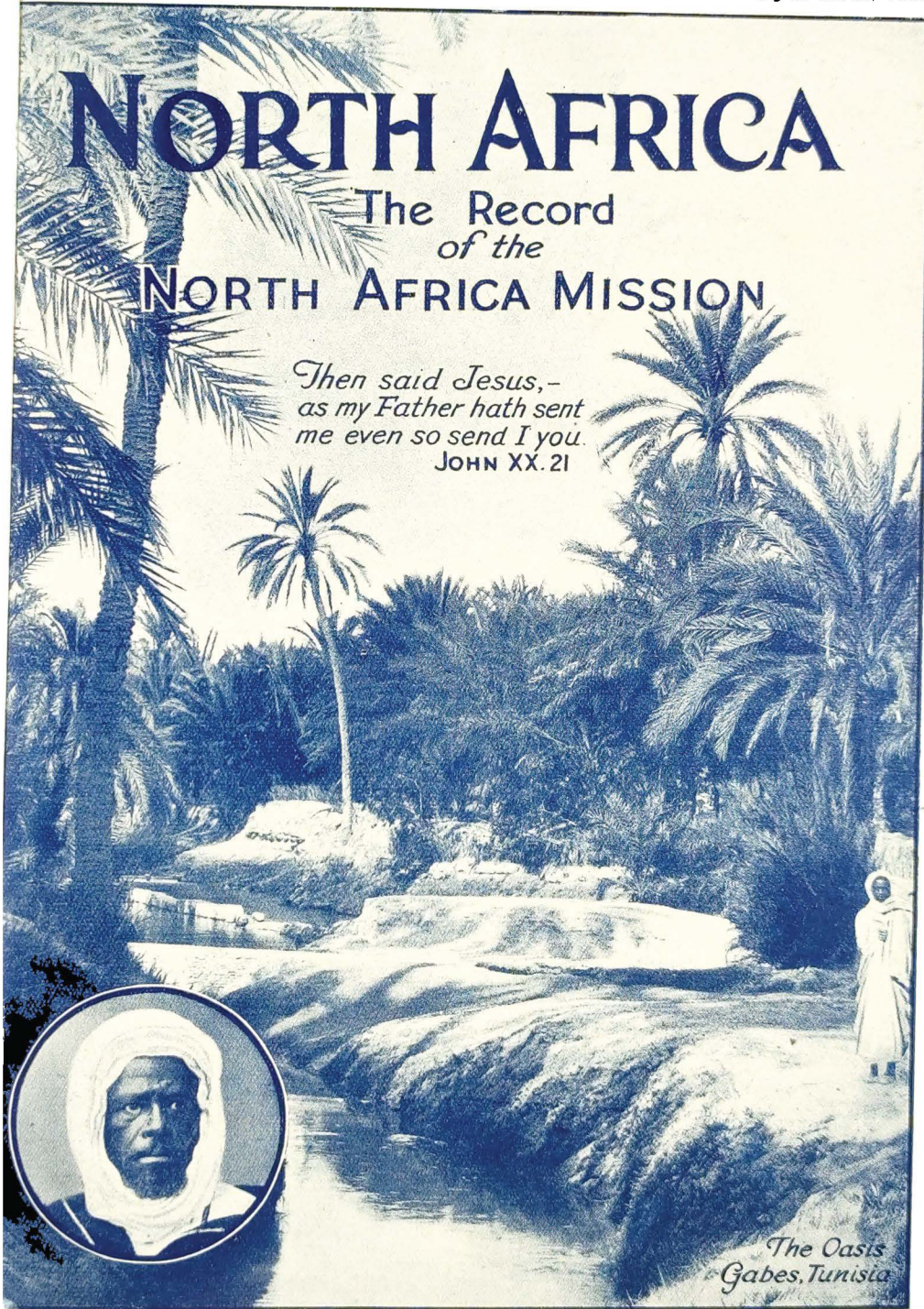


NORTH AFRICA

The Record of the NORTH AFRICA MISSION

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



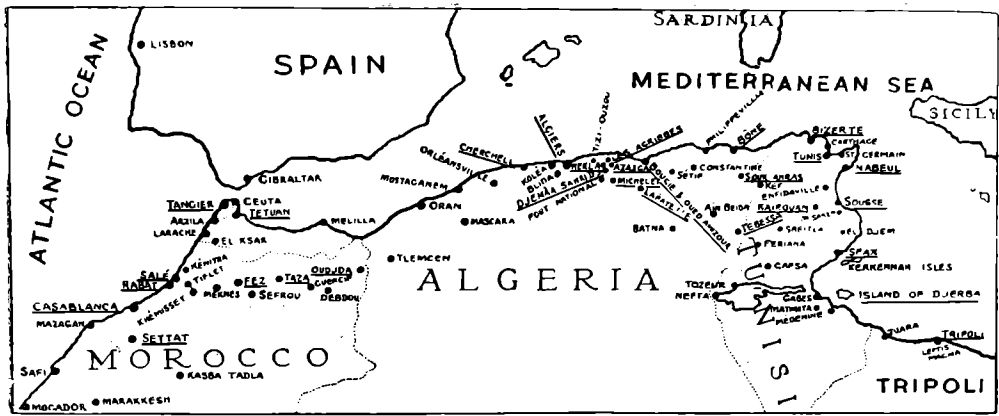
*The Oasis
Gabes, Tunisia*

Office of the North Africa Mission :

