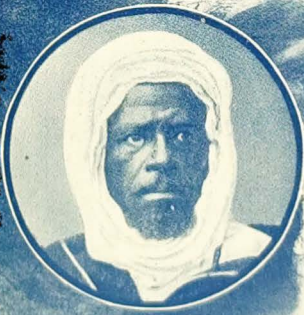


NORTH AFRICA

The Record of the NORTH AFRICA MISSION

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



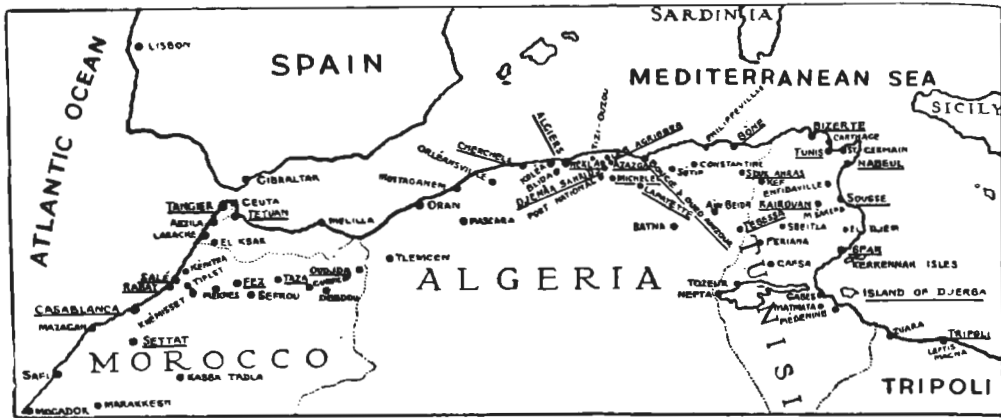
*The Oasis
Gabes, Tunisia*

Office of the North Africa Mission

34, Bisham Gardens, Highgate, LONDON, N.6

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

ONE SHILLING PER ANNUM POST FREE



MAP OF NORTH AFRICA SHOWING NORTH AFRICA MISSION STATIONS

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

LOCATION OF MISSIONARIES

MOROCCO

Tangier	
Dr. G. W. F. ANDERSON ...	Aug., 1934
Mrs. ANDERSON ...	Aug., 1934
Mr. L. V. ROBINSON ...	Nov., 1924
Miss E. CRAGGS ...	May, 1931
Miss M. M. GLEN ...	Oct., 1912
Mr. C. W. PROCTER ...	Jan., 1913
Mrs. PROCTER ...	Sept., 1933
Miss N. W. BOWKER ...	Jan., 1934
Miss D. M. HENMAN ...	Oct., 1935
Miss H. L. E. POINTER ...	Dec., 1935
<i>Spanish Work—</i>	
Señor PEDRO PADILLA ...	June, 1926
Señora D. PADILLA ...	Dec., 1922
Casablanca	
Miss C. S. JENNINGS ...	Mar., 1887
Miss F. M. BANKS ...	May, 1888
Miss M. W. ROSS ...	Nov., 1920
Miss C. A. BOWRING ...	Sept., 1930
Fedhala	
Mr. V. SWANSON ...	Oct., 1932
Mrs. SWANSON ...	Oct., 1932
Mr. ROY SMITH ...	May, 1935
Tetuan	
Miss A. G. HUBBARD ...	Oct., 1891
Miss A. M. KNIGHT ...	Oct., 1899
Miss E. E. J. BRADBURY ...	Nov., 1929
Miss E. LOW ...	Sept., 1931
<i>Spanish Work—</i>	
Miss E. HIGBID ...	April, 1921
Miss E. HARMAN ...	Oct., 1921
Settat	
Miss A. BUXTON ...	April, 1919
Miss K. REZO ...	April, 1922
Fez	
Miss S. M. DENISON ...	Nov., 1893
Miss I. C. DE LA CAMP ...	Jan., 1897
Miss L. F. EVANS ...	Nov., 1921
Miss F. ELLARD ...	Sept., 1931
Mr. C. COOPER ...	Sept., 1934
Mrs. COOPER ...	Sept., 1934
Taza	
Miss F. E. S. MARSTON ...	Nov., 1895
Miss A. CHAPMAN ...	Oct., 1911
Guercif and Oudjda	
Mrs. E. A. SIMPSON ...	Mar., 1898

Rabat	
Miss I. DEW ...	Feb., 1924
Miss G. F. LINCOLN ...	Oct., 1935
ALGERIA	
Cherchell	
Miss K. W. JOHNSTON ...	Jan., 1892
Miss E. TURNER ...	Jan., 1892
Miss E. F. COLLINS ...	Feb., 1927
Mr. L. J. BOCKING ...	Oct., 1928
Mrs. BOCKING ...	Oct., 1928
Miss J. HOWELL ...	Oct., 1935
Algiers	
Mons. E. CUENDET ...	Aug., 1884
Madame CUENDET ...	Aug., 1885
Miss E. J. COX ...	May, 1887
Miss K. SMITH ...	May, 1887
Mrs. A. ROSS ...	Nov., 1902
Miss M. G. ROSS ...	Sept., 1934
Djemâa Sahridj	
Mr. A. G. WILLSON ...	Oct., 1922
Mrs. WILLSON ...	Oct., 1922
Miss M. WIDMER ...	Nov., 1920
Miss E. FEARNEY ...	Mar., 1929
Miss M. FEARNEY ...	Mar., 1929
Miss D. WARD ...	May, 1929
Michelet	
Miss L. M. FISON ...	Nov., 1919
Mlle. A. ROCCHIETTI ...	Oct., 1931
Azazga	
Mr. S. ARTHUR ...	Dec., 1913
Mrs. ARTHUR ...	Sept., 1923
Bougie	
Mr. A. R. SHOREY ...	Nov., 1902
Mr. R. TWADDLE ...	Oct., 1924
Mrs. TWADDLE ...	Oct., 1925
Oued-Amizour	
Mlle. E. M. S. DEGENKOLW... ..	Oct., 1913
Lafayette	
Mr. C. R. MARSH ...	Oct., 1925
Mrs. MARSH ...	Oct., 1925

