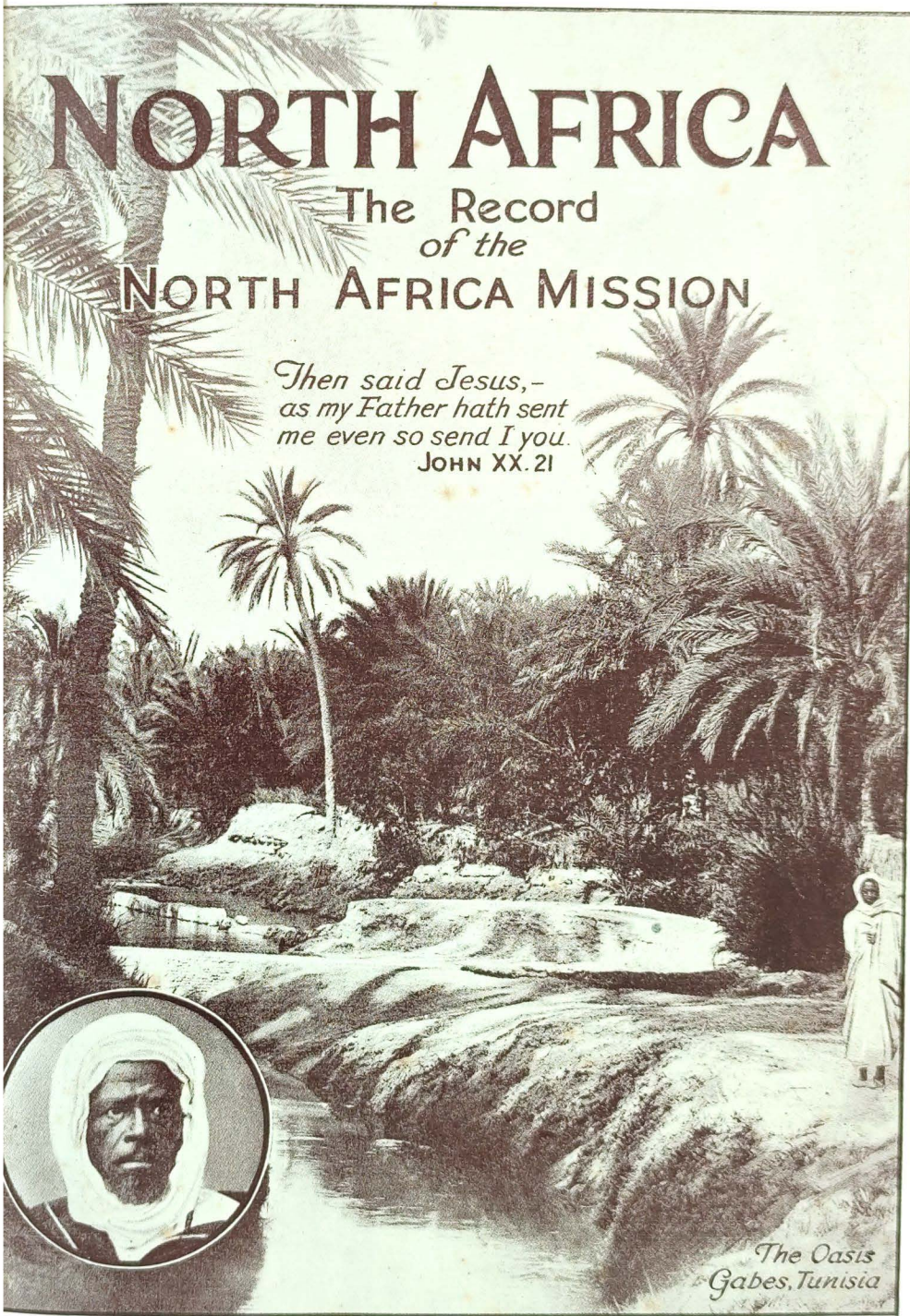


# NORTH AFRICA

## The Record of the NORTH AFRICA MISSION

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



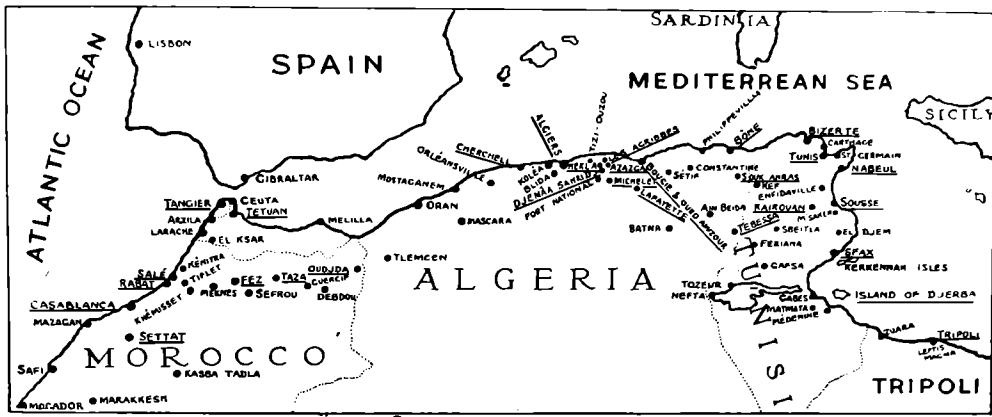
*The Oasis  
Gabs, Tunisia*

Office of the North Africa Mission :

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

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

ONE SHILLING PER ANNUM, POST FREE



MAP OF NORTH AFRICA SHOWING NORTH AFRICA MISSION STATIONS

Estimated Populations: Morocco over 7,000,000, Algeria 6,000,000, Tunisia nearly 2,000,000, Tripoli 1,300,000

