

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



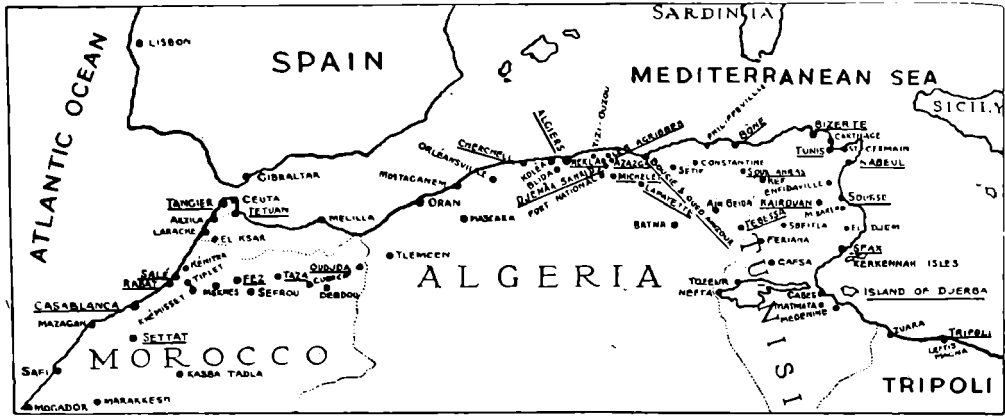
*The Oasis
Gabes, Tunisia*

Office of the North Africa Mission

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

PICKBRING & 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 and Algeria each over 7,000,000, Tunisia over 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
Mrs. ROBINSON	May, 1931
Miss E. CRAGGS	Oct., 1912
Miss M. M. GLEN	Jan., 1913
Mr. C. W. PROCTER	Sept., 1933
Mrs. PROCTER	Oct., 1930
Miss N. W. ROWKER	Jan., 1934
Miss D. M. HENMAN	Oct., 1935
Miss H. L. E. POINTER	Dec., 1935
<i>Spanish Work—</i>	
Señor PEIRO PADILLA	June, 1926
Señora D. PADILLA	Dec., 1922
Casablanca	
Mr. V. SWANSON	Oct., 1932
Mrs. SWANSON	Oct., 1932
Mr. ROY SMITH	May, 1935
Miss C. S. JENNINGS	Mar., 1887
Miss F. M. BANKS	May, 1888
Miss M. W. ROSS	Nov., 1920
Miss C. A. BOWRING	Sept., 1930
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. REED	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 Sabridj	
Mr. A. G. WILLSON	Oct., 1922
Mrs. WILLSON	Oct., 1922
Miss M. WIDMER	Nov., 1920
Miss E. FEARNLEY	Mar., 1929
Miss M. FEARNLEY	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
Mr. F. EWING	May, 1932
Mrs. EWING	Oct., 1931

<i>Italian Work—</i>	
Miss G. E. PETTER	Oct., 1913
Miss K. M. E. GOTELEER	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
(On furlough in U.S.A.)	

Gabes	
Miss E. M. TILNEY	Mar., 1920

LIBYA

Tripoli
Temporarily unoccupied.

PARIS

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. W. REID
Mr. L. DALTON, Mrs. F. K. ROBERTS, Miss D. POVOAS (on leave).
(Dr. and Mrs. LILEY at present in Tunis).
LANGUAGE STUDY IN PARIS: Mr. and Mrs. FERREE, Miss E. GRANT, Miss G. M. SHARPE.

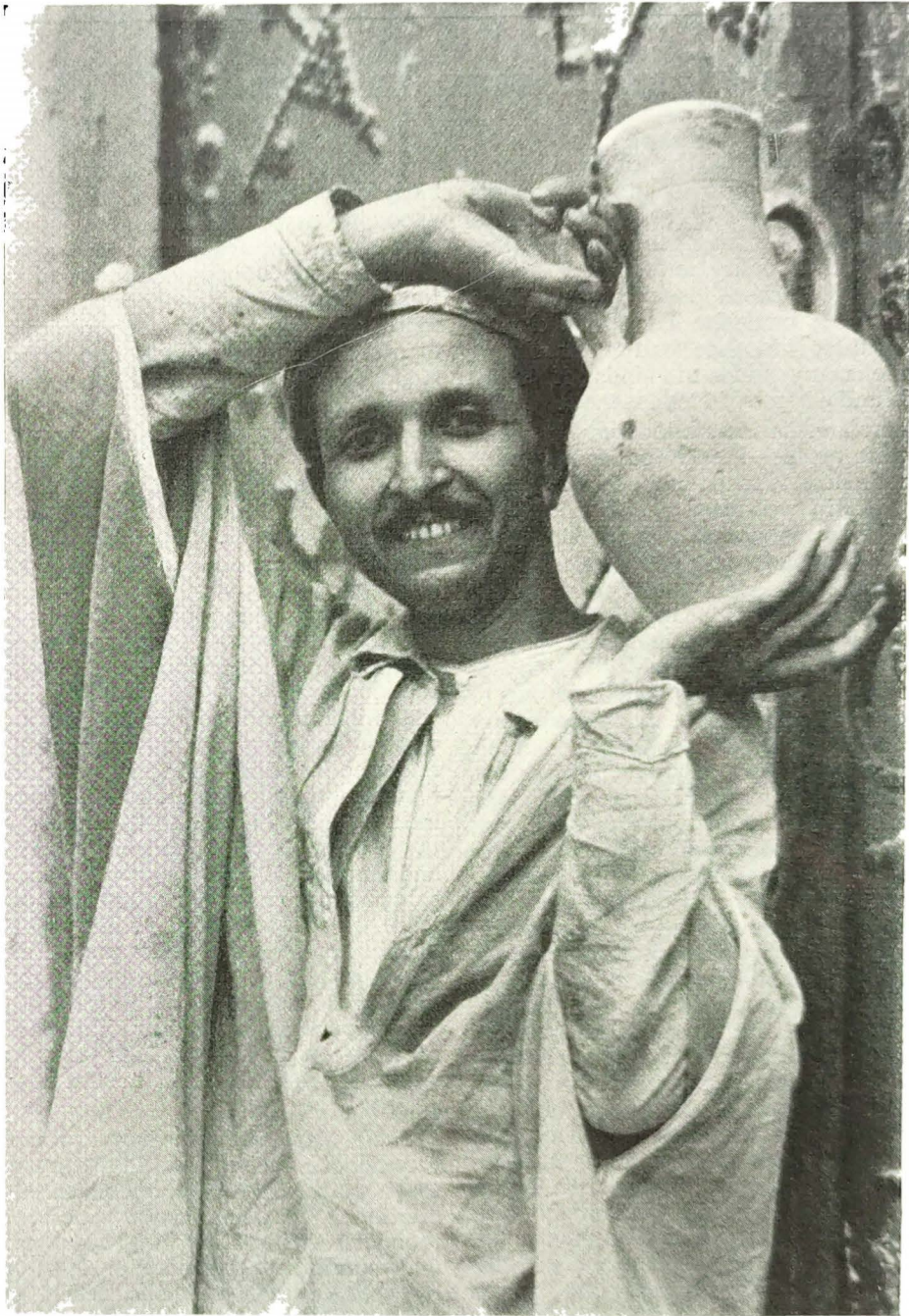


Photo by]

[E. J. Long.

“There shall meet you a man, bearing a pitcher of water.” Mark 14.13.

AN ARAB OF TUNIS.

Daily Bread in Tunis.

By Mr. E. E. SHORT.

In most parts of the civilized world bread, in some form or other, is man's staple food, and the degree of the civilization of a country may generally be measured by the quality and variety of the forms in which it is prepared. Thus the progress made by Tunis, the city in which these lines are written, is shown in the many different kinds of bread made and eaten by its inhabitants.

