

# 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**  
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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, Libya 1,300,000

## LOCATION OF MISSIONARIES

MOROCCO			ALGERIA			TUNISIA			LIBYA			PARIS		
<b>Tangier</b>			<b>Rabat</b>			<b>Batna</b>			<b>Tunis</b>			<b>Tripoli</b>		
<i>Subt. Hope House—</i>			Mrs. F. K. ROBERTS ... Dec., 1896			Mr. C. COOK ... Oct., 1929								
Mr. H. S. GAMMAN ... Oct., 1933			Miss J. DEW ... Feb., 1924			Mrs. COOK ... Dec., 1929								
Mrs. GAMMAN ... Nov., 1924			Mr. C. W. PROCTER ... Sept., 1933						<b>Ain Beida</b>					
Mr. L. V. ROBINSON ... Nov., 1924			Mrs. PROCTER ... Oct., 1930						Miss D. POVOAS ... Nov., 1922					
Mrs. ROBINSON ... May, 1931			Miss G. F. LINCOLN ... Oct., 1935											
Miss E. CRAGGS ... Oct., 1912						<b>Oran</b>								
Miss M. M. GLEN ... Jan., 1913						Mr. E. WIGG ... June, 1931								
Dr. G. W. F. ANDERSON ... Aug., 1934						Mrs. WIGG ... Nov., 1921								
Mrs. ANDERSON ... Aug., 1934						Mrs. F. M. WEBB ... Oct., 1899								
Mr. L. DALTON ... Mar., 1933									<b>Saida</b>					
Miss N. W. BOWKER ... Jan., 1934									Signor A. FINOTTO ... Oct., 1923					
<i>Spanish Work—</i>									Signora FINOTTO ... Oct., 1923					
Señor PEDRO PAJILLA ... June, 1926														
Señora D. PAJILLA ... Dec., 1922														
<b>Casablanca</b>			<b>Algiers</b>			<b>Tunis</b>								
Miss C. S. JENNINGS ... Mar., 1887			<i>Kabyle Work—</i>			Mr. E. E. SHORT ... Feb., 1899								
Miss F. M. BANKS ... May, 1888			Mons. E. CUENDET ... Aug., 1884			Mrs. SHORT ... Oct., 1899								
Miss M. W. ROSS ... Nov., 1920			Madame CUENDET ... Aug., 1885			Miss J. SHORT ... July, 1932								
Miss C. A. BOWRING ... Sept., 1930			Miss E. J. COX ... May, 1887			Mr. R. S. MILES ... April, 1921								
			Miss K. SMITH ... May, 1887			Mrs. MILES ... April, 1928								
			Mrs. A. ROSS ... Nov., 1902			Miss H. M. M. TAPP ... Oct., 1903								
			Miss M. G. ROSS ... Sept., 1934											
<b>Fedhala</b>			<b>Djemaa Sahridj</b>			<i>Italian Work—</i>								
Mr. V. SWANSON ... Oct., 1932			Mr. A. G. WILLSON ... Oct., 1922			Miss G. E. PETER ... Oct., 1913								
Mrs. SWANSON ... Oct., 1932			Mrs. WILLSON ... Oct., 1922			Miss K. M. E. GOTELEE ... April, 1920								
Mr. ROY SMITH ... May, 1935			Miss M. WIDMER ... Nov., 1920			Miss J. E. MARTIN ... Oct., 1922								
			Miss E. FEARNLEY ... Mar., 1929			<b>Nabeul</b>								
			Miss M. FEARNLEY ... Mar., 1929			Mr. C. W. MORRIS ... Oct., 1924								
			Miss D. WARD ... May, 1929			Mrs. MORRIS ... Nov., 1927								
<b>Tetuan</b>			<b>Michelet</b>			<b>Gafsa</b>								
Miss A. G. HUBBARD ... Oct., 1891			Miss L. M. FISON ... Nov., 1919			Miss E. L. BROOKES ... Mar., 1932								
Miss A. M. KNIGHT ... Oct., 1899			Mlle. A. ROCCHIETTI ... Oct., 1931			Miss M. W. JONES ... Mar., 1932								
Miss E. E. J. BIRN-BURY ... Nov., 1929														
Miss E. LOW ... Sept., 1931														
<i>Spanish Work—</i>			<b>Azazga and Les Agribbes</b>											
Miss E. HIGDON ... April, 1921			Mr. S. ARTHUR ... Dec., 1913											
Miss E. HARRAN ... Oct., 1921			Mrs. ARTHUR ... Sept., 1923											
<b>Settat</b>			<b>Bougie</b>											
Miss A. BUXTON ... April, 1919			Mr. A. R. SHOREY ... Nov., 1902											
Miss K. REED ... April, 1922			Mr. R. TWADDLE ... Oct., 1924											
			Mrs. TWADDLE ... Oct., 1925											
			<b>Oued-Amizour</b>											
			Mlle. E. M. S. DEGENKOLW ... Oct., 1913											
			<b>Lafayette</b>											
			Mr. C. R. MARSH ... Oct., 1925											
			Mrs. MARSH ... Oct., 1925											
<b>Taza and Oudida</b>														
Miss F. E. S. MARSH ... Nov., 1895														
Miss A. CHAPMAN ... Oct., 1911														
Miss E. K. ALDRIDGE ... Dec., 1891														
<b>Guercif</b>														
Mrs. F. A. SIMPSON ... Mar., 1898														

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





**TRIPOLI CITY**

*Suk el Muscir and Nuovo Arco.*

# Medical Mission Work in Tripoli.

By Mrs. JAMES LILEY.

