

NORTH AFRICA

The Record of the NORTH AFRICA MISSION

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



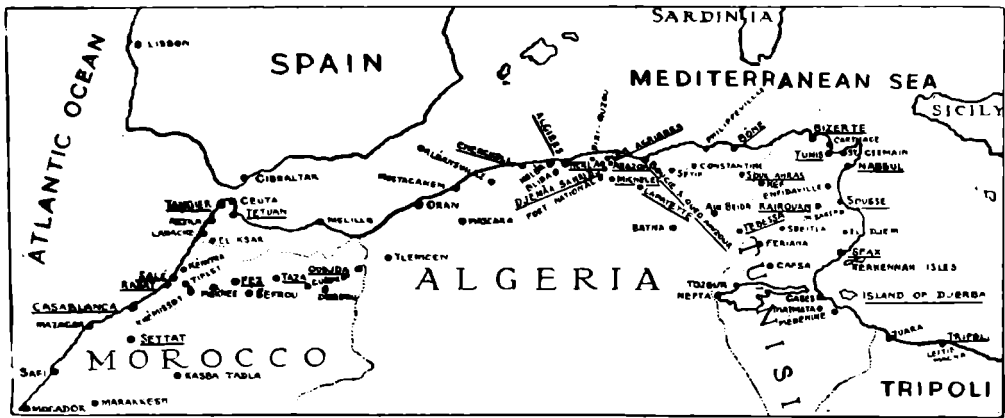
*The Oasis
Gabes, Tunisia*

Office of the North Africa Mission

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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			Guercif and Oudjda			Batna			
Tanger			Mrs. E. A. SIMPSON ...	Mar., 1898	Mr. C. COOK ...	Oct., 1920	Mrs. COOK ...	Dec., 1920	
Dr. G. W. F. ANDERSON ...	Aug., 1934		Rabat			Mr. E. WIGG ...	June, 1891		
Mrs. ANDERSON ...	Aug., 1934		Miss DEW ...	Feb., 1924	Mrs. WIGG ...	Nov., 1921	Mrs. F. M. WEBB ...	Oct., 1899	
Miss E. CRAGGS ...	Oct., 1912		ALGERIA			Saida			
Miss M. M. GLEN ...	Jan., 1913		Cherchell			Signor A. FINOTTO ...	Oct., 1920	Signora FINOTTO ...	
Miss W. DRURY ...	Feb., 1929		Miss K. W. JOHNSTON ...	Jan., 1892	TUNISIA				
Mr. C. W. PROCTER ...	Sept., 1933		Miss E. TURNER ...	Jan., 1892	Tunis				
Mrs. PROCTER ...	Oct., 1930		Miss E. F. COLLINS ...	Feb., 1927	Mr. E. E. SHORT ...	Feb., 1896	Mrs. SHORT ...	Oct., 1895	
Miss N. W. BOWKER ...	Jan., 1934		Mr. L. J. BOCKING ...	Oct., 1928	Mrs. R. S. MILES ...	April, 1921	Mr. R. S. MILES ...	April, 1926	
Miss D. M. HENMAN ...	Oct., 1935		Mrs. BOCKING ...	Oct., 1928	Miss H. M. M. TAPP ...	Oct., 1908	Mrs. MILES ...	April, 1926	
Miss H. L. E. POINTER ...	Dec., 1935		Miss J. HOWELL ...	Oct., 1935	Mr. F. EWING ...	May, 1932	Mrs. EWING ...	Oct., 1931	
Miss I. SHORT ...	July, 1937		Algiers			Italian Work—			
Miss E. HIGBID (<i>pro tem</i>) ...	April, 1921		Miss K. SMITH ...	May, 1887	Miss G. E. PETTER ...	Oct., 1913	Miss K. M. E. GOTELEK ...	April, 1920	
Miss E. HARMAN (<i>pro tem</i>) ...	Oct., 1921		Mrs. A. ROSS ...	Nov., 1902	Mrs. J. E. MARTIN ...	Oct., 1927	Miss J. E. MARTIN ...	Oct., 1927	
Spanish Work—			Miss M. G. ROSS ...	Sept., 1934	Dr. and Mrs. LILEY (<i>pro tem</i>)	Dec., 1919	Nabeul		
Señor PEDRO PADILLA ...	June, 1926		Djemâa Sabridj			Mr. C. W. MORRIS ...	Oct., 1924	Mrs. MORRIS ...	
Señora D. PADILLA ...	Dec., 1922		Mr. A. G. WILLSON ...	Oct., 1922	Miss A. CLACK ...	Jan., 1924	Gafsa		
Casablanca			Mrs. WILLSON ...	Oct., 1922	Miss E. L. BROOKES ...	Mar., 1932	Miss M. W. JONES ...	Mar., 1932	
Mr. V. SWANSON ...	Oct., 1932		Miss M. WIDMER ...	Nov., 1920	Gabes				
Mrs. SWANSON ...	Oct., 1932		Miss E. FEARNLEY ...	Mar., 1929	Miss E. M. TILNEY ...	Mar., 1920	LIBYA		
Mr. ROY SMITH ...	May, 1935		Miss M. FEARNLEY ...	Mar., 1929	Tripoli				
Miss C. S. JENNINGS ...	Mar., 1887		Miss D. WARD ...	May, 1929	Temporarily unoccupied.				
Miss F. M. BANKS ...	May, 1888		Michelet			PARIS			
Miss M. W. ROSS ...	Nov., 1920		Miss L. M. FISON ...	Nov., 1919	Mr. T. J. P. WARREN ...	Feb., 1911	Mrs. WARREN ...	Feb., 1911	
Miss C. A. BOWRING ...	Sept., 1930		Mlle. A. ROCCHIETTI ...	Oct., 1931	Mr. A. R. SHORRY ...	Nov., 1902	Mrs. SHORRY ...	Nov., 1902	
Tetuan			Azazga			Mons. Th. HUCART ...	Feb., 1920		
Miss A. G. HUBBARD ...	Oct., 1891		Mr. S. ARTHUR ...	Dec., 1913					
Miss A. M. KNIGHT ...	Oct., 1899		Mrs. ARTHUR ...	Sept., 1923					
Miss E. E. J. BRADBURY ...	Nov., 1929		Bougie						
Miss E. LOW ...	Sept., 1931		Mr. R. TWADDLE ...	Oct., 1924					
Settat			Mrs. TWADDLE ...	Oct., 1925					
Miss A. BURTON ...	April, 1919		Oued-Amizour						
Miss K. REED ...	April, 1922		Mlle. E. M. S. DEGENKOLW ...	Oct., 1913					
Fez			Lafayette						
Miss S. M. DENISON ...	Nov., 1893		Mr. C. R. MARSH ...	Oct., 1925					
Miss I. C. DE LA CAMP ...	Jan., 1897		Miss MARSH ...	Oct., 1925					
Miss L. F. EVANS ...	Nov., 1921								
Miss F. ELLARI ...	Sept., 1931								
Mr. C. COOPER ...	Sept., 1934								
Mrs. COOPER ...	Sept., 1934								
Mr. H. MORGAN ...	Sept., 1934								
Mrs. MORGAN ...	Sept., 1934								
Mr. H. MORGAN ...	April, 1922								
Taza									
Miss F. E. S. MARSH ...	Nov., 1895								
Miss A. CHAPMAN ...	Oct., 1911								



Photo by]

[Mr. R. S. Mills

BOYS CLIMBING DATE PALMS, NEAR GABES.

