

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



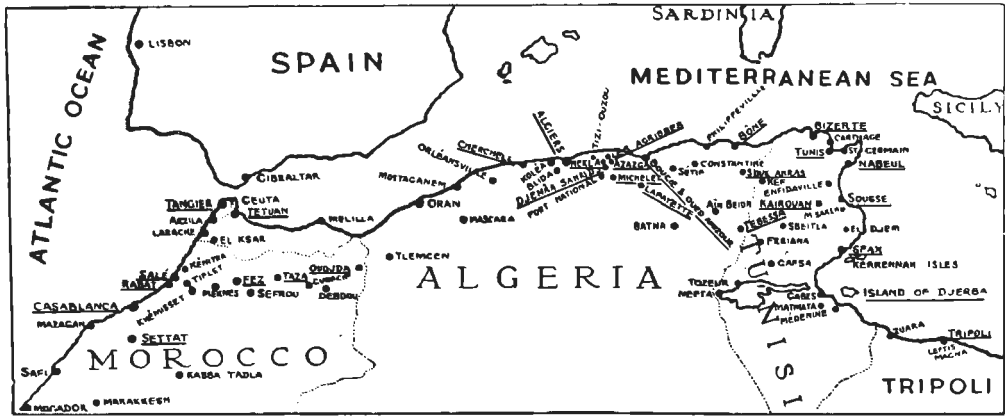
*The Oasis
Gabes, Tunisia*

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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 6,500,000, Tunisia nearly 2,000,000, Tripoli 1,300,000

LOCATION OF MISSIONARIES

MOROCCO		ALGERIA		TUNISIA	
Tangier		Cherchell		Batna	
<i>Supt. Hope House—</i>					
Mr. H. S. GAMMAN ...	Oct., 1933	Miss K. W. JOHNSTON ...	Jan., 1892	Mr. C. COOK ...	Oct., 1929
Mrs. GAMMAN ...	Oct., 1933	Miss E. TURNER ...	Jan., 1892	Mrs. COOK ...	Dec., 1929
Mr. L. V. ROBINSON ...	Nov., 1924	Miss E. F. COLLINS ...	Feb., 1927	Ain Beida	
Mrs. ROBINSON ...	May, 1931	Mr. L. J. BOCKING ...	Oct., 1928	Miss D. POVOAS ... Nov., 1922	
Miss M. M. GLEN ...	Jan., 1913	Mrs. BOCKING ...	Oct., 1928	Oran	
Dr. G. W. F. ANDERSON ...	Aug., 1934			Mr. E. WIGG ... June, 1931	
Mrs. ANDERSON ...	Aug., 1934	Algiers		Mrs. WIGG ... Nov., 1921	
Miss J. SHORT ...	July, 1932	<i>Kabyle Work—</i>		Mrs. F. M. WEBB ... Oct., 1899	
Mr. L. DALTON ...	Mar., 1933	Mons. E. CUENDET ... Aug., 1864		Saida	
Miss N. W. BOWKER ...	Jan., 1934	Madame CUENDET ... Aug., 1885		Signor A. FINOTTO ... Oct., 1923	
<i>Spanish Work—</i>		Miss E. J. COX ... May, 1887		Signora FINOTTO ... Oct., 1923	
Señor PEDRO PADILLA ...	June, 1926	Miss K. SMITH ... May, 1887			
Señora D. PADILLA ...	Dec., 1922	Mrs. A. ROSS ... Nov., 1902			
Casablanca		Miss M. G. ROSS ... Sept., 1934			
Miss C. S. JENNINGS ...	Mar., 1887	Mr. G. K. GILLOTT ... Mar., 1929			
Miss F. M. BANKS ...	May, 1888	Mrs. GILLOTT ... Mar., 1929			
Miss M. W. ROSS ...	Nov., 1920	Miss D. WARD ... May, 1929			
Miss C. A. BOWRING ...	Sept., 1930	Djemâa Sabridj			
Fedhala		<i>Kabyle Work—</i>			
Mr. V. SWANSON ...	Oct., 1932	Mr. A. G. WILLSON ... Oct., 1922			
Mrs. SWANSON ...	Oct., 1932	Mrs. WILLSON ... Oct., 1922			
Tetuan		Miss M. WIDMER ... Nov., 1920			
Miss A. G. HUBBARD ...	Oct., 1891	Miss E. FEARNLEY ... Mar., 1929			
Miss A. M. KNIGHT ...	Oct., 1899	Miss M. FEARNLEY ... Mar., 1929			
Miss E. J. BRADBURY ...	Nov., 1929	Michelet			
Miss E. LOW ...	Sept., 1931	Miss L. M. FISON ... Nov., 1919			
<i>Spanish Work—</i>		Mlle. A. ROCCHIETTI ... Oct., 1931			
Miss E. HIGBID ...	April, 1921	Azazga			
Miss E. HARMAN ...	Oct., 1921	Mr. S. ARTHUR ... Dec., 1913			
Settat		Mrs. ARTHUR ... Sept., 1923			
Miss A. BUXTON ...	April, 1919	Les Agribbes			
Miss K. REED ...	April, 1922	Miss C. ELLIOT ... Nov., 1919			
Fez		Bougie			
Miss S. M. DENISON ...	Nov., 1893	Mr. A. R. SHOREY ... Nov., 1902			
Miss I. C. DE LA CAMP ...	Jan., 1897	Mr. R. TWADDLE ... Oct., 1924			
Miss L. F. EVANS ...	Nov., 1921	Mrs. TWADDLE ... Oct., 1925			
Mr. C. COOPER ...	Sept., 1934	Oued-Amizour			
Mrs. COOPER ...	Sept., 1934	Mlle. E. M. S. DEGENKOLW... Oct., 1913			
Taza and Oudjda		Lafayette			
Miss F. E. S. MARSTON ...	Nov., 1895	Mr. C. R. MARSH ... Oct., 1925			
Miss A. CHAPMAN ...	Oct., 1911	Mrs. MARSH ... Oct., 1925			
Miss E. K. ALDRIDGE ...	Dec., 1891	TRIPOLI			
Guercif		Mr. W. REID ... Dec., 1892			
Mrs. E. A. SIMPSON ...	Mar., 1898	PARIS			
Miss E. CRAGGS ...	Oct., 1912	Mr. T. J. P. WARREN ... Feb., 1911			
Rabat		Mrs. WARREN ... Feb., 1911			
Mrs. F. K. ROBERTS ...	Dec., 1896	Mons. Th. HOCART ... Feb., 1925			
Miss J. DEW ...	Feb., 1924				
Mr. C. W. PROCTER ...	Sept., 1933				
Mrs. PROCTER ...	Oct., 1930				

