

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 over 7,000,000, Algeria 6,000,000, Tunisia nearly 2,000,000, Tripoli 1,300,000

LOCATION OF MISSIONARIES

MOROCCO	ALGERIA	TUNISIA	TRIPOLI	PARIS
Tangier <i>Supt. Hope House—</i> Mr. H. S. GAMMAN ... Oct., 1933 Mrs. GAMMAN ... Oct., 1933 Mr. L. V. ROBINSON ... Nov., 1924 Mrs. ROBINSON ... May, 1931 Miss M. M. GLEN ... Jan., 1913 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 Miss M. W. ROSS ... Nov., 1920 Miss C. A. BOWRING ... Sept., 1930 Tetuan Miss A. G. HUBBARD ... Oct., 1891 Miss A. M. KNIGHT ... Oct., 1899 Miss E. E. J. BRADBURY ... Nov., 1929 <i>Spanish Work—</i> Miss E. HIGBID ... April, 1921 Miss E. HARMAN ... Oct., 1921 Settat Miss A. BUXTON ... April, 1919 Miss K. REED ... April, 1922 Fez Miss S. M. DENISON ... Nov., 1893 Miss I. C. DE LA CAMP ... Jan., 1897 Dr. JAS. A. LILEY ... Nov., 1919 Mrs. J. A. LILEY ... Nov., 1919 Oudjda Miss E. K. ALDRIDGE ... Dec., 1891 Taza Miss F. E. S. MARSTON ... Nov., 1895 Miss A. CHAPMAN ... Oct., 1911 Guercif Mrs. E. A. SIMPSON ... Mar., 1898 Miss E. CRAGGS ... Oct., 1912 Rabat Mrs. F. K. ROBERTS ... Dec., 1896 Miss J. DEW ... Feb., 1924 Mr. C. W. PROCTER ... Sept., 1933 Mrs. PROCTER ... Oct., 1930		Oran Mr. E. WIGG ... June, 1931 Mrs. WIGG ... Nov., 1921 Mrs. F. M. WEBB ... Oct., 1899 Tebessa Miss L. F. EVANS ... Nov., 1921 Miss D. POVOAS ... Nov., 1922 Bône Miss H. GRANGER ... Oct., 1886 Saida Signor A. FINOTTO ... Oct., 1923 Signora FINOTTO ... Oct., 1923 TUNISIA Tunis Mr. E. E. SHORT ... Feb., 1898 Mrs. SHORT ... Oct., 1899 Mr. R. S. MILES (<i>Tunis and Gabes</i>) ... April, 1921 Mrs. MILES ... April, 1926 Miss H. M. M. TAPP ... Oct., 1913 Miss E. L. BROOKES ... Mar., 1912 Miss M. W. JONES ... Mar., 1912 <i>Italian Work—</i> Miss G. E. PETER ... Oct., 1913 Miss K. M. E. GOTELEE ... April, 1920 Miss J. E. MARTIN ... Oct., 1922 Nabeul Mr. C. MORRIS ... Oct., 1924 Mrs. MORRIS ... Nov., 1927 Miss A. CLACK ... Jan., 1924 Sousse Mr. F. EWING ... May, 1922 Mrs. EWING ... Oct., 1921 Djerba Miss E. M. TILNEY ... Mar., 1920 TRIPOLI Mr. W. REID ... Dec., 1892 PARIS Mr. T. J. P. WARREN ... Feb., 1911 Mrs. WARREN ... Feb., 1911 Mons. Th. HOCART ... Feb., 1925		
Cherchell Miss K. W. JOHNSTON ... Jan., 1892 Miss E. TURNER ... Jan., 1892 Miss E. F. COLLINS ... Feb., 1927 Mr. L. J. BOCKING ... Oct., 1928 Mrs. BOCKING ... Oct., 1928 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 Djemâa Sabridj <i>Kabyle Work—</i> Miss M. WIDMER ... Nov., 1920 Mr. A. G. WILLSON ... Oct., 1922 Mrs. WILLSON ... Oct., 1922 Miss E. FEARNLEY ... Mar., 1929 Miss M. FEARNLEY ... Mar., 1929 Michelet Miss L. M. FISON ... Nov., 1919 Mlle. A. ROCCHIETTI ... Oct., 1931 Azazga Mr. S. ARTHUR ... Dec., 1913 Mrs. ARTHUR ... Sept., 1923 Les Agrribbes Miss C. ELLIOT ... Nov., 1919 Bougie Mr. A. R. SHOREY ... Nov., 1902 Mr. R. TWADDLE ... Oct., 1924 Mrs. TWADDLE ... Oct., 1925 Oued-Amizour Mlle. E. M. S. DEGENKOLW ... Oct., 1913 Lafayette Mr. C. R. MARSH ... Oct., 1925 Mrs. MARSH ... Oct., 1925 Batna Mr. C. COOK ... Oct., 1929 Mrs. COOK ... Dec., 1929				

AT HOME—Miss M. ARCHER, Mrs. BOLTON, Miss A. BOLTON, Miss F. ELLARD, Miss E. HEATH, Miss L. READ, Mrs. FISHER, Miss HOUGHTON, Miss R. O. HODGES, Mr. and Mrs. E. J. LONG (Deputation Work), Miss E. LOW.
 NEW WORKER—Miss M. G. ROSS. LANGUAGE STUDY IN PARIS: Miss G. F. LINCOLN.



VEILED ARAB WOMEN, ALGIERS.

"The veil is upon their hearts." 2 Cor. : 3.15.

“Is This the Fast that I have Chosen?”

REFLECTIONS AFTER RAMADHAN.

By Miss A. G. HUBBARD, Tetuan.

