

# NORTH AFRICA

## The Record of the NORTH AFRICA MISSION

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



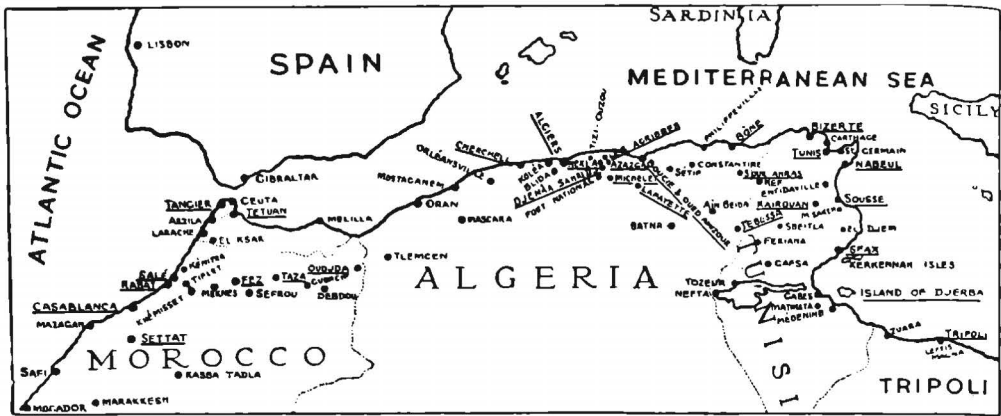
*The Oasis  
Gabes, Tunisia*

Office of the North Africa Mission

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

ONE SHILLING PER ANNUM POST FREE



MAP OF NORTH AFRICA SHOWING NORTH AFRICA MISSION STATIONS

ESTIMATED POPULATIONS: Morocco over 7,000,000, Algeria 7,000,000, Tunisia nearly 2,000,000, Libya 1,300,000

## LOCATION OF MISSIONARIES

MOROCCO		Rabat		Batna	
<b>Tangier</b>		Miss I. DEW ... .. Feb., 1924	Mr. C. W. PROCTER ... .. Sept., 1933	Mrs. COOK ... .. Dec., 1929	
<i>Supt. Hope House—</i>		Mrs. PROCTER ... .. Oct., 1930	Miss G. F. LINCOLN ... .. Oct., 1935		
Mr. H. S. GAMMAN ... .. Oct., 1933		<b>ALGERIA</b>			
Mrs. GAMMAN ... .. Oct., 1933		<b>Cherchell</b>			
Mr. L. V. ROBINSON ... .. Nov., 1924		Miss K. W. JOHNSTON ... .. Jan., 1892		Mr. E. WIGG ... .. June, 1931	
Mrs. ROBINSON ... .. May, 1931		Miss E. TURNER ... .. Jan., 1892		Mrs. WIGG ... .. Nov., 1921	
Miss F. CRAGGS ... .. Oct., 1912		Mr. L. J. COLLINS ... .. Feb., 1927		Mrs. F. M. WEBB ... .. Oct., 1899	
Miss M. M. GLEN ... .. Jan., 1913		Mr. L. J. BOCKING ... .. Oct., 1928			
Dr. G. W. F. ANDERSON ... .. Aug., 1934		Mrs. BOCKING ... .. Oct., 1928			
Mrs. ANDERSON ... .. Aug., 1934		Miss J. HOWELL ... .. Oct., 1935			
Miss N. W. BOWKER ... .. Jan., 1934					
<i>Spanish Work—</i>		<b>Algiers</b>			
Señor PEDRO PADILLA ... .. June, 1926		Mons. E. CUENDET ... .. Aug., 1884		Mr. E. E. SHORT ... .. Feb., 1899	
Señora D. PADILLA ... .. Dec., 1922		Madame CUENDET ... .. Aug., 1885		Mrs. SHORT ... .. Oct., 1899	
		Miss E. J. COX ... .. May, 1887		Miss J. SHORT ... .. July, 1932	
		Miss K. SMITH ... .. May, 1887		Mr. R. S. MILES ... .. April, 1921	
		Mrs. A. ROSS ... .. Nov., 1902		Mrs. MILES ... .. April, 1926	
		Miss M. G. ROSS ... .. Sept., 1934		Miss H. M. M. TAPP ... .. Oct., 1903	
				<i>Italian Work—</i>	
				Miss G. E. PETTER ... .. Oct., 1913	
				Miss K. M. E. GOTELEE ... .. April, 1920	
				Miss J. E. MARTIN ... .. Oct., 1922	
				<b>Nabeul</b>	
				Mr. C. W. MORRIS ... .. Oct., 1924	
				Mrs. MORRIS ... .. Nov., 1927	
				Miss A. CLACK ... .. Jan., 1924	
				<b>Gafsa</b>	
				Miss E. L. BROOKES ... .. Mar., 1932	
				Miss M. W. JONES ... .. Mar., 1932	
				<b>Gabes</b>	
				Miss E. M. TILNEY ... .. Mar., 1920	
				<b>LIBYA</b>	
				<b>Tripoli</b>	
				Mr. W. REID ... .. Dec., 1892	
				Dr. J. A. LILEY ... .. Nov., 1919	
				Mrs. LILEY ... .. Nov., 1919	
				<b>PARIS</b>	
				Mr. T. J. P. WARREN ... .. Feb., 1911	
				Mrs. WARREN ... .. Feb., 1911	
				Mons. Th. HOCART ... .. Feb., 1925	

AT HOME—Miss M. ARCHER, Mrs. FISHER, Miss HOUGHTON, Mr. and Mrs. EWING, Mr. L. DALTON, Mrs. F. K. ROBERTS.



**A NEGRO MUSICIAN, TUNISIA.**

*"The harp and the viol . . . are in their feasts, but they regard not the work of the Lord." Isa. 5.12.*

## Strange Questions.

By Mr. E. E. SHORT.

Do you eat pork? Is wine forbidden in your religion? Why do you worship the cross? Do you pray? Do you give alms? How do you pray? Why do you keep your shoes on during prayers? Was Jesus raised to heaven dead or alive? Who will intercede in the Day of Judgment? Do you believe in the Resurrection? What is written on the Throne (of judgment)? What is written over the Gate of Paradise? Do you fast? Who (or what) was created before everything else? What do you say about Mohammed? Why do you not accept him as a prophet? Who was God's father? Why do you not learn the Gospel by heart as Moslems do the Koran? What are the conditions of being a prophet?

