

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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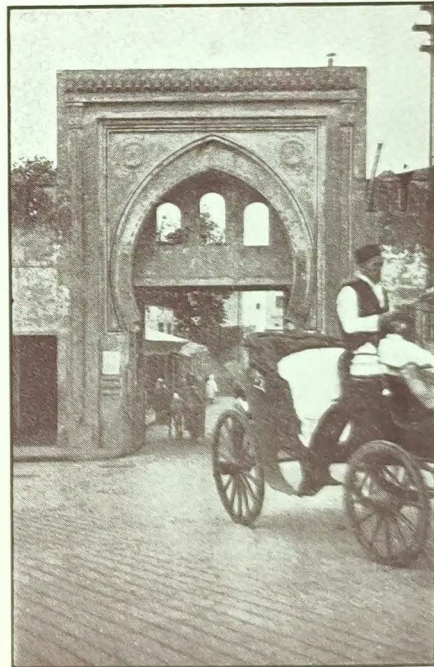


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[Mr. E. H. Devin.

Market Gate, Tangier.

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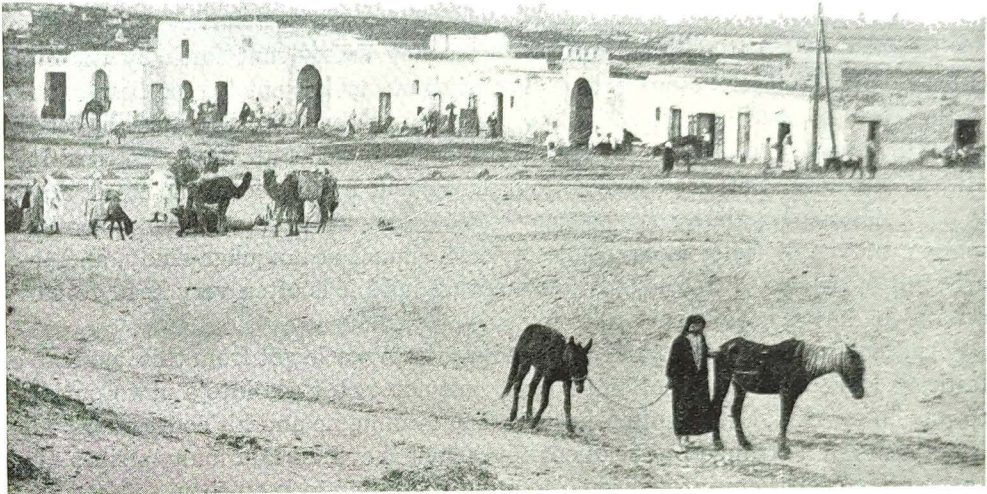


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[Mr. E. J. Long

A Hostelry near Kairouan.

Notes of an Address by Dr. Northcote Deck at N.A.M. Jubilee Meetings, 1931

ACTS xiii. 1-4—xvi. 6-10

OUR natural instinct is to sit down where we are in Christian work. It took a good deal to drive out the early Church. First, a persecution drove them out of Jerusalem where they were no doubt doing a good work, and so they were scattered abroad and went everywhere preaching the word. They had gone five hundred miles afield into Northern Syria, a foreign mission land, and there again God was blessing them, and there was gathered together a fine band of workers. And then suddenly, like a bolt from the blue, came a voice, a command, unexpectedly, no doubt: "Separate me Barnabas and Saul for the work to which I have called them," and so they were driven further into Asia Minor.

There the Apostle went over many fields, founded many churches and reached the shores of the Ægean Sea, and then suddenly two provinces are forbidden him, not because there was not a tremendous need, but because God wanted the church to advance further. The Gospel had to leap across from Asia where it was born into Europe where its greatest future triumphs were to be achieved; and so this time there came a vision, and soon after, the apostle sailed across the blue Ægean in his square-sailed ship into Europe. And that is the way God has always done.

Those were three daring advances. They were not prudent steps, yet they

were quite safe because they were commanded by God. So, all through, missionary enterprises seem to be risky endeavours, and they are, unless they are commanded by God.

Thank God for that commission : " So they, being sent forth by the Holy Ghost, departed." It is not enough for any man to be sent by the best mission in the world to the foreign field. You must be sent by God, and must be certain about it, because, of course, at first there is likely to be disillusionment. It is always difficult. Satan comes in like a flood, and I know from the testimony of many missionaries that they wonder sometimes at first whether they have made a mistake. They enter the long, dark tunnel of language-study, and they are shut off from any actual spiritual contact, and it is often very hard to carry on and be happy about it.

And now what was the kind of reception the Apostle got from this last leap of faith? Here was a man called by God, sent across the sea into a new Continent to preach for God, and within a few hours of landing he and his companion found themselves in a strange predicament : " When they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely : who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks." This is rather like what usually happens, not literally but figuratively. There was this man called of God, commissioned by God, stripes on his back, stocks for his feet, and his mission hindered for the time being. A strange reception ! And yet he had obeyed the voice of God and gone forth in God's Name. But by midnight the tide had risen again and he was singing songs of praise to God. Songs in the night they were indeed ! " At midnight Paul and Silas prayed, and sang praises unto God : and the prisoners heard them." So it is through all the mission field—Stripes and songs ! Songs and stripes ! They always go together.

And now what was the fruit of the mission there ? Here is a record of some of the first converts. " Ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost." 1 Thess. i. 6. There again you have the same strange combination—affliction and joy of the Holy Ghost.

Now it is very striking, is it not ? It is like parent, like child. The Apostle had to go through that experience and so did his converts, and I have noticed this again and again in long years of mission work, that the converts tend to take their type from their teacher, from their spiritual father. They take their standard of Christianity very largely from the one who brings them to the Saviour, and that is why it makes it so important for us to live with our eyes fixed on God.

I am told nowadays—and I am afraid it is true—that missionaries want more luxuries. If we are not prepared to endure some hardness for the Lord Jesus Christ, our converts will be soft too. They will suffer.

Now just a word about the character of that poor church in Macedonia. We are told three things about them (1 Thess. i. 3) : " Remembering without ceasing your *work of faith* and your *labour of love* and your *patience of hope.*" Those are

the three needful ingredients that we should always maintain in our service for God.

It is rather remarkable what in Rev. ii. 2, nearly thirty years afterwards, the Apostle John tells of the rich home church of Ephesus. Macedonia, of course, was very poor in this world's goods, but very rich towards God. Speaking of the Ephesian Church, so rich in goods, he says, "I know thy *works*, and thy *labour*, and thy *patience*." The three same ingredients, but in each case something has dropped out, the Divine element. With the poor Macedonians it was "work of faith"; in Ephesus it has got only to be work, and that is a poor exchange. I have seen a good many mission stations and some very sad ones, and I have seen some stations where the work of faith has become just a work—hard work, self-sacrificing work, unselfish work, but only work. The eyes have come down from the heavenly heights, just down to the surroundings, the vision has been lost, and they are just struggling on in work there. It is a very poor exchange.

Then the second thing, "your labour of love." Now at Ephesus they had lost their first love. They had lost that love of service too, and so that labour of love had become merely labour, and that was another poor exchange.

And the last item was "patience of hope." But in rich Ephesus, they had got down to just patience—patience of despair. One of the things that struck me as I went into the harder fields amongst the Moslems was how many of these missionaries, by the grace of God, carry on there with the patience of hope. They are always expecting to see a break and to reap a harvest, and I am quite certain that is true in the North Africa Mission.

Thank God for the Mission that keeps the love and the faith and the hope in evidence. For God does not usually give us very much margin. If we are not short of money, we are short of men. We might get independent of God otherwise; and so He keeps us short that we may be the more dependent on Him.

