

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



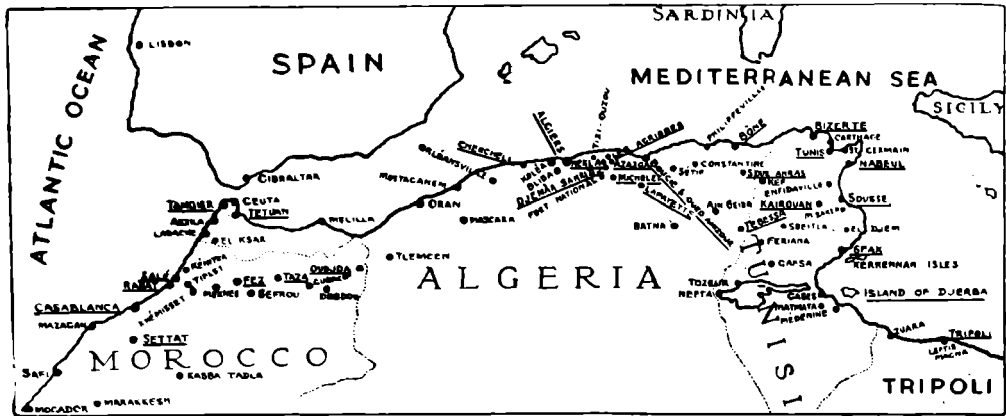
*The Oasis
Gabes, Tunisia*

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 and Algeria each over 7,000,000, Tunisia over 2,000,000, Libya 1,300,000

LOCATION OF MISSIONARIES

MOROCCO			Rabat			Batna			
Tangier			Miss I. Dew Feb., 1924				Mr. C. Cook Oct., 1920		
Dr. G. W. F. ANDERSON Aug., 1934			ALGERIA			Mrs. Cook Dec., 1920			
Mrs. ANDERSON Aug., 1934			Cherchell			Oran			
Miss E. CRAGGS Oct., 1912			Miss K. W. JOHNSTON Jan., 1892			Mr. E. WIGG June, 1931			
Miss M. M. GLEN Jan., 1913			Miss E. TURNER Jan., 1892			Mrs. Wigg Nov., 1921			
Miss W. DRURY Feb., 1929			Miss E. F. COLLINS Feb., 1927			Mrs. F. M. WEBB Oct., 1899			
Mr. C. W. PROCTER Sept., 1930			Mr. L. J. BOCKING Oct., 1928			Saida			
Mrs. PROCTER Oct., 1930			Mrs. BOCKING Oct., 1928			Signor A. FINOTTO Oct., 1923			
Miss N. W. BOWKER Jan., 1934			Miss J. HOWELL Oct., 1935			Signora FINOTTO Oct., 1920			
Miss D. M. HENMAN Oct., 1935			Algiers			TUNISIA			
Miss H. L. E. POINTER Dec., 1935			Mons. E. CUENDET Aug., 1884			Tunis			
Miss E. HIGBID (<i>pro tem</i>) April, 1921			Madame CUENDET Aug., 1885			Mr. E. E. SHORT Feb., 1899			
Miss E. HARMAN (<i>pro tem</i>) Oct., 1921			Miss K. SMITH May, 1887			Mrs. SHORT Oct., 1899			
Spanish Work—			Mrs. A. ROSS... .. Nov., 1902			Miss J. SHORT July, 1932			
Señor PEDRO PADILLA June, 1926			Miss M. G. ROSS Sept., 1934			Mr. R. S. MILES April, 1921			
Señora D. PADILLA Dec., 1922			Djemâa Sahridj			Mrs. MILES April, 1920			
Casablanca			Mr. A. G. WILLSON Oct., 1922			Miss H. M. M. TAPP... .. Oct., 1903			
Mr. V. SWANSON Oct., 1932			Mrs. WILLSON Oct., 1922			Mr. F. EWING May, 1932			
Mrs. SWANSON Oct., 1932			Miss M. WIDMER Nov., 1920			Mrs. EWING Oct., 1931			
Mr. ROY SMITH May, 1935			Miss E. FEARNLEY Mar., 1929			Italian Work—			
Miss C. S. JENNINGS Mar., 1887			Miss M. FEARNLEY Mar., 1929			Miss G. E. PETER Oct., 1913			
Miss F. M. BAMES May, 1888			Miss D. WARD May, 1929			Miss K. M. E. GOTELEK April, 1920			
Miss M. W. ROSS Nov., 1920			Michelet			Miss J. E. MARTIN Oct., 1922			
Miss C. A. BOWRING Sept., 1930			Miss L. M. FISON Nov., 1919			Dr. and Mrs. LILEY (<i>pro tem</i>) Dec., 1919			
Tetuan			Mlle. A. ROCCHIETTI Oct., 1931			Nabeul			
Miss A. G. HUBBARD Oct., 1891			Azazga			Mr. C. W. MORRIS Oct., 1924			
Miss A. M. KNIGHT Oct., 1899			Mr. S. ARTHUR Dec., 1913			Mrs. MORRIS Nov., 1927			
Miss E. E. J. BRADBURY Nov., 1929			Mrs. ARTHUR... .. Sept., 1923			Miss A. CLACK Jan., 1924			
Miss E. LOW... .. Sept., 1931			Bougie			Gafsa			
Settat			Mr. A. R. SHOREY Nov., 1902			Miss E. L. BROOKES Mar., 1932			
Miss A. BUXTON April, 1919			Mr. R. TWADDLE Oct., 1924			Miss M. W. JONES Mar., 1932			
Miss K. REED April, 1922			Mrs. TWADDLE Oct., 1925			(On furlough in U.S.A.)			
Fez			Qued-Amizour			Gabès			
Miss S. M. DENISON Nov., 1893			Mlle. E. M. S. DEGENKOLW... .. Oct., 1913			Miss E. M. TILNEY Mar., 1920			
Miss I. C. DE LA CAMP Jan., 1897			Lafayette			LIBYA			
Miss L. F. EVANS Nov., 1921			Mr. C. R. MARSH Oct., 1925			Tripoli			
Miss F. ELLARD Sept., 1931			Mrs. MARSH Oct., 1925			Temporarily unoccupied,			
Mr. C. COOPER Sept., 1934			PARIS						
Mrs. COOPER Sept., 1934			Mr. T. J. P. WARREN Feb., 1911						
Taza			Mrs. WARREN Feb., 1911						
Miss F. E. S. MARSTON Nov., 1895			Mons. TB. HOCART Feb., 1926						
Miss A. CHAPMAN Oct., 1911									
Guercif and Oudjda									
Mrs. E. A. SIMPSON Mar., 1898									

AT HOME—Mrs. FISHER, Miss HOUGHTON, Mr. W. REID, Mr. L. DALTON, Mrs. F. K. ROBERTS, Miss D. POVODS (on leave), Miss G. F. LINCOLN.