All these questions have been put to us recently in our Bible depôt: some of them being frequently asked, and some being unusual. But they do not exhaust the list that we hear from time to time. A half-dozen or more may be thrown at us during one conversation; together with such statements as that Christ did not die, that our Scriptures are corrupted, and that we say there are three Gods. What would our readers do in our place? Some of the questions are asked quietly and seriously, and deserve a serious answer, and may serve as starting point for telling saving truth concerning our Lord. In such cases our guiding verse is I Pet. 3,15—"Give an answer to every man that asketh you a reason of the hope that is in you." In other cases there is no desire to learn; the questions put to us are traps, which will end any profitable talk. Here our guiding verse is Titus 3,9, "Avoid foolish questions."

A knowledge of what is in the Moslem mind is a great help in replying; for some of the strangest questions will seem less foolish to those that understand, and will rather sadden than irritate by their folly. There are questions, too, which arise from false impressions of Christian

practice and teaching, which the Moslem has received from books, or current talk, or his own observation. "Why do you worship the cross?" is one of them, for the native here is almost always in contact with Roman Catholic forms of worship. We must not blame him or be vexed by the question; but rather try to remove prejudice and false impression, and present to him the true meaning of the cross.

There are other queries, of which the questioner is sure that he has the only right answer. "What is written over the Gate of Paradise?" or some similar question, can to him have no answer but the name of Mohammed or the Moslem creed. As to inquiries concerning the conditions of prophetship, or kindred matters, a student will only be satisfied by the very words of his theological textbook. Naturally, the missionary will not give him these answers, even if he knows them; but to say that he doesn't know, is to have the Moslem condemn him as an ignorant person, utterly unfit to pose as a religious teacher. "Every *unlearned* Moslem knows what is the key of Paradise," he will be told. But the question may be used by the missionary in some quite unexpected way, so as to continue his talk and keep his listeners. It is rarely wise to refuse to answer a question at all, unless it concerns the missionary's opinion of Mohammed.

Our Lord often surprised His questioners by most unexpected replies. By the Holy Spirit's wisdom, we too may thus disconcert our opponents and escape their traps. But He was not content merely to silence His opponents; He used the question to present some positive truth. We must ever aim to follow Him in this; and it is due to our Lord, and to those who pray for us, to acknowledge that when such strange questions as have been referred to have been suddenly presented to us, we have often felt that the words with which to answer them have been graciously given.

## Letter from Native Evangelist.

*The following is a letter from one of our native workers, Medani by name, who is itinerating in Southern Tunisia. It was sent to one of our missionaries and translated by him. We feel sure that our readers will peruse this with interest and will remember this brother in their prayers. It will be noted that an effort has been made to retain in the translation the somewhat quaint diction and style of the original.*

Salutations! Do not blame me for rarely writing, for I went to the Hamama desert and remained there twenty-two days. There was the father of a household, a good man who treated me very well. He was ill a little. I travelled around and returned to him and he welcomed me. I read to him the miracles of the Lord Jesus, and how He came to this world and died for sinners. He wept much, until I began to weep with him. Then his illness increased until he died. I did not leave him; his family came for him to "witness"\* and he would not say their "witness." I said to him, "Let the Saviour, the Lord Jesus, be in your heart." He smiled and died; they buried him and I was with them. The third day there came to them a man from F— and lodged with them. They told him about the death of the old man, their father, S—, and how he smiled and died. (This man) said, "What did (Medani) say to him?" They answered, "He said, 'Believe on the Lord Jesus.'" (This man) said "Si A—, your father died a 'Kafir' and this evil man misled you by his talk and lies." He came and would strike me, and insulted me, and said to them "Turn out this 'Kafir' from among you and kill him. What are you waiting for?" I fled to a woman who had been sick and to whom I had given some medicine, and sheltered there. She had three sons, poor and good men. Their mother said to them "... Take this man, the servant of the Lord Jesus, and fly with him lest he be killed." She gave me some bread and ten eggs, some fat, and forty-five francs pieces. Her second son took me off at nightfall and went with me all night until he brought me in the morning to a track, and said to me, "Follow this road, it will take you to the

—." He went back and left me, and the donkey, and I remained weeping and praying to my Lord, day and night until I was near death. There came two Jews in a motor with a native chauffeur and a woman. They stopped by me and gave me water, and two oranges and some biscuits, and directed me as to the road. I went from morning to night and found some black tents and I lodged with them in the midst of the desert. They were drinking bitter and nasty water from the well and eating barley, and in a wretched condition. I remained with them about 25 days, going round their tents a day and a half . . . telling them the words of our Lord Jesus, and they listening, women and men welcoming me. But they were poor, and I sent a man to—. He went and bought some tea and sugar and sweets. I made the tea for them in a pot, and poured it out and gave to each of the children of the sweets; and I was the more welcome.

Then they asked me to go with them (they were moving on, looking for some land with grain crops and to find work). They took me on a camel for fifty francs, for the donkey was very ill. They brought me to—. I saw some men from H— and their sheikhs. I enquired for their sheikh, and went to him at night with a friend, A—. I bought for him some coffee and sugar and candles and gave him twenty francs and told him my story (about the man who died and the woman, etc.). He said to me, "Fear not, we all believe in our Lord Jesus. This month I am going to— and will write to them a letter. You stay in your house these days till the letter reaches them and don't go out." He wrote the letter and sent it by an official, to whom I gave something.

O my brother, I am not afraid. This

\* i.e., witness to his faith in Mohammed.

noble work has dwelt in my heart and members and thought; and has become my meat and drink. There remains nothing which distracts me from the work of Christ, who died for me. If my Mighty One receives me, I am always happy, as the Apostle Paul said, "If I died, it is to Christ; if I lived—to Christ." I pray Him to keep me until I finish my service, and I a branch abiding in the vine, and that the word of God may be sown in good ground, I and all the believers. For the time draws near and the day is spent . . . Pray for us as we pray for all the believers.

