

# 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



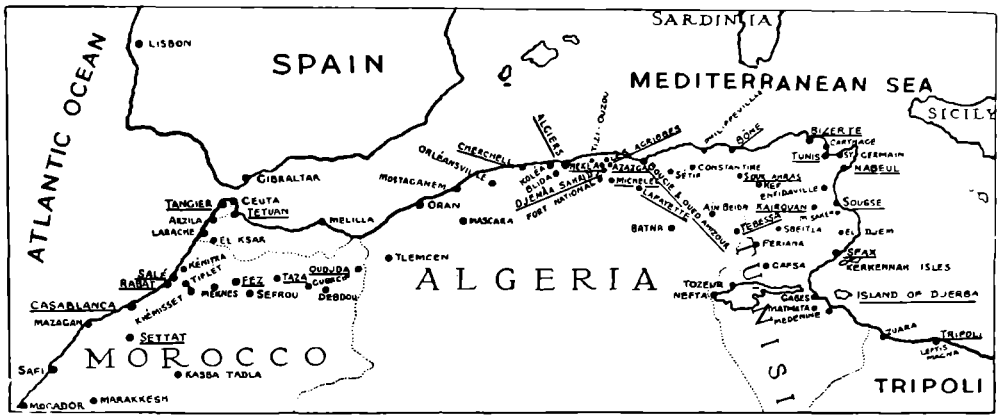
*The Oasis  
Gabes, Tunisia*

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 6,500,000, Tunisia nearly 2,000,000, Tripoli 1,300,000

## LOCATION OF MISSIONARIES

MOROCCO			ALGERIA			TUNISIA		
<b>Tangier</b>			<b>Cherchell</b>			<b>Oran</b>		
<i>Supt. Hope House—</i>			Miss K. W. JOHNSTON ... Jan., 1892			Mrs. WIGG ... June, 1931		
Mr. H. S. GAMMAN ...	Oct.,	1933	Miss E. TURNER ...	Jan.,	1892	Mrs. WIGG WEBB ...	Nov.,	1921
Mrs. GAMMAN ...	Oct.,	1933	Miss E. F. COLLINS ...	Feb.,	1927	Mrs. F. M. WEBB ...	Oct.,	1899
Mr. L. V. ROBINSON ...	Nov.,	1924	Mr. L. J. BOCKING ...	Oct.,	1928	<b>Tebessa</b>		
Mrs. ROBINSON ...	May,	1931	Mrs. BOCKING ...	Oct.,	1928	Miss L. F. EVANS ... Nov., 1921		
Miss M. M. GLEN ...	Jan.,	1913	<b>Algiers</b>			Miss D. PVOVAS ... Nov., 1922		
Dr. G. W. F. ANDERSON ...	Aug.,	1934	<i>Kabyle Work—</i>			<b>Bône</b>		
Mrs. ANDERSON ...	Aug.,	1934	Mons. E. CUENDET ...	Aug.,	1884	Miss H. GRANGER ... Oct., 1886		
Miss J. SHORT ...	July,	1932	Madame CUENDET ...	Aug.,	1885	<b>Saida</b>		
Mr. L. DALTON ...	Mar.,	1933	Miss E. J. COX ...	May,	1887	Signor A. FINOTTO ... Oct., 1923		
<i>Spanish Work—</i>			Miss K. SMITH ...	May,	1887	Signora FINOTTO ... Oct., 1923		
Señor PEDRO PADILLA ...	June,	1926	Mrs. A. ROSS ...	Nov.,	1902	<b>TUNISIA</b>		
Señora D. PADILLA ...	Dec.,	1922	Miss M. G. ROSS ...	Sept.,	1934	<b>Tunis</b>		
<b>Casablanca</b>			Mr. G. K. GILLOTT ...	Mar.,	1929	Mr. E. E. SHORT ... Feb., 1899		
Miss C. S. JENNINGS ...	Mar.,	1887	Mrs. GILLOTT ...	Mar.,	1929	Mrs. SHORT ... Oct., 1899		
Miss F. M. BANKS ...	May,	1888	Miss D. WARD ...	May,	1929	Mr. R. S. MILES (Tunis and Gabes) ... April, 1921		
Miss M. W. ROSS ...	Nov.,	1920	<b>Djemâa Sahridj</b>			Mrs. MILES ... April, 1926		
Miss C. A. BOWRING ...	Sept.,	1930	Mr. A. G. WILLSON ...	Oct.,	1922	Miss H. M. M. TAPP ... Oct., 1903		
<b>Tetuan</b>			Mrs. WILLSON ...	Oct.,	1922	Miss E. L. BROOKES ... Mar., 1932		
Miss A. G. HUBBARD ...	Oct.,	1891	Miss M. WIDMER ...	Nov.,	1920	Miss M. W. JONES ... Mar., 1932		
Miss A. M. KNIGHT ...	Oct.,	1899	Miss E. FEARNLEY ...	Mar.,	1929	<i>Italian Work—</i>		
Miss E. E. J. BRADBURY ...	Nov.,	1929	Miss M. FEARNLEY ...	Mar.,	1929	Miss G. E. PETTER ... Oct., 1913		
<i>Spanish Work—</i>			<b>Michelet</b>			Miss K. M. E. GOTELEE ... April, 1920		
Miss E. HIGBID ...	April,	1921	Miss L. M. FISON ...	Nov.,	1919	Miss J. E. MARTIN ... Oct., 1922		
Miss E. HARMAN ...	Oct.,	1921	Mlle. A. ROCCHIETTI ...	Oct.,	1931	<b>Nabeul</b>		
<b>Settat</b>			<b>Azazza</b>			Mr. C. W. MORRISS ... Oct., 1924		
Miss A. BUXTON ...	April,	1919	... ..	Dec.,	1913	Mrs. MORRISS ... Nov., 1927		
Miss K. REED ...	April,	1922	... ..	Sept.,	1923	Miss A. CLACK ... Jan., 1924		
<b>Fez</b>			<b>Les Agribbes</b>			<b>Sousse</b>		
Miss S. M. DENISON ...	Nov.,	1895	Miss C. ELLIOT ...	Nov.,	1919	Mr. F. EWING ... May, 1932		
Miss I. C. DE LA CAMP ...	Jan.,	1897	<b>Bougie</b>			Mrs. EWING ... Oct., 1931		
Dr. JAS. A. LILEY ...	Nov.,	1919	Mr. A. R. SHOREY ...	Nov.,	1902	<b>Djerba</b>		
Mr. J. A. LILEY ...	Nov.,	1919	Mr. R. TWADDLE ...	Oct.,	1924	Miss E. M. TILNEY ... Mar., 1920		
<b>Oudjda</b>			Mrs. TWADDLE ...	Oct.,	1925	<b>TRIPOLI</b>		
Miss E. K. ALDRIDGE ...	Dec.,	1891	<b>Oued-Amizour</b>			Mr. W. REID ... Dec., 1892		
<b>Taza</b>			Mlle. E. M. S. DEGENKOLW... ..	Oct.,	1913	<b>PARIS</b>		
Miss F. E. S. MARSTON ...	Nov.,	1895	<b>Lafayette</b>			Mr. T. J. P. WARREN ... Feb., 1911		
Miss A. CHAPMAN ...	Oct.,	1911	Mr. C. R. MARSH ...	Oct.,	1925	Mrs. WARREN ... Feb., 1911		
<b>Guercif</b>			Mrs. MARSH ...	Oct.,	1925	Mons. Th. HOCART ... Feb., 1925		
Mrs. E. A. SIMPSON ...	Mar.,	1898	<b>Batna</b>					
Miss E. CRAIGS ...	Oct.,	1912	Mr. C. COOK ...	Oct.,	1929			
<b>Rabat</b>			Mrs. COOK ...	Dec.,	1929			
Mrs. F. K. ROBERTS ...	Dec.,	1890						
Miss I. DEW ...	Feb.,	1924						
Mr. C. W. PROCTER ...	Sept.,	1933						
Mrs. PROCTER ...	Oct.,	1930						

