAY.—On this day it is our joy to remember our Lord's death. The French Gospel meeting is held at 8 p.m. I may mention that as soon as we started the winter's work the Roman Catholic priest, after four months' absence, arranged for special services in the church almost every day for four weeks. He is bitterly opposed to the Gospel. After that a man commenced to come with a cinema show each Sunday from 5.30 to 7.30, which of course attracted large numbers in so small a French village. Nevertheless we have had several newcomers, and last Sunday we had 19 people. We know of one or two who are very exercised concerning spiritual matters, and we should value fellowship in prayer on their behalf.

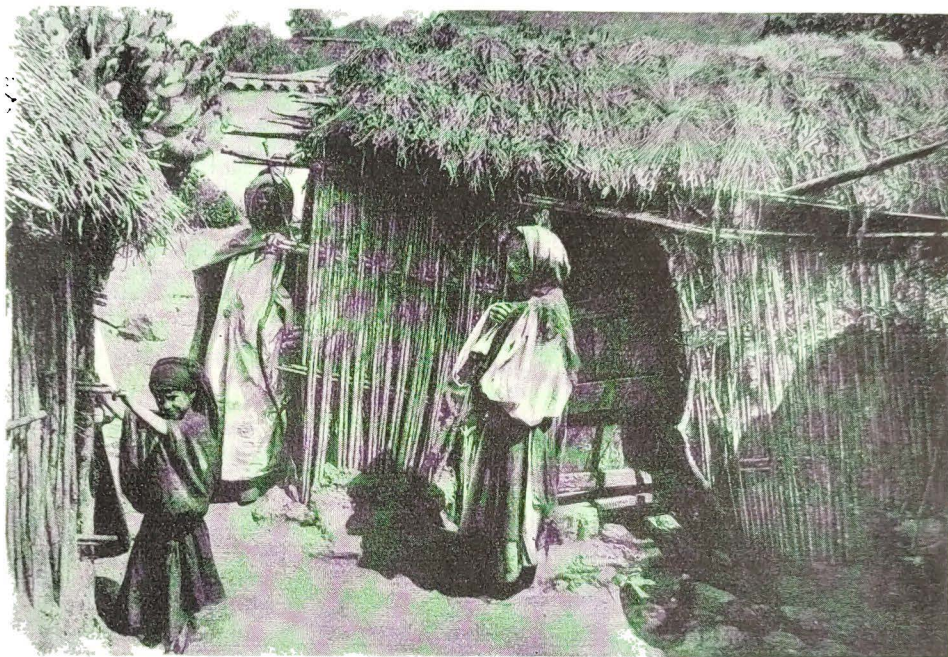
MONDAY we devote to itinerating in the distant villages of Kabylia. I usually visit three or four of these during the day and sometimes my wife accompanies me to those which are near the road. This is very difficult work alone. We fully realise why the Lord sent His disciples two by two. In many villages intense fanaticism and indifference are encountered, but there are ever those who are ready to listen to the Gospel.

TUESDAY morning is spent in visiting the natives at Lafayette in their shops, cafés and workshops. It is usually possible to have several small meetings and talks during the morning with the tailors, boot-makers and silversmiths while they are engaged in their work and so pave the way for them to come to our gatherings. In the cafés the men sit on the ground with small tables playing dominoes and cards. Here it is more difficult to get in a word,

but sometimes a group gathers and an opportunity is given to speak.

At 2 in the afternoon the women's meeting is held, and this year numbers have been steadily increasing, and my wife is very encouraged. One poor woman, T—, seems especially interested and we should not be surprised to know that she was a true believer. During the summer her husband was very ill and lay at death's door. A native priest was called in to write charms for him and declared that there was no hope. Relatives and friends had gathered to bid him farewell. The little girl, who comes to class, said to her mother, "Let us go and pray to the Lord Jesus to heal father." They went into a corner of the garden and prayed in Christ's name. God graciously heard and answered and blessed the medicines given so that he quickly recovered.