Let us increase prayer for each other, and purify our hearts and prepare them. The deeds of evil have increased . . . we are sleeping and the time of Lot and Noah has come, and people are careless . . . and have forgotten the Almighty . . . Now I am hungry and naked, I am in the "Kubba" (little building over Saint's tomb?) praying and reading the holy book, sitting alone, enduring until He shall deliver.

[NOTE—Supplies have more than once been sent to our brother, but evidently have not reached him. It is extremely difficult to trace his exact position.]

## "Things Seen and Unseen."

By Miss E. FEARNLEY.

The Holy Spirit, speaking through the Apostle Paul, tells us that we need to "look not at the things which are seen, but at the things which are not seen." Some of us find it no easy matter to do this. The "seen" is so obvious, is so



The Little Mother.

insistent in its claims; and here, in a land of thick darkness which can be felt, if the unseen presses upon us it often seems to be that of the forces of evil. Yet God be praised for every glimpse of the heavenly world and of those eternal

things that make it possible to bear the pressure of the temporal.

Here in our home among little children the "seen" and the "unseen" work side by side. Amongst the former were the sufferings of our little Jacques in the throes of bronchial pneumonia, with all that it meant of weary and sleepless nights; but the "unseen" gave a new meaning to the words "as thy days so shall thy strength be" and a new preciousness to the fellowship of those who watched and prayed with us.

Once again the "seen" was the trouble we had at bed-time with our little Mouhouch. Our patience was sorely tried, for it was during the heat. But a line was sent to his special prayer-helper and brought a change. The "unseen" met the "seen" and he really did improve. A few weeks ago there was another happy blending of the two. Little André was suffering the discomforts of the vaccination, which had taken strongly; and little three-year-old Jeanne went up to him in the midst of her play and said, "André, Jeannette is going to ask the Lord Jesus to heal your sore. Would you like me to do so?" The little boy replied, "Yes, Jeannette, André would." Again the visible and the invisible met in the words of a little child. On the day when the

native woman was away through illness, leaving us much more work to do, the same little mite finished her prayers and then added, "Oh, I haven't asked the Lord Jesus to make Djouhera better," and again the spiritual world was real and near.

Yes! In our little family the "temporal" is often the mundane, trying little considerations of which the only importance seems to be their frequent occurrence, and occasionally the big crises of childish suffering. Yet the "eternal" is realised in seeing what prayer can do, in the necessity of a closer dependence upon Him who has entrusted us with these little ones and in the joy of watching their dawning consciousness of the reality of the Lord Jesus.

One day the native house is cold and damp. There is no fire; another day the fire is all too conspicuous by its smoke; and throats tickle and eyes smart. In the midst of the Bible story an old woman walks in with a gay-coloured handkerchief which she has just bought, and all eyes turn away from the "Copping" picture to the untimely visitor. Another day when the Scripture lesson is finished there is heard a deep sigh of relief and the words "Oh, knitting now, *good!*" Or an older girl says, "I have my religion and I don't want to change it." The "seen" appears very real on such occasions; yet the

"unseen" speaks to us in the difference between the children in the class which has been held for four or five years and the new ones just beginning, and there is evidence that the pull is not always toward material things.

Week by week we seek to maintain contact with some of the villages on the heights above us. There too the "seen" presses upon us. Hands are stretched out constantly to us. "Give me a cap for my boy." "Give me a vest for my baby," or "Have you brought any medicine? No? Then why did you come here?" It seems as if eternal things have no opportunity in the face of temporal need, yet, conscious as we are of our insufficiency, we spent two hours and a quarter in one such village last week and in three houses at least the Gospel message was well received. On another occasion we stumbled upon a house where we found an old woman from Tizi-Ouzou who had been under the teaching of the missionaries there, and she not only asked for, and listened to, the Gospel, but explained the message to the other women with a radiant face. That day the "eternal" things found expression on the lips of an old Kabyle woman.

So, dear friends, pray for us that the things which count with us may always be the things which are not seen and not the things which are seen.



"Good night, all."

## “The Language of the Angels.”

The readers of this magazine are doubtless aware that the main languages in which evangelistic work is carried on

amongst the native races of North Africa are Kabyle and Arabic. The former is a Berber tongue; the Berbers, or “Barbarians,” as the Roman people called

them, being the aboriginal inhabitants of the land. (Chaouia, occasionally referred to in this magazine, is a Berber dialect, akin to the Kabyle.) Arabic—believed by the Arabs to be “the language of the Angels”—is not indigenous to North Africa, but was introduced by the Mohammedan conquerors, who subjugated, and settled in, the country toward the close of the seventh century. Of this language we give a specimen in the accompanying illustration. For purposes of printing the characters of the Arabic alphabet have a stereotyped and universal form, but there is great variety in the script employed in the various Moslem countries. The handwriting reproduced on this page is furnished by a Tunisian scribe, and is a good example of the picturesque style of penmanship. Arabic, like Hebrew and unlike most modern languages, is written across the page from right to left.

As our readers gaze upon these beautiful but difficult characters, will

they remember sympathetically and prayerfully the missionaries, especially the younger ones, that have to master it?

JOHN 3, 16:

لِأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ  
حَتَّى بَخَلَ ابْنَهُ الْوَحِيدَ لِكَيْ  
لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ  
بَلْ تَكُونُ لَهُ الْحَيَاةُ الْآبَدِيَّةَ

I TIM. 1, 15:

صَادِقَةٌ هِيَ الْكَلِمَةُ وَمُسْتَحَقَّةٌ كَلِّ  
قُبُولِ انِّ الْمَسِيحِ جَاءَ إِلَى الْعَالَمِ  
لِيُخَلِّصَ الْخَطَاةَ الَّذِينَ أَوْلَاهُمْ أَنَا

amongst the native races of North Africa are Kabyle and Arabic. The former is a Berber tongue; the Berbers, or “Barbarians,” as the Roman people called



## Secretary's Notes.

### Annual Cash Statement for 1935.

According to our usual custom, we publish in this issue of NORTH AFRICA the Statement of Receipts and Payments for 1935. To such as can read between the lines it will tell its own story of God's faithfulness to His servants, of generous and self-sacrificing giving on the part of His stewards, and of earnest and manifold labour, both on the field and at home. Once more we raise our "Eben-ezer," our "Stone of Help"; once more we cordially and gratefully thank those that have contributed to the work; and once more commend another year's sowing of the Gospel seed to Him who alone can give the increase.