AT HOME—Miss M. ARCHER, Mrs. BOLTON, Miss A. BOLTON, Miss F. ELLARD, Miss E. HEATH, Miss L. READ, Mrs. FISHER, Miss HOUGHTON, Miss R. O. HODGES, Mr. and Mrs. E. J. LONG (Deputation Work), Miss E. LOW.

LANGUAGE STUDY IN PARIS: Miss G. F. LINCOLN, NURSE J. HOWELL, MR. ROY SMITH.





**"EVERY THING SHALL LIVE WHITHER THE RIVER COMETH."**

*Ezekiel 47:9.*



# The Tulloch Memorial Hospital.

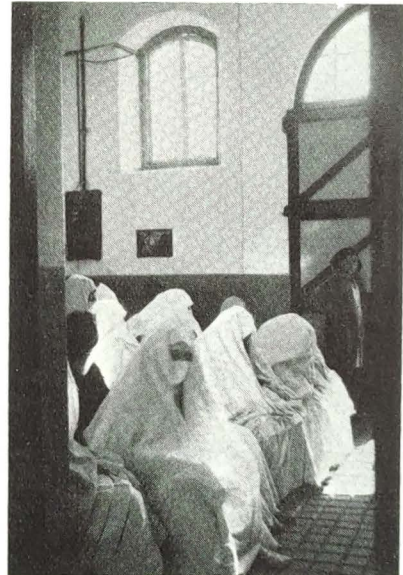
By Dr. F. J. SCRIMGEOUR.

IN this issue of NORTH AFRICA I wish to send out a message to all friends of Medical Missions, and especially to those who follow with interest and prayer the work of our Hospital in Tangier. Very few, if any, of those who read these lines can remember the inauguration of the medical missionary work here nearly 50

and the upper storey was extended to accommodate men and women. This was the beginning of a work which has continued throughout all these years with only a few periods of interruption due to changes in personnel, the war, and other circumstances. A fact which many friends do not realise is that the Tulloch Memorial



Three Moorish women patients with Nurse Short.



In the Waiting Hall.

years ago. It was the first to be established, I believe, in Morocco. We have records of the patients, Mohammedans and Jews, who attended the small dispensary then situated in the lower quarter of the Moorish town. Very soon such accommodation became insufficient for the numbers seeking help, and a building, more commodious and on a much more healthy site, was secured. Actually the premises had been designed and used for stabling; and the alterations and additions required to adapt it to medical purposes necessitated much ingenuity in planning. Wards for in-patients soon became essential

Hospital is the only Missionary hospital in the long stretch of North Africa—Tripoli, Tunisia, Algeria and Morocco.

The last three years have been a period of active growth in this work. Since the Hospital re-opened in September, 1933, the out-patient attendances have increased by over a thousand; more patients, both men and women, have entered the wards; and a greater willingness to submit to serious surgical operations, when needed, indicates growing trust in the Hospital and a lessening opposition to the Christian Mission. What does this mean? It means that Moslem and Jewish prejudices are being

undermined by the Gospel as expressed in Christian love. It means that fanaticism is yielding to the truth. Deeds are always more eloquent than words; and a Medical Mission is Christianity in reality. And now we stand at a door open to a great possibility. Those of us who are privileged to serve Christ in consulting room and in the wards have a vision of what we believe is God's will in this matter. The time is ripe for extension, and we ask for your prayers that there shall be no hindrance. To bring the

T.M.H. up-to-date, to make it worthy of the cause, many changes and improvements are needed. The proposal to do this has been considered and approved by the Mission Council; and I am engaged in planning for such new wards and other accommodation as is necessary. It is a scheme of reconstruction and will require much thought and consideration. But God has given proof that it is His work in which we are engaged and we know that our necessities will be provided.

## A Forward Movement in the Tangier Medical Mission.

As indicated in the foregoing article by Dr. Scrimgeour, Superintendent of our Medical Mission work in Tangier, the Home Council have decided that the time has come to consider the renovation and partial reconstruction of the Tulloch Memorial Hospital.

The necessity for this is due mainly to three causes. The first is the general deterioration of the fabric and equipment, consequent upon the flight of time and the wear and tear of service; the second is the imperfect provision for the Women's Medical Mission, which was formerly carried on in a separate building, but is now housed in the general hospital; and the third is the need for expansion owing to the growth and development of the Medical Mission work as a whole.

The proposed alterations and improvements fall into two categories, those which are essential and those which are desirable. Amongst those that are essential are such matters as the bringing of the sanitation up-to-date, the installation of a bathroom for the women patients, the supply of new hospital beds to replace those which are old and, in some cases, utterly worn out, and the acquirement of new medical and surgical instruments to take the place of those which are out of date or beyond repair.

Under the heading of improvements that are desirable we may include two additional wards, one for men and one for women, each to accommodate four

in-patients; and a private ward for better class Mohammedans, who gladly pay for medical attention, and are thus not only brought under Gospel influence but also help to support the work amongst the poorer patients.

In view of these requirements, the Council (in conjunction with Dr. Scrimgeour) are drawing up a schedule that will set forth the needs of the hospital in the order of urgency and are also arranging for a plan to be prepared, which, while covering the scheme as a whole, will indicate such sections of it as can be undertaken from time to time, and as funds permit. The scheme will be governed by the proviso that the Hospital should not be developed beyond the power of one doctor to superintend, and that the renovations or additions should only be commenced when sufficient money is in hand. They thus cast the matter upon God in prayer and look to Him to meet the need.

