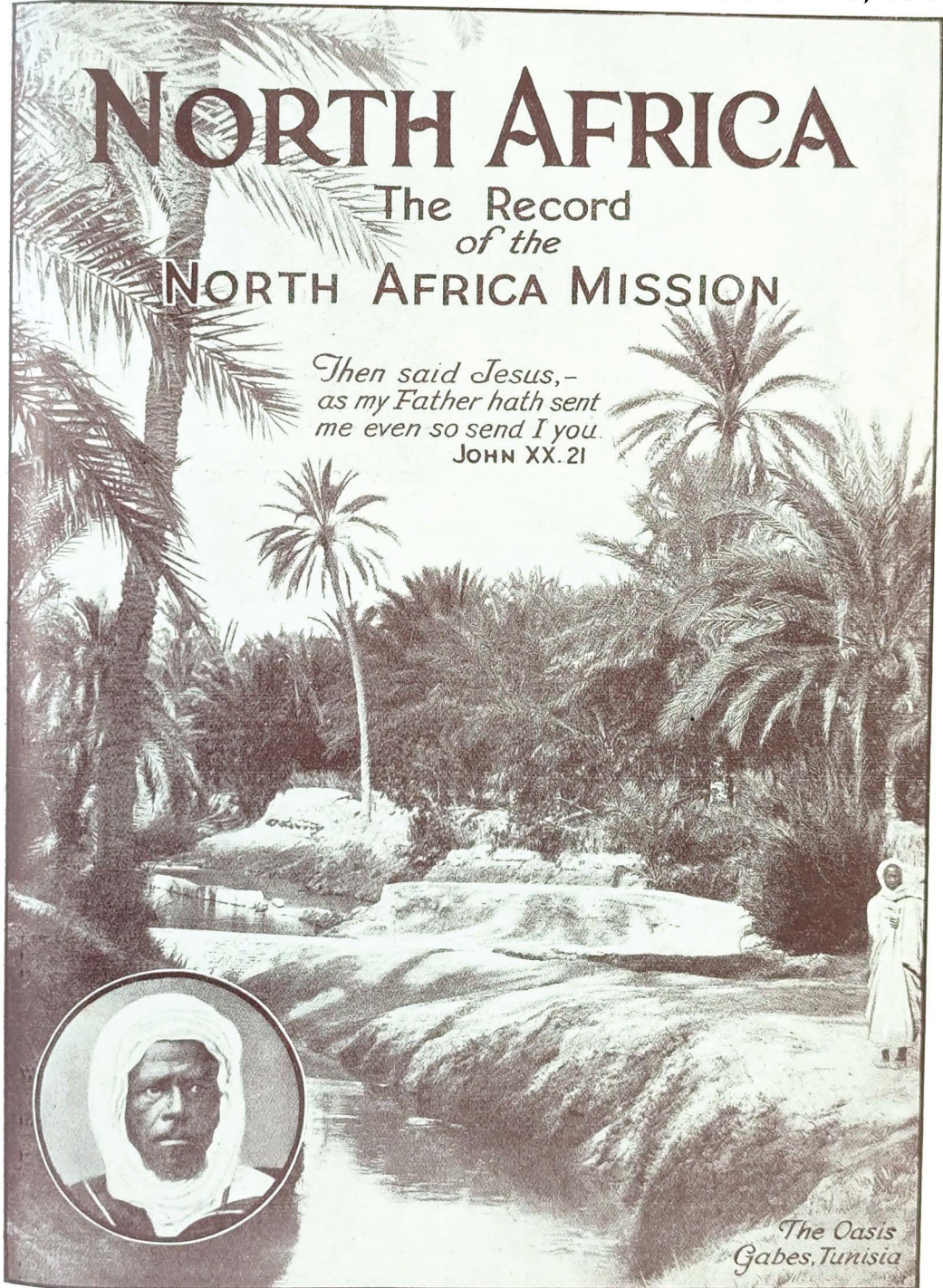


NORTH AFRICA

The Record of the NORTH AFRICA MISSION

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



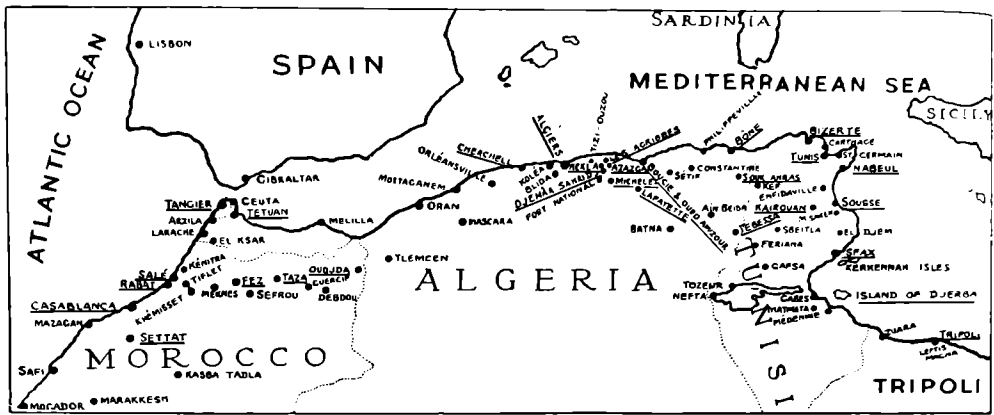
*The Oasis
Gabes, Tunisia*

Office of the North Africa Mission :

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

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

ONE SHILLING PER ANNUM, POST FREE



MAP OF NORTH AFRICA SHOWING NORTH AFRICA MISSION STATIONS

Estimated Populations: Morocco over 7,000,000, Algeria 6,000,000, Tunisia nearly 2,000,000, Tripoli 1,300,000

LOCATION OF MISSIONARIES

MOROCCO

Tangier	
Mr. L. V. ROBINSON	Nov., 1924
Mrs. ROBINSON	May, 1931
Miss M. M. GLEN	Jan., 1913
Miss F. ELLARD	Sept., 1931
Miss J. SHORT	July, 1932
<i>Spanish Work—</i>	
Señor PEDRO PADILLA	June, 1926
Señora D. PADILLA	Dec., 1922
Casablanca	
Miss C. S. JENNINGS	Mar., 1887
Miss F. M. BANKS	May, 1888
Mr. C. C. GABRIEL	Dec., 1919
Mrs. GABRIEL	Feb., 1920
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. J. BRADNURY	Nov., 1929
Miss E. Low	Sept., 1931
<i>Spanish Work—</i>	
Miss E. HIGDON	April, 1921
Miss E. HARMAN	Oct., 1921
Settat	
Miss A. DUXTON	April, 1919
Miss K. REED	April, 1922
Fez	
Miss S. M. DENISON	Nov., 1893
Miss I. C. DE LA CAMP	Jan., 1897
Dr. JAS. A. LILEY	Nov., 1919
Mrs. J. A. LILEY	Nov., 1919
Taza and Oudjda	
Miss E. K. ALDRIDGE	Dec., 1891
Miss F. E. S. MARSTON	Nov., 1895
Miss A. CHAPMAN	Oct., 1911
Guercif	
Mrs. E. A. SIMPSON	Mar., 1898
Miss E. CRAIGS	Oct., 1912
Rabat	
Mrs. F. K. ROBERTS	Dec., 1896