We have once more come to the end of Ramadhan, the month of fasting, and as I have been asked to write a few lines, I will try to bring before my mind and yours some of the folk we have come in contact with during the month. But first let me say that, so far as this part of Morocco is concerned, the Moslem attitude toward the Fast has considerably changed. Years ago it was greeted with a kind of solemn joy and reverence; now, by many of the people—indeed, by most of them, so far as I can see and hear—it is greeted with grumbling. Of course, all true Moslems keep it because they are Moslems, but many say they would gladly break it if only others would do the same; it is only that they fear being laughed at or cursed. Now we are in the Feast of Breakfast, and all are enjoying the freedom to eat, drink, smoke and snuff, as and when they will. As to the benefit of fasting, I often ask the people how much less sin there is in the town, or in their own hearts, in the month after the Fast, than there was in Shaaban, the month before the Fast; and I have never yet found anyone who would say there is less quarrelling or lying or stealing or other evil than there was before they went hungry. So one can easily draw the lesson there.

Well, as to the people themselves. The first I think of is a boy of about nine. His brother of seven set out to fast, but had to give it up by about two in the afternoon. He owned he was hungry, and wanted bread, so that his fast counted for nothing. But his elder brother of nine chose of his own will to go to school without any breakfast, to remain at school without food, and to wait until sunset before he broke his fast. Can you think of any healthy boy of nine in England who would go to school breakfastless and

remain without food till sunset of his own choice? I cannot; and it is that kind of thing that always convinces me that the Devil is behind this Moslem Fast, and that he strengthens the people in this more perhaps than in any other thing.

Next, an old man who came to our dispensary. To begin the conversation, I asked his age; not the thing taboo in Morocco as it is in England. I asked him if he had “overtaken” Mouly el Hasan, the Sultan who died about 1894. He replied, yes, he had overtaken him; and I told him that I also was here at the time of the Sultan’s death, so that gave us common ground. We agreed, of course, that the times past were better than the times present; that is always believed by folks from middle life onward. Then I asked him how many years he had fasted in Ramadhan, and he said more years than he could count; maybe fifty or fifty-five. Then came the question, “And is your sin all gone after so many fasts?” The old man quietly answered, “No, my sin is still there,” and he seemed sad about it. I told him how I had found sin put away, not by my fasting or good works, but by a Saviour who had died for me. Poor old daddy, I have often thought of him since. May the Spirit of God give him a hunger to know how to really be free from his sin, even in old age!

Three other men I think of who came to the dispensary one morning, two together, and one by himself. But all three were readers and teachers of the Koran. Of course, all were fasting, so it was not pleasant for them to be told that all our own efforts counted as nothing before God. None of them would receive a Gospel. One said that Christians (i.e., Europeans) did not live according to the

teaching given in the Book, and that in any case he did not want it. By the time the three men had gone I rather felt as though I had been knocking my head against a granite wall. They were hard, scornful, proud, and, for me, unimpressionable. But, thank God, even such are not beyond the reach of the Holy Spirit.

Then there is a young man who was talking to Miss Knight recently. He is one of the more modern Moslems, and

his sins, so he cannot be seeking the truth in reality. One's fear is that such as he may cast off all restraint, leaving Islam for something worse.

And what can I say of the rest? Fasting by day, feasting by night, sinning all the time, and yet thinking that by observing Ramadhan they are doing God service. Yet our Father gives His children a bit of cheer now and then to show what He is able to do, even for Moslems. Many



A covered street in Tetuan.

wears European dress, except for the fez. He said he was not fasting, for why should he go without even a drink of water if he felt thirsty? He says that young men like himself who are clad in European garments just take off the fez and go into a Spanish café and get a meal, and who knows them? They might be Spaniards or Jews or anything else, and no one cares who they are in a Spanish eating-house. He said he was not a Moslem at heart, but he was not a Christian. He is just waiting to see where truth is to be found; but in the meantime I fear he has not left

are admitting the Fast does them no good; and up and down the land there are a few chips falling from the mighty rock of Islam, as the almighty Word of God reaches the heart. May the day soon come when we shall see a real breaking down of the Devil's stronghold in this and all Moslem lands.

Pray for the converts. Pray for secret believers. Pray for the younger generation who want to be free from the bonds of Islam, but have no desire to follow God's way of freedom and service. "Brethren, pray for us."

Ramadhan.

By Miss I. C. de la CAMP.

The dreaded month of Ramadhan is drawing to a close. It has not been quite such a hard time as it is when the days are longer, for this time the fast began when the days were very short and it meant only about twelve hours' abstinence. One woman said to me, "We have hardly time to feel hungry before it is breakfast time (sunset), but we do feel so cold without food." Towards the end of the month the people suffer from lack of sleep, owing to their broken nights. During Ramadhan I have my women's class in the morning, instead of the afternoon, so that they may be more alert. But even so, the women are often so sleepy that those who are not particularly interested drop off, and have to be nudged by their neighbours to wake them up.

Although during this month plenty of food, and often better food, is taken at night, there is no doubt that the fast of Ramadhan means, to many real self-denial, especially to such as are in the habit of smoking tobacco, or of taking snuff; and also to the sick and aged. There are many devout Moslems who truly fast unto Allah, who would rather die than break the Fast. But to the rank and file it is just an ordinance to be observed because it would be a disgrace not to do so.

Ramadhan is very trying to tempers, and there is more quarrelling and cursing this month than in any other in the year. When there is an angry dispute at once someone will say with a shrug of the shoulders, "Oh, Ramadhan!" Yet, how self-righteousness is fostered! All the evil done during the month counts as nothing, if the Fast is strictly kept.

Quite small children are encouraged to fast, at first for an occasional half-day, then more frequently and for longer hours. Proud indeed is the child that has succeeded in fasting for a whole day. It is petted and made much of. The little girls are dressed up like diminutive brides, and seated on chairs in some prominent place to be admired by all their neighbours. This as a rule is on the 27th day of Ramadhan.

