

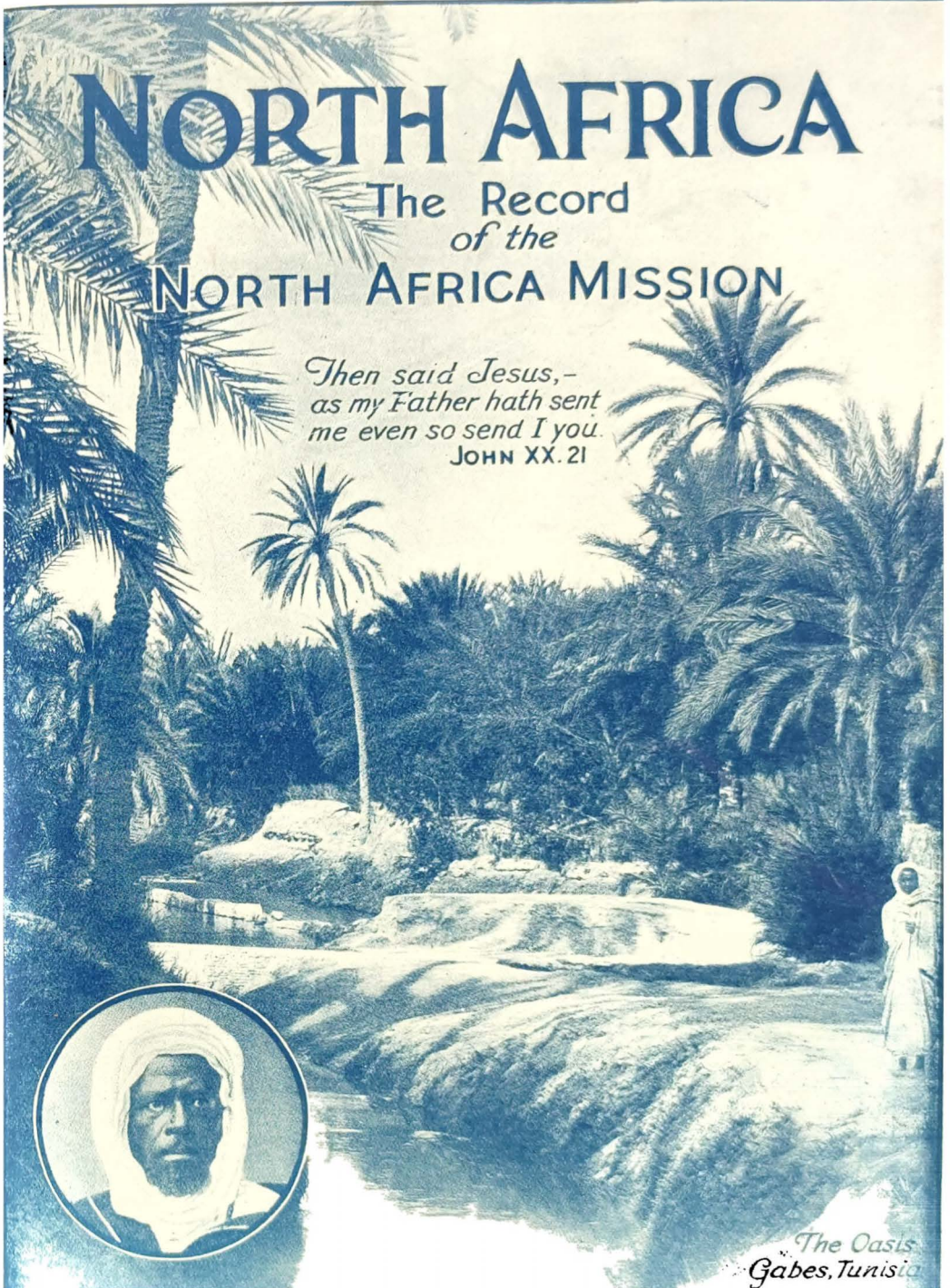
NORTH AFRICA

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*





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, Libya 1,300,000

LOCATION OF MISSIONARIES

MOROCCO		Rabat		Batna	
Tangier		Mrs. F. K. ROBERTS ...	Dec., 1896	Mr. C. COOK ...	Oct., 1929
<i>Supt. Hope House—</i>		Miss I. DEW ...	Feb., 1924	Mrs. COOK ...	Dec., 1929
Mr. H. S. GAMMAN ...	Oct., 1933	Mr. C. W. PROCTER ...	Sept., 1933	Ain Beida	
Mrs. GAMMAN ...	Oct., 1933	Mrs. PROCTER ...	Oct., 1930	Miss D. POVOAS ...	Nov., 1922
Mr. L. V. ROBINSON ...	Nov., 1924	Miss G. F. LINCOLN ...	Oct., 1935	Oran	
Mrs. ROBINSON ...	May, 1931	ALGERIA			
Miss E. CRAGGS ...	Oct., 1912	Cherchell			
Miss M. M. GLEN ...	Jan., 1913	Miss K. W. JOHNSTON ...	Jan., 1892	Mr. E. WIGG ...	June, 1931
Dr. G. W. F. ANDERSON ...	Aug., 1934	Miss E. TURNER ...	Jan., 1892	Mrs. WIGG ...	Nov., 1921
Mrs. ANDERSON ...	Aug., 1934	Mrs. F. COLLINS ...	Feb., 1927	Mrs. F. M. WEBB ...	Oct., 1899
Miss N. W. BOWKER ...	Jan., 1934	Mr. L. J. BOCKING ...	Oct., 1928	Saida	
<i>Spanish Work—</i>		Mrs. BOCKING ...	Oct., 1928	Signor A. FINOTTO ...	Oct., 1923
Señor PEDRO PADILLA ...	June, 1926	Miss J. HOWELL ...	Oct., 1935	Signora FINOTTO ...	Oct., 1923
Señora D. PADILLA ...	Dec., 1922	TUNISIA			
Casablanca		Tunis			
Miss C. S. JENNINGS ...	Mar., 1887	<i>Kabyle Work—</i>			
Miss F. M. BANKS ...	May, 1888	Mons. E. CUENDET ...	Aug., 1884	Mr. E. E. SHORT ...	Feb., 1899
Miss M. A. ROSS ...	Nov., 1920	Madame CUENDET ...	Aug., 1885	Mrs. SHORT ...	Oct., 1899
Miss C. A. BOWRING ...	Sept., 1930	Miss E. J. COX ...	May, 1887	Miss J. SHORT ...	July, 1932
Fedhala		Miss K. SMITH ...	May, 1887	Mr. R. S. MILES ...	April, 1921
Mr. V. SWANSON ...	Oct., 1932	Mrs. A. ROSS ...	Nov., 1902	Mrs. MILES ...	April, 1926
Mrs. SWANSON ...	Oct., 1932	Miss M. G. ROSS ...	Sept., 1934	Miss H. M. M. TAPP ...	Oct., 1903
Mr. ROY SMITH ...	May, 1935	Djemâa Sahridj			
Tetuan		<i>Kabyle Work—</i>			
Miss A. G. HUBBARD ...	Oct., 1891	Mr. A. G. WILLSON ...	Oct., 1922	<i>Italian Work—</i>	
Miss A. M. KNIGHT ...	Oct., 1899	Mrs. WILLSON ...	Oct., 1922	Miss G. E. PETER ...	Oct., 1913
Miss E. E. J. BRADBURY ...	Nov., 1929	Miss M. WIDMER ...	Nov., 1920	Miss K. M. E. GOTELEE ...	April, 1920
Miss E. LOW ...	Sept., 1931	Miss E. FEARLEY ...	Mar., 1929	Miss J. E. MARTIN ...	Oct., 1922
<i>Spanish Work—</i>		Miss M. FEARLEY ...	Mar., 1929	Nabeul	
Miss E. HIGBID ...	April, 1921	Miss D. WARD ...	May, 1929	Mr. C. W. MORRIS ...	Oct., 1924
Miss E. HARMAN ...	Oct., 1921	Michelet			
Settat		Miss L. M. FISON ...	Nov., 1919	Mrs. MORRIS ...	Nov., 1927
Miss A. BUXTON ...	April, 1919	Mlle. A. ROCCHIETTI ...	Oct., 1931	Miss A. CLACK ...	Jan., 1924
Miss K. REED ...	April, 1922	Azazga			
Fez		Mr. S. ARTHUR ...	Dec., 1913	Gafsa	
Miss S. M. DENISON ...	Nov., 1893	Mrs. ARTHUR ...	Sept., 1923	Miss E. L. BROOKES ...	Mar., 1932
Miss I. C. DE LA CAMP ...	Jan., 1897	Bougie			
Miss L. F. EVANS ...	Nov., 1921	Mr. A. R. SHOREY ...	Nov., 1902	Miss M. W. JONES ...	Mar., 1932
Miss F. ELLARD ...	Sept., 1931	Mr. R. TWADDLE ...	Oct., 1924	Gabes	
Mr. C. COOPER ...	Sept., 1934	Mrs. TWADDLE ...	Oct., 1925	Miss E. M. TILNEY ...	Mar., 1920
Mrs. COOPER ...	Sept., 1934	Qued-Amizour			
Taza		Mlle. E. M. S. DEGENKOLW ...	Oct., 1913	LIBYA	
Miss F. E. S. MARSTON ...	Nov., 1895	Tripoli			
Miss A. CHAPMAN ...	Oct., 1911	PARIS			
Guercif		Mr. C. R. MARSH ...	Oct., 1925	Mr. W. REID ...	Dec., 1892
Mrs. E. A. SIMPSON ...	Mar., 1896	Mrs. MARSH ...	Oct., 1925	Dr. J. A. LILEY ...	Nov., 1918
		Mrs. LILEY ... Nov., 1919			

