

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
of Gabes, Tunisia*

Office of the North Africa Mission :
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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		
Tangier			Cherchell			Batna		
Supt. Hope House—						Mr. C. Cook Oct., 1929		
Mr. H. S. GAMMAN	Oct., 1933		Miss K. W. JOHNSTON	Jan., 1892		Mrs. Cook	Dec., 1929	
Mrs. GAMMAN	Oct., 1933		Miss E. TURNER	Jan., 1892		Oran		
Mr. L. V. ROBINSON	Nov., 1924		Miss E. F. COLLINS	Feb., 1927		Mr. E. WIGG June, 1931		
Mrs. ROBINSON	May, 1931		Mr. L. J. BOCKING	Oct., 1928		Mrs. Wigg Nov., 1921		
Miss M. M. GLEN	Jan., 1913		Mrs. BOCKING	Oct., 1928		Mrs. F. M. WEBB Oct., 1899		
Dr. G. W. F. ANDERSON	Aug., 1934					Bône		
Mrs. ANDERSON	Aug., 1934		Algiers			Miss H. GRANGER Oct., 1886		
Miss J. SHORT	July, 1932		Kabyle Work—			Saida		
Mr. L. DALTON	Mar., 1933		Mons. E. CUENDET	Aug., 1884		Signor A. FINOTTO Oct., 1923		
Mr. V. SWANSON	Oct., 1932		Madame CUENDET	Aug., 1885		Signora FINOTTO Oct., 1923		
Mrs. SWANSON	Oct., 1932		Miss E. J. COX	May, 1887		TUNISIA		
Miss N. W. BOWKER	Jan., 1934		Miss K. SMITH	May, 1887		Tunis		
Spanish Work—			Mrs. A. ROSS... ..	Nov. 1902		Mr. E. E. SHORT Feb., 1899		
Señor PEDRO PADILLA	June, 1926		Miss M. G. ROSS	Sept., 1934		Mrs. SHORT Oct., 1899		
Señora D. PADILLA	Dec., 1922		Mr. G. K. GILLOTT	Mar., 1929		Mr. R. S. MILES (Tunis and Gabes) April, 1921		
Casablanca			Mrs. GILLOTT	Mar., 1929		Mrs. MILES April, 1926		
Miss C. S. JENNINGS	Mar., 1887		Miss D. WARD	May, 1929		Miss H. M. M. TAPP... .. Oct., 1903		
Miss F. M. BANKS	May, 1888		Djemâa Sahridj			Miss E. L. BROOKES Mar., 1902		
Miss M. W. ROSS	Nov., 1920		Kabyle Work—			Miss M. W. JONES Mar., 1932		
Miss C. A. BOWRING	Sept., 1930		Mr. A. G. WILLSON			Italian Work—		
Tetuan			Mrs. WILLSON			Miss G. E. PETER Oct., 1913		
Miss A. G. HUBBARD	Oct., 1891		Miss M. WIDMER			Miss K. M. E. GOTELEE April, 1920		
Miss A. M. KNIGHT	Oct., 1899		Miss E. FEARNLEY			Miss J. E. MARTIN Oct., 1922		
Miss E. E. J. BRADBURY	Nov., 1929		Miss M. FEARNLEY			Nabeul		
Miss E. LOW... ..	Sept., 1931		Miss L. M. FISON			Mr. C. W. MORRIS Oct., 1924		
Spanish Work—			Mlle. A. ROCCHIETTI			Mrs. MORRIS Nov., 1927		
Miss E. HIGBID	April, 1921		Michelet			Sousse		
Miss E. HARMAN	Oct., 1921		Mr. S. ARTHUR			Mr. F. EWING May, 1932		
Settat			Mrs. ARTHUR... ..			Mrs. EWING Oct., 1931		
Miss A. BUXTON	April, 1919		Miss C. ELLIOT			Djerba		
Miss K. REED	April, 1922		Les Agribbes			Miss E. M. TILNEY Mar., 1920		
Fez			Bougie			TRIPOLI		
Miss S. M. DENISON	Nov., 1893		Mr. A. R. SHOREY			Mr. W. REID Dec., 1892		
Miss I. C. DE LA CAMP	Jan., 1897		Mr. R. TWADDLE			PARIS		
Miss L. F. EVANS	Nov., 1921		Mrs. TWADDLE			Mr. T. J. P. WARREN Feb., 1911		
Mr. C. COOPER	Sept., 1934		Miss C. ELLIOT			Mrs. WARREN Feb., 1911		
Mrs. COOPER	Sept., 1934		Qued-Amizour			Mons. Th. HOCART Feb., 1925		
Oudjda			Mlle. E. M. S. DEGENKOLW... ..					
Miss E. K. ALDRIDGE	Dec., 1891		Lafayette					
Taza			Mr. C. R. MARSH					
Miss F. E. S. MARSTON	Nov., 1895		Mrs. MARSH					
Miss A. CHAPMAN	Oct., 1911							
Guercif								
Mrs. E. A. SIMPSON	Mar., 1898							
Miss E. CRAGGS	Oct., 1912							
Rabat								
Mrs. F. K. ROBERTS	Dec., 1896							
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, Mrs. FISHER, Miss HOUGHTON, Miss R. O. HODGES, Mr. and Mrs. E. J. LONG (Deputation Work), Miss D. POYGOS, Miss A. CLACK.

LANGUAGE STUDY IN PARIS: Miss G. F. LINCOLN, NURSE J. HOWELL, MR. ROY SMITH, MR. J. DERBAUM IN ITALY: Dr. and Mrs. J. A. LILEY.

