

NORTH AFRICA

The Record of the NORTH AFRICA MISSION

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



*The Oasis
Gabes, Tunisia*

Office of the North Africa Mission :

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

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

ONE SHILLING PER ANNUM, POST FREE



MAP OF NORTH AFRICA SHOWING NORTH AFRICA MISSION STATIONS

ESTIMATED POPULATIONS: Morocco over 7,000,000, Algeria 6,500,000, Tunisia nearly 2,000,000, Tripoli 1,300,000

LOCATION OF MISSIONARIES

MOROCCO			ALGERIA			TUNISIA		
Tangier			Cherchell			Ain Beida		
<i>Supt. Hope House—</i>			<i>Miss K. W. JOHNSTON</i> ... Jan., 1892			<i>Miss D. POVOAS</i> ... Nov., 1922		
<i>Mr. H. S. GAMMAN</i> ...	Oct., 1933		<i>Miss E. TURNER</i> ...	Jan., 1892		<i>Mr. E. WIGG</i> ...	June, 1931	
<i>Mrs. GAMMAN</i> ...	Oct., 1933		<i>Miss E. F. COLLINS</i> ...	Feb., 1927		<i>Mrs. WIGG</i> ...	Nov., 1921	
<i>Mr. L. V. ROBINSON</i> ...	Nov., 1924		<i>Mr. L. J. BOCKING</i> ...	Oct., 1928		<i>Mrs. F. M. WEBB</i> ...	Oct., 1899	
<i>Mrs. ROBINSON</i> ...	May, 1931							
<i>Miss M. M. GLEN</i> ...	Jan., 1913		Algiers			Saïda		
<i>Dr. G. W. F. ANDERSON</i> ...	Aug., 1934		<i>Kabyle Work—</i>			<i>Signor A. FINOTTO</i> ... Oct., 1923		
<i>Mrs. ANDERSON</i> ...	Aug., 1934		<i>Mons. E. CUENDET</i> ...	Aug., 1884		<i>Signora FINOTTO</i> ... Oct., 1923		
<i>Mr. L. DALTON</i> ...	Mar., 1933		<i>Madame CUENDET</i> ...	Aug., 1885				
<i>Miss N. W. BOWKER</i> ...	Jan., 1934		<i>Miss E. J. COX</i> ...	May, 1887				
<i>Spanish Work—</i>			<i>Miss K. SMITH</i> ...	May, 1887				
<i>Señor PEDRO PADILLA</i> ...	June, 1926		<i>Mrs. A. ROSS</i> ...	Nov., 1902				
<i>Señora D. PADILLA</i> ...	Dec., 1922		<i>Miss M. G. ROSS</i> ...	Sept., 1934				
Casablanca			<i>Mr. G. K. GILLOTT</i> ...	Mar., 1929				
<i>Miss C. S. JENNINGS</i> ...	Mar., 1887		<i>Mrs. GILLOTT</i> ...	Mar., 1929				
<i>Miss F. M. BANKS</i> ...	May, 1888							
<i>Miss M. W. ROSS</i> ...	Nov., 1920		Djemâa Sabridj					
<i>Miss C. A. BOWRING</i> ...	Sept., 1930		<i>Kabyle Work—</i>					
Fedhala			<i>Mr. A. G. WILLSON</i> ...	Oct., 1922				
<i>Mr. V. SWANSON</i> ...	Oct., 1932		<i>Mrs. WILLSON</i> ...	Oct., 1922				
<i>Mrs. SWANSON</i> ...	Oct., 1932		<i>Miss M. WIDMER</i> ...	Nov., 1920				
<i>Mr. ROY SMITH</i> ...	May, 1935		<i>Miss E. FEARLEY</i> ...	Mar., 1929				
Tetuan			<i>Miss M. FEARLEY</i> ...	Mar., 1929				
<i>Miss A. G. HUBBARD</i> ...	Oct., 1891		<i>Miss D. WARD</i> ...	May, 1929				
<i>Miss A. M. KNIGHT</i> ...	Oct., 1899							
<i>Miss E. E. J. BRADBURY</i> ...	Nov., 1929		Michelet					
<i>Miss E. LOW</i> ...	Sept., 1931		<i>Miss L. M. FISON</i> ...	Nov., 1919				
<i>Spanish Work—</i>			<i>Mlle. A. ROCCHIETTI</i> ...	Oct., 1931				
<i>Miss E. HIGBID</i> ...	April, 1921							
<i>Miss E. HARMAN</i> ...	Oct., 1921		Azaga and Les Agribbes					
Settat			<i>Mr. S. ARTHUR</i> ...	Dec., 1913				
<i>Miss A. BUXTON</i> ...	April, 1919		<i>Mrs. ARTHUR</i> ...	Sept., 1923				
<i>Miss K. REED</i> ...	April, 1922							
Fez			Bougie					
<i>Miss S. M. DENISON</i> ...	Nov., 1893		<i>Mr. A. R. SHOREY</i> ...	Nov., 1902				
<i>Miss I. C. DE LA CAMP</i> ...	Jan., 1897		<i>Mr. R. TWADDLE</i> ...	Oct., 1924				
<i>Miss L. F. EVANS</i> ...	Nov., 1921		<i>Mrs. TWADDLE</i> ...	Oct., 1925				
<i>Mr. C. COOPER</i> ...	Sept., 1934							
<i>Mrs. COOPER</i> ...	Sept., 1934		Oued-Amizour					
Taza and Oudjda			<i>Mlle. E. M. S. DEGENKOLW...</i>	Oct., 1913				
<i>Miss F. E. S. MARSTON</i> ...	Nov., 1895							
<i>Miss A. CHAPMAN</i> ...	Oct., 1911		Lafayette					
<i>Miss E. K. ALDRIDGE</i> ...	Dec., 1891		<i>Mr. C. R. MARSH</i> ...	Oct., 1925				
Guercif			<i>Mrs. MARSH</i> ...	Oct., 1925				
<i>Mrs. E. A. SIMPSON</i> ...	Mar., 1898							
<i>Miss E. CRAIGS</i> ...	Oct., 1912		Batna					
Rabat			<i>Mr. C. COOK</i> ...	Oct., 1929				
<i>Mrs. F. K. ROBERTS</i> ...	Dec., 1896		<i>Mrs. COOK</i> ...	Dec., 1929				
<i>Miss I. DEW</i> ...	Feb., 1924							
<i>Mr. C. W. PROCTER</i> ...	Sept., 1933							
<i>Mrs. PROCTER</i> ...	Oct., 1930							

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

NEW WORKERS: Miss G. F. LINCOLN (for Rabat), Miss J. HOWELL (for Cherchell), Mr. J. DERBAUM (for Lafayette).



"And they shall come . . . from the South." Luke 13, 29.

TYPE OF BEDOUIN FROM THE BORDERS OF THE SAHARA

"Soap, Sickness, and Superstition."

By Miss HUBBARD, TETUAN.

