

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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MAP OF NORTH AFRICA SHOWING NORTH AFRICA MISSION STATIONS

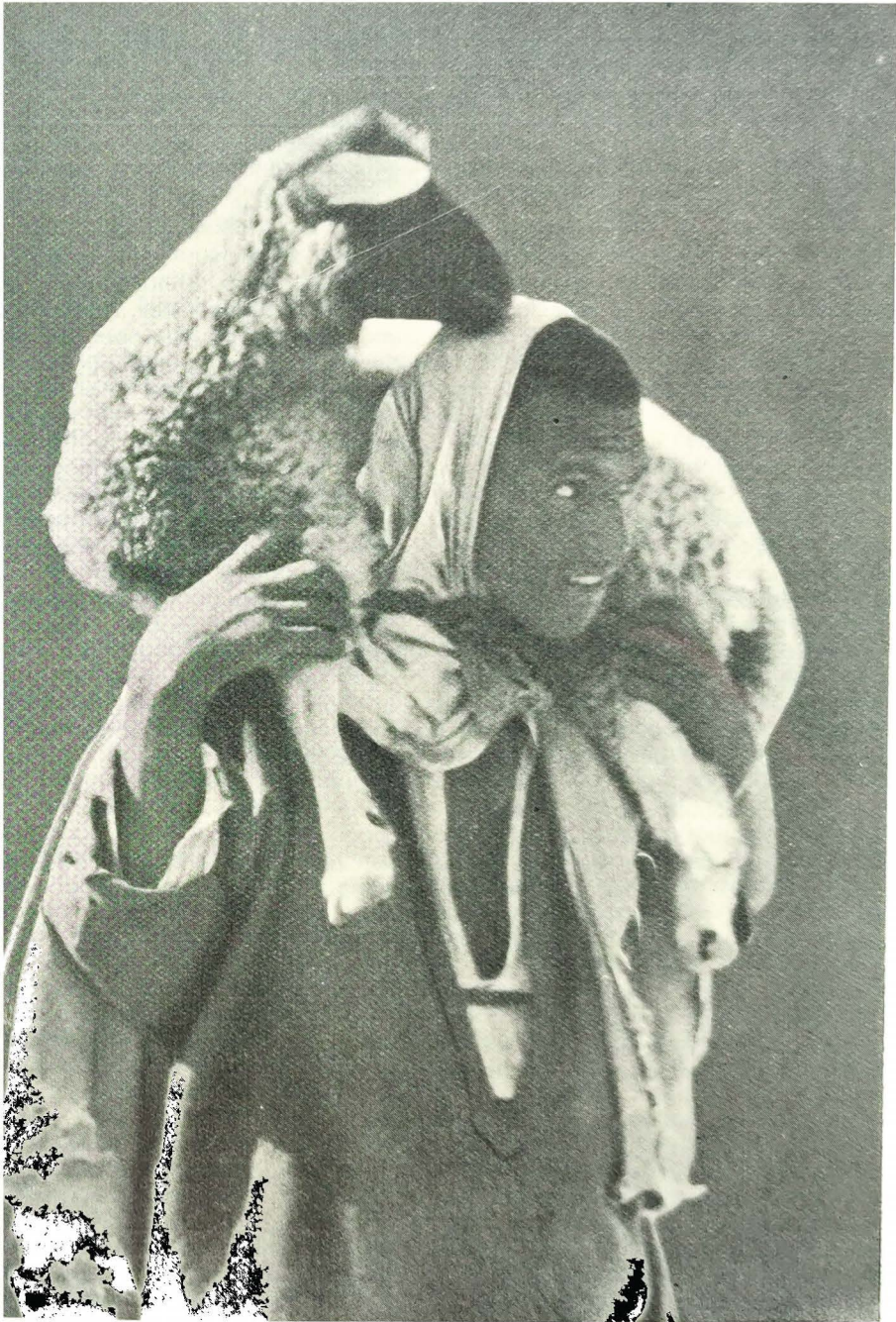
ESTIMATED POPULATIONS: Morocco over 27,000,000, Algeria 6,500,000, Tunisia nearly 2,000,000, Tripoli 1,300,000

LOCATION OF MISSIONARIES

| MOROCCO | | ALGERIA | | TUNISIA | |
|----------------------------|-------------|---|-------------|---|-------------|
| Tangier | | Cherchell | | Batna | |
| <i>Supt. Hope House—</i> | | <i>Kabyle Work—</i> | | <i>Italian Work—</i> | |
| Mr. H. S. GAMMAN ... | Oct., 1933 | Miss K. W. JOHNSTON ... | Jan., 1892 | Mr. E. E. SHORT ... | Feb., 1899 |
| Mrs. GAMMAN ... | Oct., 1933 | Miss E. TURNER ... | Jan., 1892 | Mrs. SHORT ... | Oct., 1899 |
| Mr. L. V. ROBINSON ... | Nov., 1924 | Miss E. F. COLLINS ... | Feb., 1927 | Mr. R. S. MILES ... | April, 1921 |
| Mrs. ROBINSON ... | May, 1931 | Mr. L. J. BOCKING ... | Oct., 1928 | Mrs. MILES ... | April, 1926 |
| Miss M. M. GLEN ... | Jan., 1913 | Mrs. BOCKING ... | Oct., 1928 | Miss H. M. M. TAPP ... | Oct., 1903 |
| Dr. G. W. F. ANDERSON ... | Aug., 1934 | Algiers | | Miss E. L. BROOKES ... | Mar., 1932 |
| Mrs. ANDERSON ... | Aug., 1934 | <i>Kabyle Work—</i> | | Miss M. W. JONES ... | Nov., 1932 |
| Mr. L. DALTON ... | Mar., 1933 | Mons. E. CUENDET ... | Aug., 1884 | Miss J. SHORT ... | July, 1932 |
| Miss N. W. BOWKER ... | Jan., 1934 | Madame CUENDET ... | Aug., 1885 | <i>Spanish Work—</i> | |
| <i>Spanish Work—</i> | | Miss E. J. COX ... | May, 1887 | Señor PEDRO PADILLA ... | June, 1926 |
| Señor PEDRO PADILLA ... | June, 1926 | Miss K. SMITH ... | May, 1887 | Señora D. PADILLA ... | Dec., 1922 |
| Señora D. PADILLA ... | Dec., 1922 | Mrs. A. ROSS ... | Nov., 1902 | Casablanca | |
| Casablanca | | Miss M. G. ROSS ... | Sept., 1934 | Miss C. S. JENNINGS ... | Mar., 1887 |
| Miss C. S. JENNINGS ... | Mar., 1887 | Mr. G. K. GILLOTT ... | Mar., 1929 | Miss F. M. BANKS ... | May, 1888 |
| Miss F. M. BANKS ... | May, 1888 | Mrs. GILLOTT ... | Mar., 1929 | Miss M. W. ROSS ... | Nov., 1920 |
| Miss M. W. ROSS ... | Nov., 1920 | Djemaa Sabridj | | Miss C. A. BOWRING ... | Sept., 1930 |
| Miss C. A. BOWRING ... | Sept., 1930 | <i>Kabyle Work—</i> | | Fedhala | |
| Fedhala | | Mr. A. G. WILLSON ... | Oct., 1922 | Mr. V. SWANSON ... | Oct., 1932 |
| Mr. V. SWANSON ... | Oct., 1932 | Mrs. WILLSON ... | Oct., 1922 | Mrs. SWANSON ... | Oct., 1932 |
| Mrs. SWANSON ... | Oct., 1932 | Miss M. WIDMER ... | Nov., 1920 | Mr. ROY SMITH ... | May, 1935 |
| Mr. ROY SMITH ... | May, 1935 | Miss E. FEARNLEY ... | Mar., 1929 | Tetuán | |
| Tetuán | | Miss M. FEARNLEY ... | Mar., 1929 | Miss A. G. HUBBARD ... | Oct., 1891 |
| Miss A. G. HUBBARD ... | Oct., 1891 | Miss D. WARD ... | May, 1929 | Miss A. M. KNIGHT ... | Oct., 1899 |
| Miss A. M. KNIGHT ... | Oct., 1899 | Michelet | | Miss E. E. J. BRADBURY ... | Nov., 1929 |
| Miss E. E. J. BRADBURY ... | Nov., 1929 | Miss L. M. FISON ... | Nov., 1919 | Miss E. LOW ... | Sept., 1931 |
| Miss E. LOW ... | Sept., 1931 | Mlle. A. ROCCHIETTI ... | Oct., 1931 | <i>Spanish Work—</i> | |
| <i>Spanish Work—</i> | | Azazga | | Miss E. HIGBID ... | April, 1921 |
| Miss E. HIGBID ... | April, 1921 | Mr. S. ARTHUR ... | Dec., 1913 | Miss E. HARMAN ... | Oct., 1921 |
| Miss E. HARMAN ... | Oct., 1921 | Mrs. ARTHUR ... | Sept., 1923 | Settat | |
| Settat | | Les Agribbes | | Miss A. BUXTON ... | April, 1919 |
| Miss A. BUXTON ... | April, 1919 | Miss C. ELLIOT ... | Nov., 1919 | Miss K. REED ... | April, 1922 |
| Miss K. REED ... | April, 1922 | Bougie | | Fez | |
| Fez | | Mr. A. R. SHOREY ... | Nov., 1902 | Miss S. M. DENISON ... | Nov., 1893 |
| Miss S. M. DENISON ... | Nov., 1893 | Mr. R. TWADDLE ... | Oct., 1924 | Miss I. C. DE LA CAMP ... | Jan., 1897 |
| Miss I. C. DE LA CAMP ... | Jan., 1897 | Mrs. TWADDLE ... | Oct., 1925 | Miss L. F. EVANS ... | Nov., 1921 |
| Miss L. F. EVANS ... | Nov., 1921 | Oued-Amizour | | Mr. C. COOPER ... | Sept., 1934 |
| Mr. C. COOPER ... | Sept., 1934 | Mlle. E. M. S. DEGENKOLW... .. | Oct., 1913 | Mrs. COOPER ... | Sept., 1934 |
| Mrs. COOPER ... | Sept., 1934 | Lafayette | | Taza and Oudjda | |
| Taza and Oudjda | | Mr. C. R. MARSH ... | Oct., 1925 | Miss F. E. S. MARSTON ... | Nov., 1895 |
| Miss F. E. S. MARSTON ... | Nov., 1895 | Mrs. MARSH ... | Oct., 1925 | Miss A. CHAPMAN ... | Oct., 1911 |
| Miss A. CHAPMAN ... | Oct., 1911 | PARIS | | Miss E. K. ALDRIDGE ... | Dec., 1891 |
| Miss E. K. ALDRIDGE ... | Dec., 1891 | Mr. T. J. P. WARREN ... | Feb., 1911 | Guercif | |
| Guercif | | Mrs. WARREN ... | Nov., 1911 | Mrs. E. A. SIMPSON ... | Mar., 1898 |
| Mrs. E. A. SIMPSON ... | Mar., 1898 | Mois. Th. HOCART ... | Feb., 1925 | Miss E. CRAGGS ... | Oct., 1912 |
| Miss E. CRAGGS ... | Oct., 1912 | TRIPOLI | | Rabat | |
| Rabat | | Mr. W. REID ... | Dec., 1892 | Mrs. F. K. ROBERTS ... | Dec., 1896 |
| Mrs. F. K. ROBERTS ... | Dec., 1896 | Dr. J. A. LILEY ... | Nov., 1918 | Miss I. DEW ... | Feb., 1924 |
| Miss I. DEW ... | Feb., 1924 | Mrs. LILEY ... | Nov., 1919 | Mr. C. W. PROCTER ... | Sept., 1933 |
| Mr. C. W. PROCTER ... | Sept., 1933 | AT HOME | | Mrs. PROCTER ... | Oct., 1930 |
| Mrs. PROCTER ... | Oct., 1930 | Miss M. ARCHER, Miss F. ELLARD, Mrs. FISHER, Miss HOUGHTON, Miss R. O. HODGES, Miss A. CLACK, | | LANGUAGE STUDY IN PARIS | |
| AT HOME | | Miss G. F. LINCOLN, Miss J. HOWELL, Mr. J. DERBAUM, | | Miss G. F. LINCOLN, Miss J. HOWELL, Mr. J. DERBAUM, | |