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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			TUNISIA		
Tangier			Oran			Tunis		
Mr. L. V. ROBINSON	...	Nov., 1924	Miss K. W. JOHNSTON	...	Jan., 1892	Mr. E. E. SHORT	...	Feb., 1899
Mrs. ROBINSON	...	May, 1931	Miss E. TURNER	...	Jan., 1892	Mrs. SHORT	...	Oct., 1899
Miss M. M. GLEN	...	Jan., 1913	Miss E. F. COLLINS	...	Feb., 1927	Mr. R. S. MILES (<i>Tunis and Gabes</i>)	...	April, 1921
Miss F. ELLARD	...	Sept., 1931	Mr. L. J. BOCKING	...	Oct., 1928	Mrs. MILES	...	April, 1926
Miss J. SHORT	...	July, 1932	Mrs. BOCKING	...	Oct., 1928	Miss H. M. M. TAPP	...	Oct., 1903
Mr. C. W. PROCTER	...	Sept., 1933	Algiers			Miss E. L. BROOKES	...	Mar., 1932
Mrs. PROCTER	...	Oct., 1930	Algiers			Miss M. W. JONES	...	Mar., 1932
<i>Spanish Work—</i>			Kabyle Work—			<i>Italian Work—</i>		
Señor PEDRO PACILLA	...	June, 1926	Mons. E. CUENDET	...	Sept., 1884	Miss G. E. PETTER	...	Oct., 1913
Señora D. PALILLA	...	Dec., 1922	Madame CUENDET	...	Sept., 1885	Miss K. M. E. GOTELEE	...	April, 1920
Casablanca			Miss E. J. COX	...	May, 1887	Miss J. E. MARTIN	...	Oct., 1922
Miss C. S. JENNINGS	...	Mar., 1887	Miss K. SMITH	...	May, 1887	Nabeul		
Miss F. M. BANKS	...	May, 1888	Mrs. A. ROSS	...	Nov., 1902	Mr. C. MORRIS	...	Oct., 1924
Miss M. W. ROSS	...	Nov., 1920	Mr. G. K. GILLOTT	...	Mar., 1929	Mrs. MORRIS	...	Nov., 1927
Miss C. A. BOWRING	...	Sept., 1930	Mrs. GILLOTT	...	Mar., 1929	Miss A. CLACK	...	Jan., 1924
Tetuan			Miss D. WARD	...	May, 1929	Sousse		
Miss A. G. HUBBARD	...	Oct., 1891	Djemâa Sahridj			Mr. F. EWING	...	May, 1932
Miss A. M. KNIGHT	...	Oct., 1899	Kabyle Work—			Mrs. EWING	...	Oct., 1931
Miss E. E. J. BRADBURY	...	Nov., 1929	Miss M. WIDMER	...	Nov., 1920	Djerba		
Miss E. Low	...	Sept., 1931	Mr. A. G. WILLSON	...	Oct., 1922	Miss E. M. TILNEY	...	Mar., 1920
<i>Spanish Work—</i>			Mrs. WILSON	...	Oct., 1922	TRIPOLI		
Miss E. HIGBID	...	April, 1921	Miss E. FEARNLEY	...	Mar., 1929	Mr. W. REID	...	Dec., 1892
Miss E. HARMAN	...	Oct., 1921	Miss M. FEARNLEY	...	Mar., 1929	PARIS		
Settat			Michelet			Mr. T. J. P. WARREN	...	Feb., 1911
Miss A. BUXTON	...	April, 1919	Miss L. M. FISON	...	Nov., 1919	Mrs. WARREN	...	Feb., 1911
Miss K. REED	...	April, 1922	Mlle. A. ROCCHIETTI	...	Oct., 1931	Mons. Th. HOCART	...	Feb., 1925
Fez			Azazga					
Miss S. M. DENISON	...	Nov., 1893	Mr. S. ARTHUR	...	Dec., 1913			
Miss J. C. DE LA CAMP	...	Jan., 1897	Mrs. ARTHUR	...	Sept., 1923			
Dr. JAS. A. LILEY	...	Nov., 1919	Les Agribbes					
Mrs. J. A. LILEY	...	Nov., 1919	Miss C. ELLIOT	...	Nov., 1919			
Oudjda			Bougie					
Miss E. K. ALDRIDGE	...	Dec., 1891	Mr. A. R. SHOREY	...	Nov., 1902			
Taza			Mr. R. TWADDLE	...	Oct., 1924			
Miss F. E. S. MARSTON	...	Nov., 1895	Mrs. TWADDLE	...	Oct., 1925			
Miss A. CHAPMAN	...	Oct., 1911	Oued-Amizour					
Guercif			Mlle. E. M. S. DEGENKOLW	...	Oct., 1913			
Mrs. E. A. SIMPSON	...	Mar., 1898	Lafayette					
Miss E. CRAGGS	...	Oct., 1912	Mr. C. R. MARSH	...	Oct., 1925			
Rabat			Mrs. MARSH	...	Oct., 1925			
Mrs. F. K. ROBERTS	...	Dec., 1896	Batna					
Miss J. DEW	...	Feb., 1924	Mr. C. COOK	...	Oct., 1929			
			Mrs. COOK	...	Dec., 1929			

AT HOME—Miss M. ARCHER, Mrs. BOLTON, Miss A. BOLTON, Miss E. HEATH, Miss L. READ, Mrs. FISHER, Miss HOUGHTON, Miss R. O. HODGES, Mr. and Mrs. E. J. LONG (Deputation Work).
NEW WORKER—Miss M. G. ROSS. LANGUAGE STUDY IN PARIS: Miss G. F. LINCOLN.

Secretary's Notes.

On pages 8 and 9 our readers will find photographs of the Missionaries of the N.A.M. who were on active service in 1933. They are interesting as being the first effort to secure a picture of the whole of our workers; for never, since the Mission was formed, has it been possible to gather them "with one accord in one place." It has been no easy task to secure the photo-

graphs, nor to arrange them. Even now the group is not entirely complete. Some missionaries were in districts where photographers were scarce; others could only send tiny snaps that required enlarging, or cabinet photos that needed reducing; one or two forgot to send any at all. But in the end Mr. and Mrs. Swanson were the only two whose likeness we failed to secure, and these we hope to insert in a later issue of our magazine; also those of the Staff at the T.M. Hospital and Hope House.

* * *

It is a reminder of the mutability of human things that, even since these photographs were thus grouped, some changes in the personnel of the Mission have taken place. Mr. and Mrs. Gabriel are now working with the "Brethren." Mr. and Mrs. Levete have been compelled to return home, largely as the result of the ill-health of Mrs. Levete and their little boy; and Miss Wholman (now Mrs. Morgan), has, on her marriage, taken up independent missionary work at Marengo. We gratefully acknowledge the service these brethren and sisters have rendered—in some cases peculiarly valuable—and wish them God's blessing in their new spheres. We welcome two new self-supporting workers who have been accepted by the Council—Miss Grace Lincoln, now engaged in language study in Paris (for photograph, see page 9, number 49), and Miss Nellie Bowker, who joins as a missionary nurse, to take the place of Mrs. Procter at the Tulloch Memorial Hospital (photograph on page 15). Miss Archer, who has qualified as Dispenser, will also take up work in the Hospital



Photo by]

An Arab Snake-Charmer

[Mr. E. J. Long

early in the New Year--Mr. and Mrs. Procter are proceeding to Rabat.