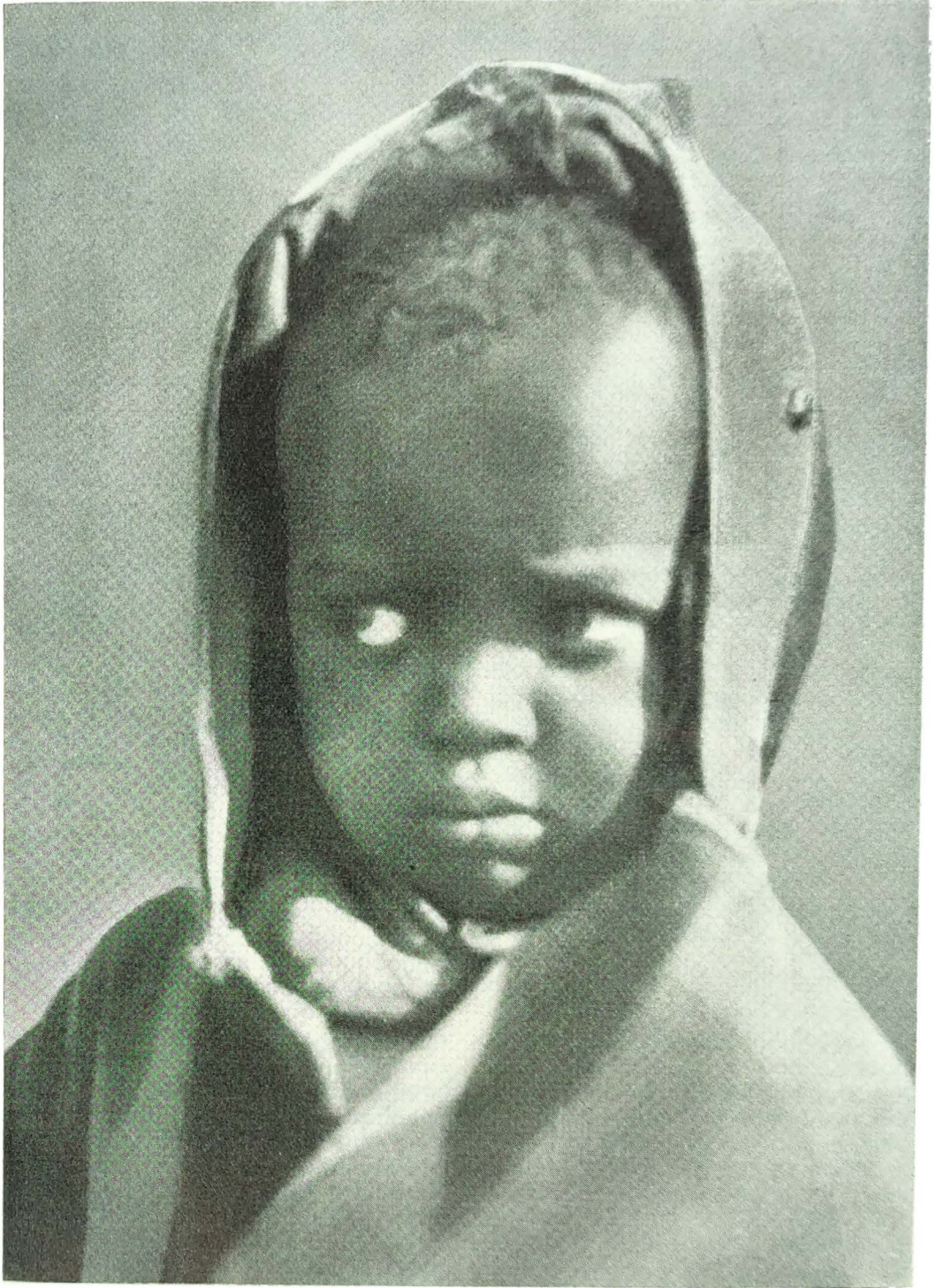


Photo by]

"BESIDES . . . CHILDREN."

[Mr. R. S. Miles

(Matthew 14, 21.)

Tunis City, 1934.

By Mr. R. S. MILES.

PART I.—SPEED: THE HUMAN.

Everything to-day moves with alarming rapidity. We live in a world that is increasingly a beehive of ceaseless activity. All seem to run to and fro; knowledge grows apace; the chariots rage and jostle one another in streets and broad ways, and modern life is run to so close a schedule that often fractions of seconds count. The stop-watch has long since buried the sand-glass. The business man's motto is "Do it now," for it is an age of instant action. In the year 1662 a London daily said: "Incredible as it may appear, the coach from Manchester will arrive in London in 4½ days." To-day, this mission field is reached from London in 52 hours. Last week a Scottish tourist on his first cruise called here. He said, "I hardly dreamed it was like this; it is almost as modern a town as one in our own land." He represents a large number of home folk. Doubtless the civilised world is too busy to assimilate all that it might know of other countries, but now and again letters reveal an ignorance approaching the absolute. One dear friend wrote: "If I send Mrs. Miles an aluminium kettle will the niggers know how to clean it?" We once received a half-pound of English butter wrapped in a thin sheet of brown paper. Fortunately for our postman it travelled in cool weather.

What is the Tunis of to-day? What are the conditions of our daily life and work?

The city has approximately 250,000 inhabitants (100,000 Arabs, 35,000 Jews, 40,000 Italians, 32,000 French, 12,000 Maltese and colonies of Swiss, Greeks, Russians, Dutch and others.) During the past nine months I have spoken in our Depôt to ten different nationalities. The town is very cosmopolitan, and the great majority follow the western mode of dress. Large European shops display goods of every description, and several advertise from closing hour to midnight by flooding their windows with electric

light. Almost anything can be found in Tunis if it is sought long enough. The up-to-date "Monoprix" store (the North African "Woolworth's"), a building with three floors, was recently erected and fitted, on the twenty-four hour plan, in three months. It boasts an escalator to the first floor, and during the summer an electric apparatus keeps the temperature cool in all departments. New buildings, each showing some novel style of architecture, are constantly being reared on slum sites. A scheme is on foot to demolish and rebuild the "Harra" (the central quarter of the Jewish community). Tram tracks are being better relaid, and each year more trams are modelled for greater speed and fitted with compressed-air brakes. Streets and thoroughfares are being tarred, whilst the police have been trained in point-duty and traffic control by special inspectors sent over from Paris. An organised omnibus service links up the capital with the most important country towns and villages; reaching west as far as the Algerian frontier, and south to Sousse. These speed over wide tarred roads patrolled by motor-cycle police, and pass through clusters of villa suburbs ever springing up in mushroom fashion on hillside and in plain.

Education, too, has been largely revolutionised. The school which our daughter Muriel attends is constructed on the English kindergarten pattern. Open-air schemes for ailing children have taken shape, with canteens providing mid-day meals of studied diets. Last term portions of the Cambridge Junior Examination papers were adopted in the curriculum of an Italian secondary school. Opportunities for recreation and sport are manifold; clubs existing for sculling, golf, baseball, football, boxing, tennis, chess and bowls. Troops of Boy Scouts and Girl Guides number a score. All this and more claim for Tunis an unchallenged place amongst the civilised and progressing cities of the world.



Street in modern Tunis.

PART II.—SPEED : THE CHURCH.

What can be said for the religious side? Is the Church of Christ concerned for the "Father's business" in this city with like enthusiasm? Again we describe things as they are, requesting our friends to judge for themselves. Visible results, we fear, compared with other fields, still show slow-going. Like the Alpinist, we glimpse the top, but see daily more of the upward path, seeking more grace to climb as the way grows steeper, fuller wisdom to avoid the rocks of erroneous cults, and deeper prayerful dependence in an atmosphere charged with evil forces. The Truth, for which we stand, is itself eternal and therefore unprogressive, though in gradual revelation and acceptance it must inevitably march on to final dominance. Very often, owing chiefly to sudden setbacks, we dare not report too much advance. For instance, during this year we counted six cases of Arab men very near the Kingdom. These gave good promise for forming a weekly Bible class, but in a few months, for business reasons, all had scattered. On the other hand, we have

gone ahead in the daily witness and sale of Scriptures in the *Depôt*. Personally, we have never experienced such a happy year of telling the Gospel story to so many groups, and only a few have opposed with any bitterness. We recall preaching on Mark's first verse with our valiant brother Si B., when the audience listened in silence to the end. In visiting native shops we sense more than ever the desire for a better life. Advance here, however, is checked by inbred fear of Islam, by lack of men, of money, and of a greater volume of prayer from all God's people.