## LOCATION OF MISSIONARIES

MOROCCO		ALGERIA		TUNISIA	
<b>Tangier</b>		<b>Cherchell</b>		<b>Bône and Souk-Ahras</b>	
Miss E. A. SIMPSON ...	Mar., 1898	Miss K. W. JOHNSTON ...	Jan., 1892	Miss H. GRANGER ...	Oct., 1886
Miss E. CRAGGS ...	Oct., 1912	Miss E. TURNER ...	Jan., 1892	Mrs. FISHER ...	Oct., 1922
Miss M. M. GLEN ...	Jan., 1913	Miss L. R. WHOLMAN ...	April, 1922	Miss G. E. DUFFEN ...	Oct., 1930
Mr. ALEC THORNE ( <i>Associate</i> )	July, 1930	Miss E. F. COLLINS ...	Feb., 1927	<b>TUNISIA</b>	
Mrs. THORNE ( <i>Associate</i> )	July, 1930	Mr. L. J. BOCKING ...	Oct., 1928	<b>Tunis</b>	
Miss F. ELLARD ...	Sept., 1931	Mrs. BOCKING ...	Oct., 1928	Mr. E. E. SHORT ...	Feb., 1899
<b>Spanish Work—</b>		<b>Algiers</b>		Mrs. SHORT ...	Oct., 1899
Señor PEDRO PADILLA ...	June, 1926	<b>Kabyle Work—</b>		Miss E. M. LOWDER ...	Oct., 1931
Señora D. PADILLA ...	Dec., 1922	Mons. E. CUENDET ...	Sept., 1884	Miss H. M. M. TAPP ...	Oct., 1903
<b>Casablanca</b>		Madame CUENDET ...	Sept., 1885	<b>French Work—</b>	
Miss C. S. JENNINGS ...	Mar., 1887	Mrs. A. ROSS ...	Nov., 1902	Mrs. A. V. LILEY ...	July, 1913
Miss F. M. BANKS ...	May, 1888	Mr. G. K. GILLOTT ...	Mar., 1929	<b>Italian Work—</b>	
Miss M. W. ROSS ...	Nov., 1920	Mrs. GILLOTT ...	Mar., 1929	Miss G. E. PETER ...	Oct., 1913
Miss I. DEW ...	Feb., 1924	Miss D. WARD ...	May, 1929	Miss K. M. E. GOTELEE ...	April, 1920
Miss C. A. BOWRING ...	Sept., 1930	<b>Djemâa Sahridj and Michelet</b>		Miss J. E. MARTIN ...	Oct., 1922
<b>Tetuan</b>		<b>Kabyle Work—</b>		<b>Bizerta</b>	
Miss A. G. HUBBARD ...	Oct., 1891	Miss M. WILMER ...	Nov., 1920	Signor A. FINOTTO ...	Oct., 1923
Miss A. M. KNIGHT ...	Oct., 1899	Mr. A. G. WILLSON ...	Oct., 1922	Signora FINOTTO ...	Oct., 1923
Miss E. E. J. BRADBURY ...	Nov., 1929	Mrs. WILLSON ...	Oct., 1922	<b>Nabeul</b>	
Miss B. Low ...	Sept., 1931	Miss E. FEARNLEY ...	Mar., 1929	Mr. C. MORRIS ...	Oct., 1924
<b>Spanish Work—</b>		Miss M. FEARNLEY ...	Mar., 1929	Mrs. MORRIS ...	Nov., 1927
Miss E. HIGBIO ...	April, 1921	Miss L. M. FISON ...	Nov., 1919	Miss H. KENWORTHY ...	Nov., 1910
Miss E. HARMAN ...	Oct., 1921	Mlle. A. ROCCHIETTI ...	Oct., 1931	<b>Sousse</b>	
<b>Settat</b>		<b>Azazga and Les Agribbes</b>		Mr. E. J. LONG ...	Feb., 1923
Miss A. BUXTON ...	April, 1919	Mr. S. ARTHUR ...	Dec., 1913	Mrs. LONG ...	Jan., 1924
Miss K. REED ...	April, 1922	Mrs. ARTHUR ...	Sept., 1923	<b>Sfax</b>	
<b>Fez</b>		Miss C. ELLIOT ...	Nov., 1919	Mrs. F. M. WEBB ...	Oct., 1899
Miss S. M. DENISON ...	Nov., 1893	Miss G. G. ADAMS ...	Mar., 1929	Mr. R. S. MILES ...	April, 1921
Miss I. C. DE LA CAMP ...	Jan., 1897	<b>Bougie and Oued-Amizour</b>		Mrs. MILES ...	April, 1926
Dr. JAS. A. LILEY ...	Nov., 1919	Mr. A. R. SJOREY ...	Nov., 1902	<b>Djerba</b>	
Mrs. J. A. LILEY ...	Nov., 1919	Mlle. E. M. S. DEGENKOLW ...	Oct., 1913	Miss E. M. TILNEY ...	Mar., 1920
<b>Taza and Oudjda</b>		Mr. R. TWADDLE ...	Oct., 1924	<b>TRIPOLI</b>	
Miss E. K. ALDRIDGE ...	Dec., 1891	Mrs. TWADDLE ...	Oct., 1925	Mr. W. REID ...	Dec., 1892
Miss F. E. S. MARSTON ...	Nov., 1895	<b>Lafayette, Batna and Sétif</b>		<b>PARIS</b>	
Miss A. CHAPMAN ...	Oct., 1911	Mr. C. R. MARSH ...	Oct., 1925	Mr. T. J. P. WARREN ...	Feb., 1911
<b>Rabat</b>		Mrs. MARSH ...	Oct., 1925	Mrs. WARREN ...	Feb., 1911
Mrs. F. K. ROBERTS ...	Dec., 1896	Mr. C. COOK ...	Oct., 1929	Mons. Th. HOCART ...	Feb., 1925
Mr. L. V. ROBINSON ...	Nov., 1924	Mrs. COOK ...	Dec., 1929	Miss A. STONEHAM ...	Oct., 1927
Mrs. ROBINSON ...	May, 1931	Mr. E. WIGG ...	June, 1931	<b>TRIPOLI</b>	
Mr. F. A. RAYNER ...	Jan., 1929	Mrs. Wigg ...	Nov., 1921	Mr. W. REID ...	Dec., 1892
Mrs. RAYNER ...	Mar., 1928	<b>Tebessa</b>		<b>PARIS</b>	
		Miss L. F. EVANS ...	Nov., 1921	Mr. T. J. P. WARREN ...	Feb., 1911
		Miss D. POVOAS ...	Nov., 1922	Mrs. WARREN ...	Feb., 1911

AT HOME—Miss M. ARCHER, Mrs. BOLTON, Miss A. BOLTON, Mr. A. E. CHATFIELD and Mrs. CHATFIELD, Miss A. CLACK, Miss E. HEATH, Miss L. READ, Miss R. O. HODGES (*Egypt*), Miss E. J. C. COX, Miss K. S. SMITH (*Algiers*), Mr. and Mrs. C. C. GABRIEL (*Deputation Work*), LANGUAGE STUDY, PARIS—Mr. F. EWING, Miss ETHEL L. BROOKES, Miss MABEL W. JONES, Mr. and Mrs. A. H. LEVETE, and Mr. C. W. PROCTER.





— European Main Street, Tripoli —

## First Fruits From Tripoli

*(Tripoli is the country which lies on the north coast of Africa between Tunisia and Egypt. Along the greater part of its shore stretch the quicksands into which the ship which carried the Apostle Paul was in danger of being driven. It has belonged successively to Carthaginians, Romans, Arabs and Turks, and is now an Italian colony. The first (and only) Mission station in Tripoli is that of the North Africa Mission opened in 1889. The following is an account of some of those who at various times have been brought to Christ.)*

**Ahmed Shaoush** was converted through the preaching of Mr. Harding. Many years afterwards he said that the first time he heard the Gospel it came to his heart as the sweetness of honey. He was at the time Imam (religious leader) of his village mosque, and on relinquishing his position he suffered much petty persecution. After some years of consistent living he was able to gather round him a little group of men with whom he studied the New Testament. He was never baptized but was willing to be if the rite could have been administered privately. The missionaries considered that baptism ought to be the occasion of a public confession of faith in the Lord Jesus Christ, and felt that they could not agree to its administration apart from this. Nevertheless, there can be no doubt that he was a true believer. He died about 1905.

**Abdallah the Jebali** was known only through Shaoush, who made his acquaintance while living in the Jebel, where he worked for some time before his conversion. After Shaoush had returned from the Jebel and had become a believer, Abdallah came to visit him and learnt through him of the Lord Jesus Christ, and when he returned home he took with him a New Testament that Shaoush had given him. He began to read it to his people in the mosque, with the result that they accused him of having abandoned Mohammed and Islam, and stoned him to death. His son subsequently came to live for a while with Shaoush, and it was from him that the manner of his father's death was known.

The son and daughter of an Arab named Husein el Abyadh came to be believers in Christ ; the reality of the latter's faith being vouched for by Mrs. Venables, one of our missionaries in Tripoli at the time. The son, **Ahmed el Abyadh**, was a young man of attractive disposition and was a great favourite with the men of better character in the fonduk where he was a weaver. He became possessed of a Bible, and for many years was the centre of a group of young men who with him studied it of an evening. When he fell into his last illness Mr. Reid visited him ; and several years after his death still found his memory held in unusual respect, in spite of the fact that he was considered to have been one of our disciples. He is even spoken of by some to-day, 20 years after his death.