ALGERIA

Cherchell	
Miss K. W. JOHNSTON	Jan., 1892
Miss E. TURNER	Jan., 1892
Miss L. R. WHOLMAN	April, 1922
Miss E. F. COLLINS	Feb., 1927
Mr. L. J. BOCKING	Oct., 1928
Mrs. BOCKING	Oct., 1928
Algiers	
<i>Kabyle Work—</i>	
Mons. E. CUENDET	Sept., 1884
Madame CUENDET	Sept., 1885
Miss E. J. COX	May, 1887
Miss K. SMITH	May, 1887
Mrs. A. ROSS	Nov., 1902
Mr. G. K. GILLOTT	Mar., 1929
Mrs. GILLOTT	Mar., 1929
Miss D. WARD	May, 1929
Djemaa Sahridj and Michelet	
<i>Kabyle Work—</i>	
Miss M. WIMMER	Nov., 1920
Mr. A. G. WILLSON	Oct., 1922
Mrs. WILSON	Oct., 1922
Miss E. FARNLEY	Mar., 1929
Miss M. FARNLEY	Mar., 1929
Miss L. M. FISON	Nov., 1919
Mlle. A. ROCCHIETTI	Oct., 1931
Azazga and Les Agribbes	
Mr. S. ARTHUR	Dec., 1913
Mrs. ARTHUR	Sept., 1923
Miss C. ELLIOT	Nov., 1919
Bougie and Oued-Amizour	
Mr. A. R. SIDOREY	Nov., 1902
Mr. R. TWADDLE	Oct., 1924
Mrs. TWADDLE	Oct., 1925
Mlle. E. M. S. DEGENKOLW	Oct., 1913
Lafayette, Batna and Tiaret	
Mr. C. R. MARSH	Oct., 1925
Mrs. MARSH	Oct., 1925
Mr. C. COOK	Oct., 1929
Mrs. COOK	Dec., 1929
Mr. E. WIGG	June, 1931
Mrs. WIGG	Nov., 1921
Tebessa	
Miss L. F. EVANS	Nov., 1921
Miss D. POVOAS	Nov., 1922

Bône

Miss H. GRANGER	Oct., 1886
Mrs. FISHER	Oct., 1922
Miss V. HOUGHTON (<i>Associates</i>)	Nov., 1932

TUNISIA

Tunis	
Mr. E. E. SHORT	Feb., 1899
Mrs. SHORT	Oct., 1899
Miss H. M. M. TAPP	Oct., 1903
Miss E. L. BROOKES	Mar., 1932
Miss M. W. JONES	Mar., 1932
Mr. F. EWING	May, 1932
Mrs. EWING	Oct., 1931
Mr. A. H. LEVETE	Oct., 1932
Mrs. LEVETE	Oct., 1932
<i>Italian Work—</i>	
Miss G. E. PETER	Oct., 1913
Miss K. M. E. GOTELKE	Apr., 1920
Miss J. E. MARTIN	Oct., 1922

Bizerta	
Signor A. FINOTTO	Oct., 1923
Signora FINOTTO	Oct., 1923

Nabeul	
Mr. C. MORRIS	Oct., 1924
Mrs. MORRIS	Nov., 1927
Miss A. CLACK	Jan., 1924

Sousse	
Mr. E. J. LONG	Feb., 1923
Mrs. LONG	Jan., 1924

Sfax and Gabes	
Mrs. F. M. WEBB	Oct., 1899

Djerba	
Miss E. M. TILNEY	Mar., 1920

TRIPOLI

Mr. W. REID	Dec., 1892
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PARIS

Mr. T. J. P. WARREN	Feb., 1911
Mrs. WARREN	Feb., 1911
Mons. Th. HOCART	Feb., 1925
Miss A. STONEHAM	Oct., 1927

AT HOME—Miss M. ARCHER, Mrs. BOLTON, Miss A. BOLTON, Miss I. DEW, Miss E. HEATH, Miss G. G. ADAMS, Miss L. READ, Miss R. O. HODGES, Mr. and Mrs. R. S. MILES, NEW WORKER—Miss M. G. ROSS,

LANGUAGE STUDY, PARIS—Mr. C. W. PROCTER and Miss G. E. DUFFEN.

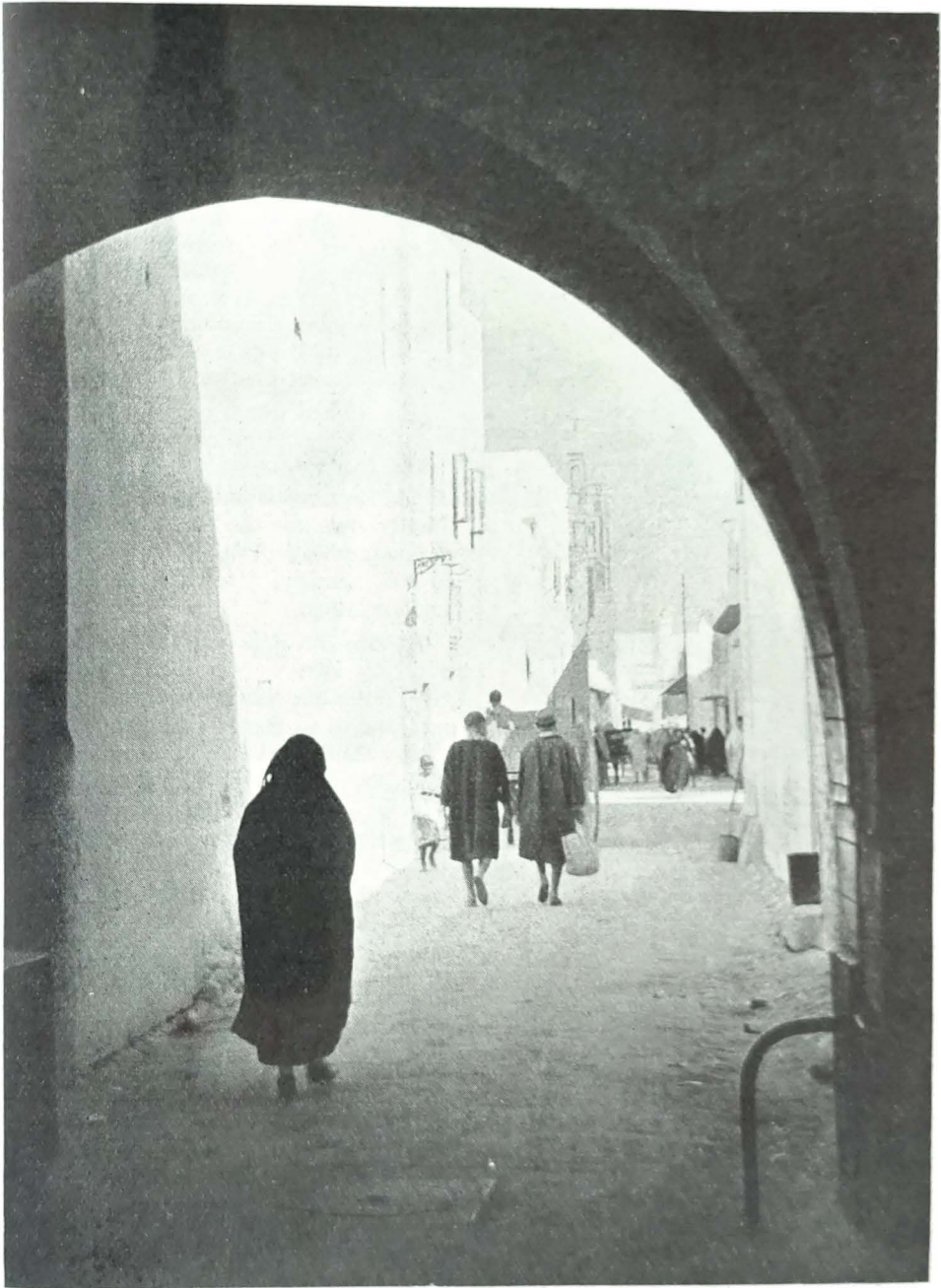


Photo by]

