

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.*

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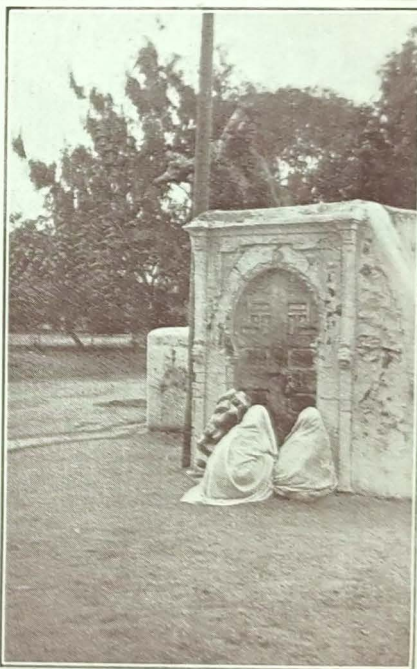


Photo by] **Saints' Tomb, Sale.** [Mr. E. H. Devin,
(Women Praying)

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THE NORTH AFRICA MISSION

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No. of Rect.	Amount.	(l)	£ s. d.	15th	£ s. d.	25th	£ s. d.	9th	£ s. d.	Miss	Mrs. BOLTON, Hon. Sec., Gordonville, Gregagh.
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8	10 0	9th	2 0 0	80	5 6	29th	5 5 0	15th	3 11	6 1 0 0	
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From July 1st to 31st, 1931.

GENERAL FUND		No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.
No. of Rect.	Amount.	1st	£ s. d.	2nd	£ s. d.	3rd	£ s. d.	4th	£ s. d.	5th	£ s. d.
July 1st	1822	3	2 0	(a)	1 0 0	1	3 10 6	(c)	1 2 6	7th	2 1 0
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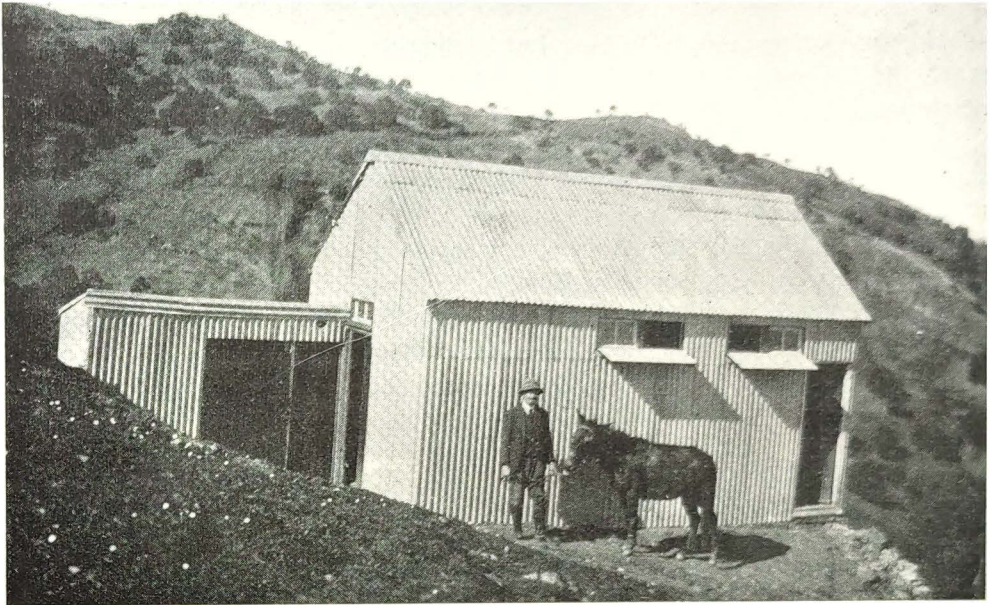


Photo by]

[Mr. J. W. Gordon-Oswald.

The "House of Prayer" at Akerroé
(Kabylia.)

A Keep On Story

By HENRY OAKLEY

"And he smote thrice and stayed."—2 KINGS xiii. 18.

ELISHA himself was of the "keep on" type. He had been unnoticed in Israel for forty-five years, content to labour in obscurity. As an old man of ninety he is visited by Joash, the grandson of Jehu, and in a moment, old and ready to die as he is, he is alive in interest and in loyalty to Jehovah and the people he served so powerfully two generations before. Through the long years of waiting the fire had never gone out, the fervour had not cooled. Shut out from public life and silenced by the ungodliness of the times, he had, we may be sure, thought and prayed and waited. In a moment, as I have said, at the youthful king's appearance the vigour in the old man was awake. The exclamation of the royal visitor took the prophet back to the revival days of Elijah, and he was young again.

"Open the windows eastward," he said. "Shoot!"

"The arrow of the Lord's deliverance from Syria."

Then perhaps after a pause the prophet said again,

"Take the arrows!"

"Smite upon the ground!"

"And he smote thrice and stayed."

"And the man of God was wroth with him and said 'Thou shouldest have smitten five or six times.'"

He was a young man, and a king, but he did not keep on and, therefore, did not reach the highest. Let the old story, true as history and valuable as parable teach us.

i. *We must try to keep on at a very little thing.*—It seemed so much like play. Passers by might well smile at too much interest or too long continuance in such an unkingly endeavour. “And he stayed.”

How much like play some of our labour appears. It is an infinitesimally small thing to keep on being sociable, to keep on being kind and bright, to keep on greeting men with a smile and when it is dark still to greet them with a cheer. It strikes no intellectual vein to keep on repeating

“*The old, old story
Of Jesus and His love.*”

What is it to meet the children every Sunday for an hour—one hour against all the week? What is it? It is so small as to appear useless. Is this story here to bid us keep on, without a break, in these little things to keep on eagerly, fervently, honestly to the end? Is the story here to remind us that the best can only be reached this way?

ii. *We must keep on without seeing results.*—There seemed no purpose in smiting on the ground. Neither the ground nor the arrows showed any change. What could come of it? Three times at such purposeless effort was enough. Even at the word of a prophet it was enough. It seemed to lack common sense to keep on—“and he stayed.”

I think just now of a Christian work of twenty years' duration and no seen results. A business firm would naturally end it, but the Christian perseveres. We must keep on; results or no results. There is victory in continuance quite apart from results, victory of principle and victory of character. Blessed is he who can refuse to be discouraged and who gathers determination from disappointment.

iii. *We must keep on alone.*—When the young king shot the arrow eastward, Elisha's hand was laid upon the king's hand. Now this visible help was withdrawn. The prophet's touch was absent. Joash was alone. What a difference the withdrawal of a great soul makes! Things soon become mechanical and gradually cease. It was a severe test to the young king to fling him upon his own resources. “And he stayed.”

It is the height of consecration that we can pursue our task alone; when we can plough our furrow to the end though no man walks with us. The Christian worker often finds himself deserted. Men come blustering in, and if you judged by their start you would almost expect a new heaven and a new earth, but such soon lose their breath and drop away like bits of paper that have been caught in the wake of an express. The true worker must still keep on.

“Unshaken, unseduced, unterrified.”

iv. *We must try to keep on as we are bidden.*—The prophet had bidden him smite on the ground. There lay the reason for continuance. Joash should have put

this against the apparent folly of the task, the lack of results and against the fact that the prophet's hand was withdrawn. But to obey, simply to obey, is a late accomplishment in us all—to obey for obedience's sake. To leave everything, save the obedience, to the heart and the hand of the Great Commander, this of itself is victory. How our resignations lists would dwindle, if our consecration rose to this height; if our confidence in our Lord were so complete that His word put character, principle and courage into us at once. What changes would ultimately come to pass! The Church of Christ has suffered incalculably from men who like Joash "stayed" when they should have continued. The need is always for those who can KEEP ON and KEEP ON KEEPING ON.

From Headquarters

We very much regret that one or two errors crept into the Annual Report. In speaking of the work at Settat, the number of those attending the dispensary during the year was given as 1,072. The actual number attending was 4,407. Our second error was one of unintentional exaggeration. We spoke of Mrs. Ross having paid visits to eighty-four villages. It should have read eighty-four visits. Finally, we omitted reference to the excellent work which is being done by M. Cuendet as a teacher of the Kabyle language. Not only are we grateful to our brother for this, but also for the excellent translation work which has occupied him for so many years.

* * *

We rejoice to be able to report that Dr. Harvey Farmer is slowly recovering his health. He left for America on August 22nd to fulfil a large number of engagements, as far as strength permits. He is already booked for meetings up to the end of January of next year. We wish him God-speed in his ministry. Personal letters should be addressed to him to 6109 Columbia Avenue, Philadelphia, Pa., U.S.A.