The majority of the readers of this magazine will know that Gospel Medical work in Tripoli was begun as far back as 1889, when this town was in a very different condition from that in which it is to-day. But although during the past 45 years there have been messengers of the Cross who have borne continuous witness in this Libyan city, there have never been enough to reach out into the surrounding country; and opportunities thus lost are often difficult, and sometimes impossible, to recover. We are humbly grateful to the Lord for bringing us here, probably just in time for us to get in; and we count upon the prayers of His children that we may be permitted to remain, and carry on in the faithful work of our predecessors.

Soon after our arrival, we met with a striking illustration of the far-reaching influence of the Tripoli Medical Mission, and of the similarity of missionary problems throughout North Africa. An old man coming to Tripoli on business, from his home, eighty miles away, took the opportunity of visiting the Mission Dispensary, to be treated for eye-trouble. When his eyes had been bathed, he then asked that a sore foot should be attended to. (It would have been "bad manners" to mention at once all his ailments!) As he was a reader he was given a Gospel, and his interest in the new reading matter was such that his important business affairs seemed quite forgotten, and he stayed on for quite a time to peruse the new literature. During our prolonged conversation with him the usual statements, so familiar to us in Morocco, were reiterated by him—"Yes, Jesus was the Son of Mary, but He did not die"; "God is One and has no partner"; but who knows what fruit may come from his reading of the Gospel, eighty miles away, under the illumination of the Holy Spirit?

On Mr. Reid's departure for furlough, the Dispensary was closed, and for the past four months we have been moving furniture from room to room, to prepare the

"before" and clear up the "after" of masons', carpenters', painters' and plumbers' work. This kind of thing is upsetting enough in England, but fellow-missionaries will bear us out in saying it is far worse in these lands. But how full of praise to God we now are to see it all done!—to have a clean, well-repaired house, a rain-proof flat roof, and best of all, a convenient ground-floor accommodation for the care of poor Jews and Moslems, sick in soul and body. And with our praise to Him is mingled our gratitude to those, who, through their gifts, have made it possible thus to renovate this old native house, which, in many ways, is so well adapted for the work which has been carried on here so long.

It was a very real joy at the beginning of this week to re-open the door and permit all who would to enter. An average of about fifty a morning, for five mornings in the week, have availed themselves of the opportunity. We expect to see more as it becomes known that we have begun work again; but we wonder how we are to deal with them single-handed; and we are looking to the Lord to send help in His own good time. The greater number of the patients so far have been Jews, but the Moslems are also beginning to come, having heard that a doctor is available. Such quiet and intelligent attention to the message of salvation is given that we feel that some, at least, having heard and understood, will incur a serious responsibility if they now neglect their souls' eternal welfare.

We have a new helper in the house, a black daughter of Ham, while the faithful daughter of Abraham, who has been with us for some time, is promoted to be "doctor's assistant" and door-keeper downstairs. On the first morning of the former's arrival she was asked to come and sit quietly while a short portion of God's Word was read to her, and His blessing sought for the day. She quite evidently did not wish to seem behind in matters of

religion, for next day she came running to me as noon struck, saying it was the hour of prayer and that she must now pray. To those unaccustomed to the sight it would appear strange to see her lay her shawl and apron on the floor, and, facing the East, go through all the Moslem genuflections. "A zeal," indeed, but "not according to knowledge."

The dispensary is not open for medicine on Saturday, but small groups of young

Jews find their way in to look at the Scriptures, and seldom go away without buying some portion. Last week two or three of these young men bought between them two Hebrew and two Italian Bibles—more seed needing watering by believing prayer.

The time is short: the times are difficult: the coming of the Lord draws near. "Pray ye therefore"; "Give ye them to eat"; "Go ye therefore."

## New Workers.

*The undermentioned three new workers have already arrived at their respective spheres, and we heartily commend them to the prayerful remembrance of our readers. All three have studied French in Paris; and we avail ourselves of this opportunity of expressing yet again our warm appreciation of the splendid services of Mr. and Mrs. T. Warren, who have charge of the missionary candidates' Foyer in that city.*

### Miss A. JOAN HOWELL.

Although Miss Howell comes to us from Canada, the early years of her life were spent at Seaford, Sussex. She was brought to Christ at the age of 14 during a Mission held by the "Young Life Campaign." On leaving school Miss Howell became an assistant teacher; but when some two years later the Lord spoke to her at a special missionary gathering, she felt that the nursing profession would furnish her with the best possible preparation for the Mission Field. During the next six years our sister gained valuable experience, first as a probationer and later as staff nurse, in several hospitals. As time went on, however, the need for Bible training, and the seeming impossibility of obtaining such, caused Miss Howell gradually to give up all hope of becoming a missionary. She then decided to join her sister in Canada; and during the first few weeks in that country the Lord wonderfully blessed to Miss Howell the Spirit-taught ministry at the Forward Baptist Church, Toronto. With the new experience and vision came a fresh call to take the Gospel to the heathen; and the Lord, removing one difficulty after another, opened up the way for Miss Howell to enter the Toronto Bible College for the three years' course. Our sister has been in Cherchell, Algeria,

since October; and we trust that she and her fellow-worker, Miss Collins, may get on splendidly together in the work there.