Turning to the European side, we give hearty thanks to God, not only for every convert, but especially for those who have grown in the things of the Lord. Many of these have been wooed and won at great cost by former workers, into whose labours, we, to some extent, enter to-day. Our present weekly programme is: Sunday afternoon, Gospel service, generally well attended; Tuesday evening, men's Bible class; Wednesday afternoon, women's Bible class; Saturday evening, prayer meeting. All these afford some real

measure of encouragement, but we earnestly ask prayer that Christ's love may be shed more abroad in the hearts of all who confess His Name; that members of the assembly may more rightly divide the Word of Truth, and continue in the path of His commandments; that others may be added to the Church as He shall please; and that one and all may press on towards the mark for the high calling of God in Christ.

PART III.—SPEED: THE DIVINE.

God can counter man's swiftness and science with lightning rapidity. The

judgment angel stood by Daniel in two minutes direct from the Throne. God, still slow to wrath, yet can permit two hundred and fifty thousand (exactly the last census for Tunis) to be shocked into eternity in seven seconds, as in the Messina earthquake. Sudden destruction is held in leash for all who flee not from the wrath to come. "The triumphing of the wicked is short." So also can He make haste to deliver—for we shall be "changed in a moment; in the twinkling of an eye." "Come over and help us," while yet there is time.



Photo by:

The Old Slave Market, Tunis City.

[Mr. Le Grice

This picture shows all that is left of the small Slave Market. Scenes were witnessed here when the captives of the Arab raiders and the Tunisian pirates were sold into slavery that were dreadful beyond all imagination. The iron rod marks the spot where the slaves were exhibited to prospective purchasers.

THE WORKERS' UNION.

Many friends of the Mission, as well as the missionaries themselves, will learn with much regret that Miss Una Tighe has found it necessary to resign her secretaryship of the "Workers' Union." As most of our readers are aware, the object of this Union was to assist the missionaries with gifts of clothing, and Miss Tighe has given many years of devoted labour to this branch of the work. She has been assisted by Miss Merralls, and to both these ladies our most grateful thanks are due.



Photo by]

[Signor A. Monaco

The New Book Case at "Bethesda."

A Tunis "Lighthouse."

An excellent work, in well-equipped premises, is being carried on amongst Italians in Tunis by Miss Petter and other of our missionaries. In the following notes Miss Petter, who is seen in the above photograph, speaks particularly of efforts to win the young for Christ.

Rue Sidi Sifiane, in which "Bethesda" is situated, has been quite a centre of attraction lately. On account of a quarrel between the Municipality and others, part of the road in front of the Mission House has been left in its natural condition, and after rain becomes a bog, the water remaining for weeks. It is ironically called "The pool of Bethesda."

Imagine our joy at seeing, one morning, a band of Arabs outside, with pickaxes and spades, accompanied by carts to carry off the mud and superfluous material, and returning laden with stone; all resulting in a great transformation, and the road left in an excellent condition. It gives us food for thought too: for we pray that God's Holy Spirit may break up hard hearts, and that souls may be renewed and transformed. Has He not promised, "My Word shall not return unto me void, but it shall prosper in the thing whereto I sent it"?

But we have called "Bethesda" a "Lighthouse"; for as the rays of light go forth from a lighthouse in all directions, so we are seeking to send forth the light of the glorious Gospel of our Lord and Saviour Jesus Christ.

The attendances at the regular meetings on Sundays and during the week vary. Many come out of curiosity and then are lost to sight again, but others remain under the sound of God's Word, and we have the joy of seeing a change taking place in their hearts.

Invitations to conduct meetings in private houses are gladly responded to, and we have some very happy times at these gatherings. Neighbours come in to see what is going on, and when they leave it is often with a Gospel, or a New Testament in their hands. What ignorance there is in these homes, and frequently what misery! They are Italians, and are reckoned as Christians, but their mentality is no higher than that of heathen, and many of them live in similar darkness and superstition.

One method by which we seek to spread the light is by means of the Sunday school and the Thursday school, and many are our longings to see it entering young hearts. We are sure that some of the boys and girls already love the Lord Jesus. Adele Falzon, who has attended the Sunday school for years, is now a bright and happy Christian.

Last summer she expressed a wish for baptism, and on Sunday evening, November 4th, at a very happy meeting in the Hall, which was quite full, her desire was granted, and Mr. Miles baptised her. She was much helped in giving her testimony to the Lord Jesus as her personal Saviour. She and her sister Lidia, who was baptised last year, are the two eldest of the family of a converted Maltese Priest, Signor Falzon, who died several years ago. A younger one, their brother Jim, is a bright boy of 14, just ready to start life, and hoping to earn enough to help the family. He will be surrounded by temptation of every kind, and we pray that he may not only be preserved, but that, like his sisters, he may come out boldly for the Lord.

Some years ago a little girl named Conchetta came regularly to the school. Then she suddenly had to leave with her family for Constantine. After a time she returned to Tunis and at once rejoined the Sunday school she loved so much. She now comes regularly to the Sunday afternoon and evening Gospel meeting, and we believe that she is

trusting the Lord as her Saviour. If she becomes a professed follower of Christ, her life will not be an easy one, for she has no help at home, and would probably meet with much opposition from her family.

How valuable is this work in the Sunday school! The children are not all Italian; there are also some Jewish girls, who are taking an interest in learning special passages of Scripture. We trust that these verses may be repeated in their own homes and so carry the light there.

The new show-case, now erected in the front of the premises, is a great attraction to the passers-by; and we are assured that the kind friends who gave it to us will not lack their reward. Open Bibles, in different languages, are displayed, and are frequently read. Often, questions are asked, and it is both a privilege and a responsibility to seek to answer them. Thus an additional beam of light is streaming from our "Lighthouse." May God, by its means, shine into dark hearts that we might not otherwise reach, giving to them the light of the knowledge of His glory in the face of Jesus Christ.

A Dialogue.

(Concluded)

Missionary: Very few Europeans are Christians, but God has those in every nation who believe in Him, that is, Christians whose hearts and lives have been changed. I, for one, can testify of the change that Christ has wrought in me.