Life here is so regular that there is little new left to say concerning the classes, dispensary, visiting, and all the many etceteras. Just this minute there is a call to go to see a woman who has been ill for fourteen days. She has done nothing so far, but now she wants help at once, without any waiting! It is always the same: they wait till the very end, and then want help the very moment they begin to think about it.

But I will take you around a roomful of women in the dispensary to see what they want, not what they need! In these hot days we have so many small children brought with sores of different kinds, but mostly caused by the lack of water applied outside. I often tell the women that we should not have half the children at the dispensary if the children were only washed; they need soap and water far more than ointment. I asked a mother the other day why she did not wash her little daughter, and she replied: "She is washed; I took her to the bath only eight days ago." "And since then?" "Oh, no, she has not been washed since then; it is still early." And how long was it since she had been washed before, I wonder?

Two women who needed dentistry were discussing how far they had come for help. One said she had come from Beni-Salim, maybe three hours' walk; but the other said she had come farther than that and to get to us in time she had to leave home "before the hens were off the perches," which I thought was a pretty way of expressing it.

Next is a woman about whom I used to write in days long past. When she was a girl of thirteen to fifteen she lived with us and made a very clear confession of faith in our Lord Jesus Christ. Then she was married, and for a time she used to come into town to see us, but as the years passed and her children came, and she had to take her share in making and selling charcoal, we have seen less and less of her. Just now she is needing treatment, so is

coming in weekly, and is getting once more in touch with the Gospel. But we do wonder where such women stand as before God. If they were really converted they belong to Him still; but on the other hand, how can a soul thrive who never has any food, never hears the Word of God, nor has fellowship with others of His children? This woman cannot read for herself, she lives entirely among Moslems, and has a brain no quicker to remember than most of her sisters in this land, where women have never had to use their brains for generations and generations. There must be many like Rahma, who, while attending classes, or Hospital, or dispensaries, etc., up and down the land, have professed to believe, and all that we can say concerning them is, "the Lord knoweth them that are His."

Another woman—I wonder what an English doctor would make of her trouble? She told us that as she was doing her work the day before, her back suddenly opened—split right up—and she needed a plaster to get it together again. She had no doubt it was broken, though I believe she was sitting still when it happened.

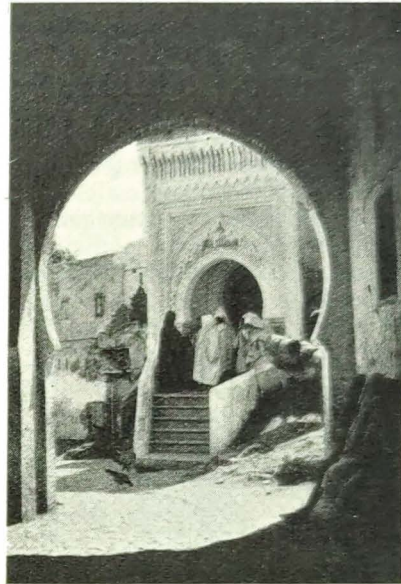
I do not want to give the idea that Moors are all dirty; they are not, but they do not wash the children; partly because they have no place but the one living-sleeping room, and also because many of them have no water but what is fetched by hand. There is some excuse, though we never allow it when saying that half the troubles are from lack of the use of water.

Another woman, one who has been in touch with us since she was a child, gave us great joy when she quietly said, "Tabeeba, I have asked for forgiveness of my sins through the Lord Jesus Christ, and He is with me all the days." She does not yet know all it may mean, but may the Holy Spirit go on with His work and establish her in the Way of God. Her confession was quite voluntary, just after hearing the Word of God read.

The patient is a man this time, and he says he has never sinned, no, never told a

lie, but finishes up by admitting that he does need forgiveness, so he just asks for it and then goes on again as before. God is merciful, he says, especially to followers of Islam, so that he can just do as he likes, forgiveness is always ready. Could any doctrine be more suited to the mind of fallen men? Whatever they do was fore-ordained of God, they say, so that they could not help themselves. That kind of thing makes the mothers quite indifferent as to training their children; the child will turn out just as ordained, and no training can alter that! They speak of a boy turning out bad, or good, as one might refer to nuts that had been bought, the buyer not knowing just what he was getting, good or bad. It seems to have nothing to do with the teaching the child had, or did not have, in his young days.

Poor Moslems! Proud beyond measure, ignorant of all that is needful, and unwilling to learn, sinful unto death. Pray for them.



Mosque of Sidi Musood, Tetuan.

“Other Villages Also.”

A First Visit to a Settlement in the Spanish Zone, Morocco.

By Miss E. J. BRADBURY.

It is not now altogether easy to gain an entrance into the villages around Tetuan, for since the coming of the Spaniards the missionary is merely a European amongst other Europeans, and the Arabic word “Nasara” or “Christians” is applied indiscriminately to all who are not either “holy Moslems” or “hated Jews.” As “dogs of Christians,” as we are termed, we are not always gladly welcomed.

It was not without some trepidation, therefore, that we set out for a hitherto unvisited settlement. After a half-hour's walk in the sunshine we reached the strange medley of tin huts and better-built houses, interspersed with gardens and rubbish heaps, where the Spaniards, Moors and Riffs were living together. We had known a Moorish woman, Aisha by name, who was supposed to have moved here, so we made a beginning by inquiring for her. It did not matter to us if she had gone elsewhere. Indeed, we did not want

to find her too quickly, and thus miss the opportunity of reaching many other Aishas, and possibly Fatimas, and Rahmas! Presently a small girl offered to take us to the person we sought; and on arriving we found she had taken us to her mother, who bore that name. No, she was not our Aisha, nor did she know her; but as we conversed on the doorstep we prayed that she might be inclined to invite us inside, and it was not long before we heard, with joy, the words “Come in, you are welcome.” Once in the house we were treated really royally, for this was a Riff family, and often the Riffs are more hospitable than the Moors. Eggs were quickly fried in oil and served with bread and mint tea, while our hostess sat with us to encourage us to eat, but we appreciated the friendliness more than the food, I fear. However, tongues were loosened as we ate, and we were able to put in a word here and there for our Lord.

Encouraged by our first reception, we went in search of other friendly souls; and presently came across some women seated outside their tin huts. We found them quite friendly, especially when they knew we were connected with the "Tabeeba" (Miss Hubbard) who has the dispensary in Tetuan. We all sat, looking across to the beautiful mountains, and we showed them God's way of Salvation by means of the "Wordless Book." Other

women and boys drew near to listen, and we knew that a few men seated out of sight but not out of hearing, were also attending to what was said. Later, we found an entrance into two more houses, and as we left the settlement in the evening, a group of the poor, ignorant women came to see us off and thanked us for troubling to visit them. Will the readers of these notes pray that these women may have their hearts opened to the truth?

Work of the N.A.M. among Spaniards in Tangier.

A FORWARD STEP.

By Mrs. PADILLA.

For some time we have had the burden of the Spanish youth of Tangier upon our hearts and have felt the need of a larger and more central place of meeting. This, I am thankful to say, we now possess.

As may be readily understood, it is both difficult and dangerous for young

As one of our number said, "It is very difficult to 'flee youthful lusts' when there is nowhere to go except the café, the tavern, or the cinema, or be exposed to the temptations that abound in the streets."