AT HOME—Miss M. ARCHER, Mrs. FISHER, Miss HOUGHTON, Miss R. O. HODGES, Mr. and Mrs. EWING, Mr. L. DALTON.



"Take the millstones and grind meal."—Isaiah 47, 2.

A MOROCCAN WOMAN AT HOME.

The Ground of Appeal.

By Mr. E. E. SHORT, Tunis.

"O generous one! What belongs to God!" "Give me of what belongs to my Lord!"—these are two specimens of the variety of pious phrases and blessings used by beggars as we pass along our streets. To them, no doubt, they are simply part of their traditional stock of words of appeal. But though the poor, dirty, or afflicted beings who constantly repeat the phrases may think nothing of their meaning, we may learn something from them.

The suppliant is asking us to give what is not primarily and absolutely ours, but what is originally and truly God's, Who "giveth us the power to get wealth,"—wealth placed by Him in our hands for disposal. He is uttering a fundamental truth, common to all faiths that profess belief in One Living God. "What hast thou that thou didst not receive?" may apply to material possessions as well as to spiritual capacity. "Every beast of the forest is Mine and the cattle upon a thousand hills" is a statement which does not ignore or contradict private human ownership, but which asserts the overlordship of the Maker and Sustainer of all created life.

Giving becomes a sacred stewardship as we recognise that we give what is essentially God's. It was not put in our hands to be kept merely for our own enjoyment. We must use it for Him. We must give, and so give, in such way and to such objects, as that God may be pleased with our disposal of His goods, which he has entrusted to us.

Such an appeal, rightly understood, may sometimes defeat the end of those that use it. It will check us from giving on mere impulse, to anybody and everybody: giving a copper here or there as a mere habit. But when we give, not yielding merely to pressure, or to some special attraction in

the appeal, it may be that we shall give much more; and it will certainly be on a far higher plane of thought and principle; our giving will become a sacred act.

Further, if we have thus sought God's guidance in the use of His goods, we shall have the assurance that our gifts cannot be lost, even though there be no apparent good result, and our giving seems to end in sheer waste and failure. God has valued the gift, because it was given in the right spirit; and thus "abounding in the work of the Lord . . . ye know that your labour is not in vain in the Lord."

The same principle applies in other directions than that of giving money or food. Whether we give time, or physical or mental or spiritual effort, we give of that which we have received from God, and which we could not enjoy or dispose of, apart from His sustaining or restraining hand. It is because of His giving first to us, and through His continued mercy and goodness, that we can follow (in our very small measure) the example of the great Giver of all.

This way of regarding giving and receiving has its effect also on the recipient. He is not lowering himself before us, as one entirely dependent on our pity or caprice. He is giving us an opportunity of doing a good work, of fulfilling our stewardship to God; he is filling a necessary part in the divine economy. This is the ideal. It does not justify, or explain, the clamorous, or fraudulent, or lazy, practice of begging; but when one, as a Christian, receives unsought the gift of a Christian, he may receive it graciously and without being humiliated. It is not without reason that a native believer here refers in his letters to a gift from missionary funds as being from "God's wealth."

Outside The Gates.

Contact with Tunisian Bedouins.

By Mr. R. S. MILES.

Most missionaries in North African lands will agree, no doubt, that some of the happiest hours of our work are those employed in carrying the Good News to the Bedouins. A day spent in close contact with these nomads is a refreshing change from the routine of station life. Not only do we obey more directly our Lord's missionary charge, but the Bible stories connected with His life are so much better understood as we travel beyond the city gates. How vividly and quickly do the scenes depicted in the Gospels pass before our vision! The sower flinging out his seed, the shepherd leading his flock, the blind calling for alms; the wayside well, the threshing-floor, the whitened sepulchre, the olive groves—all are so wonderfully associated with Him who loved the hills and plains of Palestine.

The Bedouins, still largely following customs practised over three thousand years ago, are an uncivilised and ignorant folk, living in tents or mud-huts. The majority of such dwellings are, perhaps, as near chaos as anything this earth can show, whilst the Bedouin ideas of hygiene almost surpass the civilised man's comprehension. When their methods of rearing a family are compared with those given in "Wife and Home" it can only be wondered at that the children should ever live to tell the tale. Yet these people are magnificently independent, philosophically accepting, as from God, the vicissitudes and misfortunes of daily life.

Very few indeed can read, and as the difference between their mental processes and ours is considerable, the Gospel must be presented by word of mouth, and with simplicity and tact. Opportunities of witnessing to groups, small and large, frequently present themselves, but it is in the "one by one" work that our chief interest is found.



Photo by]

[Mr. R. S. Miles.

"On the Move."