Batna	
Mr. C. COOK ...	Oct., 1929
Mrs. COOK ...	Dec., 1929
Oran	
Mr. E. WIGG ...	June, 1931
Mrs. WIGG ...	Nov., 1921
Mrs. F. M. WEBB ...	Oct., 1899
Saida	
Signor A. FINOTTO ...	Oct., 1923
Signora FINOTTO ...	Oct., 1923
TUNISIA	
Tunis	
Mr. E. E. SHORT ...	Feb., 1899
Mrs. SHORT ...	Oct., 1899
Miss J. SHORT ...	July, 1932
Mr. R. S. MILES ...	April, 1921
Mrs. MILES ...	April, 1926
Miss H. M. M. TAPP... ..	Oct., 1903
<i>Italian Work—</i>	
Miss G. E. PETTER ...	Oct., 1913
Miss K. M. E. GOTELEH ...	April, 1920
Miss J. E. MARTIN ...	Oct., 1922
Nabeul	
Mr. C. W. MORRIS ...	Oct., 1924
Mrs. MORRIS ...	Nov., 1927
Miss A. CLACK ...	Jan., 1924
Gafsa	
Miss E. L. BROOKES ...	Mar., 1932
Miss M. W. JONES ...	Mar., 1932
Gabes	
Miss E. M. TILNEY ...	Mar., 1920
LIBYA	
Tripoli	
Mr. W. REID ...	Dec., 1892
Dr. J. A. LILEY ...	Nov., 1919
Mrs. LILEY ...	Nov., 1919
PARIS	
Mr. T. J. P. WARREN ...	Feb., 1911
Mrs. WARREN ...	Feb., 1911
Mons. Th. HUCART ...	Feb., 1925

AT HOME—Miss M. ARCHER, Mrs. FISHER, Miss HOUGHTON, Mr. and Mrs. EWING, Mr. L. DALTON, Mrs. F. K. ROBERTS, Miss D. POVOAS (on leave).
LANGUAGE STUDY IN PARIS: Mr. and Mrs. FERREY, Miss E. GRANT.



Photo 65]

[E. J. Long

A MODERN VERSION OF THE PITCHER AND THE WELL

An Arab child at a Street Water-supply

Spiritual Progress in Morocco.

By Mr. C. W. PROCTER.

If the return to a former practice can be called progress, the work in Tangier has made a step forward. The Sunday afternoon men's meeting, conducted in Arabic, has blossomed into a general gathering for men and women, chiefly believers. For a number of years now it has been for men only; but for several weeks I have been feeling very strongly that with a view to strengthening and establishing the native church in Tangier, women should be admitted to the congregation. This seemed increasingly necessary in view of the fact that several women and girls here make an open profession of faith in our Lord Jesus Christ. An important side-issue weighed with me, too—the possibility of finding future Christian wives for our Christian young men among the women folk. It was also brought to my notice that a number of senior girls in Miss Glen's school were anxious for further instruction, and that some older women also were desirous of attending. The presence of the men presented a difficulty, but this could not be allowed to keep our sisters away, and for a week or two screens have hidden them from the men. Soon we hope to have a curtain stretched across the hall, so that all things may be done even more decently and orderly. It was not without some trepidation that the new venture was made; but we believe our action to be of the Lord, and last week we rejoiced to see some eighteen men and an equal number of women and girls. I have addressed many congregations in England smaller than this. It is hoped that our readers will pray for the Church here, as well as for the backsliders, one or two of whom are returning somewhat timidly to the meeting.

Further, if the revival of the native weekly prayer-meeting is progress, the

native church in Tangier has taken another step forward. From ten to fourteen men are now gathering together each Friday at 7.30 p.m. to pray; and it is no prayer-meeting filled out with hymn-singing and a long address. There is only one hymn, or even none, followed by a brief word of exhortation: then straight on with prayer till everybody stops! There is a chiming clock within sound of the room where we meet, but we are not over-awed by it. What if we are not home until ten o'clock? The native church has prayed, and it must thereby be blessed.

Then again, if the stirring up of hearts to give to the Lord's work is a step forward, the church has taken that step. An offering will shortly be received—a contribution to the cost of printing new hymn books for Morocco. St. Paul describes Christian giving as a sign of God's grace in the heart. When a Moor will give "something for nothing," we can endorse St. Paul's words very heartily!

Finally, if it is true that the Sunday school is the seed-bed of the church, and an earnest of its prosperity, then the native church in Tangier should prosper. For without knowing that I was beginning to think of it, my wife offered to relieve the women of their noisy offspring while attending the meeting. They meet in our home to hear Bible stories, while their parents breathe freely and listen undisturbedly in the hall. Thus a beginning has been made. How we would rejoice were Sunday school buildings made necessary!

Yes, there is progress in Tangier, and signs of the Lord's visitation of His people. We have already asked for prayer for revival in Morocco. We ask again, with even more emphasis and

confidence. We are about to open the autumn session of hospital activity. Many will be coming under the sound of the Gospel, at the services in the wards and the out-patients' department. Literature

will be distributed, individuals spoken to, old and new patients visited in their homes. We ask our readers to pray that all may be done in the power of Holy Spirit, and that souls may be added to the Lord.

"Tunisian Tonic."

A SERVICE OF BAPTISM AT "BETHESDA," TUNIS.

By Miss E. M. TILNEY.