Now what is going to be the response of our hearts? What did the Apostle do when he had seen the vision? "When we had seen the vision," Luke says, "we endeavoured to go." I can't help hoping that God will make some more "windows in all our heads" that we may see these people in North Africa, that we may see the heavenly vision, and that we may not be disobedient to it.

"Immediately we endeavoured to go," says the writer of the Book of Acts, and that is the only response of loyal hearts to the heavenly vision—an honest endeavour to go. If we cannot go in person, we can go in mind, we can go in prayer, we can go in purse. We must have an increasing interest overseas if our lives are in response to the love of God—if we are to fulfil His purpose for all of us. I am quite sure we all ought to ask God to help us to endeavour to go in love and sympathy and prayer, in purse or in person, to fields like North Africa.

God guide us, God call us, God privilege us to be His ambassadors.

From Headquarters

The financial difficulties through which this country has recently been passing have had a somewhat seriously adverse effect on the finances of our Mission. Not only has the economic uncertainty prevented some of our friends from contributing as freely as formerly, but there is also a considerable loss to our missionaries on the foreign exchange. As most of our readers are aware, the greater part of our work is carried on in French territory, where the English pound was formerly worth 124 francs; it is, at the moment of writing, quoted at 99 only. In Italian or Spanish territory, the situation is much the same. This means a loss to those on the field of about four shillings in every pound. When it is remembered that the normal allowance is only just sufficient to meet their needs, it will be seen that present circumstances create a very real test of faith and patience. Nevertheless, our brethren and sisters are bearing their trials bravely, being prepared to make sacrifices for the cause of Christ. We doubt not that the supporters of this Mission will also respond to the call of the hour and determine that by the grace of God the great work of carrying the Gospel to North Africa shall not be allowed to fail.

The Meetings to celebrate the Jubilee of this Mission were held in Cannon Street Hotel on October 6th, an account of which will be found on page 88. We had a great day, and are thankful to God for all His mercies. Our first station was opened in Djemâa Sahridj by two young missionaries, Mr. Mayor and Mr. Zeitoun, under the direction of Mr. E. H. Glenny and a small Council. Now the missionaries number a hundred, and stations stretch from Tripoli to Morocco. During the half-century the Mission has had to weather many a trying storm, but God has brought us safely through and we believe that He who hath delivered, will deliver, until all His purpose in us has been accomplished.

It is with regret that we have to announce the retirement of Miss Fryer from the staff of this Mission. She has been associated with us for twenty-two years, and has done valuable service as the editor of our magazine and assistant book-keeper, as well as helping in the office in a variety of ways. The writer of these notes in particular desires to express his gratitude for the help which Miss Fryer has afforded in the correction of literary composition. Her services in this particular have been much appreciated. The Council thank her heartily and pray that God's abiding blessing may rest upon her.

Two of our missionary staff, also, Miss Cox and Miss Smith, are retiring from Djemâa Sahridj, a sphere in which they have carried on a work for many years with great earnestness and devotion. They are not, however, leaving North Africa, but settling in Algiers, and, as health and strength permit, hope to continue to make Christ known, especially amongst the women and children. We cannot but thank God for their forty-four years of devoted labour, and rejoice to know that it is not yet come to an end.

Dr. Harvey Farmer arrived in America on August 30th and will continue to represent the Mission in that country. We shall be grateful if our friends will pray that health and strength may be afforded him for his many engagements there.

Prayer is also asked for the missionaries returning to their stations, or going out for the first time. Nurse Ellard, having completed her French course in Paris, has gone to join the staff of the Tulloch Memorial Hospital, Tangier. Miss Lowder (who also has completed her French course in Paris) accompanied Mrs. Ross on her return to Algiers where she will take up the study of Arabic. Mr. and Mrs. Long will be leaving Kairouan, possibly to take up work in Sousse. Miss Tilney (with the concurrence of the Director of the Mildmay Mission to the Jews) will be engaged in seeking to reach the Jews and Arabs in Djerba, an island off the coast of Tunisia. We regret to say that Mr. and Mrs. Meers have resigned their work in Tripoli and are leaving the Mission, feeling that God has other purposes in their life. The Council are grateful for the services which they have rendered while in the ranks of the Mission, and pray that their future steps may be very definitely under the divine guidance. Mr. Reid, who otherwise would be retiring, has been asked by the Council to return to Tripoli until new workers are appointed, as the Council feel that the station should not be closed. Mr. and Mrs. Gillott will be opening up fresh work amongst the Kabyles in the neighbourhood of Algiers. Mr. Edwin Wigg and his wife (née Oakley) who were married on August 29th and to whom the Council extend their congratulations and good wishes, are proceeding, God willing, to Sétif. Miss Stoneham has gone to Paris to assist Mr. and Mrs. Warren in the many duties connected with the *Foyer* and also to help in the work amongst the children.

Shortly after the decease of Mrs. Miller, of

Casablanca, to which reference was made in our last magazine, her husband, Mr. W. Miller, passed away. It will be a happy reunion for them,

in the presence of their Lord, but they will be greatly missed from the ranks of God's earthly servants.

Reconnoitring

In our last issue, mention was made of the fact that Mrs. Simpson was hoping to start work among the natives in the vicinity of the Moulouya River. The following is an extract from a letter recently received, giving a short account of a preliminary trip made to that neighbourhood by Mrs. Simpson, Miss Craggs and Si Ali.

Truly "step by step" we "being in the way," "the Lord led us"! We left for Fez by night train on September 7th, and had the warmest of welcomes from the native Christians there, who met us and with whom we stayed. Si Ali went to relatives, who greeted him as one restored from the dead;—it is twenty-four years last month since we left the station. We were so urged to stay a little, that, against my will, we spent Wednesday in Fez, and were thus able to see Miss Denison. Then on Thursday we went on to Guercif by 'bus, some 120 miles east and about forty-five miles beyond Taza. We reached Guercif in a bad sandstorm, and were not prepossessed! This was disappointing, as it was the nearest small town to our Moulouya River tribes. Should the French refuse residence among them, it would be our best centre to work from for the present. We were not able to locate many natives. The few small houses appeared occupied by such as had come for commerce, and the larger by the military. The Jews have but poor accommodation. God led Si Ali into contact with the son of one who had been his father's gardener for long years, and he encouraged us concerning the place.

Next morning we went on to our objective, Outat El Haj, the residence of the French *Hakim*, some eighty-five miles south. At a stopping-place on the way the chief native Kaid met us. This man is over all the river tribes, and is related by marriage to Si Ali. He gave him such a warm greeting and thanked me for bringing him. Thus we began to get on pleasant terms with those to whom we had come.

At Outat El Haj we had difficulty about getting a room for the night. Grudgingly it was granted, but not any accommodation for an Arab! God came to our aid. In nearly all the villages Si Ali had relatives or friends. This was so far south that he had only once visited it when young, but a poor Arab was raised up for the emergency. Once, long ago, he had received kindness from our friend's father. Now he would repay it! Some matting on the bare earth was offered and gladly accepted.

The French *Hakim* sent for me—"No one might spend the night there without a permit!" He was kind, but firm! He questioned our reasons for travelling so far out, as very few Europeans did so! The village is evidently a centre! There are many others within a short distance, and its weekly gathering of all around would put us in touch with thousands! Still, we could not expect permission to reside there!

Next morning brought a magnificent array of Kaid's on their Arab horses with their wives on gaily dressed-up camels. Still on they came, hundreds of them, every tribe up the river sending its contingent. The French had planned a festive gathering for the Sunday. Our Heavenly Father thus arranged for Si Ali to meet his relatives and friends. No village lacked its contribution. He had cousins and cousins and cousins in and from each! That about which we had prayed so much was here prepared for us. The villages are all situated two and three hours' distance on foot from the narrow-gauge line which runs down the plain. How could we reach them? They came to us instead! The French *Hakim*

will never know how God used him that day to do His will and make in the desert a highway!