The spiritual need of these young men, together with increasing numbers at our meetings, led us to pray for premises sufficiently large to include a quiet apartment for reading and study, another for recreation, as well as a meeting-room for preaching the Gospel.

It is not always recognised how large a proportion of the inhabitants of Tangier are Spanish, nor how many there are of other nationalities that understand the

Spanish tongue. In addition to being spoken by the twelve thousand Spaniards, it is the language of the Jews and of large



Spanish Meeting Room, Tangier.

Christians to live in such a town as this. Outside of the Christian meetings there is little to help and everything to hinder.

numbers of Moors. It can also be easily understood by the Portuguese, and is not difficult for the Italian. This fact not only enables us to reach a wide circle, but also renders it possible, we hope, for young Christian men to put aside racial differences and meet together in friendly intercourse, and thus learn something of the spiritual oneness of those who are in Christ. This is not a project that can be hurried, and it will need to be approached wisely; but it should be possible if we have God's blessing and the co-operation of His people.



The Interior.

We believe that we were led of God to the building we now occupy, for it so well meets our needs. The house has two floors, the upper for our private dwelling, the lower for the work. Three of our young men undertook some alterations, which provided us with a suitable room for meetings; and we have been presented with electric light bulbs, a book rest, a collection box, and other useful gifts. When we have sought in prayer for the means to meet our legitimate expenditure, God has answered us, and sent us all that was necessary. The gifts of our friends and the contributions of our own Spanish congregation, who have done valiantly, have relieved us of anxiety for rent for the first year; and we are filled with

amazement at the rapid fulfilment of our desires. It has been truly wonderful.

We are proposing to have the rooms open each evening for simple and harmless recreation; to provide good books, both secular and spiritual, in the reading room; to hold classes for Bible teaching; and by these means, and by personal conversation, to seek the welfare of the Christians and to bring the unsaved to Christ. The latter will be invited to the meetings, and everything possible will be done to awaken within them a desire to attend; but their coming will be an entirely voluntary matter.

Our first gathering in our new quarters was held on April 28th, and our congregation, including several missionary friends who joined us for the day, numbered fifty-nine; and the subsequent Gospel meetings have been well attended. It has been thought wiser to call ourselves "Evan-

gelicals" rather than "Protestants," for to most Catholics here "Protestant" and "Devil" are synonymous, and we have named our work "The Spanish Evangelical Mission" as there is more likelihood of the people attending if it is not thought to be an English institution. We believe that the English friends who contribute to this work will be in accord with us in this. We say this, for we cannot do without the help of friends at home. The Spanish resources are practically nil, although we want the Spanish people to realise their responsibility and the value of their testimony.

We thank God for all that He has done for us, and pray that He will definitely bless in the days to come.

An Average Depôt Day.

By Mr. R. S. MILES, TUNIS.

In the January number of NORTH AFRICA we gave a simple survey of the progress towards western civilisation recently made in Tunis. May we on this occasion focus attention on one very important shop in that large city? It is a shop different in character from all others; and in the course of many years its influence has extended far and wide throughout this mission field, and it is known and prayed for in other countries. The sign over the doorway reads: "Depôt Biblique; North Africa Mission."

Personally, I possess a real love for this shop, as from its threshold I first made my missionary bow to Islam. I spent seventeen months in all under the guidance of the late Mr. A. V. Liley, and it was that big little man—quite as well-known as the shop itself—who opened it in 1911. He chose the position well, for it is splendidly situated in "The Street of the New Door." Since then it has called me back for certain periods of supply work, and now we are settled in Tunis, where much time is given to Gospel witness in this very same depôt.

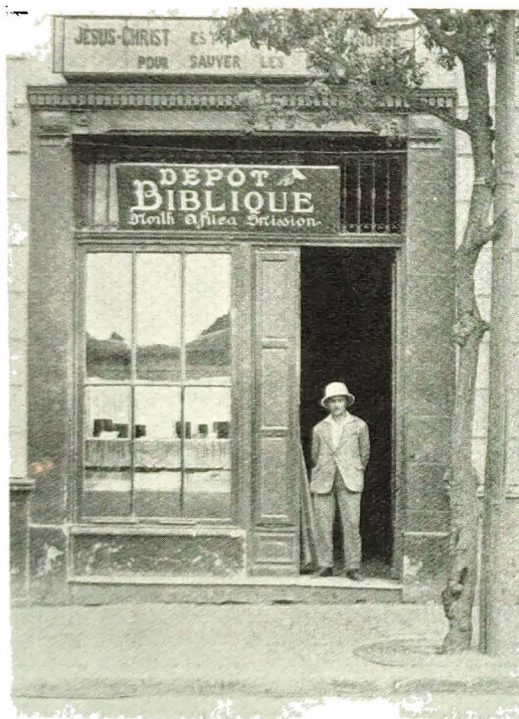
A Bible shop does not justify its existence on every station. When opened in a place that is comparatively small, boycott may soon be experienced. In

other stations the natives will be specially industrious and seem never to leave their shops day or night, and then it is better to go to them, rather than wait in a depôt for them to visit you. But having seen most N.A.M. stations I consider Tunis depôt to be unique in its everyday utility. Fresh faces are seen each week, which means, at least, tracts will be taken away

to inland villages. During one quarter representatives of no fewer than eleven different nationalities gave us a call. Its primary object is missionary witness, yet the amount taken for sales of books last year was very satisfactory. The window, freshly dressed each week, has for twenty-four years indeed been a light shining brightly in a dark place.

For the student of psychology the place is ideal. The unkempt, plaintive beggar is often pushed aside by the entrance of the well-to-do

merchant or landowner. A passing Jewish hawker, seeing an Arab inside, will be glad to add his quota to the conversation. Frequently a group listening to the Gospel message will show a merry negro sitting next to a green-turbaned khalifa, whose face is stamped with set fanaticism. The bearded countryman, dressed in pure native fashion, will visit us in company with his up-to-date son, versed in modern thought.



The Bible Depôt, Tunis.

learnt at the Lycée. The silent type, with features destitute of all expression, will be seen near to the man whose delight it is to multiply words without knowledge, and who calls aloud for all to witness to Mohammed. These, and many others, all become acquainted with our Bible shop.

But despite their varied characters they all possess a common need. However wide apart their points of view, they and we draw close together as sinners before a righteous God, from whom alone salvation can come. Against such inbred prejudice, such overwhelming confusion, such volcanic hatred of all our most vital and precious Gospel truths, how best can the missionary win these souls to Jesus Christ? Feeling, as we sometimes do, the very atmosphere charged with the power of the Enemy, the question burns with its intensity.