Kabyle: Yes, when I think of your lives compared with the Moslems and the French there is a difference. I have been down to your out-station for medicine and seen as many as a hundred or more listening to the Gospel, and then being treated by the Missionary. Who but you would touch our filthy sores? God does bless your work. I think of Mohand, who was nearly blind and now sees quite well, and of little Aicha, who had such a suppurating mouth that all her molar teeth fell out. The Missionary cured her and many more. Then I have a nephew who goes to your classes. Do you know, sheikh, he goes home and tells his mother and sister of all he learns, and reads the Gospel to them in Arabic, but do you know that the village elders are jealous of that class of thirty boys which you have? Those boys know your religion so well, and some say that they believe. The men are determined to stop them coming to the class and next week you won't have one. They have threatened to beat them and even turn them out of the village, but we know you teach them good words. Then I think of the orphans, for whom some of your brethren and sisters care, and of the tireless patience of your

wife and the lady missionaries, who visit in our homes and talk to our womenfolk and care for our children. Yes, you are good people and we love you. Oh, if only you would testify to Mohammed!

Missionary: Do you wish me to deny my Saviour by testifying to Mohammed? Beside, if I were a Moslem I should not love my fellow men. There are no free dispensaries, orphanages, etc., supported and run by Moslems, and what has Mohammed done for you Arabs and your country?

Kabyle: Yes, it is true. Every Moslem is selfish and lives for himself. When he does good he is always thinking of what he will get in return, either in this world or the next. I see now that I must choose between Mohammed and Christ. My sister Guardia really trusts in Christ. Do you know that one day she took these charms, which contain part of God's word, the Koran, and threw them in the fire in front of her children and Moslem neighbours, shewing them plainly she no longer believed in them? The other day the missionary was visiting in her house and brought another Kabyle Christian woman in. Some neighbours gathered and spoke in praise of Mohammed. The Kabyle Christian listened till she could bear it no longer, and then turned to them and said: "What has Mohammed done for us. He was an idiot." It was a daring thing for a Moslem woman to say. The other women were shocked, and at once said to her:

"So you also believe in the Lord Jesus." Tell me, are there many who believe in this country?

Missionary: There are certainly some who believe. Have you never heard of "A," a Christian Kabyle who is now a mounted policeman in Morocco. He is a faithful witness for Christ and a great distributor of the Scriptures and Christian literature. You must know "B," the forester, for he lets everyone know that he is the Lord's. Why does he so definitely refuse to be bribed into overlooking offences against forest lands? Simply because he is a Christian and serves the Lord Christ. Then there is "C," the auxiliary doctor. He has hired a hall at his own expense for the preaching of the Gospel, and because of his position is able to continually invite the educated Kabyles to his house, where he seeks to lead them to the Lord.

For years "D" has lived for Christ in his village and has had the joy of seeing most of his six children brought to Christ, and witnessing brightly for Him. "E," a schoolmaster, refused to marry a Moslem girl of his father's choosing and sought a Christian bride for himself. Had I the time I could tell you of others, one a young fellow who is even now doing his military service, and faithfully testifies to the saving power of Christ. Remember, too, that none of these are employed by the missionaries. They have been bright Christians for many years in Greater Kabylia, and as God has helped and blessed them, so He will be with you. But God's Word is very clear and plain, that "If thou shalt confess with thy mouth that Jesus is Lord, and believe in thine heart, thou shalt be saved."

Kabyle: Yes, but think of all that I should have to face if I confessed Christ. Although I am a man of 35, I still live in my father's house and work for him. He would at once disinherit me and turn me out of his home. My wife comes from a very fanatical family, and would at once leave me, with ten children to care for. Even if I found another house, I should still have to live with Moslems, and then once a month I should have to feed the village sheikh, who is a Moslem. How could I, a Christian, do that? Then I have seven daughters who must marry. Can you find me Christian husbands for them all, sheikh, for no Moslem would ever marry an infidel's daughter. I should be alone. Yes, all alone in my village. No Moslem would give me work, and if I worked for a European and broke the fast, the other Kabyles would refuse to work with me and my master would be obliged to turn me off. I shan't be able to pray with the others, and in sickness and trouble they will not help me. They will call me an infidel dog and worse. I shall be shunned in the market: every moment of the day I shall be sneered at because I do not use Moslem phrases and live as they do. Some will try to poison me and to rob me of my reason with secret drugs. My cousin is a shop-keeper and wants to believe in Christ, but if it were known, no one would ever come to his shop and buy. Ah! It is

easy for you English, but *hard, oh so hard*, for us!

Missionary: But it is easy. It is the Lord Jesus who has suffered and paid the price of our salvation. You have only to trust Him and be saved.

Kabyle: Yes, it is easy for you English, but do you know the Moslem law of apostasy? When once a Moslem becomes a Christian he is given an opportunity of returning to Islam, but if he refuses he is outside the law of Islam and loses its protection. It is a perfectly lawful thing for anyone to take his life. In fact, it is a meritorious act to kill him. A female apostate is to be confined to a dark room, starved and beaten daily till she recants.

Missionary: But we are living in a civilised country. No one would ever dare to kill you here.

Kabyle: I live in a Kabyle village in the mountains, where men often disappear and no questions are asked. Bribery and corruption abound, and justice is almost unknown. Then I should have to break the fast of Ramadan. He who breaks the fast of Ramadan becomes an infidel whom to deprive of his wealth and life is lawful. Have you never heard of the man who was a serjeant in the French Army? He returned to his native village, where a missionary lived, and was outspoken in his testimony for Christ. He and his wife did not fast with the other Moslems during the month of Ramadan. The Moslems did their best to persuade him to return to Islam, but he refused. Soon their little baby was taken ill. The missionary could not find the cause of the illness, and all treatment failed. The little one died. A week or two later the mother mysteriously died, and then finally the man. We know that they were secretly poisoned, and this because of their faith in Christ. It is hard to be a Christian. So hard!

Missionary: But that little family is now with the Lord Jesus.

Kabyle: Yes, but I don't want to die yet, although I am quite prepared. I have my family to care for, and I want to lead them to Christ. And then I think of Mohand, another Kabyle Christian, who a week or two back had to dig his child's grave and carry the little one out to the cemetery and bury it himself, while the Moslems stood by and jeered and laughed at him. And all this because he was a Christian. And others have lost their animals, yea, their all, for Christ's sake.

Missionary: What can I say to you? Your difficulties are truly great. Come to me if I can help you at any time, but remember that if you trust the Lord Jesus He is always with you and can save to the uttermost. When, oh when, shall we see souls saved in this land?

Kabyle: Look at this Tcsabih! It has ninety-nine beads for the ninety-nine names of God, and the last is "la Sabor" ("Oh, Thou patient One"). That is the sum of all God's attributes. He is patient with us. Be thou also patient.

Pray on and remember that there are many who believe in their hearts, and many more who are thinking seriously of the claims of Christ.