I was called up on the roof to see one of my little girls who was thus dressed up. She is about seven years old. With great pride she told me, "I fasted the whole day yesterday, and I am going to fast all to-morrow, God willing; but I could not fast to-day, it would have made me too tired."

The night before the 27th day of Ramadhan is called "the Night of Power." It is supposed to be the anniversary of that night on which the Koran came down from heaven to Mohammed. Also on that night all the jinns are shut up in hell and the angels can come unhindered to minister to mankind. There are often candles



A little native girl dressed for 27th day of Ramadhan.

or little oil lamps to be seen alight on the roofs to show them the way to some particular house where their ministrations are desired. Most of the male population spend the night in the Mosques, which are brilliantly lit up, now chiefly with electric lights, but formerly with the far more picturesque oil lamps. I enquired what they did all night in the Mosques. "Oh, they read and pray." "But," said I, "where do all the orange peels, the nutshells and date stones which litter the Mosques come from?" I was told, "Ah, well, there are also those who go to amuse themselves and take nuts and oranges to eat." It would seem to me that such are far in the majority.

How anxiously the next new moon is looked

for, and what rejoicing there is when the gun is fired and the horn is blown announcing the end of the Fast and the beginning of the Feast. With what a sigh of relief do they say "Ramadhan is over once more."

Nowadays when there is a greater laxity in morals and religious observances, there are many who do not strictly keep the Fast. Especially is this so where there is a European government

and they are not afraid of the consequences as of old. This tends to make it easier also for converts from Islam. They need our prayers that they may be given the courage of their convictions to break away entirely from that which they know to be of no avail. It is not easy for them, when it has permeated their lives from babyhood. May they prove that their sufficiency is of God in this as in all other matters

For Junior Readers.

"Whiter than Snow."

(Adapted).

DEAR BOYS AND GIRLS,

For fifteen years I worked as a missionary in Tripoli, the land of palm trees and of desert sand, and for another fifteen years in Sfax, Southern Tunisia, the land of the olive. Now I have come to live in Oran, a seaport town in Algeria; and I thought that you might be interested to hear of one way in which my former mission stations differ from my present one.

Here, in Oran, there are clumps of pine trees to be seen, and on the Sunday before Christmas I awoke to see them covered with snow. In Tripoli and Tunisia children could not understand Bible texts which spoke of snow, for they had never seen it. When they wish to speak of purity they say "as white as milk" or "as white as an egg," and in a chorus in an Egyptian hymn-book they use the comparison "as white as jessamine." But here, toward the end of December and the beginning of January, the snow fell, and I was able to quote King David's prayer, "Wash me, and I shall be whiter than snow." I pointed out to them that even newly-washed clothes look dirty against the fallen snow, and I think that they could understand that in the same way our good works (not to speak of our sins) appear as "filthy rags" in God's pure light, and that only those who are washed

in the precious blood of His beloved Son are truly cleansed. Have you, dear boys and girls, sought this cleansing?

I want you to pray that God will bless the girls here, to whom I tell the story of the Saviour. When I called at one home a girl placed herself in my way and said, "Those things don't interest us," but on calling again I found her more friendly; and she and some other girls not only listened but introduced me to others. Then I called on a French woman, who was soon to go into hospital, and who had a little daughter; and this little girl and her mother both seemed intensely interested in the story of how we may be cleansed from our sin.

Outside Oran there is a place called "Tin-town," a collection of wretched huts, and there I am teaching the children (as well as their mothers) some Bible stories and choruses. In all these cases we want them to learn that just as the washing hanging on the line looks dirty against the snow, even so our good works seem defiled in the light of God's holiness, and that in answer to the question "What can wash away my sin?" there is only one answer, "Nothing but the blood of Jesus."

Yours for Christ and North Africa,

F. M. WEBB.

Oran, Algeria.



Missionaries and Friends attending Conference in Tangier—January, 1934.

The Tangier Conference.

WE judge the recent Tangier Conference to have been the most successful gathering of its kind ever held in Morocco. By the generous help of friends—and of one in particular—our own missionaries were enabled to attend in larger numbers than on any previous occasion; the presence of members of other societies and of local

Gamman made an ideal host and hostess; the greatly improved accommodation and excellent catering materially added to the comfort of the guests; and the new hall, (formerly the Spanish Chapel), now in the Hope House compound, proved an admirable meeting-place. In a word, the many prayers that had been offered for the

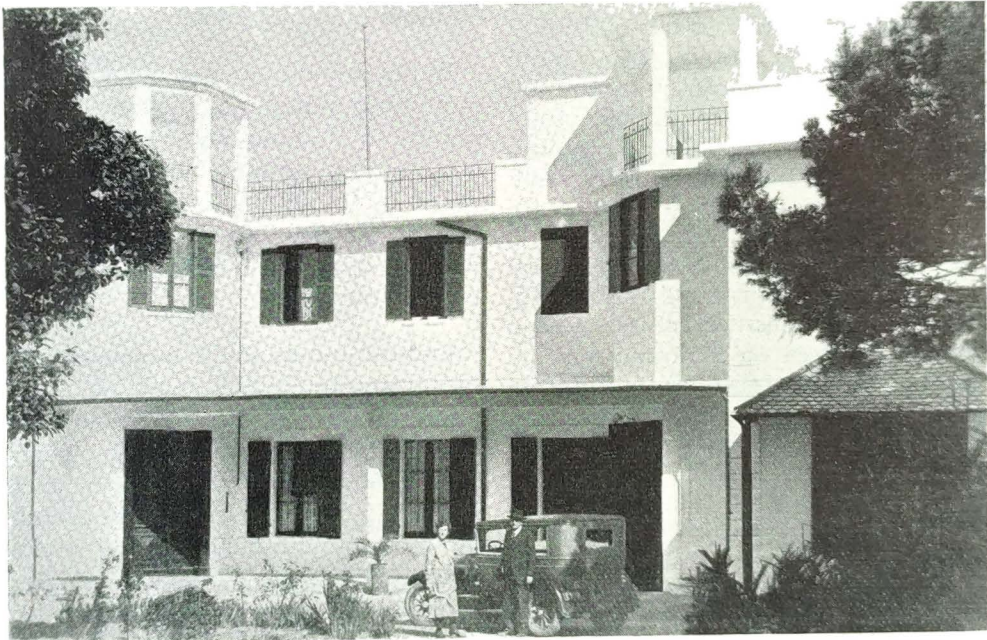


Photo by]