AT HOME—Miss M. ARCHER, Miss F. ELLARD, Mrs. FISHER, Miss HOUGHTON, Miss R. O. HODGES, Miss A. CLACK,

LANGUAGE STUDY IN PARIS: Miss G. F. LINCOLN, Miss J. HOWELL, Mr. J. DERBAUM,



b9]

A TUNISIAN ARAB SHEPHERD.

[Mr. Le Grice

"He layeth it on his shoulders, rejoicing." Luke 15.5.

First-Fruits unto Christ in Djerba.

THE STORY OF SASSEYA. By Miss E. M. TILNEY.

Miss Tilney, whose labours we share with the Mildmay Mission to the Jews, commenced work in Djerba (an island off the coast of Tunisia, and not greatly distant from the "quicksands" mentioned in Acts xxvii, 17), four years ago. The following story of a young convert, early taken to be with Christ, is very moving.

If a simple faith in the atoning death and the resurrection of our Lord Jesus Christ saves a human soul, then I have the joy of knowing that there is at least one native Christian grave in the Island of Djerba.

When first I came here, four years ago, I met in the first Arab house I visited an attractive, intelligent, though somewhat defiant-looking Arab girl, with black, wavy hair, thick black eyebrows, dark eyes and rosy cheeks. Her name was Sasseyya, and she must have been at the time about eleven or twelve years old. With some hesitation she asked me to come to her own dwelling. I went, and was introduced to her mother (who, by the way, died last spring), to a married sister named Khadajah, to a younger sister, Mena, and to a small brother, Abd-essalaam.

Sasseyya showed me her wonderful family of home-made dolls; and my interest in these, and my genuine admiration of her skill at dressmaking, were used to win her spontaneous and deep affection. I, on my part, felt drawn to this gipsy-like Arab maiden and felt that if this strong little personality could be won for Christ it would be indeed worth while.

I then gave my message from the Gospel, in story and in song. The father, who was deaf and had paid no attention to me, at last looked up, and, putting his hand to his ear, moved his head to one side, in a kind of robot manner which, I learned, was his way of indicating that he wished to know what was being said. In response the three children competed with each other in shouting in his ear the words that I had been saying and singing. When they told him that I had been speaking about "Sajdna Aissa" (the Lord Jesus) his face lighted up with a beautiful smile, and shaking my hand, he said, "You are English. I heard that when I was a little boy in Tripoli. I used to live near an

English gentleman who sometimes gave me bread to eat. He told me about Saidna Aissa." He then made a sign to his wife and children that they were to listen, for the words were "alkief" (very good). I was assured of a warm welcome whenever I went, and the father, who could read in Arabic, accepted a Gospel of John.

A few sewing requisites for Sasseyya and an occasional odd piece of material for the precious dolls soon established the bond of friendship, whilst on my side it was backed by prayer. But Sasseyya was, in religious matters, both fanatical and cautious, and always seemed to be weighing up the respective claims of Mohammed and of the Lord Jesus Christ. Gradually, however, as I told her of our Lord, of His deity, of His love in coming to us in human form, of His miracles, and of His saving death, the merits of the dead prophet of Islam began to fade. Sasseyya began to commit verses of Scripture to memory and Christian hymns in Arabic which she and the two younger children loved to sing before going to sleep each night.

Occasionally Sasseyya, well veiled, and with her younger sister and brother, Mena and Abd-essalaam, as bodyguard, was allowed to visit my cottage, which was some distance from her home, and the confidence and friendship between us grew; nor did my annual visits to England seem to lessen it. There was an even warmer reception on my return which greatly gladdened my heart.

But, last autumn, I found Sasseyya physically much changed. Tall, thin and pale, Sasseyya's black hair and eyes seemed to accentuate her weak condition. She had been ill during the summer, and having now lost her mother, and the father, who was a fisherman, being away for days at a time, she had been neglected. I tried to entice her to eat food that I had prepared and in other ways did what I could. When

she felt well enough she came to see me. These were happy occasions. We sang hymns together and I read from the Gospel in Arabic, and answered Sasseya's questions, which showed intelligence and deep interest. She would reprove Mena and Abd-essalaam if they spoke or moved whilst we sang or talked, and often amused me by the way in which she told them how to hold their little cups of chocolate or tea that I had prepared. Many times she reiterated her belief in the Lord Jesus Christ as her Saviour. Then, one day, her sister Mena came alone, saying that Sasseya was not so well and asking me to go at once. I found her very weak and went for the French doctor, who carefully examined her and reported that she had contracted tuberculosis and that it would be better for her to go to the native hospital. As little Mena had a cough and Abd-essalaam had chicken-pox, the doctor said that they might go to the hospital too, and they shared a bed in the same ward as Sasseya, where I visited them and sang and talked and prayed with them. Then I myself went down with influenza (which seemed to attack everyone on the Island), and so could not go out for some days. When recovered I went to the hospital again. As I began singing "Jesus loves me," Sasseya, although scarcely able to speak audibly, joined in and sang the hymn through with me. I asked, "Is that really true of you, Sasseya? Do you believe that the Lord Jesus died to take away *your* sins?" She replied, "Yes, I believe," in a tone of deep assurance, and quoted, "Christ died for our sins according to the Scriptures . . . He was buried and . . . He rose again the third day according to the Scriptures."