LANGUAGE STUDY IN PARIS—Mr. and Mrs. FERREL, Miss E. GRANT, Miss G. M. SHARPE.



Photo by]

[Mr. R. S. Miles

"THE WELL IS DEEP."
A Scene in Tunisia.

The Expulsion of N.A.M. Missionaries from Tripoli.

Brief reference was made in the last issue of our magazine to the fact that our missionaries, Dr. and Mrs. Liley, had been expelled from Tripoli by order of the Italian Governor, Marshal Balbo.

We feel that it is due to our readers that the details of this retrograde action on the part of the Italian authorities should now be given.

Before doing so, however, it may be well to make some brief reference to the evangelistic and philanthropic work which for nearly half a century has been carried on in Tripoli city by the North Africa Mission.

Mr. E. H. Glenny, the founder of the Mission, visited Libya in 1887, the country then being under Turkish rule; and as the result of his visit Messrs. Harding and Michell were given permission by the Mohammedan Governor to commence missionary work, which they did in 1889. Mr. H. G. Harding, being a qualified chemist, opened a mission dispensary; and in 1891 Mr. and Mrs. Venables joined him. Mr. W. Reid followed in 1892, and Mr. W. Bolton in 1908. Later, Dr. Maxwell took charge of the medical mission, but in 1914, after two years' work, he left for war service. For some time afterward the dispensary was maintained by missionaries, who, though not qualified as doctors, had some medical knowledge; and while giving assistance to the patients in minor ailments, they continued to use the dispensary as a centre for evangelisation. Their labours resulted in a few natives being brought to faith in Christ.

In 1912 Libya passed from Turkish to Italian rule. The change did not immediately affect the work of the Mission; and as it is the invariable practice of the missionaries of the North

Africa Mission not only themselves to be obedient to the civil authorities in the countries wherein they labour, but to inculcate similar principles amongst those whom they teach, no difficulty was anticipated. But in 1932 Mr. Reid, who was then in charge of the mission dispensary, was informed that he would in future only be permitted to give out such medicine as could be bought at a chemist's, without a doctor's prescription, and that his successor must be a qualified medical man. Arrangements were made to meet this new condition, and in the May of 1935, Dr. Liley arrived in Tripoli. After much delay, due to the uncertainty of the Director of Hygiene in Tripoli as to the exact procedure, on March 17th, 1936, his name was placed on the Rome Medical Register, and on April 18th he was given leave to practice in Tripoli. Discovering, however, that under the Italian Sanitary Law of July 27th, 1934, no one could open a surgery or institution for medico-surgical treatment without authorisation from the Prefect, Dr. Liley thought it wise to enquire whether this applied to Libya, and in reply, he was instructed to prepare a formal request for the authorisation of the mission dispensary. This he did on May 23rd, 1936. On October 13th of the same year he was summoned to the central police office, and a document, dated August 26th, was there read to him, authorising the continuance of the dispensary on three conditions: (1) that there should be no religious propaganda; (2) that his nurses should possess diplomas recognised in Italy; and (3) that the premises should conform to such regulations as might be made by the Director of Hygiene. But in the same breath the police official read a second document, ordering the closing of the dispensary,

on the ground that it did not conform to the conditions mentioned in the first. Dr. Liley pointed out that although it was now October this was the first time that he had heard of the decree of August 26th; that he had employed no nurse; and that there had been no public religious propaganda. To this there was no satisfactory reply, and about a month later Dr. Liley was given notice to quit the country.

In order to give colour to this high-handed action, capital was made out of a trivial incident which had occurred some few weeks previously. In August Dr. and Mrs. Liley had taken their holiday in Homs, a small town about eighty miles distant from Tripoli city, and here the question of the permissibility of making an occasional gift of a Scripture had arisen. The Italian official who had examined Dr. Liley in Tripoli as to his proposed work had purchased from him a copy of the New Testament, in a friendly way, and had left the general impression on Dr. Liley's mind that while public colportage work was prohibited the occasional private sale or gift of religious books would not be regarded as an offence. He therefore distributed one or two Scriptures (scarcely one a day) in Homs; and on one occasion gave to a Jew and his friends four portions of Scripture translated into Judeo-Arabic. It was on the ground of this harmless technical offence that Governor Balbo issued on November 12th an order for Dr. Liley to leave the country within five days.

Such short notice was, of course, quite inadequate for Dr. and Mrs. Liley to leave the premises in proper order. The disposal of drugs, some of them dangerous, to persons with no medical knowledge, the packing of medical instruments, the removal of Dr. and Mrs.

Liley's personal belongings and household effects, and other matters of a similar character, required a far longer time. Mrs. Liley was perforce left behind, to do the best she could. Her experiences were very trying. It soon became evident that the house and wife of an "expelled alien" must be avoided by those who valued their reputation, and for some while she could get practically no help. She dared not write in any detail to her friends, as all her correspondence was liable to be opened and examined. An additional grief to Mrs. Liley at this time was to witness the harsh treatment which was being meted out by the Italian Governor to the Jews. He had endeavoured to force them to open their shops and to trade on Saturday (their Sabbath) in the new town; and when, for conscientious reasons, several refused, some of them had their trade licences withdrawn, others were imprisoned, and two of them were publicly beaten outside the Jewish gate, receiving fifteen stripes each. While they were thus suffering, Moslems present were encouraged by the officials to jeer at their plight.

Some help was at last given to Mrs. Liley by Miss Tilney, who came to Tripoli for the purpose, as well as by some whom it is not advisable to mention. Those who were kindly disposed to her in Tripoli urged her to leave at the earliest possible moment, as her remaining there would create difficulties for others, and give cause for anxiety to her husband and her friends; and on December 15th she left for Tunis.

Thus while in 1889 a Mohammedan ruler gave permission to preach the Gospel in Libya, in 1936 a professedly Christian governor deported the last two Christian missionaries for giving away a few Christian Scriptures—the offence being at most a technical breach of an uncertainly interpreted law.

“East, South and West.”

THE PLANTING OF OUT-STATIONS AROUND DJEMAA-SAHRIDJ, ALGERIA.

By Mr. A. G. WILLSON.

The Hall for public and other services at Djemaa-Sahridj was built in 1925 to take the place of one formerly rented from a native, and from that time onward Gospel work has been carried on within its walls without interruption. With this as a centre we have been able to extend our efforts east, south and west.