\* \* \*

### Retirement of Miss Aldridge.

After a lengthy period of faithful missionary service in Morocco, Miss E. K. Aldridge is retiring from her more active labours. We say "her more active labours," for, as Mrs. Simpson points out in her article on page 43, no true servant of God can cease to labour in prayer, even though other forms of Christian activity may no longer be continued. Miss Aldridge arrived in the field in December, 1891, first serving in Tangier, and then in Larache and Settat, which stations she left for Oudjda in 1927, and of her work there Mrs. Simpson writes appreciatively in the article above mentioned. At the meeting at which our sister's resignation from active service was accepted, the Council gave cordial expression to their thankfulness for this lifetime of earnest and devoted labour. May our sister's later years be serene and happy.

\* \* \*

### Marriage of Dr. Harvey Farmer.

Dr. Harvey Farmer's many friends will join to wish him and Mrs. Farmer God's best blessing upon the new relationship into which they have now entered, and to pray that their united efforts in the cause of the Gospel and of the North Africa Mission may be made richly fruitful. In these good wishes the missionaries on the field and the

staff at home desire most heartily to be associated. The marriage took place on May 22, at New Albany, Ind., U.S.A., Dr. Sperry Chafer officiating.

\* \* \*

### New Native Christian Homes in Algeria.

Reference to the subject of marriage reminds us that it is a matter of great thankfulness to note that a number of Christian homes have recently been set up in Algeria. One of the practical problems of the missionary working in Moslem lands, where results are comparatively small, is that of the young convert who has reached marriageable age, and for whom no suitable partner can be found. It is a cause of correspondingly genuine rejoicing when two young native believers, suited to each other in social station, in temperament, and in mutual affection, can set up house together in the faith and love of Christ. Amongst those happily united are Fafash, of Cherchell, who was married to Si M'barek, a colporteur in Algiers; and also quite recently a Christian wife, Yamina, was found for Hehdoud, a native believer, who helps Mr. Bocking in Cherchell. Both weddings appear to have been peculiarly happy ones, and we pray that the blessings of God may rest upon these homes.

\* \* \*

### N.A.M. Work Amongst Italians in Tunis.

Miss Petter, who, with Miss Gotelee and Miss Martin, is in charge of the work amongst the Italians in Tunis, has written to say that the whole of their headquarters (known as "Bethesda") being now at their disposal, they are making certain alterations in the premises, which include the enlargement of the Hall, where the various meetings are held, and the bringing of the sanitary accommodation up to the standard required by the local authorities; and that the necessary money for this is now in hand, with the exception of about £40. Miss Petter asks for prayer that this amount may soon be provided.

# NORTH AFRICA

## STATEMENT OF RECEIPTS AND PAYMENTS

FOR GENERAL PURPOSES.	RECEIPTS.		DESIGNATED		TOTAL.	
	GENERAL FUND.	£ s. d.	FUND.	£ s. d.	£ s. d.	£ s. d.
Donations ... ..	8,646	16 6				
Legacies ... ..	381	1 5				
Publications... ..	99	5 1				
Sundries ... ..		5 17 9				
Rent of 111, Tulse Hill, London, S.W. 2	50	0 0				
Refund of Tax ... ..	27	13 5				
<b>PROCEEDS FROM SALE OF INVESTMENTS—</b>						
£420 Chinese Government Huk- wang Railway 5% Sinking Fund Gold Loan 1911 Bearer Bonds	£163	16				
£400 Chinese Government Tsing U Hai Railway 5% 1913 Bonds	£44	0				
£260 Rio de Janeiro 5½% Exter- nal Gold Bonds ... ..	£23	8				
£750 7½% Preference Shares of £1 each, fully paid A. de St. Dalmas & Co., Ltd. ... ..	£562	10				
		793 14 0				
<b>TOTAL AS PER LIST OF RECEIPTS PUBLISHED IN APRIL TO JUNE, 1936, ISSUE OF " NORTH AFRICA "</b> ... ..						<b>10,004 8 2</b>
<b>FOR DESIGNATED PURPOSES.</b>						
<b>SPECIALLY SUPPORTED MISSIONARIES—</b>						
Donations and Sundries ... ..			1,305	10 6		
<b>MEDICAL MISSIONS—</b>						
Donations ... ..			803	12 6		
Dividend on Investment for Maintenance of a Bed in the Tulloch Memorial Hospital, Tangier ... ..			20	19 6		
Refund of Tax on above ... ..			9	2 6		
Dividend on Investment for Women's Hospital, Tangier ... ..			90	0 0		
Refund of Tax on above ... ..			26	12 0		
<b>REALISATION—</b>						
Sale of Property—Tangier			750	0 0		
<b>VARIOUS DESIGNATED OBJECTS—</b>						
Donations and Sundries ... ..			676	15 6		
Dividends on Investments ... ..			10	7 1		
Refund of Tax on above ... ..			5	19 3		
<b>GLENNY MEMORIAL SUPERANNUATION FUND—</b>						
Donations ... ..			6	19 0		
Dividends on Investments ... ..			123	12 4		
Refund of Tax on above ... ..			66	6 8		
<b>TOTAL AS PER LIST OF RECEIPTS PUBLISHED IN APRIL TO JUNE, 1936, ISSUE OF " NORTH AFRICA "</b> ... ..						<b>3,895 16 10</b>
<b>TOTAL RECEIPTS FOR THE YEAR</b> ... ..	10,004	8 2	3,895	16 10		<b>13,900 5 0</b>
<b>BALANCES at Bankers, etc., as at 31st December, 1934</b>						
For Medical Missions ... ..			139	10 9		
For Other Designated Purposes ... ..			674	9 10		<b>814 0 7</b>
Balance Overdrawn on General Fund, 31st December, 1935 ... ..	2,026	5 6				<b>2,026 5 6</b>
	£12,030	13 8	£4,709	17 5		<b>£16,740 11 1</b>

We have examined the above Statement of Receipts and Payments of the North Africa Mission for the year ended 31st December, 1935, with the Books and Vouchers at Head Office and the Statements received from the Missionaries, and certify that, in our opinion, it correctly summarises the Cash Transactions of the Mission for the year. We have also verified the Investments and examined the Deeds relating to the Properties as set forth in the attached Schedule. There is a liability of £1,784 18s. 8d. in respect of Advances made to the Mission for purchasing Property in Paris and North Africa.