Let us comment upon some of the stock arguments we hear. The usual reply to "What is sin?" is vague and peculiar. It is difficult to convey to the Moslem mind any true conception of the malignant potency of sin, and the Satanic character that slumbers in it. Offences against God are reckoned according to the seven deadly sins mentioned in the Koran, or they may number seven hundred. Consider, too, their subtle ideas concerning original sin. Adam's fall was decreed and instigated by God; for had Satan caused man to offend he would then have been stronger than God. The creature being the agent through whom evil came must necessarily repent, and then forgiveness will be found in the Compassionate One. As God is *El-Keyoum* (Unchangeable), this will be the order for all who sin; for every act is written by Him, the Author of Good and Evil. Sin itself is subordinate; God's Mercy is inexhaustible; the *chose essentielle* is to hold to the creed and hope in the Prophet.

This Creed—"a dogma which embodies the very spirit of Islam and which is said with fervour, pride, and exaltation by millions of the human race to-day" (Prof. Sell)—is woven into the Moslem fabric to such a degree as utterly to baffle human comprehension. When I am challenged to witness, I generally give I. Tim.: 2.5. or

repeat the chorus "Living He Loved Me."

Discussion often passes to the most common Mohammedan difficulties; such as that the Bible is not genuine (some even affirm that the original Law was eaten up by a mule and that a certain Rabbi had to substitute another), and that the leading doctrines in the Gospel are contrary to Reason and the Koran; e.g., the Trinity; the Atonement; and that Christ is more than a Prophet.

Some of my readers may say "All this is well known." To the worker in the Moslem field and to those really interested, it is; but how far do the majority of Christians realise the devilish power pulsating through such statements? The missionary, acting as a lonely sentinel, and now and again fighting a strange lost feeling among the crowd, sometimes sits back and wonders just how things are at the home end. This spiritual conflict demands from the Christian Church the deepest concern in prayer and support. A prayerful and sympathetic co-operation with the missionary is also needed, that he or she may keep daily clean and fresh in such environment. Kipling tells the recruit:

"Let's ha' done with abby—nay, kul an' hazar ho;

"Mind you keep your rifle an' yourself jus' so."

—in a word, to live in the binding atmosphere of Islam but ever to rejoice in the freedom of Christ; to watch the danger of compromising, of soothing conscience with opiate of talk, of being busy without accomplishing really anything; to be careful ever to aim at fundamental reconciliation, but winning, wherever possible, by means of loving approach; to remember ever that "out of weakness they were made strong"; to be baffled on every side but still to prevail.

To a student who asked me "Where are your converts?" I replied with the story of the shepherd lad: "O boy, how many in your flock?" "I don't know, my father counts the sheep."

And we leave it at that; well content to rest in God's "afterward" which is so gloriously sure.

A Lad, A Garden, and Evangelising in North Africa.

By Mr. C. W. MORRISS, NABEUL.

When we came to this station, one of the first things we attempted was to start a boys' class. We got our boys together, but the class was maintained under certain difficulties. The novelty at first drew the boys, though some proved decidedly unruly and one or two had to be ejected on occasions till they should learn better. Then they would create a nuisance outside by throwing stones, shouting, and worrying us generally.

One of the ringleaders was "Bachir" (preacher), a lad of some spirit and of uncertain temper. Many a tussle we had with him over behaviour. Miss Tilney, who was our colleague at the time, took him in hand for a while, giving him jobs to do for her in the house, and as opportunity offered would give him Bible instruction. This seemed to work rather better, though occasionally he would take offence at some slight remark made, or little thing that annoyed him, and would stay away for some days.

Later on, when our colleague went

away, he would come and help us a little until he was taken on by other Europeans of the place. Invariably as he tired of the different posts he would come back to us and make himself useful in a variety of

ways. He was chiefly my stand-by on market days, when he would carry my tent and table up to the market square for me. He was a capable lad to have, but needed wise handling. I think we won him in the end, though, for in time there was a decided improvement in his behaviour.

To this day (and he is now a youth of seventeen) he comes along and lends a hand with some piece of work, chiefly in the garden. We used to say that his tongue was like a running brook, for

as he worked he talked incessantly, but he has sobered down considerably since then. He has not succeeded in getting really permanent employment since he left school, though he has worked successively on a motor van, as attendant and night-watchman at a petrol station, and as labourer on the town roads. He has now



Tunisian raw material.

(to use a familiar expression in army phraseology) a staff job with the town council, and is in charge of a small petrol engine which pumps water from a local well to supply our town water-carts; as this does not occupy him the whole day he is still free when I wish him to come along for an hour or so to oblige me.

A few weeks ago our garden was becoming rather an eyesore, with an accumulation of weeds and wiry grass springing up everywhere, making it look untidy, besides being a hindrance to future fruitfulness. My own time was fully taken up with watering during the hotter period, so Bachir was set on tidying up generally, and digging where it was necessary. I had to go off and leave him to do his work, but on my return was thoroughly satisfied with what he had done. Now the garden looks neat and clean once again. The earth, however, is parched and powdery

except just around our few fruit trees and rose bushes, so that we can expect no more vegetation till we get the refreshing rains in the autumn. Then the seed already there, or that which will be sown, will spring into life.

Bachir's work then was necessary, though it will not be productive till a later season. This reminded me that our work at present is largely of this character. We keep turning over the ground, praying that a gracious visitation from above may be given, so that the seed sown may yet spring into life and fruitfulness, taking the place of a dry and barren outlook. With all our hearts we long for the fulfilment of the promise that "the desert shall blossom as the rose." When we see Ishmael's sons turning to Christ for salvation instead of seeking satisfaction in Islam's cold creed, it will fill up our cup of joy, as it will amply repay any toil spent in bringing to them the news of God's salvation.

Young Hopefuls in Tunis.

Sketches of Italian and Jewish Children.

By Miss K. M. E. GOTELEE.

The name of our mission-centre, "Bethesda," is gradually becoming a household word in Tunis, specially to the children, and means many things. Shakespeare might say, "What's in a name?" but we realise there is a great deal in it. "Bethesda" stands for the Gospel meetings, and the school. "Is there any 'Bethesda' to-day?" is a question they frequently ask. Then they apply it to the workers. "There goes 'La Bethesda,'" is a remark we often hear as we pass by. The term "Bethesda" is also used for our teaching; indeed, that it is merely the name of our house is the last thing that the children seem to think. We are thankful to know that "Bethesda" means for many children happy hours in our Hall making scrapbooks, jumpers, scarves and cardigans, and singing, and learning Bible lessons with the aid of lantern and picture rolls. To children coming from sordid, crowded homes these are an endless source of joy.

Would you like to peep into some of these homes? First there is the home of two of our most regular attendants, Dory and Maria Falzon, two little girls, the youngest of a family of six. Their father, who was a converted priest, and their mother, who was brought to salvation in our Hall, are now with the Lord; and the children are being brought up by their aunts, also good Christian women. What a difference there is between this home and many others! All are members of the Scripture Union, and have family prayers morning and evening. Dory and Maria know their Bible well. A little while ago they needed new ones, as those they had were worn out with use. How glad we were to supply them, and now how carefully the new ones have been covered! "More precious than rubies" they are to these children. The two elder girls have confessed Christ in baptism; the elder boy, we believe, is the Lord's; and the younger ones show great keenness

in the work. We hope to have the joy of seeing them all yield their lives to Christ.