AT HOME—Miss M. ARCHER, Miss F. ELLARD, Miss E. HEATH, Mrs. FISHER, Miss HOUGHTON, Miss R. O. HODGES, Mr. and Mrs. E. J. LONG (Deputation Work), Miss A. CLACK.

LANGUAGE STUDY IN PARIS: Miss G. F. LINCOLN, Miss J. HOWELL, Mr. ROY SMITH, Mr. J. DERBAUM.
IN ITALY: Dr. and Mrs. J. A. LILEY.



Blind Beggars.

"AND THEY BRING A BLIND MAN UNTO HIM."

Mark 8.22

The Jubilee Year of the Tulloch Memorial Hospital.

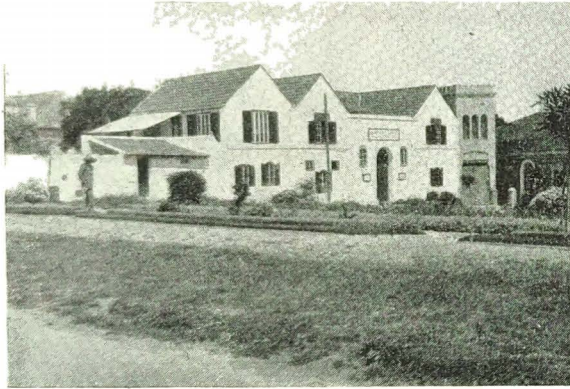
By Dr. F. J. SCRIMGEOUR.

Fifty years! Let your imagination picture the long procession of the sick and weary that has passed in and out of these doors in half a century. Think of the hundreds of thousands of men, women, and children who have begun their journeys in one or other of the villages, towns, or great cities of this land of Morocco, to seek healing at the hands of the medical missionaries in Tangier. In the early days they travelled by rough paths over the hills, down the valleys, and across the streams, on donkey, horse or camel; and many came on foot. To-day distant parts are brought nearer by motor transport, and along the many roads from the south and east which converge upon Tangier, have

come to us inhabitants of the coast towns, country folk from the inland plains, and hillmen from the Riff mountains. Mostly they have been dark-skinned Moors, but not a few have been Jews who live in Morocco, while some have been negro slaves or their descendants. Week after week they have gathered in the dispensary waiting-room, along with the townspeople of Tangier; and there, in one company, they hear the Gospel message and receive the Christian literature we have for distribution. For fifty years the work has been faithfully carried on, with doors open to the sick and suffering of all nationalities and all religions. Can you imagine a greater and finer opportunity for showing the love of Christ than is presented in medical missionary work?

And now, in this Jubilee year, the field is wider; for men and women patients readily and willingly enter our Hospital wards for treatment; and are under the care of doctor and nurses for days, weeks, and—in very serious illnesses—for months. They receive, and see others receive, the daily and hourly acts of love and kindness which are more eloquent to these poor, simple people than mere words can ever be. Our Master "went about doing good."

But at the end of fifty years, what do we find? One would expect to find a hospital built and equipped in a fashion worthy of its Christian strategic position and responsibility; for it is the ONLY Mission hospital from Libya to the Atlantic Coast.



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

Yet our out-patient rooms are converted stables, and the waiting hall, where the people gather for our Gospel services, was originally the coach-house; it leaks under every shower of rain! Consulting room, surgical dressing room (there is only one for both men and women), dispensing room and stores, are all so inconveniently situated in relation to each other as to cause much loss of time and effort. Upstairs, rooms which were added many years ago, form our in-patient accommodation. There are two wards of ten beds each; but they are so placed that male patients on the way to and from the operating room must be carried right through the middle of the female ward. Both closets are insanitary, and the only bathroom is downstairs next the kitchen.

Surely the time has come to correct all this! The Tulloch Memorial Hospital in Tangier should be worthy of its long history, and of the spreading of the Gospel of Christ for which it is established. In such a service should not we be equipped to give the very best? Surely only the best is good enough to offer to Him.

And so it is that a scheme for improve-

ment and extension is inaugurated in the year 1935. The needs have been formulated, details discussed, and builder's plans prepared. We believe it to be God's plan; and we look to His people to provide freely and liberally the financial means whereby this great advance in the work of the North Africa Mission can be undertaken.

Extract from the Minutes of Council.

"THE Council of the North Africa Mission met on March 5th to consider the question of the renovation of the Tulloch Memorial Hospital.

"A report from Drs. Scrimgeour and Anderson was received, stating that the present hospital building is completely out of date; is insufficient and improper in its accommodation; and is unsanitary in its lavatory arrangements. To remedy these defects the following are required: (a) New closets and bathrooms; (b) alteration of operating room and sterilising room to a position between the male and female wards (at present all men have to pass through the women's wards to and from the operating room); (c) increase of available beds from 24 to 36; (d) provision of private patient room, with attendants' room and lavatory, as second storey of present side block.