Hope House, Tangier, after Reconstruction.

[Mr. H. S. Gamman.

independent workers gave it a more truly representative character than it had ever before borne; while the spiritual power of the devotional addresses, the practical value of the discussions, and the unanimity of the proposals for closer co-operation, all helped to lift it to an unusually high level.

The changes at Hope House, too, were markedly in its favour. Mr. and Mrs.

divine blessing to rest upon the Conference were abundantly answered.

Three sessions were held daily. The mornings were devoted to prayer and ministry; in the afternoons there were gatherings for the discussion of missionary problems; and in the evenings, meetings for ministry again. The speakers were Dr. Northcote Deck, Rev. F. Morris (Bible

Churchman's Missionary Society), Rev. H. S. Gamman, Mr. James Haldane (Southern Morocco Mission) and the General Secretary, while a number of other friends took part in the discussions or led in prayer.

At the session held on Thursday afternoon the subject of how best to approach the native mind was considered; and the contributions made by those who had had experience of the work were exceptionally helpful. On the Friday afternoon the N.A.M. workers held a private gathering, at which business affecting the Mission was dealt with, followed by a time of intercession. At this meeting Mr. Gamman was unanimously asked to become Secretary of the Moroccan Advisory Field Council.

The session on Saturday afternoon was again an open meeting, and was largely attended. The question of closer co-operation between the Moroccan workers was the special theme, and after due consideration it was decided to make the following recommendations to the Home Councils:

1. That an association of missionary societies and others working in Morocco be formed, to be known as "The Evangelical Fellowship of Morocco."

2. That the object of such an association be (a) to promote the common interests of all who are seeking to make known the Gospel of Christ in Morocco; (b) to form the basis of any united action for which occasion may arise; (c) and to unite in a purely spiritual and non-political fellowship such native and European brethren as give evidence of a genuine faith in Christ.

3. That a Council of the Fellowship be formed, consisting of one or more representatives of the associated societies, and any others whom they may deem it advisable to co-opt.

4. That in the event of the missionary societies agreeing to the above proposals a meeting of their representatives be called as speedily as possible to elect a secretary, to co-opt, if necessary, other members, and to decide upon any further course of action.

On Sunday, the last day of the Conference, public worship was conducted in the morning by Mr. Gamman, and at the close of the Service practically all who attended united in the observance of the Lord's Supper. At the evening meeting the two closing addresses were given by Dr. Deck and the Secretary.

A special feature of the Conference was the Arabic meeting held on Sunday afternoon. In addition to the missionaries there were some twenty-seven Moors present, the majority of whom were believers in Christ. The main address was given by Mr. Haldane; and it was extremely interesting to at least one hearer to observe his ability to adopt the native manner of speech and gesture, and how firmly he held the attention of his audience in consequence.

The arrangements for the Conference were carried through without a hitch, but preparation for it must have entailed much labour and forethought; and special thanks are due to Mr. and Mrs. Gamman and Mr. Leslie Robinson for all that they achieved, as well as to many others who toiled behind the scenes.

Secretary's Notes.

Dr. Harvey Farmer

Acting upon medical advice Dr. Farmer was compelled to seek a brief relaxation from his labours in America, and during his enforced vacation visited several of our Mission stations in North Africa. He has now returned to Philadelphia, and may be addressed at 6109, Columbia Avenue, Philadelphia, Pa., U.S.A. On his return voyage the weather was very stormy, and his health is not yet thoroughly re-established. He will value the prayers of our readers as he returns to fill his numerous engagements.

Dr. Northcote Deck

As will be seen from the report found on page 23, it was our privilege to have Dr. Northcote Deck as one of the speakers at our recent Conference in Tangier, and many have testified to the value of his ministry. It will be a pleasure to our friends to know that, in response to a unanimous invitation, Dr. Deck has now joined the Council of the Mission, to which he may be assured of a very hearty welcome.

Decease of Pasteur R. Capelle

We much regret to announce the death of Pasteur Raoul Capelle, of Miliana, at a comparatively early age. This beloved brother was not only a faithful minister of Christ, but a true friend of our Mission, and frequently rendered it valuable service. For some years he acted as French Mandataire for the Mission in its legal and other business. The large concourse of friends that gathered to pay their last tribute of respect and affection was a testimony to the high esteem in which our brother was held. We tender to his widow and family our most sincere sympathy.—Another friend of the Mission, of more advanced age, Mr. A. West, who was formerly local Secretary of the Leyton-to-Ongar Auxiliary, has also been called home. As long as health permitted Mr. West laboured unceasingly to promote the interests of our work, and it was a distinct loss when his retirement became necessary. To his widow and family our Christian sympathy is also extended.