When visiting a village some weeks ago, I suddenly came across an old blind man seated on a dust heap. As I wished him happiness he raised his head, somewhat startled at hearing the strange voice. Sitting down beside him I told of the day when God would remove all sorrow and pain, and wipe away all tears from our eyes; and then I sang softly the first verse of the Arabic version of "Lead, kindly Light." Putting my hand upon his shoulder, I said, "Jesus only is the Way, my father, and He is waiting to lead you to that home when you are ready to go with Him." After a pause he murmured,

"If God wills." Such a case is representative of thousands steeped in fatalism, and living in physical and spiritual darkness, seemingly without hope. Do any of them, one wonders, glimpse the Light?

Yet some hear and remember. In one of the most lonely spots I once came across a man who remembered hearing the Gospel years before, adding with a bright smile, "and his name was Sidi Cooksey."

A certain hawker stared in amazement as I spoke to him of sin, repentance, and salvation. He said, "What a pity a man like you will go to hell! Why, of course Mohammed is the true one, for his name proves it—the 'meem' ('M') is the head, the 'hah' ('H') is the body, the second 'meem' is the stomach, and the 'del' ('D') forms the legs." Against such foolish tales one feels helpless.

Sometimes a surprise attack is effective. A butcher, skewering bits of meat and flies together on a rickety table one day pinned me with "Do you accept Mohammed?" I replied that having found all in the Lord Jesus I had no need of anyone else. Immediately he went to a café near by to warn all against us; but when inside he was startled to see me close behind him. In a brisk and friendly manner I greeted the company—who were drinking mint tea, smoking, and playing cards—by saying: "O people, I am a Christian; I know the Saviour sent from above, and I want you all to hear His Word; may I talk?" Several called out, "Yes, sit and be welcome."

In such work one must learn to be quick in seizing an opportunity, as a friendly contact made and attention well caught often means much. For example, seeing a group washing potatoes we approach and say, "Why wash them?" "Because the people at market like to see them clean," is the reply. "In truth," we say, "how much more God likes to see our hearts clean." Such methods are simple but effective with the Bedouin. Or again, we inquire of a man in the branches of an olive tree, "Say, O knowing one, have you ever heard the story of the

little man who climbed a tree one day to see Jesus of Nazareth pass by?" A sheep being killed will easily start talk on Abel's sacrifice, or the Passover lamb. Out here so many of the Bible narratives lend themselves as means of ready approach.

Naturally, with such folk, conversation has often an element of humour. I inquired of a simple old grandfather the way to a certain village, and when he had pointed out the path I spoke of the way to Heaven. To my surprise he gave a loud chuckle, saying, "I know the way to K—, and you know the way to Heaven; praise be to Allah!" and, whipping up his donkey, rode off. One very stout man fairly blew at me as he asked, "Has God a son?" I happened to have read I John 3 that morning so I blew back the answer "O man, He has many!" and, before I could say more, he waddled off as if I had the plague.

Sometimes we encounter Europeans; and last week, when offering a New Testament to a Frenchman, he said, "Oh, I have that book; I bought it, and another called 'The Traveller's Guide' at Maharès, near Sfax, eight years ago; I have them still and lend them to my friends."

The tours undertaken in the Nabeul region with Mr. Morriss are happy times of service. Some of the villages are situated far in the hills, from which one looks down upon vast plains of pasture-land dotted all over with encampments and herds grazing. Many of these natives are as simple as children and it is a rare treat for them when Mr. Morriss performs on a mouth organ, as an accompaniment to my singing of a hymn. In such places it is a great joy to sow the Seed and tell of Him who "breaks the power of cancelled sin and sets the prisoner free." It is a responsibility, too; and we shall value the prayers of our home friends that we may be found faithful and that the needy Bedouin may share with us the blessings of God the Father, in Christ Jesus our Lord.

Down a Moslem Traders' Street.

By Mr. E. WIGG.

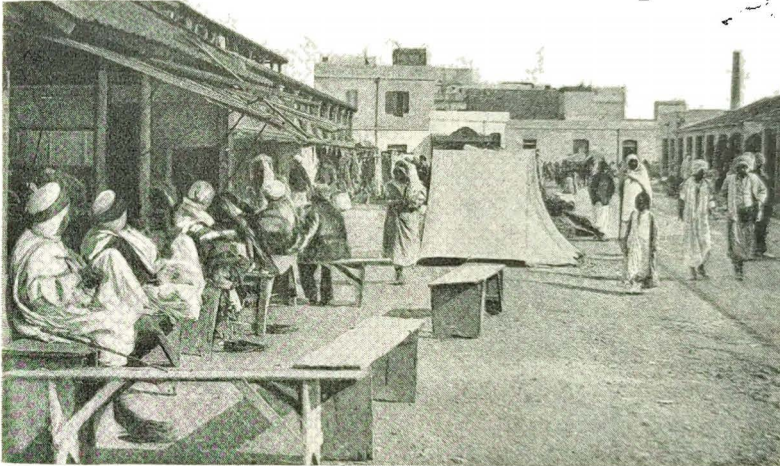
The following account of a missionary's visits to native shops in Oran, one of the large sea-ports of North Africa, presents a vivid picture of a very important department of our work. It is somewhat longer than our articles usually are; but it will well repay the reader's perusal.

If one should visit Oran expecting to find it a city of ancient and oriental charm, he would be very disappointed. Even the native town, and the village Lamur,

from savoury, is to have all doubts removed.

Oran, unlike some other towns, possesses no streets or bazaars reserved for

particular trades or occupations; and one can count in a comparatively short street no fewer than twenty different kinds of native shops. It is to these shops that the missionary frequently finds his way, seeking to sow the good seed of the Gospel (more especially by means



A Native Quarter, Oran

where the majority of the Arab population (40,000 in number) live, are constructed in European fashion; while any of the older and cruder native dwellings that are left are fast giving place to tenement buildings three and four stories high.

Nevertheless, the swarms of flies, the many and varied smells, the crowded cafés, whose clientele overflow and occupy the pavement and half the road, the veiled women, the crowds of lightly clad youngsters, the water-carriers with their bulging goat-skins, the street hawkers with their weird guttural cries, the angry altercations of men, who with uplifted sticks give vent to violent temper, all proclaim that one is actually in Eastern surroundings. And a glance into the shops, a look at what is offered for sale, a sight of the strange conjunction of the sweet and clean with that which, to say the least, is far

of the printed page), or to establish some friendly contact that may open the way for a real heart-to-heart talk at some later date. It may interest the readers of this magazine to accompany him on his round.

First, then, we enter by a low door into a room with smoke-blackened walls and abounding with dust-laden cobwebs. It is very hot, and a half-naked Arab stands before an open oven door. Every few minutes veiled women or girls, bearing wooden trays on their heads, bring their home-made bread to be baked. Over the oven, but almost obscured by dust, we read the Arabic inscription "There is no god but God, and Mohammed is His apostle." The baker approaches, curious to know our business. Old Testament stories, illustrated by Copping pictures, interest him, but suddenly handing them back, he says, "We have all these stories

and better than these in the Koran, we have no need of others!" Remembering the Mohammedan witness over the oven we proceed cautiously. "But look," we say, "we have other books, too. Here is one that tells of one of your great teachers in his search for God." "I will take that," he replies, "but I don't want the Gospel; for the Pentateuch, the Psalms, and the Gospel, are all contained in the Koran, which is greater than them all," and he buys the book which tells not only of a man's vain search for God through Islam, but also points clearly to Him Who said, "No man cometh unto the Father but by Me."