"The present out-patient accommodation is also unsuitable and insufficient; it is the cause of much unnecessary labour in dealing with patients; it leads to discomfort and loss of time; and its arrangement causes interruption in the Gospel services and leads to inattention. It is therefore strongly recommended that a new out-patient block be erected on the available and suitable ground adjacent to the existing building, to consist of two storeys. The lower would contain: (a) Entrance hall leading to general waiting room; (b) consulting room with attached dark room for eye examinations; (c) two surgical dressing rooms—male and female; (d) dispensary and attached medical stores; (e) lavatory accommodation for out-patients and for staff; (f) private waiting room for special patients; (g) small room for operations upon out-patients; (h) electrical treatment room. It is estimated that these alterations and additions would cost about £5,000.

"After special prayer for divine guidance, and extended discussion, it was unanimously agreed (1) that the proposed alterations and additions to the T.M.H., outlined in the above scheme, be generally adopted; (2) that the alterations to the existing hospital, including the removal of the operating theatre to the centre of the building, the addition of a second storey to the building at the northern end, and the addition of a night attendant's room, be at once proceeded with; (3) that a small pamphlet, for circulation amongst the Christian public, be prepared, setting forth the complete scheme; and (4) that the erection of the additional block be commenced only when there were sufficient funds in hand."

The funds at present available for the above purposes, including special gifts and the proceeds of the sale of some medical mission property in Tangier, amount to £950, with a promise of the last £100, when required. No money is to be taken from the General Fund of the Mission, nor is it anticipated that the latter will suffer by this special appeal. The prayers of our readers are asked that this need may be supplied.

“Compassion on the Multitude.”

VILLAGE VISITATION AROUND TANGIER.

By Mr. L. V. ROBINSON.

In the comparatively small International Zone in which Tangier is situated there are some sixty-five villages, most of which are within easy reach of the town. From these rural communities a considerable number of persons come into the Tangier market (which is held twice in the week) and not a few of them, being in need of medical treatment, find their way to the Tulloch Memorial Hospital. The majority, however, are not thus accessible, and if they are to be reached it must be by their being sought in their own homes.

So far as the villagers themselves are concerned, the welcome given to the visiting missionaries has always been a warm one; but of late years difficulties have been put in their way from other quarters, and special means of approach have had tactfully to be sought. The first and most obvious method of finding an entrance is to follow up cases treated in the hospital, which, after its fifty years of service, is now widely known and appreciated. To visit a village in which there may be found someone who has recently received beneficial treatment within the hospital wards is to ensure a good reception; and half the battle is won when there is such a friend to introduce us to his fellow-villagers. Where this is the case we are usually invited to enter one of the dwellings and to drink mint

tea, while the news is sent round that the English doctor has come; and soon those who have ailments gather for treatment, or come to ask us to visit a patient in some adjacent home.

Obviously, many of the diseases encountered cannot adequately be treated in a single visit, and in such circumstances, the patients are invited to come to the hospital. Owing partly to their laziness and partly to their fatalistic outlook,

many of these people endure untold pain and discomfort before seeking help. “God has made us ill and we are in His hands” is their attitude. The women and children probably suffer most, for no one cares for their distress, but these visits serve to remind them



Dr. Anderson treating a village patient.
(Mr. Robinson standing.)

that the hospital is at hand for all who are willing to come.

During the tea-interval we usually find a good opportunity for making known the Gospel message. There is no secrecy as to the purpose of our coming. To these people the name “Tabeeb” (Doctor) means evangelist as well as physician, and they expect us to tell them about the Lord Jesus Christ. When we meet a reader a copy of a Gospel is given to him, and about a dozen will be distributed in this way in each village.

Our contact with these people, however, is necessarily infrequent, and therefore

very inadequate to meet their great physical and spiritual need. If we were to visit one village a week for a whole year we should still not have completed the

explanation, but fortunately two men wanted "painless extractions," which caused some amusement and served as an introduction, ending with an invitation to come again.

One can never tell what form an opening for the Gospel will take. We visited one place where no one seemed to be needing treatment, yet presently a guide took us to a well-built stone house, by far the largest in the district, where lived a rich and influential Moor, who had been ill and desired a doctor. He offered us tea, and allowed us to read and speak to some young people in his home. One of these was his son who had been educated at Fez. Afterwards this young fellow asked us to give him an Arabic Bible, which we sent a few days later.



Mr. Robinson addressing a group of Moorish villagers.

round of those that are accessible. Moreover Feasts, or Fasts, or bad weather, will sometimes make it inadvisable or impossible to approach them; and occasionally there are medical cases that we feel must be followed up, so that the same village is visited two or three times running. The need for more workers is very apparent.

Our experiences, of course, vary considerably. Recently we found the people of a village that we approached very suspicious of us, the children in particular fleeing from us in terror. No one, we were told, needed medicine there. As this attitude was very unusual we sought a reason, and found that a rumour had spread that we had been sent by the government to vaccinate them by force. It was fear of the needle that made our presence unwelcome! On arrival at another village we found most of the men occupied in land measurement, with some officials from Tangier in charge of the operations. Our appearance called for

Who can say what the Word of God may accomplish in that home?