There are, for instance, several varieties of white bread. French and fancy bread (*pain de luxe*) is made in modern bakeries, and sold in well-fitted shops. Lower in the scale come several sorts of household bread (*pain de ménage*), made not only of white flour but also of semolina. This is eaten largely by Jews, Italians and natives; much of it is made at the bakeries, but a considerable quantity is prepared at home and then sent out to be cooked. Lowest of all is the coarse wheat or barley bread which is made outside of the towns, where natives are still living in huts and tents; flat cakes baked in the hot ashes of a wood fire, or in an earthen oven, as in Bible days (Ezek. iv. 12: 1 Kings xix. 6). To those accustomed to this brown bread the white is a luxury; but a hungry beggar will frequently prefer the coarser kind, as being more satisfying.

As there is a variety in food for the body, so it is with the food for the mind and soul. The moral and religious nourishment which comes through books to the people of Tunis takes very different forms. In the case of the Moslems (and every native is reckoned a Moslem, unless he has openly broken with Islam, even though he may be extremely slack and disobedient to Islam's requirements), book-nourishment assumes as many shapes as the bread which they eat.

The "Kesra," the barley-bread, for example, answers to the book-food of the mass of the country folk, and even a large part of the poorer women and men of the towns. Very few of these

can read, but they take their religious ideas and their standards of right and wrong from what is told them by others concerning the teaching of the Koran, Moslem commentaries, collections of traditions, controversial books of the middle ages, and early legislative records. A man tells you some astonishing, incredible story about a prophet, and when you ask its origin he answers "It is in the Books." You get nothing more definite from him, for he knows no more. But for him, the fact of his story being "in the Books" makes it true, and there is no more to be said. As his forefathers did, he believes in one God and "His Books," although he has rarely seen more than one of them, and could hardly give the names of any of the others. What is of supreme practical importance, he believes that Mohammed is the prophet of God, who will intercede for all Moslems in the day of judgment, because although no reference to such intercession is to be found in the Koran, it is somewhere in later "Books"; and this, together with the belief that the Koran has superseded and annulled all previous holy books, and contains all man needs to know of divine truth, is the very limited extent of his mental nourishment. Like the "Kesra," it contains some true bread, but to our taste it is also like the "Kesra," heavy, unattractive and indigestible, and lacking in many elements of food. Yes, and unlike it, much of this mental food is positively hurtful.

Those that eat the medium or semolina varieties of bread may be said to correspond to the Moslems that are influenced by literature containing new ideas and thoughts from Europe. These people understand French, more or less; and by contact their religious beliefs have broadened, and probably weakened. Yet though they have become more enlightened, and some of the more intolerant and cruder elements of their faith no longer exist, it is still essentially unchanged.

In the mental food of this class, old and new ingredients are mixed together in incongruous and varying proportions. This book-food is probably more attractive and palatable than the old kind; but whether it is more nourishing is another question.

Lastly, there are those that answer to the class that eat only white bread. Of these there is a small minority to be found, specially in the few large towns. They are of the twentieth century, speak French perfectly, and generally are more at home in French literature than in anything Arabic. They have their own newspapers in French, in which their modern ideas are propagated: and these tend toward Communism and away from religion. They may allow that all religions are good, but to them practically they are all equally unimportant. Belief in God is vague, and religious practice lessens to the vanishing point. They usually dress like Europeans, and but for the fez on their heads it is difficult to recognise them as Moslems. Some even avoid wearing any head-dress, disliking the fez, yet not daring to wear a European hat. Often a man of this type has lived years in Europe, and thus, not only in habits and dress, but in his way of thinking, he is more European than Moslem and African. This is the product of the book-nourishment of the modern, fancy-bread type. Certainly it does not produce so hardy or healthy a type of manhood as does the "Kesra" or the "semolina," though it results in a greater finish in mind and outward appearance.

All these more modernized Moslems need to be approached with suitable volumes, such as have been issued from various Mission presses of recent years. Only works of this character, written in Arabic or some European language, can counteract the results of feeding on the new secular literature which is undermining all religion. Young students have rarely much money to spend on books, and those who may have spare money may be unwilling to buy. Thus helpful literature must be circulated among them either by judicious loans (risking frequent non-returns), or gifts, as well as by sale.

Other books and tracts written for those whose viewpoint is still the old one can still be obtained. But the older men, teachers of Moslem schools, and the like, are rarely purchasers from a missionary bookshop; while younger ones, who are students still, may not only lack money, but also be afraid of trouble if their teachers find them in possession of such heretical writings. With many such it is best to give them a book written in French, containing the same "heresy," but in a form attracting less notice, or not even be recognised as "heretical" at all by the seniors.

As we compare the products of these various forms of mental and religious food, we ask, Which is most to be respected? Which is most to be pitied? Which is really best nourished? It is not easy to give an unqualified answer to these questions. All are to be pitied; some because of their ignorance, others because of their unsettled mental condition. Those of the old type have a belief containing a measure of truth, and some moral value, though with little elevating power. Such call for respect, as well as pity. The modern educated man may have no real faith left, and no desire to possess it. He may have even less morality than his "back number" brother, and altogether be less worthy of respect. The ignorant countryman and the old-type Moslem may be better nourished religiously than the modernized townsman; but neither of them has sufficient for spiritual health.

To those of us that hold in supreme and unique value the Lord Christ as the Bread of Life there is but one conclusion. All the types of Moslems that we have mentioned are equally in need of Him who came down from heaven to give life to the world. Let us pray and labour that this Bread may be brought within the reach of these spiritually ill-fed Moslems. Let us also make it our own prayer—offered with intelligent earnestness, and with deeper meaning than when the words were first addressed to the Saviour when on earth,—“Lord, evermore give us this Bread.” For he that eateth of this Bread shall never die.

The Tulloch Memorial Hospital.

By Dr. G. W. FRASER ANDERSON.

The work of the Tulloch Memorial Hospital, commenced in Tangier by Dr. Churcher over fifty years ago, has, during the last five years under Dr. Scrimgeour's able direction, assumed considerable proportions. Indeed, so flourishing has the work become that it has been considered essential to provide a more spacious and modern out-patient department to allow room for the work to expand.

In answer to prayer a sum has been provided which will enable us to enter upon a notable chapter in the history of the Mission.

The architect has completed the plans for the erection of a new out-patient block, and when this is erected, work will be greatly facilitated, and the position of the Mission in Tangier much strengthened.

During the month of October medical

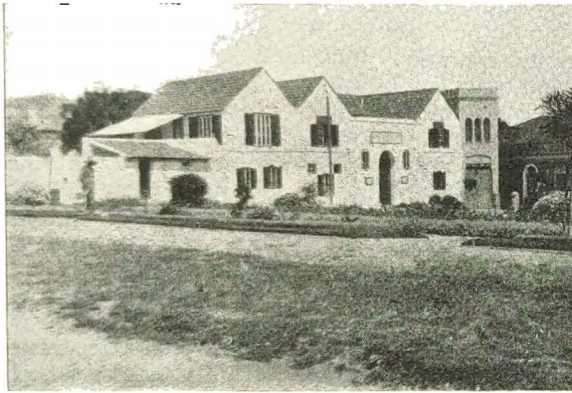
work has been going with a swing. In our small hospital of twenty-four beds, twenty-two operations have been performed, and during the month consultations have numbered seven hundred and one. Medical work in this bigoted Moslem field is the handmaid of evangelism. It is through such work that the people are specially reached, and it is by the ministry of healing that Christian love is exemplified and prejudice and fanaticism are conquered. Were not the hospital open to the people many souls would be left in darkness who now hear of Him who is the Light of the World; many would lose the opportunity of witnessing the spirit of the Good Samaritan in action.