Finsbury Circus House,  
London, E.C. 2,  
11th May, 1936.

HILL, VELLACOTT & Co.,  
Chartered Accountants.

# A MISSION.

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S for the year ended 31st December, 1935.

## PAYMENTS.

MISSIONARIES AND THEIR WORK.	GENERAL FUND.		DESIGNATED FUND.		TOTAL.	
	£	s. d.	£	s. d.	£	s. d.
PERSONAL ALLOWANCES, RENT, ETC.—						
Missionaries' Personal Allowances ...	4,175	10 0	1,385	14 7	5,561	4 7
Missionaries' Rent and House Expenses...	1,544	5 7	71	19 1	1,616	4 8
Native Helpers engaged in direct Missionary Work ...	169	13 4	73	15 0	243	8 4
European Helpers engaged in direct Missionary Work ...	111	9 0	44	10 6	155	19 6
<b>COLLATERAL EXPENSES—</b>						
Rent and Station Expenses ...	772	2 9	35	19 7	808	2 4
Postage, Printing, Stationery, General and Sundry Expenses ...	89	9 1	60	4 6	149	13 7
Travelling, Furloughs and Freight ...	310	10 10	97	9 0	407	19 10
Orphan Work, Relief, Bible Depots, Colportage and School ...	60	7 10	201	3 0	261	10 10
Candidates' Training, Language, Books, Travelling, etc. ...	21	5 4	41	0 0	62	5 4
Maintenance of Gospel Cars and Gospel Car Work ...	220	16 1	252	14 2	473	10 3
<b>MEDICAL MISSIONS—</b>						
Rent, Taxes, Repairs, Alterations, Fuel and Lighting ...	115	1 0	797	7 2	912	8 2
Drugs, Instruments, Fees, Food and Relief	29	2 3	331	15 4	360	17 7
Wages, Postages, etc., Freight, Customs, Travelling and Sundries ...	57	10 11	278	10 1	336	1 0
<b>TOTAL DIRECT PAYMENTS FOR MISSIONARIES AND THEIR WORK ...</b>	<b>7,677</b>	<b>4 0</b>	<b>3,672</b>	<b>2 0</b>	<b>11,349</b>	<b>6 0</b>
<b>HOME PAYMENTS.</b>						
<b>PUBLICATIONS—</b>						
Printing and Binding "NORTH AFRICA"	146	14 6				
Postage and Carriage "NORTH AFRICA"	40	13 2				
Other Printing, Postages and Publication Expenses ...	113	2 1			300	9 9
<b>MEETINGS—</b>						
Salaries, Travelling, Postage, Printing, Convention Expenses ...	582	10 3			582	10 3
<b>OFFICE—</b>						
Rates, Repairs, Fuel, Lighting, Cleaning and Insurance ...	78	5 8	1 18 0		80	3 8
Salaries, Wages and State Insurances ...	879	11 10			879	11 10
Postages, Printing, Telephone, Bank Charges, etc. ...	260	15 4			260	15 4
<b>OTHER PAYMENTS—</b>						
Interest on Private Loans	65	13 9	3 17 6		69	11 3
Superannuations ...	84	0 0			84	0 0
Legal Charges ...	3	17 11			3	17 11
<b>TOTAL PAYMENTS FOR THE YEAR ...</b>	<b>9,932</b>	<b>8 6</b>	<b>3,677</b>	<b>17 6</b>	<b>13,610</b>	<b>6 0</b>
Balance Overdrawn on General Fund, 31st December, 1934 ...	2,098	5 2			2,098	5 2
<b>BALANCES at Bankers, etc., as at 31st December, 1935</b>						
For Medical Missions ...			482	4 8		
For Other Designated Purposes ...			549	15 3		
					1,031	19 11
	£12,030	13 8	£4,709	17 5	\$16,740	11 1

## INVESTMENTS—HELD IN THE NAMES OF THE TRUSTEES OF THE NORTH AFRICA MISSION—

### GENERAL FUND—

£1,550 Chercbell Trading and Industrial Co., Ltd., 6% Preference Shares of £1 each fully paid.

### GLENNY MEMORIAL (SUPERANNUATION) FUND—

£2,302 Great Western Railway 5% Preference Stock.

£275 3s. Od. 2½% Consols.

£500 7½% Preference Shares of £1 each, fully paid A. de St. Dalmas & Co., Ltd.

### OTHER DESIGNATED FUNDS—

£515 8s. Od. 5½% New South Wales Inscribed Stock 1947/57 (for maintenance of a Bed in the Tulloch Memorial Hospital, Tangier).

150 Shares of £10 each, fully paid, Dublin Artisans' Dwellings, Ltd. (for Medical work in Tangier).

PROPERTIES—HELD IN THE NAME OF THE NORTH AFRICA PROPERTIES, LTD. AND/OR CHERCHELL TRADING & INDUSTRIAL CO., LTD.—Properties in London, Paris, Casablanca, Tangier, Chercbell, Mekla, Djemaa Sahridi, etc.

## “Suffer the Children to come unto Me.”

By Miss M. ROSS, Algiers.



Mrs. and Miss Ross, with Kabyle Children.

Do you see these six Kabyle children? They have just had dinner—a real banquet, costing 2½d. per head! Previously they were playing in the garden and singing hymns in three different languages. Each one also recited a portion of Scripture and received her prize. Sufficient cause for their happy faces!

“We want [these six] for Jesus  
Now in their youthful days,  
Oh, may they seek the Saviour,  
And early sing His praise.”

One of them is *Mohand*, the son of parents in whose house we hold a weekly girls' class. The first day he came to see us was when the Fast ended. He brought seven large oily cakes, proudly informing us that it was he that had reminded his mother to send this present. He took back something of far greater value—God's Word—which he has since been regularly reading to his father. The second time *Mohand* came was to bring the only five girls that had not missed a class during the season. They came to spend the day, and eager not to miss a moment, they arrived at 8 a.m.