Reinforcements from America

Subject to certain conditions, and upon the recommendation of Dr. Farmer, the Council have welcomed the following new members to our ranks:—Mr. and Mrs. Paul Ferree, of Haddonfield, New Jersey; Miss Carrie D. Graves, of New York; Mr. John H. Derbaum, of Lakewood, Ohio; and Mr. Roy B. Smith, of Norwood, Pa. Partly on account of the straitness of our finances, and partly as a further means of ascertaining the Divine will, these friends will defer sailing for Europe until their outfit, passage-money and two years' support are either provided or promised. The large number of veterans on the North African field warns us that there is need for men and women of a younger generation to be girding on their harness; but in our present financial circumstances the Council

dare not add to the responsibilities of the Mission without some clear and unmistakable token that it is in the Divine purpose for them to go forward.

Retirement of Mrs. Fisher

We much regret that ill-health has made it impossible for Mrs. Fisher to return to the field. She joined the Mission in 1922, going first to Cherchell, thence to Settat, Bone, Tunis and Souk-Abras; and in every station she has been untiring in her efforts to win women and children for Christ. Miss Houghton, who joined her as an Associate Missionary, will remain at home with her; but both she and Mrs. Fisher (as the health of the latter permits) will still help the Mission as deputation speakers.

May Meetings

Our readers' attention is called to the announcement of our forthcoming May Meetings on page 27. They should prove to be times of stimulus and spiritual blessing.

"A Budget from Barbary"

Miss Tinting's delightful book is still selling well; but we have a large stock to draw from, and shall be grateful if our friends will not slacken in their efforts to promote its circulation (Price 1s., special binding, 2s.) Real service can be rendered in this way, and copies will gladly be sent on application.—We learn that a few imperfect copies have inadvertently been circulated. If any friend who has a copy containing misplaced, or blank, pages will kindly communicate with us, a complete volume will be forwarded free of cost.

Mr. and Mrs. Miles and Mr. and Mrs. Long

Mr. and Mrs. Stanley Miles have now settled in Tunis, retaining their house in Gabes as an out-station. Mr. and Mrs. Ernest Long, formerly of Sousse, are home for a time, Mr. Long acting as Deputation for the Mission in the North of England and Scotland. We ask for these friends, as they labour in their respective and important spheres, the support of our readers' prayers.

Finance

By the great mercy of God and the generosity of one of His servants, the shortage in the missionaries' allowances for 1933 was largely made up; and a substantial, though not full, allocation for February was sent to the field. Since then, however, contributions have again seriously diminished, and we are praying that the supplies necessary to meet the daily needs of the workers, as well as to bring tired missionaries home on furlough, may be sent in. Past deliverances are an encouragement to present faith. "I love the Lord," says the Psalmist, "because He hath heard my voice and my supplication; because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." (Ps. 116. 1, 2.)

Fishing for Men.

By Mr. S. ARTHUR.

This title is not original, but it is suggestive of certain features of our work. A good fisherman needs to know something of the haunts of the fish he is trying to catch, as well as of their habits; he also needs good tackle.

What are the haunts of the peculiar fish we are out to catch? First, there is *the native café*. Villages without a café do not provide us with much in the way of crowds, but where they exist we always have a good fishing ground. When the men have no work to keep them at home they generally make for the nearest café and spend the day there. A writer says: "The Moslem has no home life, as we know it in the West. He gets his social life largely in the coffee shop. It is the haunt of every Arab, from the beggar to the lord. Naturally it is most fruitful in opportunities of meeting the men. There is a great deal of sitting silently, and the Moslem, who is taught to be resigned, and that everything is the will of God, soon becomes an expert sitter [and sipper—S.A.]. One must be content to sit patiently for hours, to meet and talk with all classes of people, and listen to all kinds of objections and ideas; and to give out the Gospel literature and tell out the Gospel story as the Lord opens the way."

The following remarks heard during our visits to the cafés will tell their own tale. "Now did I not tell you, the moment I saw the fellow," said one listener to his neighbour, "that he would end his talk in this way?" "Is he not going to speak to us of the Lord Jesus?" said another, as I delayed my usual message, awaiting the arrival of other workmen. "Oh, yes, he always gets there," was the reply. "Go and fetch the Sheikh to this man. We can do nothing with him," said a third. But it was the Word of God which was troubling them.

Then there is *the public meeting place* (the "agora," the "market place" of the New Testament). This is usually a

long building, open at both ends, with stone benches along the two sides for the accommodation of the men as they meet at the close of the day, or for the elders of the village who assemble every Friday to discuss the affairs of the village, and to execute petty justice. Recently I was invited by a group of young men gathered in such a place to deal with the question of the resurrection, and I spoke for more than two hours (question and answer) without exhausting my subject, and without tiring my hearers. Here we get very, very close to the heart of things. On one occasion a boy, after carefully examining a picture of the Prodigal's Return, gave me quite an unexpected subject by remarking, "But he is not at all like his father." Are we very much like the Creator who made man in His image?

Further, there are *the mosques*. These must be visited, if only to meet the conservative element, the men who will not go to the cafés, and who vaguely, and without knowing why, find their joy in spending their spare time beneath the shadow of the minaret and under the sound of the Koran. Azazga and the surrounding districts are crowded with mosques in which Moslem teaching is given, and in these we have abundant opportunities of reaching the Arabic-speaking "élite." Here, too, books are always eagerly sought after. The school of the Mosque of Sidi Mansour has at least one hundred and twenty students in training; Sidi Bahloul has at least thirty preparing to be Moslem priests; Sidi Zbderrahaman has fifty; Sidi Driss, fifty; at Tifrith el Hadj there are thirty; Tifrith el Malek, thirty; and at Ait Zellal, sixty, plus a number of smaller preparatory schools. Surely these facts are an incentive to prayer.