**Haggia Miriam** (" Haggia " is the title of a woman who has made the pilgrimage to Mecca) after much instruction from Mrs. Venables and Mrs. Webb, made a profession of faith in the Lord Jesus Christ, and after having been persecuted by her neighbours and others (some of whom tried to poison her) came out boldly as a Christian, abandoning all other faith and trust about the year 1920, and was baptized by Mr. Olley in the presence of her adopted daughter and Mrs. Webb in 1924. In early days she had heard the usual defamatory stories about the medical mission and was afraid to come to the Mission house ; but having made the acquaintance of Miss Addinsell, to whom she was very much attracted, she ventured to come to the dispensary. Shortly after she made the pilgrimage to Mecca with her husband, who was a Meccan. While there she had the surprising experience of meeting a man who was apparently a Moslem pilgrim but who knew the Gospel and was constantly telling any who would listen of the Lord Jesus Christ. Miriam heard him on several occasions and was much impressed. She desired to hear more, but the man suddenly disappeared and she never saw him again. She was, at the same time, much revolted by all she saw of Mecca and the pilgrimage, and when she returned to Tripoli she began to come with confidence to the Mission house and gladly heard more concerning the way of salvation in Jesus Christ.

**Abdallah, the Son of Arabiya**, a boy of 16, was also a Jebali and a reader. Some time after the Italian occupation, when there was much distress in the Jebel, he came with his mother to Tripoli. There they made the acquaintance of Miriam, who treated them kindly, receiving them into her house and sharing her meals with them. From her they learnt of the Lord Jesus and of the missionaries who had taught her about Him. Abdallah came to the dispensary solely to hear the Gospel. He was given a New Testament and he read it to Miriam and Aisha and his mother of an evening after supper, Miriam explaining as far as she was able. Shortly afterwards he returned alone to the Jebel taking with him several New Testaments, which were gladly received by members of his tribe. After a while he returned to Tripoli for his mother and for more New Testaments and became known as " The Boy with the Christian Book." After their return to the Jebel there was serious fighting between his tribe and another, and although he took no part in the fighting, and was found in his room, he was killed ; and it was said that he was killed because " he had the Christian book which said our Lord Jesus was crucified." The story of Abdallah's death was told to the missionaries by his mother when she returned to Tripoli.

\* \* \*

We regret that Mr. Reid, (the writer of the above notes), is unable to return to Tripoli for a time. He was knocked down by a bicycle, receiving injuries to his side and hand. Mrs. Webb has therefore gone there until the end of the year, when Mr. Reid hopes to be able to take up the work until further reinforcements can be sent out. She writes as follows :—

" It has been a real pleasure to visit once more the scene of my former labours, and the Lord has helped me to trace a number of my old class girls (most of whom are now

mothers of families), and I have had a warm welcome from them and other friends, and I trust impressions made in former years have now been deepened.

"I have not felt it wise to re-open the Medical Mission in Mr. Reid's absence, but I have a bi-weekly class of 16 to 20 girls, several being children of former pupils, so there is already the link of friendship which largely disarms prejudice and prepares the way for the message.

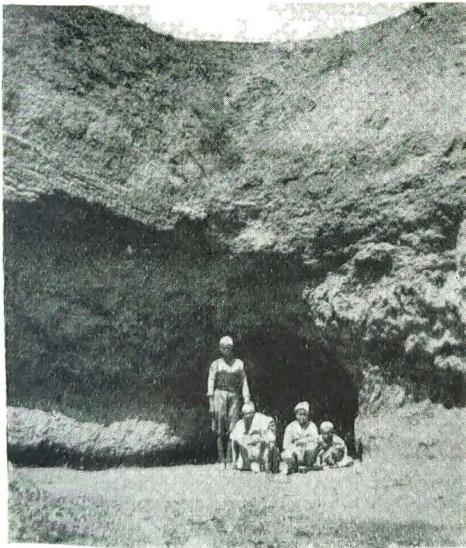
"I am especially glad to have fellowship once more with our dear Miriam. We break bread together on the Lord's Day and have a little Bible reading. In the week I have a more general talk which may help the neighbours, some of whom are interested. Last Wednesday I found her very weak and low, but as I slowly repeated Psalm 23 she gradually joined in, and by the time we finished the last verse she had revived sufficiently to sit up. The left side being paralysed she cannot change her position herself, but her daughter takes good care of her.

"We have an average of 14 to the Italian meeting on Sunday evening. This being the Week of Prayer in the Italian Churches I have invited the ladies to a prayer and praise meeting to-morrow (Armistice Day). May the Lord so fill each one of these dear friends with His Holy Spirit that each one may be a centre of light and power through which many may be blessed.

"It is extraordinary to see the fine gardens laid out on the big waste land where the Tuesday market was formerly held; as trees grow so quickly here, in a couple of years this should be a fine park. Would that spiritually also this dry land might blossom and yield fruit!"

\* \* \*

An interesting article on Tripolitania from the pen of the Rev. W. H. Rainey, B.A., of the British and Foreign Bible Society, appears in the December number of "The Bible in the World," in which there is a kindly reference to our missionaries.



With his permission we reproduce an illustration showing a group of Troglodytes emerging from their cave-dwelling in Garian, a hill-village situated about sixty miles south of Tripoli City. Mr. Rainey says: "The hills of Garian are honeycombed with caves, in which the bulk of the population live. These Troglodytic dwellings are entered by a long tunnel and have a circular courtyard open to the sky, some twenty-five or thirty feet below the surface of the ground. The people live in rooms cut out of the earth from the circumference of the courtyard. We went into several and were well received by the inhabitants."

## From Headquarters

OUR readers will doubtless notice that certain alterations have been made in the present issue of NORTH AFRICA. These changes, as well as the decision of the Council to publish the magazine quarterly instead of bi-monthly, are the outcome of the urgent necessity for economy in home expenditure. We need not trouble our friends with technical details; but would merely mention that practically every alteration seen in this number contributes toward a very considerable saving in its production. It will be noted that the list of "Daily Subjects for Prayer and Praise" is omitted. In place of this a *monthly* list will gladly be sent from Headquarters on application. The annual subscription for NORTH AFRICA, including postage, is now 1s., instead of 1s. 6d.

\* \* \*

In regard to the need for economy, we feel it to be due both to our beloved workers on the field as well as to those who take so prayerful and practical an interest in their labours at home, that a frank statement as to our present financial position should be made. We much regret to say that it is such that in September last we were able only to send out for missionaries' personal support three-fifths of the normal allowance, and in October and November one-half. When it is remembered that the normal allowance is only just sufficient to meet daily needs, it will be seen that this is a matter for serious concern. From the human standpoint the shortage arises partly from the fact that the currency of North Africa being largely French there is a loss of at least 25 per cent. on every English pound transmitted, and partly because many of those who previously so generously helped us are prevented by the present economic conditions from continuing to do so. We are sure that our friends will unite with us in earnest petition that supplies to enable us to carry out our Lord's last command may be afforded us. Meanwhile, we are already proving in ways too detailed to mention that God answers the prayers of His people; and that when, like Israel of old, they are "suffered to hunger," He has a wise and gracious purpose in permitting it.\*

\* \* \*

While on the subject of finance, may we call attention to one other matter? Experts tell us that it is the duty of those who desire the welfare of their country to purchase British goods. We do not question the wisdom of this; nevertheless there are occasions when we need to remember that every rule has its exception. Many of our readers are aware that in order to save native girls from the serious moral dangers which beset them, as well as to bring them under the sound of the Gospel, we have a small Carpet

\* Since these words were written we have received, from an unexpected quarter, a sufficient sum to enable us to send out full allocations for December, for which we praise God.

School in Cherchell, and that this institution is largely supported by the rugs and carpets woven by the girls and sold in this country. We trust that our friends will not forget the need of those whom we are thus seeking to save, and will not refrain from purchasing our rugs and mats because of their being made abroad. At present there is only a small stock in hand and the prices of these are unaffected by the exchange. If a protective tariff were established the price of the carpets would automatically increase; and we therefore suggest that friends who desire to avail themselves of these beautiful rugs should do so as soon as possible.