Sunday, June 14th, was one of the happiest days I have spent in Tunisia. It was at "Bethesda," the headquarters of the work of the North Africa Mission amongst Italian people in Tunis. In the morning Italians, French and British, who loved the Lord Jesus Christ, remembered His death around His table. In the evening four believers, Italian and French, confessed our Lord in the waters of baptism.

It had been a hot and oppressive day, but the extension of the main hall, although not quite completed, proved to be a welcome improvement, and our hearts were stirred at the sight of the four white-clad converts that were thus publicly to testify to their faith in Christ, and their desire to follow Him in a closer walk. Those to be baptised were a young French teacher at the C.M.J. school in Tunis, an Italian lad, who had first heard the Gospel in his own land, and my dear friends Madame and Monsieur Verdier, who had heard the call of Christ in the Island of Djerba. The last-named, a late marine-officer, and now harbour-master at Gabes, gave a striking testimony as to what coming to God through the Lord Jesus Christ had meant to him. To see this fine young life fired with holy enthusiasm witnessing for His Lord was an inspiration to all that were present.

The service was conducted by an Italian brother and Mr. Short, of the

N.A.M., and was most impressive; and as each candidate responded to the questions asked by Mr. Short our hearts were moved afresh with love to our Lord and with a strong desire to follow Him more closely. And what an encouragement it was to the workers at "Bethesda" to see the Hall filled with such keen people! What "behind-the-scenes" stories Miss Petter, Miss Martin and Miss Gotelee could tell! And what devotion, what enthusiasm, what indefatigability they themselves showed! One had not perhaps until now given thought to the hidden ministry on such occasions. The provision of the baptismal garments, the preparation of the dressing-rooms and of the baptismal pool—all these matters were attended to with loving concern, in addition to the usual busy routine. Such service will surely lose nothing of its reward.

How full of joy everyone was on that Sunday night! Missionaries of various missions were giving thanks together, and veiled Arab women believers were rejoicing with European converts, and we believe that the angels were rejoicing in heaven. On the Monday following, a missionary prayer-meeting was held at "Bethesda," and Monsieur Paul Verdier cheered our hearts with another message. As I sailed away from Tunis that night I felt that it had indeed been "good for us to be there," and that "Bethesda" was also "Bethel," for "surely the Lord was in that place."

Fear and its Antidote.

By Mr. C. R. MARSH, of Lafayette, Algeria.

A MONTH or so back, after I had finished treating a few sick cases at the Hammam, I climbed the steep slopes of the mountain to the cave that gives entrance to the catacombs, which were cut out of the solid rock some fifteen hundred years ago. A natural opening, which dropped very steeply for about thirty feet, led to a hewn-out passage over a mile in length. On entering this, I was met by a strong draught of warm air, which not only showed that there was an opening at the further end, but also that the passage-way was near to some of the hot springs with which the neighbourhood abounds. It was thus that those that fled for refuge to these catacombs (as

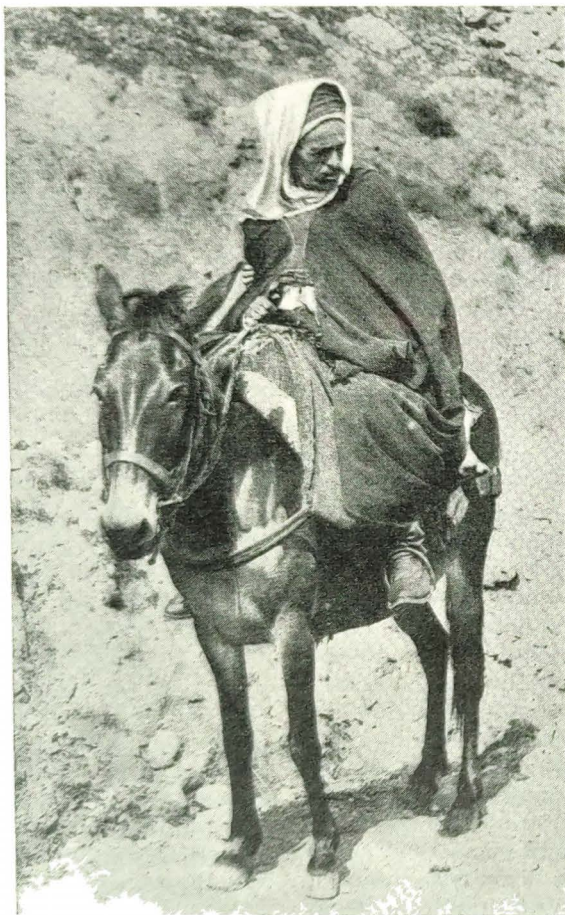
so many early Christians did) found themselves provided with fresh air and warmth; and the native that accompanied me pointed out basins which, he said, were cut out of the rock in order that rain and dew might be collected for drinking. Standing there,

I was led to think of the persecution from which many of the early believers in this land suffered, and of the fears

with which they must have been beset. How awful a thing is fear! Yes, and how great a power it still has over the minds and lives of many in this land. But with Moslems it is the fear of arousing the wrath of spirits and demons, fear of charms and spells, fear of changing the religion or customs of their fathers, fear of death and the hereafter; and, in the case of the women, fear of venomous tongues, of a husband's anger, and of divorce. Such fears unite to blot out the fear of God from their hearts. Oh, that many of them might learn to say with

the psalmist, "I sought the Lord and He delivered me from all my fears."

Those of my readers that understand something of the fear that many of these people have of breaking the Moslem fast of Ramadhan will rejoice with us that



A Kabyle Muleteer

this year three of the Christians here had courage to break it—a man, a woman, and a boy. We shall be grateful for prayer that these three may stand firm and that others may join them. The experience of another native believer, a sister who is exercised concerning baptism, shows how tenderly the fearful are encouraged. She told us that the Lord said to her: "When art thou going to be baptized?" "Lord," she replied, "I am afraid of my husband and of my family. They would persecute me and perhaps kill me." "Dost thou remember that I promised thee that no man should harm thee if thou didst break the fast? Did any one touch thee?" "No, Lord, no one dared to lay hands on me." "So shall it be if thou art baptised." May the Lord give her grace not to be disobedient to the heavenly vision!