* * *

At the recent Conference in connection with the North Africa Mission held at "Slavanka," to which reference is made on page 72, a number of missionaries were able to report some cheering cases of definite conversion, the converts being quite prepared to endure all that is involved in accepting Christian baptism. This was the more encouraging as the Moslem field is well known to be one of the most difficult spheres of evangelistic labour in the world. Perhaps the most remarkable story which was told was that of the conversion of a British Consul and a Moor, brought about as the result of the death of Mr. David Cooper, who was shot in Fez in 1902. This story is told on page 76.

We are very thankful that the work at the Tulloch Memorial Hospital is making great progress under Dr. Scrimgeour. A notable feature is that as many women as men are voluntarily attending. On one Saturday afternoon Dr. Scrimgeour had as large a number as seventy of the former at his dispensary. Mr. and Mrs. Thorne are assisting in the nursing in the Hospital, and Nurse Ellard will be joining the staff in September. We record with thankfulness to God a special case of God's blessing resting upon the skill of Dr. Scrimgeour. A young man was brought into the Hospital so ill that several other doctors had refused to operate. Dr. Scrimgeour, however, undertook the case, and removed a stone as large as a hen's egg. As the result of this and the careful attention given to him, he is now convalescent and helping to wait upon other patients. It is easy to see how such practical Christianity prepares the way for the Gospel amongst these men and women. We earnestly trust that any who formerly supported beds in the Hospital, whose interest may have lapsed, will be encouraged to renew their interest in this good work. The cost of the upkeep of a bed is now about £30 per annum.

* * *

While speaking of Tangier, we feel that a special word of thanks is due to Mrs. Simpson who has so nobly filled the gap pending the arrival of a doctor. It has been a great task, bravely carried on, and one which she has used to point many souls to the Saviour. May we also ask that our friends will pray that she may be guided in reference to a project that has long been upon her heart and which, now that she is free to do so, she hopes in due course to put into execution; namely, to undertake work amongst the natives in the vicinity of the Moulouya River.

It has been her desire for many years to open up a new station in that district.

* * *

The following changes in the *personnel* of the Mission may be noted. Mme Pages has resigned from the Mission, and will make her home with her children in France; and Miss Griffiths has also left our ranks, feeling that God has other purposes for her. Miss Davis fears that she will not be able to return to Tunisia on account of her health, though this is not certain. Miss Bradbury and Miss Low (the latter of whom has recently been accepted as a full missionary) will be taking up work together in the autumn with Miss Knight and Miss Hubbard in Tetuan. Miss Cox and Miss Smith will be retiring from the station at Djemâa Sahridj, and settling in Algiers. (Further reference will be made to this in our next issue.) Miss Tilney will probably be undertaking work in the Island of Djerba. Three new workers—Mr. and Mrs. Levet and Mr. C. W. Procter—will be commencing their French studies in Paris in October. Another member warmly welcomed into our ranks is Mrs. L. V. Robinson, now settled with her husband in Morocco. We hope that our next issue will contain portraits of these new workers, together with a sketch of their history.

* * *

The Council are most grateful to Mr. Stanley Miles for the extremely valuable work which he has rendered as a deputation speaker while on furlough during 1930 and 1931. He has won a warm place in the hearts of those whom he has visited, and his vivid account of the work has awakened great interest. As he returns (D.V.)

to the field in October, Mr. Charles Gabriel of Casablanca will be taking his place. Mr. Gabriel has a wonderful story to tell concerning the preaching of the Gospel in the markets of Morocco. It is estimated that, as the result of his and other's labours, no less than 20,000 must have heard the Gospel from their lips during the last year. Any friends who would like Mr. Gabriel to pay them a visit are requested to write to Mr. E. H. Devin, at the office at the Mission.

* * *

In response to our circular letter making known the financial position of the Mission, we have received many encouraging letters and generous gifts, for which we heartily thank God; but recurring needs still call for continued prayer and fellowship.

* * *

Friends of Miss Denison will be gratified to learn that she has received notification that she has had conferred upon her the decoration of Serving Sister of the Order of St. John of Jerusalem. Had she been in London, it would have been her privilege to receive the decoration from the hands of the King. We warmly congratulate Miss Denison on the well-merited honour which she has received.

* * *

We desire to express our very sincere sympathy with Mr. William Miller, of Casablanca, in the recent loss of his wife. Mrs. Miller was a real friend to all missionaries in Morocco and will be greatly missed. A note of appreciation from the pen of Mr. Gabriel appears on page 77.

E. J. P.-C.

The Aures Mountains

By MR. C. COOK

The Country

We are in the south-east of Algeria in the mountains generally called the Desert Atlas, in the highest part—the Aures Mountains. These mountains are divided by three principal rivers which form three valleys. These rivers are all narrow and picturesque on account of the very high rocks each side of the river. It is exactly what the Spanish call *the Cañon*. There are two valleys which interest us more than the other—that is, Oued Abdi with Menaa, a large village, and the Oued Abiod with Arris, another large village. That is where there



Photo by]

[Mr. C. Cook.

In the neighbourhood of the village
of Djellal.

is the post office, the Administration; it is really the main town with about thirty Europeans! Besides the big forests of cedars (the real cedar of Lebanon), of pine trees and oaks, we have some plateaux quite arid and desert. In the northern part is a real desert of stones, but when we go to the south, stones are more rare; but it is always a desert! We have some roads—two running in the centre of the mountains, one going to Arris and the other one to Menaa. We have another one going from Batna to Khenchela. This road bounds the Aures Mountains in the north. The other big road is Batna to Biskra. When we leave the roads we have to take small paths where only horses and mules can go.

The People

The people who live in the mountains are called Chaouia. They are generally tall and brown-skinned, more brown than Kabyles. They are really fine men. They have the same dress that we find in all Algeria—the white or dark or blue *burnous*, on their head the *fez* or *chechia* with a big turban, white or coloured. The Chaouia women are known in all Algeria for their beauty. Many Arab chiefs or Kabyles come to these mountains to buy their wives. The Chaouia women, like the Kabyles, can go about in the village and to the fountain, everywhere without the veil which the Arab women wear. They have on their head a big and high turban. Their robes are generally blue and red. They do not wear bright dresses such as we find in Kabylia. The men are generally more courteous than the other Moslems. Frequently we have met a couple, the man walking, the woman on the mule. For Europeans this is quite ordinary courtesy, but it is very rare over here.

Villages

They build their villages always at the top of a hill. They do not mind if the women have to go two or three miles to draw water from the river (Woman of Samaria, John iv.), and they have their village very often on a rock. So we can go along on the road the first time without seeing the villages, for we take

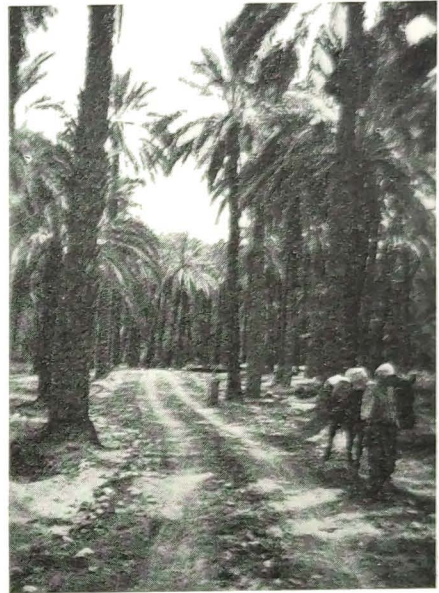


Photo by]

[Mr. C. Cook.

A Palm Forest in the Aures Mts.

them for big rocks. But the Chaouia do not live so much in the villages as Kabyles. They live in the farms, sometimes very far from the village. The Chaouia people also, principally in the south part, are quite nomad. During the winter months they go to the desert with their flocks, and in the summer come back to the mountains or sometimes near the sea. Therefore in these two valleys of Menaa and Arris we have many villages. They have their gardens near the river, and as the land on the side of the mountains is not flat they have walls to retain the earth.

Now, if we go near to the village we see what kind of house they live in. They make a kind of brick, and with these bricks they build, or sometimes with stones. But they put branches in their walls, and that gives a strange appearance to the house. A thing very peculiar to the Chaouia is that we find windows or rather holes in the wall. Their roofs are flat, made with beaten earth and very strong. Women and men stay on their roofs in the winter to take the sun. Very often one can walk on a roof without knowing it. I saw recently a pathway running from

the main road to an important village, and this pathway crossed a roof of a house. Sometimes heavily-loaded mules pass over this roof, so that it must be very strong. Occasionally one can see it is a roof on which one is walking because of a kind of chimney made of two or three stones put together. The inside of a house is, like a Kabyle one, divided into two; one part for animals, the other for the people. There are no tables or chairs to sit on, only bits of rag more or less clean, or small carpets according to the degree of poverty. They are very good to visitors, and invite us quite often to take a cup of tea or coffee, with dates and nuts. In my itinerating tours I have been invited not only for coffee, but to stay there to sleep in the village.