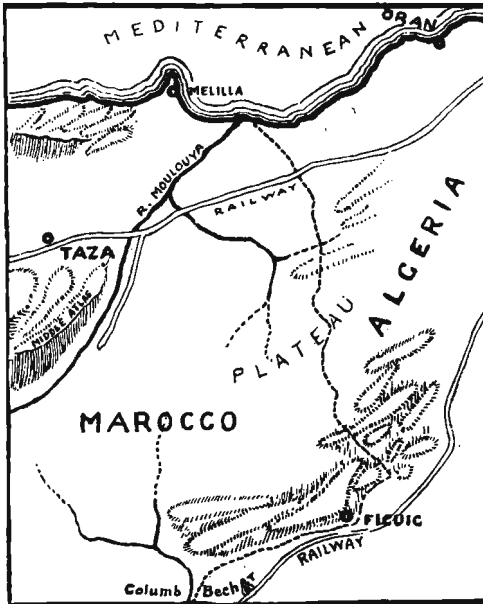
[Mr. E. J. Louis

"I will make darkness light before them."

A STREET IN THE NATIVE QUARTER OF SOUSSE.

Down South.

Two of our highly-esteemed workers, Miss Marston and Miss Chapman, last year undertook an evangelistic tour toward the South of Morocco, and were away from their home in Taza for nearly a month. Miss Chapman describes some of their experiences while visiting the villages in the oases.



Sketch-map showing Taza, Miss Marston's and Miss Chapman's headquarters, and Fleuig and Columb Bechar, referred to in the accompanying article. The distance would be over 400 miles.

We had it laid on our hearts to visit the oases of Fleuig and Columb Bechar on our spring tour. The night journey from Oudjda to Fleuig took about twelve hours in a small open car. From the hotel in Beni Ounif we had a walk of five miles each morning in order to reach the villages, of which there are seven in the oasis. On arriving at the largest, which is situated in the midst of a forest of palms, the men and boys gathered around us, first outside the *ksar* and later in the tunnel-like streets. We preached the Gospel to the few, as well as to the large groups. Six of the seven villages were thus visited, and as a rule we got a good hearing; some indeed seemed to be really interested. One exception was when a few semi-European

youths disputed with us, and later complained to the French official, who requested us not to visit the other large village. Our hearts yearned over the poor women whom we were unable to reach, shut away behind the closed doors and without opportunity of hearing the Gospel.

In Columb Bechar we were talking to a group of children when a boy said to me, "Are you the one who showed us that book?" It was four years since that I had shown him the 'Wordless Book,' and yet something of its story had lingered in his memory. It was again produced and explained.

At Missouri the various *kasbahs* were visited. Here we were permitted to enter the houses and reach the women and girls, and one of us would speak to a group of men outside. We met some interesting cases there. One such was a young girl who was very much impressed while Miss Marston was speaking to a group. At the end she said, "Come to my *ksar*." So we went with her. On the way she said, "My sins! Oh, God forgive my sins!" She led me to her mother, who seemed to drink in the message and said, "You have the truth."

Among the many Arab encampments visited was one of people working on the new railway. As it was a holiday many of them were sitting about their tent doors, and they listened to the good news of salvation for the first time. They had come from far and were soon to scatter, as their work was almost finished. The sales of Scriptures in Berkane and Martimprey markets were not very good, but we were able to talk with the countrywomen as they sat about in groups by the wayside, and were well received.



Photo from]

[Miss de la Camp

A "tiring woman" applying henna to the hands.

The Story of Sa'adiya.

By Miss DE LA CAMP, FEZ.

ONE day long ago I was going down a narrow street when a little girl standing at a house door asked me to go in. I followed her into the house and was welcomed by her two sisters, the eldest of whom, Sa'adiya, was about fourteen or fifteen years old. As the mother was very frequently out at weddings or other festivities, painting up the brides and dressing them, or others, as the case might be—a professional "tiring woman," in fact—the girls were left very much to themselves. They spent their days at their embroidery frames. Sa'adiya did the cooking, baking and housekeeping, and the youngest girl, little Khaduj, who was still allowed to go out, ran errands. The father brought in the food for the household. He was a gardener and was seldom at home.

It was a very friendly family. The girls told me all about themselves and their relatives, and listened with interest as I told them "the old, old story of Jesus and His love" and taught them hymns and texts. I visited them very often and was always sure of a welcome and of a good listening to the message I brought. The mother also, if she happened to be at home, would sit and listen. The father was a reader, and to him I gave a Gospel which on more than one occasion I found him reading.

I found out that Sa'adiya was "bespoken" to be married to a cousin. He and she had grown up together, but of late years they were no longer

allowed to see each other. However, if the girls went to the uncle's house on any festive occasion, you may be sure that the maiden's eyes would be peeping out from behind a curtain to see the lad to whom she was promised. He on his part waylaid the girl's family as they went in or out of his father's house, and, tugging at the girl's outer garment would manage to say, "Do not forget, you are mine, Sa'adiya." It seemed quite a love match.

With pride and pleasure the girls showed me the garments and the embroideries which were being prepared for her wedding. She really seemed what her name means, Sa'adiya, "The Fortunate One."

But alas! things did not remain so. I had been away for a fortnight's holiday, but I took the first opportunity after my return to visit my friends, and was surprised to find the house looking festive. On inquiring the reason for it, I was told that Sa'adiya was married. Oh, how grieved I was to hear that the bridegroom was not the cousin, but an old man, a Sherif (i.e., one descended from Mohammed) who had offered a larger sum for the dowry than the cousin could have given. So the marriage had taken place, all in a hurry, and it was being celebrated in the bride's home, because the bridegroom did not live in the town. I was taken in to see Sa'adiya seated in state. She was hardly recognisable with all the paint on her face, the

red picked out with white or coloured spots, to represent jewels, her hands and feet painted with henna in patterns like open-work stockings. She was dressed in silk and brocade garments, most of them, of course, borrowed, for it is only the rich people who can afford to have such things as their own, but they often lend them, and jewellery, to the poorer classes for weddings. This is regarded as a deed of merit.

Presently the bridegroom came in, and I received quite a shock when I saw him. He was just a little wizened old man, much older than the bride's father, with such a sly, cunning face. Of course, he was all smiles as he greeted me, and said he hoped I would continue to visit Sa'adiya when he found a suitable dwelling.

I never saw that "suitable dwelling." He soon quarrelled with his father-in-law, and took his bride away from her home, and would not allow her to have anything to do with her people. After a few months he deserted her, and left the town without paying his rent, and poor Sa'adiya was left destitute. By some means she was able to communicate with her mother, who helped her. But her father would do nothing for the wife of a man who had so insulted him. All letters and messages to the Sherif remained unanswered. In the end the father gave in to the many entreaties and allowed his daughter to come home again when her baby was expected. The poor girl was half-starved and her cheerful spirit was broken. But she

had not forgotten what I had taught her and asked me to tell her more about the Lord Jesus.