Other questions and answers left no doubt that Sasseya firmly believed in the Lord Jesus Christ as the Son of God and her Saviour.

When, next afternoon, I went to the hospital and knelt down beside the mattress on the floor on which Sasseya was lying, I spoke of our Lord's love and presence with us, and sang numbers of hymns, whilst Sasseya's father, who was sitting on the bed behind me, read from my hymn-book over my shoulder. Sas-

sey, who had had no idea how ill she was, for the disease had developed rapidly, asked, "Am I going to die, Mademoiselle?" The women who came to see me this afternoon were crying all the time." I replied that we hoped she would get better, but that it might be that He was going to call her to go to Him, and then what joy it would be to see Him. She was quite peaceful about the matter and had a most happy expression on her face. I prayed, in the presence of the native nurse and some other Arab women, and left. Early the next morning little Mena came to tell me that shortly after I had gone Sasseya had passed away. I went round to the house where the body had been taken and I had a great opportunity to speak to the women and girls who came to condole with the family. The poor heart-broken father mechanically measured the body of his much-loved daughter with the stem of a palm branch and sorrowfully prepared the grave. Many Arabs believe that a virgin who dies goes of necessity as such to paradise, but we are assured that her spirit has gone to be with Christ, who loved her and redeemed her.

It was a deep joy in the midst of my sorrow (for I loved Sasseya) to witness for Christ to these mourners and to add to the testimony of the one who had gone. Not once was mention made of Mohammed by any of the natives, either at the hospital or in the home.

The next day I went and sat by the grave, thinking how that, when I first came to the Island, I used to sit a stone's throw from the spot, in sight of the sea, and sit and pray, with tears for Djerba. I felt comforted, for I knew that Sasseya was at least one jewel for the Master's Crown, and, although her life had been early cut off, yet she had been spared from much. Could her childlike faith have withstood the strong current of Moslem custom and teaching that would have surged around her after marriage? From all this the Lord has taken Sasseya; and already her witness for Christ is known to many and to some been made a blessing.

Pray for fewer Christless graves in North Africa. Pray for Christ-filled lives.

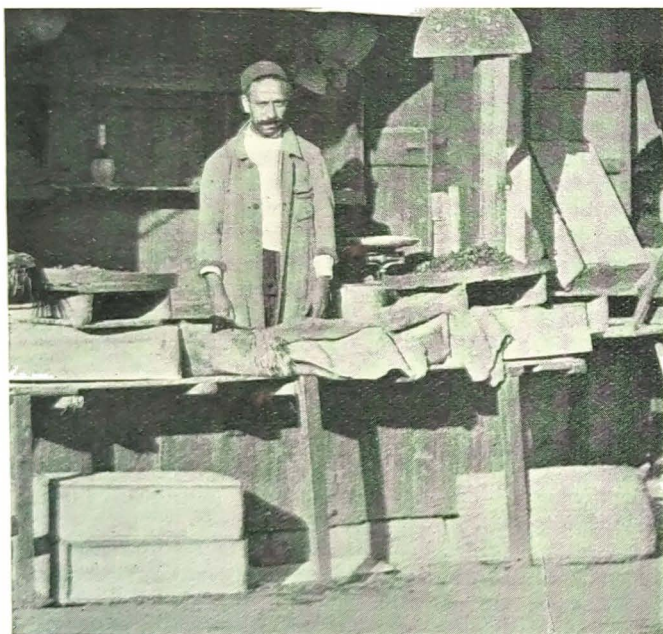
Kairouan Re-visited.

By Mr. E. E. SHORT.

Kairouan, one of the famous "Holy Cities" of Islam, lies to the south of Tunis. A mission station of the N.A.M. was opened here in 1897, and the work continued until 1930. Mr. and Mrs. Short, as the following article indicates, were missionaries in this difficult sphere of labour for over twenty years.

It would be a very unemotional person who could see again, after seven years' absence, the town which had been "home" during more than twenty years, and not feel moved. There were changes in buildings with the passing years, and faces of old friends had changed, but the general

noted the familiar aspect of the country; unlike the neighbourhood of Tunis, there were miles of road with few enclosures, no villages, only a few scattered huts or tents in sight. But we saw men at work in the fields, or herding sheep, and here and there were large groups of camels.



A Native Shop, Kairouan.

impression was that of returning home. Even the extraordinary happenings had a familiar appearance. It was not entirely new to hear that the train service was stopped by water on the line—something of the sort happened most of the years that we were there!

We journeyed in fine weather from Tunis to Sousse, and there took a motor-bus for Kairouan. As we proceeded, we

The country was soaked through with the recent rainfall, covered in green with herbage and growing grain, and beautified with great patches of wild flowers. Much of inland Tunisia is sparsely populated, but there are many thousands of souls there that are in spiritual darkness. They are ignorant, but more ready to hear the Gospel than the more advanced and prejudiced men of the large towns. Can anyone say that these great inland stretches have heard the Gospel? There is only one inland missionary station, which, being in the far south, cannot be occupied during the hotter months. As to the smaller towns and villages, with their weekly markets, to which men gather from far

around, is it a few years or many years since a missionary visited them? For various reasons it is difficult for the few missionaries on the coast to go far from their stations or stay long away, so that a large part of Tunisia is scarcely touched.

Within a mile of Kairouan the water was across the road for a distance of some hundreds of yards; but slowing down, and

amid much splashing of water, we reached the slope that led up to the town. A little crowd was waiting where the 'bus stopped, and as we got out we were recognised by several. Old acquaintances greeted us, and asked after fellow-workers formerly in Kairouan—from the last, who left a few years back, to Mr. Cooksey, who left thirty-four years ago! An old Jew asked after the doctor (Dr. Churcher), whose last visit was about thirty years back. But the younger generation did not know us and we were amused now and again by a lad taking us for tourists and offering to show us the way to some mosque! We were warmly greeted on all sides, though some were still not eager to hear our message.

Before we had been long in the town, rain began to descend. Kairouan has a much smaller rainfall than some other parts of the country; but on the rare occasions when rain falls heavily the unpaved side streets and even some of the main streets abound in pools and mud into which one can hardly escape plunging; so that in this matter we renewed old experiences, especially Mrs. Short, who had to go down the smaller streets and alleys in the course of her visitation. My visiting lay along the main streets and open places in shops and cafés, and necessarily we worked separately. During our three days' stay we were provided with samples of all kinds of spring weather; morning mist, storms of rain, some thunder and lightning, and warm, bright sunshine, with sharp cold in the earlier and later part of the day.

To return to Kairouan was to return to the simple, old-fashioned life. I sat talking to a leather-worker in the covered *souk*, and a donkey and then a cow passed close by me on their way home. In another little shop which I visited a man was pounding coffee beans with a big pestle; with a big grunt every time he brought it down. He said the coffee ground this way had a better flavour than the coffee from a machine, with its smell of oil! On the edge of the town, we saw a camel pass by the hotel, with a

dead body balanced across its back, brought in from the country for burial near the "holy city." In the main street, a funeral procession with two biers (one containing a man, the other a woman) came by: in front, a number of men walked, chanting the usual Moslem profession of faith. As they passed, a man at a food-stall cried out "Every step" (taken by those in the procession) "is a good work." He also exhorted them to "proclaim the unity of God." Such are the mere external good works, and the barren, uncomforting truth, in Islam. I came across another funeral procession, that of an old teacher of a Koranic school. One of the foremost chanters was the leather-worker above mentioned, who is friendly, and with whom I have often talked. He certainly knows the essential truths of the Gospel and has seemed impressed, but there he was, vigorously chanting the Moslem creed. I noticed in other ways the hold of this religion on the men. Twice, on some enquiry about the time of day, reference was made to European time; which is nearly half an hour ahead of the sun; for the religious man needs to know true time for his prayers. (In Tunis, on the other hand, I scarcely ever hear any reference to time, except that of the official clock.) The unchanging religion and the changing outward life go on together.