Customs—Language

The Chaouia people live quite apart from the other Berbers of Algeria. They stay in their mountains. It is rare to see a man going away to France or to the big towns to work, as the Kabyles do. The Berbers have different names according to the country they live in. In the northern part of Morocco there are the Riffians; in the northern part of Algeria there are the Kabyles; in the desert the Touaregs and the Mzabites, etc. Every one of these tribes has its language, or rather dialect. Very often we find the same roots of words in every one. They differ especially in the pronunciation. The Chaouia language has a poor vocabulary and uses many Arabic words. So it is very difficult to translate the Gospel into Chaouia, because they have no words for many things, and we have to employ a long expression often to explain the word we wish to use. Another difficulty is that the Chaouia language is not a written one. We are almost the first to write it, and it is even more difficult to write it with Arabic characters, for there are letters or sounds which the Arabs do not know. However, I have translated quite a number of parables, and I shall soon finish the translation of *God hath Spoken*. I have found a great help in the person of the Kaid of Arris, who knows Arabic, French, and Chaouia.

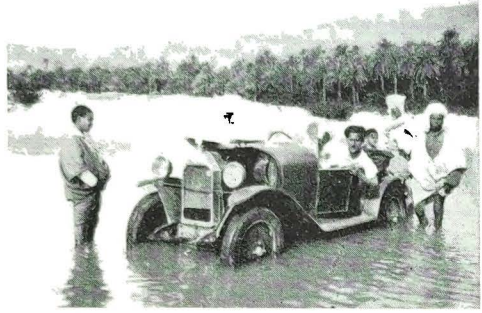


Photo by]

[Mr. C. Cook.

Crossing the Oued Abdi.

They have nearly the same customs as the other Berbers of North Africa, and are under the same power of Islam. However, in the Chaouia people we find many details of their daily life and customs quite peculiar to them. You know perhaps the book *Thamilla*, by Ferdinand Duchène, and his other books on customs in Algeria. In Kabylia we can very often see what is called in Corsica or Spain the *vendetta*, or vengeance. When a man is killed, the family of this man must avenge his death, and often we can see two families completely ruined and disappear because of the *vendetta*. In the Aures we find this, but we also find what is so curious and what is called "the Price of the Blood." If there is a murder, the family of the man who has been killed asks from the murderer the price of 4,000 or 5,000 francs. And if he consents to pay, these two families are not enemies. All is forgotten! They have also special justice among themselves, and apply to the French authorities only when the robber or murderer refuses to pay the sum of money asked.

Their customs for weddings are quite the same as in Kabylia. However, I heard that many do not pay for their wives. But usually they buy them, and the price goes up according to the age and the beauty of the women. They can have many wives. One marabout whom I went to see lately has three wives, one in each of his farms. He is the most important marabout of the Aures.

Batna. Our House

We live in Batna, a town of 9,000 inhabitants. There are many Jews and two regiments of soldiers which form half of the European population. Batna is eighty miles from Constantine and 300 miles from Algiers. Biskra is eighty miles also. It was not easy to find two rooms. These have their doors and windows on a courtyard. We are right in the centre of the town. Between these two rooms there is no door, but only curtains. One room is the kitchen and dining-room, and the other one is our bedroom, drawing-room and my bureau. These two rooms are not very large, three by four metres. As we are here only for a little while—we hope, we have not much furniture. I have made it with the boxes which we used to take over our books and things. We hope that friends will see the need of this new mission station and will help us to

go among the Chaouia people as soon as possible. For at Batna we are too far from the villages. When the finer days come, we will look for a piece of land. We think that the country to which God is calling us is in the valley of Menaâ. The land there is very expensive, but we trust God will open the way, so that we may work for His kingdom in this country. It will be good to start the building during the spring or summer. We see the importance of that, as during the winter, building is quite impossible because of the snow. We have still a deep couch of snow in the mountains, and if we cannot start building so that it is finished before next winter, that will mean waiting here another winter. Pray for us, friends, and pray for these poor Chaouia people, and God will teach you what you have to do for this new corner of the field.

Although this article was written in the spring, it has only recently come into our hands. We much regret that our brother's hopes of a mission station among these interesting and needy people cannot be realised as early as he hoped.

The "House of Prayer"

By MISS K. S. SMITH

The 5th of May, 1931, will always be a red-letter day to all at Djemâa Sahridj who are interested in the Gospel of our Lord Jesus Christ and desire its progress among Moslems, for on that day a beautiful little out-station called Akham n'tezallish (House of Prayer) was opened on the summit of one of our Kabyle mountains.

At the large native village of Akerroé (the head) some years ago, a Kabyle, having studied the Bible, became a convinced believer in the Lord Jesus as the only Saviour. His brave testimony in his own and in other neighbouring villages brought him into trouble and suffering; but the young men listened to him. It is in B's village that the little House of Prayer stands in a high and conspicuous position; truly a lighthouse in the surrounding darkness. We are thankful to God for our fellow-mission-

ary, Mr. Willson, who has with his own hands put up this corrugated-iron, wood-lined little House of Prayer. He prepared all the material at Djemâa and sent it on the backs of donkeys to its destination. We heard with sympathy of the difficulty of making a solid foundation of mere shale, but patience and perseverance at last conquered, and with the help of his brave wife, who several times slept in a tent beside the new construction, all was successfully finished. It is perched so high that the foundation must be strong or it would be carried away in a gale! It is a matter of interest that on one occasion, while the work was going on, the little building was inadvertently left open: but not a tool was stolen.

M. Cuendet was invited to open the little House of Prayer, and came from Algiers for the purpose; also Mr. Shorey from Bougie, M. Fred Rolland from

Tizi-Ouzou, and Mr. and Mrs. Arthur from Azazga were present. Miss Cox joined the little company for prayer at Mr. Willson's before starting for Akerroé. Miss Widmer and I left Djemâa at eleven o'clock, so that we might be able to rest between the journeys to and fro. The country looked very beautiful with its olive trees, silvery-grey with blossom, the fig trees putting forth their tender leaves, the fields of waving corn and the great patches of yellow flowers glowing as though the sunshine had dropped to earth and remained there. The nightingales followed us with their lovely song as we went along, and we were able to rejoice in nature and in nature's God. On the way we visited a dying man; he had married one of our converted girls and had been accustomed to read her Bible to her. She died trusting Jesus, and we pray that her husband may follow her Home. Arriving at Akerroé at 1 p.m., we were

invited to shelter in a native shop because of a shower. There we found ready listeners while in their native tongue we explained God's plan of salvation. At 3 p.m. we watched our group of friends winding their way on foot or on mule and donkeys, far below, along the mountain paths. On their arrival we grouped for prayer outside the little building, some natives being present—among them Belkassem, our evangelist. Then M. Cuendet opened the door, and we entered. During the singing of the first hymn some twenty-five Kabyles joined us. Each of our missionary brethren spoke on the subject of "Houses of Prayer" mentioned in the Bible. It was a very blessed time. It was cheering to realise that many seemed pleased to have this little building standing between three villages, each crowning a summit. For several years Mr. Willson has visited these villages. Praise God, our labour is not in vain in the Lord.

K. S. SMITH.

The "Slavanka" Convention

As pertinently observed by an old friend of the N.A.M., the Convention at Slavanka, Bournemouth, this year was like a large family gathering. The presence of twenty-three of our missionaries from Morocco, Algeria and Tunisia was a real help in enabling the friends assembled to visualise the great need of the peoples of North Africa. To the missionaries themselves the happy fellowship, together with the searching messages given by the speakers, was the greatest blessing. This is readily understood when it is realised that our workers have no spiritual intercourse with others for months at a time, and, in addition to this lack, they are surrounded by the deadening influences of antagonistic religions with their accompaniment of sin, ignorance and superstition.

As Dr. Harvey Farmer, under doctor's orders, is resting as much as possible, he did not take any active part in the meetings. It was gratifying to have him with us for part of the time. The feelings of the friends present were voiced by the Rev. E. J. Poole-Connor when he expressed the hope that Dr. Farmer would benefit by his rest and soon recover his full health and strength.