Again, there are *the markets*, or large country fairs, held once a week in each district. It must be remembered that the majority of the Kabyle villages possess no shops, and that even where there is a

shop the choice of goods is very limited ; sugar, coffee, soap and monkey-nuts pretty well exhaust the list. But in the markets the choice is larger and more varied ; so much so, indeed, that it is quite a business making up one's mind what to buy. " Good measure, pressed down, and running over " is here the rule. Corn is meted out with a cone topping the legal measure ; figs are bought pressed down tightly, and olive oil must run over the vessel that contains it.

As every available man goes to market at least once a week, there is sometimes an attendance of ten thousand men and boys, plus a number of old women taken to market to replace the beast of burden. It is the lot of these to carry home the goods, whilst his majesty the man may be riding most of the way in a luxurious

motor-car. The difficulty of distinguishing the thousand readers to be found in such a crowd may be imagined ; yet it is possible, after years of practice, to discern, almost without mistake, who are the readers ; and more remarkable still, who read French and who Arabic. There are hundreds of these readers who proudly, or rudely, or ignorantly, refuse our books and disdain our message ; but there are others who take the books home, and in some cases read and re-read them, and are even brought to Christ thereby. We learn that nearly half the converts in Persia seem to have been won in this way, and almost all the outstanding converts in this land, although relatively few in number, have found life in the Word.—Such are some of the haunts of the fish we seek to catch.

[To be continued.]

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

N.A.M. EASTER CONVENTION

WILL BE HELD AT

HEIGHTSIDE, LANCS., on MARCH 29TH to APRIL 4th, 1934

Speakers include :

Revs. W. GALBRAITH, T. I. STOCKLEY, D.D.,
E. J. POOLE CONNOR, E. H. DEVIN, Esq.,
Miss CHRISTINE TINLING and Mr. E. J. LONG of Sousse.

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.

THE N.A.M.

SPRING MEETINGS

WILL BE HELD (D.V.) AT

ECCLESTON HALL, VICTORIA, on TUESDAY, MAY 29TH, 1934

PRAYER MEETING at 2.30

Afternoon Meeting at 3.30

Speaker :—REV. J. RUSSELL HOWDEN

Evening Meeting at 6.30

Speaker :—DR. NORTHCOTE DECK

MISSIONARIES AT HOME WILL TAKE PART, AND AT THE EVENING MEETING
MR. JACQUES HOPKINS WILL SING.

A New Beginning in Oran.

Mainly as the result of Madame Grether's interest in the spiritual needs of Oran, and her generous help toward reopening a station there, Mr. and Mrs. Edwin Wigg are now working in this large seaport town. The following notes are from Mr. Wigg's pen.

Someone has said of India, "The call of the land is not its conscious desire for God, but its awful need of Him." "Conscious desire!" How we long to see some sign of it amongst the nearly 30,000 natives living in and around Oran! But faith in, and desire for, God, come by hearing, and hearing by the Word of God; and as we realise their "awful need" we desire to bring its message to their ears and hearts.

There are many thousands of Arabs in Oran

of the contents of the books, or in reading a parable, it was possible to lead up to the subject of the Lord Jesus; and we often found it possible to speak quite frankly of His love and of His death for sinners. Sometimes the subject of Christ's Second Coming opened the way to tell of His redemptive work, and to show that it is for His redeemed ones that He will return—a truth strangely different from their fantastic traditions concerning it.



Arabs at Fountain in the village of Lamur, near Oran.

itself, a still larger number in the village of Lamur, which adjoins the town cemetery, whilst in each of the suburbs there are native families, either dwelling in tumble-down huts, or sharing a common court with Spanish or French tenants. Our first effort was to make personal contact with as many of these as possible, and taking each district and street in turn, we visited every shop and café therein. We took with us the Scriptures in Arabic and French, and several of the publications of the Nile Mission Press (which are specially written to interest Moslems in the Gospel). These served as an excellent introduction, as in speaking

We have had our rebuffs also. "You can stay outside. We want neither you nor your 'Sidna Aisa' (Lord Jesus)," was the greeting on seeking to enter more than one shop. "Your Gospel is all right except for one thing," said a café-keeper one day, "it speaks of all the prophets except the last and greatest. Why doesn't it speak of Mohammed? Give me a book which speaks of Mohammed, and I will read it." "Yes, I can read a little," said another, "but I don't want the Gospel." We replied: "We have other books beside the Gospel; have you ever heard of the laws God gave long ago to the Children of Israel, by

Moses? If you like I will read them to you." "Do so." This was done, and the listener—a chief in his tribe—repeated them until he knew them by heart. "Now listen," I said, "whilst I explain the way by which God ordained that Israel should approach Him," and the law of sacrifice was expounded in the light of the words "Without the shedding of blood there is no remission," and "Behold the Lamb of God which taketh away the sin of the world." "That is enough," he said at length, getting up to go, "but write in my book the law of Moses." I did so, and he also allowed me to write in the Gospel texts I had quoted. An old and venerable sheikh, with a group of men forming a very respectful audience, was approached one day. "Was Jesus the Son of God?" he challenged. I replied that He was, but sought to show how very different is our conception of that truth from their materialistic ideas. I treated the old man with the respect his age demanded, but was nevertheless sharply rebuked by one of the bystanders for presuming to question the statements of one who, he said, was very learned in the way of God.

Passing through the village of Lamur for the first time, I was reminded of the words "The city shall be full of boys and girls playing in the streets thereof," for there were hundreds of children amusing themselves in the bright sunshine. We had been praying that God would direct us to a place where we might rent a room to the best advantage, and as we saw the streets filled with children, and the cafés crowded with men, and knew of the numbers of women and girls that must be in the homes, we felt that it must be here that God would have us work. But there were many obstacles to overcome. Places which seemed suitable were too highly rented, while others were refused to us when it was known that our purpose was to preach the Gospel. Others again were in such a bad state of repair that for health reasons they were ruled out. But at length we were led of God to a large room which met our needs, and, through His servants, He graciously provided the means

to rent and equip it. Now, some of the crowds of children are being gathered in for classes; and, frequently as they are held, groups still come to the door between-times, saying, "Read to us, and tell us a story, a long one." Is there "conscious desire for God" with these little ones? Perhaps not yet; but Christ is lifted up and we trust that He will draw them to Himself.