* * *

The following note concerning Rev. and Mrs. H. S. Gamman, our new Superintendent at Hope House, is taken from the November-December number of *Regions Beyond* :

"Our friends will be interested to know that the Rev. H. S. Gamman and his wife have been invited by the North Africa Mission to go to Tangier, Morocco, and take the superintendence of Hope House. . . . We remember, with much thankfulness to God, Mr. Gamman's thirty-five years of devoted service with the R.B.M.U., twenty-three years as a Missionary on the Congo, then as Secretary in co-operation with the late Director, the Rev. F. B. Meyer, later as Acting-Director of the Mission. His late strenuous journey to the Congo field brought on an illness, which so depleted his strength that his medical advisers affirmed that he could no longer bear the strain of the responsibility which his office entailed, and the Board felt itself compelled to release him from the position which he had held during the past few years. Mr. Gamman's position cannot be filled; indeed the directors are persuaded that no one man should . . . attempt the task.

"We express our gratitude to God for Mr. Gamman's unswerving loyalty to the great Bible principles on which the R.B.M.U. is founded, and for his earnest zeal and brotherly love; and we are sure we express the feelings of his many friends when we wish him God's full blessing in the work for which he is so fitted and to which he has been called."

* * *

It is with great thankfulness that we hear of the blessing attending the work carried on at the Raymond Lull Home, Tangier. We have the heartiest sympathy with, and regard for its Founder and Superintendent, Mr. H. P. Elson, and rejoice to know that there is close co-operation between his work and ours. The meeting of native believers in the N.A.M. Hall, to which recent reference was made in the "Life of Faith," is largely supported by Mr. Elson's young men. In a letter just to hand, Rev. J. J. Cooksey writes: "There has been marked blessing upon the young men at Mr. Elson's Home. Five—who have been under his instruction for a long time, and who during the past few weeks made a very definite confession of faith in Christ at the Arab Sunday meeting—are to be baptised on Friday next. About fifteen or sixteen young men and boys

from the Home, and sometimes outsiders who have been influenced in the Hospital, together with the native Christian Hospital helpers, assemble for the Arab service on Sunday afternoon. God has wonderfully blessed some of the young men and they are taking part in speaking and prayer with general acceptance. Last Sunday two of these conducted the whole service with manifest grace from the Lord. Special prayer is needed that what is undoubtedly the beginning of a real indigenous Church of converted Moors may be preserved, and guarded by God from all that would harm it."

* * *

The N.A.M. Easter Conference at "Heightside" will be held (D.V.) from March 29th to April 4th, 1934. Dr. T. I. Stockley will be one of the speakers. Fuller details will be given later; but particulars as to securing rooms may be had of Miss Wray, "Heightside," Rossendale, Lancs.

* * *

The Farewell Meetings at Eccleston Hall held on October 3rd were very encouraging. All the addresses were excellent, those given in closing by Rev. J. Russell Howden and Mr. John Weston being exceptionally so. Mr. Weston's tender yet searching word on the Lord's query to Peter, "Lovest thou Me?" will not easily be forgotten.

* * *

The Missionaries, in the Algerian area particularly, would be grateful for lantern slides of a Scriptural or educational character. At most stations there are lanterns, but the supply of suitable slides is very inadequate. Some of our friends whose hobby is photography might make it a contribution to the work to prepare a few new ones, and send them to this office to be forwarded to the field.

* * *

The Mission has lost two good friends in the home-call of Dr. E. A. Neatby, and Mr. John Goodall, of Leigh, Lancs. The former was always ready to help in any matter affecting medical training. Mr. Goodall was a man of a deeply spiritual character and by his prayers, his influence, and his gifts, warmly supported the work over a long period of years. We express our sincere sympathy with both families in their bereavement.

Gospel Work in a Garrison Town.

Some six months ago Mr. and Mrs. Finotto commenced missionary work in Saida, Algeria. The following brief notes from Mr. Finotto will help our readers to remember this new station in their prayers.-

Saida is a small town, built in the European style, and dating from the Arab rising of 1881. It lies about 120 miles south-east of the port of Oran, and is 900 ft. above sea level. The heat is very great in summer, and the cold severe in winter; but the water is abundant and good, and the climate generally healthy. It has a population of French, Spaniards and Arabs, with a number of Jews. It has no manufactory nor trade, beyond certain agricultural products. What gives life and interest to the town is the presence of a garrison of the Foreign Legion, consisting of 1,000 men, of varying nationalities. It is superfluous to say that large numbers of them are "men with a past"; but many have become legionnaires as the outcome of the general financial stress.

At our arrival at Saida I waited on the authorities, and the officer commanding the Legion, and explained the purpose of my coming to the town, and, I am thankful to say, received permission to commence Gospel work amongst the men. We have made the largest room of our dwelling suitable for Gospel meetings; and to this the men have been coming every evening.

At these gatherings we converse together, read or practise hymns, and close with a meditation upon a portion from the scripture and prayer.

Every Sunday morning we all go to the chapel recently erected by the Protestants that are scattered through this district. There I have the privilege of preaching the Gospel to both soldiers and civilians. Pastor Bonnet, of Mascara,

who is heartily in sympathy with my settling in Saida, comes once a month to hold a service, but on the other Sundays the responsibility falls upon me.

Some time ago a fatal accident cost the lives of two legionnaires.

One was a Czecho-Slovakian, a Protestant, and the other a German Catholic. I was asked to take the funeral service for the Protestant; and thus, in the presence of the civilian and the military authorities, and a large number of legionnaires, it fell to me to witness concerning the brevity of life and the necessity for being reconciled to God through Jesus Christ. May the Lord's Word be a great blessing to those who heard.

We shall be grateful for a continuance of prayer on our behalf.



Group of Legionnaires attending Gospel Service, Saida.

Relics of the Ancient Faith.

The following brief account of Tipaza, an Algerian town, not far from our Mission Station at Cherchell, is inserted as a reminder of the once Christian character of North Africa.