WEDNESDAY is a busy day. Until midday, or after, I am occupied at the out-station at the Hammam where we have rented a stable which serves as a Gospel hall. Each week people from the surrounding villages come for medicine and treatment, and during the morning two or three meetings are held with these poor sufferers, who thus carry the Gospel back with them into their villages. On Wednesday afternoon my wife visits the Kabyle villages and usually has two meetings with the poor shut-up women who are not allowed out to come to the meetings here. Their lot is a very sad one and their lives are full of continual fear—fear of their husbands' anger and of divorce, fear of the day when old age will bring them contempt and neglect.



— A Kabyle Dwelling —

fear of the effect of venomous tongues on the old mother-in-law who grudges them their position, fear of the autocratic grandmother, fear of charms and spells and the chance of arousing the wrath of unseen demons. During the summer my wife visited daily one of these shut-up women—a girl of 15 years of age, who had already been married and divorced twice and is to be married again very soon. She was very ill with tubercular abscesses of the neck and suppurating glands in the axilla. It seemed impossible that she could be cured, but friends in England joined with us in prayer, and she is now quite well. Will those who read these lines join with us in asking that her poor sin-sick soul may be cured?

On Wednesday evening the meeting is held for Kabyle men at 7 o'clock. Several come regularly and others occasionally, and it is encouraging to get men under the sound of the Gospel week by week. Just now one young Arab seems especially interested and brings others

with him. Some of the younger men are asking for additional meetings, which we are trying to arrange.

THURSDAY is market day here and the boys come for their class at 8 a.m., full of mischief and fun. Not only on market day, but on every day that I am at home there are callers to have their teeth painlessly (or painfully) extracted, and their other wants attended to. In the afternoon we have a boys' class at the Hammam and it is a continual inspiration to see the way in which these boys learn the Scriptures. Recently one of these boys was in the Gospel meeting for sick folk, and each time I repeated a verse he knew (he knows about 40 by heart) he repeated it with me. When I urged the men to trust in the precious blood of Christ, he said, "Yes, that is what I believe in my heart; he is quite right." Poor little chap! he is only 11 years old and almost blind already, simply through neglect and dirt. This year there were an appalling number of cases of purulent conjunctivitis

owing to the exceptionally hot summer and the unclean condition in which the people live. Sometimes my wife comes and visits with me the two Christian women at the Hammam, and sometimes she visits among the French here at Lafayette. Last week she found Fathema, a bright Christian woman, very thin and emaciated, and during the reading she observed that her eyes filled with tears. Repeated questioning revealed the fact that she had only been having one meal of unleavened barley bread a day with a drink of water before lying down at night. Two of her boys are in Paris and Algiers respectively, but can find no work, and one is sleeping in the streets. There is practically no work in this country and this family have come to their last bushel of barley. There is a family of seven—three shut-up women, two small children and one decrepit old man. Doubtless many will taunt her that it is because of her faith in Christ that this poverty has

come upon them, but there are many such cases this winter—As I write it is snowing hard, with several inches on the ground and heavy peals of thunder and lightning, which means we are in for a heavy fall.

On FRIDAY morning the Kabyle girls have their class here. The afternoon is again spent by my wife among the Kabyle women and each month I distribute a Gospel paper in the village, which is much appreciated and read even in some very Catholic families.

SATURDAY is again spent in itinerating in the villages. I also visit a number of markets, selling the Scriptures in Kabyle, French and Arabic. Space forbids much being said of these branches of the work. But every day, and every week, we seek to buy up our opportunities, so that at the last we may be pure from the blood of all men in that Day. We shall be grateful to be remembered in prayer.

We call the attention of our readers to the

N.A.M. SPRING MEETINGS

TO BE HELD (D.V.) AT

ECCLESTON HALL

(NEAR VICTORIA STATION)

MAY 31st, 1932

PRAYER MEETING AT 2.30

AFTERNOON MEETING AT 3.30

Chairman: Pastor H. Oakley

Speaker: Rev. Thos. Houghton

EVENING MEETING AT 6.30

Chairman: F. R. Archer, Esq.

Speaker: R. W. Raven, Esq., F.R.C.S.

MISSIONARIES AT HOME WILL TAKE PART

CHERCHELL CARPET INDUSTRY

Attention is called to the Woollen Rugs and Carpets made by native Christian girls at ChercHELL

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MATS - - from 7s. 6d.

BEDROOM RUGS from 25s.