Our room is divided by a curtain, and forms both a class-room and a Bible Depot, the latter being a place to which men may come to read, or be read to, from the Scriptures. It is situated in the main street of the village, and hundreds of Arabs pass the Depot daily. (There are 14,000 Arabs in the village, 3,000 Spaniards and a few Jews.) In the windows we display Scriptures in Arabic, French, Spanish and Hebrew. A large roll picture attracts the eye of passers-by, and it is easy, as little groups gather, to invite them in to hear its story, and with it, the story of salvation. The better educated Arabs, who are familiar with Koranic teaching and anti-Christian arguments, are difficult to deal with, and often oppose us, and a number of the French-speaking natives are inclined to atheism.

Many French and Spanish families live in our neighbourhood, and some of their children come for hymn-singing and Bible-reading. The numbers are very encouraging.

A visit to some Bedouin huts provided the nucleus for Arab classes at home. For some time the children had to be fetched, as they were too shy to come alone. But gradually their confidence was won, and they began to bring others with them. Now the difficulty is that they are at the door long before the time appointed. These classes in their turn have proved very useful in opening Arab homes to the Gospel. It is amusing to see how eager each little girl is that her mother should be visited, and also to point out where, hidden away, others live.

We praise God for these many open doors, and ask for prayer that His Word may find an entrance into the hearts of the people.

E. & D Wigg.

The Value of Medical Work.

(Extract from Mr. L. J. Bocking's Report.)

"We find that medical work is greatly appreciated and creates many friendships. It opens doors which would otherwise remain closed. For instance, just recently we were asked to go to see a young native girl-wife, barely fifteen years of age, who was very ill with fever. We were able to help a little, but fearing a complicated case, we strongly advised proper medical attention. Previously we knew nothing about these people, although the walls of their house touch

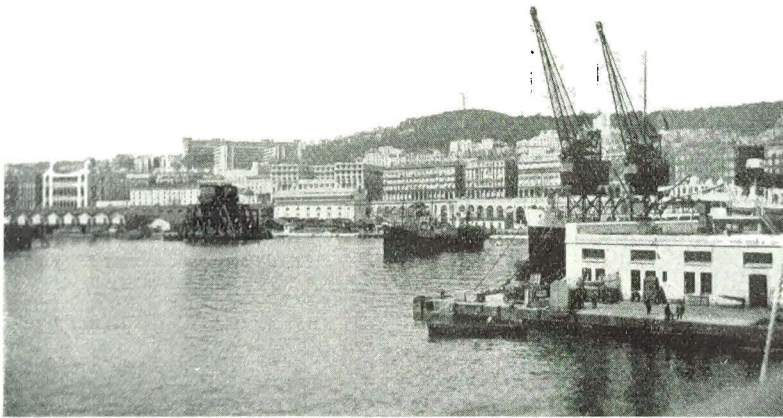
our own, but since then there has been no more welcome visitor to these womenfolk than my wife. She has been in with her auto harp and pictures, and has never had more attentive listeners to the Gospel message. They frankly admitted that never before had they heard such things. A visitor, who lives outside the town, but who happened to call on the sick woman while my wife was there, invited us to visit her also. Such instances as this encourage us."

Change.

We are hearing much concerning the changes that are taking place in the manners, the customs, and the mentality of the people of Africa. To those of us who work among the native women of Kabylia, the change has come so slowly that it has at times seemed as if we were being left untouched. But it is not really so, and lately we have become more conscious of the fact. I recently enquired whom a certain Kabyle woman had

prized years ago, cannot be worn to-day, I am told, because it is not 'la mode.'

Another change which is more interesting to us all is in their attitude towards the Gospel. Where the women were once hard or indifferent there seems to be an easy, perhaps too easy, acceptance of it. This year five women have told me that they believe the Gospel; the fifth only yesterday. We called at a certain house, and when we got the women alone we had



Algiers from the Sea.

married, and was told that she was still single. On expressing surprise, the explanation was given. Her father had arranged a marriage for her, but when the girl was told of it she asked, "Who is the man? What does he earn?" The particulars being supplied, she replied, "No, I will not marry him. I am quite able to support myself with my raffia work, and I will not take him." We could hardly believe our ears, but the girl is still single.

Fashion, too, of which the Kabyle women knew nothing a few years ago, now plays quite an important part in their lives. Some new head-gear of ancient pattern, which would have been

a heart-to-heart talk, such as we might have had with anyone in the homeland. In perfect silence the women listened to the Word being read. She said she had no hope in Islam and knew that the only way of salvation was the death of the Lord Jesus Christ. There was seeming acceptance of foundation truths; yet one would have liked to have seen more conviction of sin against a holy God. May our attitude of spirit be such that we can meet this change. Please join us in prayer for this; and also that those to whom we speak may become truly converted and boldly witness to others.

A. Ross (Algiers).

Home and Foreign Notes.

A PRAYER MEETING

is held on the first Thursday in every month at **Marsh Memorial House, 34, Bisham Gardens, Highgate**, at 3.30 p.m. Tea at 3 o'clock. A hearty welcome is given to all friends of the Mission who are able to attend.

Prayer Meetings for North Africa are also held as follows, and the friends in the neighbourhood are cordially invited :

London

Trinity Road Chapel, Upper Tooting. May 10 at 8 p.m.

Highgate Road Chapel, N.W. June 16th at 7.30 p.m.