About twenty miles from Cherchell lies the small modern French and native village of Tipaza. It is, in most respects, like other villages of

serpent into its waters. It is said that her body was recovered and buried in a small chapel on the eastern hill overlooking the harbour, and that her faith and courage led many to trust in Christ.

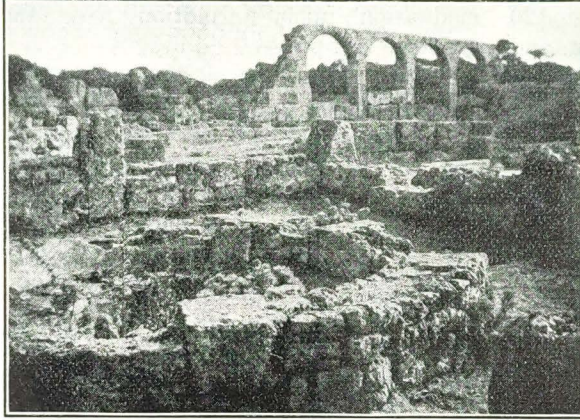


Photo by]

Baptistry, Tipaza.

[L. J. Bockings

its kind; but its special interest is found in the fact that it is built upon the ruins of a Roman town of considerable size, where, in earlier days the Christian religion was widely believed and practised. Owing to extensive excavations which have been carried out under French directions, many traces of the Christian Tipaza of a bygone century are to be seen. These include ruins of at least three churches, in one of which there is a well-preserved circular baptistry. Two Christian cemeteries have been uncovered, and these contain a great number of stone sarcophagi and tombs cut in the rock.

Christianity was introduced early into North Africa and in the third century Tipaza became the see of a Bishop. The patron saint was St. Salsa, a young woman who, according to tradition, was stoned to death by the heathen populace and then cast into the sea, on account of her having thrown an idol of a

This Chapel was considerably enlarged later and to-day its remains constitute one of the most interesting ruins to be seen at Tipaza.

It is said that the marble sarcophagus which contained the remains of St. Salsa was smashed to fragments by the Moslem invaders. Two other very fine marble sarcophagi, however, are still to be seen. One is of a heathen character, bearing carving representing a Roman wedding; but the other is Christian and shows the Good Shepherd bringing home the lost sheep.

In the fifth century an Arian bishop was sent to Tipaza, but failed to persuade the Christians to accept his teaching. Upon his using force most of the inhabitants fled to Spain for refuge whilst many of those who remained were subjected to cruel persecution. There is a legend that they were condemned to have their right hands amputated and their tongues torn out, but that, by a

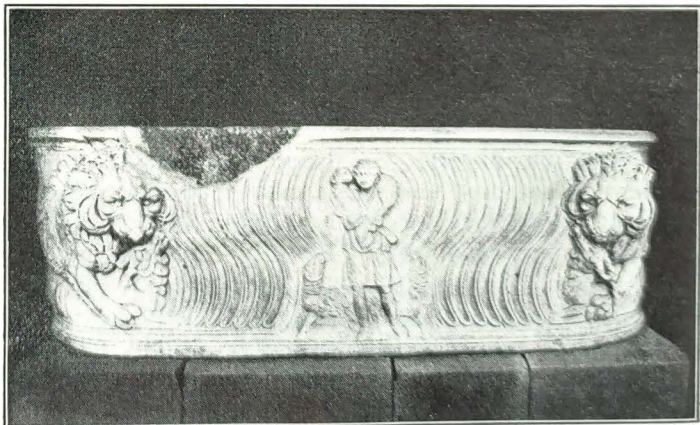


Photo by]

Marble Sarcophagus, Tipaza, representing the Good Shepherd.

[L. J. Bockings

miracle those who thus suffered were still able to speak. Little is known of Tipaza from the time of this persecution until the French founded

the modern town some seventy years ago. Even the invading Arabs appear to have made no settlement there. As to modern Christianity, there is to-day nothing but a handful of

have been had the early Church remained true to its trust. There must have been sad failure for the pure Christian faith to have so completely disappeared. Yet let us not throw stones;



Photo by]

Ancient Christian Cemetery, Tipaza.

[L. J. Bocking

Roman Catholics whose centre of worship is the small church built on a hill dominating the village.

Tipaza is only one of the many places in North Africa that remind us of what the land might

rather let the ruined churches and the silent graves challenge our hearts and burden them with the inquiry, "Lord, what is my responsibility to North Africa to-day?"

L. J. BOCKING.

N.A.M. Publications

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“Martha” Serving.

In the July-September number of “North Africa” there was shown a photograph of “Martha,” the little Ford car, a gift to the Tunis station for itinerating work. The following is an account of the most recent bit of service “Martha” has rendered; a trip of 286 miles with Misses Evans, Brooks and Jones, taking the Gospel in Arabic, French and Italian to a needy region.

The first stretch of the journey was 99 kilometres to Teboursouk, over beautiful rolling country. Space permits the mention of only one home which we visited there, but this was a fair example of others. See us—two seated upon a low box covered with a dirty sheep skin, the other upon a box without the covering, which is perhaps preferable. Around us are crowded four women, a man, a lad and six small children. Every child has sore eyes and the accompanying flies. Miss Evans began telling the story of Redemption, using the “Wordless Book” to illustrate it. All were listening intently when an interruption occurred. The donkey was being brought home and must pass through our midst. We all made room for him and then settled down again to finish the story. But another interruption! Someone called out, “The donkey is eating our bedding,” and we had to go to tie him up. Again they were listening; there was a question or two, then we sang a few hymns. They do enjoy the singing, not so much the quality of it (fortunately they are no judges of that), but because it is so different from the Arab chants. Did someone in this group grasp something of the truth which will lead him on to receive our Saviour as his Saviour too? Please pray that it

may be so. A young woman with a tiny, thin, half-starved baby in her arms conducted us to the next home, and then to another. We also canvassed the few European shops and some of the homes, leaving tracts and Gospels.