Next, threading our way between open sacks of flour, semolina, lentils, etc., and stepping over wilted carrots and cabbages, we accost an Arab grocer. Evidently trade is not flourishing, and as we do not appear likely customers the man somewhat unresponsively returns our greetings. We remark on the weather. "It is from God," he says. "Is trade good?" we ask. "No! it is dead!" "Are you a reader?" "Yes! but I don't want your books. I am too busy!" "Busy? but you said trade was dead." "It is, and my head is filled with anxious thoughts." "I quite understand, and will give you a booklet that will help you if you will read it." "Is it the Gospel? Is Mohammed's name mentioned?" "It is called, 'The Way of Salvation,'" we reply, "and tells of how God created the world, of how man sinned, of how God has sent a Saviour to deliver us from sin and Satan, and bring us to Heaven. Will you accept it?" "Yes!" and so we leave him.

Both noise and smell inform us that we are now to meet with a poultry dealer; and we stand amid crates, packed tight with chickens gasping with the heat and thirst, that are stacked shoulder high round three sides of the room. Conversation is difficult in such conditions, and one is painfully conscious of the odours and the insects; and since the man is not in a friendly mood we gladly regain the open air.

More savoury smells now greet us as we pass into an Arab eating-house. Near the door three or four men are superintending

a large vessel in which stew and cous-cous are cooking; over our heads hang joints and smaller pieces of meat, for later consumption. What does it matter that these are rather black with flies from the poultry-keeper's next door! Having greeted the cooks, we pass to the customers, who have more leisure. As some are using their fingers in preference to wooden spoons, we are careful lest they should handle any of our books, for it is seldom that a man will buy the book that bears his own greasy thumb-mark! But we are anxious they should hear the message of the Scriptures; and so we read to them, in colloquial Arabic, a parable or other portion, and enlarge upon its meaning, particularly in its reference to Christ as Saviour. Our audience, being mainly simple, illiterate folk, listen gladly to our words, and we feel that our time with them has been well spent.

Outside the next shop highly-coloured pictures, dealing with weird and wonderful subjects, are suspended. They refer to the Koranic version of some Old Testament story. The offering of Ishmael, and Noah and the Ark, are favourite subjects; and many of the legendary heroes of Islam are also depicted. Fortunately some explanation accompanies the designs, for they are hopelessly out of proportion; the head of the rider in one picture, for example, being much bigger than the whole body of the horse on which he is seated. Framed quotations from the Koran adorn the walls, and one wonders what the proprietor would do with them all were he to accept Christ as Saviour. But that, at present, is not his intention; and we find it difficult to extract more than monosyllables from him. We try many lines of approach—the weather, the state of trade, the crisis, the war, the forthcoming pilgrimage to Mecca, but all without success; nor will he even accept a free leaflet entitled "God Hath Spoken."

We pass on; and now a fragrant smell of coffee roasting welcomes us. Three negroes are superintending the roasting and grinding of coffee beans newly arrived from Brazil. The ancestors of these men were pagans, no doubt, but alas!

Christianity was slow to evangelise them; and we find that their descendants—though despised by the Arabs for their colour—are now fervid Moslems. Seeing this, one says to the others, "The Gospel—the Lord Jesus—it is forbidden

fashion and speak the Arab tongue; but they wait for their master to respond to our greeting. He inquires for a copy of the Psalms in Hebrew and accepts a copy of "The Way of Salvation," also in Hebrew, but suggests that we call another time if

we wish to discuss the contents of the books.

A barber's shop is our next stopping place, and we find it full of customers. Some are being "cupped," native fashion, with little tin cups sucked on to the back of the neck; whilst others are having their hair shaved off. Some are in a talkative mood, and the barber himself asks us to explain what we believe and teach, explaining to his friends afterwards that it is the same as is taught by English people (missionaries) in Morocco; and he tells of the good work done in Tangier Hospital. Then he feels it incumbent upon him to explain the Moslem creed, and all perforce have to listen. We nevertheless feel that our seed-sowing here will not have been in vain.

"Ah!" says a big stout grocer whose shop we now enter, "aren't you the people who are paid to come and turn us from our religion and to make infidels of us?" "No!" we reply, "but rather to make known to you the way to God." "Then you believe in the Koran?" "We have the Gospel, and in it God tells of how we may have our sins forgiven and be made fit for heaven." "Well, I don't want



An Arab Shop, Oran

the Gospel, but show me the other books you have." This we gladly do, having publications of the Nile Mission Press written expressly for winning Moslems to Christ. He purchases no fewer than ten of them, and then glancing through them sniffs out, "They are all about The Messiah,"

to us"; and though we wait quite a few minutes they work with such zeal that we cannot make any real contact with them. Again we pass on; and here, surrounded by heaps of old shoes in all stages of decay, are several Jewish shoemakers sitting at low benches. They are clothed in Arab

and they wait for their master to respond to our greeting. He inquires for a copy of the Psalms in Hebrew and accepts a copy of "The Way of Salvation," also in Hebrew, but suggests that we call another time if we wish to discuss the contents of the books.

but keeps them nevertheless. Then he suddenly blurts out, "Now you can go."

Here is another café. In a long, narrow room, with a fine place at the end where coffee and tea are stewing, groups of men are sitting cross-legged on mats on the floor, playing cards or dominoes, and the native form of chess. Others are sitting at tables. We move from group to group, and find it difficult to refrain from smiling as an obviously ignorant individual looks closely at a book and mumbles as though reading from it, while holding it upside down! (Not infrequently, the older men, unaccustomed to pictures, will look at them in the same way!) Some of them inquire, "Who printed these books—Moslems or Christians?" and will not always be satisfied when we reply, "They are printed in Egypt" (a very Moslem land). "It is a sin for us to read them," they say, "and, besides, everything that man needs to know concerning what has been, what is, what will be, is found in the Koran. What need for us to buy other books?"

A tailor's shop presents our next opening, and as we enter a man smiles and turns to his companions, who are busily sewing, and says, "Mohammed beat this man in argument the other day. He was easily the victor"; and he tells of a visit we had made to another tailor's shop (a veritable wasps' nest!), where we were assailed by wordy arguments and quotations from the Koran from those present, and where "Mohammed" did the crushing summing-up. However, a smile and handshake, and a cheerful "May I come to see you again," removes the bitterness from their faces and each accepts a tract. The explanation of the tracts being over, our audience look up, ready to repeat "Mohammed's" victory; and although the hour's discussion is in a fairly friendly spirit we do not feel that much has been accomplished.

Next door, long twisted sticks of pink, white and yellow sugar stuff are displayed; and a man is engaged in breaking them into halfpenny lengths. Pots of boiling mixture are on the fire, and we are told that extra quantities are being made for

the approaching religious fête. A sheep, tied to a leg of the table, is ready to be killed on that occasion; and as according to them it is in commemoration of the offering up of Ishmael by Abraham, their usual perversion of the incident, we find a text provided, and speak on "Without the shedding of blood there is no remission," and "Behold, the Lamb of God."