The hopelessness and fear shown on a Moslem death-bed are often terrible to behold. But that Christ can take away this dread of death is evidenced by the following incident. Some weeks ago one of our Christian Kabyles, named Mohand, went to be with the Lord. He had suffered from hæmorrhage of the lungs, and one of his family said to him: "This hæmorrhage will cause your death." He replied, "I am not afraid to die, for I have One who will save me." As the end drew near he undressed, laid down on his mat, said good-bye to his brother and sister, and with "Lord, receive me" on his lips, "fell on sleep." His family were surprised at the look of perfect peace on his face, and said that for a man to die thus was unknown to them. There was no witnessing to Mohammed, no Moslem sheikh at the grave or in the house, no wailing and crying. I comforted the family from the Word, and prayed with them; and we rejoiced together that he, the first-fruits from the Guergour district, had thus overcome his fears and gone to be with his Lord.

Some further particulars of the work here may be of interest. As the Lord has been pleased to save a number of natives at Lafayette during the past year or so, we have commenced a meeting for

Christians each Lord's Day morning. Throughout the autumn, winter and spring, a little band of six or seven who love the Lord have come along, and their rapt attention and remarks during the meeting testify to their appreciation of the messages. Both Kabyle and Arab men and women come to the meeting, and we would ask your prayers that the Lord will bless the "milk" of His Word to these "babes in Christ."

The Monday and Wednesday men's meetings at Lafayette and the Thursday men's meetings at the Hammam have been very well attended throughout the winter. At the Hammam from 15 to 30 men have been coming weekly, the majority being youths of 17 to 20 years of age, and I am sure that the Lord is working in some of their hearts. Lantern talks on such subjects as "What think ye of Christ?" and "The Blood of Atonement in the Old Testament and New Testament" form the programme for one month, while the following month is devoted to Gospel addresses without the lantern. We ask for definite prayer for the salvation of H., of the Hammam, a young man who is very timid, and yet very "near to the Kingdom."

We have had one of the mildest winters on record, and the fine weather has brought large crowds along to the dispensary, and many have thus heard the Gospel. The benefit derived is so much appreciated as to bring patients from far and near, but some of the minor operations are not always anticipated by the patients with joy. One man, holding his much-swollen face, having come a long distance, timidly knocked at the door. "I have come to have a tooth out. Is the sheikh at home?" "No, he is not." There followed a tremendous sigh of relief, and a "Praise the Lord for that!" He did, however, pluck up courage next day to have the offending member out.

During last year I have personally visited over two hundred Kabyle and Arab villages with the Gospel message. My spring journey to the distant villages was unavoidably reduced this year to one of six days duration; but we had some

blessed opportunities in unreached villages. At T—— the sheikh called to (Moslem) prayer while our meeting was in progress, but the men immediately told him to wait until I had finished, which he did, coming and listening quietly until the end. At G——, as we passed on our way to the mosque, a man was buying olives, having a number of mules and men waiting for him. "Where are you going?" he said to us. "To speak of the Lord Jesus," we replied. "Sit down here and talk to me now." "No, we are going to the mosque where the men are." We went to the mosque, removed our boots, and sat on the prayer mats. Presently,

the man followed us, saying, "Last night my son was in your meeting and he told me of your wonderful words. I said that you must be sent of God, and now I must hear for myself." He listened intently for over an hour, never taking his eyes off my face or moving a muscle. At the close he said, "At H—— our sheikhs never tell us such words as this. Come and live here and teach us. We will give you a house and money and food, if only you will come and be our sheikh."

Thus amidst a work that has its own peculiar difficulties we find encouragement by the way.

Is this Moslem ?

By Mr. S. ARTHUR.

The building shown in the accompanying photograph is situated at the summit of the Tamgout, the dominating peak in the Azazga district on which a watch-tower of the Roman Legions once stood. Its altitude is approximately 4,200 ft. above sea-level, a little lower than Ben Nevis.

Often covered by snow during the winter, this peak, with its remarkable construction erected on a platform of rock, becomes, during the remaining months of the year, the rendezvous of crowds of pilgrims. As is generally the case in Kabylia, these are mainly women, accompanied by male escorts.

What reason do they give for making their usually long journeys? Generally, that they seek (and definitely expect) the blessing of the "saint" whose bones are buried somewhere within the precincts of the building. What are their requests?

Very often, that they may have the joy of receiving a son—the dearest wish of every Kabyle bride.

While visiting this spot I have discovered two interesting facts, which seem to be related. (a) The orientation of the building is exactly to the east, whereas the usual line drawn from these parts towards Mecca is considerably inclined

towards the south. (b) When a sacrifice—generally a goat—is offered, the offering takes place just as the sun rises over the horizon, with everyone present facing that way.

These pilgrims, if questioned, would declare that such things are Moslem, just as they would affirm that when old men and women invoke the "guardians" (that is, the spirits) dwelling in numerous trees and rocks in Kabylia they are following a good Moslem custom. But it is not so. This is *Animism*, pure and simple.



Secretary's Notes.

The War in Spain.

The war in Spain has had its natural repercussions in Spanish Morocco, and to that extent has affected the work of the North Africa Mission. It has often been a matter of thankfulness that the Tulloch Memorial Hospital and Hope House are in the international zone, but we have other stations that are in the disturbed area. The largest of these is at Tetuan, where we have four missionaries labouring amongst the Moors and two amongst the Spaniards. At the time of writing, the fighting has died down, the insurgent party having gained the upper hand; but individuals are frequently arrested, and there is much unrest and apprehension amongst the Spanish population. As a Missionary Society we have nothing to do with politics; but we do ask our readers to make it a matter of prayer that the outcome of this unhappy struggle may be such that neither in Spain nor in the part of Morocco that is under her influence shall there be any hindrance to the spread of the Gospel of Christ.