“Martha” then took us to Le Kef, passing road-makers’ camps, where the Word of God was left to be read, and,

we trust, to be believed unto salvation by some; then on, steadily climbing, passing through a canyon, a river on one side along which oleanders bloomed, and on the other a rocky hillside covered with scrub



**A Wedding Party at Ebba Kesour.
Misses Brookes and Jones in background.**

pine. To Americans this was a particularly pleasant sight—a reminder of home. Then Le Kef, situated on the mountainside. The French flag flying from the fort was seen, commanding a view, not only of the town but the countryside for a great distance. Many trees indicated an abundance of water, and this we found coming from a spring in the centre of the town, cold and delicious. The Romans certainly knew how to choose the best sites for their cities, almost always on an eminence giving a clear view for miles around; and they always managed somehow to secure good water. After getting into several Arab homes here and speaking to many groups concerning the Saviour's

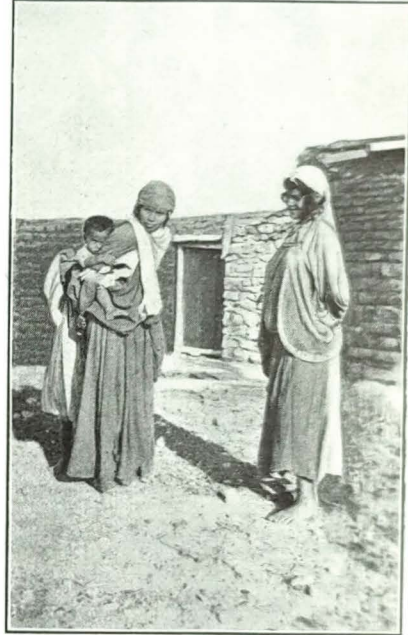
love, we were led into a house where a woman lived who was evidently a personage of importance. We sensed this and decided to let her talk first. This proved to be a good idea, for when it came our turn she listened most attentively. She gave us the history of Le Kef; told us how the Romans were besieged by the Moslem army for days until they were starved into submission and opened the city to the enemy. The conquest was vividly depicted, and accompanied by many gestures and most eloquent facial expressions.

Here, as at Teboursouk, we felt definitely led of the Spirit to spend most of our time among the women, who have little or no opportunity to hear the Gospel, and of course they cannot read. Distribution was made both to Arabs and Europeans, but in many instances the Italians refused our literature; and we learned later that the Roman Catholic sisters had been among them. There appears to be a splendid opportunity at Le Kef to spread the knowledge of the truth, and it would be a healthful spot in which to work.

Our next and last point was a little village, Ebba Kesour, beyond Le Kef some 30 kilometres. "Martha," who had been cooped up during our stay, seemed glad to get out again, and ran down the long descent and across the vast plain and up over the distant mountains as though she had urgent business in hand. It is urgent, is it not, to get the precious message of salvation by simple faith in Christ out to as many souls as possible while there is yet time? "The King's business requireth haste."

Ebba Kesour is a small European town, and it was possible to visit from door to door. We were welcomed, and, at times, invited to enter. In one home we were given a fruit drink, which was very refreshing, for we were hot, dusty and rather tired. We visited several families in the Arab quarter outside of the town.

One woman accompanied us from place to place and, after listening to the Bible story and songs, would say: "Now tell them the story from the wordless book." Oh that this daughter of Ishmael may



Women who listened at Ebba Kesour.

believe in and receive the Lord Jesus as her Saviour!

A peculiar sense of the Spirit's guidance and help was upon the three of us during our four days' journey, and we felt that we had been unusually privileged. We feel confident that God will bring forth fruit to His own glory from the seed that was sown.

And "Martha"—didn't she do her share? How we thank the dear friends who gave us this little car, and the other friends whose gifts made possible this venture farther afield, carrying, to a people dead in trespasses and sins, the wonderful Word of Life.

E. L. BROOKES.



MISSIONARIES OF THE N.A.M.

- | | | | | | |
|------------------|------------------|-------------------|---------------------|------------------|------------------|
| 1. Mrs. Webb | 10. Mr. Bocking | 19. Miss Chapman | 28. Mrs. Twaddle | 37. Miss Bowring | 46. Miss Hubbard |
| 2. Mr. Cook | 11. Mr. Gillott | 20. Miss Houghton | 29. Miss Bradbury | 38. Mr. Procter | 47. Mr. Leveté |
| 3. Mrs. Cook | 12. Mrs. Arthur | 21. Miss Granger | 30. Miss Aldridge | 39. Mrs. Morriss | 48. Miss Ross |
| 4. Mr. Marsh | 13. Mrs. Gillott | 22. Mr. Shorey | 31. Mrs. Procter | 40. Mr. Morriss | 49. Mrs. Fisher |
| 5. Miss Marston | 14. Mr. Twaddle | 23. Mr. Reid | 32. Miss Rocchietti | 41. Miss Clack | 50. Mrs. Leveté |
| 6. Mrs. Marsh | 15. Miss Gotelec | 24. Miss Higbid | 33. Miss Degeukoly | 42. Mr. Long | 51. Miss Dew |
| 7. Miss Fearnley | 16. Miss Low | 25. Miss Harman | 34. Miss Smith | 43. Mrs. Long | 52. Miss Knight |
| 8. Mr. Hocart | 17. Mr. Finotto | 26. Miss Cox | 35. Mrs. Warren | 44. Miss Fison | |
| 9. Miss Petter | 18. Mrs. Finotto | 27. Miss Ross | 36. Mr. Warren | 45. Miss Filney | |



ON ACTIVE SERVICE IN 1933.