When the baby was born I was sent for. The young mother was very ill and wished to see me. I found her beyond our help. She took my hand and said "Pray"; then, "Sing, 'Give me a clean heart.'" Then she cupped her hands, held them up and said, "Lord Jesus, create in me a clean heart."

I saw her again later in the day. She was all alone in a dark little room. A friend accompanied me and we did all we could to make her more comfortable. Again in a whisper she asked me to pray, and the pressure of her hand told me she was joining in. Before morning dawned she had passed away.

The poor, puny baby, whose name translated was "The Shining of the Sun in his Strength," survived a few weeks. She was handed round to all the women of the neighbourhood to be nursed. As she was the daughter of a Sherif this would bring merit to them. She was buried in a saint's place, whereas her mother had been buried in a cemetery outside the town gate. Sa'adiya's father, truly grieved, said to me "I did not wish her to be in a closed-in place. I want her to be where she can get God's sun and rain until the Resurrection Day."

And I dare to hope that she will be amongst those whom the Lord will bring with Him when He comes.



A MOORISH GIRL
DOING
EMBROIDERY WORK,
. FEZ.



Photo from Miss de la Camp.

The Spoken Word: The Printed Page.

Notes of a Gospel Tour in Algeria.

By Mr. L. J. BOCKING.

The following notes will show how necessary, in evangelizing in North Africa, are the written Word of God and the spoken word of the missionary. In regard to the matter of a car, of which Mr. Bocking speaks, we have in hand the sum of £25, but owing to the low rate of exchange require about £50 more. The provision of this need would not only enable him to accomplish far more than he has yet been able, but would make it possible for a fellow-worker to join him.

Every missionary desires to carry his message not only to those in his immediate neighbourhood, but also to those farther afield.

During my years at Cherchell it has not been possible for me to reach places beyond a radius of 50 kilometres; when therefore Mr. Arthur, of Azazga, offered to accompany me with his car on a fortnight's trip in this part of Algeria I thankfully accepted. We arranged our tour for the first part of December and divided it into two journeys of one week each.

We started off in a westerly direction from Cherchell, via Tenes, and eventually got as far as Orleansville. We sought to reach as many native markets as possible and visited nine in all. These markets vary somewhat in size, and also most of them are larger in the summer than at the present time, owing to many men being at work on their lands. In several of these markets we paid a small sum for a stand and displayed our books. While I was kept busy at this Mr. Arthur went round the market to seek those who might not see our table. The books attracted a crowd of men and we were afforded an opportunity of reading or speaking, besides making occasional sales. The question we asked most frequently was: "Can you read?" but unhappily the response in the majority of cases was a negative one. The words of Romans 10.14 frequently came to mind, "How shall they hear without a preacher?"

We did not encounter much open opposition, although occasionally a man would be seen talking quietly to those around him and drawing them away from us.

There were a fair number of Berbers with the Arabs, and Mr. Arthur was able

to converse with them in Kabyle.

European houses and farms were also visited, but we found that we had been preceded by the Seventh Day Adventists, who had evidently been successful in selling their books, including some expensive ones. Here and there we met with a lonely Protestant. There are more of these than might be imagined, but they are generally very hesitant in making themselves known to others who might be in sympathy with them.

During the second week of our trip we took the road leading south-east from Cherchell. The first two and a half days were devoted to Berrouaghia and its neighbourhood, and the remainder of the time to Medea and a number of villages. Our experiences here were very similar to those we had during the first week. Medea kept us busy with its market, cafés and shops. We found several good Arabic readers here, and a large number of Jews. We found many of the latter at Berrouaghia also.

On our way back from Medea we stopped at twenty-two native cafés, selling books and speaking as opportunity afforded.

Those interested in figures may like to know that the total number of books sold for the two weeks was 299, mostly in Arabic and French, with a few in Kabyle and Hebrew. Over 700 Scriptures, tracts and papers were freely distributed.

It is evident that a regular work of this character could be carried on with good results, and it is my desire to undertake this as far as I am able. The value of a car for the purpose hardly needs emphasising; and it is far more satisfactory for two men to work together than for one to attempt the task alone.

“Many of them said, He hath a devil.”

These notes from the pen of Mr. Twaddle were written some months ago, and illustrate the opposition our missionaries sometimes encounter. Divine wisdom is alone adequate to meet it.

The first place we visited is called Elkseur, which is situated about eighteen miles from Bougie. My senior worker and I went by the morning train and arrived safely after a forty minutes' run. Arrived at our destination, we walked to the village, which is situated a mile from the station. Before entering Mr. Shorey and I went aside into a less frequented road to ask God's blessing on the day's work which lay before us. Feeling strengthened for the task after a brief moment of communion with our heavenly Father, we set off again.

Arriving at the village, we entered a café where the men usually assemble. Having been there before on several occasions the object of our visit was known. Mr. Shorey commenced to speak and was met by a volley of vociferations. When my turn came I told them of the need of a Saviour because of the utter inability of man to do anything to save himself, and of the love of God as manifested in sending His Son to die for lost and ruined humanity. These two truths were violently opposed. They took objection to the first because they believe that by prayer and the observance of their religion they will merit a first place in heaven. The second was opposed because they will not believe that Jesus was anything else but a prophet; such as Abraham, David, Mohammed and others. As Mohammed came after Jesus, they argue that he was therefore the last and greatest prophet of all. They even say that Jesus Himself witnessed to Mohammed's coming when he promised that He would send the Comforter.

Having delivered the message, we crossed the road to another café. Here we found many sitting outside talking and playing dominoes. My fellow-worker went inside the café, while I spoke to those outside. About forty men gathered round, some of whom were very antagonistic. After a time, a man became very angry, and arose from his seat and asked me to witness to

Mohammed. I told him that I need not, as I was already a saved man I had no need of Mohammed. Several times he attempted to force me, but in vain, so he went off in a fury. Then others began to interrupt. Seeing that most of them depended so much on their witness to Mohammed at the last day, I then asked them "If a man witnessed to Mohammed, would he enter heaven even although he had spent a very wicked life here below?" They replied, "Yes, for Mohammed would intercede for him." I said, "If I want to go to any town I must take the road which leads to it, if not I could never reach it; even so Jesus said, 'I am the way, the truth and the life: no man cometh unto the Father but by Me.'" They replied that they were right and I was wrong. Finding it useless to carry on, I rose and left them, but I had only gone about a dozen steps when I met some more men sitting at a street corner. One of them said: "Here comes the sheik; what has he to tell us to-day?" Opening my New Testament I read to them from it, and again the message of salvation was given. He who called me, finding that he could not gainsay what I was saying, got angry like the other and said that I had the devil with me. I said that a tree was known by its fruits. Had I said anything that was not good? Unable to say that I had, he fell back on the witness to Mohammed at the last day. Having delivered the message, I went to find my fellow-worker. While looking for him a young educated native said to me in French: "You have need of much patience to convince this people." Finding him not antagonistic I gave him the Gospel of St. Mark in French and told him to read it when alone.

These experiences are met with regularly out here. Yet in spite of the opposition, one feels that God's Spirit was working with the people, and that eternity alone will reveal the results of such visits.



Photo by]

[Mr. J. J. Hart.

"Reflections." The Oasis, Bou Saada, Algeria.

Progress in Djerba.