\* \* \*

We call the attention of our readers to the article on page 11 dealing with the Tulloch Memorial Hospital at Tangier. Since Dr. Scrimgeour took the oversight of the work the number of patients, including a large proportion who have come in for operation, has steadily increased. This has demanded much extra labour from the nursing staff, which at present consists of Mrs. Thorne and Miss Ellard. The result has been that the former, who is also responsible for the housekeeping at Hope House (the large Mission building adjoining the Hospital) has suffered from overstrain and had to leave for a period of rest, while Miss Ellard has no longer time to continue her study of Arabic—a most lamentable condition of affairs. If some friend would voluntarily undertake the work of housekeeping, and so set Mrs. Thorne (who is a trained nurse) free for Hospital duties, and give Miss Ellard sufficient leisure for her all-important language study, it would be a service of very real value.

\* \* \*

At a recent Council Meeting it was decided that in recognition of the late Mrs. Harvey Farmer's labours on behalf of the Mission, an enlarged portrait, suitably framed and inscribed, should be placed upon the walls of the Mission House at Highgate. Any friends who desire the privilege of sharing in the cost of this should remit their donations to 34, Bisham Gardens, Highgate, N.6.

\* \* \*

We much regret that Rev. R. Wright Hay has felt that he must resign from the Council of the Mission, but not, we are thankful to say, because of any lack of interest in its work or disagreement with its methods. We are very grateful for all the practical interest which Mr. Wright Hay has taken in the work for many years and are thankful to be assured that the Mission will still have a place in his sympathies and prayers.

We are thankful also that the Council has been strengthened by the addition of Mr. Oswald L. Carnegie, of Whitstable. We very warmly welcome Mr. Carnegie into our midst.



# The Only Remedy

## Visiting North Africans In France

By Mr. S. ARTHUR

A recent trip to the North of France for the purpose of visiting the thousands of Kabyles and other North Africans employed in the mines and ironworks of that industrial area has laid upon my heart the burden of their social ills and spiritual needs, for which the only remedy is the Gospel of Christ, the power of God unto salvation. Masters and men alike have need of this transforming power.

There are still in France somewhere about 100,000 North Africans, the majority of them Kabyles, and the number has been considerably greater. And they are ALL men. It would hardly be an exaggeration to say that not more than a hundred women have accompanied their husbands! Do you not sense some of the social ills which this statement implies?—women and children abandoned in North Africa, women taken up like toys in France, only to be laid down again at the whim of the "man" who in very few cases is the husband. The woman abandoned in Kabylia has had no redress up to the present, for she has not possessed the legal right under any circumstance to sue for divorce. Nor has the runaway or forgetful husband away in France been obliged to make any contribution towards her support. This state of affairs, happily, is being modified by recent legislation.

Once in Europe, the men do not generally take long to do like the others, that is, set up house with some work-girl, to whom generally he cannot or does not wish to be married. It may be on account of the wife and family left behind in his own country, or it may be because he does not intend to stay too long in Europe. This is very generally the attitude of the workmen who go to France, driven by economic conditions, to earn sufficient money to pay off their debts, or buy a piece of land or animals, or it may be to earn the money they must deposit with a prospective father-in-law before taking a

Kabyle wife. How strong is this hope of returning to Kabylia may be illustrated by the fact that when men reach Marseilles they carefully put away their fez caps ready for the return, whereas when they are in sight of Algiers there is a shower of peaked caps being flung into the sea.

The "bachelor" section is the one in which perhaps the housing conditions are the most appalling. Six, eight, ten beds in a single room, and I have met with men who thought that beds were like workbenches, to be occupied turn and turn by three different men during a period of twenty-four hours. This is no exaggeration. Unfortunately, such conditions are responsible for the tuberculosis scourge which is sending workmen home in the last stages of the disease, and infecting whole families. And even were housing conditions better there is still to be taken into account the nature of the work they are called upon to do—generally the hardest, the most dangerous and the least sought for jobs in the whole place.

In the course of my visits to the various cafés and canteens I have discovered a number of European women who have become Moslems and mockers of anything Christian. Their children are being taught the Moslem Creed and prayers and one is painfully shocked when from their lips falls the well-known formula: "There is no God but Allah, and Mohammed is the prophet of Allah."

One has been obliged to admire their solidarity. For instance, a man away in the north of France told me that he had given credit to the extent of 107,000 francs to unemployed fellow-countrymen and that in consequence he was himself without reserves of any kind! Sick men are sent home with the proceeds of collections taken up among the workmen, and even the bodies of Kabyles who have died in France are often sent home—at

considerable expense—by means of a levy on each workman in the district.

The other side of the picture is not so bright. Men spend whole nights playing cards and cases have been known where men have gambled away houses, lands, animals and even their wives. The explanation of this latter statement is that they agree to divorce the wife left in Africa, thus being able to recover from the father-in-law the sum paid to him when they married his daughter. The father-in-law, in turn, is often glad to be rid of a good-for-nothing son-in-law and free to find another husband for his daughter. The cinema, with its presentation of crime and passion, is having a real influence for evil on these primitive minds and armed robbery and crimes against women and girls are becoming far too frequent.

The evangelisation of these "outcasts" is no easy problem, and proves a strain in more ways than one. Tramping for hours on end from mine to mine requires physical strength, but the greater strain is to feel the hostility of a good number, the total indifference of others and the meaningless acquiescence of many who tell us that our words are good, that the Lord Jesus was a good man, even that they are sinners, but will never admit that Christ Jesus came into the world to save sinners, repeating mechanically "God will forgive," as if forgiveness was automatic.

Thirty-six different centres were visited

recently and 131 visits paid to ninety-seven different cafés and canteens, all exclusively used by North Africans. How wearying, for instance, was the afternoon spent at L. and S., where in four successive visits it was impossible to get a hearing and where not one man could or would read the Scriptures I offered them. It was often when one was most discouraged that the tide turned and more than once the kindnesses shown made up for the rest. At A. I was invited to read some of the stories from my Book as soon as ever I entered the door. I was evidently known, for I had said nothing when the invitation was given. In other places small gifts were offered me towards my expenses as an appreciation of the fact that I had travelled from Africa to tell them of my Saviour. Other missionaries are at work in these districts, some of them from Moscow and Russellites from America. My endeavour is to awaken Christian workers in these areas to the need for district evangelisation of these workmen, whether by colportage or by frequent visitation of the cafés where they are to be found. There has been some response and we hope for further signs of awakened interest and responsibility.

"Are you harvesting abundantly in North Africa?" was a question put to me years ago by a lady in France. "No, Madame, we are ploughing." We are also sowing, and, the seed being good seed, we shall also reap, if we faint not.

*We call the attention of our readers to the*

**N.A.M.**

## **EASTER CONFERENCE**

to be held D.V. at "Heightside" from March 24th to 30th

A number of missionaries on furlough will tell of their work, and addresses on Biblical subjects will be given by a number of well-known speakers.

Inclusive terms:— £2 5 0 from Thursday evening to Wednesday morning.

Apply Miss M. Wray, "Heightside," Waterfoot, Rossendale, Lancs. Please book to Rawtenstall, proceeding to "Heightside" by taxi or other conveyance.





*We are now receiving letters from Missionaries who have returned to their stations, after absences on furlough or for other reasons. Miss Fison writes from Michelet, a town in a mountain district of Algeria, as follows :*

" In spite of the difficult times we have been able to visit twenty-two different places this month, hold sixty-nine informal meetings in the villages and in the houses, and 519 copies of the Scriptures have been sold (seven Bibles, 102 New Testaments, three Old Testaments and 407 Gospels and Portions in French, Kabyle and Arabic).