### Miss GRACE F. LINCOLN.

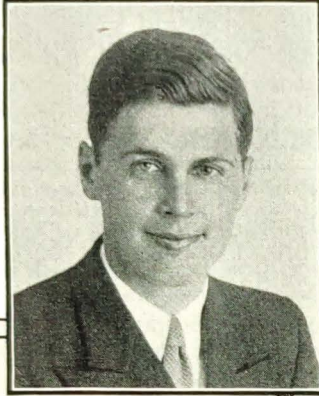
The child of godly parents, Miss Lincoln cannot recall a time when she did not love the Lord; but a deeper spiritual experience is dated from the time when she entered "Redcliffe" Training Home. From her early childhood, when Harold Copping's picture "The Hope of the World" made a profound impression upon her, she has been missionary-hearted, with the foreign field definitely in view as the goal of her ambitions. A sound secondary school education, followed by useful commercial experience in the Civil Service, brought Miss Lincoln to the age of 22; when, at a Missionary Meeting, the call of God came to her as a clear and personal appeal. A few months later she became a student at "Redcliffe"; and her reading (in the N. A. M. Prayer Circle Notes) of Miss Irene Dew's need of a fellow-worker was the first link in quite a romantic little chain of circumstances bringing Miss Lincoln eventually into touch with the missionary whose fellow-worker she was destined to become. Miss Lincoln has already joined Miss Dew in Morocco; and we earnestly trust that



these two companions may be used in gracious blessing to the women and girls of Rabat.

**Mr. ROY B. SMITH.**

Born at Turtle Creek, Pennsylvania, 26 years ago, Mr. Smith became a communicant at the Presbyterian Church in his home town when he was only thirteen.



Mr. Roy B. Smith.



Miss A. Joan Howell.

During his last year at high school, being of a religious frame of mind, he decided to prepare for the ministry; and, "with little prayer and much thought of his own desires" entered a training college in Pennsylvania. The institution proved to be tainted with modernistic teaching, and our brother confesses that he "ran to such excess in the pleasures afforded

that his health gave way, and he was compelled to leave." He then entered employment in which his associates were "foul-mouthed and immoral"; but though, like Lot, his soul was vexed, his reproof carried no weight: and his occasional preaching was devoid of power. Some months later ill-health drove him to Texas in quest of open-air employment; but in Georgia God brought him into touch with "the first Christian who was a real testimony to him." He



Miss Grace F. Lincoln.

returned home; and, still unregenerate, plunged into Christian work, though with but little joy or results. At length, 18 months after leaving the modernistic college, God in His great mercy dealt with our brother, and he was wonderfully saved, "such joy filling his soul that he could hardly contain himself." It was as student in the Columbia Bible College that Mr. Smith heard, first through Dr. Harvey Farmer, and later through Mr. V. Swanson, of North Africa's need: and friends will rejoice to know that he joined Mr. Swanson at Fedhala, Morocco, in May of this year, and has made an encouraging start in his Arabic studies.

# The Tulloch Memorial Hospital, Tangier.

## Progress in Reconstruction.

By Dr. F. J. SCRIMGEOUR.

During July and August the Tulloch Memorial Hospital was in the hands of builders, painters and plumbers, who, under the supervision of Mr. Leslie Robinson, worked so expeditiously that the required alterations were completed in the stipulated time; surely a record for Morocco! And now we have a new operating room, convenient ward side-rooms, and separate bathrooms for men and women. These changes make the work of the nurses easier, and greatly help the doctors in their duties. There is also an efficient hot-water supply installed; and we have improved the method of collecting and conserving the rain water. I wish that the friends who have visited the hospital in past years could now return and see for themselves the improvements that have been made.

We now hope that the necessary funds will be provided to enable us to build the new out-patient department, where all these poor people who come day after day

for advice and dressing can have proper accommodation. Until the hospital has a waiting-room where the Gospel service can be held without noise and interruption, separate surgical dressing-rooms for men and women, a convenient and well-lighted dispensing room and X-ray apparatus, it will not be a fully equipped Medical Mission. A few days ago the British Consul said to me, "We all know that your Missionary Hospital in Tangier is not merely the oldest English hospital in Morocco: it was the very first hospital of any kind to be established in this country." For the service of Christ in this dark Moslem land: for the sake of the thousands of poor sick people who come to us from far and near: and for the high reputation of the North Africa Mission: we again ask your prayers that nothing shall delay the early extension of our buildings to give us the additional accommodation that is so much required.

## Half-Converted.

By Mr. S. ARTHUR.

*In somewhat loose religious phraseology the word "conversion" is frequently used as a synonym for "regeneration." In this sense a man cannot be "half-converted." He either is, or is not, born again. But the more precise meaning of the word is "a change of attitude," and it is in this sense that Mr. Arthur employs it in the title of his interesting article.*

So many Moslems have been met with recently to whom this term could be applied, that I believe it to be worth while seeking the prayers of friends in the homeland on their behalf. They have not only taken their first steps away from Islam, but in many cases have turned their faces towards Christ Jesus.

There is, for example, the man who finds fasting a burden. Is it because he shrinks from the physical effort required? or is it because he realises that this is not the way of salvation? In any case, such a man dares to say, before all his neigh-

bours: "If only others had the courage of their convictions, none of the younger men would ever fast again." In this part of Kabylia almost all the young men have abandoned prayers and almsgiving, and only observe the month of Ramadhan (the Fast) out of consideration for their children.

A second case, evidently representative of a smaller number of Kabyles, is that of a man who has been to school, has learnt to read and to reason, and no longer dares to use the threadbare formula: "Do what you please, God will forgive." Such

a one made the following declaration at the close of a meeting in his village: "I know that I am a sinner. Every evening I ask God to forgive my sins. Whether He does so or not I cannot tell. All I know is that I start sinning again."