Readers of this magazine will remember that Miss Tilney has undertaken work in Djerba, the island of the ancient "Lotus-Eaters," situated just off the coast of Tunisia. Its present population is given as 779 Europeans, 4,092 Jews, and 43,871 Arabs. Many years ago Miss Grissell and a fellow-worker spent three days in the Island, evangelising, and other missionaries have paid short visits, but there has been no resident missionary until now. That Miss Tilney has had great encouragement the following notes will show. In particular she has been greatly cheered by the conversion of the harbour-master, together with his wife (who had been brought up in a convent in Rome) and her mother.

I am thankful to say that prayers are being answered and that God is continuing to work in Djerba. We have just secured a meeting-room, over thirty feet long, and ornamented in front with five arches. It was originally built for a café, but was used instead as a Jewish printing works. It is now to be used as a "Salle des Réunions Evangélique"—and this, at no expense to the Missions concerned. The Sunday morning gatherings, formerly held in the Mission cottage, will be held in our five-arched room, as we call it, as soon as it is cleaned and ready for occupation, and it is our prayer that those who could not come to the cottage to listen to the Gospel will find it possible to come in here. Mrs. Webb, of Sfax, has kindly lent us forms, chairs and a harmonium, and more can be secured, I think, if necessary.

The harbour-master is not only proving a sincere and active believer, who devotes

his spare time to Christian work, but he is also a good speaker. In addition to holding Gospel services, he is hoping to open a Bible Depot at the "Salle des Réunions," where he will endeavour to sell Scripture portions, and (as soon as he knows more Arabic, which he is learning for the purpose) to receive native men to converse with them about their spiritual needs.

He and his wife will be remaining in Djerba all the summer, and it will be splendid for me to know that while I am away from the Island there will be earnest workers left to deliver the Gospel message.

A remark made by our friend soon after his conversion might apply to many other places besides Djerba. "To think," he said, "that Djerba has been left all these years without a missionary!"

Please continue to remember us in prayer.
E. M. TILNEY.

Secretary's Notes.

May we ask the many friends who support the work of the Mission by prayer, to seek the divine blessing on two gatherings of missionaries to be held (D.V.) in Tunis on April 2nd-4th, and in Algiers on April 11th-12th, the occasion being the half-yearly assembly of the Advisory Field Councils? A deputation from the Home Council, consisting of Mr. O. L. Carnegie and the General Secretary, will attend. This contact of the Home Council with the workers on the field which these meetings afford is proving very valuable.

Some changes are taking place in the personnel at the Tulloch Memorial Hospital. Mr. and Mrs. Thorne have received a call to work in another part of Africa, which they feel they ought to accept. Mrs. Thorne as nurse, and Mr. Thorne as dispenser, have rendered services for which the Council are very grateful. In addition to his ordinary hospital duties, Mr. Thorne has undertaken the care of the fabric of the Hospital, and also of Hope House. The Council greatly appreciate these labours, and wish Mr. and Mrs. Thorne God's blessing in their new sphere.

Miss Joan Short, who has been studying Arabic in Tunis under the supervision of her parents, Mr. and Mrs. Evan Short, is taking Mrs. Thorne's place as nurse. Mr. Leslie Dalton, who has recently completed his course at All Nations Bible College and has had previous experience as a dispenser, will be acting in this capacity (at least for a time) at the Tangier Hospital. We trust that these changes will be overruled of God for the furtherance of the work.

In connection with the work at the Hospital, it may be well to reproduce a letter which recently the Council communicated to some English religious papers. It was as follows:

"May we ask the hospitality of your columns to make known an opportunity of Christian service of a somewhat special character?"

"The Tulloch Memorial Hospital for men and women, established by the North Africa Mission in Tangier, is the only one of its kind in the Barbary States, and affords an unique opportunity for healing the sick and making known the Gospel of Christ. The work is at present under the superintendence of Dr. Scrimgeour, but both he and the Council of the Mission feel the necessity of a young medical man to join him, first to acquire a knowledge of the work under his supervision and ultimately to undertake full charge.

"The requirements are: Full medical qualifications, with some capacity for surgery; willingness to learn Arabic; a keen desire for the salvation of souls, and a hearty sympathy with the evangelical basis of the Mission.

"The Council is only able to offer accommodation, board and a small sum to meet

personal needs. They therefore seek one who feels a call to the Mission Field and has a desire to make Christ known, without hoping for any worldly advantages to accrue therefrom. To such they offer cordial co-operation and a ready field of fruitful labour. Further particulars may be obtained of the Secretary of the N.A.M., 34, Bisham Gardens, Highgate, N.6."

At the request of the Council, Miss Christine I. Tinling, the well-known authoress, is visiting North Africa in order to prepare a book which will present, in readable and interesting form, the general work of the Mission. It will be embellished with several illustrations, and will be published at 1/-. The Council feel that the spiritual needs of North Africa and the work of the Mission are not as widely known as they should be, and it is hoped that the publication of Miss Tinling's book will be a means of widening the circle of interest and prayer.

Dr. Farmer and Mr. Swanson are still devotedly labouring for us in America, and we shall be glad of the prayers of our readers on their behalf. The difficulties through which the American people are passing at the present time will be generally known, and the majority of gifts which we receive from that country are the fruit of very real self-sacrifice. Our American brethren may be assured of our deep sympathy with them.

Attention is called to the following: The N.A.M. "Heightside" Convention will again be held, D.V., from April 13th to 19th; the annual period of prayer for the Mission (during which friends are asked to remember its work in their homes), will be held during the first ten days of May; and our "May" Meetings are arranged for the 23rd of that month at Eccleston Hall. For further particulars of these gatherings see page 26. We have been asked to give preliminary notice of a Conference organised by the Movement for World Evangelisation to be held at the Mildmay Conference Centre, Newington Green, N.1, from June 13th to 30th, at which the needs of the Mission Field will be given a prominent place.

The Council desire to acknowledge with many thanks the following gifts for the Tulloch Memorial Hospital: From W. Lees, Esq., F.I.S.Ch., a lamp for the operating room, and from Mrs. Marshall Jay, bed-tables and bed-rests.

We are thankful to say that as the result of special contributions the financial needs for March have been met, and a full allocation sent to the field. "God . . . doth deliver . . . we trust that He will yet deliver: ye also helping together by prayer."



**BEDOUIN
FAMILIES.**

Photo by Mr. J. J. Hart.



Home and Foreign Notes.

A PRAYER MEETING

is held on the first Thursday in every month at **Mursh Memorial House, 34, Boston 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.

Gravesend

Baptist Church Schoolroom. First Tuesday at 3.15 p.m.

Lancashire

Mr. J. Goodall, 47, Westleigh Lane, Leigh. 3rd Monday at 8 p.m.

Leicester

Carley Street Baptist Church (Schoolroom). First Tuesday at 7 p.m.

Manchester

Mrs. Kirkup, "Noddfa," Fairfield, Manchester. Second Tuesday at 8 p.m.

Surrey

Baptist Church, Junction Road, Dorking. (Pastor F. R. W. Heath). First Monday at 7.30 p.m.

Mr. and Mrs. Russell Mott, 43, Gilpin Avenue, East Sheen. First Friday at 7 p.m.

Sussex

Emmanuel Church (classroom), Hove. (Minister : Rev. Herries S. Gregory, M.A.) Third Thursday at 8 p.m.

Scotland

M s. Elliot, 54, King Street, Galashiels, First Monday at 8 p.m.