*Baia* is *Mohand's* sister, full of life and mischief, and never still. It was such a trial to her to learn to knit! The stitches would keep dropping while she spoke to the one sitting beside her. At last her father grew angry, saying, “I'll teach her to knit,” meaning that he would give her

a good thrashing. In this case the threat worked, for by the end of the next lesson she could knit well; and in the excitement of her success, she turned somersaults, while she shouted out the news.

*Fathima*, who is cousin to the first two, is a thoughtful little girl. Her wee brother comes to the class with her and dare not speak until the lesson is over and knitting commences, when he runs out to play. Another *Fathima*, who for the sake of distinction is called “Daughter of the Slave,” minds goats all

day, and looks upon the class as a weekly treat.

The third *Fathima*, *Fathima Ali*, lives in a tiny hut made of tin-cans, with a door of sack-cloth. It is impossible to stand upright inside, and when she had measles badly she was not allowed to take up the room indoors. She enjoys coming to us; and one day, when her foot was badly poisoned, she left home earlier and hopped all the way to the class, and when it was over, hopped back again.

*Arzeka* has a very hard home-life. She is very dirty, but she loves to sit close up to us. She was given a doll, which was a short-lived joy, for her brother, fearing it might bring misfortune on the new baby, deliberately broke it up, handing her back the clothes—a fate which *Arzeka* resignedly accepted.

Only little girls and boys, but precious to the Lord. And is it not written of older folk that “a little child shall lead them”? About an hour's walk from this class there lives a man who we have never seen, but who appears to be very interested in the Gospel. How has he heard it? His two daughters are teaching him a hymn based on John 3.16, and others which they learn. They laugh at their father when he tries to sing; but the words are of far more importance than the tune, for in the case of both children and father

“Thou oh Christ, art all they want,  
More than all in Thee they'll find.”

## “The Plough, the Seed-Basket, and the Sickle.”

NOTES ON MISSIONARY WORK IN MOROCCO.

By Mrs. E. A. SIMPSON.

*A reference will be found on page 39 to the retirement of one of our veteran workers, Miss Aldridge, of Oujda. In the following notes Mrs. Simpson, of Guercif, prefaces some account of her own experiences with a well-deserved appreciation of Miss Aldridge's labours, and a plea for the mission-station at Oujda to be kept open.*

It is not often that a missionary on the field writes concerning a fellow worker's station; but this great privilege is now mine.

There are many that have joined me in prayer fellowship for and with our lonely sister, Miss Aldridge, of Oujda. During her nine years there, labouring single-handed, our hearts have been touched to remember her, and keen to uphold. She is second to none in her gift for opening new stations, yet it must have cost her much to await the reinforcements for which she hoped; which, even to-day, it has not been possible to send.

When, for family reasons, her call to retire came, I could not bear to think that the long seed-sowing should fail of fruit-bearing, for lack of harvesters. If it could only be kept open as an out-station, occasional visits could be paid, until permanent workers could be sent. We should thus be doing our part, while helpers at home fulfilled theirs at the "throne of grace." We have another out-station in an opposite direction which has already yielded such choice "hand-picked fruit" as to turn our eyes longingly to Oujda in the hope that there might be some such awaiting us there.

Our sister has not failed in her task, and her holding on at the base has been with the divine blessing. May we now reap, where she has so faithfully sown! The number of open doors and hearts to which

she took me were remarkable, and I have the addresses of others equally ready to hear. In God's providence her actual retirement has not yet taken place; for, after she had sent in her resignation and the name and station were removed from the list in NORTH AFRICA, she found it possible to delay the home-going for a time. We feel this to be of God, as opportunity was thus given for an introductory visit, with a view to following up the work later; and I ask that others will plead with me for the coming of the much-needed missionaries which so wide and responsive a sphere demands. The mere thought of closing down brings a heart-ache and a cry of "God forbid!"

A week after my visit to Oujda I was in a large Kasbah some twenty miles west. No doctor was there, so that it was the privilege of the trained nurse to give of her best. We believe in "the very best for God," be it for the soul or body, and in that order. A distressed Arab woman led the way to her dying sister—a woman with a worn-out body, but a never-dying soul. Think what it meant to tell for the first and only time that "God so loved that He gave"! Her eyes followed each movement of the lips; and while noisily-talking women filled the room, she bent nearer and whispered after me, "In Jesus' Name: create within me a clean heart; save me, even me, oh my Saviour." Did she grasp all her petition meant? Eternity

will reveal. Time is so short for the seed-sowing. That woman heard just once; but if we continue sowing, and friends at home continue to pray on, we and they shall surely "come rejoicing bringing in the sheaves."

A few minutes ago an interested hearer came in. When recently he heard "the old, old, story" for the first time from a native believer, who was his cousin, he exclaimed, "Oh, son of my uncle, why have I never heard before?" The cousin—himself but a spiritual babe—while making up a prescription for the relative's sick child was seeking to explain more clearly the way of salvation, and said, "Just as you look to your master for wages at the end of your day's work, look now to Jesus, who has worked for you. Believe Him, receive Him as your own Saviour!" Coming in at the moment I added, "Yes, only always remember, He paid it all. There are no wages for the sinner, other than the wages of sin,

which is death. It is Eternal Life as a gift that you receive, as you look to Him."

Yesterday one of the better-class women came, wanting an Arabic letter written. On her previous visit we read Luke xxiii to her, telling the story of our Lord's death; now we continued the story in Luke xxiv, showing how He rose again, and why. She was deeply interested, and said, "I love to hear His words, but when the children are home from school they distract my thoughts. It is quiet here, and I can take it in." May her heart do so, not only her head!

May I refer again to Oujda, in closing? When Miss Aldridge returns to the home land she is not going off duty. That would not be possible to the missionary heart. She will continue to pray with those at home, and sing "Maranatha," while we continue the same chorus on the field, to the rhythm of the plough, the seed-basket, and the sickle, until the Lord shall come.

### For the Young

## Sand.

By Mrs. LILEY.

Now, dear boys and girls, with summer holidays nearly here, what does *sand* mean to you? "Oh," you bigger ones say, "the sea, bathing, games on the shore, C.S.S.M. meetings"; while your younger brothers and sisters think of spades and buckets, sand-pies, sand-castles, and plenty of pools to walk and splash in! But when you are enjoying all these things at the sea this summer, will you give a thought to what sand means in other parts of the world, where missionaries are telling people about the Lord Jesus? And will you remember what He said about a foolish "sand-man" and a wise "rock-man"?