On Saturday afternoon we returned, having made many acquaintances and seen all that was to be seen. At Guercif a door was opened. The sandstorm was over, we could get about, and the Kaid we had met *en route* had spread the news of Si Ali's return. A sister's son had come up to meet him and other cousins gathered. We were shown all round, and given first-hand information about everything.

How different now all appeared! Arab huts were found and possibilities of future work were very evident. Albeit the villages cannot yet be resided in, here was a centre from which to reach them

all! We should like to have visited Dekdon, had it been possible. Evidently God's time was "not yet." Dekdon, too, could be reached from Guercif, when a mission-station is acquired there.

I cannot close without speaking of the journeys and labours of our dear sisters Miss Marston and Miss Chapman. Everywhere they were known as the *Enjeeling*. A friendly native told me with awe that even the dogs did not open their mouths to bark when they came. He had a fierce one chained up. It never made a sound as they neared his hut. He had never known such a thing to happen before. I told him that the God who once closed the mouths of the lions for Daniel, could silence the bark of the dogs for His own.

New Workers

MR. C. W. PROCTER

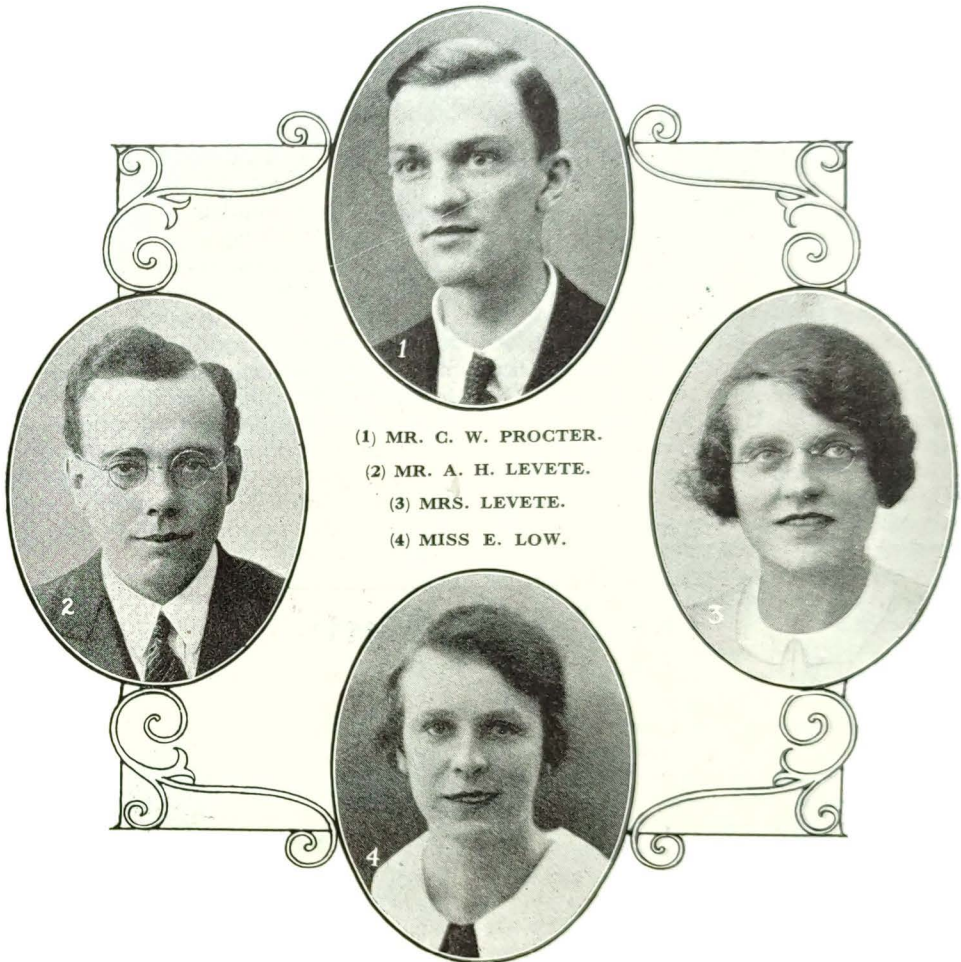
Charles William Procter was born in Leicester, and was educated there at the Wyggeston Grammar School. He had the advantage of being brought up in a godly home and of receiving Christian instruction, and as a child was taken with his parents to attend Melbourne Hall. It was, however, at some C.S.S.M. Meetings, held in the Crusader Hall when he was about twelve years old that he was brought to conviction of sin and faith in Christ. Some years later his father died, and he became largely responsible for the home; but the desire had begun to grow in his heart that he might serve God abroad, and in the divine providence he was brought into association with Miss Bolton's Bible Class, where he was very greatly helped. Various opportunities of Christian service, particularly those which had for their object the support of missionary work, also began to present themselves; and, finally, feeling it to be God's will that he should offer himself to the N.A.M., he did so in July 1930. In connection with this offer he took a step in faith, and resigning his post in Lloyd's Bank entered upon a period of training at the All Nations Bible College, receiving from the Principal at the close of his course a very high commendation. Short-

ness of funds prevented the Council accepting Mr. Procter on his first application, but in July 1931 the matter was again considered, and he was accepted, subject to special funds being provided for his outfit and training for the first two years. A sufficient amount having been contributed for the Council to feel justified in sending our brother to Paris for preliminary language study, he has already proceeded to that city.

We would ask prayer for our six new workers who are studying in Paris at this time.

PASTOR A. H. LEVETE

Arthur Henry Levete was brought to a personal experience of salvation as the result of the influence of the late John Harper, Minister of the Walworth Road Baptist Church, who was drowned in the sinking of the *Titanic*. Prior to that sad event Mr. Harper's preaching had been used of God to bring Mr. Levete to a deep sense of his spiritual need, but it was at his memorial service, held in April 1912, that our brother was brought to a definite commitment of his soul to Christ. From that time onward Mr. Levete began to be engaged in Christian service, as Sunday School teacher, Bible Class leader, and Open-air preacher, becoming



(1) MR. C. W. PROCTER.
 (2) MR. A. H. LEVETE.
 (3) MRS. LEVETE.
 (4) MISS E. LOW.

later an evangelist of Mr. Spurgeon's Itinerant Preachers' Association; and in each of these capacities he had the joy of being used to the conversion of others.

In 1928 he accepted an invitation to become Pastor of the Baptist Church at Fleet, Hants; but in view of his strong conviction, dating from a period very shortly after his conversion, that it was the divine will that he should ultimately serve as a missionary, he did so with the understanding that he should be free to leave if the way to the foreign field should open, as it has now done.

During the War Mr. Levete was engaged in a confidential position in the War Office under the Deputy Director of Supplies, and received high recommenda-

tions when demobilisation took place.

Mr. Levete has been a member of the Walworth Road Baptist Church for the past eighteen years, and the friends there are interesting themselves in his temporal support as well as in his spiritual service, a "Walworth Road Baptist Church Auxiliary" having been formed for the purpose.

Our brother and his wife will spend some time in Paris for language-study, under the direction of Mr. Warren. They have with them their little son, now nearly two years of age.

MRS. LEVETE

Mrs. Levete (then Miss Mildred Gillett) was led to place her trust in

Christ some thirteen years ago, and was received as a member of the Trinity Baptist Church, Edgware Road, shortly after. Having a desire to devote her life to the cause of the Gospel abroad, and being in particular drawn to Africa, Mrs. Leveté entered Mount Hermon Missionary Training College, under the direction of the late Miss Whitfield, in 1925, and in 1928 took the year's course at the Missionary School of Medicine, together with four months' maternity training at St. Mary Abbott's Hospital, Kensington.