DEPUTATION NOTES

Dr. Farmer has been privileged to fulfil engagements at Owings Mill, Md. ; Overlea, Md. ; Germantown, Pa. ; Ferndale (Canadian Keswick), Ontario ; Buffalo, N.Y. ; Lockport, N.Y. ; Detroit, Mich. ; Erieside, Ohio ; Montrose, Pa. ; Philadelphia, Pa. ; Darby, Pa. ; Asheville, N.C. ; Toronto, Ont. ; Grand Rapids, Mich. ; Wheaton, Ill. ; Winnetka, Ill. ; Chicago, Ill. ; Brookline, Mass. ; Cambridge, Mass. ; Boston, Mass. ; Greenfield, Mass. ; Bernardstone, Mass. ; White Plains, N.Y. ; Passaic, N.J. ; Clifton, N.J. ; Williamsville, N.Y. ; Hamburg, N.Y. ; Willowick, Ohio ; Swarthmore, Pa. ; Altoona, Pa. ; Providence, R.I. ; Huntingdon Valley, Pa. ; Haddon Heights, N.J. ; Baltimore, Md. ; Washington, D.C. ; and Atlanta, Ga.



Mr. Devin has visited : Southampton (9 meetings) ; London and Provinces ; Camden Road Baptist Ch. ; Victoria House for Girls ; Highbury Vale Mission ; Homerton Methodist Ch. ; Hither Green ; Lower Kingswood (3 meetings) ; Redcliffe Training College ; Romford Baptist Ch. ; Kelso ; Jedburgh (3 meetings) ; Selkirk ; Leita, Ebenezer F.C. (Cont.) ; Glasgow (8 meetings) ; Motnerwell Baptist Ch. ; Dundee (4 meetings) ; Montrose ; Broxburn ; Haddington ; Aberdeen (5 meetings) ; Edinburgh (5 meetings) ; Colchester (6 meetings).

MISS ELLARD, TANGIER, WRITES :

" It has been usual for several of us to meet for prayer daily on behalf of the patients in the Tulloch Memorial Hospital, and truly God has been pleased to answer in many ways, which would take too long to tell in detail. As has already been stated, the Lord is blessing the work of the Hospital and causing it to be made known farther afield. The women listen well, and it is my privilege to read and sing to them every night before closing time. I have been surprised at their interest and keenness to listen to the choruses, and even to join in the singing. I have in mind one particular girl, from a harem in Fez, brought in to us desperately ill. The doctor operated upon her and after some time she began to mend, and one night, to my amazement, when we were singing the choruses, she sang them without a mistake. All the while she was unable to join in with us she was storing them up. As Ramadhan was approaching she was anxious to return to Fez, and we were thankful that Dr. and Mrs. Liley would be able to keep in touch with her. This girl told me that she would be able to sing to the other women in the harem. One does indeed praise God that in a household where it is not possible to enter, God can use this slave girl, and cause His light to shine into the hearts of the dear

women. Please pray for this girl, that the light may first reach her own heart, and then that she may be used to her companions."

FROM MR. A. FINOTTO, BIZERTE :

" About a month ago I visited a locality about 45 kilos. north-east of Bizerte, named Porto Farina. Before the French occupation of 1881 this village was a nest of pirates. Its appearance is still somewhat terrifying. The Tunisian government have maintained three civilian prisons there for the more desperate of the native criminals. The population is composed of Arabs and Maltese. There are a few French people employed in the State administration who are mostly materialistic and unbelieving. On the other hand, the Maltese are bigoted Roman Catholics, ignorant, and for the most part illiterate. The priest exercises a very great power over them, and they obey him blindly.

" According to my custom, I went from door to door seeking to interest the people in the Word of God. Several had already bought some books, when the priest appeared, saying that the books were not good and that they must not read them as they were Protestant. The poor people, in fear of being excommunicated, returned the books to me. There followed a rather animated discussion between the priest and myself."

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

N.A.M. EASTER CONVENTION

WILL BE HELD AT

HEIGHTSIDE, LANCS., on APRIL 13TH to 19TH, 1933,

Speakers include : **Rev. H. S. MERCER, M.A., Rev. H. LOCKYER, F. MITCHELL, Esq., E. H. DEVIN, Esq., and others.**

Addresses on Biblical Subjects will be given by a number of well-known speakers, and it is hoped that missionaries will be present.

Inclusive terms :—£2 5 0 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.

AND ALSO OUR

SPRING MEETINGS

WILL BE HELD (D.V.) AT

ECCLESTON HALL, VICTORIA, on TUESDAY, MAY 23RD, 1933.

PRAYER MEETING at 2.30.

Afternoon Meeting at 3.30.

Speaker :—Rev. T. I. STOCKLEY,

Evening Meeting at 6.30.

Speaker :—E. W. ROGERS, Esq.

MISSIONARIES AT HOME WILL TAKE PART.



A Kabyle Village in the Atlas Mountains.

Off the Beaten Track.

Experiences during a Gospel Tour in Kabylia.

By Mr. C. R. MARSH.

The following account tells of heart-to-heart talks over the supper-table ; of a Gospel address in a Koranic School ; of a Moslem effort to convert Europeans to Islam ; of the dread of spiritual loneliness ; of an old believer and a new convert—all full of interest and calling for both prayer and praise.

During the spring of 1932 I was privileged to undertake two Gospel tours, visiting over ninety distant villages. Our brethren Messrs. Sears and Charters joined us on the first journey, and we spent ten days in Lesser Kabylia, where we were greatly encouraged. To reach most of the villages it was necessary to travel far from the beaten track, but we were more than rewarded by the results. In several villages we counted from eighty to a hundred men and boys at the evening meetings, and during the day our audience ranged from six to sixty. When his day's work is over, the Kabyle man

loves to sit quietly in the village *thajmath* and talk. A number of stone seats are placed round the village gate or square, or on the floor of the Mosque, and here the elders and others sit discussing the events of the day, awaiting the Sheik's call to prayer. It is at such a time that we are most able to get the message home to these poor dark hearts. After the evening meeting someone usually offers native hospitality—a room and supper. At one place visited, we were given an upper room, to which access was gained from the outside by means of a rickety ladder. Having hauled up the baggage we settled

down to a supper of omelette, with plenty of strong oil, native bread, nuts, and meat which had been dried in the sun and salted. (I managed to transfer my portion of meat to my handkerchief, where it remained until a favourable opportunity presented itself of throwing it to the dog.) When the dishes had been cleared from the mat (which served as both table and bed), and we were sipping the sweet black coffee, we settled down for heart-to-heart talk with our host, who seemed most interested. Next morning he attended our meeting in the village, and with native courtesy accompanied us to the next village, where he was again an interested listener.

Hidden away behind a small wood and in the mountains, we found a Koranic school where young men were learning the Koran and the laws of Islam in order to become Sheiks. Each student reads from his wooden slate in a high-pitched voice, until he can repeat it, parrot-fashion, from memory. When we arrived the noise was deafening, but they put down their slates and listened attentively to an address on the seven "I am's" of our Lord in St. John's Gospel. The principal Sheik was very friendly (some of his relatives had been to us for medicine) and cordially offered us hospitality, and he has since been to the Gospel meeting at the Hammam. We thank God for such opportunities of reaching the strongholds of Islam.

In the course of our journey we met a sect of Mohammedans who profess a reformed Islam, and claim to have a number of Europeans, including a former R.C. Missionary, among their followers. They showed us a booklet in French, written with a view to the conversion of Europeans to their faith. They are generally very opposed to the Gospel, but those whom we met gave us a good hearing. The second tour was made in the villages close to the sea in Greater Kabylia in company with Mr. Arthur; where also we were encouraged. But here, as elsewhere, we were reminded of the difficulties of our work.