* * *

The Tulloch Memorial Hospital.

After having served as honorary superintendent of the Tulloch Memorial Hospital for five years Dr. Scrimgeour has retired from the supervision of the medical work, and Dr. Fraser Anderson has now full responsibility. We wish him every blessing in the important task that devolves upon him. To Dr. Scrimgeour the Mission owes a very great debt, not only for all that he has done in the way of reorganising and re-equipping the hospital, but also for bringing forward the proposals for its renovation and reconstruction. Part of this scheme is now an accomplished fact, and the remainder will be completed, we hope, within the next several months. At a meeting of the Council held on September 15th, the following resolution was passed :

"In accepting the resignation of Dr. F. J. Scrimgeour from the superintendency of the Tulloch Memorial Hospital, the Council place on record their great indebtedness to him for the services that he has rendered during the five years that he has been in charge. Not only has he placed his great surgical and medical skill at the disposal of the Hospital, but under his supervision the premises have been reconstructed and brought up to date, the medical and nursing routine reorganised, and the attendances of both in-patients and out-patients greatly increased; and it is largely due to his initiative and foresight that the scheme for the enlargement of the work, now in operation, was undertaken. The Council are the more grateful to Dr. Scrimgeour for these varied services in that they have been rendered in a purely honorary capacity."

* * *

Retirement of the Rev. H. S. Gamman.

We much regret that Mrs. Gamman, who has so ably seconded her husband's efforts in his superintendence of Hope House, has been forbidden for medical reasons to return to Morocco, and in view of this Mr. Gamman has felt that he must resign his position. Mr. Gamman has rendered most valuable service in his oversight of the new Guest House; and his ministry in Tangier, as well as his visitation of the Mission stations, has earned the gratitude of a large circle. We sincerely wish him and Mrs. Gamman God's blessing in any work that they may feel led to undertake.

* * *

Colonel George Wingate, C.I.E.

An old and faithful friend of the North Africa Mission has recently passed away in the person of Colonel Wingate, who received his home-call on August 21st. This eminent soldier, who (as the *Times* obituary notice stated) spent half his life in the service of his earthly king and the second half in the service of his heavenly King, was at one time Honorary Secretary of our Mission, and the interest which he then displayed was continued until the last. We extend our

heartfelt sympathy to Mrs. Wingate and her family. Separation from those we love cannot but bring its measure of sorrow; but it is an unspeakable comfort when we know that they are with the Lord, as is now this "good soldier of Jesus Christ."

* * *

Mr. and Mrs. Paul Ferree.

Mr. and Mrs. Paul Ferree (with their little girl) and Miss Emily Grant, who were accepted as members of our missionary staff some time ago, have now found it possible to join Mr. and Mrs. Warren in Paris, for language study. We cordially welcome these recruits from America, and

pray that God's blessing may rest upon them in this, the first stage of their journey to the North African field.

* * *

The Annual Meetings.

We call the attention of our readers to the fact that our Annual Meetings will soon be upon us, for which we ask their prayers and the support of their presence. They will be held (D.V.) in Caxton Hall on Tuesday, October 6th, at 3.30 and 7 p.m. Several of our missionaries will speak, and the closing addresses will be given by the Rev. J. A. G. Ainley, M.A., and the Rev. Theo. M. Bamber. Full particulars will be found on page 61.

The late Miss R. Olive Hodges.

Miss R. O. Hodges was one of the oldest of the N.A.M. missionaries, having gone out to Algeria in February, 1889, and settled at Tlemcen, when Mr. and Mrs. Marshall were working there with other



Miss R. Olive Hodges.

women missionaries, most of whom have since entered their heavenly rest. Afterwards she worked at Oran on the Algerian coast, and then at Susa, in Tunisia. In the year 1906 our sister was transferred

to Alexandria and served there until her retirement in 1930. At each station she laboured among Mohammedan and Jewish women and children, faithfully, and with acceptance, and not without fruit. For the last two or three weeks of her life she had been lying very ill at the China Inland Mission Nursing Home, Highbury New Park, and had been visited by Mr. Poole-Connor, who realised that the end was near. Although her complaint was of a serious character, she suffered little pain, and was kept in great peace of mind. She was able calmly to set all her affairs in order; and bore her testimony that the truths that she had taught others were now her own strength and stay. She fell asleep in Jesus on Wednesday, 17th June, and, at her previously expressed request, Mr. Poole-Connor laid her body in the grave at East Finchley on 22nd June. She will be remembered by very many with affection and gratitude; and in the disposition of her personal estate she did not forget the Mission with which she had so long been associated. M.H.M.

Sunshine and Shadow.

NOTES ON COLPORTAGE WORK IN FRANCE.

By Mr. T. HOCART.

We all know those spring days when winter's storm and summer's sun seem to be struggling for the mastery, when the blustering wind blows the black clouds across the blue sky. But we all know, too, that the sun will win through. Even so in the Scripture we have the promise: "Unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings." In colportage work among the North Africans in France there is the same conflict of the spiritual elements, encouraging gleams alternating with opposition in the shadows. The following incidents noted in the course of a month's colportage work in France illustrate this: One day I met a Kabyle who greeted me by saying, "Here's one of our country's sons." (This is an expression of brotherly friendliness.) He bought two Scripture portions from me. Another Kabyle was so interested in my bag of books that he

bought one of each kind, seven in all. On the other hand the manager of a café warned his customers against my books. They were so frightened by his threats that they would not even listen to a short parable. And in yet two other cafés a violent fanaticism was shown to the "Roumi," i.e. European, who dared to pretend to teach Moslems religious matters. In a room in a hotel where a few Kabyles were gathered a young Frenchman asked for the book containing the complete story of "Jesus the King of Love." Elsewhere a Kabyle very respectfully asked why we placed the Lord Jesus higher than Mohammed, since the Gospel announced the Prophet of Arabia as the successor of Jesus. That Moslem error is based on the passage in St. John's Gospel where the Lord speaks of the coming of the Comforter. We shall be grateful to be remembered in this work, with its ever-changing experiences.