A third man, typical of a growing number of our Moslem neighbours, will say, hardly realising the importance of his confession, "I believe Christ died for our sins, and that we have redemption through His blood." In his ignorance he would probably declare that the Koran says so! For many years now hundreds of men in

neighbours. Nevertheless, as conversion and naturalisation are considered to be one and the same thing by the masses, he is often "sent to Coventry," with the result that he expresses a desire to learn the Christian doctrine or to have his children taught by missionaries.

Thus, the acquisition of French citizenship, contact with civilisation (corrupt as it may be), the enlightenment of education, as well as the preaching of the Word, are all disintegrating the Moslem mass.

But this raises the problem of the man detached from Islam and not attached to the Church. The "veil" is still upon his heart.

And there is also a problem in connection with the scattered Kabyle converts—not half-converted, but spiritually half-starved!

A missionary in a Moslem land was once asked, "Where are your converts?" "Over in the cemetery," was his reply. The answer of most missionaries in Kabylia would be, "Scattered to the four winds." Away in the United States of America, in every part of France, hidden in some isolated school on the edge of the Sahara, patrolling the mountains of Kabylia with the



Photo by

Native Children, Kabylia.

[Mr. Arthur

this district have been hearing an occasional Gospel message (would that it were possible to increase their frequency!) and have had the opportunity of reading the Scriptures and evangelical publications, with the result that the truth, in spite of Islam's fierce opposition, has found some soil in which to take root.

A fourth category—in many ways an important one—is that of the Kabyle who has claimed French citizenship, thus renouncing his Moslem status, with which are connected special privileges, such as polygamy and the disinheritance of his women folk. It may be that his chief aim is to secure higher pay, or the possibility of travelling to France without the usual formalities required of native workmen—or even the joy of possessing a gun, so often (and rightly) refused to his Moslem

mounted police, in the Forest service, running some small Post Office miles from town, earning good money in Government employ, or bravely trying to make ends meet on a small farm—there they are, almost every one of them standing alone.

One such man said: "I am the only Christian in my village; what can I do?" The answer was more dogmatic than sympathetic (although missionaries understand and sympathise with those in such positions); it was: "Go and find another man, and then you will be two." Yet that is the only way. What joy when a missionary pays them a visit! I have seen their tears as they prayed with them. But pending such companionship how one longs for them to discover the joy of that close communion with their Lord which comes through the Word and in prayer.

*continued on page 13*



# Advance in Algeria.

## Development of Out Stations.

By Mr. A. G. WILLSON.

Last Wednesday we re-opened the Akerrôie out-station. The elements were decidedly hostile to us, for while climbing the last hill, within sight of our destination, we were overtaken by a most terrific storm. It was a veritable cloudburst; and we could neither advance, nor could we go back. Small trees were uprooted and carried away in the torrent, and we had to stand ankle-deep in water without any shelter until the fury of the storm had abated. We finally arrived at the out-station drenched through. We were in the act of drying our clothes over a 'Primus' stove when the boys came flocking in. We had a very good meeting, however, both with them and a few men who came in later; so in spite of our uncomfortable journey and bad beginning, the day ended happily.

I am glad to say that at El-Klaâ the wicker hut that served as a Gospel Hall will soon be replaced by a stone building, for Bousaad, our native brother, has begun to build an annexe to his house, which, when finished, will be used for Gospel meetings. During the summer a skilled Italian stonemason was working in the neighbourhood and was very pleased to find lodging with Bousaad, and, in payment, he started building this annexe for him: and our brother is finishing it. This will be a great advantage to us, for while a wicker hut is good when nothing better can be obtained, a stone building is much to be preferred.

Some time ago a relation of Bousaad offered us the use of an empty house, free of charge, at a village in another district about four hours' journey from the headquarters of the Mission at Djemaâ. But such a house can best be used in the evenings, when the men come home from their work; and as it is impossible for us to take the long return journey, along the difficult mountain paths, and in the dark,

we have not been able to take as much advantage of their kindness as we could desire. We also had the offer of an old mill, for quite a small sum, and it was our intention to convert it into a class room; but on our return from furlough we found the owner had sold the roof, leaving the four walls in such a damaged state as to be beyond repair. Our next move therefore was to try to secure a piece of land with a view to building. Here again our faith was tried, for the natives of that village, hearing of our intentions, held a meeting and passed a resolution not to sell to us, as they did not want the Gospel brought into their district. But now God has wrought for us. The head man of the village of El-Klaâ, who, about three years ago, opposed most bitterly our establishing ourselves there, has since become very friendly to us; and this morning he met me in the market, and, to my surprise, told me that the piece of land that we were wanting, and which the villagers had passed a resolution not to sell, we could now have as soon as we liked. The owner was his brother-in-law, he said, and he had told him he was to sell to us at the original price. We are hoping therefore in a few days' time to be in possession of a small plot of land, and to be free to build another little "Bethel" to the glory of God, as time and weather will permit.

I am not giving the name of this village at present, for various reasons, but it possesses a school, and is within ten minutes' walk of another hamlet about its own size, and is therefore an excellent centre for an out-station. It is wonderful how God opens doors for us, and, as it was in Paul's time, while there are many adversaries, we have evidence of the Lord's help and over-ruling. I sometimes wonder how I have been able to keep going; my difficulties have seemed overwhelming; yet my experience has been "Nevertheless, the Lord stood by me."

## General Secretary's Notes.

### A Happy New Year !

As we stand upon the threshold of the New Year we wish God's best blessing to all our readers. We are living in times when it is impossible for the most sagacious and far-seeing to forecast what even the next few months may bring forth ; but we know that all God's people are under the covert of His wings, and that His purposes of grace in the making known of the Gospel shall not fail of their fulfilment.