The patients occupying beds in the hospital receive daily instruction in the

Gospel; but it has been felt that much of the value of this work has been lost when they have not been visited in their homes after being discharged. We are now beginning to prove that this "follow-up" work presents a very hopeful field for missionary labour. In this important ministry the nurses have co-operated with Mrs. Procter, and such visits are definitely evangelistic. The nurses are welcomed into the homes with characteristic whole-hearted Moorish hospitality, and in this way not only

former patients but also their relatives and friends are reached. During October twenty-four visits were made and sixty-four people heard the Gospel in their own homes.

We are, however, having it borne upon us that, if the masses in Mor-



The N.A.M. Tulloch Memorial Hospital, Tangier.

occo are to be reached, men of their own flesh and blood must bring the story of redemption to them in their own language. Our hospital evangelist, Mr. Procter, was on holiday for a week recently, and while he was away his place was taken by a Moorish convert. One was struck by the very marked interest displayed by fanatical Moslems as they listened to the Gospel being unfolded by one of their own countrymen; and when recently we had an out-and-out Moorish believer as a patient in the men's ward, similar interest was aroused as he daily sat in bed with his open Bible in hand, expounding the Word of Life and answering his questioners.

As every reader knows, a war, accompanied by devastating loss of life and property, is being waged at our doors.

The international status of Tangier has so far conferred upon the town and port a relative immunity from disorder. But owing to war conditions a certain section of former patients is conspicuous by its absence. The stalwart, rough-clad, brown-skinned men and women of the Riff country are now prevented from leaving their mountain dwellings by the Spanish authorities, and there must be much suffering among these primitive people, who in normal times come to the hospital in considerable numbers for the alleviation of their ills. Some that have come from this zone in the past have been readers, and have carried back with them portions of Scripture. There is no missionary in these mountainous districts, and special prayer is asked that the entrance of God's Word may bring light to this dark region.

Each of the three nurses at present at the T.M.H. joined the staff at a time when her nursing services were essential. The obvious drawback has been that their acquisition of Arabic, a necessary part of their training for missionary work, has been delayed. A scheme has now been evolved whereby each nurse will have an

opportunity of spending some months in intensive language study. A fourth nurse will, we expect, shortly be sent out from home, and her presence will enable each nurse to be set free, in the order of seniority, to devote a term to this purpose, and thus to equip herself more fully for the nursing and evangelistic work which are the joint functions of a mission hospital.

Many will be interested to hear of an opportunity for missionary service which has come our way as an indirect outcome of the Spanish war. For months past various British warships have been in harbour, and during the past few weeks we have had British sailors from H.M.S. "Barham," H.M.S. "Despatch," and H.M.S. "Sussex" at the Mission compound on Sunday nights. It has been our privilege and pleasure, not only to provide a pleasant evening for these men of our own country, but also to pass on to them the Gospel message and tell them something of what Christ has meant in our own lives. In every case the men have shown the greatest interest and appreciation. Please pray that the challenge of Christ may come home to many of their hearts.

Snapshots from Algiers.

By Miss M. ROSS.

A wet day. Hurrying along to the autobus, we meet a little Kabyle girl. "I am coming with you to the class." "Have you your fare?" "Yes, I run errands for a French lady and earn money so that I can come to your meetings. I will meet you every Thursday morning."

A Kabyle woman alone in her house—very clean one. A sewing machine does not work satisfactorily. I try to arrange it. "Oh, don't waste time over that! get out God's Word and read to me." After two chapters, "Yes, I do believe," with tears in her eyes; "now sing 'Cleanse my heart and save me.'"

Sunday morning about 7.30. Four Kabyle girls arrive unexpectedly. "We have come for a visit; two of us go to

school now." They have bread and coffee; then they sing, and see Bible pictures. One girl reads Luke 15 in French, while I repeat it in Kabyle for the benefit of the two that do not go to school. Mother comes in and applies the message. "Yes, that is true, we believe it." About 9 a.m. they leave.

Here is Rose, aged ten, accompanied by her sister, two years her senior, as guardian. "Would you like to help me make the beds?" I ask the elder. "Oh, how lovely!" "Why?" "Because I want to see your house." We go to my bedroom. "Do you sleep in this room alone? I and my sister have only a mat on the floor." She looks out of the window. "Do people really live up on the sixth storey of that house? I wouldn't

be up there for a million! No, give me my own house." I read from the Kabyle Bible, she correcting my pronunciation. After a while she says, "Let's sing now 'God loved the world and gave His Son.'"

A girl, aged eight years, arrives. She has a step-mother, aged sixteen, who is unkind to her. She is in a filthy condition. Soap, water and a cotton frock soon make a great difference. After a few hours we take her home. "Oh, do let me stay

with you; I don't want to go home." In a short time she is to go away, sold in marriage.

A Sheik's daughter is for some time not allowed to come to the class. To meet the family's urgent need, we buy some of their work, and the girl is permitted to visit us. She becomes our greatest help, quickly learning Scripture and hymns. She takes a great interest in the Gospel. Then she marries and leaves us. We seek to put a nearer missionary in touch with her.

Secretary's Notes.

Greetings for the New Year.

Once more, as we stand upon the threshold of the New Year, we wish all our readers God's best blessing. Our lot is not cast in easy days. Abroad there is political unrest and the dragging on of a dangerous civil war; and at home the after-swell of public disturbance of a peculiarly distressing character. Nevertheless, "the Name of the Lord is a strong tower; the righteous runneth into it and is safe." May all our readers enjoy the peace that is the privilege of those that abide under the Shadow of the Almighty.

"His purposes shall ripen fast,
Unfolding every hour;
The bud may have a bitter taste
But sweet shall be the flower."

* * *

The New King.

It would be travelling entirely beyond our province to comment upon the recent abdication of King Edward VIII and his brother's accession to the Throne; but as those that accept the authority of Holy Scripture we may rightly remind ourselves and each other of the Apostolic injunction, as being peculiarly fitting at the present time, "I exhort therefore, first of all, that supplications, prayers, intercessions, and giving of thanks, be made for

all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." In view of the large part that Great Britain has played, and, in the divine mercy, still plays, in making known the Gospel to the heathen world, we may thank God that the constitutional crisis has passed with as little damage to the stability of national life as it has.

* * *

The Effect of European Events on the Work of the Mission.

There has evidently been a closer *rapprochement* between the Papacy and Fascism recently—if, indeed, the association between them has not been all along more intimate than was generally suspected—and the triumph of Fascist forces now means, we fear, the suppression of Protestant and Evangelical witness in any country where they exercise control. Our European work in Spanish Morocco, while not definitely closed, has been rendered very precarious since the insurgent party gained the ascendancy; and in Tripoli (which, as our readers are aware, is one of Italy's colonies) our missionary labours are, for the time being, entirely suspended; and Dr. and Mrs. Liley are now in Tunis, giving temporary help until they take their furlough in the spring of the present year.

The Situation in Tangier.

We are thankful to say that beyond the fact that the Riffs—a native people inhabiting a mountainous region of Spanish Morocco—cannot now come to the Mission Hospital as they formerly did, there is no interference with our work in Tangier. The town and port are situated in the International Zone, and as such possess special privileges; and a recent letter to *The Times* affirmed the absence of any danger either to its inhabitants or to visitors. Friends that desire to visit our beautifully-situated Guest-House, therefore, can be assured that they can do so without hesitation. For particulars, address Miss Lickman, Hope House, Tangier, Morocco. In regard to the extension of the Hospital buildings, and the progress of the evangelistic work in connection therewith, see Dr. Anderson's article on page 4.

* * *

Mission Finance During 1936.