The first extension was in the direction of Akerrou. The scheme originated with Mr. T. Warren, who, while in Algeria, had done a good deal of preaching in that neighbourhood; and a Kabyle of the name of Beriki, who had been brought to Christ through our predecessor's labours, also had his home there. After we had undertaken some itineration in the district we endeavoured in January, 1930, to get together a group of about a dozen men to come over for a conference at Djemaa-Sahridj. All arrangements were made,

and a brother missionary was invited to speak; but the day turned out to be a very wet one, with the result that nobody came! This mishap did not discourage us, but we nevertheless took it as an intimation that we ought to find some means of getting men together in the neighbourhood in which they lived. This was not an easy thing to do. We sought the use of a room in a native house but it was refused us; we then tried to hire a disused stable belonging to the administration, but again without success. The only course

left appeared to be to purchase a plot of land in Akerrou and build a meeting-place of our own; and this we did.

The story of this first out-station is a long one, and cannot now be told. Suffice it to say that in the spring of the following year M. Cuendet and a group of other missionaries came and dedicated our little corrugated iron building to the service of God. It was a very happy gathering. There were about

twenty-five native men present, which we thought a good beginning; the more so as several people had told us that it would never be possible to do any work there. Since then we have had seasons of much blessing. The building boasts no architectural beauty and is only eighteen feet long by twelve wide, with seating accommodation for thirty-five adults; but on several occasions we have had to pack into it from



Gospel Hall, Djemaa-Sahridj.
Mrs. Willson's Class.

seventy to eighty young men and boys. At such times our congregation is very tightly wedged, but fortunately no one faints or requires to be carried out.

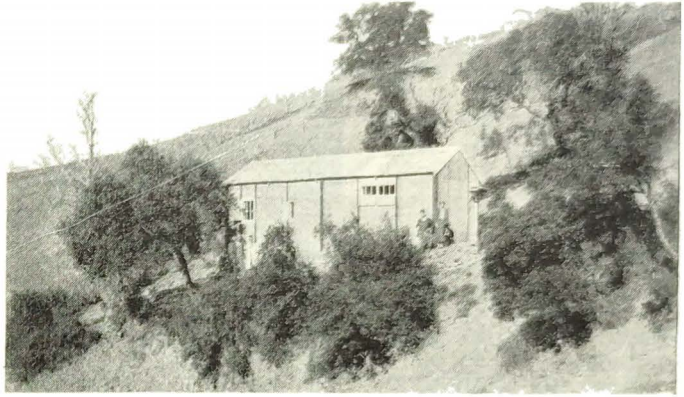
A few months after the inauguration of the work at Akerrou two men made a definite confession of faith in our Lord Jesus Christ, and a year later they were baptized at Djemaa-Sahridj. One of these, Bou Saad by name, was very anxious we should come to the village in which he lived and hold meetings in his house. We felt that he was sincere in his request, and so went

to his village, which was about an hour's walk beyond Akerrou, and had some very happy gatherings there. Occasionally women would come with the men folk (which is very unusual in this country) and listen to the Gospel.

After a time Bou Saad put up a wicker hut in his orchard for use as a meeting place; but this was only intended to be a temporary provision, and later an annexe to his house was built, as shown in the photograph.

This is known as the Gospel Hall of El-Klaâ. It is encouraging to note that all this has been carried out at the native Christians' own expense.

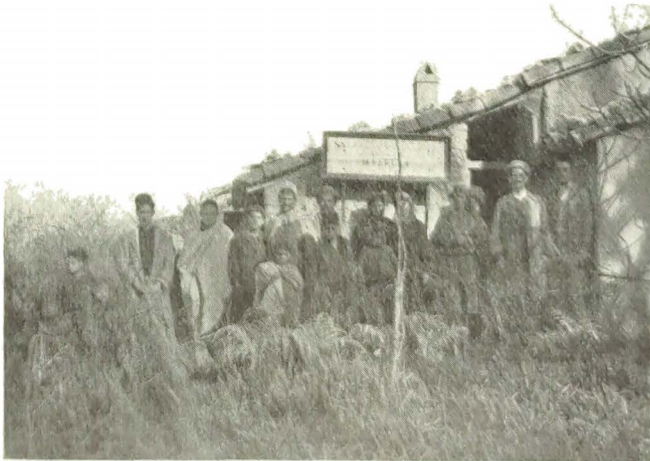
Thus for several years regular Gospel work had been going on at Akerrou and El-Klaâ, one situated east and the other south of the home station, but we had only been able to pay occasional visits to the villages in the western district. We began to long to have an out-station in that part of the country also. After a time the village of Eaglefan appealed to us as being a suitable place for the purpose. It was situated within reach



Eaglefan Gospel Hall, South side.

of other villages, and would serve well as a centre from which to evangelise a district that could not be worked from Djemaa-Sahridj, owing to the distances to be traversed. It also had a school for boys, which was a great advantage. Moreover, while we were on a visit to this place about two years ago, a man approached us to ask if we would open up a work there as we had done at Akerrou. But our furlough was due, and the affair was deferred until our return. We then took the matter up again, and after six or seven fruitless interviews with landowners, were finally successful in securing a little plot, ideally

situated, from a mission point of view, at the foot of the village, as shown in the photograph, and near the school. All through the summer we toiled at our new building. The ground was nearly all rock, excellent for a foundation, but terribly hard to level. We were, however, fortunate in striking a vein of sand very suitable for making concrete, but weather conditions were very much against us. At first the heat was almost unbearable, then the wind did its worst, and after that heavy rain fell. Had we



Gospel Hall at El-Klaâ

been able to continue our operations, the building would probably have been in use by now, but our other work demanded our attention, and we were only able to carry on as opportunity permitted. Then came the winter, when days were short and weather uncertain ; but in spite of all we hope soon to have the place completed.

Many and great have been our difficulties ! Eaglefan is a three hours'

journey from Djamaa-Sahridj, the roads are merely mountain paths, and all the materials have had to be conveyed on donkey-back. Very many of the people, too, were hostile to the Gospel. It was a native who invited us to come and open up work there, but when others knew of our intention they banded together to prevent us getting a piece of land ; and then, while we were building, made difficulties about our obtaining drinking water from the village fountain ; and by these and other little signs indicated



On the road to Eaglefan.

their unfriendly spirit. But now, seven months since we struck the first blow towards erecting this new depot, I am glad to say the conduct of the people has greatly improved, and the outlook far more hopeful. Our desire is to win them to Christ, but they are at present Moslems, and we shall need to be very tactful. We are going forward, however, not in our own strength, but in the Name of the One who is able to make all grace to abound, and "He is faithful."