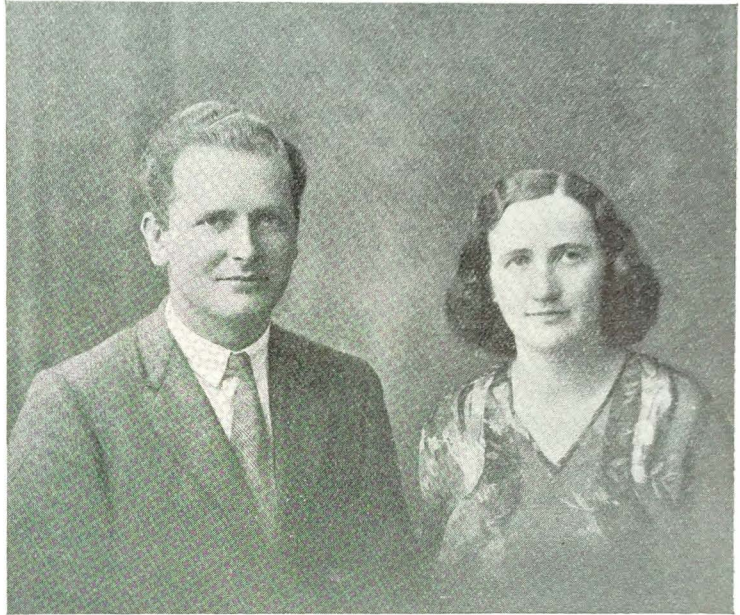
As an immediate step, and in fulfilment of a long-felt want, arrangements have been made for Dr. Fraser Anderson to join Dr. Scrimgeour in Tangier. Dr. Anderson was born in the C.I.M. house, Linghai, Che., China, in 1906, and was educated at the C.I.M. Schools, Chefoo, and Gordon College, Aberdeen. He graduated M.A., M.B., Ch.B., at Aberdeen University. He served in the Royal Infirmary, Aberdeen,

and later as house surgeon in the "Guest Hospital," Dudley. While a student he was active in evangelistic work. He was President of the Student Christian Fellowship of Aberdeen, and took many Church services in the district. During two summer vacations he laboured in Village Caravan work.

In July, 1934, Dr. Fraser Anderson was married to Miss Mary B. Innes, L.R.A.M., A.R.C.M., of Aberdeen. She was educated at the Girls' High School, Aberdeen, and at the Edinburgh Training College. During four years she was a teacher in George Watson's Ladies' College, Edinburgh. She has been engaged in Sunday School work in Aberdeen and Edinburgh.

While speaking of the Hospital staff, we may mention that Mr. Leslie Dalton, who has been acting in a temporary capacity as dispenser and anæsthetist, has now formally been added to our ranks. Mr. Dalton has had considerable experience in connection with two well-known firms of chemists, but after his conversion he entered upon a course of training at the All Nations Bible College and Livingstone College in order to prepare for missionary work, which then began to be laid upon his heart. He has already rendered excellent service in assisting Dr. Scrimgeour, and the welcome which he now receives to the Medical Mission Staff is a very warm one.

We earnestly commend these matters to the prayerful sympathy of our readers, and we ask that Dr. Scrimgeour's article should carefully be read. The Tulloch Memorial Hospital—the only one of its



**Dr. and Mrs. G. W. Fraser Anderson.**

kind in the Barbary States, as the article points out—provides an unique opportunity for breaking down Moslem opposition and for making known the saving power of Christ. What a joy it would be if the work of renovation and reconstruction could soon be begun, and thus a definite forward step be taken towards meeting more adequately the temporal and spiritual needs of Morocco!



**Mr. L. Dalton.**





## A Dialogue

*NOTE.—The aim of the dialogue is not to give a display of polemics, or of missionary methods in meeting Moslem arguments, but to show some of the difficulties that stand in the way of a Moslem who desires to trust and confess Christ. The missionaries' replies are therefore precise and provocative, but not exhaustive.*

*The dialogue is based on fact. Every incident cited has actually occurred, and although the enquirer is spoken of as a Kabyle, the difficulties and objections that he raises are met with daily in Moslem lands.*

*Kabyle:* Cebah lkheir a sheikh. Amek thellidh? Are you well, strong, and in good health? Last night I went to our village blacksmith to have a tooth out. He tugged at it with his pincers while two other men held my head. After about ten minutes pulling he broke off the crown and left the roots in, and I have come to you to finish the job.

*Missionary:* Welcome to you. Come along in.

*Kabyle* (looking round to see that no one is near): But I really came to talk to you about the Lord Jesus. You remember the Kabyle village where you passed the night about a month ago, and where about 80 men listened to your message just before the evening prayer. I was one of those who came to the house where you slept, and I well remember that quiet talk after supper as we sat around the fire. Although the sheikh was so angry with you in the mosque, and some of the men shouted at you, yet your words went right down into my heart, and I want to know more about the Lord Jesus.

*Missionary:* Welcome. We are always so glad to have a heart to heart talk. But first of all, do you realise that you are a sinner before God? Are you really tired of your old sinful life? Can you say with David, "Against Thee only have I sinned"?

*Kabyle:* Aouah! I'm a Moslem, not a sinner! Don't you know that I testify to Mohammed. For a whole month every year I fast, and five times a day I pray. I also give alms and follow the Prophets. How could I, a Moslem, be a sinner? Only infidels and Europeans like you are sinners.

*Missionary:* God says that all have sinned! There is none righteous, no not one. But God loves you in spite of your sin, and we read that God so loved the world---

*Kabyle:* What! God loves the world. Can Allah love? We believe that God misleads whom He will and whom He will He guides. When he created man He took a lump of clay and dividing it into two, He threw one half thus, saying, "These to eternal bliss, and I care

not." The other half He threw thus, saying, "And these to eternal fire, and I care not." Can such a God love the whole world? God loves Moslems, but outside Islam His love is unknown, and all non-Moslems are destined to the fires of hell, and one day we shall see you all—

*Missionary* : No, I don't want to hear all those details about hell, but God does love you and the proof is that He sent His Son to—

*Kabyle* : What! God have a Son. Far be the thought. I ask forgiveness of God for such awful blasphemy. How can He that is holy have a son like we have? He neither begets nor is begotten. Would you liken Him to a man who takes a wife?

*Missionary* : God is a Spirit and therefore when we think of Christ as the Son of God we do not think of natural relationships. Christ is the Word of God, and when He was on earth God witnessed to Him, saying, "This is my beloved Son." He alone can save you from your sins.

*Kabyle* : But we do believe in Jesus the son of Mary. We believe that He was a prophet sent from God, and that He lived a sinless life. He was called the Word of God and a Spirit sent from Him, and when on earth He did many miracles. He raised the dead and cured the lepers, but not by His own power. To-day He is still living in the fourth heaven, and is soon coming again to kill Antichrist. He will rule for forty years on the earth, will marry and beget children. We believe in Him far more than you do, but He was simply a Prophet for His own time and age.

*Missionary* : Do you believe that He died to save you and redeemed you with His precious blood?

*Kabyle* : Christ did not die. Only yesterday I heard our sheikh repeat that verse of the Koran: "They slew Him not, neither crucified Him, but he was represented by one in his likeness." He was taken to heaven without dying. You wish to say that He died that cruel death nailed to a tree, but I love Him so much as to say that He did not suffer that awful death. I told you that we love Him far more than you do.

*Missionary* : If Christ did not die and rise again there is no hope for you and me, but God's Word says "Christ died for our sins . . . that He was buried, and rose again the third day, according to the Scriptures."

*Kabyle* : But that is from the Gospel. Is not the Koran God's Word? All the books of the Bible are summed up in the Koran and since it is the last it has superseded and annulled the law and Gospel, so that we have no need of them. Besides that, you Christians have altered the Bible and taken out Mohammed's name. Now haven't you? You have put in that Jesus died . . . but all this is what I have heard from others. Tell me, what must I do to become a Christian?

*Missionary* : I want you to realise that God

loves you, and that Christ died for you. Trust Him, believe in Him and you have eternal life.

*Kabyle* : But we do believe in Him. He was only one of 124,000 prophets. We also believe in Moses and David and Mohammed. Tell me, are not many better than one? This morning when I came over the mountains through three feet of snow, I was not afraid, for a band of us came together from our village, but if only one man is with you on those lonely roads who knows what might happen.