The Rev. E. J. Poole-Connor, who led the Convention, gave most helpful messages on the

"Transfiguration," and the "Penitent thief," which were greatly appreciated. Mr. F. W. Bryon's three addresses on "Behold the Man," "The Pearl of Great Price" and "It pleased the Lord to bruise Him," brought before us the beauty of Christ's character, the wonder of His love, the glory of His attributes, the greatness of His Sacrifice, and the unfathomable love of God as revealed in that wonderful statement—"It pleased the Lord to bruise Him." The Rev. W. H. Finney, of Nailsea, gave three solemn and heart-searching messages on "Living Water," "Consecration of the High Priest" and "Abiding in Christ." We were brought to realise afresh the absolute necessity of entire consecration, and also that only the life abiding in Christ will bear fruit. Mr. E. W. Rogers gave a searching message on Isaiah vi—the vision of the Lord, "Adonai" on the Throne—the realisation of God's infinite holiness and man's utter sinfulness, the knowledge of the Cross, as represented by the altar in its efficiency to cleanse from sin, the enlightenment to see God's work and man's responsibility, and the eager desire to be used by God. The second message, given by the same speaker, on the "Watchman" of Ezekiel xxxiii, was intensely solemn and helpful, especially to



Back Row, left to right: Miss Martin, Miss Elliot, Miss Harman, Pastor E. J. Poole-Connor, Mr. Bocking, Mr. Chatfield, Mr. Willson, Mr. Miles, Mr. Gabriel, Miss Buxton, Miss Higbid. *Second Row:* Miss E. Fearnley, Mrs. Willson, Miss Adams, Mrs. J. Liley, Dr. Harvey Farmer, Miss Jennings, Mrs. Gabriel, Mrs. Webb, Mrs. Chatfield. *Front Row:* Mrs. Bocking, Miss M. Fearnley, Miss Reed, Mrs. Miles, Miss Clack.

the missionaries present. It brought with it the solemn warning to be faithful in our stewardship, and true in our witness.

Miss Tighe kindly invited the missionaries and some friends to tea on her lawn at The Priory, Christchurch. This made a very pleasant outing. After tea, there being a large number of people in the grounds in addition to our party, it was felt to be an opportune time for introducing to them the North Africa Mission. After the singing of a few choruses Mr. Gabriel gave a graphic account of market preaching which stirred his hearers, and Mr. Miles brought before us a comprehensive view of the activities on the Field which greatly interested all present.

A very clear idea of the scope of the work of the Mission, of its difficulties and joys, and also of the great need for immediate evangelisation in a forward movement, was presented to us all, as missionary after missionary, in a direct and forceful way, told of his and her work. All were stirred as they heard of the market preaching

carried on in Morocco, so vividly portrayed by Mr. Gabriel. How our hearts went out to the Cave-dwellers around Gabes in Tunisia, as Mr. and Mrs. Miles so graphically described their visits to them; at first repulsed, afterwards welcomed! The great value of dispensary work in gaining entrance into the houses of the people, and enabling the missionaries to get into close touch with individuals, was emphasised by the workers from Algeria. This means of approach is invaluable in every part of the Field, and one realised how important it is to keep this branch of the work well supplied with material. At the missionary meeting, three children of our missionaries, Muriel Miles and Kathleen and Murray Gabriel, made a charming picture, dressed as Arab maidens and an Arab boy. The hymn they sang in Arabic was very nicely rendered. One longed that the purity of these children might be the portion of the little Arab and Kabyle children in North Africa.

E. H. DEVIN.

"Purses which Wax not Old"

How can one provide himself a treasure in the heavens? When men provide themselves a treasure on the earth, they do so by making money . . . and when they have made it, by laying it up for themselves. . . . When disciples of

Christ make for themselves treasure in heaven, they do so by parting with their earthly treasure or their money—by dealing it out or distributing it in ways which their Lord wills or directs.

PASTOR JAS. STEPHENS, M.A.

(From *N.I. for May*, 1912)

Touring around Bougie

Extracts from notes by Mr. A Shorey.

During the month of March, Mr. Twaddle, Beriki and I have had some splendid meetings in the villages around Bougie. We went first of all to the four principal centres where the Kabyles congregate in good numbers, and then visited twenty other villages or hamlets and several native cafés situated away from the villages. On the whole, some 500 men, besides boys, women and girls, have heard the Gospel message. The usual argument of the Mohammedans after we have delivered our messages is, "We believe in all the prophets, but you only believe in Jesus." We just turn this round and point out to them that *we* believe in all the prophets, and they only believe in Mohammed. Another point which is usually brought forward is that they ask us to give our testimony to Mohammed and to say, "There is no God but Allah, and Mohammed is the apostle of God." In one village a woman in one of the houses shouted to a man listening, saying, "What is he talking about?" "He is talking about God," the man replied. "If he is not speaking about Mohammed," said the woman, "tell him to give a testimony to Mohammed." In another village a man wanted to know how many doors there were in hell—a curious question to ask; but it seems that they believe there are several doors to Paradise, and we are usually asked, "What is the key to Paradise?" The Mohammedans say that the key to Paradise is to give a testimony to God and to Mohammed, and thus one is assured of an entrance. One man said before a group listening to our arguments, "No matter what one does, lying, stealing, etc., etc., so long as one witnesses to God and Mohammed, he will go to Paradise."

One day we had an interesting talk with a young man, a Kabyle shopkeeper, who said that he wished this year to go on pilgrimage to Mecca. He reckoned it would cost him about 10,000 francs (£80) to go to Mecca. There is a good

book in French, written by a very influential Mohammedan of North Africa who had been to Mecca and Medina, showing how the pilgrims are fleeced and cheated during their visits to the holy cities of Mohammedanism. All past sins are supposed to be wiped out, after having performed the rites appointed.

One Friday we arrived at a spot where a number of men meet for the Mohammedan mid-day prayer. We have been there several times before and have generally found it difficult work to get an attentive hearing, but this last time there was hardly any interruption as we spoke of David's prayer (Ps. li.), the prayer of Moses (Ps. xc.), the prayer of Jesus (John xvii.); shewing that David, Moses, and also Solomon (1 Kings viii.) mentioned sin in their prayers. We showed also that in the Koran there are passages

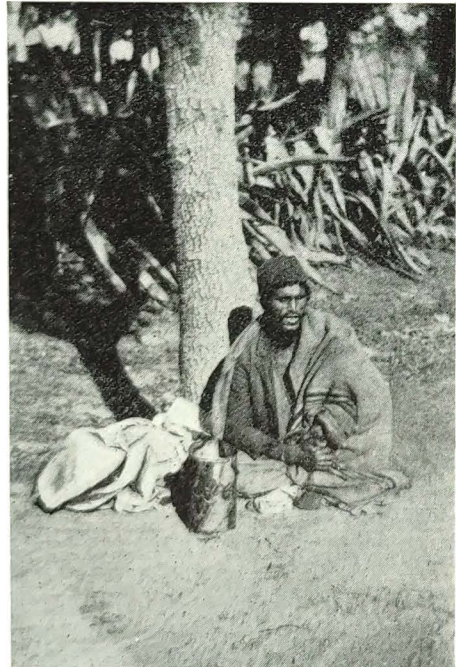


Photo by

[Mr. E. H. Devin.]

A Blind Beggar.

referring to the sin of Mohammed; yet in the prayer of Jesus there is no mention of sin, for He was free from sin and thus able to give himself as a ransom for sinners. After we had finished pointing to the Lord Jesus as the only Saviour, one of the men said to the principal Kabyle, "Answer him," but the other replied, "What can I say?" We thank God for the opportunities we have had in being His messengers to these deluded Mohammedans. It is tiring work climbing the mountains, and autobuses often start from Bougie at inconvenient times, but we make the best of what are at our disposal. Twice this last month we have been left on the road to get home as best we could; once we had to walk about ten miles home, and at another time, after visiting several villages, we arrived on the main road only to find that the autobus had left much before the usual time, in spite of the Kabyle proprietor's word that he would wait for us.

At one place, in our touring, a man came out of his house as we were passing by. We asked him if he could read. "What for?" said he. "I would give you a book if you could read," said I. He replied, "I don't need to know about your religion. I believe in one God, and that is enough for me." I said to him, "I am not talking about religion,

but about God's Word. If you say you believe in one God, how do you know what your duties are towards Him if you have not His word to guide you?" He replied, "I don't want to listen unless you can say what is the key to Paradise" (i.e. to witness to Mohammed by saying "There is no God but Allah, and Mohammed is the apostle of God").

At the place where we once had a small room for weekly meetings, we had a good hearing. Several marabouts were sitting close by us and listening, but not one of them had a word to say. Some of them accepted tracts and Gospels. Several young men, too, seemed very interested as the way of salvation was explained and the difference between Christianity and Mohammedanism pointed out.

About eight miles from Bougie, a family of Kabyle *marabouts* live, and amongst them is a man who once had a shop in Bougie and who was then very much opposed to the Gospel. We have been several times to his village since he left B——, and have spoken to him about the Lord. A few days ago he was standing with a number of others as we were passing by, and he called out to us. After chatting a while he told me that he was reading the Gospel and the Koran to find out the truth.

For the Children

By MISS K. M. E. GOTELEE

"JIM"

Italian Work, Tunis.

Some of you have heard before of our young "hopefuls." One of the most encouraging signs in our work is the fact that we have so many "hopefuls"! Do you know what we mean by "hopeful"? Our "hopefuls" are the boys and girls in our midst, growing up in our little church and Sunday school, who have heard the Gospel almost from babyhood and to whom the name of Jesus is a household word. Many children in England have that privilege, but how few in North Africa!