As we continue our round a babel of sounds greets us; and looking in we see small boys sitting cross-legged on the floor, with a teacher in their midst, each repeating with much gusto some verses from the Koran. We do not interrupt, but greet some of the unoccupied teachers. Looking at some of our books with interest, they take them within, to show them to the senior master. In a very few seconds the door is flung savagely open, and we are roundly trounced for seeking to circulate such books amongst Moslems. "You and your books should be thrown into the sea!" he exclaims, and evidently would fain be the first to attempt this. "But would you throw God's Word into the sea?" we ask. "You have not God's Word" he retorts. "Yes, indeed I have. Are not the Pentateuch, the Psalms, the Gospel, God's Word?" "Yes," he reluctantly admits, "but the Christians have changed and corrupted them. The Koran alone is the final and complete revelation." Gradually, however, his wrath abates, and whilst at length he himself will not accept a tract, he does not prevent the younger teachers from doing so.

Here is a draper's shop. The two young men serving behind the counter are Mozabites, members of a tribe regarded as the Puritans of Islam, and generally very reserved and exclusive. "Yes, I can read" the elder says, and scans what is offered. "Ah, the Gospel," he says, "is there not more than this?" "Oh, yes, there are four Gospels." "Show them me—then is that all?" "No! the Bible includes the Law and the prophets as well as the Gospel." "Give me a copy of the Bible complete." Gladly we do this, and the young man also purchases a copy of most of our other

(Continued on page 32.)

Witnessing in a Paris Mosque.

A Missionary Incident.

By Miss E. M. TILNEY.

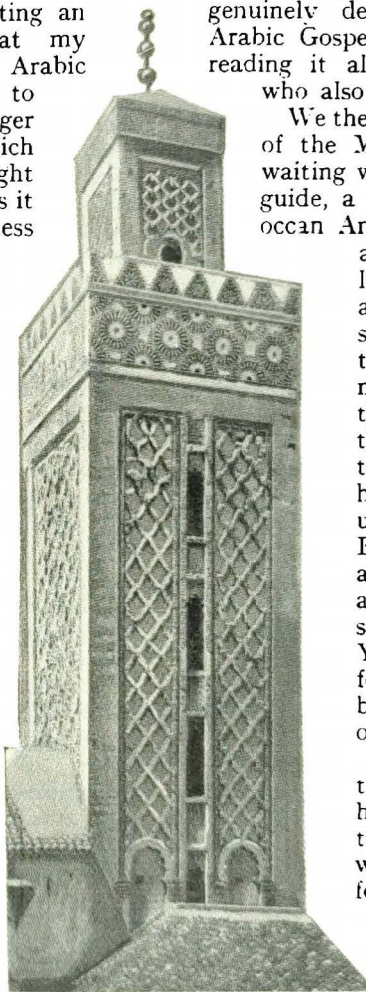
While I was in Paris last year a Norwegian friend called at the N.A.M. Mission House and expressed a wish to visit the Mosque, with a view to writing an article; and, thinking that my knowledge of French and Arabic would be useful, asked me to accompany him. I was not eager to do so, for a Mosque from which Gospel-denying doctrine is taught has no charms for me; but, as it seemed an opportunity for witness that might never recur, I consented to go, in company with a lady friend. We had prayer together before leaving, and although I realised that great discretion would be necessary, I could not resist taking some French and Arabic Gospel literature.

On arriving in the vicinity of the Mosque, we found that an Arab restaurant and dispensary were attached to it, and I inquired the way to the Mosque entrance from an Arab standing at the dispensary door. He seemed agreeably surprised to hear me address him in Arabic, and after we had exchanged a few further remarks, he accepted some of my booklets. Learning from him that we could not enter the Mosque until 2 p.m., we visited other places of interest in the neighbourhood, and gave out Gospels. Later, needing food, we returned to the Mosque restaurant and there, in an Arab setting, we partook of "cous-cous," the orthodox native dish. Some Moslems from Tunis and Djerba, serving in the restaurant, seemed to

appreciate the fact that I spoke their language and had come from their home towns; and the Tunis Arab seemed genuinely delighted to receive an Arabic Gospel of Luke. He began reading it aloud to a fellow Arab, who also seemed interested.

We then approached the portals of the Mosque, and after some waiting were asked to follow the guide, a reserved, dignified Moroccan Arab. We could not but appreciate the exotic loveliness of flowers, foliage, and fountains, in the sun-flooded courtyard; the artistic symmetry of mosaic and stucco work, the wonderful carvings, the richness of colour and texture of the costly, hand-woven carpets, the unobtrusive, modernised, Eastern lighting scheme, and the orderly recesses around the walls for the shoes of those who pray. Yet our hearts were sad, for all we saw seemed to breathe an insidious denial of our Lord.

The guide little knew that whilst interpreting his monotoned comments to the others, our mind was pleading in prayer for some opportunity of witness, which presently came. He walked on with me ahead of the others, and I was able to put a question to him. "Are you," I said, "like most other Arabs, expecting the Lord Jesus Christ to return and judge the world?" One curt sentence, almost hissed from his teeth, was



Minaret of Mosque.

evidently intended to silence me. But the Lord enabled me to witness for Him, quietly but forcibly, in Arabic, and mostly in the words of Scripture. I emphasised the fact of sin in every human being, and told of the sacrificial death of the Lord Jesus Christ, the Son of God, and spoke of His resurrection, His ascension and His near return. I finished with a personal appeal, and in so doing was deeply conscious of the Lord's presence.

As we were about to leave the Mosque, our Norwegian friend expressed the wish to buy some views of the building. After these were purchased I offered a book to the Arab who was in charge of them. His reaction was an immediate denial of the death of our Lord, and the abrupt sentence in Arabic seemed a Satanic challenge. But the Lord helped me again to witness from His Word, and in saying

"good-bye" I suggested that perhaps one day he would believe that the Lord Jesus died to save him; and I added that if he did not believe in Christ as Saviour now, he would have to meet Him as judge hereafter. He replied, this time more pleasantly, "Perhaps I shall believe, one day, God willing"; and he promised to read the book. But behind the stretch of lattice-work that screened the entrance porch sat the guide to whom I had first spoken, listening and watching with set face and narrowing eyes.

We left the precincts of the Mosque, grateful to our Lord for the joy of witnessing, but with a heart yearning for the sons of Ishmael, those "other sheep." Will my readers please pray for the forty-five thousand North African Moslems in Paris, and in particular for those at the Paris Mosque?

Amongst Roman Catholics and Jews in Tunis.

By Miss K. M. GOTELEE.

This is our difficult season. From January to May Roman Catholic catechism classes are held in preparation for confirmation and the priests go round and gather in all the children over seven years old they can find to give them the necessary instruction. A ticket is given for each attendance they make, and they can only be confirmed if a certain number of attendances have been registered. After confirmation a certificate is given, and it is considered a disgrace for Italian young people to be without it. It is often asked for, too, when they apply for a business position; so that our young people, who, of course, have no such certificate, frequently face a very real trial early in their Christian life. As most of our Italian children come from Roman Catholic homes, and those attending these catechism classes are forbidden to come to "the Protestants" we only get very few during the time that they are being held. This year, however, their places are being more than filled by Jewish children. We have had quite a

Jewish invasion! Every week fresh applicants beg to be inscribed in the register, and seem really eager to share in the life of the Sunday and Thursday schools. They listen as eagerly to New Testament lessons as to those taken from the Old Testament, and join heartily in the hymns, their favourite being "The Name of Jesus is so Sweet," and already three or four Jewish children know it by heart. It is beautiful to hear it from Jewish lips. A Jewish child, little Odette, who was mentioned in NORTH AFRICA last October, came to me just before Christmas and asked for a verse in Italian to recite. I replied that I only had one Italian text on the programme unappropriated, and that was John 20.31, which she might not like to say; but she insisted, and at the Italian children's Christmas treat she stood up and said: "But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through His Name." I am sure all

who read these lines will join us in prayer for these little Israelites. Like Paul, our heart's desire and prayer for them is that they might be saved.