After her marriage to Mr. Leveté, the needs of North Africa were brought before both her and her husband through Miss Eva Heath, formerly of Cherrhell; and this resulted in their feeling called to offer themselves to the Council of the N.A.M., by whom they were cordially accepted.

MISS E. LOW

Miss Euphemia Low dates her conversion from October 1921 during a Mission conducted by Mr. Reginald Naish, but a preparatory work of grace had already begun in her heart while attending a Bible Class of which she was a member for a number of years. After her conversion Miss Low had charge of a class in the Causewayend Mission, and continued her work there for four years.

In 1925 Miss Low entered Mt. Hermon Missionary Training College. For some time Miss Low has served as a missionary helper to Miss Knight and Miss Hubbard in Tetuan, and the Council now feel that the time has come for her to take her place as a full missionary. She and Miss Bradbury will continue to help the ladies above-named in their important work in Tetuan.

The Jubilee Meetings

By MR. E. H. DEVIN

This year being the Jubilee of the Mission, several missionaries delayed their return to the Field so as to be present at the Farewell gatherings on October 6th. As a larger attendance than usual was expected, the Council decided to hold the meetings in the Hall of the Cannon Street Hotel. Expectations were fully realised, for there were record attendances both in the afternoon and evening.

At the noon prayer meeting the Rev. E. J. Poole-Connor, who presided, emphasised the need of patience in the time of trial and suffering, as exemplified by the prophets and Job in James v. 10, 11; and also dwelt on the results of fervent prayer as evidenced in the case of Elijah who "was a man subject to like passions as we are, and he prayed earnestly"; and that earnest prayer, though tremendous in its scope, was granted. This heartening message encouraged the many friends present to await with expectant hope the answer to their petitions.

It was particularly gratifying that Mr. E. B. Glenny was able to preside at the afternoon meeting, as he is the son of the late Mr. Edward H. Glenny, the Founder of the Mission. Reading from Psalm xxxiii. and Joshua v. 13-15, the Chairman voiced the feelings of those present in praise to God for His goodness to the Mission, and His continued provision, protection, and enabling since its inception. After prayer had been offered by Pastor H. Oakley, the Acting

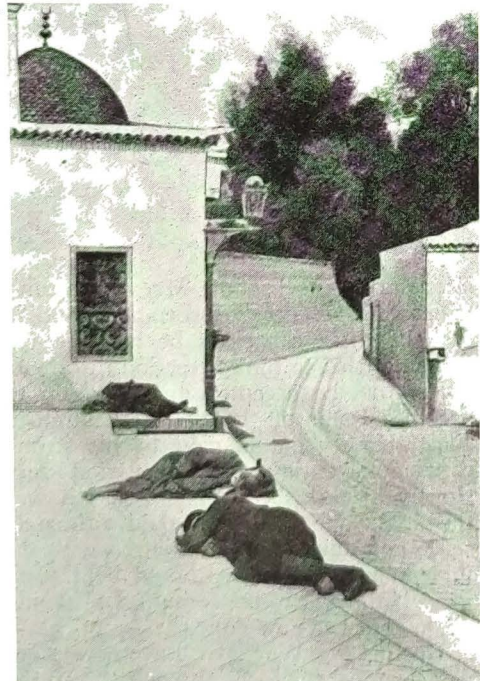


Photo by]

Asleep.

[Mr. E. J. Long.

"Natives sleeping away the weary hours of the day's fast during Ramadan."

Secretary gave a brief, concise, and informative history of the Mission. He said that it was owing, under God, to the energy, wisdom, devotion and self-sacrifice of the late Mr. Edward H. Glenny that the Mission was started in 1881 in Djemâa Sahridj, Algeria. It was then known as the Mission to the Kabyles. The work spread to Morocco, Tunisia, Tripoli, and Egypt. Two of the original stations were 3,000 miles apart, showing how extensive were the operations of the Mission. Three hundred and thirty missionaries have gone forth, a few have laid down their lives, some have been sent home broken in health. During the fifty years of the Mission, Moslem prejudice has lessened, opposition has become far less bitter; several have publicly confessed Christ; and there is a great body of secret disciples. The uncertainty in the country with regard to the future has resulted in a decreased income for the Mission, and the rate of exchange having made the purchasing value of the pound much less in North Africa, both living and house-rent is much more expensive. This calls for prayer and effort that this extra need may be met.

Miss Jennings, of Casablanca, said she has many opportunities of distributing Gospels and tracts in buses, streets and shops, which brings her into touch with people of many nationalities. She gave an encouraging report of the work done by a native colporteur.

Mr. C. Cook, of Batna, said that the Chaouia amongst whom he works are a tribe of the Berbers. They have no written language. He is, therefore, busy translating the Gospels in both Arabic and Roman characters, and he is receiving much help from the Kaid of a village some distance away. Amongst this people there is a friendliness and readiness to listen to the Gospel message which is most encouraging.

Miss de la Camp, of Fez, gave the encouraging information that a woman who has been twenty-two years in the classes has now come to the Lord and has asked to be baptised. Two others also are asking for baptism.

Mrs. A. V. Lilley, of Tunis, said that there are forty French members of the Scripture Union, and they are using Dr. Graham Scroggie's Notes in French which they value greatly. Three French soldiers have found Christ this year. The Wednesday afternoon Bible Class for French women is a great joy. One Roman Catholic lady, lately saved, is bringing others to the class.

Mr. Gabriel, of Casablanca, gave a graphic description of market preaching, and carried his hearers with him as he described the difficulties, the joys and the opportunities of this important work. Formerly they were sometimes kept an hour and a half before they could get a hearing;

now in those same markets they can go and preach for an hour and a half without being interrupted. They can also sell the Scriptures.

Mr. Leveté, who with his wife is going out for the first time, spoke of their call to the Mission Field. The command of Christ, the appalling need of the people, and their belief in the near return of the Lord Jesus, came to them as a call to offer themselves for the work.

Mr. Procter, who is also a new worker, said that his home is a missionary home, his Church is a missionary Church, and his Bible is a missionary Book, and the message in Isaiah vi. 8, "Whom shall I send?" came to him as a call to offer himself to the Mission.

The closing address was given by the Rt. Rev. Bishop Taylor Smith. He urged his hearers to pray believingly for souls, to "despair of none while shines the sun." Be *acceptant* more than *expectant*. Say, "To-day." The sinner has to *take* salvation before he can *give* his heart to Jesus. He has nothing to give until he is saved. Heaven is knowing Christ. All were urged to let every morning be a time for a fresh adjustment of body, mind and spirit. The early morning quiet time is most necessary. The importance of being obedient to the heavenly vision, even though it might be distasteful, was emphasised.

At the evening meeting Pastor P. Smart, who presided, read a portion of Scripture, and Dr. Jesse Sayer offered prayer. The Chairman gave a brief message from Isaiah vi. Isaiah was a volunteer. Before he was a volunteer he had a vision, he heard a voice, he had a deep conviction of sin. Then there came to him a moving and heart-affecting sense of the needs of his fellows, and then a new assurance of the triumph of the Kingdom of God.

Mrs. Webb, of Sfax, spoke of the opposition from the Moslem who denies the Divinity and death of the Lord Jesus; the Jew, who makes the Word of God of none effect; and the Roman Catholic, who hides the Lord Jesus behind the Virgin and the saints. Two lads professed faith in Christ, and the Tunis papers took it up and there was opposition. Three girls attended class. One was taken ill and the natives said she was bewitched, and they used charms to cure her. When Mrs. Webb took food and medicine to the child, the people said to the latter, "She will turn you from your religion." Si A — is superior to many Moslems. Of the Sermon on the Mount he said, "Yes that is true. I will not pray the prayers in the mosque." The Lord is drawing him to Himself; but he stumbles at the Cross. He said, "Please don't leave off praying for me."