Stepping - Stones.

By Mr. T. J. WARREN, Paris.

Elisha prayed to God to open the eyes of his servant that he might see the Lord's hosts about him. Are not missionaries to Moslems blind in some degree to the work that has been done and is being done? I do not refer to the obvious and satisfactory cases of conversion, of which all must be aware, but to those that are less encouraging.

I recall a remark made to me by a missionary who had had perhaps as many disappointments as any, but who had found a consolation which some others had not. It was this: the convert that we judge to be unsatisfactory, because of his timidity, his compromising attitude, and his inconsistency of conduct, may after all be something of an asset to the spread of the Gospel. He quoted, in illustration, instances of men of good family, who, if they had confessed Christ openly, as the missionary had wished, would almost certainly have been killed or obliged to flee the country, in which case they would have been lost to the local cause. Their very lack of courage permitted them to stay where they were. There was evidently a work of grace in their hearts, there was evidently a change in their conduct; if they did not become as good Christians as could be wished, they were certainly not good Moslems. They were *different*. And they became stepping-stones, or bridges; they made breaches in the ramparts of Islam, by which the truth could filter; chinks in the prison walls through which some beams of light entered. Men questioned them and questioned the missionaries; men accompanied them to the Mission Stations; their homes were open to the missionary; they served a useful purpose.

In our experience in Paris we have met several of these "stepping-stones." Certainly no Church would carry some of them on its roll. No missionary would have cited them as Christians, but we found and other people found out that there was something about them which was different from other men and women.

What was that something? Let us look at some cases:—

A— as a girl had been brought up in a Mission home where she had learned the Gospel. In due course she married a nominal Moslem relative, but one who was not opposed to the Gospel. Her husband came to France and in his absence she fell into temptation and sin. After a time her husband brought her and her children to Paris. Against the dark background of one of its slum districts she stood out as a shining example, because she was different from others. Her home was cleaner, her children better fed, better clothed, better mannered, than those of her neighbours. Those old enough went to a Protestant school where they soon out-distanced the European children of their own age. She welcomed the missionary's visits, and in their sordid room the Bible was read and prayer was made. When trouble came, she showed a touching faith in God.

B— as a boy worked for missionaries. He was remarkably intelligent and early gave promise of being an outstanding man. He knew what the Gospel was and could preach it clearly. He had no fear of confessing his faith. But economic pressure drove him to France, and there he succumbed to temptation and was led into crime. Punishment followed—excessive in measure—but he learnt his lesson and afterwards lived an honest life. There were still some things he could not straighten out, and no missionary would care to cite him as a convert or keep his name on a church roll. Yet he, too, stands out as a being different from those about him. He has brought several of his neighbours to hear the Gospel, has persuaded them to buy and read the Bible. He always insists on having a daily meditation calendar in his home and a Christian magazine, which he passes on to neighbours. And when things go wrong, and they have gone sadly wrong, the Bible is his refuge.

C— would also be written down as

a failure. Coarse and vulgar, and one would not care to say what more—yet he was as brave as a lion in the defence and propagation of the faith he had certainly received in his heart and mind. Men and women listened to him. They probably knew his failings, but also knew that *he was different*. He had something they did not have: there was gold under the dross.

D— was undoubtedly guilty of theft. He left the missionary's employ, but later came and asked for a Bible and hymn book. When I accidentally came across him in a Paris restaurant, where he was employed as cook, he triumphantly produced his New Testament from his apron pocket; and however poor his profession of faith was, he paid a price for it which few Christians in Christian lands would pay, for he gave up his job because his employer would not allow him to attend Gospel meetings. When questioned he said, "There is no man

on earth who shall keep me from following Jesus Christ."

One could go on quoting such cases. I have purposely spoken only of those that are less satisfactory, but if these can be of value and use, we may certainly be encouraged concerning the others.

There is another point we need to remember. The average native does not judge by our high standards and may not be as aware, as we are, of the inconsistency of conduct. That is why the man reckoned to be a failure compared with his dark background, may still be of some value as a witness. In such cases so much depends upon the standard of measurement and the point of view.

This is not an argument for condoning sin or for lowering our standards. It is a plea for revaluing all possible assets. We may have been too pessimistic when writing off our bad debts. Would we throw away good coins because we have found a bad one in our cash?

"Unknown and yet Well Known."

THE LIFE AND LABOURS OF A MOSLEM CONVERT.

Si Medani was born some fifty-odd years ago on the edge of the Tunisian Desert, but while a lad circumstances brought him to Tebessa, an ancient country town in the hills of the Algerian frontier. There he came into contact with the missionaries of the North Africa Mission, under whom he was brought to faith in Christ, later witnessing to his Lord in baptism. For many years he remained in Tebessa as janitor of the Mission house, helping in the meetings, and going out into the surrounding villages on their respective market days, where, armed with copies of the Scriptures, he would speak to the crowd or the individual as occasion offered.

When the Mission station at Tebessa was closed down, Medani went to Tunis, it being thought that he could act as caretaker of the Mission Depot there. But he was essentially a countryman, and was not at home amongst the more polished townsmen, who laughed at him

and his rustic ways. He was thus led to take up the work for which God appears to have prepared him, and in which he continues to this day. He spends the winters in the south of Tunisia, and his summers in the hills, visiting villages or groups of tents, and in his journeyings joining up with caravans of nomadic Arabs. The average Tunisian countryman is hospitable, and as Medani makes himself acceptable by carrying a stock of simple medicines for the sick, and sweets for the children, he always finds lodgings. He helps in the daily round, and as opportunity offers, bears witness for his Lord. Sometimes his message is well received, at other times it arouses fanatical opposition, and he departs hurriedly, occasionally fleeing for his life. He knows something of the apostles' experiences: persecution, beatings, imprisonments, and perils by the way.

With very little education, Medani yet loves his Bible and has read it through

many times, and he is thus able to wield the "Sword of the Spirit." His travels take him off the beaten track, where no missionary has ever been, and away from all Christian fellowship. He keeps in touch with Tunis by letters posted whenever he comes to a post office. These badly written epistles are very welcome; and should he seal his testimony with his blood it is more than probable that only the continued silence would give us the clue to his end. The truth of his accounts is confirmed by Moslems who have met him, and who testify to his upright conduct and fearless witness for Christ.