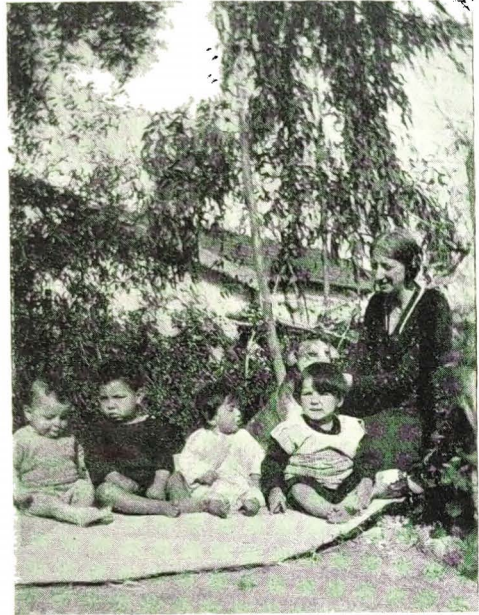
Child-Rescue in Kabylia.

By Miss E. FEARNLEY.

" Grant to little children
Visions bright of Thee."

Such was the evening hymn recently sung in an English church—but to the writer, who was present, it was a poignant prayer for five little children in our home in Djemaa Sahridj.

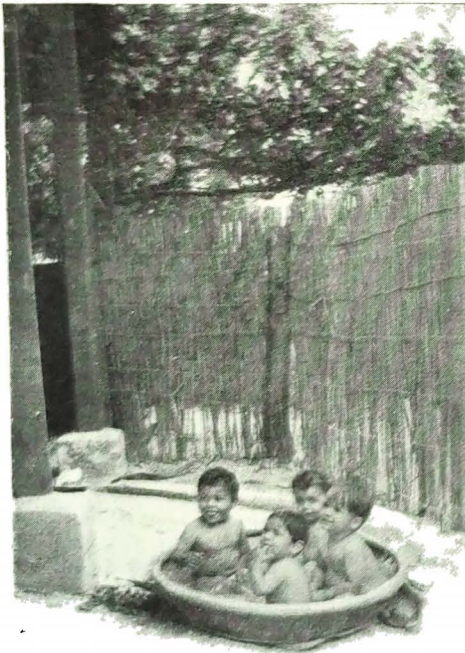
About three years ago the work that we felt that God would have us undertake was made clear to us. There was some hesitation in entering upon it, for it meant larger responsibility and curtailed liberty. It also meant "serving tables" for the Lord, only our "tables" were to bear bottles and tins of milk for a little one who needed a home and "mothering." But we could not be disobedient to our heavenly vision, and shortly afterwards we received into our home our first little unwanted baby, a tiny French child, Jeanne, twenty hours old.



Jacques, André, Suzanne and Jeanne
(with Miss E. Fearnley).

Three times during the next twelve months the door of heart and home was opened at the knock of tiny fingers; and André, Jacques and Suzanne, little Kabyle babies, were taken into our care.

At the end of May another little Kabyle brother had come to join them. He was literally dying of hunger. Think of a picture of Indian famine children, and it will convey some idea of what he was like, A strange little bundle of humanity, with a queer preference for monkey-nuts and hard-boiled eggs! Compared with the others, he entered our home as a veteran, for he was two and a half years old when brought to us. His mother had died six months before. He had a name, too—M'houch. He has suffered much through an abscess in his ear and has undergone a mastoid operation; but he has made good progress and has changed remarkably, although the doctor fears a second operation.



The daily tub.

From what have these children been saved? The French child has been preserved from an evil influence which might easily have led her into paths of shame. The native children have possibly been saved from death itself, as Kabyles do not as a rule allow such children to live; and at best they have been kept away from a public assistance system that would have sent them to work at a tender age, and probably exposed them to grave temptation.

And what of "visions bright" of the Lord Jesus for these little ones? Can one begin too early in these tiny lives? We think not. We felt this one day when two-year-old Jeanne, trying on a pretty little gift-dress just arrived from England, stroked it lovingly and said: "Auntie, that will be for a Sunday." We felt it again when Jeanne and André, slapped by M'houch in his early irritable days, would not retaliate, but would say, "Not naughty; he is ill."

Will our children be a link with those in the village? We trust so, for André and

Jeanne love class-day and are so friendly with their little neighbours who come to the house.

May we say a word for ourselves? We need prayer that we may be well pleasing to Him who "took a child and set him in the midst." We acknowledge with grateful hearts all that God has done for us since we began this children's work. We are thankful for such help of fellow missionaries. We specially acknowledge the kindness of Mr. and Mrs. Gillott and Mr. and Mrs. Bocking in enabling our children to have a change of air for the summer months. And how welcome have been parcels of garments from time to time! Children will not thrive without love, but they cannot thrive on love alone.

But we end where we began, and earnestly pray to the Saviour,

"Grant to little children
Visions bright of Thee"

—visions that shall early lead them to trust Him for themselves and then to live a life of loving service for their own people.



§
Happy Days
by
the Sea.

§

Preliminary Announcements. (D.V.)

MISSIONARY CONVENTION
at "Heightside" (Rossendale, Lancs.), during EASTER.
April 18-24, 1935.

SPRING MEETINGS
in Caxton Hall, on Tuesday, 28th May, 1935. 3.30 & 7 p.m.

CONVENTION
at "Slavanka," Bournemouth, September 4-10, 1935.

Fuller particulars will appear in future issues of "North Africa."

Secretary's Notes.

The Late Miss L. Read.

One of the veterans of our mission, Miss L. Read, has recently passed to her rest, receiving her "home call" on October 6th. She commenced her work in Tlemcen, Algeria, 48 years ago, and later went to Cherchell, joining in the work of the carpet industry inaugurated there by the late Miss Day. The unselfishness, courage and perseverance that she manifested, in days when conditions were far more difficult than now, won for her both love and respect. Her knowledge of medicine and nursing enabled her to bring relief to very large numbers of the women and children of that district, and although she retired from active service in 1925, her name is still an "open sesame" in the visitation of the native houses. We thank God for the memory of so devoted a servant of Christ.

* * *

M. Emile Rolland.

Kabylia has lost one of its most devoted workers in the passing away of M. Emile Rolland of Tizi-Ouzou at the age of 71. He was a man of great simplicity with a child-like faith which God greatly honoured. His work, in which he was ably assisted by his family and a few other devoted workers, was remarkable. Their residence in the administrative centre of Kabylia enabled them to work among the native students, many of whom boarded and lodged with them; from them were won some outstanding converts. To this was added later a successful industrial work for women and girls, in the form of the raffia industry. Mr. Rolland did much of his own building with his own hands, as well as gardening. This doubtless increased the respect in which he was held by the natives. He was a tireless worker, of fearless courage, devoted to his Lord and filled with love for souls. His body was laid to rest on Sunday, November 24th, in the presence of a large number of missionaries and his fellow townsmen, by whom also he was greatly respected.

* * *

Baptisms at Casablanca.