*Missionary* : But Christ is all powerful and sufficient. He can and will save you now if you but trust Him. Let me read to you a verse from God's Word . . . "Who is the image of the invisible God, the firstborn of every creature. For by Him were all things created, and He is before all things and by Him all things consist." To whom does that refer?

*Kabyle* : Why to Mohammed, of course. To whom else could it refer? Does not one of our traditions say "If it had not been for thee (Mohammed), I had not created the worlds." God created you and me and all these people in order to glorify Mohammed! Chahed. Witness to him and you will be the first to go to heaven.

*Missionary* : Inshallah! Perhaps. If God wills.

*Kabyle* : Well, yes if God wills. We can never be sure.

*Missionary* : But we find that Moslems use the witness as a cloak for their sin. Before they steal or commit murder or swear or are immoral they witness to Mohammed, and immediately afterwards they pray and then say that God has forgiven them! The next minute they start all over again.

*Kabyle* : Yes! We Moslems boast that our religion makes it easy to sin. Very easy. Our sheikh says that a Moslem man can commit whatever sins he will. He has only to testify to Mohammed and he will be saved. Mohammed will intercede for him at the last day. Beside, God is far too merciful to punish a man for doing what he wishes to do.

*Missionary* : How can one that is dead intercede? Christ is living. He will save you and change your life here and now.

*Kabyle* : But you believe in Christ, just as the Jews believe in Moses. We believe in Moses, Jesus and Mohammed. If the Jews are right then we shall go to heaven with them and you Christians will be shut outside. If you are right and Jesus intercedes, then we shall go to heaven with you and the Jews will be shut out! But if Mohammed intercedes, as we know he will, then we are all right and you and the Jews will go to hell! In any case we shall get to heaven.

*Missionary* : You are very artful! But just think of the lives of your Moslem brethren. The Lord said, "By their fruits ye shall know them," and it is very evident from this that they are on the wrong track.

*Kabyle* : Yes, that is true; when I think of



the way in which our sheikh steals from widows and orphans, of how his house is a market and he sells his daughters for sin. But you Europeans and Christians are just as bad as we are. You drink wine and get drunk and some of you lend us money at the rate of 150 per cent. per annum. We poor people cannot possibly pay such exorbitant interest and so our fields and homes, our all, is sold by such as you. In France we have seen such immorality. Why, in the French Church in Algiers I have seen the Europeans worshipping a black image of Mary,

the mother of God, and praying to her, and all this disgusts us. If yours is the right way, how can you Christians do such things?

*Missionary:* But those who do such things are not Christians.

*Kabyle:* Of course they are! I was born a Moslem and you were born a Christian. To us every European is a Christian, and every Kabyle and Arab a Moslem. Just as every Arab believes in Mohammed, so, of course, every European believes in Christ!

(To be continued.)



"How shall they hear without a Preacher."

## "Martha" on Trek.

By Miss H. M. TAPP.

*In the July-September number of NORTH AFRICA, published last year, mention was made of the gift of a Motor Car for the work of the Mission in Tunis. By reason of much service the car was named "Martha" and later an article appeared in the January issue entitled "Martha Serving." The following piece from the pen of Miss Tapp emphasises the usefulness of the car, which makes it possible for her, with the Misses Brookes and Jones, to carry the Gospel to the outlying villages inhabited by Moslems and Roman Catholics.*

"Martha" did yeoman service this winter. I think we all agree that we had better opportunities of distributing Tracts, Gospels and Testaments than ever before.

In one village where the openings have been always excellent among Italians, we have now a firm friend among the Arabs. He is a man who has been in touch with

Missionaries in Algeria, and is always ready to accept booklets and Gospels to distribute among his acquaintances. That he does really carry out his promises we had an unexpected confirmation on one of our runs. Returning in the late afternoon we saw an Arab seated outside his shop diligently reading a copy of St. Matthew.

This year we were able to visit again the village of Cheylus; we came upon this place for the first time the year before through stumbling upon an unusually bad stretch of road. The first shopkeeper I saw refused the books on the plea of being unable to read. But after I had read aloud one of the Parables, the audience was so interested that they promptly confessed that this was a mere pretext. After this our stock of books was quickly exhausted. Another village stands out in my memory of the winter's itinerations. A group of men sitting by the roadside in the warm sunshine of an African January. They were brewing tea, very hot and strong, in small, green glasses. I read to them St. Luke XV, and in return was asked to accept a glass of tea! They were deeply interested: one and another begged for books to take home, where

they had a father, brother, or son who could read to them.

For some time we have been unable to reach a distant town, Pont du Fahs; the road was in such a deplorable state that it was almost impracticable, even for sturdy "Martha." Repairs are almost finished now, except for a few miles. In several shops I was refused with the usual excuse of not being readers. We often hear the whisper "Mubechirin" (missionaries) as we stop the car, for we are widely known on the roads. At last I said rather desperately "Are there *no* readers in this town"? That acted as a spur; one and another appeared, for news flies round in these quiet communities. Soon all our books were given away and "Martha" went on her way with a lightened load.

We do not neglect the Europeans, who need the Gospel quite as much as the Arabs. In this town an Italian housewife refused a Gospel with the remark "We are all Christians here and the Bible is not a book for Christians." There is little to choose between the darkness of Islam and the twilight, if we may so call it, of Rome. Our work is the sowing, not so spectacular as reaping, but it has its own deep joy.

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## OUR ANNUAL FAREWELL MEETINGS

WILL BE HELD (D.V.) AT

ECCLESTON HALL

ECCLESTON STREET, VICTORIA, S.W.1 (near Victoria Station)

on TUESDAY, OCTOBER 9th, 1934

PRAYER MEETING at 2.30

AFTERNOON MEETING at 3.30

*Chairman:* E. T. Morriss, Esq.

*Speaker:*

Rev. HERRIES S. GREGORY, M.A.

*Tea at 5.30 (approx.)*

EVENING MEETING at 7.0

*Chairman:* J. M. Harris, Esq.

*Speaker:*

S. H. WILKINSON, ESQ.

*A number of Missionaries will speak*

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During the Evening Meeting Mr. Jacques Hopkins, L.R.A.M., M.R.S.T., will sing.



## Secretary's Notes.

### The Late Miss F. H. Freeman.

The previous issue of our magazine went to press too early for any reference to be made to the death of Miss F. Helen Freeman, who passed to her rest on June 18th last. This devoted lady was the last of the three pioneer missionaries of the Algiers Mission Band (the others being Miss Trotter and Miss Haworth), and we offer our very sincere sympathy to that Mission in the loss which it has sustained. Miss Freeman commenced her work in Algeria in 1891 and ran her course steadily to the end. She opened Mission Stations at Relizane and Mascara, and for some years managed an industrial farm at Bou Hanifa, in addition to making many journeys to districts not previously reached by the Gospel. Conditions in Algeria were in the early days very different from what they are now. The railway ran east and west only, and the bulk of the travelling was done by means of diligence or on camel- or mule-back; but this fatigue was cheerfully endured. When Miss Trotter was called home, Miss Freeman became the General Field Secretary of the A.M.B. and retained the post until her death. Miss Turner, one of our own missionaries, writes: "It was an inspiration to visit Miss Freeman, and her vein of genuine humour often acted as a mental tonic. She was a cultured woman of wide experience, and possessed a marvellous memory; and she always seemed to have just the right word for those who sought her for sympathy and advice. The joy of the Lord was her strength; and her faith in God's purpose of blessing for the Moslem people never wavered. When the end came she passed peacefully into the presence of the Lord whom she had so faithfully served."