We are thankful to report that, in spite of some pressure, the financial needs of the North Africa Mission have again been met during the year just closed. On four occasions it was not possible to remit more than one-half of the normal monthly allocations to the field; otherwise we have been able to sustain the work and the workers without any diminution of their labours. We may here add that although the more favourable rate of exchange has undoubtedly eased the general situation, in several cases a rise in the price of certain commodities has to some extent neutralised the advantage to the missionaries.

* * *

A New Worker.

The Council have recently accepted the services of Miss Grace Sharpe, a student from "Redcliffe" Training College, as probationer-missionary, and she is now engaged in language-study in Paris, under the direction of Mr. and Mrs. Warren. We trust that our readers will remember in

prayer those that are thus preparing for their future labours. There are now four such in Paris—Mr. and Mrs. Ferree, Miss Grant and Miss Sharpe.

* * *

"Heightside" and Keswick.

Our annual Easter Conference will again be held (D.V.) at "Heightside" from Thursday, 25th March, till Wednesday, 31st March. (Particulars will be found on page 16.) We ask friends in the Midlands and the North to support this gathering. It is usually a time of great spiritual blessing to those that attend, as well as a means of acquiring information concerning the work of God in North Africa that cannot always be conveyed on the printed page.—We have not been able to arrange for a house-party at Keswick during the last several years, mainly for financial reasons; but there is a prospect of our now being able to overcome this difficulty, and we have secured Lakeland Private Hotel for such guests as desire to join us. (For terms see page 9.) Mr. A. J. Deer, who has recently come to help us in this and other matters, has the arrangements in hand, and may be addressed at the Office of the Mission.

* * *

To Our American Friends.

Two of our American missionaries, the Misses Brookes and Jones, who are held in affectionate esteem by their fellow-workers, are now taking their somewhat overdue furlough in St. Louis and Richmond Heights respectively. We are desirous not to encroach upon their much needed rest; but we understand that they count it a privilege to give at least some portion of their time to telling of their experiences of the Lord's work in Tunisia. Any friends, living within reasonable distance, who desire their services as missionary speakers, should address: Miss E. Brookes, 5617, Kennerly Avenue, St. Louis, Mo., U.S.A., and Miss M. Jones, 1714, Bonita Avenue, Richmond Heights, St. Louis, Mo., U.S.A.

“Work . . . while it is Day.”

By Miss L. M. FISON.

How thankful we should be that we can still spread the Gospel in Algeria “while it is day”! In many lands “the night” has come, “when no man can work.” In Russia the darkness of Bolshevism so covers the land that from a country equal in size to one-sixth of the world’s surface the Word of God is

seventy-two thousand inhabitants. The simple-hearted agricultural Kabyles are ready to listen to us in spite of the difficulties they are facing. The harvest of olives, grapes, figs, acorns and other produce has practically failed this year, owing to damp, and the staple food of the people for the winter is lost to them.



Michelet, Algeria.

forcibly shut out. In poor, unhappy, war-stricken Spain, Gospel activities are practically at a standstill. In Germany anti-Christian and anti-Jewish propaganda make evangelical work very difficult. May we not give thanks that in France and her colonial Empire a large measure of religious liberty is still granted? And should we not be up and doing here in French North Africa, spreading the Gospel freely “while it is day”?

In an endeavour to do this we spent much time during the autumn months in visiting the numerous mountain villages around Michelet, which is a commune of

In so mountainous and snowy a region privation must follow. Yet their attention to our teaching does not diminish. In some houses we have been in touch with the women for years, and we believe that they are genuinely glad to see us, for we have shared their joys and sorrows, watching their children grow up, and the families of another generation develop. Some of the women purchase New Testaments and Gospels for such of their children as can read; and this immortal seed must one day bear fruit, for God’s Word cannot “return to Him void.” We have joy also in the women’s meeting

(Continued on page 13)

“Servant of Christ, Well Done!”

THE LATE MISS GRANGER.

It was in 1886 that Miss Helen Granger first went to Algeria to join Miss Colville in the N.A.M. work, then carried on at Constantine. Their experience in the early days was a very varied one. They had happy seasons of encouragement; they also had periods when “every man’s hand was against them,” and



The Late Miss Granger.

when their supplies of food were dependent upon the fidelity of a native servant, who smuggled in provisions under cover of darkness.

When reinforcements came to Constantine, Miss Granger and Miss Colville felt led to commence work at Bône, and it

was to this cosmopolitan town that Miss Granger gave the best of her years. When her friend died she elected to carry on the work single-handed, and her face would glow as she told of the varied ways in which her heavenly Father met the needs of His child.

In addition to her labours in Bône, she carried the gospel to the native village of Mahafa, some two miles away, where she conducted classes and visited in the homes. She would climb the steep rough path which led to the group of dwellings when the sun was at its most enervating height, and would strive with equal courage to carry on her work when that same pathway had become almost a torrent. Nor was she less faithful, both in town and village, when, as was sometimes the case, sticks and stones were her portion.

Bône, with its thousands of Arabs, to say nothing of its Jews, Italians and Spaniards, is now bereft of one who cared for their souls. Mahafa, teeming with women and children, who saw God’s love interpreted in the labour of His servant, has no one now to whom to proffer the request “Come in and tell us the good words of the Lord Jesus.”—Is the torch to go out because there is no hand outstretched to carry it on?

E.L.F.

KESWICK CONVENTION, 1937.

THE NORTH AFRICA MISSION is arranging (D.V.) for a **HOUSE-PARTY** at KESWICK during the 1937 CONVENTION.

Friends desirous of joining are invited to write to Mr. A. J. DEER, at the Office of the Mission, 34, BISHAM GARDENS, HIGHGATE, N.6.

TERMS: 8/6 per day.

Early application is advisable.

Preaching the Gospel to Every Creature.

By Mr. ROY B. SMITH.

In the last command that our risen Lord gave us before He was received up into heaven, He set us a task great enough to keep us occupied until He returns. May He give us grace to go forth with the command fresh in our ears, as though we had just received it, and He had just left us; or, perhaps better still, as though He would come to-day, and we should want to be found

a small tanker who confessed that though he was an ardent Roman Catholic he didn't know the Bible at all; but he seemed glad to receive one and promised to read it faithfully. The next day being the Lord's Day I went down with a companion to see my new friend. He had evidently been to church and made known his purchase, for he peremptorily ordered us both off the boat!



Photo by

The Market, Fedhala.

(Mr. Roy Smith)

obeying Him and working with love in our hearts.

May I give a few instances of what one meets with in fulfilling the "great commission" in this part of North Africa?

The Lord gives me opportunities of telling His gospel on the various oil tankers that come into our port. The crews are of different nationalities, but English or French usually suffices as a common language. Once, though, I couldn't say much to thirty-eight of the crew on a large British tanker, for they were Chinese and could speak no English. (This did not include the officers.) However, I gave out some Chinese gospels.

One day I talked with the captain of

To-day, as I was leaving the Fedhala market, a well-dressed Arab called out to me, "Show me your Book." After looking in it a bit he said, "I don't know how to read." (They often say this when they see it is the gospel and don't want to have more to do with it.) When I opened the book to read for him he arose and left the corn he was selling and tried to get his partner to leave too; and it was not until I had finished and closed the book that he came back.

About three o'clock this afternoon I returned to the market, which was just breaking up, and had a good time speaking to some Arabs concerning the death of Christ. Among them was a young fellow

of about sixteen years, who confessed that he needed something more than his religion to save him from his sins, and asked what he must do. When I told him that he must believe that Christ is the Son of God, the righteous One, Who died for his sins and rose again from the dead, he replied, "That is a good bit for me to do." A professional story teller, his mandolin under his arm, chimed in and said, "That's right; Christ the Son of God died for our sins." When I asked him why he didn't tell that to the people instead of the stuff he usually gave them, he smiled sheepishly and walked off. Some profess to believe, but they don't really.