Dr. J. Lilley, of Fez, spoke of the early days of the Bible Depot, when boys paid one farthing for

a tract and then burned it. Through the dispensary they are beginning to learn about salvation by faith in Christ Jesus, not by works. The older men are beginning to read the Word. Altogether the outlook is full of promise.

Mrs. Ross, of Algiers, mentioned the case of a girl who in the sewing class did not seem to care for the Scripture lessons or hymns, or anything but knitting. Her mother became ill and was dying. Mrs. Ross went to her to tell her the way to Heaven. The woman said, "Yes I know it all, I believe it all." "Where did you hear it?" "Did not Sh— attend your class all those years, and did she not repeat the hymns and texts, and I believe it all and am not afraid to die." The woman died a believer, and left the three girls unprovided for. There is a great need for a Home for unwanted girls such as these.

Miss Fearnley, of Djemâa Sahridj, endorsed what Mrs. Ross said regarding the great need

for a Children's Home and said that she and her sister had this burden on their hearts, and were longing to have the charge of such a Home.

Mr. Miles, of Tunisia, contrasted travelling in the early days by donkey, or camel, or on foot, with that of to-day by bus, train, or motor-car; the Kaid with his many wives and plenty of money with the poor wretch with no one to look after him—just existing; the motor-car, with a machine gun mounted on it, used to conquer the people by force, with our motor-car loaded with the Word of God; the curse *Mektoob*—"no escape from that which is written," with the blessing—the gates are open for us to enter.

Dr. Northcote Deck gave a helpful, closing message which appears in an abridged form as the leading article in this issue.

The choir pieces so ably rendered by Mr. Jacques Hopkins and his Choir were much appreciated.

Some Kabyles in whom we are Interested

By MR. A. R. SHOREY

A.—A man of about thirty years of age. Once we thought him very near the Kingdom, for we have had several serious talks with him, but he cannot forget or forgive a wrong his uncle has done to him. This uncle is rich, but refuses to help him in life, although with the Kabyles a brother's sons are counted as a man's own sons, and it seems that it was A.'s own father who worked up the business that really led to the uncle becoming rich. A.'s uncle wanted him to marry a cousin, the daughter of another uncle, but A. refused, and so it seems that the uncle has taken an oath not to help him, although A. has worked in his business without having any interest in it at all. A. has lately been in two or three situations, but has not kept them, for at times he apparently forgets his work, his mind being always on the wrongs which, from a native point of view, the uncle has done to him. A. has once or twice hinted at shooting his uncle and then himself; but we have pointed out the sin and folly of such a step. He comes from time to time to see us, and we have advised him to leave the past, to trust God, and to put his trust and faith in Jesus as his

Saviour. At times he seems to be near the Kingdom, at other times he will defend the cause of Mohammed, and again he will even say that his uncle is stronger than God, because God does not answer his prayers.

He is greatly afraid that one day he will be poisoned. A few weeks ago, while at supper with his uncle's son, both eating from the same dish, all at once he swallowed something very bitter and immediately came to the conclusion that it was poison, mixed with the food expressly for him. He got up, went to the olive-oil bottle and drank a small cupful of this, thinking it would make him bring up the poison, but it had no effect; he then mixed some soap and warm water together to drink, but that had no effect either; a Kabyle advised him to get some white wine, so he bought some and drank about a pint, but all to no purpose! It was about two hours after his supper that he came to us to ask our advice. We did not believe it to be a case of real poisoning, and so counselled him accordingly. He is always afraid that his uncle will pay someone to give him a dose of slow poison, either in the house or in one of the native coffee-houses.

B.—B. was wounded in the Great War fighting for France, and was some three or four years in the French Army of Occupation on the Rhine after the Armistice. He is now strong and well and has all the rights of a French citizen, but cannot find suitable employment. He was for several years working in France, where he was able to put by some money; but while there he lost his son, and that was a great blow to him. He has tried to get into the police force and was practically accepted, but at the last minute, so to speak, a Frenchman came forward and the place was given to him, as a European was wanted, there being too many natives and not enough Europeans in the police force. B. has professed to be trusting Christ as his Saviour. He has been with us on two or three visits to neighbouring tribes and has openly confessed his faith in Christ in shops and cafés when a discussion has taken place about Mohammed and Jesus. He has asked to be baptised, but we thought he should wait a while. He frequently comes to the Hall to see us. We are afraid that if he does not soon find work here, he will take his wife and children to his relatives and go off to France again for work. He is a go-ahead individual and is not likely to let the grass grow under his feet.

C.—A young man of some twenty-five to twenty-eight years of age. About a year ago he confessed his faith in Christ, and since then he has refused to follow Moslem customs and professes to be a Christian. He is bringing his nephew, a young fellow of twenty, to our Sundry meeting. His mother-in-law demands

that he should divorce his wife (her daughter), and this C. does not wish to do. Formerly when there was any unpleasantness with his wife or mother-in-law he used to beat them (as the Kabyles do). Then they used to come cringing to him and he had quietness for a while. Since he has become a Christian, he no more beats them, and so the mother-in-law, having got the daughter on her side, has trumped up charges for a divorce, and has got a French lawyer to take the case to court. Fortunately a French Protestant lawyer was in court when he was first cited and he offered to defend the case of which he had heard already some rumours through the missionaries and French Christians. C. does not wish to divorce his wife, and the wife has no real charges to make. One of the things that greatly annoyed the wife and mother-in-law was that at the great Moslem feast he refused to kill a sheep as all the other Moslems who can afford it do.

D.—Another young Kabyle, recently liberated from military service. He met with an accident while with the French troops in Germany and had his jaw smashed and is now receiving a small Government pension. When quite a young man he used to come to our Hall, and one day his father found him there and gave him a good thrashing for it. D. is taking sides for the Gospel against Moslems in Bougie. He has read some of our Christian literature and possesses a New Testament. He comes from time to time to the Hall. While in France, at the military hospital, he was baptised as a Roman Catholic.

A Three-fold Challenge

By MR. L. J. BOCKING

As a young man, Jeremiah was called to the prophetic office, but on account of youthfulness and timidity he demurred (Jer. 1. 6). God promised grace and strength sufficient, and for forty-two years, undaunted, unwearied, diligent and faithful in the midst of many trials and much persecution, he persisted in his great task. Doom, destruction and sorrow were soon to fall

upon the Holy City and the Jewish nation. Judgment must come, and Jeremiah could not refrain from announcing it. The people were corrupt, sin was open and manifest everywhere. The Lord Jehovah was forsaken and other gods were sought after. If ever a nation's needs were great, Israel's were at that period. They needed repentance; they needed more true prophets

and preachers like Jeremiah, men who were not ashamed to denounce sin and tell of righteousness and judgment to come; they needed showers—rain showers for their parched and famine-stricken land—but also showers of spiritual blessing and revival. Where or to whom were they looking for that great need to be met? To the vanities of the Gentiles, sun, moon, stars, clouds, but there was no response. They had forgotten that it was to God alone to whom they must look. It was God alone upon whom they must rely; apart from Him all was vain and vanity.