Last week Mr. and Mrs. Collinson, of the Fellowship of Faith for the Moslems, accompanied us. The village we visited



Mr. Robinson, Dr. Anderson and Hospital servant with a group of boys.

possesses a stone-built Mosque; and we opened our bag of medicines immediately under its minaret. As is often the case, the first patient was a man that needed a tooth to be taken out. After this and

other minor ailments had been attended to, we were able while still standing on the Mosque property to preach Christ to a small group; the call to afternoon prayer sounding out from the tower before we left. We were followed by a number of boys from the Koranic school, who had a holiday, and presently we had an opportunity to tell the story of the Prodigal Son, to which they listened, seated on the ground, with rapt attention. At the close the head man of the village asked us to visit a woman who, in addition to bodily illness, was suffering from the dread of evil spirits and sorcery. Her ignorance

and poverty were such that little could be done for her except to point her to the living God.

From its very nature, medical treatment gives endless opportunity for Gospel witness. The constant use of the words "pain," "illness," "health," "blindness," "sight" and the like makes it easy to tell them of the Physician of the soul.—As to results, we dare not attempt to tabulate them. They are seldom seen by men, but are surely known to Him who had compassion on the multitude and went about doing good; who Himself took our infirmities and bore our sicknesses.

“The Village over against you”

By Miss LILIAN EVANS.

The following notes by Miss Evans—who is labouring with Miss Wenholz in Fez—form a further illustration of the great opportunities afforded for the presentation of the Gospel in Morocco by means of village visitation.

One day, a month or so ago, Miss Wenholz and I were led to visit Karid, a village about fifty miles north of Fez.

On our arrival we commenced speaking in the houses to the women, who listened well. While thus occupied, a young man invited us to accompany him and give our message to his household. We followed him, and received a warm welcome from his wife, who prepared tea, and gathered a group of women, who seemed eager to hear of the way of Salvation. When our talk was over the young man took us to another of his relatives to whom he had sent word to prepare a meal; and here again we were able to tell forth our good news, our guide himself listening attentively all the time.

The young couple pressed us to stay the night, but we left, as we had arranged to go back to Fez. When we reached the main village, however, there was no sign of a conveyance, and while we were waiting a crowd of men and boys gathered and asked us to tell them what we had in the books, giving us a most attentive hearing as we read to them from the Scriptures and spoke to them of their need of a Saviour.

As the bus still failed to appear we

tried to get away, but could not shake off the crowd. We therefore sold books to one and another, and finally sat down by the way-side and commenced to preach to them. After a while Miss Wenholz and I became very tired, and again endeavoured to get away but found it impossible. Escape came at last by means of an urgent invitation to visit another house, where once more we had to drink tea; but as we were able to tell these people of the Saviour we did not object.

By this time all hope of a bus was abandoned, and we knew we should have to remain in the village for the night. We walked the half mile or so to the house of the friends that had first welcomed us, and who seemed genuinely glad to see us again. Here we had further opportunities of explaining the Scriptures to them. Our host (whose name was "Servant of the Powerful One") could read a little, so we gave him a New Testament, which he has promised not to neglect.

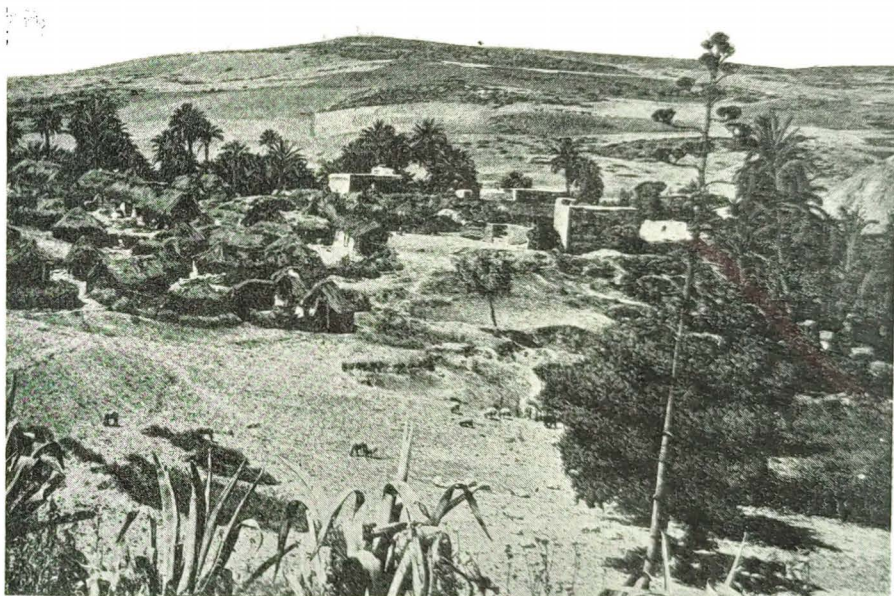
After supper we were taken to his relation's house again, as she had some mattresses! Here we had to be further entertained, and were offered tea for the sixth time—which we declined with many

thanks and apologies, and at long last were permitted to settle for the night. Our hostess kindly gave us a mattress to ourselves and a thick native blanket; but as we formed part of the "family row"—eight grown-ups and two children—we did not get very much sleep. But how grateful we were to the Lord for His provision and for the splendid opportunities we had found!

We were astir early next morning and, shortly after, our young friend came in search of us to have tea with him and his

if we can thus really get at the heart of the people and show them their need of a Saviour our joy will pass all telling.