The following incidents will give some idea of his life and labours. In the spring of last year he bought a donkey and journeyed southwards. It was near the time of the Moslem feast of the "Sheep-killing," and as he travelled he spoke of the sacrifice of the Lamb of God. "From God is the sacrifice which saves men, and suffices," he said, "a heavenly sacrifice, not an earthly one, sufficient to save men and women of every nation." Many listened eagerly and asked him to tell more. He came to a village where there was great distress through lack of rain. "They said to me 'Ask for rain.' I feared and wept, and raised my head to heaven, and was fasting two days, beseeching my Saviour from the bottom of my heart. The fourth day God gave a great rain, and all the people rejoiced and killed a sheep for me."

Further south he was received kindly by a sick old man, who wept when he heard of the crucifixion of our Lord; and when a few days later he lay on his death-bed, he refused to witness to Mohammed, but assented when Medani spoke of Jesus as the Saviour. After the burial Medani was accused of converting the old man to heresy. The men planned to kill him, but a woman, grateful for healing, helped Medani to escape, supplying him with food and money. He had to remain hidden for some days, and in the letter in which he related his experiences he asked for prayer that in these evil days he might be kept in the love of God, bearing good fruit, and that whether in

life or in death he might glorify God's name.

When he journeyed northward again, he was brought before the religious authorities of one of the villages he visited. He was accused of having left the "True Faith" but he proved to them from the Scriptures, and from their own Koran, that it was they who had forsaken the "Right Way." They then railed at him for being in the pay of the British Government, which was persecuting the Arabs in Palestine! This charge was easily refuted; and providentially it started a political discussion amongst his judges, during which Medani called to a man to serve coffee all round, and while attention was thus diverted he quietly slipped away.

Quite recently he wrote that the Moslem leaders in Tebessa had summoned him to meet them for a serious discussion, and he asked for prayer that he might be given Spirit-taught words. He added that up in the hills he had experienced a time of blessing and had visited all the sick of whom he heard, and that Christ gave healing. He took no credit to himself, but quoted Phil.4.13. In his last letter he spoke of opposition from "the powers of evil."

Medani has no home. He was to have married a girl whose guardian he was, and had paid down the usual purchase money, but after years of delay he was told that he could only have his bride if he became a Moslem. The Cadi (the judge in Moslem law), whose consent to the marriage was necessary, had previously professed to be willing that she should marry Medani, though he was known as a Christian; but now he refused his permission. Medani answered "Should I deny my Lord and my faith for a woman?" Thus for Christ's sake he gave up his hopes of marriage, cherished through many years, and also the money, which was not returned to him.

Medani is not physically strong, yet in spite of bodily weakness, and active persecution, he continues to preach the gospel. We ask for the prayers of our readers on behalf of this lonely worker, who risks all that he may tell others of the love that sought and found him.—J.S.

"Take this Child . . . and Nurse it for Me."

By Miss GLEN, Tangier.

For many years Miss M. Glen has cared for Moorish children in Tangier, particularly the Rifian orphans in 1926, when there was much suffering. Since then the numbers of children in her school have varied from fifteen to thirty, but latterly she has had as many as forty living under the influence of the Gospel, and there have been cases of spiritual blessing. All are brought in to her by parents or guardians. The following stories by M— and Z— are from the pen of Miss Glen, and give a vivid idea of the lives of native children as described by themselves

(M.) "I was born in a village amongst the hills near X— and I had a sister two years older than myself. We all lived in a one-roomed house, and my father and mother were very poor. When I was three months old my mother died, and I was left to my sister, although sometimes a neighbour came in and gave us food to eat. The first I remember was my father taking us to Tangier, when I was still very young, a journey of thirty miles, and how tired I was walking on those hot dusty roads under the broiling sun!

Sometimes he carried me when I could not walk any farther. How glad we were when we reached Tangier, after three or four days on the road! For a time we stayed with some friends, but my father soon wanted to return to our village, and left us with a Moorish woman who was kind to us and looked after us well. After a few months my father came for us, and gave my sister to a Moorish woman as a help, and I heard nothing of her for some years. He took me back to our village, where I stayed with him until I was seven. Again we went along that weary road to Tangier; but this

time I was too big to be carried, and I well remember my father beating me when I wept and wanted to rest. We had not been in Tangier long when he heard of an Engleesa (English lady) who had a school for poor girls, and he took me there to live. All was changed. I could not

understand anything, and I was unhappy. I had never known love and I could not realise it, and suspected my teachers whatever they did. I wanted to do as I liked, and did not want to be clean and tidy. Why should I speak the truth? How-



Some of Miss Glen's Scholars.

ever, I did like school, where I was taught to read and write, but best of all was the sewing; especially did I enjoy the Maalama (sewing mistress) who sometimes took me to her home to stay with her when the others went home.

"There was one thing that I could not understand, and that was what I was told of Yesuaa (Jesus) Who, they said, died for me because he loved me so. Other girls had friends to see them but I had no one. At last my sister found out where I was, and came one day and stole me away. She was out at work every day until evening, and I saw little

of her. One day whilst with her I slipped and hurt my foot so much that I could neither stand nor walk. Then a man I knew came and took me to the English home. I was so kindly treated that I started to listen to the words they were telling us, and from that time I began to know and understand something of the love of Christ Jesus for me. I often fell, and was naughty, and was often doubtful, but gradually faith in Him grew in me, and I accepted Him as my Saviour. I have still much to learn, but I know that I am His and He is mine. I have left school now and am so happy working for one of the missionaries, who does her best to help me to live to please Him."

(Z.) "There is not much to tell of my life. My mother died before I can remember, and my father took another woman, who was kind to me in her own way. I soon had some brothers and a sister. There were four of us. I was very fond of them, and loved to look after them. My father died, and my stepmother had to go out to work, so I had all to do for my two brothers and sister. We were often hungry and cold. One day my mother heard there was a school where poor girls were received, and she took my sister Fatma there to live. I often went to see her, carrying my little brother on my back. One day

a lady saw me in the garden and invited me into school to see my sister. After that I often went, carrying my baby brother on my back. We used to spend the day at school and return home at night to sleep. When the dark, cold days of winter came and we could not go home, it gradually happened that we stayed at school altogether. At first I was very happy; then I learned more, and heard more of their teaching, and did not like to listen. After a time my mother married again. My stepfather had a Book given to him; after reading a little he destroyed it, and said that we were to return home. He was very hard to us and we did not wish to go, also my mother did not wish us to be taken away, so we stayed. Gradually the Truth entered my head, but I did not wish to receive it: but the Lord Jesus went on knocking on my heart until I opened it, and rejoiced in Him as my Saviour. Then the persecution at home started from my father, and he tried again and again to take us away. We prayed that he might be changed, and himself come to know the Truth. One day he came in touch with a believer who spoke to him, and he asked me to bring him a Book again. Soon I had the joy of knowing that he was a believer, too. How everything changed at home! Now he loved to read with me

and pray with me, where before he scoffed at the Word, and persecuted me. All the family come to the meeting now, and all the believers are welcome to our house. I am now betrothed to one of them, and would ask your prayers on our behalf, that our future home may belong to Him."



Washing day in the Orphan Home, Tangier.