"Be of Good Comfort."

For the joy set before thee,
The cross.
For the gain that comes after,
The loss.
For the morning that smileth,
The night.
For the peace of the victor,
The fight.

For the white rose of goodness,
The thorn.
For the spirit's deep wisdom,
Men's scorn.
For the sunshine of gladness,
The rain.
For the fruit of God's pruning,
The pain.

For the clear bells of triumph,
A knell.
For the sweet kiss of meeting,
Farewell.
For the height of the mountain,
The steep.
For the waking in heaven,
Death's sleep."

M. F. BUTTS.

“Whether they will Hear, or whether they will Forbear.”

GOSPEL WITNESSING IN KABYLE VILLAGES.

By Mr. A. R. SHOREY, of Bougie.

During the month of June there have been two events to liven things up in Bougie. The first was the Moslem fête of “Mouloud” which was celebrated here with the discharge of fireworks, night and day. No account was taken of the feelings of the aged, the sick in hospital, or young

in the bakehouses also threatened to strike, but bread has been raised in price, and the men promised a day of rest per week (on Monday) and so their matter has been settled.

During June Mr. Arthur came to Bougie and he and I went to the market of Souk-



Bougie.

children; the only concern was to make as much noise as possible!

The other event was a series of strikes in Bougie and district, where the Kabyles are working. In the soap-works and the cork and brick factories, as well as amongst the dockers, the masons and the general labourers, the movement has so spread that several hundred Kabyles are affected. The men have been living in the factories and buildings, and the affair is still unsettled, for it seems that some of the better-off natives have been helping the strikers to hold on. The Kabyles working

Tenine, twenty-two miles from Bougie. We sold some Scriptures, held a meeting in a café near the market, and spoke to several groups as we visited the shops.

On the following day, Mr. Twaddle, Mr. Arthur and I set out for the Cap-Sigli district, some thirty-one miles away. Leaving our automobile on the government road about 10 a.m. we made for the first of the villages that we intended visiting, and had a long talk with the men gathered there; then we moved on to the next. This involved an hour or two's walk on the mountains, which, after a time,

began to be covered with a heavy mist. We took a wrong turning and lost our way, but fortunately came across an old Kabyle shepherd who told us how to get on to the right track again. This, however, meant retracing our steps, re-climbing a steep mountain, and trudging on without any sight of our destination; the rain meanwhile pouring down. We therefore deemed it wise to get back as quickly as possible to the government road, and, finding a Kabyle shelter there, we decided to remain in it for the night. There was no door on the hut and a cold wind was blowing through the unplastered walls. So a fire was lit, and our clothes hung up to dry. Mr. Arthur managed to bring the automobile alongside, and we made the best of our first day's unpleasant experiences. Next morning was gloriously fine, and we set off to the villages that we had intended reaching the day before. At the first village the sheikh was not at all favourable to our visit and refused the Arabic tracts offered to him, but we gave our messages to the men and boys who stood around. At the second village a blacksmith tried to refute our statements and finally went off, refusing to listen; but other men remained and heard something of the Gospel. About midday we arrived back at our hut, packed all our baggage in the motor-car, and made off to another village several miles away and some two miles off the main road. At the café about thirty men heard the messages from the word of God. When we left, the Kabyle that accompanied us told Mr. Arthur that among the Kabyles to whom we had just been speaking were some who had already killed five or six men. This is a district in which assassins can be hired: that is, men who for a certain sum of money will rid one of an enemy. In previous tours I have been in villages of a similar character. Toward evening we

made for a Kabyle market place where we could put up a tent for the night. We arrived before dark, and found a suitable spot, and Mr. Arthur prepared supper. Next morning we were up early, but not before an article which had been left outside the tent to dry was stolen by some Kabyle lads. However, it was not of much value, and it reminded us to be on our guard in a district that was right away from Europeans. At 6 a.m. we went off to visit four other Kabyle centres, but not finding many men about, we returned to our tent, and at 2 p.m. went off in another direction. This day was a very tiring one, one village especially necessitating a steep climb, while the sun was very warm overhead. Nevertheless we managed to give our gospel message to the people that we met, and arrived back in time to get supper and turn in for the night before a thunderstorm passed overhead. Next day, while Mr. Arthur was attending to a defect in the motor-car, Mr. Twaddle and I set out and we each gave our testimony to some sixty men, all of whom for a time listened intently to the messages. But after Mr. Twaddle had been speaking awhile one elderly Kabyle got up very angrily and said to us, "It is useless your putting yourselves to all this fatigue to come to us," and turning to the Kabyles present he told them to go away and not to hearken to us, although a good number of them continued to do so. Then a sheikh came on the scene, with whom we had a discussion. Having borne our witness, we came away, and as Mr. Arthur had repaired the car, we got back in Bougie in the afternoon. We were grateful to our Heavenly Father for His protecting mercies, and for the privilege of being able to tell forth the message of salvation to those poor Kabyles, who, blinded by the god of this world, are trusting to a false hope and believing in a false prophet.

New Workers.

TWO MISSIONARY NURSES FOR TANGIER.