We have not got out to the villages much this year, but when we have done so we have had some encouragement. Two weeks ago we went to see a family who have been mentioned before in these pages as having asked for a Bible, and as being always so eager to listen to the message we bring. Miss Petter found the father in his signal box awaiting the passing of the Algerian train, and there open beside him was his much-loved Bible. (This may seem to English readers to be a dangerous practice, but as only about five or six trains a day pass on the line the signalman has leisure between times for other things.) He turned to Miss Petter with his face aglow, and putting his hand on the Scriptures exclaimed "Oh, how I love this Book!"

Last November we had a special mission in our hall, conducted by Signor Arnera, who came over from Cannes. It was a time of blessing, and several professed conversion. Of these, two have asked for baptism and Church membership. One is James Falzon, a family often mentioned in our "despatches." His two sisters, Lydia and Adele, have already taken this step, and it is a great joy that Jim is doing so too. The other candidate is Amando, the brother-in-law of our maid, Angellina. He is a very bright Christian, and seems to love the things of God. It will be an encouragement to Angellina to see one of her family thus linked up in Church

fellowship. She has had a long and hard fight to bring any of them to the hall. To be the only converted member of a family is even harder in this land than it is in England. The baptism will take place (D.V.) in April, possibly on Easter Sunday, so perhaps friends will specially remember us in prayer just then. As we see these young men coming on in spiritual things, how we long for a consecrated man to come out and give a hand in this work! They need caring for, not only spiritually, but morally and physically also.

The women's class on Wednesday afternoons is also quite encouraging. For a long time Miss Martin visited a large *patio* near here to try and get the women to come, but they were difficult to persuade. At last she had the joy of seeing them attend our meetings, and we have reason to believe that one or two are sincerely converted. They are, however, so bound by custom and held by family duties that it will be some time before they are really free to take their stand openly on the Lord's side. Recently some of these women were hindered from coming over for the work hour, but they came for the Bible lesson, saying, "It is too late to work, Signorina, but we want to pray." We rejoice in their appreciation of spiritual things, and should value prayer on their behalf. They are only poor, humble folk, but God can make them to be lights to shine in this dark land of error and superstition. Such work is well worth while, and we believe it will yield a rich harvest for the Master's glory, and His servants' joy, hereafter.

*We desire to advise our readers
that (D.V.) the N.A.M.*

EASTER CONVENTION

WILL BE HELD AT

HEIGHTSIDE, Lancs., from APRIL 9th to 15th, 1936.

Speakers include :

**Revs. W. GALBRAITH and T. I. STOCKLEY, D.D., Mr. E. J. LONG,
and (it is hoped) Missionaries from the field.**

INCLUSIVE TERMS:—£2 5s. 0d. from Thursday evening to Wednesday morning.

Apply: Miss WRAY, "Heightside," Newchurch-in-Rossendale, Lancs.

Please book to Rawtenstall, proceeding to "HEIGHTSIDE" by taxi or other conveyance.

The Late Mr. George Babington Michell, O.B.E.

Mr. G. B. Michell, born in India at Bangalore, whose name will be familiar to friends of the North Africa Mission of earlier days, died at Liverpool on the 11th January last, after a very short illness, at the house of his widowed daughter, Mrs. Wilson. Mrs. Michell was in Oran, Algeria, at the time.

Mr. Michell joined the North Africa Mission in 1887 and went out to Tunis in June of that year with Mr. Milton Marshall. They did their early Arabic studies together. Mr. Marshall married and settled in West Africa towards the end of 1888, while Mr. Michell in 1889 went eastward to Tripoli and worked there with Mr. H. G. Harding, who eventually joined the Church Missionary Society as a lay missionary in Palestine.

In due time Mr. Michell returned to Tunis and married Miss M. F. Harris. They continued as devoted workers in the N.A.M. in Tunis for a number of years. Mr. Michell had great gifts as a linguist and wrote several very valuable tracts in Arabic, and also translated Anselm's famous treatise "Cur Deus Homo" (Why God became man) into excellent Arabic from the original Latin. He thought its line of argument suited to the mind of such educated Moslems as are met with at the Zaytoona Madrasa (College) in Tunis. It was printed as a small book by the American Mission Press, Beyrout. Later he inquired into Berber dialects, and for the use of Europeans drew up Tables and notes of a number of these, which were published, I think, by the African Society. One of the most decided converts in Tunis from Mohammedanism was influenced chiefly by Mr. Michell, though he was not publicly baptised until after the one who had first taught him the way of Christ had left the city. Eventually this man became an outspoken Christian preacher.

At the end of 1902 Mr. Michell resigned from the North Africa Mission (only for family reasons) and entered the British Consular Service. He served first in Morocco, and then in the Upper Congo region of Central Africa, where he had contact with missionaries of the Baptist Missionary Society. Later he was sent to South America to inquire into the Putumayo atrocities in the Upper Amazon district. During the Great War he was in Brazil and afterwards for three years was H.B.M. Consul-General at Milan, Italy.

In 1926 Mr. and Mrs. Michell went to Cairo to work, in an honorary missionary capacity, with the Nile Mission Press. While there his book on the "Historical Truth of the Bible" was published by Marshall Brothers (Quarto, 7s. 6d.) dealing with the "Comparative International History of the Old Testament" and with Biblical Chronology and Archæology. Only Part I of this important work has so far been issued, the heavy expense of printing having prevented publication. This is regrettable, as the author's point of view was that of one who upheld the Divine origin and veracity of the Bible, and who threw all the weight of his wide learning against the theories of those critics whom he called the "Re-constructionists."

Mr. Michell was only a year or two with the Nile Mission Press in Egypt, when failing health led him to visit relations in Canada. From there he returned to England in May, 1935, in very precarious health, and a sudden attack of pneumonia took him away in a few days at the age of 71.

M.H.M.

Notes from Headquarters.

Completion of Hospital Renovation Scheme.

It is with profound thankfulness to God that we record that we have now sufficient in hand—largely as the result of one particularly generous donation—to complete the scheme for the renovation of the Tulloch Memorial Hospital, Tangier. When it was first realised how substantial a sum would be required to put the present premises in thorough repair, rearrange the wards and operating room, and add a small but much-needed wing, it seemed doubtful whether we could reasonably expect that the means to do so would be forthcoming. But God has been pleased to set His seal upon our project by supplying all that is necessary to give us a modest, yet thoroughly well-equipped, medical centre, in which the sick and suffering can be soothed and healed, Moslem prejudice broken down, and the saving grace of Christ proclaimed.—Building operations will commence as soon as the necessary preparations can be made.

* * *

Appointment of Temporary Dispenser.

Mr. Leslie Dalton, our valuable dispenser and anæsthetist at the T.M.H., has been granted leave of absence in order to complete his pharmaceutical studies in England. Until he is able to resume his duties his place will be taken by Miss F. A. M. Gladwyn, who left for Tangier on March 28th last.

* * *

Mr. E. H. Glenny on Medical Mission Work.