" To reach these tribes we have walked miles and miles on foot (or with one little donkey between us), getting up early at dawn and climbing a steep mountain track ; but I think I have never had more joy in this service than during the last month. The Lord's presence has been particularly real to us, and we would ask for your prayers that the seed may bring forth an abundant harvest.

" The Kabyle meetings at Michelet have re-opened full of promise, and we had the pleasure of a visit from M. Cuendet a fortnight ago on the market day, and I am glad to say a large number of Kabyles attended the meeting and listened atten-

tively to the message given in their own tongue. We should be so pleased to see him more frequently. The Kabyle women, too, are very pleased to see us back, and there are several new attendants at the classes since our return. Please pray for the conversion of these women, that they may be real witnesses and themselves carry the Gospel to their own people.

" With reference to the Scriptures, the great majority of them have been sold in houses. The women buy them frequently for their children or relations. We believe selling is the best method of circulating the Scriptures, and we get a 75 per cent. reduction from the British and Foreign Bible Society on books which are to be re-sold.

" We have had some interesting cases. One day in a village called Sonneur where we arrived in the middle of a religious fête (it was the consecration service for a new mosque, the chief feature of which seemed to consist in consuming a sheep blessed by the Marabout and an enormous meal of cous-cous) we were taken into the Kaid's house. Here we found a great many ' shut-in ' women of different families of Kaid's who had come for the fête. We had an especially good time with these, and they purchased four French New Testaments for their sons.

"Another day we met a caravan of Arabs who had come up from the South to exchange their salt for figs. We sold them an Arabic New Testament and several Gospels, so they went back on their long journey of two days and two nights across the mountains with something more precious than their figs—the word of God, in their own language.

"The other day when visiting in Michelet amongst the Europeans we sold two Bibles and seven French New Testaments to Roman Catholics. A French woman who keeps a grocer's shop with her daughter bought a Bible, and since then her daughter has started coming to the French Sunday meeting. I was also able to leave the Bible with the French doctor here. Even at the Gendarmerie, two of the gendarmes' wives bought New Testaments. We also sold two Bibles about three weeks ago to a French artist who was visiting Kabylia from Paris; also, after one of the Kabyle meetings a French lady and gentleman, visitors at the hotel here, came to the meeting, and encouraged us in our work, and afterwards purchased a Bible."

\* \* \*

*Miss Elliott writes from Les Agribbes,\* a village also in Algeria:*

"We have been welcomed back to our little station and have been surprised by the kindness with which we have been received as well as by the number of gifts to help us with the housekeeping. We have just been to visit a distant tribe, and animals were sent to fetch us and bring us back; they also made us presents of a chicken, eggs, lentils and beans when we came away, besides providing us with cous-cous in the village. It is a tribe we have never been to before, and we had a wonderful reception. We were asked by the sheikh of the village (to whose house we were invited) to come and settle there. We have promised to go back again in a month if the weather keeps good and stay the night. I believe we are the first lady missionaries to go to this village, and we would value your prayers that we may be able to make these women understand

what the love of God is and how His Son Jesus Christ our Lord has died to bring to them pardon and peace.

"In order to be more free to visit the surrounding villages we have decided to open our dispensary only two days a week instead of three. We shall try to get to the villages on foot to save expense, as many of them can be reached in this way, and we have already had a donkey offered free of charge when we need him. So we praise God for all the way He is leading and undertaking for us, as we sometimes feel bowed down with His goodness."

\* \* \*

*Miss Reed and Miss Buxton have recently returned to Settat, a station in Morocco. Miss Reed writes:*

"Since returning to Settat, we have had much encouragement in the work. The Mission house, being high, is fairly easily seen from quite a long distance. We therefore opened the windows and shutters to let the people know we were back, and neighbours from all around came in to wish us 'Peace.' God grant they may soon find the real peace of sins forgiven. We arrived back on the Wednesday and opened the dispensary on the Saturday. It is still hot, so that the usual ailments of the hot weather still prevail. Up to the last day of October we had 750 people, and children have been coming on the Sunday morning. We were gladly surprised to find how much they have remembered.

"Quite a number of new houses have been opened up to us for visitation. We do praise the Lord for His good hand upon us."

\* \* \*

*Mrs. Fisher, who, with Miss Duffen is labouring at Souk-Ahras (the birthplace of the great Augustine, Bishop of Hippo), also sends us a cheering word. She writes:*

"Our work grows apace I am glad to say. In fact, last Thursday during our boys' class I was wishing our room was larger, and we are expecting more boys next week! We are particularly glad about the boys, because it is not always

easy to get them, and we do feel the need of evangelising the boys and girls.

"I wish you could have been present at our French Sunday School yesterday morning. Two of our children repeated the previous Sunday's lesson almost word for word, not forgetting the application. My heart just glowed. We are indeed finding much joy and encouragement."

\* \* \*

*Miss Kenworthy, who with Mr. and Mrs. Long has been seeking to make Christ known in Kairouan, has sent us a note. It is of the greater interest as the station at Kairouan will be closed, at least for a time. She writes:*

"As there is little outward opposition I continue sowing the seed. The other day I was giving a small Wordless Book to a young woman who always declares she is

a believer. (The Wordless Book is one which represents sin, the blood of Christ, heart-cleansing and future glory, by pages of black, red, white and gold.) As her husband was in the room I explained it to her for his benefit; she knew it all, but I thought it would help her to testify to others. To my surprise the husband said: 'Give me one; I understand it and can explain it.' He was in Mr. Short's class years ago, but has never seemed interested in the Gospel before. It may be the Holy Spirit will use that little book to open his eyes to see his need of the cleansing blood. To-day I went again to the house and he was out, but his wife said he waited in all Sunday afternoon as he wanted to see me again. She said she repeated to him what I had said and he really was interested."

### A PRAYER MEETING

is held on the first Thursday in every month at **Marsh Memorial House, 3, 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. Grove Road Mission, Woodford. (Sec. : Mr. A. West.) First Thursday at 8 p.m. (Bi-monthly.) 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.

### DEPUTATION NOTES

**Dr. Farmer** had the privilege of speaking on behalf of the Mission before returning to America at : Paris, Bath, Littleport, Eastbourne, Dorking and Southampton.

Since his arrival in the States engagements have taken him to Keswick Grove, N.J.; Lindenwold, N.J.; Philadelphia, Pa.; Cambridge, Mass.; Boston, Mass.; Albany, N.Y.; New Britain, Conn.; Providence, R.I.; Colrain, Mass.; Shelburne Falls, Mass.; Framingham, Mass.; Montreal, Can.; Buffalo, N.Y.; Brantford, Ontario; Willoughby, Ohio; Cleveland, Ohio; Detroit, Mich.; Chicago, Ill.; Oak Park, Ill.; Terre Haute, Ind.; St. Louis, Mo.; East St. Louis, Ill.; Maplewood, Mo.; Webster Grove, Mo.; Belleville, Ill.; and Keswick, N.J.

\* \* \*

**Mr. E. H. Devin** has visited : Manor Park, Gainsboro' Hall; Dagenham (3 meetings); Bradford, Leeds Road Bapt. Ch.; Bradford Tab.; Shipley; Bradford, Heap Lane (4 meetings); Sunbridge Missin; St. Luke's Hospital; Horbury, Dewsbury (2 meetings); Otley (2 meetings); N. Ormesby; Middlesbrough; High-bury Vale Mission; Southampton; Walthamstow; Surbiton Bapt. Ch.; Lewisham; Manor Park Recreation Hall; Wimbledon, Ridgeland College.