We watch these young ones grow up with mingled feelings. They pass through Sunday and day school and then go out to work. Then, alas! so often their interest in the things of God gets cold—they mix with those who

do not know and love the Lord and gradually leave off coming to the meetings at our Hall. This makes our hearts sad. But, thank God, it is not always so. Some have really learned to love and follow the Lord Jesus, trusting in Him as their Saviour; and these grow up to be a blessing in the Church and a joy to us.

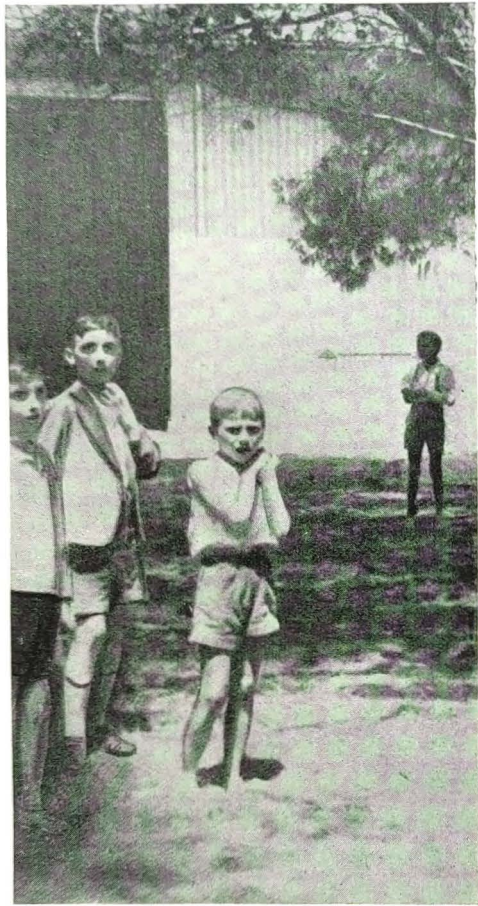
We so hope Jim will be one of these. He belongs to a family of six children. Their father had been a Maltese Roman Catholic priest, but when he was brought to know the Lord Jesus as his Saviour, he left the Roman Catholic Church and studied to be an evangelist. He married one of our Italian girls. For some time he laboured in Malta among his own people, seeking to make known to them the Saviour he loved. They threatened to kill

him and he suffered greatly. Later on he came to Tunis, where he died. So Jim's mother is a widow and he is fatherless. The family live with their aunts, all faithful followers of the Lord.

Jim has four sisters, two older than he, and a younger brother named Samuel. The three eldest, including Jim, of course, have worked very hard at school and this year have all taken their school-leaving certificate. Jim is very young to have obtained this—only eleven years old. He said to his aunts, "The Lord helped me to pass the examination." He comes often to our house, because he loves to do things for us. He waters and weeds the garden, runs errands, and helps to dust and clean the Hall. It is such a pleasure to see his bright smile. He is what we call "waking up" now. He used to be rather sleepy and sluggish, but love is making him quicker to see things. What will this boy become? Will he be like so many others later on? Oh, I hope not! He says he loves the Lord and I believe he does.

After the holidays he will be going to a new school, a kind of technical school, where he will continue his studies and learn carpentry, etc. I am told the boys of that school are very rough. Do pray for Jim. He is clever at drawing, and would like to be a draughtsman. We don't know how the way will open for this. Books are expensive and Jim's mother cannot pay fees, but we pray the Lord to open up a way for him. He has to be "the man" of the family.

Jim is a quiet, thoughtful boy. He needs bracing up! A little football and cricket would do him a world of good. But, alas! sports are all played on Sundays in Tunis and the young people cannot play football and attend God's house! They must choose between the two. Oh, how difficult it is to choose to serve the Lord! Put yourselves in Jim's place and try to realise the temptations our boys have to face! You can best help them by prayer. Please remember Jim daily at the Throne of Grace.



" Jim."

The tallest of the group. His brother Samuel is half-hidden.

The Ways of Divine Grace

During the recent Conference at "Slavanka" the following remarkable incidents were related. In the year 1902, our missionary in Fez, Mr. David Cooper, while engaged in making some purchases in the market, was shot by a fanatical Moslem and died a few hours afterwards. Before he passed away, a British Consul visited him and asked whether there were any last wishes which he could carry out. Mr. Cooper replied, "Care for the interests of the Church of God in Fez" (or words to that effect). The Consul was not at that time definitely a Christian, but Mr.

Cooper's request turned his mind to the consideration of the Christian faith, resulting ultimately in his becoming a sincere follower of the Saviour.

Some years afterwards a native Christian, who was engaged in Gospel work in connection with a mission other than our own, gave his testimony as to the means used by God to lead him to faith in Christ. He said that he saw a missionary murdered, and he began to consider how powerful must be the motive that induced missionaries to risk not only comfort, but life itself, in order to tell others of the

Saviour in whom they trusted. The train of thought thus started in his case also led to his becoming a Christian man. The murdered missionary was the same Mr. Cooper. Thus, as

the direct result of the death of this beloved brother, at least two were brought into the kingdom of God—and who can tell how many more?

The late Mrs. Miller of Casablanca

"She is not dead, but sleepeth." So said He whose thoughts are not our thoughts and whose ways are not our ways. What a difference between being dead and sleeping!

Our dear sister Mrs. William Miller has fallen asleep in Jesus, and we miss her more than words can tell. Her place in Casablanca will be hard to fill; for Casablanca without her, and without that home as a home to which all the Lord's people were ever welcome, seems empty indeed.

He has taken her home. She is "At home with the Lord" she loved and served so unselfishly. For thirty-nine years she had known Him and loved Him and walked with Him, serving Him in a way so useful to all with whom she came in touch; and we are missing her.

Born in West Linton, Peebleshire, in 1869, and converted there at the age of twenty-three, she married in 1898 and left soon afterward for Morocco with her husband, spending ten years in

Tetuan, three years in Marakesh, and returning for a few more years to Tetuan before settling in Casablanca. She served the British Community in these places well, and was loved by all who came in contact with her. But what can we say more of her than that she lived for Him, her Master, realising always that she had been bought with a price, the precious blood of Christ.

Now she has gone home to see His face and hear Him say, "Well done, good and faithful servant," and her reward is with Him.

We tender to our dear friend Mr. Miller and the family our sincere, heartfelt sympathy, praying that He will sustain them, and that He will answer the prayers that have so often gone up from that mother's heart concerning her two boys. May the day soon dawn when we shall see the abundant answers to those prayers!

C. C. GABRIEL.

Home and Foreign Notes

A PRAYER MEETING

is held on the first Thursday in every month at **Marsh Memorial House, 34, Bisham Gardens, Highgate**, at 3.30 p.m. Tea at 3 o'clock. A hearty welcome is given to all friends of the Mission who are able to attend.

* * *

Prayer Meetings for North Africa are also held as follows, and friends in the neighbourhood are cordially invited.

London

Mr. and Mrs. Venables, 129, Fordwych Road, Cricklewood, N.W.2. Second Tuesday at 3.30 p.m.

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

Gravesend

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

Manchester

Mrs. Kirkup, "Noddfa," Fairfield, Manchester. Second Tuesday at 8 p.m.

Surrey, etc.

Baptist Church, Junction Road, Dorking. (Pastor F. R. W. Heath.) First Monday at 7.30 p.m.

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

Sussex

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

Scotland

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

* * *

DEPUTATION WORK

Mr. E. H. Devin has visited: Nottingham; Sunderland; Gateshead; Newcastle; Darlington (3 mtgs.); West Hartlepool (2 mtgs.); Bradford, Leeds Road Bapt. Ch. and Heap Lane Mission; Wimbledon; Willesden Green (3 mtgs.).

* * *

MOROCCO

From **Casablanca**, **Miss Bradbury** writes on July 13th: "For the last month or two we have



“ Little Moonbeam.”
(Tebessa.)

had the Moorish children on our minds here and have been wondering whether it would be possible for me to gather them together on Sunday afternoon for a class. After much prayer we decided to invite them after each Dispensary service, and of course any child in the street or house we visited who was likely to come, we invited too. My first Sunday I fetched one little girl, talked to her for some time waiting for others who did not come, gave her a biscuit and some flowers and took her home. The second time, two other little ones came, the third Sunday four, the fourth Sunday eight, most of them fetched by us, the fifth Sunday six, and then last Sunday eleven gave me much joy. Four of these had been before and came on their own and I just praised the Lord for them. A little time ago two little children were killed in a house in the native quarter and since this the parents are afraid to allow their children out alone. So I feel it is in answer to prayer that it has been possible to gather together this number and so encouraging to have more practically each week. I hope soon the ones the Lord is choosing for the Class will come regularly, and we shall be able to go on with the Bible stories, hymns, choruses and texts. It is possible to mix children of varying ages here as they are all so ignorant, and I am longing and praying for ‘ trophies of grace ’ from among them.”