On one occasion a number of men were seated in a café sipping black coffee and playing cards and dominoes. As I entered they put down their games and waited for me to read. I read the Scriptures showing our Lord's power to save, but very soon Moslem objections were fired at me from every quarter. Then the 'bus arrived and the café emptied, save for one man who remained. He came and sat close to me, and in a low voice said, "Tell me what I am to believe." I read portions dealing with sin, and with Christ as the Saviour. He listened with evident concern, and replied, "I understand now." A moment later the crowd returned and immediately he was a Moslem among Moslems again. Before leaving he asked "Are there any natives in this country who believe?" Oh, the awful dread of being alone—of being the only one in the village who believes in Christ!

We visited a number of European villages, our object being to leave at least one portion of God's Word in each house. In a small hamlet of from ten to twenty houses, quite off the main road, I came across an old couple, each over seventy years of age. The old lady gladly welcomed the offer of a New Testament. I read John 6 to her, and she remarked that it was from the Gospel. "Ah," I said, "You seem to know the Gospel, but do you know the Saviour?" She replied, "I have known Him for many years. He died for me." It was refreshing to find in this dry and barren land a simple soul who was trusting on the Lord. I prayed with the old couple, left them a Traveller's Guide, and hope to send them Gospel literature from time to time.

The boy Bachir, whom we mentioned in our last letter, has definitely professed faith in Christ. He seems very desirous of following the Lord. It is gratifying to see the change in his life, although he has much to learn. He comes to us each Thursday for Bible reading, and we pray together. His eye trouble has yielded to treatment and he is now able to read.

The Tunis Bible Depot.

By Mr. E. E. SHORT.

Naturally the name Tunis may first raise thoughts of Moslems and Arabic, of Eastern and African sights and sounds. But like all the large coast towns of North Africa, Tunis strikes the visitor with a great mixture of races and tongues. A little less than half its population is Moslem and native, the rest being composed of Italians, French, Jews, with smaller colonies of Maltese, Greeks, Russians, and a sprinkling of various other nationalities. French is spoken and understood more or less by a large proportion of the other people, European or native, while Italian is also used by many who are not Italians. Not only business men, but shop assistants, cab-drivers, small shopkeepers, etc., can speak enough of three or four languages for their everyday needs. Though very few know properly how to read or write them; maybe do not know any language grammatically.

Parts of the town are but little changed from the old native look; other parts might be almost transplanted from the South of Europe. As one can see a little into the minds of the natives, living in Tunis, one sees something of the same mixture of extremes. Some are thinking and facing life mainly as their Moslem forefathers; others of the younger generation have progressed (for good and evil mixed) far towards modern French ways and outlook.

Thus it is fitting that the Bible Depot faces a broad street with electric tram lines, noisy motor traffic and many tall modern buildings, and also has close by it a large Mosque and many little old one-floor, irregular buildings. It is also necessary that it provides for this mixture of tongues and races. Its stock of books is mainly in Arabic, French and Italian, but one shelf is for the "tower of Babel," containing a few books in more than a half dozen languages—English, German, Russian, Maltese, Hebrew, Greek, etc.—which are occasionally required. Similarly while the missionary in charge is only expected to speak French and Arabic besides his own tongue, he wishes some-

times that he could speak Italian or some other language, when the first three are insufficient.

So also with the missionary's presentation of the Gospel. It is the same message

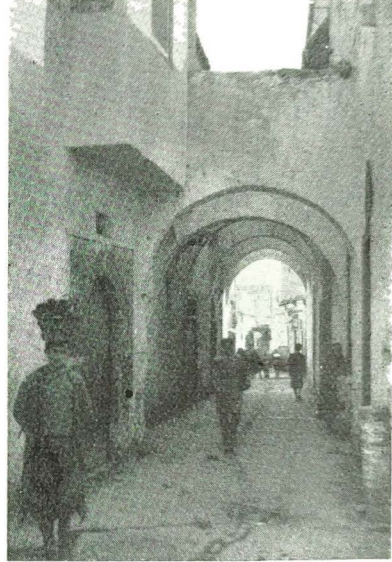


Photo by]

[Mr. J. J. Hart

A narrow street in Tunis.

essentially for all, but he needs to meet objections and false ideas which bear the mark of Moslem teaching of the middle ages, as well as those which are brought forward as twentieth century European ones. A young native student comes in. If he is one of those being educated at the "Zeitouna," the old Moslem University, his learning is largely memory work from old Arabic text books, and he recites with great confidence these arguments of centuries back. With these he is filled with pride and prejudice against Christian truth, holding that Christ did not die on the cross; that though an honoured prophet, He was merely a man; that our Bible is corrupted, and so forth. His conception of religion is essentially a following of custom in prayers and feasts and fasts, things forbidden or imposed

on him. The great and unpardonable sin for him is any contradiction of the unity and oneness of Allah.

Another student comes in, and he is from one of the modern Government higher schools. His education is all in French, and he knows very little of the Koran. He may talk about Darwin and evolution, and tell you that no scientific men nowadays have faith in God. He is more liberal than the first one, though a strong substratum of Moslem superstition is ready to crop out any moment. He speaks French fluently, but his religious thought and vocabulary almost certainly remain Arabic.

Generally these young students come in without any definite question or topic

ready. The missionary's advantage is in taking the lead along the essential truths of sin and salvation, centring around and leading to our Lord. Thus he will get a good opportunity before the young Moslem starts a lot of minor topics to "side-track" the conversation. The missionary may refuse to touch these minor points, or may try to use them, but must keep returning to the essential truth.

Nothing has been written of talks with Europeans or Jews, who also come in. Talking to one or two or to a dozen and giving booklets and Gospels, the seed-sowing continues in faith and the witness is given for our Lord and Master. The window also spreads the truth, as it contains open books in the different languages.

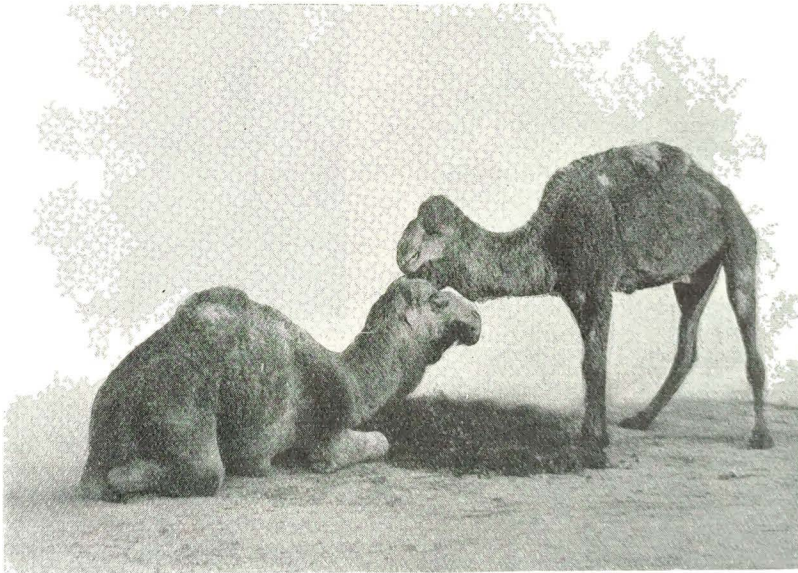


Photo by]

The Evening Repast.

[Mr. E. J. Long.

THE CAMEL.