Our readers will be interested to see a photograph of the converts recently baptised in Casablanca. The group consists of six Spanish men

and three Italian women, in addition to the brother officiating, Signor Torre. A truly excellent work is being carried on at this Gospel centre.

* * *

The Tulloch Memorial Hospital.

We continue to receive good news from Dr. Scrimgeour, the Superintendent of our Medical Mission in Tangier. The confidence of the people is being increasingly won, and there is a greater willingness to enter the wards as in-patients. The doctor's decision to keep the dispensary and



Group of Converts (6 Spanish, 3 Italian) baptised at Casablanca. Signor Torre with open Bible.

hospital open during the month of Ramadan, too, has been welcomed, even though it involves breaking the Fast. Until recently few Moslems, if any, were prepared to do this, but now they seem grateful for the opportunity. There is, too, a growing readiness to hear the Gospel. The increased opportunities of service and possible future changes of staff call for another fully-qualified nurse. Will our readers pray that one may be provided, as well as the means for her support? The much-needed renovations of the hospital buildings have not yet begun, although some gifts toward this are beginning to come in. A recent visitor to Tangier, having expert knowledge of the principles of sanitation in relation to building construction, expressed his surprise that it has been possible to carry on the work under existing conditions. A donation of £200 toward providing new medical instruments and X-ray apparatus has been received, the outcome of the need being mentioned in the prayer



Mr. Cecil Cooper.

meeting in Mrs. Marsh's house at Bournemouth. A second gift of a similar amount has also been received in connection with the recent Convention at the St. James's Hall Church, Worthing (Rev. S. J. Henman). We thank God for these tokens of His goodness and shall be grateful if our readers, who know something of the pitiable condition of those whom the hospital relieves, and who desire that their even greater spiritual needs may be met, will continue to pray that all the means for its renovation may soon be supplied.

* * *

An Unnecessary Scare.

It would appear that far more importance has been attached to the outbreak of alleged bubonic plague in Tangier than the facts warranted. The *Tangier Gazette* of November 16th says: "Whether it was actually a bubonic visitation we shall never know . . . but we have never before heard of such a mild, well-behaved plague, or of an epidemic of any kind which . . . limited its activities to seven persons, or treated them with such beneficent consideration. . . . Whether the French radio broadcasts were due to sheer sensationalism or were a calculated attempt to drive tourist traffic from Tangier, we are not in a position to say. But they definitely accomplished the latter object, and thus turned the mildest epidemic on record into a financial calamity for this sorely-tried city." Tangier was officially certified as having a clean bill of health in November last, so that any friends who are contemplating a visit there may do so without the least apprehension.

* * *

New Workers for Fez and Algiers.

As the retirement of Dr. Liley from Fez, preparatory to his taking up medical work in Tripoli, had left that important Moroccan city

without a male missionary, Mr. and Mrs. Cecil Cooper have been asked to supply the vacancy there. Mr. Cooper is the son of the Mr. David Cooper who was shot by a fanatical Moslem in Fez in 1902; and it is interesting that in the providence of God he should now be led to labour in the city in which his father laid down his life in the cause of Christ. Our brother and his wife have been assisting Mr. and Mrs. Elson, but owing to various changes in the staff at the Boys' Home are now free to accept the invitation of the Council to undertake two years' service with the N.A.M.—In September last Miss Margaret Ross joined her mother and Miss Ward in Algiers, to help in the work amongst the Kabyles. We commend her to the prayers of Christian friends. Miss Ross's portrait appeared in the October-December NORTH AFRICA, 1932, when as a newly-accepted candidate she entered Mount Hermon Bible College for a course of training.

* * *

Tetuan.

We are thankful to report that Miss Effie Low, one of the younger missionaries at Tetuan, Morocco, has recently taken her C.M.B. This will be of great value in the particular work in which she is engaged, and we congratulate her on her success. We desire also to thank the generous friend whose kindness made it possible for Miss Low to undertake this course of training. Her fellow-worker, Miss Elsie Bradbury, is spending some time in Spain in order to gain a fuller knowledge of Spanish, a language as important to missionaries in and around Tetuan as French is in other districts.

* * *

Mr. and Mrs. Swanson.

As we go to press we have the pleasure of welcoming Mr. and Mrs. Victor Swanson back to England, *en route* for Morocco. Further reference will be made to these beloved fellow-workers in our next issue.



Mrs. Cooper.

The Story of a Wonderful Conversion.

The following particulars of the conversion of a Moslem were given in a letter addressed to our missionary, Mr. Sidney Arthur. Our Mission was not honoured as the means of his being brought to Christ, but we feel constrained to include an account of it in our magazine as an illustration of the grace of God. The story is translated from the French in which the letter was written, and is somewhat abbreviated.

Mr. Arthur's correspondent writing from Douai says :—Abdallah is a Moroccan, who is now between thirty-four and thirty-five years of age. He came into our district about twelve years ago, as one of a group of native workers that had been sent here after the war to carry out certain works of reconstruction. Later he became a miner, and married a French woman, a Catholic by birth, who belonged to the mining district. In relating his conversion, he has often referred to the evil life that he led at the time of his marriage. He had abandoned even his Mohammedan beliefs and observances and had taken to idling, drinking, gambling and fighting, making his wife most unhappy, although she herself had not at the time any moral or religious sense, and lived much as he did.

They had two children, and one of them, a little boy, died when a few months old. Abdallah did not wish, as he said, to bury him as a dog, and he would have sought the services of a Moslem priest. As in that district there were none to be found, he approached the Roman Catholic curé; but the latter, finding that he had so far acted as a Moslem in not having the infant baptised, refused to officiate. This made Abdallah very sad, and seeing this, one of his mining comrades advised him to see the Protestant pastor. He acted upon his suggestion, and was astonished to find himself so kindly received. The pastor was Monsieur Viollier, who agreed at once to undertake the burial; but he said to Abdallah, "I shall speak of those things in which we agree, that is, our belief in the One God; but I shall also

speak of the One whom you do not yet know, that is, Jesus Christ, who has taught me to love you." Abdallah was impressed by Monsieur Viollier's words, and when later the pastor offered to visit him he readily agreed. As a result he became much attached to the pastor, and listened to the Gospel from his lips. Abdallah, in common with most Moslems, found a difficulty in believing that Jesus Christ was the son of God; indeed, the idea profoundly shocked him. Nevertheless, the Gospel had its effect, and little by little his outer life became changed. Local meetings were held in his house; and he began to attend the Protestant church. Many months, perhaps two years, passed, however, before he knew an inward change of heart.

He was not then able to read, but he greatly interested himself in the services, and in singing the hymns; and as he made progress he got his wife to read the Bible to him, and began himself to learn to do so.