While referring to Hospital matters it may be of interest to recall Mr. E. H. Glenny's views concerning the medical work in Tangier. "The Medical Mission," he wrote in 1900, "may be said to be the centre around which all the other work gathers in Tangier. There are no restrictive laws as to practising medicine, as in the other countries of North Africa, and in no land is there more dire need of medical and nursing skill. Medical work, therefore, is a most powerful agency to remove the prevailing prejudices against the Christian, and the Gospel he proclaims. It has the further advantage of presenting

the philanthropic aspect of the Gospel, which the native mind can appreciate more readily than its more important spiritual blessings."—From "The Gospel in North Africa," page 185.

* * *

"Heightside" Conference, 1936.

Once again—and time seems to fly very swiftly—another Easter Conference is shortly due, and will be held, as usual, at "Heightside," Newchurch-in-Rossendale, Lancs. Particulars will be found on page 27; but we call our readers' attention to the fact that we are again to be favoured with the presence of Dr. T. I. Stockley and Rev. W. R. Galbraith, who will undertake the Bible readings and devotional addresses; and that the missionaries taking part will be Mr. and Mrs. Miles, of Tunisia, Miss Evans, of Morocco, Mrs. Fisher and Miss Houghton, both late of Algeria. Mr. E. J. Long, our Deputation Secretary, will be in charge; and it will be a great encouragement for us to know that the Conference has been well sustained.

* * *

An Additional Worker for Fez.

Miss Frances Ellard, who has been detained at home during the past three years for health reasons, is now, we are thankful to say, very much better, and has been medically passed as fit to return to service in the field. She has recently joined Miss Denison in Fez, and will give assistance in the valuable dispensary work which is being carried on there.—A note from Mr. Cecil Cooper as to the general conditions in this important Moroccan city will be found on page 31.

* * *

Meeting of the Algerian Advisory Field Council.

A Conference of missionaries in connection with the Algerian Field Council will be held (D.V.) in Algiers from Thursday, April 2nd, to April 4th. The General Secretary hopes to be present; and the Rev. W. G. Stalley, who is on a visit to North Africa in connection with the Algiers Mission Band, has kindly promised to assist in the devotional meetings.

A PRAYER MEETING

is held on the first Thursday of the month at **Marsh Memorial House, 34, Bissham 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.

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.

Eastbourne

Emmanuel Church, Hyde Road. Fourth Thursday at 5.30 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.

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. 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.

* * *

BIRTHS.

To Mr. and Mrs. Ewing, at Belfast, on February 19th, 1936, a daughter, Josephine.

To Mr. and Mrs. Wigg, at Oran, on February 22nd, 1936, a daughter, Hilda Amy.

* * *

From the Misses Higbid and Harman, Tetuan :
 " Friends who have followed with interest and prayer the work amongst Spaniards in Tetuan, will, we are sure, rejoice with us that we have recently been able to rent a small house for the activities of the Mission. This has made it possible for us to leave the larger house, and to reduce expenses by living in a small flat on the other side of the town, amongst the Spaniards, and close by some who attend the meetings. It is in every way an advantage, and we would ask for your continued prayer for blessing on the work, both in the Gospel meetings, Bible studies and Sunday-school gatherings, held in Mesdaa, as well as in our personal contact with the people.

" During a united Mission in September last, several professed to receive Christ as their Saviour, and during the visit of the Missioners (Don Samuel Palomeque and his wife) the accompanying photograph of the Sunday-school was taken. The members were not all present ; but we are much encouraged in the weekly attendance of children and young people, some of whom come from long distances.

" We would thank all our friends who have so long remembered us in prayer, and trust that they will continue in prayer and supplication with thanksgiving, both for ourselves and for those amongst whom we labour."



Sunday School, Tetuan.

Mr. Cecil Cooper writes from Fez :

" The NORTH AFRICA magazine of December, 1902, contained an account of my father's death in Fez, and told of the Lord's work still being carried on there by His servants. Some of these continue their witness to this day ; and now it has pleased God to bring my wife and me to join in the Gospel testimony.

" As one faces the situation here it is impossible not to feel burdened with the need. Multitudes of our fellow men are under the

" Mrs. Cooper is helping Miss Denison in her dispensary ; assisting in the witness, by word and in song, to the large numbers of women and children who come for treatment.

" We remember that ' the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.' Let us therefore pray that many of these lost souls may arise and follow Him who said, ' I am the Light of the world : he that followeth me shall not walk in darkness, but shall have the light of life.' "



Moslem Students.

blinding and blighting influence of Mohammedanism ; and in the renowned Koranic College, the ' Kairoween,' young men are being taught to become Mohammedan theologians, lawyers and judges ; and so to become, in a special way, the interpreters and sustainers of their religion.

" We are persuaded that this religion is one of the greatest stratagems of Satan to blind the people to the truth. It acknowledges Jesus Christ as a Prophet, but one who is inferior to Mohammed ; and it emphatically denies His deity and His atoning death. But we thank God that such a situation is but a greater opportunity for the display of the power of God to save all who will come to Him by Jesus Christ.

" During our stay in Tangier we were permitted to see some Moslems experience His saving power. Since coming to Fez we have not yet seen any conversions, although we notice an awakened interest on the part of some. We have, however, seen two young Jews coming to acknowledge the Lord Jesus as their Saviour ; and these, in spite of much opposition, are joining with us in witnessing to the Mohammedans as well as to their fellow-Jews.

Miss Widmer writes from Djemâa Sahridj : " Attendances at the dispensary have so greatly increased that I commenced giving numbered cards, so that I could take them in turn. As the women cannot read they were told their number, but even so they forgot it, and it was not a great success. They are more ready to listen to the Gospel message now, although occasionally one can see a fanatical old body putting her hands over her ears so that she should not hear. Others who in the past have learned a few words of a hymn seem very pleased with themselves and try to join in. Very often after I have given the message and continued my work I hear a great discussion going on. Many realise their sinfulness before a holy God, and that yearly sacrifices, prayers and witnessing to Mohammed, have left them without any assurance of salvation. May we ever point them to the Lamb of God who taketh away the sin of the world. In addition to the dispensary work I visit other villages, besides calling upon the girls who used to come to the school and are now married. They always look forward to my visits and love to repeat scriptures and hymns they used to learn. Their only regret is that they cannot return to those happy times."

(Continued from page 24.)

books. We converse with him, wondering at his interest; but we find that it is mainly due to curiosity and the fact that our prices are so reasonable. Yet he listens attentively as we explain the way of life through faith in a crucified and risen Saviour, and when at length we leave him we feel that we have really been in touch with a seeking soul. (When next we passed that way, the young man's father angrily forbade us to enter the shop; and we learned that he had been so furious at his son having shown such

interest in Christian teaching that he had packed him off, there and then, to his distant home in the south.)

Thus our visits go on throughout the day; "here a little, there a little, line upon line." Our hearts are cheered as we find some more or less responsive souls, but saddened too by the almost overwhelming force of the enemy. Truly "we wrestle not against flesh and blood" as we attack the citadel of Islam, but "against principalities and powers, the rulers of the darkness of this world, against spiritual wickedness in high places."

The Hon. Treasurer acknowledges with thanks the following contributions received during the months of December, 1935, January and February, 1936.

LIST OF RECEIPTS.