### Tripoli.

Most of our readers will be aware that for many years Mr. Wm. Reid has toiled faithfully as our missionary in Tripoli. Our work was established in this city over forty years ago, and in earlier days we had a considerable staff of missionaries engaged. For various reasons the numbers have

decreased, and for some years now Mr. Reid has laboured alone. It has therefore been decided that Dr. and Mrs. Liley, our missionaries in Fez, should join him; and it is felt that the fact that Dr. Liley is a qualified medical practitioner will be a very valuable asset. They will have to spend some time in acquiring Italian, as being a necessary addition to the languages that they already possess. They propose to devote some portion of next year to this, and, God willing, hope to commence their work in Tripoli in the autumn of 1935. We ask all who are concerned for the spiritual welfare of the people of Libya, and who desire the maintenance of the good work that has been carried on in Tripoli for so long, earnestly to remember this important matter in their prayers.

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### Mr. and Mrs. Warren.

Mr. and Mrs. Warren, who have charge of our mission station in Paris, have spent a few weeks in this country for rest and recuperation. Mrs. Warren's health has not been as good as we could wish, but we trust that she will soon regain her full strength.—We take the occasion of our friends' return to Paris to express our high appreciation of their labours in that city. Mr. Warren, in particular, not only carries on work amongst the North Africans and superintends the studies of our missionary students, but he is also the friend and guide of almost all other missionary students in the French capital. He has established the "Paris Missionary Fellowship," and the series of booklets that he has issued for the benefit of students is most valuable—indeed, in many ways, unique. In this department of his labours he has received the help of the Africa Missionary Fellowship, whose assistance we gratefully recognise.

\* \* \*

### The Slavanka Convention.

The N.A.M. convention at Slavanka, Bournemouth, was resumed this year, in conjunction with the Fellowship of Faith

for Moslems; and Mr. Cecil Collinson, as representing the latter, united with members of the N.A.M. staff in taking the general direction of the conference. The experiment worked exceedingly well, and the missionaries who attended (of whom there were a considerable number) expressed their warm appreciation of the gatherings. The Convention commenced on Wednesday evening,


Sept. 5th, and continued until Monday, 10th. The missionary talks were arresting and encouraging, the Bible expositions were spiritually helpful, and the information gained concerning portions of the Mohammedan field not touched by our Mission were calculated to be of permanent service. The speakers were too numerous to refer to them in detail, but we warmly thank them all.

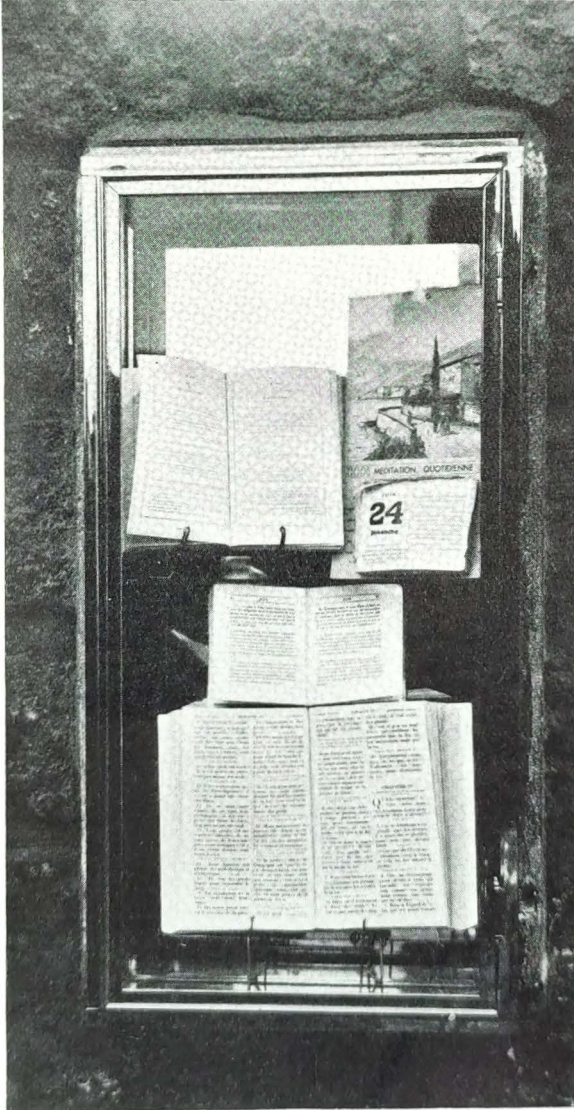
#### Second-Hand Books for Sale.

A friend has presented us with a number of books, well bound, and in excellent condition, to be sold for the benefit of the funds of the Mission. They include Lydekers "Royal Natural History" (six volumes), Cassell's "Gazetteer, Great Britain and Ireland" (seven volumes), "Customs of the World" (two volumes), etc. Friends may inspect these books at the office.

\* \* \*

#### Finance.

We are thankful to God for having supplied our need during the summer months—a period in which there is often a serious drop in our income. We are very grateful to those whose gifts, often the outcome of much self-sacrifice, have made it possible for us to send out full allocations to our missionaries for June, July and August. On the other hand, the receipts fell very considerably during the last month, and at the moment of writing our exchequer is practically empty. We are sure that our friends and helpers will make this a special matter of prayer. It is the lot of almost all foreign missions to benefit or to suffer by the varying rates of exchange. For some time past our workers on the field have been very adversely affected by the depreciation in the value of English money abroad, while the state of our finances at home has not permitted of any increase in their standard allowance. We do not doubt that every missionary has his or her own story of God's faithfulness to His people to tell; but we feel that this does not release us from our responsibility of seeking to meet their needs while they carry out our Lord's great commission. 



Showcase outside the N.A.M. Mission House in Paris.



### Movements of Missionaries.

The following particulars concerning missionaries of the N.A.M. who have returned, or will be returning, to the field, will doubtless be of interest to many. Dr. and Mrs. Anderson left on Aug. 24th; Mr. and Mrs. Gamman on Sept. 14th; and Miss Margaret Ross on Sept. 28th. Dr. and Mrs. Scrimgeour will leave (D.V.) on Oct. 5th; Miss Bradbury on Oct. 12th, Mr. and Mrs. Marsh and Mr. and Mrs. Twaddle on Oct. 19th; Miss Petter on Oct. 22nd, and Miss Winifred Ross on Oct. 26th. We may also mention that Nurse Davis, who is a specially supported temporary worker, will be joining the staff of the Tulloch Memorial Hospital for six months, and will sail on Oct. 5th; and that Miss Howell, a recently accepted and specially supported candidate, has reached England from Canada, and will shortly leave for Paris to commence language study.