During this period he suffered much in mind because he was not able to see the alteration in himself that he desired. In outward things he was already reformed, but he longed for the change to go deeper, and for sin to be truly conquered in his life. His desire was granted. "At last," he said, "I was able to believe that Jesus Christ was the son of God, that he died upon the cross for me, a poor sinner; and now that I had received Him as my Saviour I find that I have a change of heart." From that moment he made rapid progress in spiritual things. He took a year's religious instruction, together

with other proselytes, under Pastor Babut, and he was received into the church at Easter, 1934.

He is conspicuous by his radiant Christian life, and by his profound love of souls. He has a power of expression in his prayer that is extraordinary, in spite of the fact that his French is still not very good. He has great courage in witnessing, and in his colportage work; but what is most striking is the impression of light, of purity, and of sweetness that emanates from him—a man who in former days dwelt in such deep darkness; and his life of prayer, of faith, and of witness, makes him one of the pillars of our church. He

is very much beloved in his district and exercises a great influence upon all with whom he comes in contact.

His wife has experienced a similar change, though not to the same extent. Her piety is strong and sincere, but she has not so vivid a personality as that of her husband.

I have been happy to tell you this much about Abdallah, for we love him. It is a joy and a privilege to have seen the work of Christ in him, a work that constitutes a powerful appeal to a life of complete consecration. Abdallah is one of "the last" who has become "first," through Jesus Christ.

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.

Sootland

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

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For DEPUTATION NOTES

see page iii of Cover.

“To Help to Visualise the Need.”

By Mrs. WIGG (Oran).

Mr. and Mrs. Wigg are witnessing for Christ in Oran, one of the large sea-ports of Algeria. Their work lies specially in the Arab quarter, where, by the kindness of some ladies at Trinity Road Chapel, Tooting, a Depot has been secured, and has proved of great value. The women, however, can only be reached by means of visitation in their homes; and in the following article Mrs. Wigg tells of her experience in doing this.

One Wednesday afternoon, the day for visiting the Arab women in their scattered dwellings around Gambetta, I turned into a familiar courtyard from which several children had been coming to our classes. I found some of the mothers occupied in washing clothes, with sleeping babies tied on their backs (a position sometimes maintained for hours), while others were seated on the ground making native bread, or

invited me to sit down and watch her sowing broad beans, but knowing that during that process there would be scant opportunity for the Gospel, I said I would return in about half an hour, and proceeded to another hut. Here, the barking of a fierce dog made me hesitate to approach (for I have vivid recollections of having been bitten), but in answer to my calls a woman came out and led me safely in.



The Arab Quarter, ORAN.

preparing the evening meal. Joining one of the women, I was soon in friendly conversation. As the Scriptures were read, others crowded round, and several were quite interested, although one, who had been in frequent contact with Europeans, was somewhat disdainful.

My next call was at a low-roofed, white-washed hut, in the garden of which F., a woman of about forty, was digging. She

She continued leisurely with her work, folding up the dirty rugs and old clothing which served as bed clothes, and sweeping out the room, and finally making coffee. At long last she sat down to listen to the words I offered to read, affording me one more opportunity of sowing the good seed.

Passing on to the next group of families, I found them housed in rude dwellings,

largely constructed of old tins and sacking. To these I was a stranger, needing some introduction. A little girl ran out, to whom I offered a sweet, and learning that no dog was kept I ventured up the path. At first the mother was timid, wondering what could have brought a European woman to see her, but after a few friendly remarks an invitation to enter was given, and a pail with a piece of wood over it was placed for a seat. First, there were the children to see and admire—two little girls of eight and five, and a baby boy of a year old. What were their names? Did they go to school? Was their father living? Had he plenty of work?—such were the questions that paved the way for my real business. By this time the woman was feeling more at ease, so I opened the Gospel and read to her some of the parables, so familiar to us, but so strange and new to them. She listened both to the story and to its application; and, coming away, I felt grateful for this new and friendly contact.

Returning to my friend on her piece of land, I found her now ready to receive me, and soon we were seated on the floor in her humble but clean dwelling. Almost at once she asked for the Gospel to be read, but scarcely had I begun when some relations (a man and his wife) came in to visit her. I offered to leave, but was begged to stay and read to them also. This I did, with the result that an invitation was given by the visiting woman to go and see her in her own house. Thus another home, if not more, will be opened to the Gospel.

A word as to the Village Lamur, the native quarter where we have the Bible Depôt. During the past year regular contact has been made with the men and boys, shops and cafés have been visited, classes for boys held, besides individual conversations entered into with those who have been attracted by the Bibles and Gospel literature exhibited in the windows. But what of the women in this thickly populated native centre? They must be visited in their homes, although other work and domestic duties only permit of fortnightly visits to these.

My first acquaintances in this quarter were three women, dwelling in one room behind the depôt, who seemed pleased to hear the message. Next time I called I was surprised to see strangers. A curtain divided the room, on one side of which sat two men, and on the other several women, who were drinking tea. Seeing me, one of the women said, in a rather hostile voice: "Sidna Aisa people" ("the people of Jesus Christ"). I did not take up her challenge, but said quietly: "The way of God is the way of a clean heart. There is only one God and there is only one Way." Hearing this, they invited me to enter, and I sat with the women and read to them from the Scripture, the men in the meantime going out. They listened in perfect silence, but as I sought to explain the Gospel they busied themselves with other things and engaged in loud conversation.

Many of the native women, not being accustomed to the visits of Christian missionaries, hesitate to open their doors, and much tact, perseverance, and even courage is needed to win one's way. However, God does set open doors before us, and if at times there are "many adversaries," we are also encouraged by meeting responsive souls. One such was a poor Arab woman whom I saw taking pieces of wood out of a dust-bin, saying to herself as she did so, "Everybody is dead: my father is dead, my husband is dead, my brother is dead." "But God is not dead," I said, as I joined her. "Where do you live?" I asked; "May I come and see?" and in a pleasant voice she replied: "Yes, come." I followed her through a large court, full of Arab women and children, into a dark and dingy room, with practically no furniture save a few boxes, and rugs piled up for bedding. A nice looking girl was sitting on the floor busy preparing the evening meal, and a little child lay huddled asleep in a corner. The neighbours crowded in to see what I wanted. I explained that I was in the habit of visiting Arab women in their homes, and that if they liked I would read to them from God's Word. "Can you read?" was the cry of all. One

woman wished to see the Book to make sure that it was written in Arabic, for although she could not read it, she fancied that she could tell it by its general appearance. A picture greatly helped to fix their attention, and a Parable was read and its spiritual application explained.

Such are some of the incidents we meet with, and it may be that the record of them will help readers of the magazine to visualise the need of the people amongst whom we labour. Their religion enters into every detail of their life. The first

words addressed to them as tiny babies is the witness to Mohammed, and as they die in old age the last thing they hear is the sound of his name. Between these two events everything—eating, drinking, sleeping, working, playing, suffering sickness or enjoying health—is influenced by Mohammed's teaching. It is when we see this that we realise how strongly ensnared these poor souls are.