DESIGNATED FUND		No. of Rec't.	Amount.	ANNIESLAND AUXILIARY.	BRIGHTON AUXILIARY.	BELFAST AUXILIARY.
No. of Rec't.	Amount.	2891	£ s. d.	Mr. D. Gillies, Hon. Sec., 116, Friarscourt Avenue, Knightswood, Glasgow, W. 3.	Miss K. Harrison, Hon. Sec., 6, Goldsmid Road, Hove, 2.	Mrs. Bolton, Hon. Sec., "Gordonville," Cregagh Road, Belfast.
2832	10 0 3		1 0 0	Gen. Receipt No. 9943.	Gen. Receipt Nos. 10211/10286/7.	Des. Receipt Nos. 2861/2931.
3	1 4 2	2	5 0 0	Des. Receipt No. 2936.	Local Receipt No. £ s. d. 31 5 0	Local Receipt No. £ s. d. 149 3 0 0
4	10 0 0	3	10 0 0	Local Receipt No. £ s. d. 2 2 0 0	4 1 11 0	50 5 0
5	1 0 0	4	10 13 9	10 2 6	5 1 1 0	1 1 0 0
6	5 0 6	5	10 0 0	1 10 0	<u>£17 18 6</u>	2 15 0
7	5 0 7	6	10 0 0	2 10 0	LEICESTER AUXILIARY.	3 5 0 0
8	10 0 8	7	21 0 0	3 1 0 0	Miss J. LAMSDALE, Hon. Sec., 17, Sykefield Avenue, Leicester.	4 1 0 0
9	5 0 9	8	5 0 0	4 10 0	Gen. Receipt No. 10290.	5 5 0 0
10	5 0 0	9	3 0 0	5 1 0 0	Local Receipt No. £ s. d. 31 5 0	6 9 11 2
11	2 0 0	10	1 0 0	6 1 0 0	2 2 6	7 1 0 0
12	3 0 0	11	12 6 2	7 1 0 0	3 4 0 0	8 1 0 0
13	1 10 0	12	4 19 7	8 1 0 0	4 0 0	9 5 0 0
14	1 1 0	13	3 19 0	<u>£8 12 6</u>	5 3 0 0	10 5 0 0
15	5 0 6	14	3 19 0	WIMBLEDON AUXILIARY.	6 4 0 0	11 10 0
16	5 0 7	15	7 10 0	Mr. S. S. McCURRY, Hon. Sec., 8, Thornton Road, Wimbledon, S.W. 19.	7 4 0 0	12 10 0
17	15 0 8	16	4 0 0	Des. Receipt No. 2856.	8 3 0 0	13 10 0
18	8 11 9	17	36 13 0	Local Receipt No. £ s. d. 48 10 0	9 10 0 0	14 10 0
19	2 6 10	18	1 10 0	20 0 0	1 8 3	15 4 0
20	1 0 0	19	20 0 0	2 0 0	2 1 0 0	16 4 0
21	2 0 0	20	2 0 0	2 2 6	3 1 0 0	17 3 6
22	4 0 0	21	4 0 0	3 5 0	4 2 5	18 10 0
23	9 0 0	22	7 7 6	35 0 0	5 10 0	19 10 0
24	1 10 0	23	1 0 0	1 0 0	6 1 0	20 10 0
25	1 0 0	24	1 0 0	2 5 0	<u>£4 0 4</u>	21 10 0
26	1 10 0	25	9 0 0	3 15 0	REIGATE AUXILIARY.	22 10 0
27	5 0 8	26	1 0 0	3 15 0	Mrs. BRIDGFOOT, Hon. Sec., "Rothay," Reigate, Surrey.	23 10 0
28	8 0 9	27	1 0 0	4 0 0	Gen. Receipt No. 10001.	24 10 0
29	2 6 8	28	2 11 3	4 0 0	Local Receipt No. £ s. d. 81 5 0	25 2 6
30	8 0 9	29	2 11 3	4 0 0	2 1 0 0	26 3 6
31	8 0 9	30	1 14 11	5 3 0 0	3 1 0 0	27 3 6
32	1 14 5	31	4 18 9	5 3 0 0	4 1 0 0	28 10 0
33	10 0 0	32	1 3 7	6 2 0 0	7 7 6	29 2 7
34	2 0 0	33	726 9 9	7 4 0 0	8 4 0 0	30 3 0
35	1 0 0	34	60 15 0	9 1 0 0	2 5 0	31 3 0
36	1 0 0	35	1 0 0	1 0 0	3 2 0	32 3 0
37	1 0 0	36	1 3 7	1 0 0	4 1 7 6	33 3 0
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39	10 0			60 15 0		<u>£2 1 0</u>
40	1 1 0			1 0 0		

SUMMARY.

DECEMBER, 1935.

General Fund ...	£955 19 8
Designated Fund ...	352 15 4
	<u>£1,308 15 0</u>

TOTALS.

January 1st to December 31st, 1935.	
General Fund ...	£10,004 8 2
Designated Fund ...	3,895 16 10
	<u>£13,900 5 0</u>

SUMMARY.

JANUARY, 1936.

General Fund ...	£2,357 18 5
Designated Fund ...	156 8 6
	<u>£2,514 6 11</u>

FEBRUARY, 1936.

General Fund ...	£1,134 7 5
Designated Fund ...	278 0 11
	<u>£1,412 8 4</u>

TOTALS.

January 1st to February 29th, 1936.	
General Fund ...	£3,492 5 10
Designated Fund ...	434 9 5
	<u>£3,926 15 3</u>

*Gifts from America.

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.
9914	1 0 0	9968	10 0	10022	8 0	10088	10 0	10143	9 0	10198	11 0	10252	3 2 0
5	10 0	9	5 0 0	3	1 0 0	9	1 0 0	4	15 6	9	1 1 0	3	2 0 0
6	3 0 0	70	10 0	4	1 0 0	90	1 0 0	5	4 11 0	200	1 10 0	G.U.W.	10 6
7	1 1 0	1	4 4	5	2 0 2	1	1 0 2	6	5 0 0	1	1 5 0	55	5 0 0
8	5 10 0	2	3 6	6	1 6 6	2	2 6 6	7	5 0 0	2	1 0 0	8	2 0 0
9	1 1 0	3	1 4	7	10 8	3	2 0 0	8	1 5 0	3	5 0	7	5 0
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1	10 0	5	5 0	30	2 6	5	1 0 0	50	1 0 0	5	8 6 8	9	8 0 0
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3	1 2 0	7	7 9	2	1 1 0	8	2 0 0	2	1 0 0	7	10 0	*1	15 0 0
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9	2 0 0	*3	13 12 7	8	1 0 0	3	2 5 0	8	5 0 0	3	10 0	7	3 0 0
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4	400 0 0	8	6 6	3	10 0	8	18 0	3	1 0 0	8	3 3	3	1 15 0
5	1 0 0	*9	17 12 0	4	10 0	9	5 0	4	1 5 0	9	5 0	4	1 0 0
6	1 1 0	90	60 0 0	5	1 0 0	10	5 0	5	1 5 0	20	12 6	5	5 0 0
7	1 10 0	1	4 0	6	1 1 0	1	1 18 9	6	10 7 6	1	10 0	6	1 0
8	1 0 0	2	10 0	7	1 19 2	2	3 9	7	1 1 6	2	10 0	7	1 0 0
9	1 0 0	3	10 0	8	2 0 0	3	5 6	8	2 0 0	3	7 0	8	7 6
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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.

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