The ride back was through the most beautiful mountainous country, but oh! how our hearts ached as we passed scores of hamlets where, as far as we knew, no messenger of the Cross had ever been. Indeed, there must be hundreds of villages within fairly easy reach of Fez—that is to say, near native bus or train routes—where the people have never heard the Gospel, or at the most, have heard it only



Village of Sidi Harazan, near Fez.

wife. They eagerly urged us to visit them again and to stay a week or two, promising that if we would do so we should have their best room to ourselves. Another woman who had listened hungrily to the Word of Life showed us her house and said that if we would only come she, too, would give us a room. We feel we have a real welcome to this village, and are hoping, when the weather is more settled, to stay there for a fortnight or so. It will mean camping in a mud-floored, mud-walled, mud-roofed room, with one small door and, as far as I can remember, no window; but

once. Miss Wenholtz and I have been out once a week during this winter—when weather permitted—and have reached a few of them, but it is only as a "drop in the bucket." As soon as the winter rains are over we propose to vacate our house and journey from village to village, as the Lord opens the way, starting with those in the Cherarza district, north of Fez. It will mean relying upon nature's hospitality, as there are no hotels, even of the poorest class; but if this proposal is of the Lord, as we believe it to be, He will open doors and meet our need.

On the Borders of the Sahara.

THE AUTUMN TOUR

of

Miss MARSTON and Miss CHAPMAN.

Wading through a river ; preaching while choked with flies ; passing through disaffected districts ; being shadowed by an armed guard ; losing their way after sundown—such were some of the experiences of Miss Marston and Miss Chapman during their Autumn Tour to the oases on the borders of the Sahara. Thirty villages were thus reached with the Gospel, of which twenty-four had never before heard it. Miss Marston and Miss Chapman have been on the field forty years and twenty-four years respectively.

In November last we left Taza for the oases on the borders of the Sahara, our aim being to get as far south as possible and work back. Passing through Fez and Mequinez and over the Atlas mountains we arrived at Midelt ; and next day found

roasted on skewers over a charcoal fire, and tea. Later, the men gathered in the entrance and gave Miss Marston a good hearing. From thence we went on to the next *ksar* (village) and there, too, we found the men sitting in the entrance, and while



The Bread Market at Ksar es Souk.

us at the automobile office at 6.15 a.m. to take the car to Ksar es Souk. The one that was first due to arrive did not appear, and the next was full ; but after waiting six hours we finally got off, and reached our destination at sunset. Next morning we set off for the *ksoor* (i.e., native walled-in villages). By wading through the river we arrived at the first of these. After speaking to various groups of women we were invited into a house and given meat

one of us spoke to them the other went to the women inside. Presently others returned from their work in the gardens and listened with great interest to the Gospel.

Next morning we went to another *ksar* near the town and found the men, as usual, seated about outside. They had just slaughtered a calf for a feast and were waiting for the meat to be distributed. We each addressed a group, and after a long talk with them were invited into a

house for tea. This gave a further opportunity to speak with those who had been the most attentive.

In the afternoon we left for Erfoud, another oasis farther south, and the following day we visited three *ksoor*. Here we found the men unoccupied until the rain should come; and some of them gave a ready hearing to the Gospel story. Presently the women gathered around us, some really wanting to hear our message, and others out of curiosity. We had, however, one hindrance. The flies were so numerous as to remind us of one of the plagues of Egypt. It was really dreadful, for they kept getting into one's

allowed to go further than one kilometre outside the town until the rebels had been captured. This prevented us from reaching the other *ksoor*; but while waiting for a car back to Ksar es Souk we sold in the market eighteen Gospels, thus leaving the written Word behind.

On our return to Ksar es Souk a man came up to us and begged us to come to his village again and tell them more. As it was quite near we went off next morning and had talks with various groups of women, but could not reach many of the men.

Early next morning we left for Bou Denib, arriving there about 9 a.m. After partaking of food we went to the old *ksar*



The Oasis of Bou Denib.

mouth and throat, so that it was only with great difficulty that we could speak. The people said to us, "We have nothing here but sand and flies."

We went on to another oasis farther south, but were not allowed to stay. We found that there had been a rising of some of the mountaineers three days before, and that the country around was unsafe; and on our return to Erfoud the Captain sent for us and told us that no one was

of Bou Denib, about thirty minutes' walk. Here we had some good times with the women and children in the dark tunnel-like streets, sometimes being taken into the houses to repeat our story to those who could not go out. About midday we found the men sitting about in the main street, and had a most attentive audience. We went on to another small *ksar*, but there the majority did not want to hear our message.

Next day (Sunday) we walked out five miles to three other *ksoor*. In the first one we spoke to groups of women and children; the boys being very quiet and attentive, and greatly enjoying a hymn. In the second also groups of women and children heard the Word. A cripple whom we had met there in the Spring was specially interested. In the third Miss Marston had a crowd of men listening in the entrance, while I spoke to various groups of women inside. There was another large *ksar* just on the other side of the river, but it was too late to reach it that

were not many people about. On our return the officer sent for us, and was furious, saying that we had lied to him and deceived him; he had given us permission to go to a village we had named and we had been to another instead. He would not listen to a word of explanation, but said we were not to be trusted and he should order two guards to follow us wherever we went. In a few minutes a guard with his musket was at our heels and another within call in case we parted. Thus we were followed round the town; when we went to get a cup of coffee the



A Tree-trunk Bridge.

day. Next morning as we were setting out for it, we were told that the officer wished to see our passports. After he had examined them he asked where we were going, and when we told him the name of the village he said "I give you permission to go." We hurried off, but after we had gone some distance we were told it was not possible for us to cross the river as the torrents of rain that had fallen during the night had made it impassable. Very reluctantly we turned back and did what we could in an open village near the town, but owing to the damp conditions there

guard sat in the café with us, and on our return to the hotel he sat outside our room till after dark, and at dawn he was there again. However, it was a means of his hearing the Gospel, for Miss Marston spoke to three or four men in the café, and at the end he turned to the others and asked if it was true that Jesus Christ was coming again, and they said "Yes." Happily, too, we had already been to all the villages within reach, and so at midday we took the car back to Ksar es Souk where there were still many *ksoor* untouched.