“Abide with us, for it is toward Evening.”

By Mr. S. ARTHUR.

The invitation extended to our Lord by the disciples on their journey to Emmaus is one often received by the missionary when travelling in Kabylia, and when, as was the case last week, we pass from village to village, never knowing in advance where we are to lay

evidently taken aback by our intention to spend the night in his village. Were we to be “guests of God,” that is, were we to sleep in the mosque, or in the porch of the mosque? Were we to be taken to a room in some one’s courtyard? We could hardly expect to be invited to

join a family circle in the village, for we had neither friends nor relatives to extend such an invitation. As “guests of God” a bare portion of couscous, or bread and figs, with no offer of rugs or other bedding, would be the limit of their hospitality. But we were fortunate, for the head man of the village, an ex-soldier, turned up and marched us off to one of his houses. This was composed, as is generally the case, of a large room divided into two parts, one of them a little lower than the other. In the lower part were the animals—bullocks, donkeys, goats and hens; in the upper half, the guests. Our host soon had a fire burning in a hole made in the middle of the floor. To avoid the smoke we kept low, reclining on mats or rugs. An agreeable dish of couscous, with meat, preceded by good coffee, made us forget the rain and mud we had ploughed through; and our thought for the morrow, in spite of the fact that the rain looked like continuing, was not very anxious. Our beds (sheep-skins laid on the floor) were perhaps hard, but we slept the sleep of the—tired.

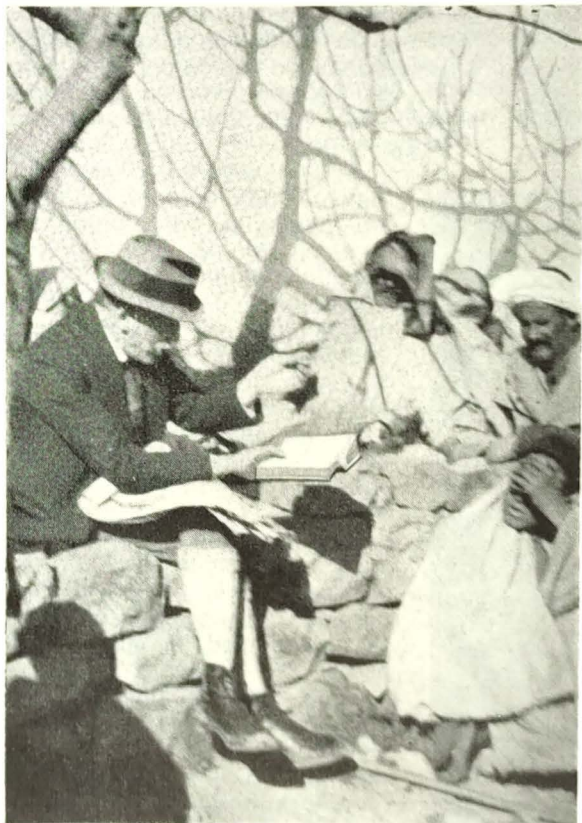


Photo by]

[Mr. Hepburn

Mr. Arthur reading Scripture to Kabyles.

our heads in the evening, it is accepted with pleasure.

A description of the close of each of the days of the week may be of some interest, and help to show the setting of work amongst Moslems in the villages.

Friday evening. It was raining hard outside, and the Moslem priest was very

Saturday evening. We shivered in the open, awaiting the moment when the elders of the village should have decided what they were to do for us. Mr. Marsh, an old-stager by this time, had already given them a hint, in one of his closing phrases, that we should be passing the night in their midst. Clean quarters were

again our lot, and our evening meal, contributed by several of the villagers, was composed of a saucepan full of cooked broad beans, which we ate with our fingers, and bread, followed by an omelette. Hunger is a real sauce, and we enjoyed this simple but nourishing meal.

Sunday evening. Our Waterloo! As soon as ever we got to bed, whole battalions of fleas marched on us, and we spent the night in defensive action. "Kabylia's Millions" are no mean opponents, and are capable of driving even missionaries from the field. Some of them managed to accompany us during the rest of the tour, hiding themselves away during the daytime, but making their presence painfully felt each night!



Photo 05.

Mr. Arthur—dentist

[Mr. Hepburn

Monday evening. Feeling the imperative need of a good night's rest we took possession of a shed, situated almost at the top of a mountain. It was raining in torrents, and there was no door to keep out the cold; but at least we expected to sleep in comparative peace. We gathered enough roots and branches to make a good fire and to keep it going almost all the night. I slept in a corner on a pile of old straw, wrapped in my camel-hair burnous, a rare boon for anyone sleeping out during the cold season. As the owner of the shed did not come up to ask us why we were there we had no occasion to excuse ourselves for having thus taken possession of his property.

Tuesday evening. On this evening the use of an empty room was offered us, which we gladly accepted, as may be guessed. I was cook, and prepared a big dish of macaroni. This was my *amende honorable* for a previous sweet semolina pudding, which had not met with the approval of all the members of our party.

Wednesday evening. Our last night "on the road." Our guest-chamber was the best of the whole series—a room commanding a view not only of the village but the mountains beyond. An abundant supply of barley cakes, figs, and buttermilk, gave us all that we needed for our material needs.

One's heartfelt thanks do go out to each one of the hospitable mountain-dwellers who gave us of their best, in spite of the fact that they knew we came to proclaim a Saviour who could not share His glory or His pre-eminence with their own prophet. "Abide with us . . ." Willingly, dear Kabyle friends, if by so doing we can get nearer the day when you will understand the Saviour's message, "Behold, I stand at the door, and knock." And we say as we do when we leave in the morning, "The Lord bless you."

A New Opportunity in Northern Nigeria.

In the providence of God, a new opportunity of making Christ known to the Moslems of Northern Nigeria has been afforded, and although it is in a part of Africa very far away from that in which the North Africa Mission operates, we feel sure that our readers will be glad to have some particulars of it. The following details are given us by the Rev. H. G. Farrant, of the Sudan United Mission.

Within the past eighteen months a door has opened for the preaching of the Gospel to several million Mohammedans in Northern Nigeria. It is widely known that for many years the Government of Northern Nigeria prohibited the work of Christian Missions in the more important Emirates of the Protectorate. This policy has been modified and now, under certain restrictions, Missions are allowed to operate. Some eight sites for Mission stations have been granted, or are being negotiated with the likelihood of being granted, in territories in which Missions were until now prohibited. Whether an application for a site will be favourably or unfavourably considered will now depend, mainly, upon local circumstances. The restrictions imposed forbid preaching in market places or near mosques, and unwelcome visitation from house to house.

In addition to the sites granted for Mission stations the Government of Nigeria is co-operating with Missions in establishing leper settlements in each of the larger Emirates. The number of such settlements now under discussion is about eight. In the agreement between Government and Missions, which will govern the conduct of these settlements, there are clauses which ensure that an inmate will have liberty of worship. Government will

contribute 1s. 3d. per leper, per week, will erect a dispensary and huts for the lepers and will supply the specific leprosy drugs. The Missions will provide houses, and maintain the European staff and accept the financial responsibility for the settlements. The European staff of a settlement will be doctor, superintendent and nursing sister. Such work requires a special call, but those to whom the call comes will not only have the opportunity of bringing healing and salvation to the leper, but the unusual privilege of presenting the Gospel to Mohammedans who have been shut off from it until now.