Gospel Witness in a Moslem Market.

By Mr. L. J. BOCKING, Cherchell, Algeria.

Seven a.m. and we are off, thankful that the car, although a second-hand one, may reasonably be expected to take us to our destination and back fairly comfortably and rapidly. Having no fellow missionary to share the labours of the day with me I am glad to have the company of two young Arab men. Our baggage consists of a stock of Scriptures and other Christian books (mostly in Arabic and French, but a few in Kabyle, Spanish, Italian and Hebrew), a folding table, a stool, a few oranges and a bag of monkey nuts !

In about an hour's run we are about thirty-five miles or so from the mission station and in the centre of a large village on the main Algiers-Oran railway line, where a weekly market is held. The

crowd of natives is somewhat larger than usual, as it is the last market day before the great Moslem "sheep-killing" feast. Every family buys a sheep, or at least a goat, if it can possibly be afforded, and even the poorest manage somehow or other to eat meat during this feast. Having paid one franc as market tax we look about for a suitable pitch for our table, and are successful in finding a place. We display the books on the table and a crowd gathers round, but the readers amongst them are very few, and being illiterate they have little idea as to who we are or what is the nature of our books. Usually, however, it is not long before a more "enlightened" person comes along and informs his co-religionists

that our goods and our words are taboo and best left alone. The first crowd is thus dispersed, but presently others gather and opportunities are given to say something about the books we have to sell and the message we have to proclaim. We avoid argument as much as possible, and endeavour to get home some vital Christian truth.

On this particular morning fifteen books are sold and a few tracts or small brochures given away. As midday draws near, the market begins to break up. Those who have long journeys to make on foot or donkey-back have already left. Others, having completed their purchases, sip a last cup of coffee or tea with their friends or acquaintances before leaving. We, too, pack our books, but (as is almost invariably the case) as we do so a few more people gather round and one or two last moment purchases are made. By this time we have already sampled our oranges and monkey nuts, and as we go through the village we buy some biscuits and chocolate which will keep us going until we sit down to a good square meal in our own home a little later on.

On the return journey we stop at two villages and visit the native shops and cafés. Here again books are sold and conversations held. A European barber shows considerable interest in our books, and purchases a New Testament in French, and makes the rather unusual request for an Old Testament alone, such, he says, as he used to have, but lost when moving some time ago. At the next village an illiterate Arab seems highly delighted to be able to possess a large Arabic book, and makes no hesitation

about paying one and a half francs for it. Later we hear that he says that all he has now to do in order to become a "holy man" is to buy a smart-looking turban, and then, with the aid of his new book and some scraps of paper on which

he can scribble some rough characters, he will soon be able to make a fortune selling charms! We leave our friend in the café, and visit a grocer, and, having no customers for the moment, he is pleased to have a chat. He says that he cannot read very well, but, nevertheless, he seems to be fairly intelli-

gent, and asks such questions as: "When you repent, what do you do?" and "How do you pray?" He and we are agreed upon such doctrines as the omnipresence of God and man's need of forgiveness, but when it comes to the question of the supremacy of Jesus Christ and of His unique power to save, we are far from being of one mind. My last word to him as I leave his shop is that he will at least think upon the things of which we have been speaking.

The time at our disposal is now gone. We find that the total number of sales for the day amounts to thirty, which is quite good, when it is remembered how very large is the number of natives in these parts who are quite unable to read.

The foregoing will perhaps help to give some idea of the way in which we endeavour to sow the written and the spoken Word in this land. The work may seem at times slow and laborious; but we believe that one day the harvest will be gathered, and that the Saviour now unwanted and rejected by many will be received with joy and gladness.

Miss Howell

Mr. Bocking

Miss Collins



N.A.M. Missionaries at Cherehell.

Miss Turner

Mrs. Bocking

Miss Johnston

NORTH AFRICA

STATEMENT OF RECEIPTS AND PAYMENTS

RECEIPTS.		GENERAL FUND.	DESIGNATED FUND.	TOTAL.
FOR GENERAL PURPOSES.		£ s. d.	£ s. d.	£ s. d.
Donations		3,831 3 9		
Legacies		3,707 18 3		
Publications... ..		74 8 2		
Sundries		1 15 6		
Rent of 111, Tulse Hill, London, S.W. 2		38 9 6		
REALISATIONS (NET) OF PROPERTY—				
111, Tulse Hill, London, S.W. 2		1,926 10 0		
Carpet School, Cherchell		732 0 6		
TOTAL AS PER LIST OF RECEIPTS AS PUBLISHED IN APRIL TO JUNE, 1937, ISSUE OF "NORTH AFRICA"				10,312 5 8
FOR DESIGNATED PURPOSES.				
SPECIALLY SUPPORTED MISSIONARIES—				
Donations and Sundries			886 0 4	
MEDICAL MISSIONS—				
Donations			682 0 2	
" Tulloch Memorial Hospital Extension			3,566 6 0	
Dividend on Investment for Maintenance of a Bed in the Tulloch Memorial Hospital, Tangier			20 16 1	
Refund of Tax on above			6 5 1	
Dividend on Investment for Women's Hospital, Tangier			90 0 0	
Refund of Tax on above			26 2 6	
Interest on Deposit of £3,500 for Tulloch Memorial Hospital Extension			14 10 6	
VARIOUS DESIGNATED OBJECTS—				
Donations and Sundries			621 3 11	
GLENNY MEMORIAL FUND—				
Donations			6 6 6	
Legacy			180 0 0	
Dividends on Investments			123 11 4	
Refund of Tax on above			35 10 6	
TOTAL AS PER LIST OF RECEIPTS AS PUBLISHED IN APRIL TO JUNE, 1937, ISSUE OF "NORTH AFRICA"				6,258 12 11
TOTAL RECEIPTS FOR THE YEAR		10,312 5 8	6,258 12 11	16,570 18 7
BALANCES at Bankers, etc., as at 31st December, 1935				
For Medical Missions			482 4 8	
For Other Designated Purposes			549 15 3	1,031 19 11
Balance Overdrawn on General Fund, 31st December, 1936		1,671 9 4		1,671 9 4
		£11,983 15 0	£7,290 12 10	£19,274 7 10

We have examined the above Statement of Receipts and Payments of the North Africa Mission for the year ended 31st December, 1936, with the Books and Vouchers at Head Office and the Statements received from the Missionaries, and certify that, in our opinion, it correctly summarises the Cash Transactions of the Mission for the year. We have also verified the Investments and examined the Deeds relating to the Properties as set forth in the attached Schedule. There is a liability of £1,484 19s. 4d. in respect of an Advance made to the Mission for purchasing Property in Paris.