One day while I was walking along practising reading Arabic aloud, some men, who were working with camels, invited me to sit down and have a glass of tea and read to them. When I had drained the dirty, sticky mixture of mint and tea, I found them ready to listen. All gave good attention until I mentioned the deity of Christ, and said that it was only He that could save. Then they raised such protests that I had to leave. However, another group working near called me over, gave me another glass of mint tea, and asked me to read to them. When I did so the first group came over

to listen; and all gave such attention that at the end I plainly and repeatedly stated that Christ was the Son of God, the sinless One, Who died for our sins and arose from the dead, and that none could be saved but by Him. I also said, in equally plain terms, that Mohammed was a sinner like themselves. The second group surprised all of us by heartily agreeing with what I said and by repeating some of my words. But, alas, many will come to this point, but as far as we know do not get beyond it. Pray for such.

On a trip that I made with Mr. Morgan (a colporteur) to the markets about Fez, we found that while in some places they would buy the Scriptures, in others they would hardly look at them. But on arriving at one particular market, Mr. Morgan was arranging his books when a neatly-dressed Arab came up and began to examine them. Finally he shook his head and said he wanted none of them. This was probably because others were looking on, for later he bought a New Testament. We said "Praise the Lord," for it is rather unusual when a whole New Testament is purchased.

Thus we continue from day to day; and may the Lord give us grace to fulfil His command, serving Him in love, and seeking to be found faithful at His coming.

NOTICE OF BOOK.

"HIGH LIGHTS IN THE NEAR EAST."

REMINISCENCES OF NEARLY 40 YEARS' SERVICE.

By Abdul-Fady (ARTHUR T. UPSON).

2s. 6d. Marshall, Morgan and Scott.

Although the story of Mr. Upson is largely the history of the Nile Mission, this volume is neither an "ordinary autobiography" of Abdul-Fady, nor an official record of that unique Christian press in Egypt of which he was for well-nigh thirty years the guiding power. Neither must it be presumed that the "high lights" are renderings of the bright tonal patches of sun-splashed scenes, for across many of the pages flit the sombre spectres of cholera, and war, and such disease as haunts the shameful by-ways of garrison cities in the East.

The "high lights" prove to be heavenly lights of personal guidance along a clamorous pathway that became suddenly quiet with the silence of stone-deafness; yet a blessed stillness in which the voice of GOD became the more audible.

This remarkable book, written by a linguist of outstanding ability and achievement, should be in the hand of every missionary candidate who would learn how to grapple successfully with an intractable foreign tongue. Its revelation of what can be accomplished (through the grace of GOD) by grit and sheer hard work will both rebuke and inspire the Christian who is only comfortably busy whilst to those whose every hour is lived under the disability of physical handicap, each chapter brings the tonic of fresh hope.

"High Lights" is an eminently readable book, reproducing with rare charm and felicity the endearing characteristics of its author, and its wide circulation is bound to be fruitful of lasting blessing.

E. J. I.

Home and Foreign Notes.

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.

Miss L. Evans who has recently returned to Fez after furlough is now joined by Miss F. Ellard. These two sisters will greatly value prayerful remembrance as they visit outlying villages and for two or three weeks at a time live in a tent.

Miss Evans writes as follows:—

On arrival in Fez the first task that awaited me was that of finding a house, but by the goodness of God a suitable place was quickly and easily found. It is small but light and airy, and with a good water supply. One of my first trips out was to Karia, the place where Miss Wenholz and I "tentted" several times. The people want us to go to them again, so we pray we may be able to go there soon after Ramadhan. There are other districts that we long to reach, but it seems so difficult to get an entrance, and to find someone who is friendly enough to let us put our tent in or near their yard.

Friends who have been praying for the young man at Karia whose name means "Son of the all-powerful" will be glad to know that he was much more responsive when we were there last week. Do not give up praying for him. In that district too there is a young French girl for whom we are much in prayer. When we saw her last Spring she gladly accepted a Gospel, and, later, a New Testament which she read aloud to the family in the evenings. She is now in charge of a café—a native drink shop—a terrible life for a young girl, and yet she was glad for us to go and talk with her of the "things of God."

* * *

Miss K. REED writes from Settat: It is now ten years since Settat was occupied by resident missionaries, and in that time its population has risen from 8,000 to 18,000, although it is still a country town. The women with whom our work mainly lies still have the fear that comes from ignorance and superstition.

Numbers pass through the dispensary, and their first thought when we speak to them is "Why is all this talk? Do you want to make Europeans of us? Is there money in it?" Nevertheless, as we tell the Gospel story we find that "faith cometh by hearing and hearing by the Word of God."

Islam does not teach that old folk should be cared for, and the grannies have a lot of running about to do, and much carrying of the babies on their backs. In one house we visited, one such old lady was ill with fever. She was lying on a mattress in the kitchen where the cooking was being done over an open fire, amid the clatter of pots and the noise of the children. Poor thing! She is being left to die. How one longs to be able to do more for her, and others like her!

When getting a closer touch with the women some of them say "Something dreadful will happen to me and mine if I leave the faith of our fathers"; others say, "My husband will turn me out and my children will curse me"; and as yet few have been willing or able to give up husband, children, parents, land, for the sake of the Gospel. We ask prayer that we who labour amongst them may be able to see their point of view, and enter into their way of thinking. Being born in a land where Christianity has been taught for so many years, our outlook is so entirely different from theirs. We feel sure that many of them believe, but few have the courage to confess it before others. There is more hope in the work amongst the children. They are more impressionable while

of this year, the girl that is second from the right in the back row was married a week ago to-day; she is about eleven years of age. Such greatly need our prayers.

* * *

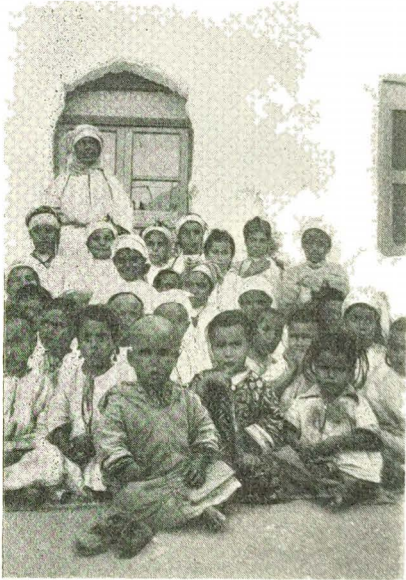
The following paragraph is taken from a year's retrospect just received from Mrs. Simpson, who, in addition to her labours at Guercif, helps to maintain the work at Oudjda formerly occupied by Miss Aldridge.

Internationally it has been an epoch-making year. Scarcely less so in spiritual things. New contacts have been granted. Visits were possible to native markets within twenty to twenty-five miles distance, and in March we journeyed south, to meet an apparently dying woman. She leaned forward in her tent to follow word by word the prayer of Psalm 51.10. I wondered—had she grasped its full meaning? Would she ever hear John 3.16 a second time? A month later we praised God for news of her complete return to health. Yet how we crave her spiritual healing, by way of Calvary.

Another native market at about equal distance, but in the opposite direction, provided an almost similar case, only here disease had even a tighter grip. Great as is our privilege in offering some temporary relief, far greater is that of administering to the poor, sin-sick soul, of pointing to the Lamb of God, the great sin-bearer.

Two "riverine" trips have been made, as well as three or four by our native brother. Could I give details of these you would quickly understand my eagerness to pen lines which should awaken added praise. A truly open door is there. Small wonder the enemy has struggled so obstinately to keep it closed. When a nonagenarian weeps on account of sin as he hears for the first time of a Saviour, then two months later says, "I think of your words by day and dream of them by night, I shall not forget," we begin to realise why the powers of darkness have feared the entrance of God's light.