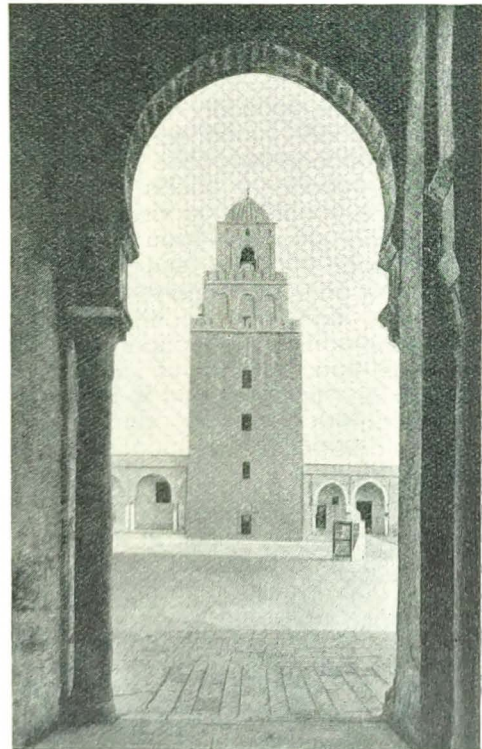
But even in such a place as Kairouan there is some movement. I noticed just a few modernised shop-fronts, showing phonographs and even refrigerators. One shop thus altered was that of the son of a tinsmith whom I knew, a pleasant man, who formerly worked amid a muddle of goods in the same place. I stopped at a baker's shop, modernised, with proper seats, where years ago I used to sit on a sort of shelf, while the shop-keeper, a smooth-mannered, polite, educated man, filled with Moslem tradition and prejudice against the Gospel, expounded his views to me. He still talked to me in the same old strain, but now we sat on chairs. He said he preferred the old shelf, where he could sit cross-legged. We enquired after old acquaintances, and heard that some

had died. A few of them had often heard the Gospel: we know not with what result.

I often failed to recognise men who were lads ten or twelve years ago, but they knew me. I heard someone in one group describe me as I approached as "The One who Overturns the Religious." So, taking up that phrase, I was able to have a good conversation with them, and left some printed messages. One of the young men was a fluent reader. I sat down outside a café on the market place where the country folk buy grain and ropes, and other things, and second- (or fifth-?) hand articles. A goat was tied close by and its kid was jumping about on the chairs or forms. A man said, "Don't you know me?" I excused myself for forgetting (they were many, and more or less alike, while I was almost a unique person in the crowd there) and we had a long talk, in which a few others joined. He, as others, said, "Why do you not come back?" I replied, "You would like me to come back, but you do not want to hear the Gospel which I bring." They were, at least, ready to listen on this occasion. Another youngish man referred to the disturbance they used to make sometimes at the meetings, but passed the subject with a smile, as a thing of the past.

Being again in that city with its twenty thousand Moslems, and the Moslem stamp so strongly still impressed everywhere, we felt our utter insignificance as messengers and witnesses for the Gospel, to which Islam stands in strong opposition, both in creed and practice. Yet God had kept us there those many years, and surely not in vain. Though many were still as opposed or indifferent; avoiding personal talk or saying nothing in response (while friendly to us personally), there were some very encouraging exceptions, especially among the women. We would fain give our witness again in the place on some future visit, if the Lord will. God's good hand in guidance was specially marked in our finding nearly everybody whom we specially wished to see, in so short a time. One

old acquaintance had visited, during our absence, not only Mecca, but Jerusalem, Bethlehem, and Hebron, and had much to say about these holy places of Christians and Moslems; but he would not be drawn to speak of personal holiness. To feel one's weakness—to be one against thousands—and to realise the solidity of the Moslem block at which one nibbles is not necessarily to feel discouraged and to wish to give up. Mrs. Short and I certainly did not feel so. Rather we felt it was well to be conscious of our insignificance, that we might lean upon God and upon His working. For if He works there shall be a sure result, which shall be to His glory, and in the joy of which we shall share.



Minaret of the Grand Mosque.
Kairouan.

Notes from Headquarters.

Resignation of Mr. E. H. Devin.

Mr. E. H. Devin, who for some years has been the Assistant Secretary of this Mission, has been invited to become Secretary of the Bulgarian Bible School, and has felt it to be in the Divine will that he should respond to the call. His genial presence will be greatly missed, not only by his fellow-workers, but also by the wide circle of friends that he has made as deputation lecturer and preacher. He has wrought for the N.A.M. with true devotion, and the Council at home and the missionaries on the field are at one in their warm appreciation of his labours, and in their desire that he may have much encouragement in his new sphere of service.

Appointment of Mr. E. J. Long as Deputation Secretary.

In order to fill the vacancy created by Mr. Devin's resignation, the Council have invited Mr. E. J. Long, who entered the ranks of the N.A.M. as a missionary in 1923, to become a member of the home staff; and at the cost of some considerable self-sacrifice (for both he and Mrs. Long were looking forward to returning to Tunisia in the autumn), he has accepted their offer. His position will be nominally that of Deputation Secretary, but in addition to undertaking the duties pertaining to that office he will give the General Secretary some much-needed help at headquarters, where a hearty welcome will be extended to him.

Mr. I. E. Bowles to be Assistant Secretary.

Forty-two years—barely twelve years after the N.A.M. was founded—Mr. I. E. Bowles, now our Deputy Assistant Secretary, became a member of the office staff; and so closely has he been identified with the work at the "home end" during the intervening period that it is difficult to think of the Mission without him. The Council have therefore felt that while the changes men-

tioned above were being made, it was an appropriate occasion to express their recognition of Mr. Bowles's varied and valuable services by asking him to become Assistant Secretary; an appointment which his many friends will feel that he fully deserves.

Financial Statement for 1934; Some Points to be Noted.

In accordance with our usual custom, the Annual Statement of Receipts and Payments for 1934 is published in the present issue of our magazine and will be found on pages 40 and 41. We present it with thankfulness to God for supplying us with the means of carrying on our work through another year; and with very real gratitude to our generous supporters, who have been His channel of supply. Certain items, however, call for comment. It is a somewhat unfortunate fact that perfectly accurate financial statements may sometimes convey an erroneous impression. In the present case the casual reader, noting our list of investments, might easily think that the Mission is so well supported that it can afford to buy stocks and shares with its surplus money. Yet nothing could be further from the fact. Sometimes generous friends give or bequeath investments for special purposes (such as medical work), which can neither be disposed of without the donors' consent, nor used for any other object; and even when such shares so decrease in value as to bring in practically nothing (as they occasionally do), yet they still have to appear in the Financial Statement as "investments." Again, missionary societies may have to form limited companies for the holding of property the shares of which, although appearing in the list of investments, produce no dividend. It is so in the case of our own "Cherchell Trading and Industrial Co., Ltd.," which, since the Carpet Industry at Cherchell was closed down, does not even possess a banking account! Money contributed to the Glenny Memorial Fund (the interest of which goes

Continued on page 42

NORTH AFRICA

STATEMENT OF RECEIPTS AND PAYMENTS

| FOR GENERAL PURPOSES. | | RECEIPTS. | | DESIGNATED FUND. | | TOTAL. | |
|---|--|------------------|-------------|---------------------|-------------|----------------|-------------|
| | | GENERAL FUND. | | | | | |
| | | £ | s. d. | £ | s. d. | £ | s. d. |
| Donations | | 6,010 | 17 5 | | | | |
| Legacies | | 1,105 | 5 4 | | | | |
| Publications... .. | | 176 | 19 1 | | | | |
| Sundries | | | 1 12 4 | | | | |
| Rent of 111, Tulse Hill, London, S.W. 2 | | 100 | 0 0 | | | | |
| Dividend on Investment | | 79 | 14 4 | | | | |
| REALISATION— | | | | | | | |
| Sale of Land—Cherchell | | 428 | 10 0 | | | | |
| Sale of Property at Moknea (Fourth Instalment) | | 10 | 0 0 | | | | |
| TOTAL AS PER LIST OF RECEIPTS PUBLISHED IN APRIL TO JUNE, 1935, ISSUE OF "NORTH AFRICA" | | | | | | 7,912 | 18 6 |
| FOR DESIGNATED PURPOSES. | | | | | | | |
| SPECIALLY SUPPORTED MISSIONARIES— | | | | | | | |
| Donations and Sundries | | | | 1,294 | 5 2 | | |
| MEDICAL MISSIONS— | | | | | | | |
| Donations | | | | 637 | 5 2 | | |
| Dividend on Investment for Maintenance of a Bed in the Tulloch Memorial Hospital, Tangier | | | | 20 | 12 9 | | |
| Refund of Tax on above | | | | 3 | 7 7 | | |
| Dividend on Investment for Women's Hospital, Tangier | | | | 90 | 0 0 | | |
| Refund of Tax on above | | | | 28 | 10 9 | | |
| Sundries | | | | 3 | 16 4 | | |
| VARIOUS DESIGNATED OBJECTS— | | | | | | | |
| Donations and Sundries | | | | 974 | 15 10 | | |
| Dividend on Investments | | | | 10 | 0 10 | | |
| GLENNY MEMORIAL SUPERANNUATION FUND— | | | | | | | |
| Donations | | | | 7 | 8 0 | | |
| Dividend on Investments | | | | 146 | 3 0 | | |
| Refund of Tax on above | | | | 15 | 4 11 | | |
| SPECIAL LEGACY— | | | | | | | |
| The following investments were handed over to the Mission during the year:— | | | | | | | |
| 750 7½% Preference Shares of £1 each, fully paid A. de St. Dalmas & Co., Ltd. (For General Fund) | | | | | | | |
| 500 7½% Preference Shares of £1 each, fully paid A. de St. Dalmas & Co., Ltd. (For Superannuation Fund) | | | | | | | |
| TOTAL AS PER LIST OF RECEIPTS PUBLISHED IN APRIL TO JUNE, 1935, ISSUE OF "NORTH AFRICA" | | | | | | 3,231 | 10 4 |
| TOTAL RECEIPTS FOR THE YEAR | | 7,912 | 18 6 | 3,231 | 10 4 | 11,144 | 8 10 |
| BALANCES at Bankers, etc., as at 31st December, 1933 | | | | | | | |
| For Medical Missions | | | | 82 | 18 0 | | |
| For Other Designated Purposes | | | | 719 | 10 0 | 802 | 8 0 |
| Balance Overdrawn on General Fund, 31st December, 1934 | | 2,098 | 5 2 | | | 2,098 | 5 2 |
| | | £10,011 | 3 8 | £4,033 | 18 4 | £14,045 | 2 0 |