The following day we visited four of

these. In the first we were entertained with tea and dates and had a talk with the chief men; in the second we could only reach the women and children; the third had been almost destroyed by a flood, but the few who remained in it listened with interest. It was in the fourth, which we visited late in the afternoon when the men were returning from work, that we had our best time. One of us spoke to a crowd outside, and the other to a group in the large square entrance. The "Old, Old Story" was to them entirely new, and how they drank it in! When we left they directed us through the gardens and palm groves as being the nearest way back, but after going for some distance we were held up by the river and the deep irrigation channels and had to retrace our steps. The sun was setting and in a few minutes darkness fell, in which we wandered about, unable to see our way. Happily the moon rose later, and we found our way back, although with considerable difficulty. The following day a heavy shower of rain drove us back to the town earlier than usual. When the rain was over we decided to go to the village near-by, to which the man asked us to repeat our visit. We got there about twenty minutes before sunset, and met the men returning, and again each of us had a crowd to address. For nearly an hour they listened without a murmur to the story of Calvary and to our hope of the near return of the Lord. Afterwards one of them said to us, "We do not know these things, for we do not hear what is going on in the world." Probably the rain was sent in order that the desire of those men to hear more might be granted.

Next day we set out for the Kaid's *ksar*—a very large one, about one and a half hour's walk away. In the entrance we found men and boys, but as Miss Marston began to speak, a man who had heard the Gospel in one of the other villages came up and said, "Those words are so good that you must come and speak to a party of men who are wanting to hear." He took us to a large guest room, where the Kaid and about twenty-four leading men were gathered drinking tea. He intro-

duced us to the Kaid, and then they all sat in a circle round the room and listened with the most earnest attention while Miss Marston unfolded the plan of redemption from the Fall to Calvary and on to the Second Coming. At the close of an hour's talk food was brought in, and all gathered round the two large dishes; and after we had partaken of the national dish, cooscoos, the men rose to go to the mosque for (Friday) prayers.

We then attempted to reach the women, but here we were met with bigotry and opposition. In one house the women cried out, "We do not want to hear about Jesus Christ; tell us about Mohammed!"

We went on to Kerrando next morning. This was a military post, but with only a few soldiers remaining. The *ksoor* are dotted along the river-side and we reached four that day, but as the people were out harvesting the maize, we did not get large numbers. Towards evening we had more, but one man opposed us and sought to set others against our message.

Next day (Sunday) the soldiers were free, and we distributed a number of Gospels and Testaments amongst them. Three more villages were visited, but in these we met very few people as they were busy in the fields. In one small one they were all *Shurifa*, but they listened more attentively than any of the others.

The following day we returned to Midelt, exchanging the warmth and sunshine of the oases for winter cold. As it was too wet to do anything here, we went to the bureau to book our seats back to Fez, and discovered that owing to the heavy fall of snow on the mountains both the usual routes were closed. In consequence of this a very circuitous journey had to be taken, occupying fourteen and a half hours, and landing us in Fez at 1.30 a.m. We spent the remainder of the night in the automobile office and went on to the house of our fellow-missionaries next morning.

In all, thirty villages were visited, twenty-four of which had never had the Gospel before.

Experiences of a Medical Missionary in Fez.

By Dr. JAMES LILEY.

Dr. and Mrs. Liley were on their way to Tripoli when the following notes were written. It seems fitting that at the close of their twelve years' labour in Fez some account should be given both of the city and of its possibilities as a Mission centre.

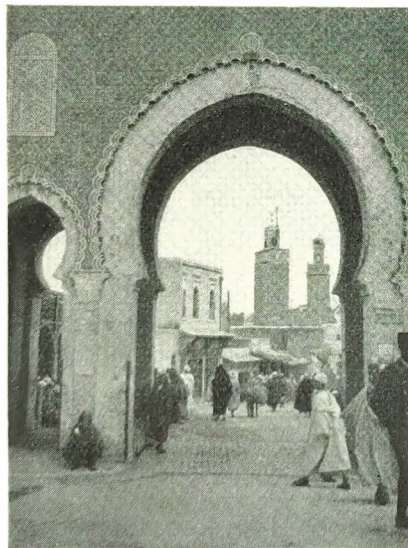
Fez was founded just under twelve hundred years ago by Mulay Idriss II, who thus consolidated his father's work of uniting into a kingdom the tribes of Central Morocco, conquered by invading hosts from Arabia. The site chosen was in the valley of the little Fez river, three to four miles above its junction with the larger Sebu, and on the main route from Algeria to the Atlantic and the Straits of Gibraltar. The Riff Mountains rise to the north, the Atlas range stretches away to the south, and in one of the fertile plains that lie between, Fez found its favoured situation.

It was natural that the products of the surrounding country should soon create their own industries. Presses were set up for the olives, and flour-mills, worked by the river's cascades, for the corn; the weaving and dyeing of wool and silk was introduced, together with tanning and leather-work; while potteries and brick kilns owed their existence to the raw material found in the neighbouring clay-pits.

The rule of life was Islamic, and for the instruction of the people's future judges and leaders the Karaween University was established—an immense Mosque (said to be the largest in Africa), in which the students squatted in groups around their tutors, taking courses of study which lasted from five to seven years. To accommodate students who came from other parts of Morocco, several *medersas* (college hostels) were founded, the courts of which still afford splendid specimens of Moorish architecture; their marble floors and pillars, tiled walls and stucco-work, and roofs supported by sculptured beams of Atlas cedar, having a beauty all their own.