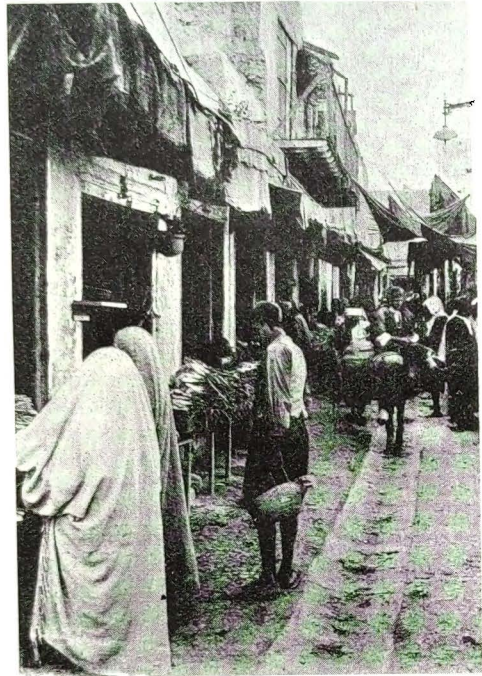
North Africa is only one of the many needy lands of to-day. In a knowledge of the True God and of His Beloved Son, and in that alone, can the need be met. Accompanying North Africa's need is a challenge to the Christian Church. It is a challenge that may be said to be three-fold in its character, for it comes to us from three quarters, i.e. Mohammedanism, Roman Catholicism and Judaism. Let us briefly consider these three.

1. Mohammedanism: Dr. C. R. Watson once said: "The missionary problem of Africa is not paganism, which fast crumbles away before the Gospel of Christ, but Islam, which resists like adamant the appeals of the herald of the cross." We rejoice in the response to the claims of Christ that has been manifest amongst pagan peoples of recent years. One's heart is stirred and gladdened upon reading or hearing of the responsiveness in parts of Central Africa and of China, amongst the many islands of the Pacific Ocean, and in other parts of the world where, not so many years ago, the name of Christ was unknown and unheard. It is our legitimate desire to see similar happenings amongst Mohammedans. God grant that that day may soon dawn!

One recalls to mind an African at the first great Wembley exhibition, who day after day witnessed faithfully to Christ and explained to the crowds who gathered round how that the wooden image in his hand failed to meet the needs of his soul. Not only paganism but all the religions of the East fail to meet the needs of the human soul which God has created and which can only be satisfied in Him and according to His revealed will.

2. Judaism: How blindly the Jews of North Africa, as elsewhere, follow the traditions of their fathers! Steeped in superstition and racial pride, they are blinded to the Truth. We praise God for all that has been done for the Jews of North Africa, but the need has not yet been fully met.

We were travelling by train from Tunis to a



[From a post-card.]

The Vegetable Market, Sfax.

village a few miles further along the coast. Sitting opposite to us was an elderly Jew reading half-aloud in Hebrew. After a while he spoke to us and told us that he was reading the Psalms of David, and he told us why. He said that he had been ill and that the doctor had taken from his veins quite a large quantity of blood. Then he said he had had a dream in which a certain person was presented before him. This person told him that if he read some of the Psalms of David every day he would be completely cured. This he had faithfully carried out and he assured us that he was then quite well. He read the Psalms aloud in the train each day as it was not convenient for him to do so at his home. We spoke to him of "Great David's Greater Son" and prayed that he might learn to know Him.

Outstanding cases of the depravity of the human heart are frequent in such cities as Tunis. Murders are by no means rare. Not so very long ago a well-known singer and dancer, a Jewess, was burnt alive in her bed. She lingered for a few hours, but it was impossible to save her life. Her murderer, who attempted suicide, was caught by the police. The life of this poor Jewess was by no means exemplary, and she was only famous in the eyes of a certain class of people. As she

was dying she cried out to those gathered by her bed-side: "*J'ai peur, j'ai peur!*" ("I fear, I fear"). Thus she passed away, evidently without hope.

Pray for the Jews of North Africa and for those who labour amongst them. Their need is indeed great.

3. Roman Catholicism. The European population of North Africa is largely composed of French, Italians, Spaniards and Maltese. Consequently these people are Roman Catholics almost without exception. Our hearts yearn for them as we see them at times flocking in their thousands to the cemeteries to pray for their dead, or, it may be when we see a dead child in its coffin placed by the door and exposed to the view of passers-by. Candles are burning and mourners are seated around the body. Those who pass by are looked to for an expression of sympathy—and possibly an alms.

Here again we thank God for all that is being done for these poor ignorant and misguided souls, but the need is still tremendous and those under the yoke of Rome cannot, must not, be ignored by the true messengers of the Cross.

We would do more, but how limited we so often feel ourselves and know ourselves to be! We would confess ourselves guilty with regard to things spiritual, for our lack of faith, and our desire to take our own way instead of the Lord's. There are other limitations but upon these we cannot dwell in any detail. Mental, physical, financial limitations are often very real to the missionary, but we would remind ourselves

afresh that as for God, our God, He is Sovereign, without bounds, without limitations.

Jeremiah pleaded before God and said: "I, Ah, Lord God! behold, I cannot speak: for I am a child" (Jer. i. 6), but he received this promise: "Say not, I am a child: for thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. . . . Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jer. i. 7-10).

On one occasion Mr. C. H. Spurgeon visited the eastern suburbs of London to fulfil a preaching engagement. It took him two and a half hours to cross from one side of London to the other. He was impressed with the crowded population of the districts through which he passed and the scanty provision for their spiritual needs. He went on, sorely burdened and questioning in his heart, "What shall we do? "How shall we buy bread for this multitude?" But London is like one drop of rain in a great shower compared with the whole world that lieth in the wicked one. How is this world to be evangelised? The question is too big for us to answer. We must say, "Lord, thou knowest." He is able to do exceeding abundantly above what we ask, or even think, and we may depend upon it that as we go forward in His name, He will accomplish His purposes through us. To Him be the glory!

For the Children

The Story of a Missionary's Bag

By MRS. SHORT

Many years ago I was given as a present to my mistress, and she was so pleased with me, and so proud of me. I was handsome in those days—a pretty olive-green, and had a pocket in front, in which money could be placed. I was only used for Sunday-best in those days, and I remember once how indignant mistress was when someone wanted to take me to market to buy some tomatoes—not nice firm English ones, but squashy native ones, and without any paper! Now, however, I am old and shabby, and it is

because of this I have been promoted, for I am now a Missionary Bag. That means I carry all the things my mistress wants when she goes out to do her work. I have had all sorts of funny experiences, and have carried some strange things since my promotion. I haven't time to tell you about the places I visit, but I want to tell you about the things I carry.

First of all I always have a big bag of sweets, and these are a great help when we go to a strange place. We make friends with them. When the boys hang

on to the back of the car, a shower of sweets soon diverts their attention. One day, as we drove along we came across a group of men working, and slowed down. "Who wants a book? — Who can read?" called out master, but the men looked suspicious and took no notice "Who wants sweets? — Who can eat them?" called out mistress. At once a smile came over all their faces, and they were round the car in an instant.

Then I carry books, too, small ones called tracts in French, Arabic and Italian, to give away to people who can read. Another book that mistress uses a lot has no words in it—so it is called the "Wordless Book." It has four coloured pages—black, red, white, and gold—and the people soon learn to read that book, and understand it. I notice, however, that the red page seems the most difficult of all, and I have heard that it is because the people out here do not believe that the Lord Jesus Christ died on the Cross, so some do not like to hear about His death. Besides these, I carry a cardboard cover full of all sorts of pictures of Bible stories, and the people love these, and one story which is in a book all to itself seems to be a special favourite. It is about a boy who had a good home, and a good father, and ran away and left them, and then lost all his money, and had to earn some more by keeping pigs. This book has twelve coloured pictures, and even the most ignorant people seem to understand it.

I have even seen some of them crying over it.

Then beside these things I have often others to carry as well. Over and over again I have eggs that are given as presents, and once I had to be emptied, and the bottom of me was filled up with a sort of grain preparation called "*Mehammas*." Cakes, native bread, and sausages, are carried home in me, but I do not think it is always master and mistress who eat them, though they cannot refuse to accept them. One day I had a very curious burden. We were coming back from a visit in town, when we heard a strange mewing sound, and there, thrown out in the street, were three pretty little tabby kittens, unusually fat and bonny for native cats. The people out here, not knowing the love of God, are often very unkind to animals. "What are you going to do with those kittens?" said a little girl, as mistress tucked them into me. "I am going to take them home, and have them drowned." "Oh! that is unkind." "Not nearly so unkind as throwing them out here in the street to die," she answered, and I think that was very true. I could tell you such a lot more about my goings and carryings, but fear that my story would be too long. Do you love the Lord Jesus Christ? If so, what are you doing to show people that you love Him? His first command after He rose from the dead was "Go, and tell." Are you obeying that command?