\* \* \*

**Mr. C. Gabriel** has addressed meetings as follows : Worthing (2 meetings); Tunbridge Wells; Speldhurst; Leigh; Mayes Hall, Wood Green; Glasgow (16 meetings); Edinburgh (4 meetings); Aberdeen (6 meetings); Dundee (3 meetings); Crieff; Montrose; Letchworth.

\* \* \*

### BIRTH

To MONS. and MME. CHAS. COOK, of Batna, a son (Daniel), born at Nevers on Nov. 14.

## New Workers

### MRS. ROBINSON

Mrs. Robinson (née Miss Muriel Delevingne) had the privilege of being brought up in a Christian home, but up to the age of twenty-one she had not personally accepted Christ. She was brought to a direct knowledge of the Saviour during a tent Mission conducted by Mr. Fred



MRS. ROBINSON

Elliott. From that time she has been occupied with Christian work, chiefly in connection with the C.S.S.M. and the C.A.W.G.

She had always been deeply interested in Missionary work, but felt no definite call to the foreign field until she met Mr. Leslie V. Robinson, of Morocco, to whom she became engaged and subsequently married. She was accepted as a Missionary by the Council of the North Africa Mission, and is now working with her husband in Rabat.

### Mlle. Rocchietti

The parents of Mademoiselle Augustine Rocchietti were some of the first French colonists to establish themselves at Azazga in Kabylia. They were of the Roman Catholic faith, in which faith Mlle. Rocchietti was brought up, attending a school in Azazga directed by Roman Catholic nuns. When she was eleven

years old, the nuns left Azazga, and she attended the local government school there until she was fourteen years old, after which time she attended the " Cours Superieur " until she was seventeen years old. After being for some time occupied in business she joined Miss Fison at Michelet.

It was at the French meetings held by the latter at Azazga in 1924 that Mlle. Rocchietti first came to a knowledge of Christ as her Saviour. For a year or two she continued to attend these meetings, in spite of a good deal of opposition from her Roman Catholic relations and friends, and gradually became interested in the evangelisation of the natives further afield through accompanying Miss Fison on her missionary journeys amongst the Kabyle tribes.

She commenced to help Miss Fison at



Mlle. ROCCHIETTI

the newly-opened station at Michelet in 1927, was baptised at the Salle Drouillet, Algiers, in July, 1928. She has continued to make good progress, and has also gained the goodwill of her family, and after several months' tuition at Mr. Alexander's Bible School in Geneva she has been accepted by the Council as a full missionary.





— The Tulloch Memorial Hospital, Tangier —

## The Tulloch Memorial Hospital

by DR. F. J. SCRIMGEOUR

My wife and I have had much pleasure in being associated with the reopening of the Tulloch Memorial Hospital in Tangier ; and that for several reasons. We know by our previous experience during many years spent in Nazareth that medical mission work is the most valuable of human agencies in the great cause of Evangelisation. Especially is this so in Moslem lands, and nowhere is the bigotry of Islam more tightly bound upon man, woman and child than in Morocco. We have found here in Tangier a missionary hospital of high reputation and with the memories of the skilled labours of Doctors Churcher,

Terry, Roberts, Wilson and Liley. We have found also willing nurses, dispenser and assistants, all of whom were waiting for the time when Divine purpose should show an open way to the expression of His love in the healing of the sick.

It has been our privilege to take part in opening the closed doors, in refilling the empty wards and in bringing Moslems of this part of Morocco to the Christian influence of the Mission Hospital. During the first few weeks the waiting rooms saw only— with few exceptions—men and women from Tangier and villages immediately surrounding the town ; but as the

news spread patients have come from distant parts. Indeed, last week a man came all the way from South Morocco for an eye operation. The thirty-odd years of loving and devoted service of the doctors of the North Africa Mission have left grateful memories in every corner of this land, and the T.M.H. possesses a reputation of the very highest value in missionary effort for the evangelisation of the Moslem world. I do not think that this fact is realised at home. I do not believe that it can be realised; else how can the means so necessary for efficiency be lacking? I wish I could transport the readers of this magazine to the Hospital waiting room on a Saturday. You would have to get out of bed very early to see the first arrival! Rows of Moslem women, all in white "haiks" (voluminous cloaks) and mostly showing only their dark eyes, sit waiting their turn to enter my consulting room. Each has been given a brass metal number to ensure regular order; but the last may not be seen until after noon has struck. No hesitation is shown in coming in to me and uncovering for examination; but some reluctance remains when I have to advise admission to Hospital for operation. It is not indeed the women who decline: it is the husbands who object ("Who will cook my dinner?"). While some are waiting for consultation and others are remaining for their medicines, a gospel service is held; and a more attentive gathering will not be found anywhere. On Saturdays—when women alone are seen—no questions are asked of the preacher; but on Mondays and Thursdays, when men are treated as well as women, an

edifying discussion may arise from some remark or query made by a male patient. And in the wards now boundless are the opportunities for evangelistic missionary work, by deed as well as by word. For here are men and women, not spending an hour or two in the waiting room, but actually living for whole days and weeks under a Christian roof, submitting to—it may be—a dangerous operation performed by a Christian doctor while rendered unconscious by chloroform at the hands of a Christian anæsthetist. They trust us; they hear the message again and again; they return to their homes with memories which can never be effaced. But to carry on such work with efficiency—and medical or surgical treatment of any other standard is a breach of faith with the patient who entrusts himself to us—adequate funds are necessary. I therefore appeal to all who read this to reconsider their responsibility, to pray earnestly for the success of the work and to give freely of that with which they have been entrusted.

In Hope House and in the attached Tulloch Memorial Hospital the North Africa Mission has a centre of Christian missionary effort unequalled in the whole of North Africa. Tangier is the gateway of Morocco and it is now linked by road and rail with every other centre of the Mission. The buildings, the compound, the situation, are eminently suitable, and possibilities of service require only systematic development. Funds for such progress are needed, and above all, we ask for your constant prayer for rich blessing upon the Lord's work in the dark and superstitious land of Morocco.



— Marabouts ("Saints" Tombs) in an Oasis, Tunisia —

## Some Visitors to the Bible Depot at Tunis

### A NATIVE CHRISTIAN

A few days ago Si B. (now of the American Mission) came into the Depot. He settled down and invited some men at the door to come in. Remarkably, he opened conversation with them on the same line as I had opened with another group an hour or so before—that the Gospel was a message of joy and good news. (The Arabic has taken the word "Injeel" from the Greek "Evangel," but very few natives have any idea of the origin or meaning of the word.) The group of young men listened well, but soon another young student came just inside the door and told them to leave; that all their teachers declared the Depot was forbidden, just as a drink shop was, etc. But he only persuaded one of the group to leave. When asked himself to stay awhile, he refused, saying he would leave them to their "sins."

### STUDENT VISITORS

A number of students have been in recently. The speakers for one group had much to say, interrupting before I had time to answer and unwilling to hear anything from the Bible. Another group had no prejudiced questions, but listened quietly. Another, who was alone, asked about Jesus being the Son of God, and

listened quietly while I explained something of the Bible sense of sonship. Another, receiving a higher education in a French school, came in to ask for help with difficult translation from English into French and vice versa.

### A CASE FOR CAUTION

A.Z. is still coming and professes faith in Christ; also says that he has been turned out of his home by his mother and younger brother on account of his reading the Bible and his stating his faith. But I fear there may be some other reason also for the family dispute and am cautious.

### A VISITOR OUT OF THE ORDINARY

A most unusual purchaser in the Depot—a native, well dressed in European style (save that he wore the fez cap) and speaking good French, came in asking for a well-bound pocket Bible or New Testament in French. He paid for a New Testament in leather binding. I started conversation with him and he spoke of the spiritual value of Bible-reading as apart from its literary interest, said the death of Christ was an undeniable fact, and offered a new interpretation of the Koranic phrase always quoted to contradict His death. He also said our Bible was free from corruption. A rare kind of Moslem indeed!