Thus Fez became the administrative,

commercial and religious centre of the country, exerting an influence which it still in large measure retains, in spite of the residence of the Sultan and central French authorities having now been removed to Rabat. If we enquire to-day of the students in a *medersa* from whence they come, they will mention such widely separated localities as the Riff, Tafilet, Tetuan and Rabat—a fact that indicates



Fez—Bab Boujeloud.

(Block kindly lent by the Bible Society.)

how great are the possibilities of affecting the whole country by means of these young lives. Yet little has been done to reach them. After the late Mr. Simpson removed to Tangier in 1906, the city was left for over twenty years without the witness of a resident male missionary except that of the military chaplain who

ministered to French Protestants after the establishment of the Protectorate in 1912.

In 1927 my wife and I were able to move from Tangier to fill this gap, settling in a quarter of the city some distance away from the women's and children's dispensary, so faithfully maintained by Miss Denison. How were we to begin our work? We were living in an apartment rather hidden away in a blind alley; but it so happened that our neighbour's little boy had suffered for months with otorrhœa. In the father's view this was just the "will of Allah," and not worth a consultation at the French hospital a mile away; but as a doctor was actually next door perhaps he could be given a trial. By God's blessing, daily attention and a tonic led to a cure, and soon news of the new doctor spread to other quarters. A year later we were provided with a modern house, within a stone's-throw of our first dwelling, which was not only more accessible, but afforded us separate waiting-rooms for our growing numbers of patients of both sexes. In addition to the townspeople who came to us, country-folk, visiting Fez on business or to see their relatives, were referred to us for the treatment of their various complaints. By this means Gospels would be taken back to Oujda and El Ksar (in the Spanish Zone), and to villages of the Atlas, and other places otherwise untouched by missionaries.

In addition to the dispensary we had a large room for lantern meetings; and during two winters we had gatherings for young men on Thursday evenings (the Koranic schools being closed on that day in preparation for the Moslem "Sunday") with thirty to forty present. We felt unable to continue these meetings as the dispensary work was growing, and there were increasing demands on our time and strength in responding to requests for visits to the homes. Incidentally, these visits revealed the changes that are taking place in the Moslem outlook, for I was called not only to treat men and boys, but was urgently asked by husbands and fathers to attend to a sick wife or daughter,

even when some charge, according to means, was suggested, as a contribution to our drug bill. Islam is being undermined, but we wonder with what result? Will it lead to a turning to Christ, or to a materialism creating an even more deplorable condition of mind? What a challenge is here! and how feeble seems the response of Christians at home!

Let me describe two of my patients. The first was a woman of about forty years of age, dwelling in a middle-class house. She suffered for months from dropsy, and even longer from cirrhosis of the liver, but had not troubled to go to the dispensary. The case was medically hopeless, but for some time relief was given by drawing off the fluid. At the second visit the husband accepted the fact that there was no human cure. At the third he said: "How long will it be before she dies? because I must have another wife." Until then the patient had been nursed by her old mother in the best room, but on my next visit I found them both in a dark passage, while the other room was prepared for the new bride. Such is Islam, which is vaunted as God's final revelation to man!

The second was a child of seven, whose story needs some introduction. Until Japanese and Continental competition brought about lower wage rates, Lancashire cotton goods were supreme in Morocco, and Moors from Fez would live in Manchester, acting as agents for their relatives. One such, who had returned, approached me, speaking perfect English and begging for a visit to his daughter. On arrival at his home I found that he had lived in Manchester for eight years with a slave woman who passed as his wife; he was also betrothed to his partner's daughter in Fez, who was not allowed to leave her native land, but who could (and did) marry him on his return. Two children were born to him in Manchester, and it was one of these that I was asked to visit, a dusky child who addressed me in quaint English. I found her in bed with a high temperature and in much pain from rheumatic fever; and after giving medical advice, I felt cast on God for some message

for Him. I said: "Aïsha, you are ill, but God loves you"; adding: "and Jesus loves you." In spite of the fever, her answer came like a flash, "But our religion says He did not die!"—"But what about our sins, Aïsha, if Jesus did not die for us?"—and then the striking witness, even though her father was present: "I really do believe all I was taught in the English school, but father won't let me!" She had been sent to a Manchester day-school, and there had received the truth and kept it hidden away in spite of the tenets of Islam so diligently taught in her home. I felt this to be a

striking instance of the reaction of the child mind, faced equally by the dying love of Christ and the formal creed of Mohammed. Soon after the whole family moved to Marrakesh, where workers of the Southern Morocco Mission are in touch with them. We pray that the father may be persuaded at least to grant liberty for his children.

In these and other ways we have sought to use our opportunities in Fez; and now that we have left, and Mr. Cecil Cooper has been appointed for the work, we ask for him the prayers of all who shall read these lines.

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

EASTER CONVENTION

WILL BE HELD AT

HEIGHTSIDE, LANCS.

from APRIL 18th to APRIL 24th, 1935

Speakers will include:

REVS. G. W. NEATBY, of Blackpool	S. J. HENMAN, of Worthing
E. J. POOLE-CONNOR, <i>General Secretary</i>	MR. E. J. LONG, of Tunisia

AND OTHERS

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

Apply MISS M. WRAY, "HEIGHTSIDE," WATERFOOT, ROSSENDALE, LANCS.
Please book to Rawtenstall, proceeding to "HEIGHTSIDE" by taxi or other conveyance.

THE N.A.M.

SPRING MEETINGS

WILL BE HELD (D.V.) AT

CAXTON HALL (Adjoining St. James' Park Station)

on TUESDAY, MAY 28th, 1935

PRAYER MEETING AT 2.30.

AFTERNOON MEETING AT 3.30.

Speaker:—J. B. TUPMAN, ESQ.

Chairman:

REV. J. CHALMERS LYON, M.A.