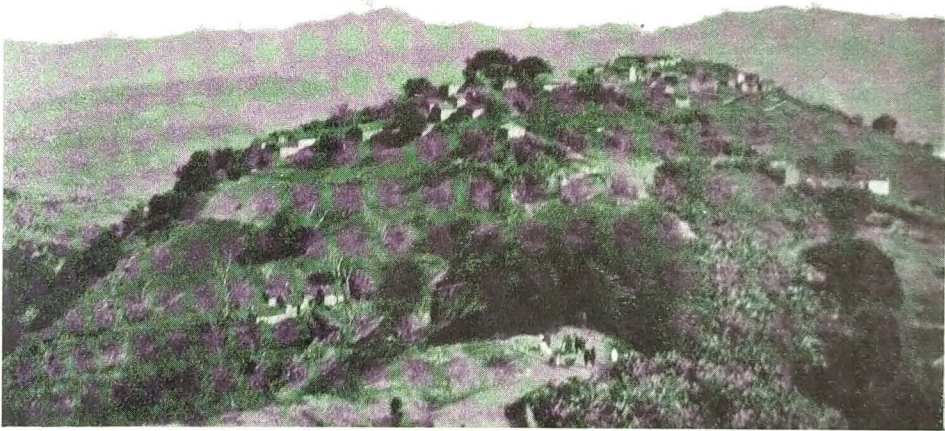
- | | | | | | |
|------------------|-------------------|------------------|---------------------|------------------|---------------------|
| 1. Miss Buxton | 9. Mr. Ewing | 17. Miss Turner | 25. Miss Widner | 33. Miss Poveas | 41. Mr. Wigg |
| 2. Miss Reed | 10. Miss Brookes | 18. Miss Collins | 26. Nurse Elkard | 34. Mr. Cuendet | 42. Mrs. Wigg |
| 3. Mr. Robinson | 11. Miss Jones | 19. Miss Tapp | 27. Miss Johnston | 35. Nurse Short | 43. Miss Dentson |
| 4. Mrs. Robinson | 12. Miss Martin | 20. Mrs. Ross | 28. Miss E. Fearley | 36. Mrs. Cuendet | 44. Mrs. Gabriel |
| 5. Mrs. Short | 13. Miss Jennings | 21. Mrs. Miles | 29. Miss M. Fearley | 37. Mrs. Bocking | 45. Dr. Liley |
| 6. Mr. Short | 14. Miss Craggs | 22. Mr. Miles | 30. Miss Elliot | 38. Mr. Willson | 46. Mr. Liley |
| 7. Mrs. Ewing | 15. Mr. Padilla | 23. Mrs. Padilla | 31. Miss Glen | 39. Miss Wholman | 47. Mrs. Liley |
| 8. Miss Banks | 16. Mr. Arthur | 24. Miss Ward | 32. Mrs. Roberts | 40. Mrs. Willson | 48. Miss de la Camp |
| | | 49. Miss Lincoln | 50. Mrs. Simpson | | |

Homes and Hearts Open to the Gospel.

Mrs. Marsh, who is a missionary and a missionary's daughter, sends the following cheering notes concerning some converted Kabyle women. She and her husband are working at Lafayette, a town in Algeria. "The Hamman," referred to, is a district in which Mr. and Mrs. Marsh formerly resided.

The work amongst the women and girls gives cause for much encouragement, in spite of the fact that there is opposition, and in some cases active persecution. Recently, as my girls were entering the

She said from that moment she knew the Lord alone was able to save her. She was first reached by the Gospel about six years ago. She was bitterly opposed for a time and would not even pass our house :



A Typical Kabyle Mountain Village.

hall, I heard a passer-by curse them for coming to learn from "the heathen." Last week I asked the cause of the absence of one girl and was told: "Her mother won't let her come; she says you are bad people." The women, too, who attend our meeting, are waylaid and jeered at, and their neighbours and friends refuse to speak to them.

Last winter my women's class was very regularly attended, and great attention was paid to the message. One dear woman in particular confessed Christ before all the others. She told us that the Lord appeared to her in a vision and said: "I am the Lord Jesus, do you believe in Me? If so, one day I am coming to take you to be with Myself."

but one day I met her and had a long talk with her, and she came regularly to our meetings after that, and was often very exercised in soul. Last winter she confessed Christ as her Saviour, and has since grown in grace, and seeks to bear her testimony. She endeavours to get others to the meetings, telling them what peace and joy she has found in the Lord. Her mother was at first very opposed and fanatical, but she, too, now loves to listen, and was most attentive when I visited her last week.

The classes have been discontinued during the hot summer months, but the woman of whom I am writing has continued to come, whenever possible, for reading and prayer. And now her husband

professes conversion. They have four children, and are very poor; in fact, this year they have often been in real want, and she has had to sell her bracelets and bed covering to buy food. Please pray that she and her husband may be bright and shining lights in this village.

The two Christian women at the Hamman are standing firm. On a recent visit, one said to me: "The Lord Jesus gives me power to overcome. Often when I am angry and cross words rise to my lips, I cry 'Please, Lord Jesus, help me,' and he gives me power to be silent and check the angry words."

The other meets with much opposition from her family. I can never get a moment alone with her, and all the time I am speaking I am conscious of the undercurrent of antagonism. Her youngest son, however, is a bright little Christian. He comes to our house each Thursday for Bible instruction and prayer. His mother

whispered to me when she was seeing me out: "The Lord is very precious to me, no one can take Him from my heart; He died for me and He is my Saviour. My little boy tells me each week what he learns and it helps me so much."

The Hamman is seven kilometres away, and home duties and station work prevent my visiting these women as often as I should like. I ask your prayers that the Lord may make His presence very real to these two women, who are so isolated, who cannot read, and who have so little spiritual help.

Many homes are open to the Gospel, and poor Kabyle women, shut away, unloved and down-trodden, need the Good News. Please pray that strength may be equal to the many opportunities and that power from on high may be given, so that the message may convict and convert.

"The harvest is plenteous, but the labourers are few." P. M. MARSH.

The Tulloch Memorial Hospital.

By Dr. F. J. SCRIMGEOUR.

The end of one year and the beginning of another is an appropriate season to record God's blessing upon our work; and to request, once more, your continuing prayers for tokens of success. We have had encouragement in decreasing prejudice amongst the better-class Moors, and an increasing readiness to come to the Medical Mission before, and not after, the useless remedies of Moslem superstition have been tried. In dealing with the deep-rooted fanaticism of Morocco this means very much.

It so happens that this New Year coincides with the middle of the Mohammedan month of Ramadan, when thirty days of fasting during the day makes the routine of the Hospital quite impossible, and gives us all a very welcome rest. Especially is it so since, after the Feast at the end of the month, patients will be numerous.

It has been a busy autumn. Many townfolk and villagers were waiting for the reopening of our work in early Septem-

ber; and the attendances at the Out-patient Department have been steadily maintained ever since. At the Tulloch Memorial Hospital we do not desire, nor do we encourage, large numbers of patients. We aim at careful attention to each case; and there is limit to what a small medical and nursing staff can do if effective and conscientious work is to be accomplished. We want each sufferer to feel that when he or she decides to come to us from Tangier itself, from one of the surrounding villages, or from some distant town, they will have no doubt that they will receive as careful an examination, as accurate a diagnosis, and as efficient treatment of their diseases as we are capable of giving. The Gospel of Christ finds its expression in acts more than in words; and no act of Christian love can exceed in power and effect the tending of the sick and the relief of pain. That is the Charter of Medical Missions; and only the very best loving skill of doctor or nurse is worthy such a service. Otherwise it is unfaithful.