Owing to the regretted loss to Oudjda of our valued fellow-worker, Miss Aldridge, it has been necessary to link that on as an out-station, while awaiting its much needed permanent workers. I have been able to pay three visits. The first introductory, the latter revealing increasingly how vast its sphere and scope.



Children's Class, Settat.

they are young and their minds are more open to the truth. But the Lord is working amongst both young and old, and there will be joy in heaven over sinners repenting and turning to God. One of our serious difficulties is the cruel custom of child marriage. In the photograph of the children's class which was taken in February

"Work . . . while it is Day"—continued from page 8.

held every Tuesday; several families have come regularly since 1926.—In Michelet itself we are in touch with French people of the government official class, as well as with some of the poorer families, and the better-class Kabyles.

We ask our friends in the homeland to remember us as we thus labour "while it is day." Will they also pray that no hindrance, political or otherwise, may ever bring about conditions in which, in this land "no man can work"?

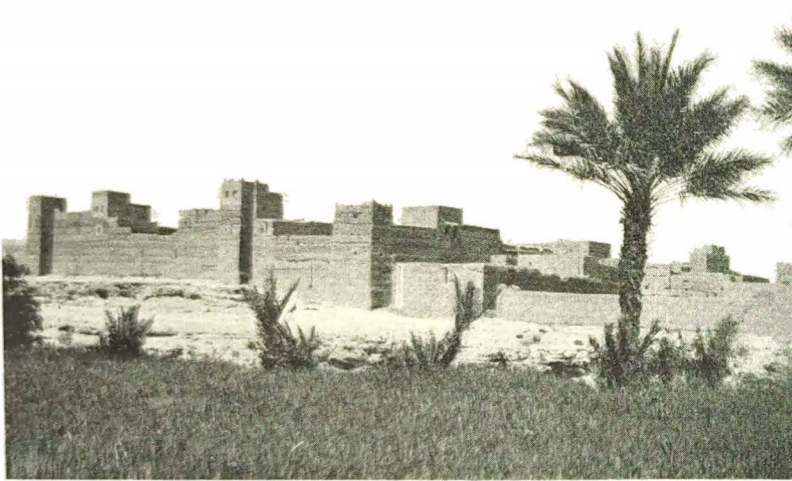
“A Dry and Barren Land.”

Miss MARSTON and Miss CHAPMAN'S Journey to Southern Morocco.

We left Taza on October 20th on our way to the south, where we hoped to be able to re-visit a number of *ksours* (walled villages) which we had touched two years ago, and also break up some new ground. Journeying by way of Fez (where we were hospitably entertained) and Midelt, in due course we reached Ksar-el-Souk, of which the inhabitants are mainly French and Jewish, the Arabs

empty. There has been no harvest, the olive trees were barren and withering, and many of the palms dying. A number of the inhabitants had departed with their families to try to find work, rather than sit and starve. The one cry from the women was “We want bread for our children; ask the Government to give us bread.”

While visiting a second group, a *sherif*



A Walled Village, Morocco.

living chiefly in their scattered villages outside the settlement. Next day we took up the work of visiting these. Our method was that if we found any men sitting in the entrance, one of us would join them and seek to interest them in the gospel message, while the other one would go inside to look for the women. We had some very attentive listeners among the latter, but others were more interested in us than in our message, and only wanted to ply us with questions, while others were timid. We found the people in great distress owing to the drought. The river on which they chiefly depend for their water supply was almost dry, and all the irrigation channels

came up and insisted on our going with him to have tea. He presided at the tea tray, and called for his wife and children, who listened attentively as they were told of the Saviour. We heard with sorrow that the Kaid with whom we had had a very interesting interview two years ago had recently died, but were glad to learn that on the occasion of our former visit he had sent a message round telling people to receive us, as our “words were good.”

The next day we went out to the new Kaid, who was the son of the one of whose death we had just heard. On our entering he called to his wife to prepare tea. We found the Kaid's sister to be a pleasant

superior woman, but very sad. We con-
doled with her over her father's death,
and found that she had also lost her
mother quite suddenly. Both she and
her husband made us very welcome, and
while waiting for tea we were able to
put the way of salvation before them.
It was all new to her, although he had
heard it on our former visit. Whenever
anything was said she did not quite
grasp he would explain it to her. We
left with many invitations to come and
see them again when in the neighbourhood.

On our way back to our hotel we passed
a small *ksar* in which a *sherif* was sitting
with his little boy. We went up and
greeted him, and while I spoke to him
Miss Chapman went inside and found
others. This *sherif* had received a Gospel
of John on our former visit, which he
still reads and values. He listened very
well while I again put the gospel before
him. Miss Chapman having now joined
me we had to hasten, for the French
village was still distant and sunset was
near. Fortunately for us we had moon-
light all that week, and we finished our
walk in its silvery beams.

During the eight days we spent in
Ksar-el-Souk we visited twenty-one walled
villages, some large, some very small, but
in all of them we found opportunities of
speaking of Christ, and met with remark-
ably little opposition. On our last day
there we went again to Ksar-el-Souk in
the hope of meeting the Kaid himself,
whom we had not yet seen. We did
not quite know how to go about it, but
the Lord opened the way, for we met
the Kaid near his house and he invited
us in. We were shown into a large
upper room, where tea was in preparation,
and where the Kaid's brother and several
other men were gathered. During the
tea-drinking we had a splendid opportunity
of telling out the gospel and every one
present listened with the greatest atten-
tion, the Kaid especially so. Not a
dissentient note was raised. At the end
the Kaid said, "Much of what you have
said is in our Koran, but this about
Jesus as the Saviour of the world, and
dying to make atonement for our sins,
we have never heard before." He gladly

accepted a Gospel, and the others, also
being readers, asked for copies. On
leaving, the Kaid himself escorted us out,
and gave us a warm invitation to come
again, saying "My house is your house."
We left with very thankful hearts.

The next day we took the car to
Erfoud, still further south. Two years
ago we had been forbidden to go any
distance from the French village, but
now the country was secure, and we
were able to get out to the Arabs. Most
of the work here was breaking up new
ground. We found the distress very
acute here, too, and the people were
much more anxious about their daily
bread than about their spiritual state.
We did not find the same readiness to
listen, and there was more controversy.
The hardest work was among the women.
They crowded round in the dark narrow
alleys, many of which were completely
roofed over, and only lighted by the
fact of their opening on to the main
street. Here we sat or stood, talking to
the women, while the children swarmed
round us, squeezing in whenever they
could, and howling as their toes got
trodden on. The women were almost as
bad. The ceaseless din in the confined
space was almost overpowering, and the
constant shuffling of feet raised clouds of
dust. This, and the strain of raising the
voice above the clamour, so affected our
throats that after a time fits of coughing
prevented our continuing. Still, even
among these poor ignorant women we
found some who listened eagerly and
seemed really impressed. We spent ten
days here and visited twenty-three
ksours, after which we left for our return
journey.

We spent the week-end at Fez and had
a little rest before returning to Taza,
which we reached on Tuesday, November
17th, having been away just four weeks.
The seed has been scattered broadcast in
these two districts; now it is for the
Lord of the Harvest to give the increase.
We ask for prayer that "floods" may
be poured out on this part of Morocco,
which is spiritually in the same condition
that just now it is literally—dry, and
barren, and panting for water.

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

EASTER CONVENTION

WILL BE HELD AT

HEIGHTSIDE, Lancs., from MARCH 25th to 31st, 1937.

Speakers will include :

E. J. POOLE-CONNOR (General Secretary). Rev. W. GALBRAITH.
Mr. E. J. LONG (of Tunisia). Mr. A. T. UPSON. And others.

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

Apply Miss M. WRAY, "Heightside," Waterfoot, Rossendale Lancs.