HEARTH RUGS from £1 18 0

CARPETS from £16 to £20

Orders will be thankfully received by The Secretary, N.A.M., 34, Bisham Gardens, Highgate, London, N.6



By Miss E. FEARNLEY

I wonder how many of you boys and girls have ever won a prize? I want to tell you about four prizes. As a rule the person who wins a prize also receives it, but these four prizes were won by two people in England, and received by four people in North Africa. It seems rather like a puzzle, does it not? Let me explain. About a year ago a girl in England earned a prize of a rather nicely bound Bible in a text searching competition. She could have kept the Bible for herself, which is what you generally do with a prize, or if she liked they would send one prettily bound Bible or two plainer Bibles to any land abroad. This prize-winner was very kind, and she must have thought about the "other sheep," for she asked that two Bibles should be given to two boys or two girls in North Africa. Just at that time when Mrs. Ross was visiting in Algiers she was asked for two Bibles for two native boys who could read. On her way home she had to call at the Bible depot, and before she had mentioned her need of two Bibles the Missionary of the British and Foreign Bible Society offered her these two which had been won in England. God knew of the need and had provided, you see.

Soon after that another little girl won a Bible in the same competition, and she must have remembered your chorus, "Jesus died for all the children of the World," for she too asked that her prize Bible should be given to one of our girls. We asked for two plainer Bibles and one of these has gone by special request of the prize-winner to a little girl from this village who is now in a Mission School, and the other has gone to a bigger girl who is living in our house at present. We often see this Bible; the owner uses it at evening prayers when the Scripture Union portion is read round. Every Sunday evening she and her sister learn verses of the Bible by heart whilst we workers have our little meeting together, and very often we find her reading her Bible or learning her verses by heart.

I want you boys and girls to pray for the owners of these four Bibles, for the two boys in Algiers, for the little girl in the Mission School, and for the girl in our own home. Pray that these four Bibles may teach these four children more of "Jesus, the Saviour of boys and girls."

Carrying the Gospel to the Algerian Oases

While waiting for opportunity to open a proposed new station in Algeria, Mr. and Mrs. Wigg have been asked to assist in the work of the Algiers Mission Band. They are at present at Tolga, south of Algiers, and in the following notes describe their visits to the oasis towns.

Mr. Wigg writes : " In this district is a chain of oasis towns and villages, six or seven of them, each about two hours' walk from us. We visit each in turn, and whilst my wife seeks the women in the houses or tents, I get into contact with the men in the open spaces and in the cafés. So unusual is it for a foreigner to be seen in these places that a crowd quickly gathers, and it has been a privilege to speak to such large numbers of those who listen respectfully to the Gospel message. Frequently there is not even one interruption or challenge or assertion of the false prophet's superiority. (How different from work in the Tunis area, where almost every word is challenged !) And even in cases where we have not been quite so undisturbed, there has been an absence of the ugly aggressive spirit that is often elsewhere manifest.

" My method generally is to go where the men congregate, and, having greeted them, to inquire who amongst them can read, and then to offer Gospels and publications of the Nile Mission Press for sale. Then I suggest that I should read to them, a proposal that is at once accepted, so eager are they to hear how a foreigner reads Arabic. As I read the Gospel stories I stop at every other sentence to enlarge upon it, seeking always to point them to Christ. After that I bring out my hymnbook and sing to them, repeating verse by verse and expounding. The collection of Arabic colloquial hymns we use is a very good one, in that much is made of the blood of Christ, and one would fain trust that the message that ' 'Tis the blood that atones for the soul,' finds an entrance.

" Boys and girls come to the house in the mornings, visitors for reading and talks at all times, whilst in the evenings from 6 to 8 o'clock we have young Arab men for reading and singing. They love the latter, especially if the hymn has a chorus, and they already know several by heart. Of course, we have some difficult times also, for 'lewd fellows of the baser sort' as well as men resembling the scribes and Pharisees, with their endless quibbles, are often in evidence ; but we rejoice that up to now we have had so many of 'the common people' who hear Him gladly."