The camel at the close of day
 Kneels down upon the sandy plain
 To have his burden lifted off,
 And rest to gain.
 My soul, thou too should'st to thy knees,
 When daylight draweth to a close,
 And let the Master lift the load
 And grant repose.

So thou should'st kneel at morning dawn,
 That God may give thee daily care,
 Assured that He no load too great
 Will make thee bear.

Else how could'st thou to-morrow meet,
 With all to-morrow's work to do,
 If thou thy burden all the night
 Dost carry through?

The camel kneels at break of day
 To have his guide replace his load,
 Then rises up anew to take
 The desert road.

Supplied by a Missionary.

*For the Juniors.***Beware of Dogs.****By Mr. L. J. BOCKING.**

Most folk like dogs, but, of course, it depends entirely on the kind of dog. There are big dogs and little dogs, fat dogs and thin dogs, good dogs and naughty dogs, useful dogs and useless dogs, good-tempered dogs—and, alas!—at any rate in North Africa, bad-tempered dogs. Let me tell you a little about the latter.

We were out visiting a place on donkeys. The journey took us much longer than we had thought, and night had fallen before we reached our destination. The way was unknown to us, but happily we were able to follow an Arab going in the same direction, and who knew the "short-cuts." Several fields had to be crossed and at one place we had to skirt a native dwelling surrounded by a hedge of prickly-pear. Suddenly fierce barking reached our ears and a dog flew out from somewhere along the hedge. Unhappily for me I brought up the rear of the little procession and was some way behind the others. Naturally, the animal made straight for my legs. The donkey would not increase his speed but took things very quietly. I did a sort of balancing trick in the saddle raising my legs as high as possible, at the same time yelling to my friends ahead. They turned and with the help of shouts and sticks were able to send the creature off before he had done any damage beyond giving us a scare.

Early one morning my wife was out alone. A number of houses were near, but on passing one of these a large dog took a great fancy to her and without any hesitation flew at her. It was summer, and happily she had with her a sunshade. With this she protected herself and was saved from being bitten, although the sunshade was badly torn by the dog's teeth.

Not so long ago I was out on a trip, this time mounted on a push bicycle. There was a lonely stretch of road with a nice

downward slope, just right for an easy run of half a mile or so. Suddenly I was conscious of a fierce Arab dog racing after me. I rode faster but saw that he was winning the race. A slight bend in the road and an Arab workman came in sight. I shouted to him and he was quick enough to see my danger. A shower of stones was very useful and you can imagine how

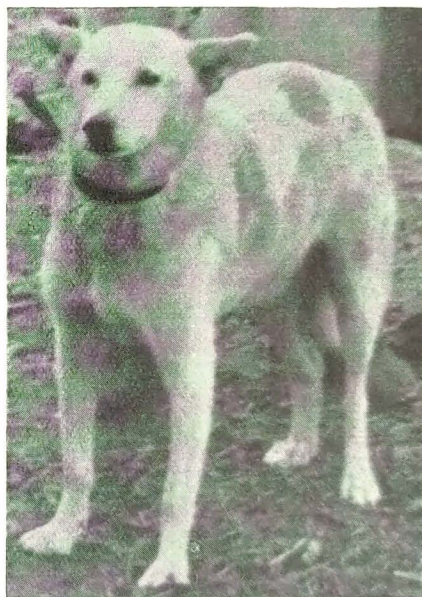


Photo by

Mr. E. J. Long

Type of North African Dog.

grateful I was to my Arab friend when I knew the dog was no longer in pursuit.

Just one other little happening. The other evening my wife and I were returning home after dark. Three angry dogs were in our way, and it was impossible to pass. We shouted out to the people in the house near by to call their dogs in, but they were either deaf or did not wish to hear. There was another lane along which we

could go, but there again an angry dog met us, and barred the way. What were we to do? We turned back and found to our great satisfaction that the three dogs had disappeared, although I assure you we passed the house from which they came with much caution.

Other missionaries could tell you of worse troubles with dogs than these and of more wonderful escapes, while there are some who have not had such happy deliveries,

and have received nasty bites.

North African dogs can be at times a very real trial, but there are greater and more powerful things which hinder the work of the messengers of Jesus Christ in these lands. There is not one of us who has not constant need of the prayers of God's children in the Homeland. Even the children may have a share in this and thus help to make Christ known to these dark and needy souls around us.

The Hon. Treasurer acknowledges with thanks the following contributions received during the months of December, 1932, January and February, 1933.

LIST OF RECEIPTS.

DESIGNATED FUND		No. of Rec't.	Amount. £ s. d.	ANNIESLAND AUXILIARY	WALWORTH AUXILIARY	WIMBLETON AUXILIARY	BELFAST AUXILIARY	Local
No. of Rec't.	Amount. £ s. d.	1113	£ s. d.	MISS M. T. AN. ERSON, Hon. Sec. 1605, Gt. Western Road. Gen. Rec't. No. 4223	H. W. HARRISON, Esq., Hon. Sec. 64, Hinton Road, S.E. 24. Des. Rec't. No. 1119.	S. S. McCURRY, Esq., Hon. Sec. 9, Manor Road, S.W. 20. Des. Rec't. Nos. 1064, 1089, 1144. Local	Mrs. B. BOLTON, Hon. Sec. Gordonville, Cregagh. Des. Rec't. Nos. 1082, 1139. Local	Rect. No. £ s. d.
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8	1 5 0	9	19 0 0	47	10 0 0	2	1082, 1139.	2
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9	18 19 9	1	1 0 0	18	10 0 0	23	1082, 1139.	23
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SUMMARY.

DECEMBER, 1932.

General Fund ...	£599 2 2
Designated Fund ...	768 12 11
	£1,367 15 1

TOTALS.

January 1st to December 31st, 1932	
General Fund ...	£8,645 10 9
Designated Fund ...	3,801 3 3
	£12,446 14 0

SUMMARY.

JANUARY, 1933.

General Fund ...	£776 17 3
Designated Fund ...	763 6 9
	£1,540 4 0

FEBRUARY, 1933.

General Fund ...	£298 10 8
Designated Fund ...	129 19 2
	£428 9 10

TOTALS.

January 1st to March 28th, 1933.	
General Fund ...	£1,075 7 11
Designated Fund ...	493 5 11
	£1,568 13 10

*Gifts from America.

LIST OF RECEIPTS—continued.

GENERAL FUND.

No. of Rect.	Amount £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.
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4	5 0 0	70	3 3 8	8	50 0 0	5	1 0 0	5	2 0 0	3	1 0 0	1	12 6 6
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6	1 0 0	2	5 0 0	40	10 0 0	7	10 0 0	7	1 1 0	5	5 0 0	3	1 1 0
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* Gifts from America, £260 7s. 11d.

"My God shall supply all your need according to His riches in glory by Christ Jesus" (Philippians, 4, 19). Do those who read this oft-quoted text realise that while all God's people may plead it, it is one that *primarily* belongs to those who support His missionary servants? Dr. Moule's paraphrase is "I (the apostle, the missionary) cannot requite you; **but my God shall fill up every need of yours**, making up to you in His own loving providence the gap in your means left by this your bounty."

"Is thy cruise of comfort failing? Rise and share it with another,
And through all the years of famine it shall serve thee and thy brother."

THE NORTH AFRICA MISSION

Founder—EDWARD H. GLENNY

(WITH GEO. PEARSE AND DR. GRATTAN GUINNESS)

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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 Mohamudians 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 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.]