To us, sand spells something very

different from what it does to you. It means to us great heat and great dryness; and sometimes when the wind blows from the desert, the sand is carried for miles and miles, even across the seas; and then trees and buildings are blotted from view as if they were in a London fog! When this happens we shut all our doors and windows, but in spite of all we can do the fine red grains get in through the cracks and crevices; and while that desert wind blows we smell sand, and eat sand, and have sand in our ears, our eyes, our hair, our mouths, and our noses! We don't go out of doors if we can possibly help it until the wind changes, you may be sure; and then, oh, what a cleaning



**The Sandy Desert.**

up we have! for everything in the house, as well as outside, is just smothered.

Have you ever looked to see what God's Book says about sand? (1) It says that the grains of sand cannot be counted. (You can find the verse in Genesis 22.) Have you ever tried counting the sand? (2) It tells us what great quantities there are of it (see Genesis 32). Yes; miles and miles of it, not only on the sea-shore, but in the middle of the big continents, like our Africa. (3) The Bible tells us, too, that sand is very heavy (see Job 6). If a man slips into a quicksand, and there is nobody near to pull him out, he quickly gets buried, because the heavy sand closes in and smothers him. (4) It says that the sand is unstable, that is, always moving (see Matthew 7). A short time ago we went to see a very ancient Roman town that had been buried under the sand for centuries. Workmen had carted the sand away in little trolleys on

rails, but the desert wind had blown, so that the ruins were beginning to be covered up again, and in some places even the trolleys and rails had disappeared. By the way, what a story sand can tell us, when it has been made to give up its long-buried secrets! It has often taught foolish "sand-people" a lesson, for remains of places and things which the Bible speaks of, but which men said could never have existed, are brought to light again, and God's Word shown to be true. So you see we can thank God for what the desert sand, as well as that on the sea-shore, can teach us; and that is why I have written to tell you about it.

Will you, as you play in sea-sand, send up a little prayer for those who work in desert-sand? We want to help people to become, not sand-men, but true rock-men, who can sing:

"On Christ the solid rock I stand,  
All other ground is sinking sand."

## Our Witness in Settat.

By Miss BUXTON.

*For the benefit of such of our readers as may not be fully acquainted with the geography of North Africa, we may mention that Settat is a small Moroccan town, lying to the S.E. of Casablanca, the latter being now one of the chief seaports on the western Moroccan coast.*

Since we came to Settat in January, 1927, the population has more than doubled itself, and great improvements have been effected by the Government. There are now wide roads, with trees planted each side; and the huge native villages outside of the town have been re-arranged in orderly fashion. Each occupant of a hut is allowed a certain portion of ground; and while the people live in a very primitive style, on the whole they are quite healthy. Indeed, one feels far more sympathy for the women and children that are living in the more solidly built houses, and have far less opportunity of getting out. About two hundred yards from the Mission House is an open-air swimming pool, on one side of which is the Mosque, and on the opposite side of the road, a saint's tomb, Sidi Bou Abid. It is a curious contrast of the ancient and modern.

We have splendid opportunities of making known the Gospel message. Our largest gathering of women is in the Dispensary, and before they are given medicine they hear the story of the Saviour. On the whole they listen well, but sometimes we meet with opposition and even ridicule. Still, "faith cometh by hearing," and so we give the message believing a harvest will be reaped to His praise and glory.

In addition to our dispensary work, we have classes for girls. Each Friday afternoon our bigger girls memorise texts and hymns, and we give them a Bible lesson. Afterwards they sew and chat. We enjoy having them, and also the younger children, and believe that our labour is not in vain in the Lord; but we wonder how much longer the older girls will be permitted to come.

When visiting one day a woman said, "My girls are not like others in this land, because of their contact with the mis-

sionaries." Miss Reed was able to attend one of the daughters during child-birth, and although it was a most difficult case, we were thankful that there was no calling upon Mohammed and the Saints, as there usually is. They had entire faith in us; and this we believed to be in answer to our prayers.

We should be glad of intercession on behalf of the native converts, that they may be kept faithful. We are realising more than ever before that "we wrestle not against flesh and blood but against principalities and powers"; but we believe that the forces of evil will be restrained in response to prayer, and the name of our Lord and Saviour honoured and glorified.

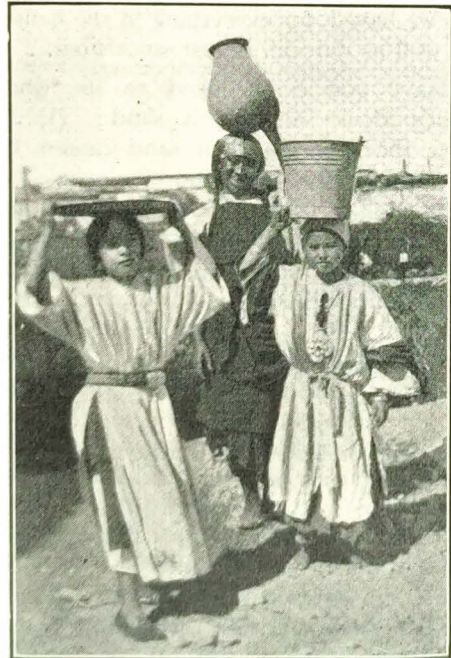


Photo by]

At Settat, Morocco. [Miss J. Dew



## Notes from Headquarters.

### A PRAYER MEETING

is held on the first Thursday of the 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.

#### 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.

Nurse N. W. Bowker writes from Tangier : The hospital ward is a good place for making missionary contacts. Our patients are grateful for the attention they receive and learn to trust us. We, on our part, get to know them better. We have opportunity to observe their mental reaction to pain, their response to authority, and their relationship one to another. Sometimes, as we hear their quarrels and their jokes, we long for a more intimate knowledge of their language, so that we might comprehend more fully their character and lives they live ; we are, nevertheless, thankful for what we already know. Then, too, we come in touch with their visitors. My work, for example, lies largely in the men's ward, and I am thus able to make friends with the wives and families that come in to see their men-folk. Moreover, we can follow up the work done in the hospital by calling on our patients after they have returned home. Mrs. Procter and I have already had the joy of a few encouraging visits of this kind. We have been able to read a short portion from God's Word and to talk a little about the " way of life." So far we have received at each house that we have been to a warm invitation to return, and we look forward to larger opportunities still.