* * *

ALGERIA

Miss Evans writes from Tebessa : “ Only

a week or two after the May issue of NORTH AFRICA reached us, in which little ‘ Moonbeam ’ was introduced to the children, we noticed that ‘ Moonbeam ’ was not at the class. When we asked the other children the reason, they said, ‘ *Hea tehejabet,* ’ which means literally, ‘ She is veiled ’ ; but in this, and probably in other towns too, it is the expression used when a girl is ‘ shut up. ’ Having reached the age of twelve, the parents begin to think of getting her married and so she is no longer allowed out.

‘ Moonbeam’s ’ house, a hovel we should call it, consisted of one room built of mud bricks ; the floor was just the bare earth, and there was scarcely a piece of sacking for us to sit on. It made one’s heart ache to think of any child being doomed to live in such a place, and it may be some years before she is actually married. However, we did not give much attention to these details, we were used to them. What we wanted to see was ‘ Moonbeam. ’ She held the fierce watch dog so that we might pass into the room, and then came and sat at our feet. How gladly she repeated the Scriptures and sang the hymns that she knew, and when we said, ‘ You will not forget what you have heard, ’ she said, ‘ *Seida,* I pray to Jesus every night and morning because I do love Him. ’

“ We do praise God because we believe that the true Light has shined into this little heart, and we earnestly ask your prayers that little ‘ Moonbeam, ’ although she cannot come to class any more, may be taught by the Holy Spirit and led on to know and love the Saviour more and more.”

* * *

Mrs. Fisher, in a circular letter, gives a report of an interesting visit paid to Khenchela, a native town south of Souk-Ahras. She writes : “ We carried with us as many Scripture portions and tracts as we could possibly manage, hoping that we might distribute at Ain Beida as well. But what a surprise we had ! We laid our plans beforehand—Miss Evans, who had joined us for the tour, was to take one side of the native street, and Miss Duffen and I the other, and we agreed to keep each other in view. You see we were in an almost entirely native town, and being market-day the streets were just teeming with white-robed figures, and we did not know at all how we should be received. We had entered into about four shops when we became hemmed in on all sides by a crowd, all with outstretched hands, and each hand meant a voice, but fortunately a friendly voice, and we could not distribute quickly enough. When Miss Evans

emerged from her shop, she, too, had the same experience, and before long the Scriptures we thought would suffice for two places were exhausted and the demands were growing. We could only promise a further visit (and I trust this, in some way, may be made possible), but we are wondering whether the atmosphere will then be as friendly. Throughout the day, we were continually asked for our books and had to say, time and time again, 'All gone.' Then we sought to get into the houses, and by making friends with one little girl was taken into her house. What a blaze of colour met our gaze as we entered the courtyard! They were having one of the feast days of a wedding. I have never seen a larger courtyard, or such a crowd of women listening to the old, old story. How intently they listened, and how friendly they were! Our audience would have almost filled a fair-sized Mission Hall.

"When we arrived at Ain Beida the next day on our homeward journey (Khenchela is two days' journey from here) we were very sorry we had not even one tract to leave. But who knows where the others will go? They will probably be read far south in desert places where no European has trodden, for on market-days men come from far and near to trade at Khenchela which is one of the key-towns to the desert. Please pray for a fulfilment of the promise with regard to God's word—that it shall not return unto Him void."

* * *

TUNISIA

In a circular letter dated July 3rd Mrs. Short writes from Tunis: "I think you would like to hear a sad story, a link with the Kairouan days, that came to an end on April 20th. Count R. W., an Austrian of very high social standing, came to Kairouan about 1910, and as he knew English well (also German, Italian, and French) we were soon good friends. He was a nominal Roman Catholic, but we gave him a Bible which he seemed to enjoy. As we got to know him we felt there must be some sad reason that such a gifted, cultured man should come to live in an out-of-the-way place like Kairouan. In 1912 he left us and settled in a place near to Tunis where he had bought a farm. When he said good-bye, he told me that he had his Bible with him and was reading it. In 1914, at the outbreak of War, he went back to Austria, and his farm and all his goods were sequestered. I used to think of him, and never forgot to pray for him. In 1926 we heard through a mutual friend that he

was back in Tunis, but attempts to get into touch with him proved fruitless. At last, one day, I ran into him. Most of his own and his family's property had disappeared in the War, and he tried various ways of supplementing his small income, such as selling Nestlé's milk. Sometimes he got an order for painting, for he was a clever painter, and for a while his knowledge of languages gained for him employment in making up a catalogue for the Public Library. All the while, his great sin of drink and a sort of opium-smoking was sapping away his vitality and making his hard life harder still, though we did not know what the trouble really was till after his death. We were able to help him during this difficult time, letting him live in our house whenever we were away, and thus saving him hotel expenses, and always welcoming him at our table whenever he cared to come. On several occasions we got to very close grips with him as regards the way of salvation, and one night he quite broke down when he knew I had never ceased to pray for him. After that, he used to ask for our prayers for various matters, and several times my husband was able to have prayer with him. He began to spend Sunday evenings with us, joining us for supper, and hymn-singing after. 'There were ninety and nine,' 'I heard the voice of Jesus say,' and 'Precious, precious blood of Jesus' were his special favourites. Though often much moved, he never seemed to come to a real definite decision. At the beginning of April my husband received a note from him, asking him to go and see him, as he was very ill. Mr. Short went at once, and from that time used to visit him almost daily to read and pray with him. I went three or four times. One day I said to my husband, 'Read Luke xv.' After that I said to the sick man, 'Mr. W., there is no Saviour but the Lord Jesus Christ.' 'I am beginning to think so,' he replied. I then explained to him that it was not a question of religion; but that we, poor sinners, needed a Saviour. How we prayed for this poor soul! He seemed like a heavy burden on our hearts. He was removed to the French Hospital and we continued our visits. The last time I saw him I said, 'Is the Lord Jesus Christ your Saviour?' 'Yes, He is.' 'What have become of all your sins then?' 'He will take them all away.' 'No, not He *will*, but He did it when He died on the Cross.' He answered, 'I believe it.' So ended a sad, sad life, spoilt by sin; but we have every reason to hope that his soul will be found to have been everlastingly saved through the precious blood of Christ."

Daily Subjects for Prayer and Praise

1. For all the triumphs of the Gospel in North Africa during the past fifty years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
3. For Spanish Mission at Tangier—Day and Sunday Schools, Evening and other Classes. Visiting.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Gospel Car Work, Bible Depôt Dispensary.
5. For Tetuan—Dispensary, Visiting and Tract Distribution, Classes for Adults and Children (Native and Spanish).
Prayer for the Sunday School for Arab children that has been recently started. (See p. 78.)
6. For Settat—Visiting among the women and children, Classes for girls.
7. For Fez and Oudjda—Dispensary, Classes, Visiting, Bible Depôt, &c.
8. For Taza—Visiting, Itinerating, &c.
9. For Rabat and Salé—Itinerating, Visiting, Bible Depôts, &c.
10. For Cherchell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.
11. For Algiers—Visiting homes, cafés and villages, Classes and Meetings, Itinerating, &c.
12. For Djemâa Sahridj, Mekla, and Michelet—Meetings among Kabyles and French, &c., School for girls, Day and Sunday Schools, Visiting, Itinerating, Dispensary, Work among men and boys, &c.
Praise for "The House of Prayer" which has been erected at Akerrôe: and prayer that it may prove also a "House of Salvation" and a "House of Bread" to not a few. (See p. 71.)
13. For Azazga, and Les Agribbes—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.
14. For Bougie and Oued-Amizour—Meetings and Classes for Kabyle men, boys and girls; Visiting and Itinerating.
15. For Lafayette and Batna — Classes, Itinerating, and Visiting.
16. For Tebessa—Bible Depôt, Classes and Visiting, &c.
Prayer for "Little Moonbeam"—that she may be kept near to the Good Shepherd and may be preserved amidst all the dangers by which she is surrounded. (See p. 78).
17. For Bône and Souk-Ahras—Classes, Visiting among women and children, &c.
Prayer that the portions of Scripture and the Gospel tracts which have been distributed so widely in the town of Khenchela may be used of God to the salvation of some of those into whose hands they have fallen. (See p. 78.)
18. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Classes for women and girls, Gospel Car Work, Work among British Sailors, &c.
19. For Italian and French Work at Tunis and Bizerta—Sunday and Weekday Services, Classes, Distribution of Scriptures, Itinerating and Village Work, &c.
20. For Nabeul—Classes, Visiting, &c.
21. For Kairouan—Classes, Visiting, Bible Depôt, &c.
22. For Sfax—Classes for Arabs and for European children, Visiting, Bible Depôt, &c.
23. For Tripoli—Dispensary, Visiting, &c.
24. For Paris—Visiting cafés, &c., Meetings for Kabyles.
25. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
26. For the Council and the Staff at Headquarters.
27. For fresh openings for Deputation work in different parts of the country; and for the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union and Study Circles.
Prayer for the N.A.M. Jubilee Meetings to be held (D.V.) at Cannon St. Hotel on October 6th:—that friends of the Mission may assemble in good numbers, that the speakers may be helped in their addresses, and, above all, that the whole proceedings may redound to the glory of the Triune Jehovah to whom alone all praise and honour are everlastingly due.
28. For increasing blessing on our Magazine, its Contributors and its Readers.
29. For the supply of all the needs, spiritual and temporal, of work and workers; also for more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
30. For workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

LIST OF DONATIONS from July 1st to 31st.