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.

Mrs. Millard, 5, Courthorpe Road, Wimbledon, S.W.20. Last Tuesday at 5.30 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.

MARRIAGE

On August 29th, 1931, at Wimbledon, Mr. Edwin Wigg and Miss Daisy Oakley.

BIRTH

To Mr. and Mrs. R. Twaddle, at Bougie, a daughter (Jean Margaret), on Oct. 8th, 1931.

DEPARTURES

Mr. and Mrs. A. G. Willson left for Djemâa Sahridj on September 24th.

Miss A. Buxton and Miss K. Reed left for Settat, and Miss F. Ellard for Tangier on September 25th.

Mrs. Roberts left for Rabat, Miss Jennings for Casablanca, and Miss I. de la Camp for Fez on October 9th.

Mrs. Webb left for Sfax, and Miss C. Elliot and Miss G. G. Adams for Les Agribbes, on October 15th.

Mrs. Ross and Miss E. M. Lowder left for Algiers, Mr. and Mrs. Edwin Wigg for Sétif, and Miss E. M. Tilney for Djerba on October 16th.

Mr. and Mrs. L. J. Bocking left for Cherchell on October 20th.

DEPUTATION NOTES

Mr. E. H. Devin has visited: Gipsy Road Baptist Church C.E.; New Malden (2 meetings); Letchworth (5 meetings); New Alliance Club; Bethnal Green; Talbot Hall; East Grinstead; Tottenham.

Mr. C. C. Gabriel has addressed meetings as follows: Edenfield (2 mtgs.); Manchester, Keswick (2 mtgs.); Bolton, Out-and-Out Mission; Lightbourne Evang. Ch., Manchester; Rishton Mission Hall; Girls' Inst., Manchester; Rawlinstall; C.I.M. Dépôt, Bolton; C.A.W.G., Blackburn; Rawlinstall; Sale; Bacup.

PARCELS FOR CHRISTMAS

It is suggested that friends, who intend to forward parcels to our missionaries on the Field for Christmas, should post them by the **third week in November**, in order to ensure their arrival in time.

* * *

MOROCCO

Miss Marston writes from Taza on October 1st: "Our new house is quite a distance from the Moorish quarters, but not far from a number of Arab tents and *douars* just outside the town, which are fairly open for visiting. A good many Arab families are also living quite close around, either alone or in small compounds. The chief drawback is the number of savage dogs all about.

"During the summer the intense heat and glare would not allow of much visiting over these sandy wastes, nor could I go down to the weekly big market to sell Scriptures, but towards the end of September I ventured one market day.

"It was still hot, and the shade of a few trees at the side looked tempting, but that was taken up by old clothes vendors, so I had to thread my way in and out of the crowd in the open sun. Now came three little encouragements, tiny but still helpful. I had sold two Gospels and had four or five people looking at some, and others turning over the pages, trying to barter, when a Reader passed with the usual, 'Bad books. Don't buy,' and, of course, after a little more delay, the books were closed and returned.

"Then an Inspector of Police came up, saw 'Books' and demanded my permit, passport, address, and other particulars. A crowd gathered. We withdrew to a quieter place, and he sent for his interpreter, who looked through the books and finally said they 'were good'; also another who was standing by added voluntarily—'the books had good reading for Moslems.' The Inspector was satisfied, saluted and passed on.

"Later in the day two men stopped to speak about the books. They had seen them being sold in the market and were quite interested and said they had one at home.

"The other little encouraging bit came from a distant station of a sister mission. A woman had gone there for treatment and in course of conversation said that as a girl she had lived in Lارايش and had heard about Christ from me; and she asked the Missionary there to pray for and with her for healing. It is good to know of words being remembered after so many years."

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).
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 and Oudjda—Visiting, Itinerating, &c.
Praise for the strength and courage given to the workers; also for encouragement met with from time to time. (See p. 95.)
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.
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, Batna and Setif—Classes, Itinerating, and Visiting.
16. For Tebessa—Bible Depôt, Classes and Visiting, &c.
17. For Bône and Souk-Ahras—Classes, Visiting among women and children, &c.
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 Sfax—Classes for Arabs and for European children, Visiting, Bible Depôt, &c.
22. For Djerba—Visiting among the Jews.
Prayer for guidance in beginning work in this new Station; and that homes and hearts may be opened and opportunity may speedily be found for holding classes for the women and children.
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.
Praise for the large gatherings at Cannon Street on the occasion of our Jubilee Meetings on October 6th; and for the help given to the speakers to set forth the needs of those among whom they labour.
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.
Prayer that in this time of world depression, the Lord will enable His servants to rely on Him alone, and will strengthen them to hold fast their confidence in His unchanging faithfulness, knowing that He can never fail those who put their trust in Him and desire to know and do His will.
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 September 1st to 30th.

Continued from page ii of Cover

General Fund—cont.		No. of Rect.	Amount. £ s. d.	DESIGNATED FUND	No. of Rect.	Amount. £ s. d.	BELFAST AUXILIARY	LEYTON TO ONGAR AUXILIARY	Local Rect. No.	£ s. d.
No. of Rect.	Amount. £ s. d.	22nd		No. of Rect.	Amount. £ s. d.	604				
15th	10 0 0	218 ^a	1 0 0	Sept. 1st	579	8 17 4	Mrs. BOLTON, Hon. Sec., Gordonville, Cragagh.	A. WEST, Esq., Hon. Sec., 11, Churchfields, E. 18.	184	5 0
16th	1 0 0	(p)	1 19 8	10 2	80	2 12 0	Des. Receipt No. 603.		5	12 7
(j)	1 0 0	23rd	15 0 0	1	1 2 0	1 0 0			7	5 0
54	1 0 0	(q)	10 0 0	2nd	579	199 2 1			8	2 0
5	1 1 0	88	5 13 4	(y)	1 1 0 4	Sund.	33 12 2	Local Rect. No. £ s. d.	90	5 0 0
(k)	75 0 0	9	1 0 0	(y)	4 14 7		£32 14 3	5r	15 0	Previously
17th	35 12 1	24th	6 0 0	(y)	3 0 0		ack'd.	40 2 6	182	10 0 0
58	10 0 0	(r)	6 0 0	3rd	84	5 0 0		£40 17 6	3	4 0 0
9	10 0 0	25th	2 0 0	(y)	6 10 0					
60	10 0 0	91	2 0 0	4th	86	5 0 0				
1	14 6 0	(h)	18 0 0	5th	7	5 0 0				
2	2 1 0	(s)	10 0 0	6th	8	2 0 0				
3	8 0 0	(t)	4 0 0	7th	9	25 0 0				
18th	8 0 0	95	10 0 0	9th	90	10 0 0				
4	10 0 0	6	3 0 0	*j	1 0 5					
5	5 0 0	26th	2 0 0	11th	(z)	3 0 0				
(h)	1 17 0	(u)	3 10 0	(z)	12 4 0					
67	2 2 0	(v)	2 0 0	(i)	15th	30 0 0				
19th	10 0 0	(w)	1 15 0	(a)	17th	12 0 0				
8	2 0 0	2200	1 15 0	95	18th	50 0 0				
9	2 0 0	28th	1 5 0	6	24th	16 19 9				
70	2 0 0	(x)	2 4 0	7	(v)	1 10 0				
21st	2 2 0	30th	3 5 0	(v)	1 10 0	3 0 0				
(m)	1 10 0	2	5 0 0	(b)	26th	600				
73	10 0 0	3	5 0 0	(c)	1 1 0					
22nd	5 0 0	4	5 0 0	(d)	28th	15 0				
5	2 2 0	6	17 0 0	603	603	15 0				
6	10 0 0									
(n)	6 6 0									
(n)	7 7 1	Pubns.	3 1 4							
(o)	1 3 9	Sund.	25 11 7							
80	10 0 0									
1	10 0 0									
(h)	1 6 0									