Finsbury Circus House,
London, E.C. 2,
26th April, 1937.

HILL, VELLACOTT & Co.,
Chartered Accountants.

A MISSION.

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'S for the year ended 31st December, 1936.

MISSIONARIES AND THEIR WORK.	GENERAL FUND.		DESIGNATED FUND.		TOTAL.	
	£	s. d.	£	s. d.	£	s. d.
PERSONAL ALLOWANCES, RENT, ETC.—						
Missionaries' Personal Allowances ...	4,373	17 6	1,056	5 11	5,430	3 5
Missionaries' Rent and House Expenses...	1,357	2 5	103	17 11	1,461	0 4
Native Helpers engaged in direct Missionary Work ...	215	3 7	77	17 5	293	1 0
European Helpers engaged in direct Missionary Work ...	123	5 9	35	4 9	158	10 6
COLLATERAL EXPENSES—						
Rent and Station Expenses ...	678	11 2	51	18 11	730	10 1
Work, General and Sundry Expenses ...	103	16 4	58	18 11	162	15 3
Travelling, Furloughs and Freight ...	477	0 6	38	0 0	515	0 6
Orphan Work, Relief, Bible Depots, Colportage and School ...	44	16 3	211	7 7	256	3 10
Candidates' Training, etc. ...	23	15 3			23	15 3
Maintenance of Gospel Cars and Gospel Car Work ...	218	3 8	17	3 4	235	7 0
MEDICAL MISSIONS—						
Rent, Taxes, Repairs, Alterations, Fuel and Lighting ...	85	16 7	172	5 0	258	1 7
Drugs, Instruments, Fees, Food and Relief	62	19 11	356	3 2	419	3 1
Wages, Freight, Customs, Travelling, etc.	31	11 11	305	5 3	336	17 2
TOTAL DIRECT PAYMENTS FOR MISSIONARIES AND THEIR WORK	7,796	0 10	2,484	8 2	10,280	9 0
HOME PAYMENTS.						
PUBLICATIONS—						
Printing and Binding "NORTH AFRICA"	137	19 3				
Postage and Carriage "NORTH AFRICA"	55	15 8				
Other Printing, Postages and Publication Expenses ...	79	16 3	3	17 0	277	8 2
MEETINGS—						
Salaries, Travelling, Postage, Printing, Convention Expenses ...	572	6 0			572	6 0
OFFICE—						
Rates, Repairs, Fuel, Lighting, Cleaning and Insurances ...	136	11 11	22	3 8		
Salaries, Wages and State Insurances ...	746	11 11				
Postages, Printing, Telephone, Bank Charges, etc. ...	243	15 7			1,149	3 1
OTHER PAYMENTS—						
Interest (Gross) on Private Loans	83	19 0				
Superannuations ...	74	0 0				
Legal Charges ...	30	13 1			188	12 1
PURCHASE OF INVESTMENT—						
£200 City of Manchester 3% Redeemable Consolidated Stock 1958/63 for Glennly Memorial Fund ...			199	19 9	199	19 9
TOTAL PAYMENTS FOR THE YEAR	9,957	9 6	2,710	8 7	12,667	18 1
Balance Overdrawn on General Fund, 31st December, 1935 ...	2,026	5 6			2,026	5 6
BALANCES at Bankers, etc., as at 31st December, 1936						
For Medical Missions ...			4,054	16 3		
For Other Designated Purposes ...			525	8 0	4,580	4 3
	£11,983	15 0	£7,290	12 10	£19,274	7 10

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

GLENNY MEMORIAL (SUPERANNUATION) FUND—

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

£275 3s. 0d. 2½% Consols.

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

£200 City of Manchester 3% Redeemable Consolidated Stock 1958/63.

OTHER DESIGNATED FUNDS—

£515 Rs. 0d. 5½% New South Wales Inscribed Stock 1947/57 (for maintenance of a Bed in the Tulloch Memorial Hospital, Tangier).

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

PROPERTIES—HELD IN THE NAME OF THE NORTH AFRICA PROPERTIES, LTD. AND/OR CHIRCHELL TRADING & INDUSTRIAL CO., LTD.—
Properties in London, Paris, Casablanca, Tangier, Cherchell, Mekla, Djemaa Sahirij, etc.

Secretary's Notes.

Retirement of

Mr. and Mrs. E. Cuendet.

Three years ago our veteran missionary Mr. E. Cuendet completed fifty years of labour amongst the Kabyles in North Africa. It is not a matter of surprise, therefore, to learn that he and Mrs. Cuendet feel that the time has now come for them to retire from active service, although the loss of two such valuable and experienced workers cannot be other than a matter for regret. They will shortly be returning to their native country, Switzerland, from whence they still hope occasionally to pay a visit to the land to which they have devoted their lives. As some extended reference was made to the story of Mr. and Mrs. Cuendet's labours amongst the Berbers of Algeria in our issue of July-September, 1934, we need not now repeat it; but we would again assure our friends of the affection and esteem in which they are held by their fellow-missionaries and the Home Council, and of our earnest prayer for the divine blessing to rest richly upon them in the evening of their lives.

* * *

Home-Call of Mr. Wm. J. W. Roome.

A warm friend of the North Africa Mission, and of all Missions labouring in Africa, Mr. Wm. J. W. Roome, has recently passed to his rest. He was one of the original Belfast band that inaugurated the Egypt General Mission, and in later days he became known as one whose travels throughout the Dark Continent gave him an almost unique knowledge of its complex missionary problems. Our sincerest sympathy is extended to Mrs. Roome, and all closely related to him.

* * *

New Member of Council.

We extend a very hearty welcome to E. W. Cordle, Esq., recently elected a member of our Home Council. Mr. Cordle has long had the cause of Missions very closely at heart, and his presence on the Board of Direction will be a very real help. One of his sons is a missionary of the Bible Churchmen's Missionary Society, and his son-in-law occupies a Secretarial position in the same Society.

N.A.M. Missionary Film.

So many friends have expressed a desire to see our new Missionary Film that it has been found necessary to develop this department of our deputation work. Mr. Ernest Long has recently returned from Morocco with fresh material, showing, amongst other details, the work carried on at the Tulloch Memorial Hospital; and during the autumn and winter both he and Mr. A. J. Deer will be glad to exhibit these impressive pictures of "things as they are" in North Africa. It will be necessary, however, to purchase an additional projector, costing about £50; and it would greatly assist the Deputation work generally if a car of modest dimensions could also be provided. Possibly some who read these lines may have it laid upon their heart to help us in these matters.