\* \* \*

### Native Believers

A number of letters have recently reached the Office, in which, apparently by chance, special reference has been made to the witness of native believers in North Africa. As we do not believe in chance, however, we feel that it may be providentially intended for the encouragement of those who are interested in our work. In some cases the native brethren referred to are those who were brought to the Lord many years ago, and who have remained faithful to Him in spite of opposition and loss. In other cases they are more recent converts, who are not only boldly testifying to their faith, but are evidently growing in grace. The conditions in North Africa are such that for converts even to bear verbal witness is a great thing; but seeking, as we do, something more than an outward profession, we lay stress upon the necessity of the witness of the life; and we are thankful to know that this too is not lacking.

\* \* \*

### "A Budget from Barbary."

Although these words are penned in a London office, the sky is a cloudless blue and the temperature well up to summer heat.

It seems therefore a singularly unfitting time to speak of Christmas presents. Nevertheless, before the next number of our magazine is published Christmas will have come and gone; and for this reason, and on the general principle that there is nothing like taking time by the forelock, we beg to call the attention of our readers to Miss Tinling's most interesting book, "A Budget



Group of North Africans outside the N.A.M. Mission House in Paris.

(Mr. and Mrs. Warren in doorway.)

from Barbary" (price 1s., stiff covers 2s.), as being specially suitable for the purpose mentioned. Last year several friends expressed regret that they had not been reminded of the matter earlier, and that they had made their purchases before knowing of this golden opportunity. We do not wish to give ground for a repetition of the complaint. Details concerning this delightful missionary volume will be found on page 61.

## The Gospel Banner at La Redoute.

By Mr. G. K. GILLOTT.

Let us capture its meaning. The inscription tells of an appointment to proclaim the glad tidings—deliverance for the captive, liberty for the slave. It stands in front of the mission house, a sign to all who pass by; a symbol to those who unfurled it. The day after it was set up a Swiss lady knocked at the door. "I have lived in this district for 12 years," she said, "but this is the first time that I have ever walked in this direction. Surely, I have been led of God to come this way to learn of your presence and your meet-

Remembering, however, that the banner speaks of an inward reality, the sacred history was unfolded of our personal deliverance from the hand of the enemy. The hearer said, "I don't understand you when you speak of experience." Let us pray for this misguided soul. The seeker and the cynic are taking notice of the unfurled banner. Some are interested; some smile faintly, a little pitiful. To others, it is contemptible. Amongst the number who have scorned the standard is the Roman Catholic priest. War was



Mr. Gillott and raw material.

ings." Since this first contact she has been a most regular attender at the Sunday evening evangelistic service. Knowing the joyful sound and bringing others to hear the music of the gospel she is a very useful helper in the work. The same afternoon a Polish lady paid a call. The unfurled banner tells of a comforting message for sinners, albeit it offers a challenge to the widening ranks of error. Hearing our visitor quote several texts from the Bible we began to think that here was another member for the local pilgrim band. Instead, we were called upon to sound a warning note against the misnamed Christian Science.

declared without an ultimatum. Not strictly on us, but on the truth of the gospel. In an article written in the parish magazine the priest refers to himself as the watchdog of the flock. True, the flock is being well guarded. Is it not more in keeping with the instructions of the Chief Shepherd that the flock should be led and fed? We are seeking to give them the finest of the wheat; and to lead them into the green pastures of the gospel. Explicit directions are addressed to the parents reminding them that they have a duty to perform in forbidding their children to attend the classes and from reading gospel tracts. The most interested and regular Sunday



School scholar says she is reading her New Testament every day. Pray that she may become "wise unto salvation." A girl in her teens interrupts during the Bible lesson, saying she would like to know the truth about purgatory. Brought up in a nominally Roman Catholic family this inquirer and many others know almost intuitively that this monetary dogma has no authority in the Holy Scriptures. The banner tells of deliverance for those who through fear of death are all their life-time subject to bondage. Yet another group, those who with wistful glances at the banner reflect upon its message, constrained in some measure to join the pilgrim band, but doubts and fear and love of pleasure keep them lingering at a distance. Some look with admiration. From this class may be cited a French lady, who, having attended the gospel service for the first time, came one afternoon for a little talk. We were asked what our ideal was. In replying that our ambition was to preach Christ, the visitor said: "One thing strikes me very much, you are sincere, and believe what you

preach." This soul, in an effort to find the water of life has drunk at the poisonous fountain of theosophy. Need it be said, her thirst is still unquenched? Pray that she may stoop down, and drink, and live by partaking of the Life-giving stream.

Young Islam—whither? Pilgrims to Mecca, or pilgrims under the banner of the cross? Prayer and faith and effort will give the answer. The photograph contains some potential additions to the pilgrim band. We dare not coerce them, but we are seeking to prepare and to persuade them to identify themselves with the Lord Our Banner. It will mean dangerous living for them, the counting of all things loss for Christ. Several of them have been known to stand under a street lamp whilst one reads a familiar Bible story. Think of the enlarging influence of all that. Their minds and hearts are being prepared for the widest range of revelation—the revelation of God in Jesus Christ. Such is the message of the banner. IT MUST NOT, IT SHALL NOT, SUFFER LOSS.

*"A Splendid Shilling's Worth."*

(See Various Reviews)

**"A BUDGET FROM BARBARY"**

by MISS CHRISTINE TINLING.

In this volume, of which a large number has already been sold, Miss Tinling gives vivid and arresting pictures of North African life and Missionary work amongst Moslems. The book is peculiarly suitable as a

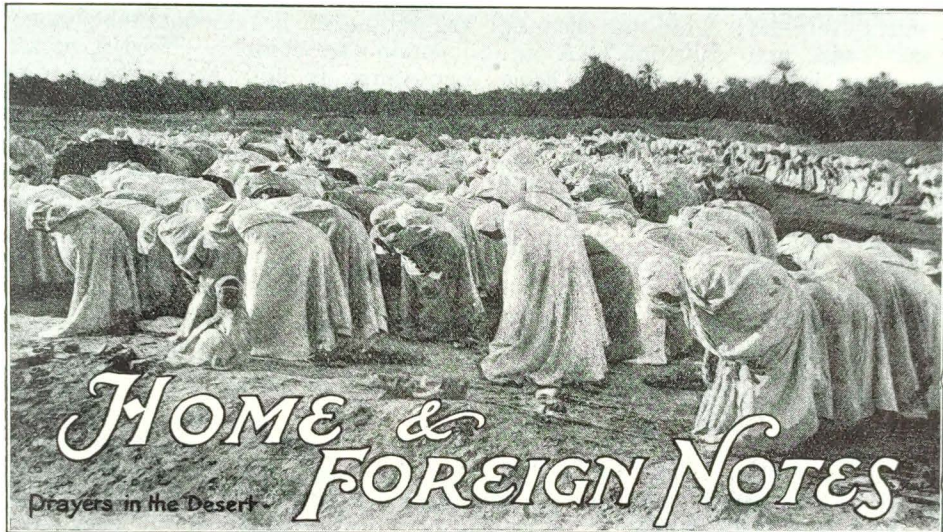
**CHRISTMAS or NEW YEAR GIFT**

PRICES :

**PAPER COVER, by post, 1s. 2d.**

**STIFF COVER, by post, 2s. 3d.**

Order of the North Africa Mission, 34, Bisham Gardens, Highgate, N.6.,  
or the Publisher, Mr. R. J. James, 10-12, Ivy Lane, E.C.4.