We have examined the above Statement of Receipts and Payments of the North Africa Mission for the year ended the 31st December, 1934, with the Books and Vouchers at Head Office and the Statements received from the Missionaries, and certify that, in our opinion, it correctly summarises the Cash Transactions of the Mission for the year. We have also verified the Investments and examined the Deeds relating to the Properties as set forth in the attached Schedule. There is a liability of £1,784 18s. 8d. in respect of Advances made to the Mission for purchasing Property in Paris and North Africa.

Finsbury Circus House,
London, E.C. 2,
14th May, 1935.

HILL, VELLACOTT & Co.,
Chartered Accountants.

A MISSION.

41

Accounts for the year ended 31st December, 1934.

PAYMENTS.

| MISSIONARIES AND THEIR WORK. | GENERAL FUND. | | | DESIGNATED FUND. | | | TOTAL. | | |
|--|----------------|----------|-----------|------------------|-----------|----------|--------|----|--------------------|
| | £ | s. | d. | £ | s. | d. | £ | s. | d. |
| PERSONAL ALLOWANCES, RENT, ETC.— | | | | | | | | | |
| Missionaries' Personal Allowances ... | 3,154 | 8 | 4 | 1,356 | 9 | 9 | 4,510 | 18 | 1 |
| Missionaries' Rent and House Expenses... | 1,528 | 13 | 3 | 246 | 18 | 2 | 1,775 | 11 | 5 |
| Native Helpers engaged in direct Missionary Work | 109 | 16 | 7 | 148 | 19 | 2 | 258 | 15 | 9 |
| European Helpers engaged in direct Missionary Work | 114 | 17 | 0 | 39 | 3 | 0 | 154 | 0 | 0 |
| COLLATERAL EXPENSES— | | | | | | | | | |
| Rent and Station Expenses | 749 | 11 | 4 | 78 | 2 | 1 | 827 | 13 | 5 |
| Postage, Printing, Stationery, General and Sundry Expenses | 82 | 12 | 8 | 140 | 6 | 7 | 222 | 19 | 3 |
| Travelling, Furloughs and Freight ... | 301 | 3 | 4 | 81 | 10 | 0 | 382 | 13 | 4 |
| Orphan Work, Relief, Bible Depots, Colportage, School and Industrial Work... | 50 | 18 | 1 | 173 | 6 | 7 | 224 | 4 | 8 |
| Candidates' Training, Language, Books, Travelling, etc. | 7 | 10 | 0 | 114 | 10 | 2 | 122 | 0 | 2 |
| Maintenance of Gospel Cars and Gospel Car Work | 133 | 7 | 11 | 24 | 9 | 1 | 157 | 17 | 0 |
| MEDICAL MISSIONS— | | | | | | | | | |
| Rent, Repairs, Fuel and Lighting ... | 112 | 19 | 1 | 68 | 13 | 0 | 181 | 12 | 1 |
| Drugs, Instruments, Fees, Food and Relief | 29 | 1 | 8 | 413 | 11 | 6 | 442 | 13 | 2 |
| Wages, Postages, etc., Freight, Customs, Travelling and Sundries | 8 | 1 | 11 | 288 | 0 | 4 | 296 | 2 | 3 |
| | | | | | | | | | 1,937 7 10 |
| TOTAL DIRECT PAYMENTS FOR MISSIONARIES AND THEIR WORK | 6,383 | 1 | 2 | 3,173 | 19 | 5 | | | 9,557 0 7 |
| HOME PAYMENTS. | | | | | | | | | |
| PUBLICATIONS— | | | | | | | | | |
| Printing and Binding "NORTH AFRICA" | 151 | 4 | 5 | | | | | | |
| Postage and Carriage of "NORTH AFRICA" | 41 | 19 | 8 | | | | | | |
| Other Printing, Postages and Publication Expenses | 234 | 3 | 10 | | | | 427 | 7 | 11 |
| MEETINGS— | | | | | | | | | |
| Salaries, Travelling, Postage, Printing, etc. | 645 | 18 | 5 | | | | 645 | 18 | 5 |
| OFFICE— | | | | | | | | | |
| Rates, Repairs, Fuel, Lighting, Cleaning and Insurances | 86 | 6 | 10 | 35 | 18 | 4 | 122 | 5 | 2 |
| Salaries, Wages and State Insurances ... | 869 | 5 | 5 | | | | | | |
| Postages, Printing, Telephone, Bank Charges, etc. | 417 | 11 | 1 | | | | 1,286 | 16 | 6 |
| OTHER PAYMENTS— | | | | | | | | | |
| Interest on Private Loans | 104 | 15 | 0 | 10 | 0 | 0 | 114 | 15 | 0 |
| Superannuation | 84 | 0 | 0 | | | | 84 | 0 | 0 |
| | | | | | | | | | 2,681 3 0 |
| TOTAL PAYMENTS FOR THE YEAR | 9,018 | 5 | 10 | 3,219 | 17 | 9 | | | 12,238 3 7 |
| Balance Overdrawn on General Fund, 31st December, 1933 | 992 | 17 | 10 | | | | | | 992 17 10 |
| BALANCES at Bankers, etc., as at 31st December, 1934 | | | | | | | | | |
| For Medical Missions | | | | 139 | 10 | 9 | | | |
| For Other Designated Purposes | | | | 674 | 9 | 10 | | | 814 0 7 |
| | £10,011 | 3 | 8 | £4,033 | 18 | 4 | | | £14,045 2 0 |

INVESTMENTS—HELD IN THE NAMES OF THE TRUSTEES OF THE NORTH AFRICA MISSION—

GENERAL FUND—

£420 Chinese Government Hukwang Railway 5% Sinking Fund Gold Loan 1911 Bearer Bonds.

£400 Chinese Government Tsing U Hai Railway 5% 1913 Bonds.

£260 Rio de Janeiro 5½% External Gold Bonds.

£750 7½% Preference Shares of £1 each fully paid A. de St. Dalmas & Co., Ltd.

£1,550 Cherebell Trading and Industrial Co., Ltd., 6% Preference Shares of £1 each fully paid.

GLENNY MEMORIAL (SUPERANNUATION) FUND—

£2,302 Great Western Railway 5% Preference Stock.

£275 3s. 6d. 2½% Consols.

£500 7½% Preference Shares of £1 each, fully paid A. de St. Dalmas & Co., Ltd.

OTHER DESIGNATED FUNDS—

£515 ss. 6d. 5½ New South Wales Inscribed Stock 1947/57 (for maintenance of a Bed in the Tulloch Memorial Hospital, Tangier).

150 Shares of £10 each, full paid, Dublin Artisans' Dwellings, Ltd. (for Medical work in Tangier).

PROPERTIES—HELD IN THE NAME OF THE NORTH AFRICA PROPERTIES, LTD. AND/OR CHERCHELL TRADING & INDUSTRIAL CO., LTD. — Properties in London, Paris, Casablanca, Tangier, Cherebell, Mekla, Djennaa Sahridj, etc.

See note on page 39.

Continued from page 39.

toward the support of aged and infirm missionaries) is of course invested; but no money contributed to the general funds of the Mission is ever so dealt with; nor, so far as we know, have the Council ever been in a position to do so. It should also be explained, in connection with the "over-drawn balance" mentioned, that the Council finding it necessary to dispose of some Mission property, in order to assist their general funds, authorised an overdraft, pending its sale, up to the amount of two-thirds of its value.

Reinforcements for the Field.