E. E. SHORT

## “All Souls are Mine”

### Gospel Work Amongst Europeans in North Africa

The North Africa Mission was originally known as the Mission to the Kabyles, and, as its name implied, its main purpose was the evangelisation of the Berbers of Kabylia. But it was impossible for Christian men and women to be in a land of such vast and varied need as that of North Africa without being burdened with a sense of a larger responsibility. It was not long before the Mission was led to commence work amongst the Arabs—the descendants of those who, thirteen centuries ago, drove out Christianity and set up Mohammedanism in its place—and from 1883 onward it carried the Gospel successively into Morocco, Tunisia, North Arabia, Tripoli and Egypt.

But the Berbers and Arabs were not the only people of North Africa who were spiritually needy. The Barbary States were being increasingly colonised by Europeans. In almost every important centre there were to be found growing numbers of French, Italians, Spaniards and Maltese, the great majority of whom were either Roman Catholics or atheists, whose moral and spiritual condition was, in many cases, truly pitiable. The same impulse therefore which led the missionaries to extend their work to the Arabs, led them to care for these also; so that a number of its missionaries are now wholly occupied in preaching the Gospel to Europeans.

For the need of these people is now more urgent than ever. Not only have their numbers increased but in many cases their moral deterioration is much more marked. That social improvements have been effected by the European authorities, and that worthy men of all nationalities are everywhere to be found, is undoubted. But it is equally unquestionable that the moral tone of North Africa as a whole is very low, and in the absence of any adequate Christian influence there is little to raise it. Moreover, amongst the lower classes there has been intermarriage with the natives, or the setting up of inter-racial homes without marriage at all; the resultant religion (if such it can be called) being a crude blend of debased Roman Catholicism and Mohammedanism. The depth of ignorance to which some of the people sink would scarcely be believed by those unacquainted with the facts. It was found, for example, that an Italian child in Tunisia had never heard of God, or heaven, or hell, or the Bible; her only acquaintance with a sacred word being that she had heard the name of our Lord used in a blasphemous oath.

In view of these facts it may be well to give some examples of work which the North Africa Mission had been led to undertake—even though such efforts may appear as a mere drop in an ocean—to meet this serious need.

Two such are found in Tunis. In the Italian quarter Miss Petter, Miss Gotelee and Miss

Martin, voluntarily assisted by Signor Monaco and Signora De Giacomo, have been instrumental in founding a vigorous church having a membership of about thirty, with a much larger number directly or indirectly under instruction. The work is housed in a substantial building which affords both a dwelling for the missionaries and a hall for Gospel preaching.

In the same city there is a small but active French assembly which has a membership of twelve, but also having a much larger number attending the services and under instruction. For this work Mrs. Liley has recently been mainly responsible, and her labours amongst the French, like that of our sisters amongst the Italians, are receiving the manifest seal of the divine approval.

In Casablanca, a large seaport town on the western coast of Morocco, Miss Banks and Miss Bowring are occupied with a similar, though somewhat smaller, effort amongst the Italians and Spanish. Here again a church has been formed and a substantial building has been erected, which, as in Tunis, affords a dwelling for the missionaries and a hall for meetings. Until recently, the congregation was shepherded by an Italian pastor, Signor Arnone, who had himself been brought to Christ through the labours of one of our missionaries, the late Miss Case. Another earnest worker here is Senor Juan Padilla, who has the advantage of being able to converse in several languages.

Further north in Morocco, Senor and Senora P. Padilla in Tangier, and Miss Higbid and Miss Harman in Tetuan, are preaching the Gospel amongst the Spanish people, young and old, and in both places there have been some encouraging cases of conversion.

In addition to the above-mentioned, Signor and Signora Finotto are earnestly engaged in personal evangelism amongst Italians and others in Bizerte; and a considerable number of the missionaries hold meetings for the French colonists, as an “extra” to their main work amongst the Mohammedans. Gatherings of this character are to be found in Fez, Cherchell, Azazga, Batna, Tebessa and Sfax.

An interesting feature of this branch of the Mission is the occasional contact of its missionaries with the Foreign Legion—the notorious French regiment that figures so often in the pages of romance. This *Légion Etrangère*, as is well-known, consists of non-Frenchmen of all nationalities, many of whom are ne'er-do-wells and “men with a past.” It was first organised in Toulon in 1831 and was sent shortly after to assist in the conquest of Algeria, where, in 1834, in spite of severe losses in the field, its numbers had risen to 5,600. Modern representatives of this famous regiment are now stationed near Fez, and Dr. and Mrs. Liley, two of our mission-



aries in that city, have welcomed many of them to their home and sought their spiritual welfare. At one gathering held in their house their guests included eight Germans, two Dutchmen, one Swiss and one Englishman. In Sousse, many miles eastward, Mr. Long has been able to do something for soldiers of the Legion, and hopes to do yet more.

"All souls are Mine." Such was the divine message to Ezekiel long ago, and we accept it as true to-day. The North Africa Mission is a

mission to Mohammedans and it seeks to give itself with all earnestness to the work of proclaiming Christ as Saviour and Lord to those who are in the thrall of Islam, in the land where once His banner floated far and wide, but where now it lies trampled in the dust. Yet it makes no apology that it finds time and thought for needy souls of other nationality found within its borders. Rather it rejoices that it is thus permitted to serve its Lord, and carry out His last great command.



By A LADY MISSIONARY

I am writing to tell you about a feast to which I have been, a feast of rejoicing over the birth of a little child, but not a very grand one, because the child was "only" a girl.

I do not know whether you have heard that in North Africa and other countries where the people are Mohammedans, the girls are greatly despised, and even when they grow up into women are very badly treated.

But although this was rather a quiet feast, the ladies who came to it were grandly dressed in bright-coloured silks and velvets, and had on a great deal of jewellery. Eight or nine of the chief ladies were seated round a great big "fourposter" bed, which filled up one side of the room. This bed was grandly decorated, and seemed to have been used instead of a table, for when the dishes were brought in, the tray that they were on was placed on it, a cloth having first been spread in the middle.

I think you will feel rather glad you were not invited when you hear what they had to eat, and how they ate it! In a large, deep dish there was a mixture of semolina, honey and oil and two wooden spoons were placed in it; besides this, there was a bowl with stewed raisins. The ladies took the spoons in turn and ate freely of the mixture, then they drank the raisin juice from the bowl, and afterwards took the raisins in their fingers. This is considered quite polite in Tunisia, although it would not be very good manners in England, would it?

You will be glad to hear that after they had had enough, a glass mug full of water and some serviettes were handed round, so that the sticky fingers could be washed!

The missionaries sometimes go to feasts like this when they are invited, because they like to show that they are friendly with the people; they want, of course, to tell them about the Lord Jesus Christ. Sometimes the people are willing to listen, but sometimes they are not; they often do what people at home do, even small people—they change the subject. But generally the missionary manages to get her word in somehow, and so these women hear about the true Saviour, although I am sorry to say not many of them are ready to trust Him. You must ask God to change their hearts. He is able to do it.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9, 7.)