Mrs. Wigg adds : " During the last three weeks we have been alone here in Tolga, and I have been greatly encouraged in getting into several new houses. In Rassouta and in Tolga there are many, many houses where the Gospel is rarely if ever heard, and in the outlying districts numbers of shut-in women to whom the love of Christ is unknown. Last Tuesday we went to one of these districts. We were quite strangers to the place, and whilst it was comparatively easy for my husband to reach the men, I wondered how I was to find entrance to the women. In these villages there are many winding paths with mud walls on either side, with here and there little gates which, instead of leading to native huts, only lead to the date gardens. After glancing down several of these paths I discovered a dark passage, almost like a tunnel, and seeing one or two children I followed them, wondering where it would lead. In a few seconds I found myself in the centre of a large group of native dwellings. The door of the first house was open, and a call brought a number of women to the door. They were very friendly and asked me in. Then a man appeared, husband of one of the women. He spoke a little broken French and rather wanted to impress me with the fact that he had been to Mecca and knew all there was to know about God and the way to heaven. After a few words with him I turned to the women who listened without a sound whilst I read, sang and talked about God's way of salvation. The old man was not very willing to acknowledge that Jesus Christ was the Son of God, but the message of His redeeming love and power was left with him and with the women, and we trust that blessing will result. Later two other doors were opened and a good crowd of women and children crowded around and listened well—indeed it was difficult to get away when the time came to leave. So dark and so ignorant are these people that we continually ask the Lord to give us grace to tell the story simply that they may take it in."

Received later . . .

" This station is usually only occupied for five weeks in the year, and so only the barest necessities are provided. Boxes and packing

cases comprise our furniture, whilst our house, being a native one with flat mud roofs, has not proved weatherproof. In wet weather it has leaked like a sieve, and it has been literally impossible to find a square foot where the water has not dripped through. On one occasion we had to live and sleep for thirty-six hours under the restricted shelter of three small ground sheets laid overhead. One could almost have desired to be outside in the rain, for its drops at least were clean, but the trickles from the roof muddy and thick. We brought oil stoves with us for cooking purposes, but found the cost of paraffin quite beyond us; and since there are no fireplaces in the place, we have improvised a charcoal fire in a biscuit tin and made an oven by wiring on the lid of another biscuit tin to form a door.

Not many vegetables are obtainable here. After living for weeks on potatoes and turnips, it was quite a red-letter day when carrots were brought in to market. As regards fruit, except for oranges, which we have had an occasional opportunity to buy, our one mainstay has been the dates. Friendly natives have sometimes given us a present of these and they have proved a real help in housekeeping. We can obtain native bread—good solid stodgy stuff—in the village, but the bread that does not war with the digestion has to come from thirty-five miles away. Being somewhat off the beaten track we had no European visitors at all for fifteen weeks, and even then but a brief glimpse of two other missionaries as their 'bus waited half an hour en route. We return to Algiers on March 15 (D.V.)"

The Hon. Treasurer acknowledges with thanks the following contributions received during the months of December, 1931, January and February, 1932.

LIST OF DONATIONS, DECEMBER, 1931

GENERAL FUND		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	DESIGNATED FUND	DUBLIN AUXILIARY	WALWORTH AUXILIARY	Local
No. of Rect.	Amount. £ s. d.			*1		No. of Rect.	S. S. McCURRY, Esq. Hon. Sec. 9, Manor Road, S.W. 20.	Mr. H. W. HARRISON, Hon. Sec. 64, Hinton Road, S.E. 24.	Rect. No. £ s. d.
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6	1 0 0	7	1 0 0	9	25 0 0	9			Local Rect. No. £ s. d.
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THE NORTH AFRICA MISSION

Was Founded in 1881 by the late Mr. Edward H. Glenny, assisted by the late Mr. George Pearse and Dr. Grattan Guinness. It was at first called the Mission to the Kabyles, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, the evangelisation of the Mohammedans being its main occupation.

Its Object is to make known the Gospel of God's grace to those amongst whom it labours, and then to instruct them in the way of God more perfectly, that they may be intelligent and devoted witnesses to others.

Its Character is Scriptural and Evangelical, embracing the Christians of various denominations who desire to be loyal to the fundamental truths of the Gospel. It seeks to encourage simple dependence upon God in all things.

FORM OF LEGACY OR BEQUEST

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

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

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