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

The Hon. Treasurer acknowledges with thanks the following contributions received during the months of September, October and November, 1936.

LIST OF RECEIPTS.

DESIGNATED FUND		No. of Rect.	Amount. £ s. d.	WIMBLEDON AUXILIARY	Local Rect. No.	£ s. d.	BRIGHTON AUXILIARY	LEICESTER AUXILIARY	HITHER GREEN AUXILIARY	
No of Rect.	Amount. £ s. d.	3114	10 0	S. S. McCURRY, Esq., Hon. Sec.	160	0 15 0	Miss K. Harrison, Hon. Sec.	Miss J. LAMSDALE, Hon. Sec.	Mrs. JAMES, Hon. Sec.	
3003	15 0 0	5	1 6 0	8, Thornton Road, Wimbledon, S.W. 19.	1	2 2 0	6, Goldsmid Road, Hove, 2.	17, Sykefield Av., Leicester	76, Albacore Crescent, Lewisham, S.E.13.	
4	2 0 0	6	1 1 0	Des. Receipt Nos. 3075/3107/3111/3140	2	0 10 0	Gen. Receipt Nos. 8/153/279	Gen. Receipt Nos. Local 155/282.	Gen. Receipt No. 240.	
5	1 14 2	*8	2 2 0	Local Rect. No. £ s. d.	3	0 10 0	Local 96	Rect. No. £ s. d.	Local Rect. No. £ s. d.	
6	10 0 0	9	5 0 0	116	7	0 10 0	7	0 7 9	Rect. No. £ s. d.	
7	5 0 0	20	2 13 0	117	0	10 0	8	0 6 6	30	
8	2 1 0	1	2 0 0	118	0	10 0	9	0 2 6	1	
9	1 5 0	*2	10 3 6	119	1	0 0	100	0 17 6	2	
70	3 10 0	3	6 0 0	120	1	0 0	1	2 12 3	1	
1	2 0 0	4	20 0 0	121	1	0 0	2	1 0 0	2	
2	2 10 0	5	5 0 0	122	1	0 0	3	0 4 3	3	
3	5 0 0	6	8 10 7	123	1	0 0	4	0 10 0	1	
4	15 0 0	7	5 0 0	124	1	0 0	5	0 4 1	0	
5	6 0 0	Anon.	1 0 0	125	0	10 0	6	0 13 6	0	
6	2 15 0	3129	19 10 2	126	0	10 0	7	1 0 0	0	
7	3 16 6	30	2 10 0	127	0	10 0	8	0 3 0	0	
8	2 2 0	1	15 0 0	128	0	10 0	9	0 4 6	0	
9	10 0 0	2	50 0 0	129	0	10 0	10	0 5 0	0	
80	1 1 0	3	3 3 0	130	0	10 0	1	0 2 3	0	
1	25 0 0	4	180 0 0	131	0	10 0	2	0 3 4	0	
2	5 0 0	5	3 3 0	132	0	10 0	3	0 5 0	0	
3	5 0 0	6	4 3 0	133	0	10 0	4	0 2 9	0	
4	1 0 0	7	8 10 0	134	0	10 0	5	0 2 10	0	
5	1 0 0	8	5 0 0	135	0	10 0	6	0 1 7	0	
6	21 5 0	9	13 10 0	136	0	10 0	7	1 1 0	0	
7	31 13 9	40	28 7 0	137	0	10 0	8	0 5 0	0	
8	7 3 4	1	2 0 0	138	0	10 0	9	0 3 0	0	
9	7 9 5			139	0	10 0	10	0 2 9	0	
90	21 8 3		£729 5 1	140	0	10 0	1	0 13 0	0	
1	1 5 0	Sund.	47 13 4	141	0	10 0	2	0 11 7	0	
2	10 0			142	0	10 0	3	0 10 0	0	
3	5 0 0		£776 18 5	143	0	10 0	4	0 9 0	0	
4	1 0 0			144	0	10 0	5	0 8 0	0	
5	2 0 0			145	0	10 0	6	0 7 0	0	
*6	19 9			146	0	10 0	7	0 6 0	0	
*7	19 10	CLEVEDON AUXILIARY	3	1 1 0	147	0	10 0	8	0 5 0	0
8	5 0		4	0 10 0	148	0	10 0	9	0 4 0	0
*9	10 12 6	Miss S. LOVERIDGE, Hon. Sec.	5	4 0 0	149	0	10 0	10	0 3 0	0
3100	3 0 0		6	1 0 0	150	0	10 0	1	0 2 9	0
1	5 0	St. Helena, Clevedon, Som.	7	0 10 0		0	10 0	2	0 2 9	0
2	25 8 0	Gen. Receipt Nos.	8	0 5 0		0	10 0	3	0 2 9	0
3	1 0 0	Local 57,111	9	0 5 0		0	10 0	4	0 2 9	0
4	3 0 0	Rect. No. £ s. d.	150	0 10 0		0	10 0	5	0 2 9	0
5	1 0 0		1	0 10 0		0	10 0	6	0 2 9	0
6	14 0 0	25	1 0 0	2	1 0 0		10 0	7	0 2 9	0
7	22 2 0	6	0 6 0	3	2 0 0		10 0	8	0 2 9	0
*8	4 0 5	7	0 5 6	4	2 0 0		10 0	9	0 2 9	0
9	1 5 0	8	0 10 0	5	3 0 0		10 0	10	0 2 9	0
3110	5 0 0	9	0 5 0	6	1 0 0		10 0	1	0 13 0	0
1	16 8 0			7	1 0 0		10 0	2	0 13 0	0
2	12 0 0		£2 0 6	8	1 0 0		10 0	3	0 13 0	0
3	3 8 0			9	1 0 0		10 0	4	0 13 0	0

SUMMARY.

SEPTEMBER, 1936.

General Fund	...	£907 3 9
Designated Fund	...	143 3 4
		£1,040 7 1

OCTOBER, 1936.

General Fund	...	£322 16 8
Designated Fund	...	210 12 8
		£533 9 4

NOVEMBER, 1936.

General Fund	...	£868 2 7
Designated Fund	...	423 2 5
		£1,291 5 0

TOTALS.

January 1st to November 30th, 1936.		
General Fund	...	£8,696 15 6
Designated Fund	...	5,835 10 0
		£14,532 5 6