Mr. and Mrs. Venables, 52, Westbere Road, Cricklewood, N.W.2. Second Tuesday at 3.30 p.m.

Mayes Hall, Mayes Road, Wood Green. (Supt.: Mr. I. E. Bowles.) First Monday at 8 p.m.

Mrs. Millard, 5, Courthorpe Road, Wimbledon, S.W. 19. Last Tuesday at 5.30 p.m.

Mrs. Anderson, 10, Larden Road, Acton Vale, W.3. Second and fourth Fridays at 8 p.m.

Rev. and Mrs. H. P. Ford, 98, Longmore Avenue, New Barnet. Second Thursday at 3.15 p.m.

Bournemouth

Mrs. Marsh, 21, Elmsway, Southbourne. First Wednesday at 3 p.m.

Bradford

Miss Binns, 15, St. Jude's Place, Bradford. Last Tuesday at 7.30 p.m.

Gravesend

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

Hove

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

Leigh, Lancs.

Miss Goodall, 47, Westleigh Lane, Leigh. Third Monday at 8 p.m.

Leicester

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

Mrs. Bradbury, Delamere, Kirby Muxloe. First Friday at 7.30 p.m.

Manchester

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

Nottingham

Gospel Hall, Salford Street, Nottingham. Tuesdays, at 8 p.m.

Surrey

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

Scotland

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

DEPUTATION NOTES

Mr. Devin has visited:—Southampton; Hounslow (Baptist Chapel); Cricklewood (Baptist Chapel); South Ealing; Wimbledon; Walberton; New Milton; Southbourne; West Bournemouth (Christ Church); Winton; Christchurch; Gosport (Union Chapel and Camden Town Hall); Barnet; Loughton; Leysian Mission—Boys' Brigade; Bart's Hospital C.U.; North Kensington (Talbot Hall); Handsworth, Birmingham (Wattville Street Chapel); Highbury Vale; Shoreditch Tabernacle.

MISS TILNEY WRITES FROM DJERBA:

"I have been requested by the 'Controleur Civil' of the Island to be Secretary of a Government philanthropic organisation, which supplies milk, medicine and clothing to necessitous mothers and children of French, Maltese, Arab and Jewish nationality. I have to go to the local hospital three hours a week, when the distributions are made. This little piece of service gives me a fresh opportunity of getting in touch with native women, and whilst the women await the arrival of the 'Presidente' of the Society there is an opportunity of speaking to them in Arabic. I thank God for this unexpected and unsought opportunity and privilege, and for the friendly attitude of the 'Controleur,' the head government official on the Island.

"Another cause for praise is that the new French Colonial doctor here has a Protestant wife, who attends the Gospel Hall regularly.

"This morning she asked me if I would like to accompany her and the doctor in their car when they go to the villages to vaccinate the children in the Island! What could I desire more? for there are many villages that I cannot reach because of the long distance from Houmt Souk, and thus to be invited is marvellous! My being with the doctor and his wife will ensure me of an entrance more easily than if I went alone, which in the case of the distant villages I could scarcely do at all.

"Madame and Monsieur Verdier continue to grow spiritually; I am thankful to say. Please remember us all in prayer."

PRELIMINARY NOTICE

Will friends kindly note that a

MISSIONARY CONFERENCE

is being arranged at

"Slavanka," Bournemouth, from Sept. 5th to 10th inclusive,

and also that our

AUTUMNAL MEETINGS

will be held on the second Tuesday of October, viz., 9th.

WANTED

Dr. Scrimgeour and staff will be very thankful for the provision of an X-ray apparatus for the TULLOCH MEMORIAL HOSPITAL, Tangier.

The Hon. Treasurer acknowledges with thanks the following contributions received during the months of December, 1933, January and February, 1934.

LIST OF RECEIPTS.

DESIGNATED FUND		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	Local Rect. No.	£ s. d.	
No. of Rect.	Amount. £ s. d.	2176	1 0 0	2218	1 0 0	72	2 0 0	WIMBLEDON AUXILIARY
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2218	1 0 0	BELFAST AUXILIARY
9	2 0 0	Mrs. B. BOLTON, Hon. Sec.
20	3 0 0	"Gordonville," Cregagh.
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2	9 0 0	Local Rect. No. £ s. d.
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SUMMARY.	
DECEMBER, 1933.	
General Fund ...	£1,999 3 +
Designated Fund ...	1,319 9 1
	£3,318 12 5
TOTALS.	
January 1st to December 31st, 1933.	
General Fund ...	£7,820 4 5
Designated Fund ...	3,805 14 5
	£11,625 18 10
SUMMARY.	
JANUARY, 1934.	
General Fund ...	£1,049 9 11
Designated Fund ...	251 15 10
	£1,301 5 9
FEBRUARY, 1934.	
General Fund ...	£187 3 8
Designated Fund ...	133 4 10
	£320 8 6
TOTALS.	
January 1st to February 28th, 1934.	
General Fund ...	£1,236 13 7
Designated Fund ...	385 0 8
	£1,621 14 3

* Gifts from America, £52 12s. 6d.

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.
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7	6 0 1	1	1 0 0	5	15 0 0	9	2 0 0	3	5 0 7	7	10 0 0

*Gifts from America.

†In Memoriam.

In view of the need of increased prayer for the spread of the Gospel in the Barbary States, the Council desire to establish regular meetings in and around London. The following gatherings have been arranged, and Christian friends living in the localities are earnestly invited to attend:—

May 10th, at 8 p.m. TRINITY ROAD CHAPEL, UPPER Tooting.
 June 16th, ,, 7.30 p.m. HIGHGATE ROAD CHAPEL, N.W.

Other Meetings of a similar character will be arranged, and will be announced in later issues of this magazine.

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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 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 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.]