" Beneath the shadow of His throne  
His saints have dwelt secure.  
Sufficient is His arm alone  
And our defence is sure."

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### The Situation in Tripoli.

The prayers of our friends are specially sought in connection with our work in Tripoli. Dr. and Mrs. Liley have been settled in the Mission-house there for some months now, and the former has been registered by the Italian authorities as the Mission doctor ; but owing to the fact that the Italian Government, from the beginning of their occupation of Libya, have refused to permit religious propaganda amongst the natives, his application to remain as a medical evangelist has been referred back for special consideration in Rome. His request has not been refused so far, and we trust that it will shortly be freely granted. The North Africa Mission was established in Tripoli in the year 1889 prior to the Italian occupation ; and it is natural to expect that the same liberty that the Turkish Government gave us, previous to that event, should still be permitted. We feel that we have certain rights in this direction that we might legitimately expect to see maintained, but we would rather look to God in prayer, that

He, in His own gracious way, may deal with any difficulties that may exist.

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### Missionaries' Movements.

The Misses Brookes and Jones, who have been engaged in Arabic work in Tunis, are now settling in Gafsa, an Arabic town which N.A.M. missionaries have visited from time



Woman from Fezzan, Libya.

to time, but in which none have as yet permanently resided. They have been very conscious of the divine leading, and their first experiences have given them much encouragement.—Miss Tilney has concluded her labours in the island of Djerba, for the

present, at least, and is now engaged in bringing the Gospel to Jews, Arabs, and others, in Gabes, a seaport town on the eastern Tunisian coast.—Mr. and Mrs. Procter have returned to their station at Rabat, Morocco, and we are thankful to know that Mrs. Procter has made a satisfactory recovery from the operation which necessitated her and her husband returning to England for a time.—We regret that Mr. and Mrs. Gillott have felt that they must resign from our ranks. They expect to take up Christian work in the homeland. Their labours in Algeria, and particularly at La Redoute, a suburb of Algiers, have been earnest and devoted, and we wish them God's blessing in any future sphere to which they may be called.

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#### **Dr. Harvey Farmer.**

Dr. Harvey Farmer, the representative of the N.A.M. in America, returned to that country on December 15th last. We regret to say that it was necessary for him, on his arrival there, to take a period of rest, the doctor's report being that he had overtaxed his strength, and must take a month or two in which to recuperate before resuming his labours. His personal friends will already have been informed that in the early summer of next year he and Mrs. Beulah Rose Willis will be united in marriage. Very heartily do all the friends of the Mission pray that God's abundant blessing may rest upon both in this new relationship.

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#### **The N.A.M. Prayer Circle.**

The attention of our readers is again called to our Prayer Circle. The membership of this is already very considerable, but we desire to see it increased, and we invite others to join in this ministry of intercession. A little booklet, containing information concerning matters for special prayer or praise, is issued every month and posted to all who are on the Prayer Circle list; and the only

conditions of membership are (a) a promise to pray as opportunity offers, for the work of God in North Africa, and (b) a yearly subscription of 6d., to cover the postage of the Prayer Circle Notes.

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#### **Easter Convention, "Heightside."**

Preparations are now in hand for our Annual Easter Convention at "Heightside," Lancs, and we are looking forward to having the Rev. W. Galbraith, Pastor of Toxteth Tabernacle, Liverpool, and Dr. T. I. Stockley, with us during that period. These brethren are old friends of the Mission, and well-known helpers at our "Heightside" gatherings, and we are sure that many will desire to meet them again, and to benefit by their ministry. It is also hoped that a number of missionaries who are due for furlough this year will be present. Mr. Ernest Long will be in charge. The Conference will commence, as usual, on the Thursday prior to Good Friday, April 9th, and will continue until Wednesday, 15th. The inclusive terms from Thursday afternoon to Wednesday morning are £2 5s., or less for a shorter period. Any who desire to join with us are asked to communicate with Miss Wray, at "Heightside," Newchurch-in-Rossendale, Lancs.

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#### **The "Slavanka" Convention.**

The Convention held at "Slavanka" from September 4th-9th last was not quite so well-attended as in previous years, but proved to be a profitable gathering to those present. Helpful addresses were delivered by the Rev. S. J. Henman, S. E. Burrow, Esq., G. F. Whitehead, Esq., and others; and missionaries representing various fields of labour gave illuminating accounts of their work. A lantern lecture by Mr. Ernest Long, at which the Rev. W. H. Rowden presided, was very much appreciated. We extend our hearty thanks to all who helped,



whether by speech, gift, or presence; and are grateful to Mr. Lavington, Superintendent at "Slavanka," for his efforts to promote the comfort of the guests.

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### Discontinuance of May Meetings.

After careful consideration the Council have decided to discontinue the N.A.M. "May Meetings." There are obvious advantages in these Spring gatherings, but for some time past it has been very difficult to arrange for representatives of the field to be present. Such a period of the year is either too early for the missionaries who are taking furlough to have returned to England, or, if they have done so, they are usually too much in need of rest for it to be other than an unkindness to ask them to give public addresses. It has been thought better, therefore, not to arrange a meeting in May or June; but to concentrate upon the Autumn gatherings, which are held in Caxton Hall on the first Tuesday in October.