(a) Bapt. S. Sch., New Malden. (b) Merleswood Girl Crusaders. (c) Anon., Penzance. (d) Letchworth Bapt. Ch. (e) Old Bapt. S. Sch., Horsham. (f) Children's Free Breakfast Missn., Dundee. (g) Rotherhithe Gt. Hall. (h) Thanks Boxes. (i) American Aux. (j) Broxburn Christian Union. (k) Legacy. (l) Met. Tab., Vancouver. (m) Vincent St. Missn. (n) Copse Rd. Ch., Clevedon, (o) Clevedon. (p) C.A.W.G., Halifax. (q) Boxholders at Buckhurst Hill. (r) Park Hall, Barking. (s) Croft End Missn., Bristol. (t) U. Meth. Ch., Bristol. (u) Routh Rd. Ch., Portishead. (v) Hebron Hall, Soton. (w) Drawing-rm. Mtg., Purley. (x) Tower St. Bapt. Ch., W. Hartlepool (£1 1s. 6d. + 4s.). (y) Walworth Aux. (z) Victoria Missn. S. Sch. (a) C.A.W.G., Redhill. (b) B. Class, Purley. (c) Fulham Cong. Ch. (d) C.A.W.G., Purley.

* Gifts from America, £56 19s. 0d.

SUMMARY	
September, 1931.	
General Fund ..	£310 15 11
Designated Fund ..	232 14 3
	£543 10 2
TOTALS	
January 1st to September 30th, 1931.	
General Fund ..	£8,357 3 1
Designated Fund ..	3,879 17 6
	£12,237 0 7

CHERCHELL CARPET INDUSTRY

Attention is called to the WOOLLEN RUGS AND CARPETS made by our Christian girls at Chercell.

THEY ARE VERY SUITABLE FOR

CHRISTMAS AND NEW YEAR GIFTS

MATS - - from 7s. 6d. BEDROOM RUGS from 25s.
HEARTHUGS from £1 18 0 CARPETS from £16 to £20

Any enquiries will gladly be answered by "The Secretary," N.A.M., 34, Bisham Gardens, Highgate, London, N.6.

THE NORTH AFRICA MISSION

Founder—EDWARD H. GLENNY

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LOCATION OF MISSIONARIES

MOROCCO	ALGERIA	Bône and Souk-Ahras
Tangier	Cherchell	Miss H. GRANGER Oct., 1886
Mrs. E. A. SIMPSON .. Mar., 1888	Miss K. W. JOHNSTON .. Jan., 1892	Mrs. FISHER Oct., 1922
Miss E. CRAGGS Oct., 1912	Miss E. TURNER Jan., 1892	Miss G. E. DUFFEN Oct., 1930
Miss M. M. GLEN Jan., 1913	Miss L. R. WHOLMAN .. April, 1922	
Mr. ALEC THORNE (Associate) July, 1930	Miss E. F. COLLINS Feb., 1927	TUNISIA
Mrs. THORNE (Associate) .. July, 1930	Mr. L. J. BOCKING Oct., 1928	Tunis
Miss F. ELLARD Sept., 1931	Mrs. BOCKING Oct., 1928	Mr. E. E. SHORT Feb., 1899
Spanish Work—	Algiers	Mrs. SHORT Oct., 1899
Señor PEDRO PADILLA .. June, 1926	Kabyle Work—	Miss H. M. M. TAPP Oct., 1903
Señora D. PADILLA Dec., 1922	Mons. E. CUENDET Sept., 1884	French Work—
Casablanca	Madame CUENDET Sept., 1885	Mrs. A. V. LILEY July, 1913
Miss C. S. JENNINGS .. Mar., 1887	Mrs. A. ROSS Nov., 1902	Italian Work—
Miss F. M. BANKS May, 1888	Mr. G. K. GILLOTT Mar., 1929	Miss G. E. PETER Oct., 1913
Miss M. W. ROSS Nov., 1920	Mr. GILLOTT Mar., 1929	Miss K. M. E. GOTELEE .. April, 1920
Mr. A. E. CHATFIELD Nov., 1922	Miss D. WARD May, 1929	Miss J. E. MARTIN Oct., 1922
Mrs. CHATFIELD Nov., 1922	Miss E. M. LOWDER Oct., 1931	
Miss C. A. BOWRING Sept., 1930	Djemâa Sahridj, Mekia, and Michelet	Bizerta
Tetnan	Kabyle Work—	Signor A. FINOTTO Oct., 1923
Miss A. G. HUBBARD Oct., 1891	Miss M. WIDMER Nov., 1920	Signora FINOTTO Oct., 1923
Miss A. M. KNIGHT Oct., 1899	Mr. A. G. WILLSON Oct., 1922	Nabeul
Miss E. E. J. BRADBURY .. Nov., 1929	Mrs. WILLSON Oct., 1922	Mr. C. MORRIS Oct., 1924
Miss E. Low Sept., 1931	Miss L. M. FISON Nov., 1919	Mrs. MORRIS Nov., 1927
Spanish Work—	Miss E. FEARNLEY Mar., 1929	
Miss E. HIGBID April, 1921	Miss M. FEARNLEY Mar., 1929	Sousse
Miss E. HARKAN Oct., 1921	Mlle. A. ROCCHIETTI Oct., 1931	Mr. E. J. LONG Feb., 1923
Settat	Azazga and Les Agribbes	Mrs. LONG Jan., 1924
Miss A. BUXTON April, 1919	Mr. S. ARTHUR Dec., 1913	Sfax
Miss K. REED April, 1922	Mrs. ARTHUR Sept., 1923	Mrs. F. M. WEBB Oct., 1899
Fez	Miss C. ELLIOT Nov., 1919	Miss H. KENWORTHY .. Nov., 1916
Miss S. M. DENISON Nov., 1893	Miss G. G. ADAMS Mar., 1929	Mr. R. S. MILES April, 1921
Dr. JAS. A. LILEY Nov., 1819	Bougie and Oued-Amizour	Mrs. MILES April, 1926
Mrs. J. A. LILEY Nov., 1819	Mr. A. R. SHOREY Nov., 1902	
Miss M. ARCHER Aug., 1926	Mlle. E. M. S. DEGENKOLW .. Oct., 1913	Djerba
Taza and Oudjda	Mr. R. TWADDLE Oct., 1924	Miss E. M. TILNEY Mar., 1920
Miss E. K. ALDRIDGE Dec., 1891	Mrs. TWADDLE Oct., 1925	
Miss F. E. S. MARSTON Nov., 1895	Lafayette, Batna, and Sétif	TRIPOLI
Miss A. CHAPMAN Oct., 1911	Mr. C. R. MARSH Oct., 1925	Mr. W. REID Dec., 1892
Rabat	Mrs. MARSH Oct., 1925	
Mrs. F. K. ROBERTS Dec., 1896	Mr. C. COOK Oct., 1929	PARIS
Miss I. DEW Feb., 1924	Mrs. COOK Dec., 1929	Mr. T. J. P. WARREN Feb., 1911
Mr. L. V. ROBINSON Nov., 1924	Mr. E. WIGG June, 1931	Mrs. WARREN Feb., 1911
Mrs. ROBINSON May, 1921	Mrs. WIGG Nov., 1921	Mons. Th. HOCART Feb., 1925
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