Mr. Roy Smith and Mr. John Derbaum, two of our probationer missionaries from America, have completed their preliminary course of language study in Paris and are entering upon a further stage of their work. Mr. Smith has joined Mr. Swanson, who is labouring amongst Arabs in Fedhala, a Moroccan coast-town north of Casablanca; and Mr. Derbaum is expecting to assist Mr. Marsh at the Kabyle station at Lafayette, Algeria. Miss Joan Howell, another Paris student, also completes her course this year, and is designated for Cherchell, one of our centres of work amongst Arabs, some few miles westward from Algiers.

The "Slavanka" Conference.

A Conference in connection with the N.A.M. will be held (D.V.) at "Slavanka," Southbourne, from September 4th to 9th, and we trust that our friends will do their best to join us. Meetings for Bible Study, and to stimulate interest in the evangelisation of North Africa, will be held morning and evening, the afternoon being set free for recreation and fellowship. A number of well-known speakers, as well as missionaries, will take part. Particulars will be gladly sent on application to the office of the N.A.M.

The late Miss Caroline Stuck.

The Mission has recently lost a warm friend in the home-call of Miss C. Stuck, of Heathfield. She had its interest upon her

heart for many years, and with her friend, Miss Helen Smith, went out for a time to N. Africa as honorary helper, first to Djemaa Sahridj, and later to Cherchell. Miss Stuck was a Bible student of no mean order, and her Bible-readings to missionaries, as well as other practical help which she and her friend were able to render, were very warmly appreciated. Her end came very suddenly. She had gone out to arrange for an excursion in connection with her Bible-class, and on returning home, before she had time to remove her outdoor garments, she passed away. To members of her family and to Miss Smith, who was her inseparable companion, we extend our very sincere sympathy.

The Tulloch Memorial Hospital.

The essential alterations and additions to the Tulloch Memorial Hospital will be undertaken during July and August. These include the building and equipment of our new operating room (which will be conveniently placed between the wards for men and women), the re-arrangement of bathrooms and the improvement of the sanitation; these items being part of the general scheme of renovation and extension to which reference was made in our last issue. We ask our friends to continue to pray that the necessary financial support may be provided.

Items for Mission Helpers.

We shall be glad if friends who desire at any time to send personal gifts to missionaries will please note that it is not safe to forward them in the form of negotiable paper money. We regret to say that there have been several instances of loss of remittances, both from England and America, owing to this fact not being realised.

Further, will those who kindly send contributions in kind for the work of the Tulloch Memorial Hospital, please observe that bed socks, pyjamas, knitted bedcaps (the pattern to be obtained from the Hospital, c/o N.A.M., 34, Bisham Gardens, N.6), and dressing-gowns will be gratefully accepted, but that ordinary bandages are not required.

The Gospel on Skis.

A NEW METHOD OF CARRYING THE GOSPEL IN NORTH AFRICA.

By Mr. C. COOK.

Mr. Cook has his headquarters at Batna, in Algeria, and is greatly interested in a people in the Aures Mountains, called the Chaouia. In the following article he tells how, during the recent winter, he carried the Gospel to them by means of snow-shoes, known as Skis, familiar to most people in connection with Alpine sports.

You have heard of missionaries who go on mule-back evangelising the tribes of North Africa, and of others who take a haversack and go on foot; others again drive a car from one market to another, selling or distributing tracts and Scriptures. But if you come to the Aures Mountains you will see another mode of

snow for a long time and often the roads that lead to the valley of Menaa and Arris are blocked with it. So you understand that it is a great privilege to be able to go on skis when we cannot go by car. Last Monday I left Batna at midday for the village of Lameza, distant from Batna about ten miles, which I was able to reach



A Berber village in the Aures Mountains.

itinerating, specially amongst the Berber villages in the higher mountains: and this new mode is: *the Skis*. Yes, not only for winter sports are they now used. Does it seem strange to employ skis for missionary work in North Africa? Last week it snowed at Batna and we had 30 centimètres of snow in the streets; but in the mountains we have one mètre* or more of

by car. From there I commenced to climb the mountains on my skis, and soon found that without them it would be difficult, if not impossible, to make progress. I had to climb for some ten miles. I had a splendid time, and the sun on the snow made me as brown as a native! The first mountain I had to climb was the "Montagne Nue (bare)," so called because there

* The mètre is approximately 3 feet 3 inches.

is not a single tree on all the great plateau at the top. It was rather difficult to find my way over this great white surface ; but I managed to follow the right path. From there I descended, and on skis it was rather quick ! After crossing a river (which was difficult owing to the snow melting) I discovered a really fine path among the oak trees, and later through a splendid forest of cedars. After a five hours' journey I arrived at the house of the two foresters whom I was seeking. I did not pass any dwellings on my way, except a few farms which are inhabited during the winter. It was late in the afternoon when I arrived at the foresters', so that I stopped there for the night, and during the evening we had a really fine time with the men. Last year they both accepted a Gospel, and they had read some portions of it. May God bless His divine words to these two men who have so much time alone !

Next morning I set off on my skis again, and this time I was able to visit some villages. The first was about one hour and a half from the foresters' house, to which I climbed through a splendid forest of cedars. As I did not know the way the foresters would not let me go alone, and sent their boy with me. The snow was so deep that it was really difficult for this boy to walk. At every step he sank down, and I reached the village long before he did. The people all wondered how I had journeyed, with so much snow, and with what purpose I had come. It was the first time a missionary had been to this village and spoken the Word of Life. I had a real good meeting. After this good experience I set off to visit another village distant about three hours' walk. But here also one of the villagers told me that he would not leave me to climb through the mountain alone and offered to come with me ; which he did, although I had neither asked him nor told him that I would pay him ! For him, too, the going was difficult for the snow was very deep.

But the Monday following, knowing the way, I went again and alone to this village, which was called Bouiagageu. It was a great joy to me again to see the people so

willing to hear the Good News. Quite soon I had nearly all the men and children of the village round me, and opening the " Book of books " at the story of Abraham and Isaac (as the great Moslem feast of the Sheep-killing was near) I read about this, and led up to the sacrifice of our Lord Jesus Christ. After an hour in the village I took my skis and down I went to a small river, and then climbed for two hours to the top of Malon, a height of more than two thousand mètres. No one had passed that way since the mountain had been covered with snow ; but I found my way fairly easily. At the top I had a splendid view of the valley of Bouziua, which is so well watered and fertile. Soon after leaving the top for the south side of the mountain, I had to take off my skis and walk down, as there was not enough snow, and lower down there was no snow at all. At the beginning of the afternoon I reached the big village of Bouziua. Here I stopped with the men of a " Café Maure." There were quite a large number of them and they listened well. I went on to the next village, and on the way I met many men coming back from their field work, and to them also the Word was preached. Going down the valley of Bougiua in an hour's time, I arrived at the village of Hier'faa, which is built the other side of the river and nearly at the top of a rocky mountain. I could not visit this place before, but I went to one quite near, the one called Loulia. I was very interested by a very fine Chaouia house, which was quite unlike other houses of the village. I could see two small glass windows, and curtains inside, and a newly-painted door ; and to my great surprise a European woman in the doorway. By her side was a girl of ten years old, reading a French book. The woman told me she was a German, married to a Chaouia and living here for the last three years. She begged me to enter, and I found a very clean, pretty room. The husband arrived soon after, and they invited me to stay for the night. I then had the privilege to speak to them. The woman is Roman Catholic, but for a long time she has desired to have a Bible ; so that you can imagine her joy when I promised her to

send a German copy. Her Chaouia husband listened very well to the reading of the Scripture. Next morning I went on to the village Tagoust, with the daughter of my new friends, who goes every day to the boys' school, as in the Aures there are not yet schools for girls. I spent the morning with the French teacher, a Roman Catholic who did not know the Gospel and accepted one with pleasure. In the afternoon I visited another part of the village of Tagoust, where I found the men very in-

terested and desirous that I should come back. Arriving at Menaa, the large Chaouia centre, I was invited in by the Kaid, a very well-educated young man. With him was a young assistant, a Kabyle man who already knew the Gospel from a friend of his, a Kabyle who had become a Christian.

Next day I went back to Batna by the car, reaching home at nine in the morning. I was glad to have done something for our Lord.

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

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. Third Wednesday at 3 p.m.

Bradford

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

Eastbourne

Emmanuel Church, Hyde Road. Fourth Thursday at 5.30 p.m.

Gravesend

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

Hove

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

Leicester

Carley Street Baptist Church (Schoolroom). First 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.

Atherton Mission Hall. Last Saturday in each month at 7.30 p.m.

Nottingham

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

Surrey

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

Scotland

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

* * *

BIRTH

To Mr. and Mrs. Gillott, Algiers, on May 17th, a daughter—Ruth Annie Margaret.

“How hardly shall they . . . enter!”

By Miss D. POVOAS.