* * *

Annual Cash Statement for 1936.

According to our usual custom, we publish in this issue of NORTH AFRICA the Statement of Receipts and Payments for 1936. To such as can read between the lines it will tell its own story of God's faithfulness to His servants, of generous and self-sacrificing giving on the part of His stewards, and of earnest and manifold labour, both on the field and at home. We cordially and gratefully thank those that have contributed to the work, and commend another year's sowing of the Gospel seed to Him who alone can give the increase.

* * *

Work amongst Moorish Girls in Tangier.

Friends of the Mission will be glad to know that during recent years the work which has been carried on in Tangier by Miss Glen amongst Moorish girls has very considerably developed, and that there are now over forty of them being cared for. Miss Glen has had the valuable help of Miss Drury in her beneficent labours, and the latter, who has been working as an unattached member of the Mission for some years, has now been formally re-appointed as full missionary. We pray that very much blessing may rest upon the work in which Miss Glen and she are engaged.

“In the Morning . . . in the Evening.”

By Miss K. M. E. GOTELEE, of Tunis.

“In the morning sow thy seed, and in the evening withhold not thy hand.”

What a privilege it is to sow the life-giving seed of the Word of God “in the morning”—the morning of childhood and youth, of dawning intelligence and developing powers! What impressions can then be made, and what desires awakened! How vividly I feel this when facing the children who gather at Bethesda! May the Holy Spirit enable us to labour faithfully, and may He fructify the seed sown!

During the past two or three years the character of our work amongst the children has somewhat changed. We used

involved modifying our use of Italian and substituting some French.

It is interesting to watch the development of these little Israelites. They come to us in the raw state, never before having been in a Christian meeting. Their conduct at first is disorderly, and they laugh and talk, even in prayer time. A week or two sees a change, and they begin to come in and settle down in a quieter manner. They are keenly interested in the lantern pictures and they learn to love the Bible stories, which are all new to them. The



Some of the “Bethesda” Children, Tunis.

to allow only Italian children to come in, and excluded the Jews on the ground that they did not understand Italian. But during the time of the strained relations between England and Italy it became so difficult to get Italians to attend that our school was reduced to a mere handful. We therefore decided to open our doors to Jews, and the result has been far beyond our expectations. Every week more and more have come pressing in, until we have been obliged to limit the admissions. The Apostle Paul’s word in the synagogue at Antioch might in our case be reversed, and we could say, “Lo, we turn to the Jews.” It has

singing of hymns and choruses “à l’européen” instead of their own monotonous Eastern chants also has a great appeal. Then they begin to come on Sundays, when there is no lantern, and to take a growing interest in the Scriptures. This is a marked stage in their development, and greatly encourages us. The morning sky is changing from grey to rose-coloured! Not all reach this stage, but it is lovely to see it when they do. One observes a keen interest during the lesson, sometimes even a rapt expression on the face, and knows that some light is dawning. Yes, and now and again we have the joy of knowing that some of our children

really do understand the way of salvation.

Rachel, the girl whom you see in the picture stooping, with her hand on the child in front, has several times declared in the presence of the others that the way to be saved is by faith in the Lord Jesus Christ; but hearing of this her father took her away and enlisted her in a Girl Scouts' squad, which prevents her coming to us on Sunday and Thursday. The little girl in the picture upon whose shoulder she is leaning, Nelly by name, has gone too; she also had begun to take an interest in the Gospel. But the seed has been sown in both their hearts and we trust that the Holy Spirit will water it and keep it alive. Another girl, Susette, is tall and graceful, with a winning smile and gentle manners, and one naturally takes to her. She listened intently from the first, and answered intelligently. If only her parents will leave her with us long enough for the Holy Spirit to work, what joy we might have in her!

Others have not come so far spiritually as these. One, who first came to us last October, was a very fat child, and took everything as a huge joke. Our singing especially amused her, and the prayers seemed to convulse her! But a change has come over her, too; some breath of the Spirit seems to have mellowed her and taken much of her coarseness from her. I first observed this one day when telling the story of the loaves and fishes. The child's earnest look and almost breathless interest could not but attract attention, and I felt sure some work of the Spirit was beginning. Oh, that it may prove to be so!

Little Mimi Lombroso is much younger than those mentioned above. Her mother was first interested in the Gospel through a French Christian lady, and is an exceptionally nice Jewish woman, very refined, and anxious for her children to have all that is best. When they came to live next door to "Bethesda" they had already been told about our meetings, and Mimi and her two little sisters were at once sent to our school. Their mother tells us that on waking each morning they ask what day it is, and if it is a Thursday they exclaim joyfully,

"Thursday is 'Bethesda' day! Dress me quickly, Mummy, so I can go to 'Bethesda'!" During the morning they keep asking "Isn't it time for 'Bethesda' yet? How much longer is it to wait?" We trust that not only these dear children may be truly saved, but also their parents. The father is also a Jew, but very tolerant, and favourable to us.

"In the evening withhold not thy hand"—the evening of old age, and we can often sow thus by means of the children. We were interested to notice that when some of the children's parents and grandparents came to the treat many of them joined in the hymns, though they had never been inside the place before. The little ones had taught them.

Sometimes it is the old who do the sowing. A very aged brother in our church exercises a wonderful influence in a village which we visit. He had so witnessed for the Gospel among them both by lip and life that when we went there for the first time we found the ground already prepared to receive the precious seed, and they received us joyfully.

There are other branches of our work in which the sowing is done. It is pleasant to peep into the women's meeting on a Wednesday afternoon, where there are mothers in the evening of life, middle-aged mothers, and still younger ones with their babies. A clothes basket accommodates the infants, while the toddlers have a basket of bricks. The women learn to make woollies for their growing families; and, after a cup of coffee, listen to the Scripture read and explained.

Since Dr. Liley came amongst us the men's class has gone ahead wonderfully. New members have joined, and attend regularly. One man not only came to class, but brought his two children and a niece and nephew to the school, and we are so glad to welcome Italian children. We should like prayer for this man, in whose heart the seed certainly seems to have found a lodging.

We remember the promise: "In due time we shall reap if we faint not." May God, Who giveth the increase, grant that both sower and reaper may rejoice together in the day of harvest!

“There is a Lad Here.”

CHRISTIAN WORK AMONGST MOSLEM BOYS.