### 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.

Rev. and Mrs. H. P. Ford, 98, Longmore Avenue, New Barnet. Second Thursday at 3.15 p.m.

Miss Duncan Brown, "Musgrove," Normandy Avenue, High Barnet. Fourth Thursday at 4 p.m.

#### Bournemouth

Mrs. Marsh, 21, Elmsway, Southbourne. Third Wednesday at 3 p.m.

#### Bradford

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

#### Gravesend

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

#### Hove

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

#### Leigh, Lancs.

Miss Goodall, 47, Westleigh Lane, Leigh. Third 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.

Atherton Mission Hall, Hulme. Last Saturday in each month at 7.30 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.

#### Scotland

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

\* \* \*

Friends in Southampton are asked to note that Mr. R. Varcoe has kindly consented to act as Local Secretary for the district.



**BIRTHS.**

To Mr. and Mrs. F. Ewing at Sousse, a daughter, Evelyn Muriel, on March 13.

To Mr. and Mrs. C. W. Morrish, at Nabeul, a son, Roland Wakelin, on April 3.

\* \* \*

**WANTS.**

For the purpose of sending parcels to North Africa, old cabin trunks are very useful. We shall be grateful to any friend who is able to send us a trunk for which they have no further use.

\* \* \*

**DEPUTATION NOTES**

DR. FARMER has had the privilege of being the Lord's messenger at: Boyertown, Pa.; Boston, Mass.; Stowe, Vermont; Morrisville, Vermont; New Britain, Conn.; Keswick Grove, N.J.; Morristown, N.J.; White Plains, N.Y.; Southampton, Pa.; Penlynn, Pa.; Perkasia, Pa.; Yonkers, N.Y.; Easton, Pa.; Phillipsburg, N.J.; Lebanon, Pa.; Tyrone, Pa.; Buffalo, N.Y.; Hamburg, N.Y.; Williams-ville, N.Y.; Emery Park, N.Y.; Sulphur Springs, Ark.; Siloam Springs, Ark.; Chicago, Ill.; Minneapolis, Minn.; Des Moines, Iowa; Bellingham, Wash.; Vancouver, B.C.; Victoria, B.C.; Calgary, Alta; and Winnipeg, Man.

MR. E. H. DEVIN has addressed meetings during the holiday months at: Southampton (South Front Church, and Church of Christ); Isle of Wight (St. Helens, and Newport); London (Rotherhithe Gt. Hall; Hatcham Mission Church; Metropolitan Tabernacle; St. Andrew's Church, Barnsbury; All Saints' Church, Camberwell; Shoreditch Tabernacle; Abbey St. Bapt. Church, Bermondsey); Christ Church, Teddington; Rainham; Barnet; Billericay Convention; Bridgnorth Convention.

*The following welcome news from the native colporteur Medani arrived a few days after the publication of the last issue of NORTH AFRICA. Prayer is desired that the health of Medani may improve and that his testimony may be greatly blessed of God. Mr. Short writes:*

"Medani's letter, received yesterday, is quite out of the ordinary style, so I send here a translation of a considerable portion:

'I went on May 7 to a village called S— and stayed there eleven days, sold some books there, and I rejoiced greatly, except that living there was difficult, and no bread to be found.' (I believe that right on to the desert, even the tent-baked bread would not always be obtainable, dates being the staple food.) 'Then I bought at — some eye-medicine for worms (lit. serpents) and everyone whom I found ill I sat with and gave him the medicine which he needed and read over him a portion of the Bible . . . I journeyed to — and opened some of the picture books

which I had, and showed them from Adam to our Lord Jesus, by degrees, till they were used to them. Then I opened the books and they bought many from me. Then a Sheikh heard about them and forbade the buying of the books. I was alarmed and prayed to my Heavenly Father in fear. Then a thought came to me while praying, and I was calmed. I went to a shop and bought tea and sugar and candles, and went to the Sheikh's house, meeting two boys playing. On enquiring about the house, they said they were his sons. I gave them some sweets and said 'Take me to your father's house.' They were glad and took me to him. I found him a proud, puffed-up man, with people around him. I saluted them and sat by them. He said, 'What do you want?' I said 'The guest of God.' Then I took out the tea, sugar and candles, and gave them. He was glad and they brought me supper and water. I slept there gladly. Then I got up in the morning and found a goat slaughtered. I bought six francs' worth of it and took it to him. He was glad and I had lunch and supper with him. In the evening he did not come out. They said he was very ill with his head. I asked permission and they allowed me to enter. I found his head tied tightly with a bandage and soaked with oil and vinegar and people around him. I asked for some water and it was brought, then I asked for an empty glass and filled it with water and put in it four tablets of aspirin and mixed them till they melted. I said to him 'Drink by the blessing of the Lord Jesus, and it will heal thee.' He drank and remained lying down for an hour. He then awoke and said his head was better. He got up and asked my pardon and said to them 'Take heed of this man. He has something of a supernatural power.' They all began to treat me very joyfully, and each day one would give me lunch and another supper. In the evening I sang to them some hymns. I sold some books which I had brought with me, and there only remained my book. I pray the Heavenly Father to lead men to the path of light by His precious name. May He keep us for His glory and establish us in His service, so that we may be firm in Him.'"

*We have been cheered from time to time by news from Mr. Shorey of the faithful witness and bold testimony of the native convert at Bougie, as indicated by the accompanying paragraph.*

"L . . . C . . . has been in three times during the month and spent several hours with me each time. Once he came for some Arabic literature to give to a marabout who came to have a talk with him, and who had promised to see him again. Another time he brought in a young man of some 19 years of age, a relative, but who apparently has faith in Jesus.

"Little by little I am getting to know what L. has had to put up with since confessing Christ,

but he seems quite happy to have suffered for the name of Jesus—the hardest of all was when his mother refused, for months, to speak to him—now, the mother regrets this. L. talks of building a room (D.V.) in the autumn to have meetings for Kabyles. He seems very bright and optimistic. I told him to read the word of God to the people and pray with them, for the Kabyles know practically nothing of the Bible, many of the sheikhs and marabouts even refuse to accept a gospel. At first the Kabyles were all against L., but now the people of his district are all talking about him. There is a division amongst them, some say he is good and some say that he is not good. He has a remarkable knowledge of the Bible."

**TETUAN: SPANISH WORK.**

Miss Higbid writes:

"During the summer months, our meetings have been fairly well attended; although some of the more regular people have been out of the town, new friends have come along, and we are

glad to see them interested, and hope they may continue.

"We rejoice with our Maria that the woman who through her instrumentality was brought to the meetings, and in May last seemed definitely to give herself to the Lord, is going on well, and attends both the Study Classes, as well as the other meetings. She seems genuine in her desire to follow her Lord.

"The Sunday School is also encouraging and Mariquita now has the tinies in a separate class after the choruses and opening hymn and prayer in the bigger school. She is also responsible for the marking of the registers and part of the visiting of the parents, in which, of course, her mother helps.

"We have just started a further Bible Study Class for the elder children of the Sunday School, in addition to the two Women's Classes, and shall value prayer for each branch of this work, including the Children's Meetings on Tuesdays; these have been suspended during August, but we re-open in September."