The sites which are being granted for Mission stations and leper settlements are widely scattered. The predominant race is Hausa, but Fulani, Kanuri, and Nupe, are important, and are affected by the development. The Missions in the country are alive to the opportunity, are selecting their most suitable men to begin the work, are looking for suitable recruits to reinforce them, and have confidence in the future which God has for this Mohammedan people.

Prayer-help will be valued, and those who love the Lord and their neighbour should rejoice in the opportunity and expect blessing.

EXTENSION OF THE N.A.M. HOSPITAL, TANGIER.

The new Out-Patient Department of our TULLOCH MEMORIAL HOSPITAL, Tangier, will be formally opened (D.V.) on 17th November by LADY SCOTT. A number of other friends will also take part, including the General Secretary. Will our readers pray that this extension of the work may not only enable many more patients to be received, but also lead to the conversion of souls to the Saviour?

“The House of Refuge.”

By Miss L. F. EVANS, Ouezzan.

This is the name given by the Moors to the town of Ouezzan, a very “holy” city to the Moslems because it contains the shrines of many of their “holy” people. As far as we know there has never been a resident missionary here, and it was only with the idea of visiting the town that Miss Ellard and I first came just for one day last December, when the Lord brought home to both of us the dire spiritual needs. Then later He gave us the assurance of His leading us to go and settle amongst the people. Knowing that we were going to a very fanatical place, we realised that we must proceed cautiously. We therefore decided to rent a room or two if possible.

In a very wonderful way we were led to two large airy rooms in the house of a woman who, from the first, showed unusual interest in the Word of God as we read it to her, and so effectively did that Word do its own convicting work that within twenty-four hours she (Kh—) came voluntarily to tell us the story of her dark past. Poor soul, she had sunk to the very depths; and she said to us: “Nobody told me it was wrong or held out a hand to restrain me; but all urged and lured me into the paths of sin.”

The month spent in that house was one that I would not exchange for all my missionary experience, although it was a heavy strain both physically and spiritually. The women welcomed us and we were called out at odd hours to weep with one and rejoice with another, each occasion giving us a fresh opportunity for the message. We got such an insight into Moslem life behind the scenes as made our hearts ache for the dear women held in such bondage; and behind it all we saw more plainly than ever before the awful powers of evil that blind the eyes of those who follow the false prophet. There were many visitors to the house and to all we preached the Word. In this way Kh— heard the truth repeatedly. She was always a ready listener, and we felt the Holy Spirit was working in her heart.

We were sorry when the time came to

leave, but by then we knew that the Lord would open the way for us to return and settle there. This we were able to do after two months, and as we could not find a suitable house immediately, we had again to occupy the same two rooms. This time, however, there were two other sets of lodgers, in addition to smells, noise, and crying babies, which made life anything but easy. Soon the friends came to see us and, as is their custom, they brought their food. It was so strange to see three or four women arriving—one with a dish of couscous, another with a meat stew, and the third with pancakes, not forgetting the bread. If they brought only one dish it would be accompanied by a sugar-loaf weighing about four pounds.

One day Kh— came, bringing some friends and all the necessary food. After I had read and sung to them awhile she took down one of the Bible Picture Rolls and repeated the stories of Abraham, Isaac, Joseph, and our Lord. I sat and listened, thanking God that she had such a wonderful grasp of the truth; and praying earnestly that she might accept the Lord Jesus Christ as her own personal Saviour. There were further opportunities of speaking to them, the last being after supper when the menfolk had arrived and all twelve of us had partaken of a delicious Moorish meal. I wish you could have seen that group of men, women and children sitting on mattresses, and, in the dim light of the oil lamp, listening to the Word of Life. Word pictures are poor; but may the Lord enable our readers to see vividly the need and the possibility, and, we believe, the certainty, of some of these precious souls being won for Him.

Will our readers pray specially for Kh—? She enjoys coming to spend the whole day with us, but not yet has the light entered her heart; her sins seem to haunt her as though she were pursued by an enemy. Oh, that she may soon enter the true City of Refuge, and find peace and joy through faith in Christ!

Secretary's Notes.

Morocco : New Anglo-French Convention

A new agreement between the Governments of Great Britain and France with reference to the position of British subjects in the French Zone of Morocco has recently been signed. We call attention to two points in connection with this, one of minor and the other of major importance. The first is that there are no longer any British Post Offices in Morocco, except in the International Zone (which includes Tangier) and correspondents must in future direct their letters to missionaries' private addresses. The second is that the British Foreign Office has been approached by the Council of the North Africa Mission in regard to the status of British missionaries in the French Zone, and, in a reply authorised by Viscount Halifax, have been informed that the provisions of Article XI of the St. Germain Convention of 1919 are not prejudiced by the recent agreement. As in the Article referred to it is specifically stated that "missionaries shall have the right to enter into and to travel and reside in African territory, with a view to prosecuting their calling" the Foreign Office reply appears to be eminently satisfactory. Viscount Halifax also drew attention to a supplementary note to the recent Convention of 1937, in which the French Government gives an assurance that "British missionaries, both those established there at present and those that may come in the future, other than Roman Catholic missionaries, will enjoy in the French Zone of the Shereefian Empire the same treatment as French missionaries." This, too, is satisfactory as far as it goes, but as there do not seem to be any French missionaries at present in Morocco, the exact purport of it is not quite so clear. A copy of the recent Convention may be obtained from H.M. Stationery Office, Adastral House, Kingsway, W.C.2. The document is known as "Miscellaneous No. 7 (1937) Cmd.5538" and costs 6d.

* * *

Nigeria : A New Opening for Work amongst Moslems

This magazine is of necessity mainly occupied with recording the labours of the Society of which it is the organ; but it need scarcely be said that all associated

with the North Africa Mission are deeply interested in every phase of Gospel work amongst Moslems. For this reason we have asked the Rev. H. G. Farrant, of the Sudan United Mission, to write a few lines concerning the new situation in Northern Nigeria, which will be found on page 57. We rejoice with our sister Mission in the opportunities which have providentially been afforded it, and pray that God's abundant blessing may rest upon this new department of its labours.

* * *

An Appeal to Christian People of Great Britain and America

An appeal addressed to the Evangelical Christian people of Great Britain and America has recently been issued by the Council of the North Africa Mission in regard to the evangelisation of Moslems. This document, which is signed by Dr. Harvey Farmer, representative of the work in America and Canada, and by the General Secretary, calls attention to the unsympathetic attitude which is too frequently shown by Christian people towards this important section of missionary enterprise, and seeks to correct the widespread misapprehension concerning its spiritual results. It is entitled "The Dawn of a New Day in North Africa," and any of our readers who have not received a copy of it are invited to write for one or more, which will gladly be sent post free. It will be found to contain information which many do not possess, and as such will be useful to put in the hands of Christian people who, so far, have been indifferent to the claims of Gospel work in North Africa and other spiritually needy Moslem lands.