Then there is the home of three children, whose surname is Leo, aged 14, 10 and 6. Both parents professed conversion, but the father has backslidden. The mother is occasionally mentally deranged, and at such times develops a dislike for the eldest girl, of which she is painfully aware. We praise God the mother is now restored, but she is not strong and is unable to control the children. They live in a miserable, dark, damp *patio*, where no sun ever enters, and so they are always on the streets. But our school is the bright spot in their lives. The eldest girl, Fifina, is getting to the age when she most needs a firm, loving hand and a mother's advice. We do long to win her to Christ.

A third home is that of Concetta, Fifina's bosom friend, who comes to us regularly and brings her little brother and sister. She comes from a one-roomed home, of which the door is always open—not a good sign in this country. There is a sinister influence there, and we fear for the children; yet Concetta never misses the meetings if she can help it.

Then, the home of Adriana! Oh, what a world of pity wells up in my heart as I write her name! She lives in a miserable street, her father is almost continually out of work, her mother is an untidy, slovenly woman, overburdened with children, and little Adriana is the household drudge. She comes to us in a coat which is filthy and ragged, and which she pulls round her to hide the shabbiness underneath; and she looks round so forlornly! Though a big girl in age, she can hardly read, and I am afraid that the innocence of childhood has long since been destroyed by the sights she witnesses and the language she hears in the street where she lives. Yet she listens to the Bible lessons and learns verses well.

Another home: a veritable warren. A big *patio* about a stone's-throw from "Bethesda," consisting of a number of rooms in each of which is a separate family. From these, a number of children come to the school, mostly boys. When

it rains we see them waiting in a doorway, ready to dash in between the drops. They are lively spirits, these boys! Giuseppe Messina is one of them. I give him the hymn sheets to distribute and the odd jobs to do, anything to keep him occupied. The music appeals to him, and he takes great care of his little sister, whom he brings. But the children come only from this *patio* while they are young. As soon as they are old enough for the Roman Catholic catechetical classes and confirmation they are taken away. How important it is to sow well and truly while they are with us!

A Jewish home this time. For a while we tried to keep Jewish children out, as they did not understand Italian, but they persisted, and now they sit quietly in the meeting. They are eager to learn the Italian language, and insist on taking their turn in reading the Bible lesson. Recently, when a speaker asked how we could be saved, it was a Jewish child, Rachel, who answered, "By faith in Jesus Christ!" But what a tomboy she is! You should have seen her on the swings on the day of the outing, and heard the vigour with which she recited her Scripture verses at the Christmas treat. Yet all the prejudice and pride and bigotry of a Jewish family stand in the way of her taking her stand for Christ. We rejoice to remember that with God nothing is impossible.

Another Jewish home, where little Odette, an only child, lives. She is gentle and good mannered, and has been coming to the school for several years and considers that she knows Italian well. She loves to sing with the others, "The Saviour opened Heaven's Gate, Dying upon the Cross," but lately she has not been coming so regularly. We wonder if she has been showing interest in the Gospel before her home people and they are preventing her.

Recently I was in a road near "Bethesda" when a neglected-looking child asked if I would put her name in our register, and then she asked me to go and see her mother. She lived in a large *patio*

surrounded by rooms, each with a family of Italians. Her home was a two-roomed dwelling, the large inner chamber having no window; but I could see a big picture of the Virgin and Child, both represented as wearing heavy gold crowns, and there was a candle burning beneath. Several women were seated round a table, with a man, evidently the father of the family, who was anxious to compare notes as to our religious beliefs. I said that we had some things in common; for instance, we both believed in the Holy Trinity. He replied, "Oh, yes, I believe in the Trinity too—the Father, the Mother, and Saint Joseph." I enquired whether he really meant that, but he did, and would have no other Holy Trinity. We know that the Roman Catholic Church does not

teach this, but by giving so prominent a place to Mary and the saints she confuses the people and crowds out the Saviour. I fell back on Scriptures, "Jesus said, 'No man cometh unto the Father but by Me' and 'There is no other Name . . . by which we must be saved'." He did not know what to reply to this, and I saw that some of the women were also impressed. Thank God for the little band of true believers who have been gathered out of such darkness.

May I take the opportunity, in closing, of saying that we feel the need of a keen young man to join us in this work. The boys and young men especially need a leader. Will our readers pray that God will raise up some such helper to assist us?

OUR Annual Farewell Meetings

WILL BE HELD (D.V.) AT

CAXTON HALL

(Near St. James's Park Station)

ON

Tuesday, October 1st, 1935, at 3.30 and 7 p.m.

Preceded by a Prayer Meeting at 2.30 p.m.

Speakers :

Afternoon Meeting : **Rev. H. EARNSHAW SMITH, M.A.**

Evening Meeting - : **Rev. S. J. HENMAN.**

It is also expected that **Dr. HARVEY FARMER** will be present and new and returning Missionaries will take part.

Interval for Tea at 5.30 (approx.) in Council Chamber, price 9d. each.

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

"In the Desert a Highway."

The accompanying photograph is that of the most imposing milestone in North

Africa, and a striking reminder, in the literal sense, of the words of the prophet Isaiah.

For the sake of those who are not used to thinking in kilometres let us put the figures into plain English :—

Tamanrasset	... 1,440 miles
Zinder	... 2,410 miles
Lake Chad	... 2,720 miles

Pursuing its policy of building roads, providing water and opening schools for the natives of the Barbary States, the French Government is really excelling in the first part of its programme. In some places these wonderful new desert highways cross mountains, skirt patches of ever-shifting sand, and traverse long distances through regions destitute of water. But in spite of all these hardships and even the risk of meeting marauders, there is a constant stream of tourist traffic along these desert routes, some sections of which are only indicated by a line of empty petrol drums.

"In the desert a highway for our God" is happily true for Gospel messengers also, especially such as are concerned in the distribution of the Scriptures, who are already moving along these desert marches; and will probably do so in an ever-increasing measure as the roads are improved and extended.

S. ARTHUR.



"Concerning Giving and Receiving."

In the last issue of this magazine we called attention to the fact (as a matter for concern and prayer) that during August and September our income often fell to a very low ebb. The two months just passed have proved no exception and the supplies to the field have been very small. Our readers are asked to pray that the serious pressure may speedily be removed.

Secretary's Notes.

Dr. Harvey Farmer.

Friends of the Mission will be very interested to hear that Dr. Harvey Farmer has arrived in England, after a considerable period of strenuous labour as representative of the N.A.M. in America. He will require to take some weeks' rest, but it is hoped that he will be present at our Annual Meeting on October 1st, when doubtless a large number will be glad to greet him. We may take the occasion of saying that it is almost impossible to over-estimate the value of Dr. Farmer's work as the representative of this Society in the United States and Canada. The Mission owes him a very great debt.

The Late Mr. Douglas Porter.