### New Book by Miss Christine Tinling.

Those who have read Miss Christine Tinling's volume, *A Budget from Barbary*, in which the work of the North Africa Mission is described, will have learnt something of the pathos and power with which she depicts missionary life and labour, and with what difficulty the reader lays a book of hers down when once he has taken it in hand. All the

excellent qualities that are to be seen in that volume are now found in her recent work, entitled *India's Womanhood* (1s. 6d.; the Lutterworth Press, 4, Bouverie Street, E.C. 4). Its main theme is the work of the Ludhiana Women's Christian Medical College, the influence of which, as the authoress truly shows, has penetrated throughout the length and breadth of India. We heartily concur in the statement found elsewhere that Miss Tinling's

book is both accurate and vivid, and that while there are of necessity dark shadows in the picture, there is to be seen, in bright contrast, the "Light of Life" illumining and transforming lives, which in many cases become in their turn a blessing to their own people.

#### "Nevertheless —"

See, O my Lord, how I have wrought,  
In weariness and pain,  
How I have spent my strength for nought  
And laboured but in vain.

Have not I oft let down my net  
To seek the sea's rich spoil?  
No harvest of the deep has yet  
Repaid the fisher's toil.

But did not Peter's boat, like mine,  
Lie empty by the shore,  
Until Thy voice, with power divine,  
Bade him to cast once more?

And shall not I, when night is past,  
Launch where the full tide flows,  
And see my well-worn net at last  
A multitude enclose?

Oh, work Thy miracle again,  
My weary heart to cheer!  
I've toiled all night, and toiled in vain,  
— Lord, is the morning near?

E. J. P.—C.

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**FINANCE.**—We are thankful to be able to report that in spite of many trials of faith during 1935, we were able to send the full normal allocation to our workers; any shortage in the monthly remittances being made up as the year drew to its close. For this we heartily praise God, and express our gratitude to the generous and often self-sacrificing friends who have been the channel of supply.

# Back to the Fray.

## Resuming Work in Cherchell.

By Mr. L. J. BOCKING.

A missionary leaves the homeland for another term of service in North Africa with complex feelings, although we think it may safely be said that the predominating desire is to be back again at the post of duty. It was good to be in the family circle once again, to renew old acquaintances, to tell friends in England of our work and experiences, to breathe again the pure air of one's native land, and to gaze, almost with wonder, upon the "Belisha Beacons" and the many other up-to-date contrivances of modern London. All through, however, there was something—or was it Someone?—gently pulling the heart strings away from England and all that is dear to us there, back again to these northern regions of the Dark Continent. Many thoughts passed through our minds as we journeyed south, and we wondered how the story in the next chapter would develop. Would it tell of defeat and failure, or of victory and success? Would it tell of discouragement and of the temptation to say, as did David, "these men . . . be too hard for me," or should we be spurred on by that vision of a "great multitude which no man could number, of all nations and kindreds, and people, and tongues, standing before the Throne and before the Lamb?"

Many people in England, realising at least something of the difficulties of work in Moslem lands, assured us of their prayerful sympathy and remembrance, and we felt our arms were strengthened. We were, in some measure, able to tell of "signs following," but we trust and believe that as time goes on we shall be able to tell of greater victories and of more ground regained from the enemy's hand.

Several small Arab boys were amongst the first to welcome us back to Cherchell, and their general inquiry was as to when the classes would restart. From the very first evening young Arab men came to

greet us, and to express their pleasure that God had brought us safely back; and no evening has since passed without several coming to the hall for reading, singing, and a word from the Book.

The warmest welcome back was perhaps from the native Christian whom we had allowed to sleep in our out-house and act as guardian during our absence. Although this man is in regular employment elsewhere, he devoted a large portion of his spare time to caring for our garden, and we were agreeably surprised when we saw the improvements he had made. How we long to see more native men of this type—truly converted, baptised, earning their own living, walking faithfully in the way of the Lord and living blamelessly before their fellow men. Although the man just referred to was a backslider for some time, it is now just about a year since he was restored. He assures us that he never lost his faith or convictions, but the trouble was that he had tried to do too much in his own strength, for he had learned but little of abiding in Christ and relying on the help and keeping power of the Holy Spirit. As outward tokens of a true spiritual quickening, he has entirely given up evil associations, the use of strong drink, and the smoking of tobacco; and as a further expression of his determination to "make good" he has saved during the last six months over 800 francs. This is no small achievement for a man who is earning a minimum wage, and who previously had to spend every sou that came into his possession. The fact that he makes a regular weekly gift towards our work amongst Moslems is another happy sign.

There are two or three other men that are professing Christians; and some for whom we are regularly praying may, we think, be safely classified as genuine inquirers. They are by no means good Moslems, and may be counted as amongst

that ever increasing number of young native men in North Africa that are being influenced by a French education. Islam has little to offer their quickened intelligence and wider outlook; and there is a desire in their hearts for something better and more satisfying. God grant that the challenge that this situation presents may not be unheeded by us, for in Christ alone will these souls find a safe and sure anchorage.

We are endeavouring to make our Sunday evening Gospel meeting, conducted in French, the apex, as it were, of the week's activities. This gathering is cosmopolite, for on this occasion we invite all and sundry to meet with us. Our congregation is often composed of French and Jewish children, French adults, and occasionally Italians and Spaniards, besides several Arab men who understand and read French.

We continually give thanks to God for the new hall we were able to build some eighteen months ago, which has provided us with a very agreeable and suitable centre for our station work. For work in the surrounding regions we are grateful for special gifts for a second-hand car;

and by this means we trust much seed will be sown in places far distant from resident missionaries, where the people have but few opportunities of coming under the sound of the Gospel.