Our last visit was to join in a thanksgiving feast for the recovery of a male patient that had been in hospital. His wife came to conduct us to the home to which he had returned. It was in the midst of a colony of native dwellings, but she showed no shame in letting others see us in her company. She only apologised to us for having a poor little house to which to invite us. As we approached, her husband came to greet us, and we were led into a humble dwelling with wooden walls, roofed half with tiles and half with galvanised iron. We stepped through the door into a general room, and saw beyond a little kitchen and a bedroom. Poor as the place was, it was spotlessly clean.

The patient and his wife were both black-skinned. In all likelihood they or their parents had been brought across the Sahara from the Sudan as slaves. They seemed very fond of each other ; indeed, the wife was bubbling over with joy to see her husband well, and get him back from hospital. She spoke of him as her " light and her joy," and the man looked proud to hear her say so. We do not hear that in every home.

It was a festive occasion, and all seemed genuinely happy ; and I am thankful to say that they not only listened to a short Gospel talk without any objection, but gave us a hearty invitation to return.

As we go to press, we receive news of the home-call of Miss R. O. Hodges, which took place on June 17th at the C.I.M. Nursing Home, Highbury. Further reference will be made to our late sister in our next issue.

Preliminary Notice.

**OUR  
ANNUAL FAREWELL MEETINGS**

WILL BE HELD (D.V.) AT

**CAXTON HALL** (adjoining St. James's Park Station)

ON

**TUESDAY, OCTOBER 6th, 1936, at 3.30 and 7 p.m.**

Speakers:

Afternoon: **Rev. J. A. G. AINLEY, M.A.**

Evening: **Rev. THEO. M. BAMBER.**

Missionaries from the field will also take part.

*The Hon. Treasurer acknowledges with thanks the following contributions received during the months of March, April and May, 1936.*

**LIST OF RECEIPTS.**

DESIGNATED FUND		No. of Rec't.	Amount, £ s. d.	WIMBLEDON AUXILIARY	CLEVEDON AUXILIARY	BRIGHTON AUXILIARY
No. of Rec't.	Amount, £ s. d.	2996	10 18 6	S. S. McCURRY, Esq., Hon. Sec., 8, Thornton Road, Wimbledon, S.W. 19.	Miss S. LOVERIDGE, Hon. Sec., St. Helena, Clevedon, Som.	Miss K. HARRISON, Hon. Sec., 6, Goldsmid Road, Hove, 2.
2943	11 18 0	7	3 10 0	Des. Receipt Nos. 2943/2962/82/96	Gen. Receipt No. 10388.	Gen. Receipt Nos. 10405/6/88
4	3,500 0 0	9	5 0 0	Local	Local	Local
5	30 0 0	3000	5 10 0	Rect. No. £ s. d.	Rect. No. £ s. d.	Rect. No. £ s. d.
6	2 0 0	1	2 0 0	61	7	56
*7	2 0 0	2	3 3 0	2	1 1 0	7
8	5 0 0	3	10 0 0	3	2 0 0	8
9	15 0 0	4	10 0 0	4	2 0 0	9
*50	1 0 0	5	3 0 0	5	2 2 0	10
1	1 4 2			6	2 0 0	11
2	10 0		£3,951 13 9	7	5 0 0	12
3	13 6 9	Sund.	94 18 6	8	10 0 0	13
4	3 0			9	3 3 0	14
5	47 6 11		£4,048 12 3	10	1 3 6	15
*6	5 0 0			11	7 8 2	16
7	3 0 0			12	2 0 0	17
8	1 7 0			13	10 4 4	18
9	7 7 0			14	1 6 5	19
Anon.	1 0 0			15	4 0 6	20
61	4 16 0			16	18 1 7	21
2	20 10 0			17	7 6 8	22
3	1 0 0			18	6 3 9	23
4	3 0 0			19	11 0 20	24
5	2 0 0			20	5 0 1	25
6	4 0 0			21	10 9 2	26
7	3 0 0			22	3 5 0	27
8	5 0 0			23	4 5 8	28
*9	2 0 0			24	5 2 7	29
70	39 6 5			25	6 5 0	30
1	7 0			26	7 5 0	31
2	9 0			27	8 5 0	32
3	7 16 6			28	9 15 0	33
4	5 0 0			29	80 16 6	34
5	1 1 0			30	1 2 5	35
6	31 13 9			31	2 2 0	36
7	21 5 0			32	18 8 11	37
8	16 9 6			33		38
9	15 0 0			34		39
*80	3 19 8			35		40
1	25 0 0			36		41
2	8 1 6			37		42
3	10 0			38		43
4	1 0 0			39		44
5	12 4			40		45
6	2 0 0			41		46
7	5 0 0			42		47
8	5 0 0			43		48
9	28 11 0			44		49
*90	1 1 0			45		50
1	1 8 0			46		51
2	15 0 0			47		52
3	2 7 6			48		53
4	1 6 6			49		54
5	13 10 6			50		55

**SUMMARY.**

**MARCH, 1936.**

General Fund ...	£277 13 5
Designated Fund ...	3,711 15 4
	<u>£3,989 8 9</u>

**APRIL, 1936.**

General Fund ...	£256 7 7
Designated Fund ...	213 12 8
	<u>£470 0 3</u>

**MAY, 1936.**

General Fund ...	£995 17 7
Designated Fund ...	121 4 3
	<u>£1,117 1 10</u>

**TOTALS.**

January 1st to May 31st, 1936.

General Fund ...	£5,022 4 5
Designated Fund ...	4,481 1 8
	<u>£9,503 6 1</u>

\*Gifts from America.



# THE NORTH AFRICA MISSION

Founder—EDWARD H. GLENNY

(WITH GEO. PEARSE AND DR. GRATTAN GUINNESS)

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

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## THE NORTH AFRICA MISSION

**Was Founded** in 1881 by the late Mr. Edward H. Glenn, 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 Mohannimedans 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 or other proper officer 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.]