We desire to express our deepest sympathy with the widow and family of the late Mr. Douglas Porter, Secretary of the Egypt General Mission, and pray that God may be their comfort and stay in the great bereavement that they have sustained. We also sincerely sympathise with the Mission that our brother so worthily served. The ways of God are often inscrutable, and it sometimes seems to our limited view that the workers that can least be spared are those who are early called to their rest. The loss, not only to the E.G.M., but to the missionary cause in general created by Mr. Porter's death, is very great.—The happiest relations have always been maintained between the E.G.M. and our own Society, and to many of us there is a sense almost of personal loss in our brother's decease. We can only rest in the fact that whatever God, in His wisdom and love, ordains, is for the best; certainly we need not sorrow for the one who has been called away, since for him to be "absent from the body" was assuredly to be "present with the Lord." We pray that our brother Mr. Cecil Collinson, who has been called to the vacant Secretaryship, may have all grace and wisdom granted him for this important task, and we heartily wish him good success.

Past and Future Meetings.

We are very grateful to the various friends who so kindly helped us at the recent "Slavanka" Conference, as well as to the visitors who supported us by their presence and by their fellowship in temporal matters. We trust that much blessing will result from these gatherings for prayer and testimony.—Special attention is called to our Annual Farewell Meetings, to be held (D.V.) on October 1st, details of which will be found on page 59. The Council have decided, for various reasons, to discontinue our spring meetings and to seek to create larger interest in the October gatherings. We trust that our friends will therefore make a point of reserving the date and joining with us. The place of assembly will again be Caxton Hall.

Retirement of Miss Charlotte Elliot.

Miss Elliot, who has been a faithful worker in Algeria since 1919, has found it necessary to retire from the work, owing to the condition of her mother's health. We are grateful to God for the spirit of loving devotion manifested by Miss Elliot as she has sought to win the Kabyle people for Christ; and if the way should ever open for her to return to our ranks she will receive a very warm welcome.

Mr. Upson's "Chalk-Talks."

We have received a copy of a little volume from the pen of our beloved friend Mr. Arthur Upson, of the Nile Mission Press, containing outlines of addresses on various missionary and Biblical subjects, entitled "Chalk-Talks." They are exceedingly good and suggestive, and we warmly recommend them. We had the pleasure of hearing our friend deliver one of these addresses while he was on a visit to this country, and found it deeply interesting and instructive. The outlines in the little volume are naturally not so impressive as when they are amplified and conveyed to the hearer by the living voice; they are, nevertheless, of very real value.

A PRAYER MEETING

is held on the first Thursday of the 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 Dr. and Mrs. Fraser Anderson, of Tangier, a daughter, Elaine Mary, born at Aberdeen on June 16th, 1935.

Among the Women of Bougie.

By Mrs. TWADDLE.

"I am the vine, ye are the branches" were the words which rang in my ears on a recent Friday afternoon, when I set out with a friend to visit some of the native homes in Bougie. "Calabar needs a brave heart and a stout body," wrote Mary Schlessor in one of her letters, and I think that these words could be applied to North Africa too.

It meant a stiff climb of fully half an hour to get to our destination, and our road lay along a narrow, winding alley among scores of native homes. On either side of the alley were wooden doors which

concealed large courtyards, beyond which lived hundreds of precious souls. Suddenly a door was opened, and a voice said "Come inside if you will." We entered a large shady courtyard, where six native families lived, and where everything spoke of Eastern wealth and luxury. Our inviter was a young girl who had come to the classes and who was now a maid to the proprietor of the courtyard. The only person to be seen (with the exception of the girl) was an old woman asleep on a cushion. However, on hearing the sound of strange voices, about a dozen inquisitive

faces soon made their appearance in the doorways, and the most courageous of the party came forward and shook hands with us.

After a few minutes of general conversation we discovered that we were in the courtyard of our native grocer, a wealthy man, and a staunch Mohammedan. Several times we had expressed the desire to visit his women-folk, but he was always voluble with his excuses, and it was quite evident that he wanted to keep us away. Here we were in his courtyard, at the invitation of his own servant girl, and it was not long ere the girl herself opened up the way for our message. During a pause in the conversation she touched my bag and said, "Have you the Psalms of David with you? Speak to us about God." I commenced by reading and expounding the first Psalm to the little group of about a dozen listeners, and went on to explain the Gospel of the Lord Jesus Christ, to which they listened in perfect silence, and with rapt attention. When we rose to leave they pleaded with us to return soon and speak to them again.

Passing on to the next courtyard, we found that the women-folk had gone to a wedding, save three, a mother and her daughter and another woman. We were warmly welcomed by the three women, and soon we were seated upon a straw mat. Knowing the purpose of our visit they settled themselves in a semi-circle around us, while overhead, giving splendid shade, were the fresh green branches of a vine. For fully half an hour we read and explained the Scriptures to them, telling of the love of God for a perishing world. At the close of our talk the eldest woman said to me, "Your religion is like our old vine there; every time I hear it, it seems to grow better and sweeter, and our vine gives better and sweeter grapes every year." Turning to John xv, I read the passage to her, "I am the vine, ye are the branches," etc. She was amazed that such words should be found in my book. Taking our departure,

we picked our way down a very narrow, evil-smelling passage to another home, to see Yamina, who gladly welcomed us. Her neighbours soon made their appearance too, and we had a little audience of eight women. Again the Word was read and explained, while these eight hungry souls sat and listened to every word. When I had finished, three of them said in a chorus, "Why don't you come more often, with



Native Women, Bougie.

such a balm for our souls?" Here again, overhead, giving excellent shade, were the vine branches. No tree was visible, so I asked Yamina where it was. "Oh," she replied, "it is in the neighbouring court-yard, but it has grown so much and its branches are so strong that it has come right over the roofs of the houses and into our courtyard." "I am the vine, ye are the branches." May we be strong and fruitful branches for the Lord, giving shade and help to others.

Two more dwellings were visited on our way homeward. In one of them an old, fanatical person opposed all that we said and upset our meeting by sending all the younger women away to prepare their suppers and not to listen to the foreigner. Dusk was falling, and as we proceeded there fell on our ears the strains of that well-known hymn, as it is translated into Kabyle, "Yes, Jesus loves me, that is why He died for me." It came from three of our class girls, who were sitting on the doorstep of their own



Some of the members of Mrs. Twaddle's class.

home, situated high up on the hillside, and their clear girlish voices sang it so sweetly that every word could be distinctly heard. The sheikh was calling to prayer from

"People and realms of every tongue,
Dwell on His love with sweetest song,
And infant voices shall proclaim
Their early blessings on His Name."

the mosque, but above his voice, above the roofs of hundreds of the native homes, above the minaret of the chief mosque, there floated on the still evening air the music and words of the hymn. Native men stood and listened reverently to these words, which contained so much of the Gospel.

The Hon. Treasurer acknowledges with thanks the following contributions received during the months of June, July and August, 1935.

LIST OF RECEIPTS.