*The Hon. Treasurer acknowledges with thanks the following contributions received during the months of June, July and August, 1934.*

**LIST OF RECEIPTS.**

DESIGNATED FUND		No. of Rec't.	Amount. £ s. d.	REDHILL AUXILIARY.	ANNIESLAND AUXILIARY.	BRIGHTON AUXILIARY	WIMBLEDON AUXILIARY.	No. of Rec't.	Amount. £ s. d.		
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8	10 0 0	Legacy	50 0 0	Gen. Receipt No. 7072.	Gen. Receipt No. 7077.	Gen. Receipt No. 7391.	Des. Receipt Nos. 2333/5, 2366/9.	8	10 0		
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**SUMMARY.**

JUNE, 1934.		General Fund ...	£872 0 11
		Designated Fund ...	162 10 6
			<u>£1,034 11 5</u>
JULY, 1934.		General Fund ...	£491 16 3
		Designated Fund ...	296 1 0
			<u>£787 17 3</u>
AUGUST, 1934.		General Fund ...	£260 13 10
		Designated Fund ...	241 19 6
			<u>£502 13 4</u>
TOTALS.		January 1st to August 31st, 1934.	
		General Fund ...	£5,371 16 11
		Designated Fund ...	1,954 8 1
			<u>£7,326 5 0</u>

\* Gifts from America. £211 10s. 8d.



LIST OF RECEIPTS—continued

GENERAL FUND.															
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4	10 0 0 4	4	20 0 0 4	4	10 0 0 3	3	5 0 0 0 3	3	10 0 0 3	3	12 6 6	F.W.P. & F.B.M.	20 1 0 0 1		
5	15 0 0 5	5	1 0 0 5	5	1 10 0 4	4	1 0 0 0 3	3	2 6 4	4	2 0 0 2	2	5 0 0 0		
6	1 0 0 6	6	5 0 6	6	20 0 0 5	5	2 10 0 4	4	5 0 0 5	5	2 0 0 4	4	3 0 0 3		
7	10 0 0 7	7	14 0 7	7	2 0 0 6	6	5 0 0 5	5	5 0 0 6	6	10 0 4	4	10 0 0		
8	1 0 0 8	8	10 0 8	8	5 0 7	7	5 0 0 6	6	4 6 7 6	7	1 0 0 6	6	12 6 0		
9	1 10 0 9	9	1 0 0 9	9	10 0 0 8	8	13 11 7 8	7	3 4 5 7	7	2 10 0 7	7	1 2 6 0		
7101	1 0 0 0	60	1 1 0 0 20	20	1 6 9	9	13 10 0 9	9	2 0 0 8	8	10 6 8	8	1 0 0 0		
2	10 0 0 1	1	1 0 0 0 1	1	5 0 0 1	1	80 0 0 40	40	5 0 0 1	1	42 15 3 9	9	5 0 0 0		
3	10 6 7 2	2	2 0 0 0 2	2	0 0 0 2	2	3 3 0 1	1	10 0 0 7400	7400	1 7 6 60	60	13 2 0		
4	5 4 0 3	3	1 0 0 3	3	10 0 0 3	3	5 0 0 3	3	27 0 0 1	1	4 0 0 1	1	2 6 0		
5	5 0 0 4	4	5 0 0 4	4	1 0 0 4	4	1 0 0 0 43	43	5 0 0 2	2	2 0 0 2	2	5 0 0 0		
*6	3 15 2 5	5	2 0 0 6	6	1 0 0 5	5	2 0 0 0 4	4	10 0 0 3	3	10 0 0 63	63	10 0 0		
7	1 0 0 7	7	12 6 6	Anon.	2 6 28	28	10 6 8	Anon.	1 0 0 5	5	1 1 0 4	4	3 0 0 4		
*8	70 16 0 8	8	30 0 0 9	9	10 0 0 8	8	5 0 0 88	88	10 0 0 6	6	10 0 0 5	5	1 4 0 5		
10	2 0 0 0	9	10 0 0 9	9	6 0 0 9	9	1 1 0 9	9	10 0 0 8	8	10 0 0 6	6	5 6 6		
1	10 0 0 1	70	2 2 0 0 30	30	6 0 0 9	9	11 6 8	8	2 0 0 7	7	4 0 0 7	7	2 0 0 0		
2	1 0 0 0 1	1	10 0 0 1	1	5 6 90	90	10 0 0 9	9	10 0 0 8	8	4 0 0 8	8	5 0 0		
3	3 1 2 2 3	2	1 1 0 0 2	2	2 0 0 0 3	3	5 0 0 1	1	10 0 0 50	50	10 0 0 9	9	5 0 0 0		
4	4 0 0 0 4	4	6 0 0 3	3	5 0 0 3	3	6 2 3 6	6	5 0 0 2	2	5 0 0 1	1	2 0 0 0		
5	2 0 0 0 5	5	1 0 0 4	4	35 2 2 7 4	4	10 0 0 5	5	10 0 0 4	4	3 0 0 3	3	2 6 0		
7	2 2 0 0 7	Anon.	3 0 0 6	6	10 0 0 7	7	6 0 0 2	2	3 0 0 4	4	2 0 0 9	Anon.	10 0 0 3		
8	10 0 0 8	77	10 0 0 7	7	1 0 0 6	6	2 0 0 0 4	4	5 0 0 3	3	2 0 0 15	15	2 0 0 0		
9	2 0 0 9	8	4 0 0 8	8	1 10 0 7	7	3 0 0 6	6	5 0 0 0	0	6 1 5 0 6	6	1 5 0 0		
20	5 5 0 9	9	2 0 0 9	9	10 0 0 8	8	1 1 0 8	8	1 10 0 0	0	7 3 0 0 7	7	5 0 0 0		
1	1 0 0 0 80	1	1 0 0 0 40	40	2 0 0 0 1	1	2 2 0 0 7300	7300	10 0 0 9	9	10 0 0 7	7	1 19 5 0		
2	2 10 0 0 1	2	2 10 0 0 1	1	2 2 0 0 2	2	2 0 0 0 1	1	1 0 0 0 60	60	15 0 0 19	19	2 0 0 0		
3	2 6 2	2	5 0 0 2	2	2 0 0 2	2	1 0 0 0 60	60	15 0 0 19	19	13 0 0 13	13	0 0 0		

\*Gifts from America.

## Christmas Parcels.

Christmas parcels for Morocco should be posted not later than December 3rd, and addressed Via Gibraltar—to the care of British Post Office at Tangier, Tetuan, Casablanca, Rabat or Fez. Parcels for Taza-Haut, Guercif and Oudjda, c/o Miss Denison, British Post Office, Fez; and those for Settat, c/o Mr. Gabriel, British Post Office, Casablanca, Morocco.

Customs charges in Morocco are two shillings and sixpence for every £1 of the declared commercial value of the contents, with an extra duty on Tea, Coffee, Cocoa, Biscuits, and Sugar. Parcels Post is recommended for the conveyance of goods up to 22 lbs. weight.

Customs charges in Algeria and Tunisia are usually so high that it is best to forward the cash value of the gift desired, for purchase on the field, unless the Missionary concerned advises otherwise.

1,526 2 0  
Sund. 83 4 0  
Pubns. 15 5 0

£1,624 11 0

# 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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## 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.]