Continued from page ii of Cover

General Fund—cont.		No. of Rect.	Amount.	No. of Rect.	Amount.	DESIGNATED FUND	No. of Rect.	Amount.	LEYTON TO ONGAR AUXILIARY	GRAVESEND AUXILIARY
No. of Rect.	Amount.	21st	£ s. d.	27th	£ s. d.	No. of Rect.	Amount.	30th	AUXILIARY	Miss M. Giles, 3. Bassett St.
1846	8th	8	1 0 0	1935	150 0 0	July 1st	555	23 0 0	A. West, Esq., Hon. Sec.,	Des. Receipt No. 547.
7	9th	9	3 0 0	6	15 0 0	522	(f)	3 0 0	II, Churchfields, E.13.	Local Rect. No. £ s. d.
48	(h)	1	10 0 0	7	1 1 0	(v)	190	13 7 1	Des. Receipt Nos. 542, 545, 550.	7 2 6 8 2 0 9 2 6 20 2 6
50	10th	2	2 0 0	8	1 1 0	6th	Sund.	56 19 0	Local Rect. No. £ s. d.	1 2 10 2 2 2 3 1 9 4 6 1 5 3 2 6 4 6 7 5 0 8 9 7 9 11 3 10 9 9
1	11th	93	5 0 0	9	12 8 0	7th	£247	12 7	171	3 10 3
2	12th	4	5 0 0	10	2 0 0	(w)			Hon. Sec.,	2 10 4
3	13th	5	5 0 0	11	1 10 0	8th	REDHILL AUXILIARY		Rothay,	3 1 0 6 5
(i)	14th	7	10 0 0	12	1 0 0	9th	Mrs. BRIDGFORD,		Castlefield Rd.,	4 1 0 0 6 4
55	(j)	8	2 0 0	13	5 0 0	10th	Hon. Sec.,		Reigate.	5 1 0 0 7 5 0
6	15th	1900	10 0 0	14	1 0 0	11th	Rothay,		Des. Receipt No. 522.	6 15 1 8 9 7
7	16th	1	1 0 0	15	2 0 0	12th	Castlefield Rd.,		Local Rect. No. £ s. d.	7 12 3 9 11 3 8 3 15 9 30 9 9 5 0 1 3 2 10 3 0 0 2 1 9 11 1 0 0 33 10 0
8	17th	23rd	3 1 0 0	16	2 0 0	(k)	Reigate.		Previously ack'd.	13 7 5 3 14 0 15 9 9 3 17 0
9	18th	4	2 0 0	17	1 0 0	(l)	Des. Receipt No. 522.		£28	17 2 7 11 0
60	19th	5	1 0 0	18	1 0 0	(m)	Local Rect. No. £ s. d.			
1	20th	6	10 0 0	19	1 0 0	(n)	29	5 0 0		
2	(k)	7	10 0 0	20	1 0 0	(o)	30	1 0 0		
14th	(l)	8	5 0 0	21	1 0 0	(p)	1	2 0 0		
67	15th	9	3 0 0	22	1 0 0	(q)	2	1 0 0		
8	16th	10	2 0 0	23	1 0 0	(r)	3	2 0 0		
(e)	17th	10	10 0 0	24	1 0 0	(s)	4	2 0 0		
(m)	18th	3	4 0 0	25	1 0 0	(t)	5	2 0 0		
(n)	19th	5	5 0 0	26	1 0 0	(u)	6	2 0 0		
72	20th	7	7 0 0	27	1 0 0	(v)	7	2 0 0		
3	21st	9	10 0 0	28	1 0 0	(w)	8	1 0 0		
4	22nd	20	1 10 0	29	1 0 0	(x)	9	5 10 0		
5	23rd	3	1 0 0	30	1 0 0	(y)	10	10 0 0		
(o)	24th	4	1 0 0	31st	1 0 0	(z)	11	7 17 2		
77	25th	7	7 0 0	Pubns.	604 3 7	(a)	12	3 8 0		
8	26th	22	1 0 0	Sund.	5 8 6	(b)	13	6 8 0		
9	27th	3	1 0 0		3 17 0	(c)	14	5 0 0		
80	28th	4	1 0 0			(d)	15	5 0 0		
1	29th	5	1 0 0			(e)	16	13 6 0		
2	30th	6	1 0 0			(f)	17	9 7 5		
3	31st	7	10 0 0			(g)	18	1 0 0		
(p)		8	10 0 0			(h)	19	5 0 0		
85		9	10 0 0			(i)	20	3 0 0		
(q)		10	10 0 0			(j)	21	5 0 0		
		11	10 0 0			(k)	22nd	3 14 0		
		12	10 0 0			(l)	23rd	11 2 2		
		13	10 0 0			(m)	24	49 15 0		
		14	10 0 0			(n)	25	50 1 0 0		
		15	10 0 0			(o)	26	1 10 0		
		16	10 0 0			(p)	27th	2 1 0 0		
		17	10 0 0			(q)	28th	2 1 0 0		
		18	10 0 0			(r)	29th	2 10 0		
		19	10 0 0			(s)	30th	5 0 0		
		20	10 0 0			(t)	31st	42 9 7 5		
		21	10 0 0			(u)				
		22	10 0 0			(v)				
		23	10 0 0			(w)				
		24	10 0 0			(x)				
		25	10 0 0			(y)				
		26	10 0 0			(z)				
		27	10 0 0							
		28	10 0 0							
		29	10 0 0							
		30	10 0 0							
		31	10 0 0							

SUMMARY

July, 1931

General Fund ..	£613 9 1
Designated Fund ..	247 12 7
	£861 1 8

TOTALS

Jan. 1st to July 31st, 1931.

General Fund ..	£7,714 18 2
Designated Fund ..	3,446 0 8
	£11,160 18 10

(a) Lightbourne Hall, Pendleton. (b) Glad Tidings M. Union. (c) Drawg. Rm. Mtg., New Brighton. (d) Russell Rd. Missn., Wimbledon. (e) Cambray Bapt. Ch., Cheltenham. (f) Irish Evang. Ch., Belfast. (g) Good Shepherd Missn. S. Sch. (h) Ravenhill Presby. Ch., Belfast. (i) Widcombe Bapt. Ch. (j) Thanks Boxes. (k) Bethesda Hall, L'pool. (l) Pierremont Hall, Darlington. (m) Evang. Free Ch., Romford. (n) Mt. Hermon B. Coll. (o) Legacy. (p) London Rd. Bapt. Ch., Portsmouth. (q) Ebenezer Hall, Portsmouth. (r) Toxteth Tabernacle. (s) Newcastle Aux. (t) Victoria Missn. S. Sch., W. (u) Hither Green Aux. (v) Dublin Aux. (w) Mildmay Missn. to the Jews. (x) American Aux. (y) Lambridge Missn. Room, Bath. (z) Welcome Missn., Heathfield. (a) King Ed. VII School, Kings Lynn. (b) Spurgeon's Orphanage. (c) Wattville St. Chapel. (d) Zion Bapt. Ch., Chesham. (e) Friends at T. Wells. (f) Free Distribution of Scripture Assn.

* Gifts from America, £215 15s. 6d.

JUBILEE AND FAREWELL MEETINGS

GREAT HALL, CANNON STREET HOTEL, E.C.4.

TUESDAY, OCTOBER 6th, 1931.

MEETINGS -- -- 12 to 1 p.m., 3 p.m., and 6.30 p.m.

SPEAKERS :

BISHOP TAYLOR SMITH and Dr. NORTHCOTE DECK and MISSIONARIES.

The service of praise will be led by Mr. Jacques Hopkins and his Choir.

THE NORTH AFRICA MISSION

Founder—EDWARD H. GLENNY

(WITH GEO. PEARSE AND DR. GRATTAN GUINNESS)

COUNCIL OF DIRECTION

F. R. ARCHER, Buckhurst Hill, Essex.
 Dr. HARVEY FARMER, 34, Bisham Gardens, Highgate, N.6
 J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.
 J. MORETON HARRIS, 53, Russell Sq., W.C.1
 V. G. LEVETT, 1, Royal Exchange Ave., E.C.3.