* * *

Home-Call of Mr. J. W. Gordon-Oswald

It is with sorrow that we have to record the decease of our beloved Treasurer, Mr. J. W. Gordon-Oswald, who was called to his rest on August 31. A brief funeral service was held at Aigas, his beautiful home at Beaulay, Inverness-shire, on Friday, September 3, followed by the interment at Kilmorack. His home-going will be a great loss to the Mission. Not only was he a

generous contributor to its funds for many years, but he frequently visited North Africa and endeared himself to the missionaries there by his sympathy and kindness. To Mrs. Gordon-Oswald, who has been his constant companion in all his journeys and his partner in all his good works, his decease will be a specially heavy bereavement. We would respectfully and affectionately assure her of our prayers on her behalf in this time of great sorrow. We hope in our next issue to publish a portrait of our late beloved friend.

* * *

Home-Call of Mr. W. H. Venables

The North Africa Mission has also suffered a loss in the decease, on July 23 last, of Mr. W. H. Venables, who, with Mrs. Venables, was an active member of our Mission staff in Tripoli from 1891 to 1908. Mr. Venables' story was an interesting one. After completing his education in Germany he joined a firm of British Engineers, and in 1870 went to Egypt, where he was engaged in an official capacity on works for the Viceroy. While there he gained a considerable knowledge of Arabic, and when later he was brought to a personal trust in Christ, the spiritual needs of the Moslems appealed to him in a new way, and he offered himself to, and was accepted by, the N.A.M. He sailed in due course for Tripoli, and there his kindly and attractive Christian character did much to remove the prejudice of those amongst whom he laboured, as well as to create a genial atmosphere for the workers that subsequently joined him. Though suffering from increasing weakness in his later days, he maintained to the last his keen interest in the activities of the Mission. We extend to Mrs. Venables our very affectionate sympathy in the bereavement which she has sustained.

* * *

Keswick Convention

The N.A.M. was this year again able to arrange for a house-party at Keswick, which included Dr. and Mrs. Harvey Farmer, and several missionaries from the field. The undertaking was in every respect successful, and we are much indebted to Mr. A. J. Deer for his excellent arrangements for the comfort of our guests. We hope to have a similar party next year, if the Lord will, in the same house.

The Annual Farewell Meetings, 1937

We call our readers' attention to the announcement, on page 3 of cover, of our Annual Farewell Meetings, which will be held (D.V.) at Caxton Hall on Tuesday, October 5th at 3.30 and 7.0 p.m. We shall be grateful if we may have a large attendance on this occasion, and the more so as we have found it advisable to discontinue our May Meeting. It will not only stimulate our own interest and prayers to hear of God's work through His servants, but a good gathering will also be a great encouragement to those who are shortly returning to the field. We are greatly favoured this year to have Dr. Basil Atkinson and Dr. Harvey Farmer as the closing speakers.

* * *

Missionary News Items

At the Council's invitation Mr. A. R. Shorey will be shortly proceeding to Paris to assist in the work amongst the many North Africans now resident in that city. This should considerably strengthen the hands of those already engaged in this branch of our activities. We are glad to welcome Mr. and Mrs. Herman Morgan to our ranks as Associate Missionaries. They will be giving assistance to the workers in Fez; Mrs. Morgan, in particular, helping Miss Denison in the Dispensary. Miss Alma Kraulis and Miss Ruby Martin have been accepted as Missionary Probationers, and both will be proceeding to Paris for language study. We pray that God's blessing may be with them.—We congratulate Mr. and Mrs. Procter on the birth of their son, Carey William, on August 30th last.



Group of N.A.M. Missionaries.

Light and Shade.

VARIED EXPERIENCES IN A DAY'S VISITATION.

By Miss F. MARSTON, of Taza Haut.

At seven o'clock on the morning of a hot July day we started out to carry the Gospel to a Moorish village which

we had previously visited. A walk of two hours across open country brought us to a beautiful olive grove by the side of the river, the banks of which were clothed with oleanders in full bloom. A group of children, who were minding cattle, ran up to us, and Miss Chapman talked to them for a little with the help of the "Wordless Book." Refreshed by this halt in the shade we started on our last stage toward the village we were seeking, the houses of which are scattered about the side of a steeply rising hill. A stiff climb brought us to the first little group of dwellings. As we approached, a dog gave notice of our coming, and a man came out to drive it off. He invited us in, and we found a little company of men who had come in from the fields to have their breakfast. Space was at once cleared for us, and glasses of tea provided, which were most acceptable.

We had an interesting time with the men; the women also being present but keeping in the background. One man in particular stayed on after the others had gone back to their work, and gladly accepted a Gospel, promising to read it. The other houses were empty, except for one woman who asked us in and listened attentively to the Gospel message.

As we proceeded farther up the hill some women from another house came across to meet us. We found they wanted medicines, but we could not stand in the blazing sun, and suggested seeking some shady spot. They accordingly took us to their house, where we sat in the



A Moorish Peasant Woman

courtyard. The "Wordless Book" was again called into service, and they began to listen well, but the arrival of some men interrupted us. One of them came and sat with us, and I spoke to him, hoping to get his attention, but he began to turn everything into ridicule and set the women laughing. As it was impossible to proceed we left them with saddened hearts.

After another call we began to look out for a shady spot where we could have our lunch. The sun was overpowering, and as we were wondering whether we could reach some trees farther up the hill a man called to us out of a hut and invited us to come in. We found him in trouble over the death of his wife, who had left him with two children to care for. He had never before heard the Gospel, and now listened with the deepest attention, assuring us that he would never forget.

Later, we were directed to a house where a group of men and women were sitting, to whom we spoke for a time, but it was not long before a man came up and called off his fellows to join in a game of cards. The women remained with us till we had finished our talk. A further climb brought us to another house, where we met a reader to whom

we had formerly given a Gospel. He begged for another, as a friend had carried off his first one. Presently the tea tray was brought in and we were again given the refreshing beverage. We continued our talk over the teacups, and one of the men asked for a copy of the Gospel.

In the course of our further visitation we met an old friend of over seventy years of age, who was sitting alone on the hillside. We found that his memory was failing rapidly. "Tell me again," he said, "I do forget so," and as we repeated to him the story of the Cross his face lit up, and he said, "Oh, now I begin to remember! Tell me more." Others began to gather round, and he turned to them and told them how the Lord Jesus had suffered to put away our sins, saying "I do believe in Him, and I call upon Him every morning and evening." A young man whom we knew as an opponent of the Gospel came up, and putting his hand on the old man's shoulder said to me, "This is the only one in the village in whose heart your words have entered." It was a great testimony to the fidelity of this lonely believer in Christ. Ignorant and very poor though he is, what a heritage awaits him!