A very fine mosaic was discovered here at Cherchell a few months ago. For long centuries this valuable example of Roman craft had been preserved, hidden beneath earth and stones. There might be many more such found, if only men knew just where to unearth them; but the difficulty is that there is no surface indication of what lies just below. And how little we are able to judge of the possibilities that lie beneath the often uncouth and uninteresting outward aspect of those with whom we come into contact! As we look upon the sin-stained faces we wonder if ever such coarse material could make a bright jewel for the King's crown; but all things being possible to God, we take courage, resting assured that even in "lands where Islam's sway darkly broods o'er home and hearth" there will yet be many who will "cast their bonds away," and in that day will sing with us around the Throne "Worthy is the Lamb that was slain."

## "Go Again."

By Mr. C. W. PROCTER, of Rabat.

*"And He said, Go again seven times." 1 Kings 18.43.*

Civilisation is not evangelisation, but in many ways civilisation may be the handmaid of evangelisation. It is so, for example, in its provision of facilities for travel. In the ancient world the Roman roads were important factors in making known the Gospel of Christ; and it is so to-day in Morocco, where the Spanish and French authorities, in seeking to exploit a country as large in area as France, are wonderfully speeding up transport. Less than twenty years ago the journey from Tangier to Rabat occupied ten days; now it can be done in six hours or so. That is to say, we cover distances to-day forty times faster than the early missionaries

did; and the whole of life has been affected by this process of acceleration.

Drop a paper pellet on a moving fly-wheel, and see it shoot off at a sharp angle, and with great rapidity. This is a picture of Morocco, where, in comparison with its previous pace of semi-stagnation, the flywheel of life now revolves at a furious speed. Old Islam has not felt the full force of its influence, but young Islam has, and is reacting thereto. It is shooting off into new avenues of thought and action. Young Islam is on trek, as Mr. Basil Mathews has shown, but no longer mounted on the back of a donkey. Young Islam has come to know the luxury and



convenience of a private car. Incidentally, the sudden multiplication of mechanically-driven vehicles results in hundreds of street accidents every year. The simple and the elderly do not see why these strange creatures should not obey the same rules as those to which they have so long been used. People have always walked in the roadway because in old days there was no side-walk, and they can see no reason to change old customs—until they have been knocked down.

In view of these changes, it is no wonder that the old religious zeal is disappearing. The speed of young Islam's tangent-flight has knocked down and wounded a good many things, religious and family life included. Just as the mad rush, born of the joy of possessing material things that move quickly, sometimes lands the young enthusiast in a crash, so the pulsating forces of modern life often bring young Islam to moral and spiritual disaster.

And it is this that we fear. Moroccan youth is flying off at a tangent, at an ever-increasing momentum, and he must end up somewhere. He is moving at all sorts of odd angles—towards Russia, towards Rome, towards rabid nationalism, towards the rotting canker of multiplied vice; but not towards Christ our Redeemer. We are afraid of a crash for young Islam, and would fain make the warning but wooing appeal of the Glad Tidings heard with greater power amid the world's raucous din. We would make men hear, so that in the midst of this new life, the true New Life may be found. The young Moslem is first in opposing us in the crowded mart, but in the quiet room he

confesses he is seeking, watching, hoping. Amongst other things, he is watching the attitude and action of the leading Protestant power in the Europe that is at his doorstep. Are the readers of this magazine helping him as they may and should? They cannot directly shape their country's policy, but they can directly influence young Islam, by reaching his mind and his will through prayer. And if it be objected that this has been done many times already, and that no visible results are seen, may we remind our readers of the incident related in I Kings 18.43? The situation was analagous to that in Morocco to-day. The prophet was praying for rain, even as we are praying for showers of blessing to come upon the hearts of these seven million souls, and especially upon the young men, the hope of the future. Elijah was sure that God would answer abundantly, and bade his servant "Go up and look," but he returned and said "There is nothing." What effect had this answer on Elijah? Did he stop praying? No! He said "Go again seven times." So Elijah prays on and the man continues to mount the hill; and the seventh time is God's time. And "behold, there ariseth a little cloud." To us, as we pray for North Africa, it is not revealed when the break shall come. If God's time should be the seven-hundredth are we prepared to pray on? We thank God that our readers have prayed, have even wrestled in prayer for Moslem youth; but we beg of them, for the good of souls and for the glory of the Lord, to "Go again," even if it be seven, or seven hundred, times, until the answer comes.

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**HALF-CONVERTED**—*continued from page 6.*

"Lord, what wilt thou have me to do?" is our petition, as we face the two-fold problem. May our effort to share this spiritual burden with the readers of this magazine lead to a deeper sympathy

and more definite prayer for the "half-converted" Moslem, not yet truly saved, and the half-starved convert, cut off from all contact with his fellow-believers.

## Some Experiences of a Younger Missionary.

By Mr. ROY B. SMITH.

*The writer of the following notes is one of the younger missionaries to whom reference is made on page 3. He is now working with Mr. Victor Swanson in Fadahla, a sea-coast town in Morocco.*

Did you ever hear of a sower who went forth to sow and came back with all his seed? One Lord's Day I went forth here at Fedhala to find some to speak to, and I came back with all my seed unsown, except one Gospel which had been left with the captain of a small sailing vessel; and even he was talking with a friend, so that only a sentence or two was squeezed in. But the joy of it is that when sometimes we go forth without the idea of sowing God gives us the opportunity of doing so. How much better when He opens up the way!

Here is how it happens sometimes. One day I went out to walk and I hadn't gone far when I saw some twenty boys on a vacant lot playing football. The Lord had permitted me to speak to them once before, but the priests evidently had got after them and they seemed to shun me for a while. However, that day they came around me to listen and asked for Gospels. I was quite encouraged when one cripple boy told me that he had read the two Gospels I had given him and wanted another.