A "Hospital" medical mission, as compared with a "Dispensary," deals not only with the simple ailments, but should be prepared and equipped to undertake the treatment of serious medical and surgical conditions such as require admission to a Ward for days, or (it may be) weeks. And so in Tangier we are constantly confronted with the man or woman so ill that a bed upstairs holds out the only chance of recovery. But often acceptance of such a suggestion means much patience on the part of the doctor. For example, a young woman from the town comes into my consulting room accompanied by an older companion, probably her mother. Both are completely wrapped in a heavy white outer garment and are closely veiled. After details of name and house are entered, she is asked her complaint, and the answer is the very usual one that "everything is wrong" and that she has pain in every part of her body! By a series of questions and answers I find that her trouble is in the abdomen. So a couch is uncovered, the woman sheds many garments and I am allowed to investigate. Let us presume that my examination reveals a disease which needs an operation which can be undertaken only with the patient in a Hospital bed. She came expecting only treatment by a mixture or a box of pills; but she seems willing to agree to come in. The mother, however, has something to say to that. Never! Give her daughter some medicine and let her go home! She has two children to look after; besides, who will cook the husband's food? We point out that she herself can tend the home; but all arguments are unavailing. Then the patient says that her "man" is in the waiting-room, and we call him in, and go over again all the facts. He seems reasonable and asks his wife what she wishes. She is inclined

to come in, which raises anew the protests of the old woman. The husband does not know what to do; his better judgment would support our wishes; but what would all his friends say if his wife entered our Hospital. And so the discussion goes on, as it seems, interminably! As likely as not we call into the room our Moorish attendant, who explains the benefits and safety of being an in-patient. And my wife induces the two women to go upstairs with her, where the brightness of the ward and the assurances of the inmates overcome the objections, and soon the suffering woman is put in charge of the nurses and is in between the sheets. All this takes much time out of a busy morning; but it is the only way to secure the confidence of the people.

Week after week the work goes on, and each day fresh ears hear the Gospel and return to their homes with more knowledge of the way of salvation. "The greatest of these is CHARITY," and the practical and personal experience of "Love in action" will be the memory they take with them. We may never see them again; but the days in Hospital must be to them unforgettable.

One factor of our Medical Mission work has impressed itself upon me recently. Increasingly are the people from all parts coming to the Tulloch Memorial Hospital; and there is sickness all the year round! Perhaps more in summer than at any other season. Yet the smallness of our staff compels us to close our doors during two months, for a very necessary vacation. With more workers this would not be necessary, and I appeal to all friends to pray that a young doctor may be found who will volunteer for service, and that more trained nurses may be forthcoming. Then it will be what it should be—the ever open door!

PRELIMINARY NOTICE.

We desire to advise our readers that (D.V.) the

N. A. M. EASTER CONVENTION
will be held at
Heightside, Lancs., on March 29th to April 4th, 1934.

The Cross, The Crescent, or Communism.

Mr. Arthur is a Missionary of the North Africa Mission, labouring among the Kabyles of Algeria; but he has sometimes occasion to visit France, and while there, he assists in seeking the welfare of the North Africans, now found in such large numbers in that country. The following notes throw a strong light on present conditions.

During my recent visits to the mining and industrial centres around Saint-Etienne I have been reminded of three forces that are struggling for possession of the allegiance of the North Africans in France.

The Communists are taking advantage of the general discontent to emphasise the fact that the most fertile parts of North Africa have often been taken from the natives, and given to European colonists, and that the wages paid by these colonists are generally at "starvation" rates. They also point out that in France, where in recent years they have found regular work at high pay, the North Africans, who are French subjects, are the first to be dismissed, and not the foreigners who come from almost every country under the sun. The appeal of the Communists is not along anti-religious lines, but is rather based on a promise of material amelioration to a poverty-stricken people.

The following two incidents will illustrate, not only the presence of Communist agents amongst the North Africans, but also the conditions that make the latter an easy prey.

(a) I was recommended to visit a certain mine, where, I was told, a large number of North Africans were gathered together for a fête. I found the large court-yard full of Moslems, and, to my surprise, a flag floating in one corner, which was strongly reminiscent of Moscow. And the method used, as well as the language employed, to obtain my quick departure possessed neither Christian charity nor Moslem courtesy!

(b) Just before dark I saw a couple of Kabyles climb into a house in the middle of an area which was being cleared—a house with neither door nor window

and infested with rats. They were two of the many penniless workmen who hang on in France, hoping against hope that something will turn up, sleeping anywhere and eating anything. They, too, are prepared to give a ready ear to the propaganda that promises them an escape from their troubles.

The Crescent seems to be represented by a small army of wandering parasites, each one collecting funds for some professedly worthy cause, such as the erection of a "saint's" tomb, the re-building of a mosque, or the support of students in a Koranic training school. But in almost every case the Spanish proverb "He who begs for God begs for two" is very applicable, for very little teaching is given by these beggars, save that of a general warning against the reading of the Gospel.

The Cross, despised alike by Communists and the followers of the Crescent, is still the subject of our preaching, in spite of all opposition. It was a joy while in France frequently to meet with men who had been in touch with missionaries in Morocco and Algeria, and in every case they proved sympathetic listeners. The most encouraging part of the trip was the almost general desire of the men from Djibouti to possess copies of the Scriptures. Elsewhere, either because of the warning already mentioned, or because of indifference, or poverty, very few books could be placed with readers.

Readers of these notes are asked sympathetically to remember the perplexities of the North Africans in France. They are offered the earthly paradise of the Communist, the easy heavenly paradise of Islam, or the narrow way of the Cross which leadeth unto Life. May grace be given to them to choose that which alone can truly save and satisfy! S. ARTHUR.



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

Mr. and Mrs. Venables, 52, Westbere Road, Cricklewood, N.W.2. Second Tuesday at 3.30 p.m.

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.

Mrs. Anderson, 10, Larden Road, Acton Vale, W.3. Second and fourth Fridays at 8 p.m.