H. LEWIS, Tunbridge Wells.
 E. T. MORRIS, Leitchworth.
 PASTOR H. OAKLEY, Balham, S.W.12.
 PASTOR E. J. POOLE-CONNOR, Blackheath, S.E.3.
 PASTOR PERCY SMART, Farnboro', Kent.

PASTOR R. WRIGHT HAY, Ealing, W.13.

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 J. W. GORDON-OSWALD.

Hon. Medical Adviser
 W. LOUDON STRAIN, M.B., C.M.

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 HARVEY FARMER

Bankers
 BARCLAYS BANK LIMITED,
 148, Holborn, London, E.C.1.

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 E. J. POOLE-CONNOR.

Hon. Oculist
 HORATIO MATTHEWS, M.D.

Assistant Secretary
 ERNEST H. DEVIN.

I. E. BOWLES (Deputy Assistant Secretary)

Auditors
 MESSRS. HILL, VELLACOTT & Co.,
 Finsbury Circus House, Blomfield Street, London, E.C.2.

OFFICE OF THE MISSION
 34, BISHAM GARDENS, HIGHGATE, LONDON, N.6.

REFEREES

PASTOR H. TYDEMAN CHILVERS, Metropolitan Tabernacle.
 PASTOR D. J. FINDLAY, J.P., Glasgow.
 Rev. WILLIAM HOUGHTON, B.D., Exmouth.
 LORD MACLAY of Glasgow, LL.D.

Rev. G. W. NEATBY, Highbury.
 M. E. REVELLAUD (late Senateur), Paris.
 PASTEUR R. SAILLENS, D.D., Paris.
 E. E. SHAW, Esq., Wimbledon, S.W.

Col. G. WINGATE, C.I.E., Godalming.

Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 34, Bisham Gardens Highgate, London, N.6." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into Barclays Bank Limited, 148, Holborn, London, E.C.1, or into any of its branches.

LOCATION OF MISSIONARIES

MOROCCO

Tangier
 Mrs. E. A. SIMPSON .. Mar., 1898
 Miss E. CRAGGS .. Oct., 1912
 Miss M. M. GLEN .. Jan., 1913
 Mr. ALEC THORNE (Associate) .. July, 1930
 Mrs. THORNE (Associate) .. July, 1930
 Miss F. ELLARD .. Sept., 1931

Spanish Work—
 Señor PEDRO PADILLA .. June, 1926
 Señora D. PADILLA .. Dec., 1922

Casablanca
 Miss C. S. JENNINGS .. Mar., 1887
 Miss F. M. BANKS .. May, 1888
 Mr. C. C. GABRIEL .. Dec., 1919
 Mrs. GABRIEL .. Feb., 1920
 Miss M. W. ROSS .. Nov., 1920
 Mr. A. E. CHATFIELD .. Nov., 1922
 Mrs. CHATFIELD .. Nov., 1922
 Miss C. A. BOWRING .. Sept., 1930

Tetuan
 Miss A. G. HUBBARD .. Oct., 1891
 Miss A. M. KNIGHT .. Oct., 1899
 Miss E. E. J. BRADBURY .. Nov., 1929
 Miss E. LOW .. Sept., 1931

Spanish Work—
 Miss E. HIGBID .. April, 1921
 Miss E. HARMAN .. Oct., 1921

Settat
 Miss A. BUXTON .. April, 1919
 Miss K. REED .. April, 1922

Fez
 Miss S. M. DEMISON .. Nov., 1893
 Miss I. C. DE LA CAMP .. Jan., 1897
 Dr. JAS. A. LILEY .. Nov., 1919
 Mrs. J. A. LILEY .. Nov., 1919
 Miss M. ARCHER .. Aug., 1928

Taza and Oudja
 Miss F. E. S. MARSTON .. Nov., 1895
 Miss A. CHAPMAN .. Oct., 1911
 Miss E. K. ALDRIDGE .. Dec., 1891

Rabat
 Mrs. F. K. ROBERTS .. Dec., 1896
 Miss I. DEW .. Feb., 1924
 Mr. L. V. ROBINSON .. Nov., 1924
 Mrs. ROBINSON .. May, 1931
 Mr. F. A. RAYNER .. Jan., 1929
 Mrs. RAYNER .. Mar., 1928

ALGERIA

Cherchell
 Miss K. W. JOHNSTON .. Jan., 1892
 Miss E. TURNER .. Jan., 1892
 Miss L. R. WHOLMAN .. April, 1922
 Miss E. F. COLLINS .. Feb., 1927
 Mr. L. J. BOCKING .. Oct., 1928
 Mrs. BOCKING .. Oct., 1928

Algiers
Kabyle Work—
 Mons. E. CUENDET .. Sept., 1884
 Madame CUENDET .. Sept., 1885
 Mrs. A. ROSS .. Nov., 1902
 Miss D. OAKLEY .. Nov., 1921
 Miss D. WARD .. May, 1929

Djemaa Sahridj, Mekla and Michelet
Kabyle Work—
 Miss E. J. C. COX .. May, 1887
 Miss K. S. SMITH .. May, 1887
 Miss M. WIDMER .. Nov., 1920
 Mr. A. G. WILLSON .. Oct., 1922
 Mrs. WILLSON .. Oct., 1922
 Miss L. M. FISON .. Nov., 1919
 Miss E. FEARNLEY .. Mar., 1929
 Miss M. FEARNLEY .. Mar., 1929

Asarga and Les Agribbes
 Mr. S. ARTHUR .. Dec., 1913
 Mrs. ARTHUR .. Sept., 1923
 Miss C. ELLIOT .. Nov., 1919
 Mr. G. K. GILLOTT .. Mar., 1929
 Mrs. GILLOTT .. Mar., 1929
 Miss G. G. ADAMS .. Mar., 1929

Bougle and Oued-Amizour
 Mr. A. R. SHOREY .. Nov., 1902
 Mr. R. TWADDLE .. Oct., 1924
 Mrs. TWADDLE .. Oct., 1925
 Miss E. M. S. DEGENKOLW .. Oct., 1913

Lalayette and Batna
 Mr. C. R. MARSH .. Oct., 1925
 Mrs. MARSH .. Oct., 1925
 Mr. C. COOK .. Oct., 1929
 Mrs. C. COOK .. Dec., 1929

Tebessa
 Miss D. POVOAS .. Nov., 1922
 Miss L. F. EVANS .. Nov., 1921

Bône and Souk-Ahras

Miss H. GRANGER .. Oct., 1886
 Mrs. FISHER .. Oct., 1922
 Miss G. E. DUFFEN .. Oct., 1930

TUNISIA

Tunis

Mr. E. E. SHORT .. Feb., 1899
 Mrs. SHORT .. Oct., 1899
 Miss H. M. M. TAPP .. Oct., 1903
 Mr. EDWIN WIGG .. June, 1930

French Work—
 Mrs. A. V. LILEY .. July, 1913

Italian Work—
 Miss G. E. PETER .. Oct., 1913
 Miss K. M. E. GOTTLER .. April, 1920
 Miss J. E. MARTIN .. Oct., 1922

Bizerta
 Signor A. FINOTTO .. Oct., 1923
 Signora FINOTTO .. Oct., 1923

Nabeul
 Miss E. M. TILNEY .. Mar., 1920
 Mr. C. MORRIS .. Oct., 1924
 Mrs. MORRIS .. Nov., 1927

Kairouan
 Miss H. KENWORTHY .. Nov., 1910
 Mr. E. J. LONG .. Feb., 1923
 Mrs. LONG .. Jan., 1924
 Miss A. CLACK .. Jan., 1924

Sfax
 Mrs. F. M. WEBB .. Oct., 1899
 Miss I. M. DAVIS .. Oct., 1920

TRIPOLI

Mr. W. REID .. Dec., 1892
 Mr. J. C. MEERS .. Oct., 1928
 Mrs. MEERS .. Nov., 1923

PARIS

Mr. T. J. P. WARREN .. Feb., 1911
 Mrs. WARREN .. Feb., 1911
 Mons. Th. HOCART .. Feb., 1925

AT HOME.—Mrs. BOLTON, Miss A. BOLTON, Miss E. HEATH, Miss R. O. HODGES (Egypt), Miss L. READ, Miss E. D. BOWEN. Mr. and Mrs. R. S. MILES (Deputation Work). New Workers—Mr. F. EWING, Miss E. M. LOWDER, Miss ETHEL L. BROOKES, Miss MADEL W. JONES, Mr. and Mrs. A. H. LEVETE, and Mr. C. W. PROUTER (Language Study in Paris).