Will those who read these lines join us in prayer that God will bless His Word to their salvation?

The Hon. Treasurer acknowledges with thanks the following contributions received during the months of September, October and November, 1934.

LIST OF RECEIPTS.

DESIGNATED FUND		No. of Rec'ts.	Amount.	WIMBLETON AUXILIARY.		No. of Rec'ts.	Amount.	DEPUTATION RECEIPTS.		CHELTENHAM AUXILIARY.		HITHER GREEN AUXILIARY.	
No. of Rec'ts.	Amount.	2435	£ s. d.	£ s. d.	No. of Rec'ts.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
2385	1 1 6	6	7 13 0	S. S. McCURRY, Esq.,	143	10 0	E. H. DEVIN, Esq. Asst. Sec.	10 0	Miss R. M. MOLESWORTH, Hon. Sec.,	30	10 0	Mrs. G. M. JAMES, Hon. Sec.,	76
6	15 0 0	8	2 12 0	Hon. Sec.,	4	10 0	Gen. Receipt Nos. 7504, 7673.	2 16 9	7504, 7673.	30	10 0	Hon. Sec.,	76
7	5 0 0	9	18 0 0	9, Manor Road, S.W. 20.	6	10 0	7840, 7941.	10 0	Local	30	10 0	Hon. Sec.,	76
8	15 0 0	40	5 0 0	Des. Receipt Nos. 2405/13/36.	7	10 0	Local	3 3 0	Rect. No. £ s. d.	30	10 0	Hon. Sec.,	76
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9	5 5 0			7	10 0		Local	27	0 0	30	10 0	Hon. Sec.,	76
20	2 2 0			8	1 0 0		Local	28	0 0	30	10 0	Hon. Sec.,	76
1	7 0 0			9	1 10 0		Local	29	0 0	30	10 0	Hon. Sec.,	76
2	50 0 0			30	4 0 0		Local	30	0 0	30	10 0	Hon. Sec.,	76
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4	1 1 0			2	1 0 0		Local	32	0 0	30	10 0	Hon. Sec.,	76
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8	1 0 0			6	1 0 0		Local	36	0 0	30	10 0	Hon. Sec.,	76
9	100 0 0			7	4 0 0		Local	37	0 0	30	10 0	Hon. Sec.,	76
30	25 18 9			8	10 0		Local	38	0 0	30	10 0	Hon. Sec.,	76
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2	9 10 2			40	1 0 0		Local	40	0 0	30	10 0	Hon. Sec.,	76
3	8 11 4			1	1 0 0		Local	41	0 0	30	10 0	Hon. Sec.,	76
4	1 5 0			2	1 0 0		Local	42	0 0	30	10 0	Hon. Sec.,	76
			£5 5 0										

* Gifts from America, £265 3s. 0d.

SUMMARY.

SEPTEMBER, 1934.		OCTOBER, 1934.		NOVEMBER, 1934.	
General Fund ...	£539 4 11	General Fund ...	£737 2 11	General Fund ...	£438 17 11
Designated Fund ...	175 16 10	Designated Fund ...	232 16 8	Designated Fund ...	284 5 9
	<u>£715 1 9</u>		<u>£969 19 7</u>		<u>£723 3 8</u>
TOTALS.					
January 1st to November 30th, 1934.					
General Fund ...	£7,067 2 8				
Designated Fund ...	2,647 7 4				
	<u>£9,714 10 0</u>				

LIST OF RECEIPTS—continued.

GENERAL FUND.

No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.
7471	10 0	7540	10 0	7610	13 7	7678	7 0	7748	4 0	7817	10 0	7886	10 0
2	0 0	1	1 10 0	1	0 0	9	5 0	9	25 0 0	8	10 0	7	2 6
3	0 0	2	1 0 0	1	1 0 0	80	2 0 0	50	10 0	9	10 6	8	5 0
4	1 10 0	3	1 0 0	2	19 0	1	1 0 0	1	1 0 0	20	1 1 0	9	1 18 6
5	2 6	4	7 6	3	5 0 0	2	5 0 0	2	2 14 0	1	2 0 0	90	1 0 0
Legacy 183	9 10 0	5	3 2 0	4	5 0	3	10 0	3	1 0 8	2	10 0	1	10 6
77	4 0	6	1 10 0	5	10 6	4	2 6	4	3 7 0	3	13 0	2	4 0 0
8	3 0	7	1 17 0	*6	1 0 0	5	7 6	Anon.	5 0	4	5 0	3	9 6
9	5 0	8	1 0 0	7	11 14 0	6	10 0	50	5 0 0	5	10 0	4	12 6
*80	43 14 7	9	1 0 0	8	1 13 0	7	1 0 0	7	3 0 0	6	4 2 5	5	3 0 0
1	0 0	50	1 10 0	9	2 0	A.P.	2 6	8	5 0	7	1 5 6	6	5 0
Anon.	10 0	1	3 0 0	20	10 0	9	5 2 6	9	10 0	8	2 0 0	7	1 1 0
83	10 0	2	30 0 0	*1	51 19 6	90	5 0 0	60	2 0 0	9	1 0 0	8	4 0
4	5 0	3	1 1 0	2	1 0 0	1	25 0 0	1	14 5 0	30	10 0	9	11 0
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87	10 0	5	2 0 0	4	18 9	3	1 0 0	3	1 0 0	2	4 3 0	1	7 0
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Mr. E. H. DEVIN has addressed meetings at: Southgate; Walthamstow; Letchworth; Barnet; Newdigate; S. Ealing Baptist Church; Sheen Hall; Clevedon (Lounge Café, Copsse Road); Bristol (Unity Chapel, Clifton drawing room meeting; "Keswick" Y.P.E.S.; Bedminster Tabernacle; Gospel Hall, St. Nicholas Road; Bridgwater; Colchester; Highgate Road Chapel; Maidenhead; Southampton; Brighton; Hove; Barking; Leicester; Kirby Muxloe; Claverham; Burnham; Worcester; Bewdley; Puriton Congregational Church; Wellington; Bishopstoke; Andover.

Mr. E. J. LONG has visited: Ashton-under-Lyne, Central Hall Mission (5 meetings); Hayling Island (3); Portsmouth; Liverpool, Bankhall Mission (3); Talbot Tabernacle; Glasgow, Langside and Shawlands U.F. Church (3); Worthing, St. James's Hall (2); Glasgow, Miller Memorial Church (2); Millerston U.F. Church, Pollokshaws Crusaders, N. Woodside U.F. Church (3); Newcastle-on-Tyne, Central Hall; Stockton-on-Tees (3); Heathfield; Tadworth; London, O.C.U. Annual Meetings; Sunderland (4); Houghton-le-Spring (4); Heaton; Preston (4).

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(WITH GEO. PEARSE AND DR. GRATTAN GUINNESS)

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THE NORTH AFRICA MISSION

Was Founded in 1891 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.]