By Mr. E. WIGG, of Oran, Algeria.

The opening of a certain shop in a native street causes much excited speculation amongst the boys. Its purpose is hotly debated. One, seeing the mats on the floor, says, “It is a place for prayer!” Another, catching sight of the pictures on the wall, argues, “It’s a cinema!” When a blackboard and easel are discovered, a third asserts, “It is a French school!”

Interest increases as a large picture is displayed in the window, and a number of

cy: “He will read to us!” and youngsters rush out and cling to the bicycle or run by its side. Numbers are greater, and those who have been once are inclined to lord it over the new arrivals. There are interruptions in the third class, as some of its members thump or pinch their smaller companions. One lad, after being often reprov'd, is at length expelled, only to return to kick at the door. We cannot punish misconduct, so we reward



Lads of Oran.

books, in Arabic, French, Spanish, and (it is noted with disdainful surprise) some even in the “Jews’ language!” Several little noses are pressed flat against the window pane, and when the view becomes somewhat obscured, a stray cabbage leaf is used to clean the glass.

In due time several boys very respectfully enquire, “May we come to read?” “Yes, and bring others with you” is the reply; and the first class is held, the boys being remarkably attentive and well behaved.

Class day comes again. Cycling down the long street one is greeted with the

good behaviour, and promise a sweet to each one who listens attentively, and repeats correctly the hymns and texts.

Attendance and conduct are quite good for several weeks. Indeed, we marvel at both. We hear native music and the strange cry of women, which tells that a wedding feast is in progress; or there is the clatter of native cavalry going by; or a football match or bull fight nearby is evoking loud cheering; or a policeman passes, conducting a vociferous offender to the lock-up; jugglers, fire-eaters, professional story-tellers, are demonstrating not far away; but the lads resist

the temptation, and for a time all goes well.

But later the atmosphere changes; a different and angry cry reaches our ears as we turn into the street. "He makes infidels of us!" and a piece of refuse narrowly misses us. A group of sullen boys hang around the door. They do not respond to our greeting but mutter under their breath. Closing the door for an instant to arrange for the class, one is startled by the sound of splintering glass as a stone strikes the window; a second later the door is nearly forced in as a heavy slab of stone is thrown full tilt against it. We go out to expostulate. The boys are defiant, encouraged by the sight up the road of a teacher from the Mosque. They are Moslems, they say; why have we come to make infidels of them? One by one they slink off. After this very few boys indeed present themselves, until learning that those who have made eight consecutive attendances are allowed to crayon a picture, numbers increase once more. Some come as many as thirty times without missing, and, having great natural aptitude for memorising, learn by heart many passages of Scripture and verses of hymns.

But again there is a violent banging at the door, and a man's voice is heard calling to a boy within. The boy is

frightened. We go out to reason with the man, but in vain; the boy has disobeyed his father in coming to listen to infidel doctrine, and must suffer for it; and there in the street he is sharply chastised with a heavy stick. We do not expect to see the boy again; nevertheless, he comes!

"Up the Reds!" Yet another cry greets us, and the boys waiting for the class raise their clenched fists; whilst up the road a procession passes singing "The International" and carrying a red flag. A strike has been declared. Crowds of Europeans and natives armed with sticks and stones parade the streets, bent on mischief. No one is allowed to work. One wonders whether the Word of God will find a place in any heart to-day. Does it not seem that Communism and Anti-Godism are sweeping all before them, drawing into their swirling whirlpool of unbelief even fanatical Moslems?

But a few lads are here, in spite of all. They might so easily have been with the strikers, hearing "religion" denounced as "dope for the working classes," instead of being under the sound of the Gospel. Is it by chance? We cannot think so, and we sow in hope. The seed has life in itself. Let us pray that it may bring forth, some thirty, some sixty, some a hundred-fold.

Children of Cherchell.

By Mrs. BOCKING.

Cherchell, like many other towns in North Africa, has a mixed population. Besides the natives there are French, Spaniards, Italians and Jews. All of these we seek to reach with the Gospel, for the command that we have received is "unto every creature." The children have a special place in my heart, and it is to me a real joy that so many come along to the classes week by week. Naturally such a conglomeration of youngsters could not be dealt with in one class; we therefore divide them up into manageable proportions. Fortunately we are able to mix the Jewish children with those of European parentage, as is the case at the

day school. The native girls are divided into junior and senior classes, as are the native boys. All these classes, with one exception, are held on Sundays and Thursdays, these being the days when the day-schools are closed.

During last year the attendance at the European class has been somewhat higher. The children evince a keen interest in the lessons, and several have shown that they possess at least a head knowledge of the way of salvation, which we pray may become heart knowledge. Seed sown in the heart of a little child often bears fruit many years after. We encourage them also to come with their parents to the

Gospel Meeting at 5 p.m. One of the bigger girls brought her mother, with the result that she came regularly until she became seriously ill and had to be taken to hospital. Before she passed away in the early autumn we visited her many times and we believe that she trusted in Christ as her Saviour. On the Friday before she died she borrowed a hymn book and sang hymns to those around her bedside, and then hardly moved or spoke

forty attendances last year, the highest being 63. As none of the children can read in Arabic we teach them to memorise texts and hymns, and they generally learn about twenty hymns, thirty texts and three or four passages from the Bible in a year. I am pleased to have Miss Howell's presence and help at some of these classes.

One often wonders how much of the truth sinks into the hearts of these children. They are surrounded with so much false-



Mrs. Bocking's Class, Cherchell.

again before going, as we believe, to be with the Lord. Another little girl is bringing her grandmother on Sunday evenings, and we pray that she too may find salvation. We have also a class on Thursday mornings at which after the lesson the boys do painting and the girls embroidery. This attracts them to the class and at the same time teaches them to do something useful.

We have been encouraged in the native girls' classes. Even during the fast month of Ramadhan the children came as usual, saying that it helped to pass the fasting time away, and make the evening, when they could eat, come more quickly. Hitherto, when the Christmas treats are over, the numbers gradually drop off; but so far this year they are on the increase. Several of them registered over

hood and superstition, yet they listen to the story of the death of Christ with never so much as a murmur, or the usual Moslem statement that He did not die. The boys are really a problem. Are they not so the wide world over? They need a great deal of managing. My husband takes these classes but I give him a hand. It is almost impossible to carry on boys' classes single-handed, certainly when they are Arab boys who have had practically no discipline of any kind. They sing hymns, or rather shout them, repeat texts, and listen to the Bible lesson, after which, behaviour and other circumstances permitting, they colour in a simple drawing. We are very thankful for every opportunity of teaching them the "way of life" and we shall value prayer for blessing on our efforts.