EVENING MEETING AT 7.

Speaker:

BASIL F. C. ATKINSON ESQ., M.A., Ph.D.

Chairman:—M. P. LAUGHTON, ESQ.

Missionaries at home will take part.

Secretary's Notes.

Spring and Summer Meetings.

ON page 30 of the present issue there will be found full particulars of our Spring Meetings at Caxton Hall and our Easter Conference at "Heightside," near Manchester.

Our readers will no doubt have observed that the Spring gatherings this year will be held at Caxton Hall; but we again beg to call attention to the fact, and to say that the place of meeting adjoins St. James' Park Station on the Underground Railway. Visitors alighting at the station are advised to look for the illuminated sign at the end of the platform bearing the words "Way out to Caxton Hall."

We are desirous that the coming Easter Conference at "Heightside" should reach a level at least equal to that of the best of our former gatherings, and if possible exceed it. Special invitations have been sent to friends of the Mission in the surrounding districts to attend, and the Secretary and other members of the N.A.M. Council hope to be present to welcome them. A good list of speakers has been prepared, and we trust that if any possible visitors are undecided whether to come or no, they will at once make up their minds and write to Miss Wray to book them a room. A large gathering will be a great cheer.

In regard to the "Slavanka" Conference, the Fellowship of Faith for Moslems will be arranging meetings at the Conference centre in June, and some representatives of the N.A.M. hope to take part; but this is quite distinct from the N.A.M. Conference, which will be held some two months later, viz., September 4th to 9th. We hope our South and West of England friends will rally to this.

* * *

Dr. Northcote Deck.

THE departure of Dr. Northcote Deck from England to Australia, to take up work again in connection with the Solomon Islands Mission, will be a great loss to the Evangelical ministry of this country. During his stay in the British Isles our brother has

found a warm place in the hearts of Christian people, and many will thank God for his clear exposition of Biblical truth. It was our privilege to have Dr. Deck as a member of our Council, and, at its meetings, as well as during his visits to North Africa, he rendered us valuable service. Our prayers and good wishes will follow him.

* * *

Movements of Missionaries.

MR. AND MRS. VICTOR SWANSON have now settled at Fedhala, a Moroccan coast town to the north-east of Casablanca, where they are finding abundant opportunities for preaching Christ.—Miss Povoas, who is accompanied by a friend, Miss James, has been able to secure a house in Ain Beida, an Algerian centre where there is also ample scope.—Miss Granger, our missionary in Bône, will be retiring from the active work of the Mission in the spring of this year. She is one of our veterans, having been on the field for 49 years. Who can estimate the results of her patient labour among women and children during such a lengthened period of time? We pray that God's blessing may rest abundantly upon her during these, her later days.

* * *

HEADQUARTERS' NOTES are not included in this issue owing to lack of space.

A United Communion Service in Tangier.

THE following communication was received from Mrs. Gordon-Oswald as we were going to press. It will be read by all with much thankfulness: "On this Sunday afternoon (March 17th), there has been held in the Iron Hall in the grounds of Hope House, for the first time, a meeting of the various Christian converts of different nationalities. With them was the little band of missionaries, making in all a gathering of about 130 persons, English, Spanish, Arabic and Jewish.

Mr. Gamman, speaking in English, gave a beautiful welcome to all present, which was followed by the singing of the hymn 'There is life for a look at the Crucified One.' As there are translations of this into Spanish and Arabic, it was taken up in the three languages by the whole congregation, all singing heartily and harmoniously together. Several short addresses followed; Mr. Robinson spoke in Arabic, Mr. Padilla, a Spanish missionary, spoke in his own language to the large number of Christian Spaniards; Mr. Barkey,

a Jewish worker, spoke also in Spanish to his circle of Jewish Christians, and finally Mr. Elson, who has a home for Moorish boys on 'the Mountain,' spoke in Arabic to the group of seven Christian lads in native dress, whom he had brought with him for the meeting.

"The service closed in the silence of worship, as each partook of the Bread and the Wine; and our hearts were full of thanksgiving that in the darkness of a Moslem land there was this little band of God's children living to witness for Him."

The Hon. Treasurer acknowledges with thanks the following contributions received during the months of December, 1934, January and February, 1935.

LIST OF RECEIPTS.

DESIGNATED FUND		No. of Rect.	Amount.	BRIGHTON AUXILIARY		GRAVESEND AUXILIARY		Local		BELFAST AUXILIARY		Local		
No. of Rect.	Amount.	Rect.	£ s. d.	Miss K. HARRISON	Hon. Sec.,	Miss M. GILES,	8, Russell Street,	Rect. No.	£ s. d.	Mrs. B. BOLTON,	Hon. Sec.,	Rect. No.	£ s. d.	
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* Gifts from America.

SUMMARY.

DECEMBER, 1934.

General Fund ...	£825 15 10
Designated Fund ...	584 3 0
	£1,409 18 10

TOTALS.

January 1st to December 31st, 1934.	
General Fund ...	£7,912 18 6
Designated Fund ...	3,231 10 4
	£11,144 8 10

SUMMARY.

JANUARY, 1935.

General Fund ...	£1,377 16 5
Designated Fund ...	307 14 10
	£1,685 11 3

FEBRUARY, 1935.

General Fund ...	£347 1 0
Designated Fund ...	195 4 1
	£542 5 1

TOTALS.

January 1st to February 28th, 1935.	
General Fund ...	£1,724 17 5
Designated Fund ...	502 18 11
	£2,227 16 4

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.
7942	3 0 0	8007	5 0 0	8073	10 0 0	8138	1 1 0	8203	11 0 0	8268	2 0 0	8334	2 0 0
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Was Founded in 1861 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.

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