Having left this group I started back to the house. At the "boulangerie" I heard two Arabs say, "Yes, that fellow reads Arabic." So I started to read to them in the baker's shop. One Arab retold much as I read, so that they understood me all right. For half an hour no

one but Arabs came in, so that about seven of them heard the Word in this fashion. One of them who was well dressed, said, "the Book is good," and asked if I would sell him the Gospel, and of course I did.

Another day I was walking in the Casbah (or Moslem part of town, within the wall) when two Arabs asked me to stop and read. Then after listening a while they asked simple questions which, fortunately, I could answer. As I turned

to go I looked inside the shop and saw it was a coffee shop, and that the group of men sitting on the floor had stopped talking to listen.

On another occasion, while Mr. Swanson and I were taking a short walk in Casablanca we saw about eight-

teen young men talking together. After we had passed them I felt I should have spoken to them. As Mr. Swanson had an appointment with the Swedish Consul, I turned back toward the park, praying that if the Lord would keep the fellows there I would say a word to them; which, as they were still there, I did. One or two of them mocked, but the others quieted them and listened for quite a while. I was especially glad the Lord led me back, for I found they were all Jews, and some knew a bit of the Bible. One gave me his address so that I could send him a New Testament and some prophecies about the Messiah.



Group listening to the Gospel in Morocco.

May I tell you of one more incident? In the house next to us here a young Frenchman and his widowed mother kept house. I had wanted an opportunity to speak to them and finally it came. They had given Mrs. Swanson some sort of edibles, so that I had the privilege of returning the pan and taking over a jar of pickle or jam. They invited me to have a cup of coffee with them, so we naturally got talking of the Lord and His Gospel. They told me that a priest who had been drinking had insulted them at their father's funeral, and that they were finished with Romanism. The boy had become a "Libre Penseur" (a member of the Society of Free Thinkers). They listened well and took a New Testament. Since they have moved we have seen little of them, but just two nights ago the young

boy came to visit us and said he has read the book I gave him three times. He may not be entirely sympathetic, but at least he has heard the truth.

So it is that God gives opportunities to speak here and there while trying to learn Arabic. I admit those who listen to my Arabic must be very patient and polite, for I have a long way to go yet before I can even read as I ought. However, pray that the Lord will continue His blessing, in His own way, and that some soul or souls here may one day receive our Lord as their Saviour. After all, real success is not always in seeing hundreds saved. Jeremiah was not the only one whom God sent to a people who would not receive His message; but we can all try faithfully to pray and to preach the Word. Surely this, being God's will, is success.



Mr. Swanson Preaching to a crowd of Moors.

## "The Offence of the Cross."

"But we preach Christ crucified; to the Jews a stumbling block, and to the Greeks foolishness." So wrote the Apostle Paul, in a day when to die by crucifixion was regarded as the last limit of degradation, and when the instrument of such a death was thought to be a thing so horrible and obscene as to be barred from mention in polite society. Yet not only was the preaching of the Cross the power of God unto the salvation of multitudes, but the very fact that the Gospel triumphed by means of what appeared to men to be its most fatal hindrance was in truth the most cogent proof of its supernatural character. *Let the missionary to the Moslem remember this.*

SELECTED.



Will our friends

please note that the

# N.A.M. EASTER CONVENTION

WILL BE HELD (D.V.) AT

HEIGHTSIDE, LANCS., from APRIL 9th — 15th, 1936.

Speakers include:

Revs. W. GALBRAITH and T. I. STOCKLEY, D.D., Mr. E. J. LONG, and (it is hoped) Missionaries from the field.

Apply: Miss WRAY, "Heightside," Newchurch-in-Rossendale, Lancs.

The Hon. Treasurer acknowledges with thanks the following contributions received during the months of September, October and November, 1935.

## LIST OF RECEIPTS.

Designated Fund	No. of Rec't.	Amount.	WIMBLEDON AUXILIARY	Local Rec't.	BRIGHTON AUXILIARY	LEICESTER AUXILIARY	HITHER GREEN AUXILIARY
No. of Rec't.	Amount.	£ s. d.	Hon. Sec., S. S. McCURRY, Esq., 8, Thornton Road, Wimbledon, S.W. 19.	No. £ s. d.	Hon. Sec. Miss K. HARRISON, 6, Goldsmid Road, Hove 2.	Hon. Sec. Miss J. LAMSDALE, 17, Sykefield Avenue, Leicester.	Hon. Sec., Mrs. JAMES, 76, Albacore Crescent, Lewisham, S.E. 13.
2796	7	10 0 6	Des. Receipt Nos. 2744/55, 2791/2831	9	3 3 0	Gen. Receipt No. 9757.	Local Rec't. No. 9868.
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### SUMMARY.

SEPTEMBER, 1935.	
General Fund ...	£523 12 8
Designated Fund ...	268 9 2
	<u>£792 1 10</u>

OCTOBER, 1935.	
General Fund ...	£1,857 15 8
Designated Fund ...	321 7 10
	<u>£2,179 3 6</u>

NOVEMBER, 1935.	
General Fund ...	£320 14 10
Designated Fund ...	1,033 12 9
	<u>£1,354 7 7</u>

### TOTALS.

January 1st to November 30th, 1935.	
General Fund ...	£9,048 8 6
Designated Fund ...	3,543 1 6
	<u>£12,591 10 0</u>

\*Gifts from America.

**LIST OF RECEIPTS—continued.**

**GENERAL FUND.**

No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.
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## 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 in direct that receipt of such treasurer or other proper officer shall be a sufficient discharge for the said Legacy.

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