MISS DORCAS HENMAN is a daughter of Rev. S. J. Henman, of St. James's Hall, Worthing, who has for many years been a cordial friend of the N.A.M., and whose helpful ministry has often been a feature of our Annual Meetings and Conferences.

Miss Henman received her earlier education at Purley and Worthing, proceeding in 1921



Miss D. M. Henman.

to Brook Green College, Eastbourne; and it was whilst a student at the latter school that she accepted Christ as her Saviour.

In 1924, Miss Henman became a probationer nurse; and this was the beginning of a nursing career which took our sister successively to the London Hospital (1926-1932), where S.R.N., C.N.B. and Massage Certificates were obtained; the Central Research Clinic, London (1932-1934); and the Bethnal Green Medical Mission (1934-1935).

It appears that Miss Henman had for some time been acquainted with the needs of the medical work of the N.A.M. at the Tulloch Memorial Hospital, Tangier; and last year, moved by the desire to be of help, she took the definite step of offering her services for this particular branch of our testimony in Northern Morocco. This was no sudden impulse on Miss Henman's part, for, eighteen months previously, she had sought to learn how she might best prepare herself for missionary work abroad.

The Mission Hospital, of which Dr. Scrimgeour was then Superintendent, was in urgent need of such assistance as Miss Henman with her considerable experience

and qualifications was able to furnish; and in September, 1935, she sailed for Tangier: not yet as an accepted missionary, but in order to test her strength under the more severe climatic conditions of Morocco, and to make trial, too, of her ability to learn Arabic—so vital an acquisition if the ministry of nursing is to bless the soul as well as heal the body.

We are glad to report that the months spent in Tangier have fully confirmed Nurse Henman in her call to the Hospital work there, and thoroughly assured us of her fitness for such a vocation; and her full acceptance (in July) as a "missionary-nurse" was a happy sequel to the Lord's gracious leading and equipping during the past 13 years of Christian experience.

* * *

MISS HELEN POINTER, who is a native of London, was brought to the Lord about 25 years ago, and has been engaged in Christian work ever since. For a number of years she was in fellowship at the Uxbridge Road Tabernacle, under the godly ministry



Miss H. L. E. Pointer.

of Pastor Monti, and helped in the Christian Endeavour, Sunday School and kindred forms of service.

Like Miss Henman, Miss Pointer is a nurse by vocation, and received her general training at St. Giles's Hospital, Camberwell, followed by a course in midwifery at the Mothers' Hospital, Clapton.

This proved an admirable preparation for

her subsequent missionary work ; for Miss Pointer has spent five years in India under the Zenana Bible and Medical Mission. That Society was unable, through lack of funds, to send our sister back again to India after her first period of furlough in the Homeland ; and thus it comes about that we are privileged to welcome to our ranks an experienced worker who has already proved both her fitness for the rigours of missionary life and her ability to grapple with a foreign language ; for in India Miss Pointer learnt to speak in Hindustani.

Since December of last year Nurse Pointer

has been working at the Tulloch Memorial Hospital, where she has given the greatest satisfaction. During these months the Lord has in a very real way laid upon our sister's heart the burden of those needy souls who come, whether as in-patients or out-patients, in quest of healing ; and she feels sure that in devoting herself to this sphere of labour she is at the same time stepping into that niche to which the Lord Himself has called her.

And so, with praiseful hearts for his leading and provision, we commend these two new missionary-nurses to the Lord's blessing, and His people's prayers.

Moslem Superstition.



Moslem at Prayer.

In passing through the streets of almost any Mohammedan town the superstitious character of its inhabitants is apparent. Hands are frequently depicted in red paint on the walls or doors of a house, to invoke good fortune on those that dwell within. The frontal bone of an ox is sometimes affixed to an open grating in the top of a door, and tiny bags, containing charms, are suspended from the

two horns. On one occasion, a piece of charcoal and an egg shell were seen to be tied over the door of an Arab building in process of construction, and on inquiring the reason for these curious symbols the reply was that the master of the property had made money, and such things placed above the door would keep any envious person from doing him harm. But why charcoal and egg in particular was not clear ! Even the grave-looking Moors and Arabs, majestically draped in their many-coloured silk burnouses, have childish visions of demons and spirits haunting them. If it were possible to raise the mantles they wear and open the waistcoat, so handsomely finished with silk embroidery, one would find, in the majority of cases, a little leather-covered case containing magical words to protect against disease, to inspire love, or to neutralise hate. The tiny children, too, carry amulets, sometimes on their head-dress, sometimes round their necks. Heads of cameleons, branches of coral, shells, a hand cut in metal, or various polished stones—all are objects which are supposed to preserve from evil, or to bring good luck to the youthful wearer. By many, a camel's mummified eye is believed all-powerful as a sure specific against sorcery. Oh, that these people might learn the blessedness of the words, "The Lord shall preserve thee from all evil : He shall preserve thy soul !"

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 Monday 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.

OUR ANNUAL FAREWELL MEETINGS

WILL BE HELD (D.V.) AT

CAXTON HALL

(Near St. James's Park Station)

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

Preceded by a Prayer Meeting at 2.30 p.m.

Speakers:

AFTERNOON MEETING: **Rev. J. A. G. AINLEY, M.A.**

EVENING MEETING: **Rev. THEO. M. BAMBER.**

And (at both gatherings) **Missionaries from the Field.**

Interval for Tea at 5.30 (approx.) in Council Chamber, price 9d. each.

The presence of all who are interested in the spread of the Gospel in North Africa is earnestly desired.

The Faults of Mohammed.

It is inevitable that the followers of a person professing to be a prophet of God should take his example as the standard of character and practice. It will therefore help our readers more readily to understand both the necessity for, and the difficulty of, missionary work amongst Moslems, if we remind them of the more glaring faults of the founder of their faith. The following is an extract from the writings of the late Dr. G. H. Rouse, an acknowledged authority.