During the time that Miss Povoas and Miss Evans were in Tebessa some brief visits were paid to what is described as the “cramped, thickly-populated little settlement” of Ain-Beida, and the possibility of opening a mission station there was prayerfully considered. Now, Miss Povoas, and a voluntary helper, Miss James, are settled there, for a time at least. The following account of their experiences in and around the village will be read with interest.

It was possible, one day last month, to visit the neighbouring village of Canrobert, for Scripture distribution, where we were very conscious of providential leading. Crowds of Arabs gathered around us, apparently hungering for something to read. After giving away our books we found a quiet corner for an open-air meeting. About thirty Arab men listened very quietly as I read a chapter of Scripture and gave the Gospel message. The expressions changed, however, as I began to tell them of the atoning work of Christ. They raised the usual arguments, but stopped and listened again when I began to sing the old favourite Arab rendering of the hymn “I need Thee every hour.” As we wished them good-bye we asked if any of them would like us to visit their women-folk. Some responded, and we had opportunities to tell of the Saviour to some in their homes, who listened well.

On leaving the women we sought a quiet spot to eat our picnic lunch, being also desirous to be alone for a little quiet rest. However, one of the Arab men felt it his duty to act as guardian, and quietly watched over us while we ate and rested. When he thought that we had sat long enough he suggested that our next visit should be to the Kaid’s house, assuring us of a very cordial welcome there. On our way we met the Kaid, who was very pleasant and friendly, and confirmed the invitation. On arrival at his house we were ushered into a room where we found his four wives and 14 children, seated, and ready for a talk. We soon began to make the most of the opportunity to give them the Gospel. Just as we had finished, the Kaid entered, and asked the object of our visit to the town. He was not displeased when he heard it, and began to discuss

religious beliefs. There seemed very much of our faith that he was able to accept, until we came to the subject of our Lord’s Sonship and Atonement, and then there came the familiar shake of the head and smile of unbelief. “In those beliefs I fear we do not agree,” he said; but he permitted us to have a long,



Miss Povoas explaining the Scriptures to an enquirer.

earnest conversation with him. He accepted a New Testament, and on our leaving accompanied us to the motor-bus, promising to call on us the next time he visited Ain-Beida. He kept his promise, and came a few days ago, and renewed the discussion, which continued for some time. In the end he said, “Think of what it would mean for me, a Kaid, to accept Christ as my Saviour. Do you think I could leave my position, my possessions,

my wives and home to accept the Gospel? An absolute impossibility!" He rose, shook hands, flung his beautiful bournous over his shoulders and strode out of the house. The message "burned him, yet he laid it not to heart." (Is. 42.25.) "How hardly shall they that have riches enter the Kingdom!"

In Ain-Beida itself we are able to visit the native families, many of whom listen very attentively, and some have even asked us to return and teach them more. We are very thankful for entrance into these homes, for in this village there are hundreds of Arab families, unreached as yet. We feel that the readiness to receive us is in answer to prayer, for which we ask a continuance.

The native market is held opposite our house every Monday, which affords us an excellent opportunity to circulate tracts and Scripture portions. We leave our windows open, so that the texts on the wall of the room can be read. We often

hear little groups at the windows steadily reading aloud, "Jesus dit, Celui qui me suit ne marchera pas dans les ténèbres." "Crois au Seigneur Jesus Christ et tu seras sauvé." "Il dit, Venez à moi." This is sometimes followed by a knock at the door and a request for a Gospel.

For some time a number of quiet, educated Moslems have been coming for Bible reading and conversation. One has taken a Bible in Arabic and has evidently been enlightened by reading it. We cannot say that he is a convert, but we believe that he is not far from the Kingdom. Another tells us that he sees the way of salvation very clearly, but feels that he cannot yet leave his wealthy family and forfeit his earthly inheritance. The third is a lad of nineteen years who accepts as true our teachings concerning Christ, but as yet has not so appropriated them sufficiently to realise the Holy Spirit's power in the new birth. These twilight souls need our earnest prayer.

Friends are cordially invited to attend our

MISSIONARY CONVENTION

TO BE HELD (D.V.) AT

SLAVANKA, SOUTHBOURNE, BOURNEMOUTH

from SEPTEMBER 4TH to 9TH inclusive.

Speakers include: **S. E. BURROW, Esq., G. F. WHITEHEAD, Esq.,**
the General Secretary and Missionaries from the field.

(Fuller details will be given in a separate leaflet shortly.)

Preliminary Notice.

OUR ANNUAL FAREWELL MEETINGS

WILL BE HELD (D.V.) AT

CAXTON HALL (adjoining St. James's Park Station)

on TUESDAY, October 1ST, 1935, at 3.30 and 7 p.m.

Speakers—Afternoon: **Rev. T. EARNSHAW SMITH, M.A.**
Evening: **E. W. ROGERS, Esq.**

It is hoped that Mr. Jacques Hopkins and the Maranatha Choir will sing.

THE FINANCIAL POSITION.

We are thankful to say that a generous response to our "Occasional Paper No. 9" enabled us to forward a full remittance to our Missionaries for May; but the receipts for June only permitted us to send them an amount considerably below the normal. Will our friends remember us in their prayers during the holiday season? It is then that our income frequently falls to its lowest point.

The Hon. Treasurer acknowledges with thanks the following contributions received during the months of March, April and May, 1935.

LIST OF RECEIPTS.