*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.
10994	1 0 0	39	1 0 0	83	1 0 0	127	1 1 0	171	10 0	215	18 7 0	259	3 0 0
5	20 0 0	40	10 0 0	4	2 6	8	1 0 0	2	4 0	6	7 0	260	2 6 2
6	5 0 0	1	4 0 0	5	5 0	9	10 0	3	2 6	7	0	2	9 0
7	1 0 0	2	1 0 0	6	9 0	130	3 0	4	5 0	8	8 0 0	3	1 1 0
8	2 0 0	3	30 0 0	7	10 0	1	10 0	5	1 1 0	*9	63 6 0	4	10 0
9	10 0 0	4	10 0 0	8	3 0 0	2	3 15 0	6	20 0 0	Anon.	5 0	5	5 0 0
11000	5 0	5	5 0 0	9	5 0	3	1 1 0	7	1 5 0	221	10 0	6	1 13 2
1	2 10 0	6	1 1 0	M.G.	5 0	4	50 0 0	8	10 0	2	2 0 0	7	1 0 0
2	1 5 0	7	10 0	91	1 0 0	5	3 6	180	5 0	3	1 0 0	8	527 10 0
3	5 0	8	2 0 0	2	1 0 0	6	7 0	1	7 6	4	4 0 0	9	17 0
4	10 0 0	9	12 0 0	*3	2 14 3	7	12 0	1	2 2 0	5	3 3 0	270	11 1
5	3 10 0	50	1 1 0	*4	47 15 0	8	4 10 0	2	5 0	6	10 0	2	5 0
6	10 0	Anon.	2 6	5	5 0	9	10 0	3	1 10 0	7	1 0 0	3	15 0
7	15 0	52	5 0	6	1 0 0	140	1 0 0	4	1 0 0	8	4 0	4	10 0
8	1 9 4	3	10 0	7	1 0 0	1	1 10 0	5	1 0 0	9	1 0 0	5	1 0 0
10	10 0	4	5 0	8	2 0 0	2	10 0	6	1 0 0	30	7 6	6	1 0 0
Anon.	2 6	5	1 5 0	9	10 6	3	2 6	7	5 0	1	5 0	Anon.	10 0
12	13 6	6	5 0	100	1 10 0	4	2 0 0	8	2 0 0	2	3 0 0	278	6 6
13	9 10 0	7	1 7 0	1	4 0	5	10 0	9	5 6	3	1 13 7	9	3 10 9
14	5 0	8	5 0	2	5 0	6	1 13 6	190	10	4	1 0 0	80	4 0 0
*15	24 9 0	9	2 6	3	2 1 0	7	10 0	1	2 6	5	3 0	1	1 0 10
16	1 0 0	60	1 0 0	4	10 0	8	9 8	2	10 0	6	5 0	2	1 17 10
17	1 1 0	1	10 0	5	5 0	9	10 0	3	1 5 0	*7	22 5 4	3	1 5 0
18	3 0 0	2	4 0	6	2 2 0	150	15 2 2	4	5 0	8	1 0 0	4	1 0 0
19	1 0 0	3	1 0 0	7	3 5 6	1	4 0	5	1 0 0	9	6 8 0	5	1 0 0
20	18 3	4	3 14 6	8	25 0 0	2	1 1 0	6	6 2	40	1 0 0	6	1 0 6
1	2 0 0	5	1 10 0	9	10 0	3	4 10 9	7	2 0 0	Anon.	1 1 0	7	1 0 0
2	2 6	6	1 0 0	110	3 0 0	4	15 6	8	10 0	242	1 1 0	8	9 17 0
3	1 0 0	7	7 14 0	1	9 9 6	5	3 15 0	9	1 10 0	3	15 10	*9	1 19 8
4	10 0	8	5 10 0	2	5 3 0	6	6 0	200	3 10 0	4	3 0 0	280	5 0 0
5	10 0	9	3 0 0	3	4 0 0	7	5 0	1	1 0 0	5	6 0 0	1	3 3 0
6	10 0 0	70	7 9	4	3 10 0	8	1 0 0	2	9 0	6	1 10 0	2	14 6
7	1 0	1	2 0 0	5	1 5 0	9	5 0	3	2 0 0	7	9 0	8	10 0
8	10 0 0	2	1 10 0	6	3 2 3	160	1 0 0	4	10 0	8	3 5 0	9	10 0
9	17 0	3	22 7 6	7	10 0 0	1	6 0	5	5 0	9	10 0	10	1 1346 17 7
30	2 2 0	4	10 0	8	2 3 0	2	18 9	6	2 0 0	250	1 14 0	Pubns.	19 4 11
1	7 0	5	10 0 0	9	10 0	3	15 0	7	3 12 6	1	5 0	Sund.	732 0 6
2	2 2 0	6	1 0 0	120	1 1 0	4	2 0 0	8	10 0	2	1 11 6	£2,098	3 0
3	10 0	7	1 1 0	1	3 8 8	5	1 0 0	9	3 0	3	2 0 0		
4	5 0	8	2 10 0	2	13 8	6	5 6	10	6 7	4	12 10 0		
5	2 0 0	9	10 0	3	5 0	7	5 2	1	16 0	5	3 6		
6	5 0 5	80	5 0	4	1 0 0	8	1 1 0	2	5 0	6	2 0 0		
7	5 5 5	1	5 0	5	1 1 0	9	10 0	3	1 10 0	7	1 3 0		
8	10 6	*2	4 19 8	6	5 0	170	2 2 0	4	5 0	8	1 2 0		

* Gifts from America (Total £196 6s 11d.)

Friends are reminded that our beautifully-situated

HOPE HOUSE

(TANGIER, overlooking the Straits of Gibraltar)

is open to receive guests

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.

Return 2nd Class Fare from London and Southampton by P. & O. and Rotterdam Lloyd Steamship routes is £12 (available one year).

TERMS: From 2½ guineas per week according to accommodation required.

Apply to the Hon. Superintendent:

Miss LICKMAN, Hope House, Tangier, Morocco. (Postage 1½d)

THE NORTH AFRICA MISSION

Founder—EDWARD H. GLENNY

(WITH GEO. PEARSE AND DR. GRATTAN GUINNESS)

COUNCIL OF DIRECTION

F. R. ARCHER, Buckhurst Hill, Essex.
OSWALD L. CARNEGIE, Whitstable.
DR. HARVEY FARMER, Philadelphia, Pa.
J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.
J. MORETON HARRIS, 53, Russell Square, W.C.1.

E. T. MORRISS, Letchworth.
PASTOR H. OAKLEY, Balham, S.W. 12.
PASTOR E. J. POOLE-CONNOR, Bayswater, W. 11.
R. W. RAVEN, F.R.C.S., 25, Harley Street, W.
G. P. ROBERTS, Southbourne.
PASTOR PERCY J. SMART, Farnboro', Kent.

Hon. Treasurer:

J. W. GORDON-OSWALD.

Hon. Medical Adviser:

W. LOUDON STRAIN, M.B., C.M.

Representing N.A.M. in Canada and U.S.A.:

HARVEY FARMER.

Bankers:

BARCLAYS BANK, LIMITED,
54, High Street, Highgate, N. 6.

General Secretary:

E. J. POOLE-CONNOR.

Deputation Secretary: E. J. LONG, F.R.S.G.S.

Assistant Secretary: I. E. BOWLES.

Hon. Occultist

HORATIO MATTHEWS, M.D.

Auditors:

MESSRS. HILL, VELLACOTT & Co.
Finsbury Circus House, Blomfield Street, London, E.C.2.

OFFICE OF THE MISSION

34, BISHAM GARDENS, HIGHGATE, LONDON, N. 6

REFEREES

PASTOR H. TYDEMAN CHILVERS.
PASTOR D. J. FINDLAY, J.P., Glasgow.
LORD MACLAY of Glasgow, LL.D.

M. M. LEENHARDT, Paris.
PASTEUR R. SAILLENS, D.D., Paris.
E. E. SHAW, Esq., Wimbledon, S.W.

Rev. G. W. NEATBY, Blackpool.

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.

AMERICAN AUXILIARY

Secretary:

DR. HARVEY FARMER, 6109, Columbia Avenue, Philadelphia, Pa., U.S.A.

Treasurer:

Miss S. C. DUNKELBERGER, 147, W. School Lane, Germantown, Philadelphia, Pa., U.S.A.

Referees:

ROLAND K. ARMES, Philadelphia.
DR. LEWIS SPERRY CHAFER, Dallas, Texas.
DR. G. H. DOWKONTT, Fulton Street, New York.
DR. FRANK E. GAEBELEIN, M.A., Stony Brook.

DR. H. A. IRONSIDE, Chicago, Ill., U.S.A.
DR. W. B. PERCIVAL, Pasadena, Cal.
RUSSELL T. SMITH, B.D., Philadelphia, Pa., U.S.A.
DR. WALTER L. WILSON, Kansas City, Mo.

THE NORTH AFRICA MISSION

Was Founded in 1881 by the late Mr. Edward H. Glenny, assisted by the late Mr. George Pearse and Dr. Grattan Guinness. It was at first called the Mission to the Kabyles, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, the evangelisation of the Mohammedans being its main occupation.

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

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

FORM OF LEGACY OR BEQUEST

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