DESIGNATED FUND			BRIGHTON AUXILIARY			GRAVESEND AUXILIARY		
No. of Rect.	Amount.	No. of Rect.	Amount.	£ s. d.				
2663	4 15 0	4	3 0 0	3	0	0	Miss K. HARRISON	Miss M. GILES,
4	4 10 0	5	8 11 8	8	1	1	Hon. Sec.,	Hon. Sec.,
5	1 0 0	6	2 0 0	2	0	0	6, Goldsmid Road,	8, Russell Street,
6	1 1 0	7	2 6 0	2	6	0	Hove, 2.	Gravesend.
7	10 6	9	5 0 0	5	0	0	Gen. Receipt No.	Des. Receipt No.
8	3 0 0	*10	11 12 6	11	12	6	9267/9384	Local Rect. No. £ s. d.
9	15 0 0	1	10 13 9	10	13	9	Local Rect. No. £ s. d.	2725
*70	24 7 6	2	5 0 0	5	0	0	23	139
1	10 0	Anon.	1 0 0	1	0	0	4	40
2	2 6	14	10 0 0	10	0	0	3	2 0 0
3	5 0	5	5 0 0	5	0	0	5	2 6
4	5 0 0	6	3 0 0	3	0	0	6	2 8
5	1 5 0	7	10 0	10	0	0		4 10
6	10 0	8	2 0 0	2	0	0		4 2 6
7	1 0 0	9	4 19 3	4	19	3		3 6
9	6 0 0	20	3 9 6	3	9	6		0 17 9
80	1 13 1	1	6 10 0	6	10	0		7 6 0
1	3 0 0	2	3 0 0	3	0	0		8 3 0
2	10 0	3	2 0 0	2	0	0		9 3 9
3	2 10 0	4	3 0 0	3	0	0		50 3 3
4	1 0 0	5	3 18 0	3	18	0		1 3 1
5	2 13 2	6	2 0 0	2	0	0		2 3 0
6	4 11 7	7	6 5 0	6	5	0		3 5 0
7	9 0 0	8	15 0 0	15	0	0		4 13 0
8	10 0 7	9	5 0	5	0	0		
9	21 5 0	*30	2 0 0	2	0	0		£3 18 4
80	5 0 0	1	4 0 0	4	0	0		BELFAST
1	1 1 0	2	5 0 0	5	0	0		AUXILIARY
2	26 10 0	3	2 0 0	2	0	0		Mrs. BOLTON,
3	2 0 0	4	3 0 0	3	0	0		Hon. Sec.,
4	1 0 0	5	3 3 0	3	3	0		Gordonville,
5	1 0 0			4	2	0		Cregagh, Belfast.
6	40 3 8			5	1	0		Des. Receipt Nos.
7	5 0 0			6	2	0		2684/2733
8	1 0 0	Sund.	359 7 9	5	1	0		Local Rect. No. £ s. d.
9	5 0 0		128 19 2	6	10	0		143 1 0 0
2700	8 10 0		£488 6 11	7	2 6	0		144 2 0 0
1	10 0			8	1	0		
2	4 0				5 2 6			£3 0 0

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.	No. of Rect.	Amount. £ s. d.
9104	1 0 0	9221	1 10 0	9278	5 0 0	9335	5 0 0	9392	5 0 0	9449	1 0 0	9506	1 0 0		
5	5 0 0	2	1 11 0	9	5 0 0	6	5 0 0	3	5 0 0	50	1 1 0	7	1 0 0		
6	3 0 0	3	6 4 0	80	10 6 0	7	5 0 0	*4	20 1 7	1	10 0	8	5 0 0		
7	12 8 0	4	5 0 0	1	1 0 0	8	10 0 0	5	2 6 0	2	2 0 0	9	5 5 0		
8	1 0 0	5	5 0 0	2	10 0 0	9	1 0 0	6	1 1 0	3	1 0 0	10	20 0 0		
9	10 6 0	6	3 0 0	3	5 0 0	40	10 0 0	7	17 0 0	4	5 0 0	1	4 7 6		
70	10 0 0	7	1 0 0	4	5 0 0	1	1 0 0	8	1 0 0	5	10 0	2	2 0 0		
1	3 10 0	8	2 0 0	5	10 0 0	2	10 0 0	9	7 6 0	6	1 0 0	3	1 0 0		
2	10 0 0	9	1 1 0	6	1 0 0	3	10 0	9400	6 0 0	7	2 11 0	4	5 0 0		
3	2 0 0	30	1 0 0	7	5 5 0	4	1 0 0	1	4 0 0	8	3 13 0	*5	2 0 0		
4	10 0 0	1	2 10 0	8	10 0 0	5	1 0 0	2	1 0 0	9	2 0 0	*6	27 3 6		
5	10 0 0	2	2 0 7	9	2 0 0	6	50 10 0	3	4 0 0	60	2 0 0	7	16 6		
6	1 6 0	3	21 0 0	90	5 0 0	7	7 6 4	4	10 0	1	1 10 0	8	5 0 0		
7	10 0 0	4	2 0 0	1	5 0 0	8	3 6 5	5	50 0 0	2	1 1 0	9	2 6		
8	5 0 0	5	2 6 0	2	2 0 0	9	3 0 6	6	3 0 0	3	1 0 0	20	1 0 0		
9	1 0 0	6	1 0 0	3	1 0 0	50	5 0 7	7	10 0	4	1 0 0	1	15 0 0		
80	3 0 0	7	1 0 0	4	1 11 2	1	2 0 2	8	5 0 0	5	3 0 0	2	1 0 0		
1	10 0 0	8	1 0 0	5	5 0 0	2	1 0 0	9	6 0 0	6	10 0	3	5 0		
2	5 0 0	9	2 6 0	6	5 0 0	3	2 0 0	10	1 0 7	7	5 0 4	4	1 1 0		
3	1 0 0	40	7 0 0	7	5 0 0	4	10 6	*11	5 7 6	8	2 0 0	5	2 6		
Anon.	10 0 0	*1	8 0 0	8	3 0 0	5	4 0 0	2	10 0	9	3 0 0	6	5 0		
85	1 0 0	2	5 0 0	9	10 6	6	15 0	3	2 6	70	5 0 0	7	24 0 0		
6	2 0 0	3	10 0 0	9300	1 18 3	7	3 0 0	4	10 0	1	1 10 0	8	3 5 0		
7	10 0 0	4	5 0 0	1	12 0 0	8	3 0 0	5	5 0 0	2	1 1 6	9	17 5		
8	3 0 0	5	6 11 9	2	2 0 0	9	25 0 0	6	2 2 0	3	7 6	30	5 0 0		
9	1 0 0	6	5 0 0	3	1 0 0	60	10 0 0	7	2 0 0	4	4 2 1	1	25 0 0		
90	2 0 0	7	3 10 0	4	2 6 1	1	1 0 0	*8	101 15 6	5	10 0	2	25 0 0		
1	1 0 0	8	13 6 5	5	5 0 0	2	12 0	9	2 0 0	6	5 0	*3	35 16 10		
2	2 0 0	9	10 0 0	6	5 0 0	3	5 0 0	20	10 0	7	1 4 0	4	1 6 8		
3	2 0 0	50	1 0 0	7	10 0	4	3 6 1	1	2 0 0	8	5 0 0	5	10 0		
4	2 14 6	1	1 0 0	8	1 0 0	5	10 0	2	2 0 0	9	10 0	6	1 0 0		
5	10 0 0	2	5 0 0	9	3 0 0	6	1 10 0	3	1 0 0	90	1 0 0	7	10 0		
6	10 0 0	3	2 0 0	10	2 19 1	7	3 3 0	4	5 0 0	1	15 0	3	1 0 0		
7	2 2 0	4	10 0	1	12 1	8	5 0 5	5	5 0 0	2	2 0 0	9	3 0 0		
8	10 0 0	5	10 6 2	2	5 8	9	8 0 6	6	1 1 0	3	5 0	40	1 0 0		
9	10 0 0	6	10 0 0	3	1 0 0	70	2 0 0	7	1 0 0	4	2 10 0	1	10 0		
9200	1 0 0	7	5 0 0	4	10 0	1	1 10 0	8	1 0 0	5	2 0 0	2	1 0 0		
1	2 6 8	8	10 0	5	4 0 0	2	1 0 0	9	3 6 6	6	5 0 0	3	5 0		
2	1 10 0	9	1 0 0	6	1 0 0	3	1 0 0	30	1 1 0	7	2 6 4	4	2 0 0		
3	1 13 0	60	5 0 0	7	2 6 8	4	10 0	1	1 0 0	8	10 0	5	2 0		
4	6 0 0	1	20 0 0	8	3 7 8	5	10 0	2	2 0 0	9	2 6 6	6	1 0 0		
5	1 5 0	2	2 0 0	9	5 2 6	6	8 2 6	3	1 14 10	90	5 0 0	7	5 0		
6	1 0 0	3	1 0 0	20	2 6 7	7	15 0	4	2 6 1	1	1 4 0	3	75 0 8		
Anon.	10 0 0	4	1 0 0	1	15 0 0	8	10 0	5	2 0 0	2	5 0 0	9	15 4		
8	1 1 0	5	10 0	2	3 0 0	9	10 0	6	5 0 0	3	1 10 0	50	7 8		
9	15 0 0	6	5 0 0	3	2 2 0	80	2 0 0	7	5 0 0	4	5 0				
10	5 0 0	7	1 1 0	4	30 0 0	1	10 0	8	2 10 0	5	1 0 0				
1	2 0 0	8	1 10 0	5	1 1 0	2	10 0	9	3 0 0	6	19 1				
2	1 6	*9	1 1 0	6	2 0 0	*3	2 0 0	40	10 0	7	1 0 0				
3	7 6	*70	99 6 0	7	1 0 0	4	10 8	1	1 0 0	8	11 0				
4	3 0 0	Anon.	1 0 0	8	3 0 0	5	1 0 0	2	5 0 0	9	1 10 0				
5	10 6	72	1 0 0	9	1 0 0	6	5 0 0	3	1 3 0	9500	4 9				
Anon.	10 0	3	1 5 0	30	1 0 0	7	11 0	Anon.	5 0 0	1	2 6				
17	10 0	4	4 1 11	1	1 0 0	8	5 0	45	45 0 0	2	2 0 0				
8	50 0 0	5	10 0	2	1 0 0	9	10 0	6	1 0 0	3	8 0				
9	10 0	6	1 0 0	3	18 3	90	2 0 0	7	3 0	4	10 0				
20	1 0 0	7	10 0	4	2 0 0	1	1 4 0	8	10 0	5	10 0				