| DESIGNATED FUND | | No. of Rec. | Amount | ANON. | BRIGHTON AUXILIARY. | ANNIESLAND AUXILIARY. | REDHILL AUXILIARY. | WHITSTABLE AUXILIARY. | Local |
|-----------------|---------|-------------|-----------|----------|--|---|---|---|-------------------|
| No. of Rec. | £ s. d. | £ s. d. | £ s. d. | £ s. d. | £ s. d. | £ s. d. | £ s. d. | £ s. d. | Rect. No. £ s. d. |
| 2569 | 5 0 0 | *2629 | 1 15 0 | 1 0 0 | Miss K. HARRISON Hon. Sec., 6, Goldsmid Rd., Hove. | Mr. D. GILLIES, Hon. Sec., 116, Friarscourt Avenue, Knightswood, Glasgow, W. 3. | Mrs. BRIDGFORD, Hon. Sec., "Rothay," Reigate, Des. Receipt Nos. 2055. | Miss I. CADBY, Hon. Sec., "Renzil," Wrack Hill, Whitstable. | 84 3 0 |
| 70 | 10 0 0 | 30 | 5 0 0 | 1 10 0 | Gen. Receipt Nos. 8415/8596. | Gen. Receipt No. 8459. | Des. Receipt Nos. 70 | Local | 85 5 2 |
| 1 | 3 0 0 | 1 | 1 10 0 | 2 10 0 | Local | Des. Receipt No. 2573. | Local | Local | 86 3 4 |
| 2 | 1 0 0 | 2 | 1 10 0 | 50 10 0 | Rect. No. £ s. d. | Rect. No. £ s. d. | Rect. No. £ s. d. | Local | 87 2 6 |
| 3 | 5 0 0 | 3 | 10 0 0 | 1 2 6 | 50 10 0 | Local | Rect. No. £ s. d. | Local | 88 3 4 |
| 4 | 15 0 0 | 4 | 12 0 0 | 2 2 6 | 1 2 6 | Rect. No. £ s. d. | Rect. No. £ s. d. | Local | 89 1 6 |
| 5 | 2 0 0 | 5 | 5 0 0 | 3 2 6 | 2 2 0 | 1 2 2 0 | 4 2 2 0 | Local | 90 2 9 |
| 6 | 7 0 0 | 6 | 5 0 0 | 4 5 0 | 5 5 0 | 2 5 0 0 | 5 1 1 0 | Local | 91 3 6 |
| 7 | 100 0 0 | 7 | 10 0 0 | 6 2 10 | 6 6 0 | £7 2 0 | 6 10 0 | Local | 92 2 6 |
| 8 | 14 9 6 | 8 | 1 0 0 | 7 2 2 | 8 5 0 | WIMBLEDON AUXILIARY. | 7 10 0 | Local | 93 3 9 |
| 9 | 2 16 11 | 9 | 20 0 0 | 9 5 0 | 10 6 0 | S. S. McCURRY, Esq., Hon. Sec., 9, Holden Road, Southborough, Kent. | 8 5 0 | Local | 94 2 6 |
| 80 | 1 15 6 | 40 | 34 4 6 | 11 3 1 | 11 9 0 | Des. Receipt Nos. 2587/2618, 2652. | 9 5 0 | Local | 95 2 6 |
| 1 | 1 1 0 | 1 | 7 0 0 | 12 9 12 | 12 3 0 | Local | 10 10 0 | Local | 96 5 0 |
| 2 | 1 10 0 | 2 | 15 0 0 | 13 6 0 | 13 4 1 | Rect. No. £ s. d. | 11 1 0 | Local | 97 10 0 |
| 3 | 100 0 0 | 3 | 1 11 0 | 14 2 2 | 14 2 4 | Rect. No. £ s. d. | 12 1 0 | Local | 98 10 0 |
| 4 | 14 0 0 | 4 | 30 0 0 | 15 4 6 | 15 5 0 | Local | 13 1 0 | Local | 99 2 6 |
| 5 | 5 0 0 | 5 | 10 0 0 | 16 7 7 | 16 8 5 | Rect. No. £ s. d. | 14 1 0 | Local | 100 2 6 |
| 6 | 10 0 0 | 6 | 10 0 0 | 17 9 0 | 17 10 0 | Local | 15 1 0 | Local | 101 2 6 |
| 7 | 12 1 6 | 7 | 9 12 9 | 18 3 0 | 18 4 1 | Local | 16 1 0 | Local | 102 2 6 |
| 8 | 9 10 0 | 8 | 3 3 0 | 19 5 8 | 19 2 4 | Local | 17 1 0 | Local | 103 2 6 |
| 9 | 2 0 6 | 9 | 5 8 0 | 20 10 18 | 20 3 0 | Local | 18 1 0 | Local | 104 2 6 |
| 90 | 3 0 0 | 50 | 1 10 0 | 21 4 0 | 21 1 0 | Local | 19 1 0 | Local | 105 2 6 |
| 1 | 5 0 0 | 2 | 16 7 7 | 22 3 10 | 22 3 10 | Local | 20 1 0 | Local | 106 2 6 |
| 2 | 10 0 0 | 2 | 7 7 7 | 23 5 9 | 23 5 9 | Local | 21 1 0 | Local | 107 2 6 |
| 3 | 10 0 0 | 3 | 10 0 0 | 24 8 5 | 24 8 5 | Local | 22 1 0 | Local | 108 2 6 |
| 4 | 1 0 0 | 4 | 15 0 0 | 25 10 0 | 25 10 0 | Local | 23 1 0 | Local | 109 2 6 |
| 4 | 4 0 0 | 5 | 10 18 0 | 26 1 0 | 26 1 0 | Local | 24 1 0 | Local | 110 2 6 |
| 6 | 5 0 0 | 6 | 4 0 0 | 27 5 0 | 27 5 0 | Local | 25 1 0 | Local | 111 2 6 |
| 7 | 10 0 0 | 7 | 5 0 0 | 28 8 5 | 28 8 5 | Local | 26 1 0 | Local | 112 2 6 |
| 8 | 5 0 0 | 8 | 10 0 0 | 29 10 0 | 29 10 0 | Local | 27 1 0 | Local | 113 2 6 |
| 9 | 10 0 0 | 9 | 46 8 5 | 30 10 0 | 30 10 0 | Local | 28 1 0 | Local | 114 2 6 |
| 2000 | 1 0 0 | 60 | 10 0 0 | 31 5 0 | 31 5 0 | Local | 29 1 0 | Local | 115 2 6 |
| 1 | 30 18 9 | 1 | 1 0 0 | 32 5 0 | 32 5 0 | Local | 30 1 0 | Local | 116 2 6 |
| 2 | 3 0 0 | 2 | 5 0 0 | 33 10 0 | 33 10 0 | Local | 31 1 0 | Local | 117 2 6 |
| 3 | 7 19 0 | 3 | 7 19 0 | 34 5 0 | 34 5 0 | Local | 32 1 0 | Local | 118 2 6 |
| *4 | 42 2 6 | Sund. | £829 7 4 | 35 10 0 | 35 10 0 | Local | 33 1 0 | Local | 119 2 6 |
| 5 | 5 0 0 | Sund. | 98 18 7 | 36 5 0 | 36 5 0 | Local | 34 1 0 | Local | 120 2 6 |
| 6 | 2 0 0 | Sund. | £928 5 11 | 37 5 0 | 37 5 0 | Local | 35 1 0 | Local | 121 2 6 |
| 7 | 21 5 0 | Sund. | 98 18 7 | 38 10 0 | 38 10 0 | Local | 36 1 0 | Local | 122 2 6 |
| 8 | 15 0 0 | Sund. | £928 5 11 | 39 5 0 | 39 5 0 | Local | 37 1 0 | Local | 123 2 6 |
| 9 | 5 0 0 | Sund. | 98 18 7 | 40 10 0 | 40 10 0 | Local | 38 1 0 | Local | 124 2 6 |
| 10 | 7 0 0 | Sund. | £928 5 11 | 41 5 0 | 41 5 0 | Local | 39 1 0 | Local | 125 2 6 |
| 1 | 5 0 0 | Sund. | 98 18 7 | 42 10 0 | 42 10 0 | Local | 40 1 0 | Local | 126 2 6 |
| 2 | 1 2 4 | Sund. | £928 5 11 | 43 5 0 | 43 5 0 | Local | 41 1 0 | Local | 127 2 6 |
| 3 | 10 0 0 | Sund. | 98 18 7 | 44 10 0 | 44 10 0 | Local | 42 1 0 | Local | 128 2 6 |
| 4 | 7 0 0 | Sund. | £928 5 11 | 45 5 0 | 45 5 0 | Local | 43 1 0 | Local | 129 2 6 |
| 5 | 18 0 0 | Sund. | 98 18 7 | 46 10 0 | 46 10 0 | Local | 44 1 0 | Local | 130 2 6 |
| *6 | 5 2 6 | Sund. | £928 5 11 | 47 5 0 | 47 5 0 | Local | 45 1 0 | Local | 131 2 6 |
| *7 | 5 2 6 | Sund. | 98 18 7 | 48 10 0 | 48 10 0 | Local | 46 1 0 | Local | 132 2 6 |
| 8 | 14 11 8 | Sund. | £928 5 11 | 49 5 0 | 49 5 0 | Local | 47 1 0 | Local | 133 2 6 |
| 9 | 10 0 0 | Sund. | 98 18 7 | 50 10 0 | 50 10 0 | Local | 48 1 0 | Local | 134 2 6 |
| 20 | 2 0 0 | Sund. | £928 5 11 | 51 5 0 | 51 5 0 | Local | 49 1 0 | Local | 135 2 6 |
| 1 | 29 4 6 | Sund. | 98 18 7 | 52 10 0 | 52 10 0 | Local | 50 1 0 | Local | 136 2 6 |
| 2 | 2 0 0 | Sund. | £928 5 11 | 53 5 0 | 53 5 0 | Local | 51 1 0 | Local | 137 2 6 |
| 3 | 1 1 0 | Sund. | 98 18 7 | 54 10 0 | 54 10 0 | Local | 52 1 0 | Local | 138 2 6 |
| 4 | 3 0 0 | Sund. | £928 5 11 | 55 5 0 | 55 5 0 | Local | 53 1 0 | Local | 139 2 6 |
| 5 | 3 0 0 | Sund. | 98 18 7 | 56 10 0 | 56 10 0 | Local | 54 1 0 | Local | 140 2 6 |
| 6 | 11 6 | Sund. | £928 5 11 | 57 5 0 | 57 5 0 | Local | 55 1 0 | Local | 141 2 6 |

* Gifts from America £213 4s. 9d.

SUMMARY.

| MARCH, 1935. | |
|--------------------------------|--------------------|
| General Fund ... | £485 9 4 |
| Designated Fund ... | 346 1 2 |
| | <u>£831 10 6</u> |
| APRIL, 1935. | |
| General Fund ... | £821 19 4 |
| Designated Fund ... | 265 1 1 |
| | <u>£1,087 0 5</u> |
| MAY, 1935. | |
| General Fund ... | £1,922 7 1 |
| Designated Fund ... | 317 3 8 |
| | <u>£2,239 10 9</u> |
| TOTALS. | |
| January 1st to May 31st, 1935. | |
| General Fund ... | £4,954 13 2 |
| Designated Fund ... | 1,431 4 10 |
| | <u>£6,385 18 0</u> |

THE NORTH AFRICA MISSION

Founder—EDWARD H. GLENNY

(WITH GEO. PEARSE AND DR. GRATTAN GUINNESS)

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E. E. SHAW, Esq., Wimbledon, S.W.
COL. G. WINGATE, C.I.E., Godalming.

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

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THE NORTH AFRICA MISSION

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

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

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

FORM OF LEGACY OR BEQUEST

I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of _____ pounds sterling, free from duty, to be paid within six calendar months after my decease, and I direct that receipt of such treasurer or other proper officer shall be a sufficient discharge for the said Legacy.

N. B.—Land and money secured on land can now be bequeathed under the condition enacted by the Charitable Uses Act, 1891, 54 and 55 Vic., c. 73.

[The will or codicil giving the bequest must be signed by the Testator in the presence of two witnesses, who must be present at the same time and subscribe their names in his presence and in the presence of each other. Three witnesses are required in the United States of America.]