Friendship and Fellowship.

By Mr. R. S. MILES.

I have been asked to give some account of friends whom it has pleased God to give me from among native brethren in North Africa. I do so with pleasure.

Of these, Ourizane of Cherchell must, I think, be the first named. As I speak of him my memory goes to the days of the Cherchell Carpet School, where on Sunday mornings Ourizane and I used to softly creep up behind a partition and listen to the Gospel address being given at the Women's Meeting. I remember, too, how at times he would betray our presence by suddenly joining in some well-known chorus, or at some point in the address would loudly whisper "In truth, brother, that was a magnificent thought!" He knew that he could always count upon a warm welcome at

the house where Mr. Long and I lived, and the three of us spent many an hour singing, reading and talking together. He was very lively, and to see him march up and down the room vigorously gesticulating as he discoursed on some Gospel passage or described our future doings in heaven, was extremely impressive. No doubt he is more staid to-day, but I am sure he would delight to renew those happy times.

Later, I went to Sfax, in South Tunisia, and there found another very dear friend. This was a blind Arab boy, whose bigoted father had prevented Dr. Churcher from

saving his sight, early in his life, on the ground that if it was "written" that his boy should live in darkness Allah's will must be done. He had come to know the Lord while attending Mr. Webb's Boys' Class, and when Mr. Webb passed away Mrs. Webb's prayerful influence kept him bravely witnessing, and led him on to be a real help in the class. We often had reading and prayer together, and he would usually turn the conversation to "the home above the sky," and the day when he would see the face of the Lord Jesus. One day a fever suddenly took him, and his anticipations were fulfilled. We sorely felt the loss; yet we knew that for this dear lad, whose eyes often ached, and whose body was always frail, to depart and be with Christ was certainly "very far better."

I cannot forbear here to mention another young friend in Sfax, though not of the type just mentioned. He

was a Jewish lad, and when with Mr. Upson's help I opened a small Bible Depôt in the heart of this very fanatical native town, he showed me much sympathy and kindness. Although lame on both feet, he was especially useful in bringing his comrades to the Depôt on Saturday mornings. I am afraid that his outlook was rather that of the Old Testament than the New. When one afternoon a boisterous set raided my shop and burnt the books outside in the street he read aloud some of the curses pronounced upon the wicked in the Psalms. On the morrow I reminded him of our Lord's words recorded in Matthew concerning "doing good to them that despitefully use us." "Ah, yes," he replied, "no doubt the New Testament is an improvement on the Old, but may God curse those wicked ones all the same." Once he found me in prayer, and asked me what I was praying for. I said I was asking God

to supply my needs, as we were rather short of money that month. The next day he propounded a great scheme for meeting my needs. He said that his uncle would be willing to lend one of his grain stores for us to use as a cinema, and with lantern slides illustrating the life of Moses I should soon surely be "almost as rich as Sidi Solomon!" He meant well.

A more recent instance of friendship with an Arab brother is one in which true comradeship is coupled with Christian fellowship and faithful fraternal support. The friend in question is Si Mohammed B——, of Tunis, who has borne a long and steady witness for Christ amid much trial and persecution. Since the happy day when he "first saw the light" in Mr. A. V. Liley's home he has become known to Christians in Great Britain and America, who have regularly prayed for

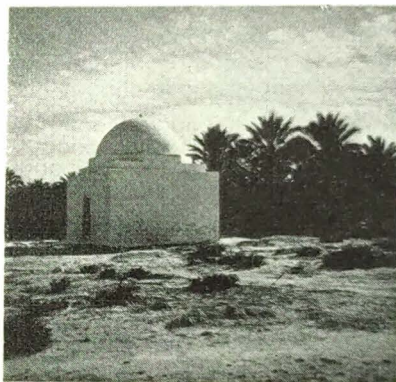


Photo by]

[Mr. R. S. Miles

A Saint's Tomb near Gabes.

him. Great has been the assistance which he has given to missionaries in acquiring the difficult Arabic language, and his genial presence at the Tunis meeting is always appreciated. I would give much if my friends at home could hear him. As to "the right angle of approach to the Moslem," he is a past-master in this useful art, for he has a keen grasp of Islamic lore and a delightful handling of Scripture truth. Like others of his race he has a love for similitudes and parables, so that it is no wonder that he is good at illustrations. His favourite story is Zaccheus, which is demonstrated in a most telling fashion, and always ending with a ringing appeal to "come down, O men, from your tree of pride, and let Christ this day abide in your hearts and homes!" He has various ways of dealing with any one who dares to break in upon his discourse, one of which is amusing. He will some-

times solemnly ask the culprit if he is aware of what "Sidi Purdong" once said regarding interruption? The poor Moslem interrupter, thinking that the late Mr. Purdon (who laboured as a missionary for many years in North Africa, and had a great influence on our brother's early Christian life) must certainly be some important prophet whose name he has not heard, or which he has forgotten, immediately becomes silent, or turns tail and leaves the meeting! As I write a letter reaches me from this fine old warrior of the Cross, who is at the moment at Constantine, where he and his family are finding change and happy fellowship with Si Abdul W—— and his wife, another two out-and-out Christians. The postscript to his letter is quite characteristic. "And yesterday, O brother, I went with Mr. D—— and Si Abdul W——

to the village of ——, in the central café of which the Lord placed around us a goodly number of men, and I enjoyed much liberty in telling them the story of Zaccheus."

"Greet the friends by name" is the word with which the Apostle John closes one of his letters; and in all our mission stations there are these native friends and brethren in Christ who love to be told that those in the homeland have a constant and prayerful interest in them. Will the readers of these lines remember this? Scripture also says "faithful are the wounds of a friend," and on our part we need prayer that in seeking to win the confidence and affection of those who are not yet fellow believers, we may never compromise the fundamental truths of the Gospel, while displaying that humility and love which speak a language that is everywhere understood and can never be gainsaid.

The Hon. Treasurer acknowledges with thanks the following contributions received during the months of June, July and August, 1937.

LIST OF RECEIPTS.