We must acknowledge that Mohammed had many good points. He hated idolatry, and proclaimed the unity of God. For many years he suffered much for his convictions, and although the people of Mecca persecuted him, he would not forsake what he believed to be the truth. He loved his friends and they loved him. Nevertheless he had many serious faults.

1. For instance, he did not entirely break from idolatry. It is true that he himself did not worship idols, but he sanctioned many useless actions which the idolaters performed. The idolaters very highly honoured the Kaba. Therefore Mohammed made it the Kibla (that is, a place towards which prayer is to be made) of his religion; and he honoured it by making pilgrimage to Mecca, and doing many foolish actions. The Mohammedans still make pilgrimage to Mecca, kiss the black stone, walk round the Kaba seven times, then go round to Mount Arafat, and so on.

But before the time of Mohammed the idolaters did these very same things. Consequently Mohammed in several points kept to their religion and taught his disciples to do so.

2. Mohammed loved the people of his own religion, but those who did not receive his religion, such as Jews and idolaters, he treated with great cruelty. Again and again he attacked and robbed the caravans, and even killed the people whom he attacked.

There was a woman called Asma. She did not acknowledge Mohammed, and composed a song against him. Hearing this Mohammed was very displeased,

and a man of the name of Omir, learning this, killed the woman. When he went to tell Mohammed about it, he, instead of being displeased, praised the murderer. On another occasion a chief, named Kab-Ibn-Afak, wrote many things against him, and Mohammed said to his people, "Who will deliver me from Kab-Ibn-Afak?" Mohammed-Ibn Masalma said, "I will kill him." Then he went with others, took that man out for a walk, under pretence of friendship, and killed him. At this also Mohammed, instead of being displeased, praised the murderer. At one time Mohammed, being displeased with the Jewish tribe called Beni-Karetsa, made war with them, and when they were defeated and fell into his hands he gave orders to kill all the men and to make slaves of the women and children. In this way 800 Jews were killed in Mohammed's presence and by his hand.

3. Another fault of Mohammed's was he had many wives, from which we learn that he was under the power of passion. As long as his first wife Khadija lived Mohammed married no one else, but only two months after her death he married a widow named Sauda and afterwards a girl named Ayesha. Four years later he married another woman of the name of Hafza. One year after he married Zeinab. One month after that he married Om-Salma. He thus had five wives; but not content with this he one day went to the house of his adopted son Zaid and saw his wife, and he became so much under passion for her that Zaid divorced his wife and Mohammed married the wife of his own adopted son.

According to Mohammedan law a man

may have four wives but not more; but Mohammed had six and one the wife of his adopted son. In order that people might not object to this Mohammed proclaimed a passage in the Koran, 33rd Sura 37 and 49th Ayat, in which God is represented as saying to him that he was pleased with this kind of action, that Mohammed might have as many wives as he pleased, that God had given to him this special favour above all the other Moslems. How can a man who does an evil thing and then says that God told him to do it, be a prophet of God? Two

or three years later Mohammed married another wife. Her name was Safiya. Afterwards he married an Egyptian slave named Mary; and then he married Maimuna. He thus had nine wives and two concubines alive at the same time.

We see, therefore, that Mohammed robbed merchants, slew men, and kept many wives; and that his defects included three evil qualities—lust, anger, and covetousness. Were we not right in saying that although Mohammed had some good points, he had many serious faults?

The Hon. Treasurer acknowledges with thanks the following contributions received during the months of June, July and August, 1936.

LIST OF RECEIPTS.

DESIGNATED FUND		No. of	Amount.	BRIGHTON &	LEICESTER	ANNIESLAND
No. of	Amount	Rect.	£ s. d.	HOVE	AUXILIARY	AUXILIARY
Rect.	£ s. d.	3050	11 3 6	AUXILIARY	MISS J.	MR. D. G. ILLIES,
3006	4 0 0	2	1 0 0	Miss K.	LAMSDALE,	Hon. Sec.
7	1 0 0	3	6 6 0	HARRISON,	Hon. Sec.	116, Friarscourt
*8	3 0 0	4	10 0	Hon. Sec.	17, Sykefield	Avenue,
*9	5 0 0	5	25 0 0	6. Goldsmid Road,	Avenue,	Knightswood,
10	100 0 0	*6	5 0 0	Hove, 2.	Leicester.	Glasgow, W. 3.
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2	5 0 0	8	3 0 0	10779, 10922,	Local 10823	Local 10753
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SUMMARY.

JUNE, 1936.

General Fund ...	£915 10 9
Designated Fund ...	207 18 10
	<u>£1,122 19 7</u>

JULY, 1936.

General Fund ...	£311 3 6
Designated Fund ...	263 0 2
	<u>£574 3 8</u>

AUGUST, 1936.

General Fund ...	£349 13 10
Designated Fund ...	107 0 11
	<u>£456 14 9</u>

TOTALS.

January 1st to August 31st, 1936.	
General Fund ...	£6,598 12 6
Designated Fund ...	5,058 11 7
	<u>£11,657 4 1</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.
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* Gifts from America (Total £242 19s. 6d.)

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The rooms are fitted with electric light; modern sanitation has been installed; an English Doctor is available; and the catering is under the direction of an English Cook. The Sunday Services are in English.

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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 Mohammedans being its main occupation.

Its Object is to make known the Gospel of God's grace to those amongst whom it labours, and then to instruct them in the way of God more perfectly, that they may be intelligent and devoted witnesses to others.

Its Character is Scriptural and Evangelical, embracing the Christians of various denominations who desire to be loyal to the fundamental truths of the Gospel. It seeks to encourage simple dependence upon God in all things.

FORM OF LEGACY OR BEQUEST

I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of _____ pounds sterling, free from duty, to be paid within six calendar months after my decease, and I direct that receipt of such treasurer 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.]