Gravesend

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

Lancashire

Miss Goodall, 47, Westleigh Lane, Leigh. 3rd Monday at 8 p.m.

Leicester

Carley Street Baptist Church (Schoolroom). First Tuesday at 7 p.m.

Mrs. Bradbury, Delamere, Kirby Muxloe. First Friday at 7.30 p.m.

Manchester

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

Nottingham

Gospel Hall, Salford Street, Nottingham. Tuesdays, at 8 p.m.

Surrey

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 Binns, 15, St. Jude's Place, Bradford. Last Tuesday at 7.30 p.m.

Scotland

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

* * *

DEPUTATION NOTES

Dr. Farmer has been privileged to speak on behalf of the Mission at Augusta, Ga. ; Atlanta, Ga. ; Sumter, S.C. ; Wilmington, Del. ; Allen-

town, Pa.; Morristown, N.J.; Passaic, N.J.; Clifton, N.J.; Tenafly, N.J.; Blockley, Phila.; Lansdowne, Pa.; Collingdale, Pa.; Darby, Pa.; Frankford, Phila.; Highland Park, Pa.; Buffalo, N.Y.; Williamsville, N.Y.; Terra Haute, Ind.; Racine, Wis.; Minneapolis, Minn.; Atlantic City, N.J.; Haddon Heights; Lebanon, Pa.; Jacksonville, Fla.; Brookline, Mass.; Somerville, Mass.; Camden, N.J.; Colwyn, Pa.; Germantown, Pa.

* * *

Mr. Devin has visited: Bedhampton; Portsmouth; Epping; Wimbledon; Walthamstow; Winton; New Milton; Highbury; Highgate—Tabernacle and St. Peters; Willesden Green; Hammersmith; Bristol—Keswick House and Unity Chapel; Claverham; Clevedon—Y.P. Branch, Lounge Café and Cope Road Chapel; Clifton; Colchester; Lexden; Wood Green; Gateshead; Newcastle—Central Hall and Eldon Mission; South Shields—Salvation Hall and Bethesda; Sunderland—Bethesda, Ayres Quay Mission, Ravensworth St. Cong. Y.P., Ebenezer, Huddlestone St. Mission; Monkwearmouth; Houghton-le-Spring; Hawick; Darlington; Ilford; Staveley; Chesterfield; Hasland; Swinton, Yorks; Mexborough; Nottingham—Gospel Hall and All Souls C. of E.; Leicester—Melbourne Hall, Carley St. Baptist Church, C.A.W.G. and Crusader Hall; Cheltenham—Rodney Hall and United Prayer Meeting; Worcester; Stratford.



Nurse N. W. Bowker.

Extracts from Missionaries' Letters.

MISS J. SHORT WRITES:

"We are all feeling very happy and thankful just now, for the evidence of the working of the Holy Spirit. On Friday we had a baptismal service, when five natives witnessed to their faith in the Lord Jesus as the Son of God. Four were boys from the Raymund Lull Home and the fifth is a man who is working here as a gardener. It was a wonderful meeting. Mr. Fallaize gave a message from the story of Philip and the Eunuch emphasising chiefly the latter's confession that Jesus is the Son of God, and Mr. Stevens immersed the candidates. The service was followed immediately by our prayer meeting, and it was from full hearts that we praised the Lord for each one of them and then prayed for a like blessing in other places.

"The wife of Mr. Elson's helper has confessed Christ and is asking for baptism, and to-day at the native service another of the lads stood up and confessed the Lord. 'Blessed be the Lord God of Israel who only doeth wondrous things.'"

MR. SHOREY WRITES:

"L—, the Kabyle Christian referred to in July-September number of NORTH AFRICA, has been in Bougie to see us during the month; he is now busy with his olives and has several people helping him. It may be remembered that the Sheikh tried, some months ago, to prevent people working for him, but he can now get plenty of men. He says that quite recently some friends came to see him and amongst them was a Sheikh to whom he spoke about the Gospel, and the Sheikh affirmed that he believed Jesus died. Very few Sheikhs acknowledge the death of Jesus, for that apparently contradicts what is written in the Koran.

"L— tells me that his wife was speaking about the Lord Jesus to another Kabyle woman, who was troubled because she had stolen money from her husband. L— overheard the conversation, and then told them how the Lord forgave the woman of John VIII, and how that the blood of Jesus cleanses from all sin. The woman hearing this said that she too would become a Christian. It is rather extraordinary for a Kabyle woman thus to be convicted of sin. It is a sign that we missionaries long to see and for

LIST OF RECEIPTS—continued.

GENERAL FUND.

No. of Reet.	Amount. £ s. d.	No. of Reet.	Amount. £ s. d.	No. of Reet.	Amount. £ s. d.	No. of Reet.	Amount. £ s. d.	No. of Reet.	Amount. £ s. d.	No. of Reet.	Amount. £ s. d.	No. of Reet.	Amount. £ s. d.
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*Gifts from America.

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The Council are thankful to state that, a few days before the close of the year, a generous and substantial gift was received, which enabled them to send a full allocation to the Missionaries for the month of December, together with an additional amount to compensate, to some considerable extent, for the shortage of previous months.

In view of the need of increased prayer for the spread of the Gospel in the Barbary States, the Council desire to establish regular meetings in and around London. The following gatherings have been arranged, and Christian friends living in the localities are earnestly invited to attend:—

- January 30th, at 11 a.m. HIGHGATE ROAD CHAPEL, N.W.
- February 8th, ,, 8 p.m. TRINITY ROAD CHAPEL, UPPER TOOTING.
- May 10th, ,, 8 p.m. TRINITY ROAD CHAPEL, UPPER TOOTING.
- June 23rd, ,, 7.30 p.m. HIGHGATE ROAD CHAPEL, N.W.

Other Meetings of a similar character will be arranged, and will be announced in the next issue of this magazine.

THE NORTH AFRICA MISSION

Founder—EDWARD H. GLENNY

(WITH GEO. PEARSE AND DR. GRATTAN GUINNESS)

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Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 34, Bisham Gardens, Highgate, London, N.6." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into Barclays Bank, Ltd., 54, High Street, Highgate, N.6, or into any of its Branches.

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DR. WALTER L. WILSON, Kansas City, Mo.

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.

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