* Gifts from America (Total £294 19s. 11d.)

Friends are reminded that our beautifully-situated

HOPE HOUSE

(TANGIER, overlooking the Straits of Gibraltar)

is open to receive guests

The rooms are fitted with electric light; modern sanitation has been installed; an English Doctor is available; and the catering is under the direction of an English Cook. The Sunday Services are in English.

Return 2nd Class Fare from London and Southampton by P. & O. and Rotterdam Lloyd Steamship routes is £12 (available one year).

TERMS: From 2½ guineas per week according to accommodation required.

Apply to the Hon. Superintendent: REV. H. S. GAMMAN, Hope House, Tangier, Morocco. (Postage 1½d.)

THE NORTH AFRICA MISSION

Founder—EDWARD H. GLENNY

(WITH GEO. PEARSE AND DR. GRATTAN GUINNESS)

COUNCIL OF DIRECTION

F. R. ARCHER, Buckhurst Hill, Essex.
OSWALD L. CARNEGIE, Whitstable.
DR. HARVEY FARMER, Philadelphia, Pa.
J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.
J. MORETON HARRIS, 53, Russell Square, W.C.1.

E. T. MORRIS, Letchworth.
PASTOR H. OAKLEY, Balham, S.W. 12.
PASTOR E. J. POOLE-CONNOR, Bayswater, W. 11.
R. W. RAVEN, F.R.C.S., 25, Harley Street, W.
G. P. ROBERTS, Tadworth.

PASTOR PERCY J. SMART, Farnboro', Kent.

Hon. Treasurer:

J. W. GORDON-OSWALD.

Hon. Medical Adviser:

W. LOUDON STRAIN, M.B., C.M.

Representing N.A.M. in Canada and U.S.A.:

HARVEY FARMER.

Bankers:

BARCLAYS BANK, LIMITED,

54, High Street, Highgate, N. 6.

General Secretary:

E. J. POOLE-CONNOR.

Deputation Secretary: E. J. LONG, F.R.S.G.S.

Assistant Secretary: I. E. BOWLES.

Hon. Oculist:

HORATIO MATTHEWS, M.D.

Auditors:

MESSRS. HILL, VELLACOTT & Co.,

Finsbury Circus House, Blomfield Street, London, E.C. 2.

OFFICE OF THE MISSION

34, BISHAM GARDENS, HIGHGATE, LONDON, N. 6

REFEREES

PASTOR H. TYDEMAN CHILVERS.
PASTOR D. J. FINDLAY, J.P., Glasgow.
LORD MACLAY of Glasgow, LL.D.
REV. G. W. NEATBY, Blackpool.

M. E. REVEILLAUD (late Senateur), Paris.
PASTEUR R. SAILLENS, D.D., Paris.
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.

AMERICAN AUXILIARY

Secretary:

DR. HARVEY FARMER, 6109, Columbia Avenue, Philadelphia, Pa., U.S.A.

Treasurer:

MISS S. C. DUNKELBERGER, 147, W. School Lane, Germantown, Philadelphia, Pa., U.S.A.

Referees:

ROLAND K. ARMES, Philadelphia.
DR. LEWIS SPERRY CHAFER, Dallas, Texas.
DR. G. H. DOWKONTT, Fulton Street, New York.
DR. FRANK E. GAEBELEIN, M.A., Stony Brook.

DR. H. A. IRONSIDE, Chicago, Ill., U.S.A.
DR. W. B. PERCIVAL, Pasadena, Cal.
RUSSELL T. SMITH, B.D., Philadelphia, Pa., U.S.A.
DR. WALTER L. WILSON, Kansas City, Mo.

THE NORTH AFRICA MISSION

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

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

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

FORM OF LEGACY OR BEQUEST

I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of _____ pounds sterling, free from duty, to be paid within six calendar months after my decease, and 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.]