The Hon. Treasurer acknowledges with thanks the following contributions received during the months of March, April and May, 1937.

LIST OF RECEIPTS.

DESIGNATED FUND		No. of Rect.	Amount. £ s. d.	WIMBLEDON AUXILIARY	HITHER GREEN AUXILIARY	BRIGHTON AUXILIARY
No of Rect.	Amount. £ s. d.	3278	15 0 0	S. S. McCURRY, Esq., Hon. Sec., 8, Thornton Road, Wimbledon, S.W. 19.	Mrs. JAMES Hon. Sec., 76, Albacore Crescent, Lewisham, S.E.13.	Miss K. HARRISON Hon. Sec., 6, Goldsmid Road, Hove, 2.
3225	1 0 0	9	28 2 9	Des. Receipt Nos. 3239/3284	Gen. Receipt No. 1145.	Gen. Receipt No. 1055.
*6	7 8 0	1	1 8 0	Local	Local	Local
7	2 2 0	2	1 0 0	Rect. No. £ s. d.	Rect. No. £ s. d.	Rect. No. £ s. d.
8	2 0 0	3	3 0 0	188 2 2 0	4 1 0	26 2 3
9	15 0 0	4	12 10 0	9 1 0 0	5 1 6 7	7 18 6
3230	20 12 6			190 5 0 6	6 1 0 0	8 2 0 0
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3	2 0 0			3 1 0 0	£5 16 4	1 10 0
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6	1 10 0			6 10 0		4 11 0
7	15 0			7 5 0 0		5 1 0
8	3 11 0			8 10 0		6 6 6
9	16 18 0			9 10 0		7 3 6
40	7 12 0			200 10 0		8 2 0
1	10 0 0			1 1 0 0		9 5 0
2	4 0 0			2 5 6		10 4 6
3	5 0 0			3 10 0		1 2 6
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9	10 0 0			9 1 0 0		
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9	3 13 0			3 10 0		
3270	3 0 0			4 2 7		
*1	5 0 1			5 10 0		
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*3	23 0 0			7 5 5		
4	2 0 0			8 1 6		
5	3 7 0					
6	3 16 0					
7	2 10 9					

SUMMARY.

MARCH, 1937.

General Fund ...	£506 18 0
Designated Fund ...	177 14 11
	<u>£684 12 11</u>

APRIL, 1937.

General Fund ...	£1,524 6 6
Designated Fund ...	145 0 10
	<u>£1,669 7 4</u>

MAY, 1937.

General Fund ...	£446 1 3
Designated Fund ...	173 1 2
	<u>£619 2 5</u>

TOTALS.

March 1st to May 31st, 1937.

General Fund ...	£2,477 5 9
Designated Fund ...	495 16 11
	<u>£2,973 2 8</u>

*Gifts from America.

N.A.M. Prayer Meetings.

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:

London

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

Mrs. Titterton, 12, Courthorpe Road, Wimbledon, S.W. 19. Last Tuesday at 4.30 p.m. Tea 4 p.m.

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

Belfast

Mrs. McWilliam, 5, Dunelin, Malone Road. Last Tuesday at 4 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.

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.	
765	5 0 0	821	10 0	877	10 0	933	2 6	989	2 5 2	1045	1 1 0	1101	135 14 9	
6	2 0 0	2	10 0	8	1 0 0	4	2 0 0	990	1 0 0	6	1 10 0	2	10 0	
7	10 0	3	1 0 0	9	2 0 0	5	4 6	1	1 0 0	7	1 19 0	3	3 6	
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3	20 0 0	9	5 0 0	5	1 10 0	1	10 0	7	10 0	3	8 6	9	1 0 0	
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5	2 0 0	1	3 3 0	7	1 1 0	3	10 0	9	10 0	5	11 3	1	1 10 0	
6	5 0 0	2	10 0	8	3 0 0	4	1 1 0	1000	1 4 0	6	3 6	2	12 0 0	
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1	5 0 0	7	1 6 0	3	10 0	9	10 0	6	5 0 0	2	16 0	9	2 0 0	
2	10 0	8	10 0	4	10 0	4	10 0	7	14 0	*4	32 1 6	1140	5 0 0	
3	1 10 0	9	18 0	*5	8 3 7	1	3 0 0	8	1 0 0	5	1 5 0	1	10 0	
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8	1 0 0	4	10 0	920	10 6	Anon.	1 0 0	2	10 6	9	2 5 0	0	0	
9	1 0 0	*5	30 0 0	1	2 0 0	977	5 0 0	3	1 0 6	9	5 0 0	0	0	
810	1 0 0	6	3 0 0	2	39 6 7	8	1 0 0	4	15 6	1080	5 0 0	14	2	
1	1 0 0	7	1 0 0	3	10 0	9	1 11 0	5	5 0 0	1	5 0 0	1	0	
2	5 0 0	M. Wilts	2 6 4	4	1 0 0	1	2 2 6	6	2 0 0	2	100 0 0	Pubns.	20 15 8	
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4	10 0	*870	3 16 11	6	9 19 6	2	2 6	8	3 6 4	4	10 0	0	0	
5	1 0 0	1	5 0 0	7	1 17 2	3	1 0 0	40	10 0	8	5 0 0	0	0	
6	10 0	2	5 0 0	8	11 6	4	10 0	*1	3 3 7	7	1 0 0	0	0	
7	5 0 0	3	3 0 0	9	10 0	5	10 0	2	3 6	8	2 6	0	0	
Anon.	1 0 0	4	1 0 0	30	3 0 0	6	2 6	2	10 0	9	10 0	6	6	
819	10 0	5	5 0 0	1	3 10 0	7	10 0	3	7 0 0	1100	4 10 0	0	0	
*20	1 1 0	6	10 0	Anon.	1 0 0	8	2 6	4	2 6	4	0	0	0	

* Gifts from America (Total £403 5s. 0d.)

N.A.M. PRAYER MEETINGS—continued.

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

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

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

Manchester
Credson Hall, Fielding Street, Openshaw.
First Friday at 9 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.

PLEASE NOTE :

Annual Farewell Meetings

TUESDAY, OCT. 5

at CAXTON HALL—3.30 p.m. & 7 p.m.

(adjoining St. James's Park Station)

THE NORTH AFRICA MISSION

Founder—EDWARD H. GLENNY

(WITH GEO. PEARSE AND DR. GRATTAN GUINNESS)

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

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THE NORTH AFRICA MISSION

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

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

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

FORM OF LEGACY OR BEQUEST

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