DESIGNATED FUND	No. of Rect	Amount. £ s. d.	BRIGHTON AUXILIARY	ASCOT AUXILIARY	WHITSTABLE AUXILIARY
No. of Rect.	Amount.	3327	1 0 0	Mrs. BISHOP, Hon. Sec., 6, Goldsmid Road, Hove 2.	Mrs. BISHOP, Hon. Sec., "Renzil" Wraik Hill, Whitstable.
3285	6 8 3	8	2 0 0	Mrs. BISHOP, Hon. Sec., Magersfontein Villars, Brookside, Ascot.	Miss CADBY, Hon. Sec., "Renzil" Wraik Hill, Whitstable.
6	2 7 6	3330	1 0 0	Des. Receipt No. 3299	Gen. Receipt No. 1281
7	1 12 8	1	1 5 0	Local	Local
8	5 0 1	2	10 0	Rect. No. £ s. d.	Rect. No. £ s. d.
9	15 0 0	3	20 0 0	Local	Local
3290	2 0 0	*4	4 19 0	Rect. No. £ s. d.	Rect. No. £ s. d.
1	16 7 11	5	2 0 0	43	2 0 0
2	4 14 0	6	3 0 0	4	4 3 80
3	2 0 0	7	3 0 0	5	5 5 7
4	1 0 0	8	3 0 0	6	1 1 0
5	10 0 0	9	2 0 0	7	5 0 0
6	2 6 3	3340	1 11 9	8	10 0 0
7	15 0 0	1	15 0 0	9	4 7 0
8	10 0 0	2	15 0 0	50	5 0 0
9	15 0 0			1	1 0 0
*3300	2 10 0	£307 16 3	2	3 0 0	WIMBLEDON AUXILIARY
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Ation.	9	£454 6 4			10 0
4	6 14 0				£7 9 9
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8	4 13 0				
9	5 0 0				
3310	2 0 0				
1	3 0 0				
2	6 0 0				
3	21 5 0				
4	20 1 0				
*5	4 19 8				
6	10 13 9				
*7	1 0 0				
8	2 0 0				
9	7 15 0				
3320	10 0 0				
1	7 6 0				
2	3 0 0				
3	11 0 0				
4	5 0 0				
5	2 6 0				
*6	3 19 2				

SUMMARY.

JUNE, 1937.

General Fund ...	£446 13 7
Designated Fund ...	100 2 9
	<u>£546 16 4</u>

JULY, 1937.

General Fund ...	£1,380 3 2
Designated Fund ...	228 8 4
	<u>£1,608 11 6</u>

AUGUST, 1937.

General Fund ...	£241 16 2
Designated Fund ...	125 15 3
	<u>£367 11 5</u>

TOTALS.

June 1st to August 31st, 1937.

General Fund ...	£2,068 12 11
Designated Fund ...	454 6 4
	<u>£2,522 19 3</u>

Erratum.

Totals March 1st to May 31st, 1937, should read:

General Fund ...	2,477 15 9
Designated Fund ...	495 16 11
	<u>£2,973 12 8</u>

*Gifts from America.

LIST OF RECEIPTS—continued.

GENERAL FUND.

No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1146	2 6	1185	10 0	*1225	20 2 5	1264	1 1 0	1303	7 1 0	1342	7 5 0	1381	10 0
7	6 0	6	5 5 0	6	1 0 0	5	1 0 0	4	1 10 6	3	2 0 0	2	2 0 0
8	7 0	7	2 0 0	7	15 0	6	1 0 0	5	2 2 0	4	1 0 0	3	10 0 0
Anon.	1 0 0	8	5 0 0	8	2 11 0	7	12 6	6	1 0 0	5	2 0 0	4	2 0 0
1150	2 7 0	9	1 0 0	9	50 0 0	8	5 5 0	7	2 0 0	6	5 5 0	5	5 5 0
1	2 3	1190	2 12 0	1230	10 0 0	9	3 0 0	8	1 0 0	7	3 0 0	6	5 5 0
2	10 0	1	2 0 0	1	5 0	1270	5 0	Anon.	1 0 0	8	14 6 7	7	2 4 0
3	13 8	2	6 6	2	12 0	1	1 0 0	1310	5 0	*9	20 0 0	8	5 12 1
4	7 6	3	10 6	3	1 7 9	2	10 0	1	5 0 0	1350	10 0	9	5 5 0
5	5 0	4	10 0 0	4	30 0 0	3	1 3 0	2	10 0	1	1 0 0	1390	1 0 0
6	10 0	5	1 5 0	5	5 0 0	4	10 0	3	10 5 2	2	10 0	2	20 0 0
7	7 0	6	1 0 0	6	1 1 6	5	10 0	4	39 14 7	3	15 0	1	1 0 0
8	10 10 0	7	5 0 0	7	10 0 0	6	12 0	5	10 0	4	2 0 0	3	5 0 0
9	18 0	8	1 1 0	8	10 0	7	2 7 8	6	30 0 0	Anon.	2 0 0	4	6 0
1160	12 0	9	5 0	9	5 0 0	8	5 0 0	7	1 0 0	Anon.	20 0 0	5	3 0 0
1	1 11 0	1200	10 0	1240	4 14 2	9	1 5 0	8	7 6	1357	1 0 0	6	2 6
2	10 0 0	1	5 0	1	10 0	1280	5 0	9	2 6	8	19 0	7	10 0
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1170	2 6	9	10 0	9	5 0	8	3 3 0	7	1 0 0	6	10 0	5	5 0 0
1	12 0	1210	18 5 0	1250	4 0 0	9	12 7 8	8	1 0 0	7	10 0	6	10 0 0
2	12 0	1	1 0 0	1	10 0 0	1290	3 0 0	9	10 0	8	2 2 0	7	10 0
3	10 0 0	2	10 0	2	1 0 0	1	2 15 0	1330	1 0 0	9	60 0 0	8	1 0 0
4	5 0	3	10 0	3	1 0 0	2	10 0	1	1 1 0	1370	1 5 0		
5	1 5 0	4	17 0	4	1 10 0	3	1 0 0	2	10 6	1	5 0		2,060 12 0
6	5 0	5	5 0 0	5	7 8	4	6 0	3	10 0	2	10 0		Palms. 8 0 11
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8	5 0	7	1 0 0	7	5 7	6	5 0 0	5	5 0 0	*4	1 19 0		2,068 12 11
9	4 0 0	8	3 6	8	10 0	7	4 0	6	10 0 0	5	2 0 0		
1180	7 6	*1220	4 0 9	9	17 8	8	10 0	7	1 1 0	6	2 0 0		
Anon.	10 0	1	1 1 2	1260	1 17 8	9	1 0 0	8	11 10	7	5 0 0		
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3	2 6	3	1 15 0	2	5 0	*1	5 7 8	1340	750 0 0	9	10 0		
4	2 10 4	4	5 0	3	3 0 0	2	10 0	1	1 0 0	1380	5 0		

* Gifts from America (Total £193 15s. 5d.)

OUR ANNUAL FAREWELL MEETINGS

WILL BE HELD (D.V.) AT

CAXTON HALL

(Near St. James's Park Station)

On TUESDAY, 5th OCTOBER, 1937, at 3.30 and 7 p.m.

Preceded by a Prayer Meeting at 2.30 p.m.

Afternoon at 3.30 **Chairman:** E. T. MORRISS, Esq.

Speaker: Dr. HARVEY FARMER

Evening at 7 - - **Chairman:** Dr. HARVEY FARMER

Speaker: Dr. BASIL F. ATKINSON, M.A.

At both gatherings Missionaries from the Field will take part.

Interval for Tea at 5.30 (approx.) in York Hall, price 9d. each.

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

THE NORTH AFRICA MISSION

Founder—EDWARD H. GLENNY

(WITH GEO. PEARSE AND DR. GRATTAN GUINNESS)

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

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THE NORTH AFRICA MISSION

Was Founded in 1881 by the late Mr. Edward H. 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.]