LIST OF DONATIONS, OCTOBER, 1931

GENERAL FUND		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	DUBLIN AUXILIARY	Local Rect. No.	£ s. d.	
No. of Rect.	Amount. £ s. d.	(n)	12th 3 12 0	2302	5 0 0	50	5 0 0	37	19th 10 0 0	S. S. McCURRY, Esq., Hon. Sec., 9, Manor Rd., S.W. 20.	2	2 0 0	
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2209	2 0 0						£444 7 5	41	24th 1 1 0	Local Rect. No. 358.	6	1 0 0	
10	10 0 0	59	5 0 0	6	2 2 0			2	26th 100 0 0		7	10 0 0	
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12	50 0 0	(q)	6 2 4	(j)	10 0 0			(r)	7 10 0		9	1 0 0	
3	1 0 0	62	1 0 0	24th				45	29th 6 15 0		10	0 0 0	
4	10 0 0			(k)	3 0 0			6	11 5 0		11	3 3 0	
5	1 0 0	(r)	7 0 0	(l)	2 17 6			7	26 8 6		12	1 15 0	
6	1 0 0	64	3 0 0	12	1 10 0			381	15 11		13	5 6	
2nd	25 0 0	(s)	7 0 1	(m)	1 1 0			19	14 2		14	10 0	
(d)	3 10 0	15th		(n)	10 0 0			70	5 0 0		15	10 0	
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3rd	5 0 0	(u)	1 4 0	(p)	10 17 0			64	Hinton Road, S.E. 24.		19	10 0	
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5th	10 0 0	71	1 0 0	8	1 10 0			Local			21	10 0	
(a)	10 0 0	2	2 6 6	(q)	7 6 6			Rect. No. £ s. d.			22	10 0	
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6	1 10 0	74	1 0 0	23	10 0 0			3	2 10 0		25	10 0	
7	10 0 0	19th		4	10 0 0			4	4 14 7		26	10 0	
8	2 2 0	5	10 0 0	5	2 0 0			5	3 0 0		27	10 0	
9	8 0 0	(v)	5 0 0	(g)	4 10 0			6	1 0 0		28	10 0	
(h)	13 0 0	77	10 0 6	28th				7	10 0 0		29	10 0	
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36	2 6 6	(z)	17 6 6	2	1 0 0 0			13th	1 0 0 0		(x)	1 0 0 0	
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(m)	5 0 0 0	9	3 3 6 6	(x)	13 11 4								
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52	1 0 0 0	22nd		48	1 0 0 0								
3	1 2 0 0	(r)	1 7 0 0	9	1 0 0 0								

(a) Morgan Mem. Mssn. (b) Shaftesbury Hall, Burnham. (c) Gipsy Rd. Bapt. Church, S.E. (d) Barnston Mssn. (e) Watney St. Cong. Ch. (f) Thanks Boxes. (g) "In Memoriam—G.H.M." (h) Otley Wharfedale Mssn. (i) Women's Own, Chelsea. (j) Enfield Bapt. Ch. (k) Braid St. Mssn. S. Sch., Glasgow. (l) "Peace." (m) Nailsea. (n) Edenfield P. Circle. (o) Unity Chapel, Bristol. (p) American Aux. (q) Highgate Rd. Chapel. (r) C.A.W.G., Sutton. (s) Armoury Hall, E. Grinstead. (t) Bart. Ch., Dorking. (u) Boxholders at Malvern. (v) Legacy. (w) Boxholders at Buckhurst Hill. (x) "Out and Out Mssn." Bolton. (y) Girls' Inst., Manchester. (z) Wood Top Mssn., Rawtenstall. (a) New Rd. Mssn., Dagenham. (b) Portland Rd. Mssn., Croydon. (c) C.I.M. Depot, Bolton. (d) C.A.W.G., Blackburn. (e) Edenfield B. Classes. (f) Woodberry Hall, N. (g) Trinity Rd. Chapel. (h) Anon. (i) Orphan Homes of Scotland. (j) Gainsboro' Hall. (k) Manchester Keswick Conv. (l) Hartley Wintney Bapt. Ch. (m) Fulham Y.M.C.A. (n) Worthing Conv. (o) St. James' Hall Ch., Worthing. (p) Harrogate Prayer Circle. (q) Emmanuel Bapt. Ch., Hounslow. (r) Readers of The Christian. (s) Mem. Hall, Chepstow. (t) C.A.W.G., Neath. (u) Recreation Hall, E. (v) Leeds Rd. Bapt. Ch., Bradford. (w) Bradford Tab. (x) Salem Ch. Shipley. (y) Causeway-end Missn., Aberdeen. (z) Devonshire Sq. Bapt. Ch. (a) Zion Bapt. Ch., Chesham. (b) Bethesda Hall, L'pool. (c) Steele Rd. Mssn., N.W. (u) Mildmay Mssn. to the Jews. (e) Officers' Christian Union.

\* Gifts from America. £43 14s 1d.

# LIST OF DONATIONS, NOVEMBER, 1931

GENERAL FUND		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.
No. of Rect.	Amount £ s. d.	9	2 6	90	14 0	(k)	6 3
Nov. 2nd		20	1 0 0	1	4 6	*54	1 0 0
2352	4 0	2	12 0	*2	2 4 11	9	1 0 0
3	10 0	2	2 10 0	(d)	1 10 0		
4	10 0	3	2 0 0		20th		
5	1 0 0	(n)	13 0	94	8 0 0	Pubus.	6 3 10
6	2 0 0	(o)	2 0 0	5	1 11 6	Sund.	2 0 0
7	5 0	(p)	9 0	6	10 0		
3rd		(q)	10 0	7	1 0 0		
8	2 0 0	(r)	1 0 0	(e)	1 14 8		
(a)	14 8	10th		99	3 14 5		
60	10 0	9	5 0 0	2500	10 0 0		
1	12 0	30	10 0	*1(w)	5 10 3		
2	14 0	*1(k)	4 9		21st		
3	5 0	32	2 0 0	502	4 6		
4	3 0			3	5 0		
(b)	5 10 0	(q)	1 13 6	4	5 0 0	No. of Rect.	Amount. £ s. d.
66	2 2 0	34	3 6	5	2 0 0	Nov. 2nd	15 0
7	13 0	5	10 0	6	1 0 0	4th	2 0
8	1 0 0	6	3 6	7	2 0 0	9	2 0
(c)	2 9 0	(r)	5 0 0	8	5 0 0	50	3 0
70	5 0 0	(s)	1 0 0	23rd		1	10 0
1	4 3 8	39	1 14 3	(f)	1 1 0	1	10 0
2	2 2 0	40	5 0	10	10 6	1	6th
3	2 2 0			2	4 0	(q)	10 0
4	2 0 0	1	1 12 6	3	3 0	(r)	20 0 0
5.	3 6	2	1 0 0	3	10 0	7th	
6	8 6	3	0 9 0	4	1 0 0	*1(k)	7 15 1
7	12 0	4	0 15 0	5	3 12 1	55	10 0
8	12 9	5	8 11	6	1 0 0	6	12 0 2
9	16 0	6	0 9 0	7	1 0 0	(l)	3 0 0
80	11 0	7	1 5 6	(g)	200 15 0	9th]	2 14 0
1	10 6	8	0 10 0	19	3 6	(s)	10th
2	6 0	9	0 5 0	20	5 0	(t)	11 10 7
3	10 0	(t)	4 4 0	1	1 0 0	(u)	7 12 7
(d)	1 10 0	(v)	6 0 0	2	10 0	(v)	21 5 0
(e)	6 0 0	(w)	3 3 1	3	10 0	16th	10 0
(f)	4 0 0	53	6 0	4	2 1	17th	2 1
(g)	6 6 6	5	6 0	5	10 0	25th	10 0
88	10 0	4	1 0 0	6	12 0 4	63	10 0
9	10 0	6	10 0	7	8 0	4	12 6
(h)	10 0	*1(w)	76 15 6	8	3 3 0	17th	7 2 1
91	2 0 0	16th		9	8 6	6	10 0
2	5 0	62	1 1 0	26th	10 0	7	4 9 0
3	5 0 4	3	1 1 0	*1	2 15 0	18th	14 9
4	7 0	4	5 0	*1(i)	1 13 6	(w)	1 5 0
5	20 0 0	(x)	2 7 0	(h)	5 0	20th	15 0 0
6	10 0 0	66	2 0 0	(i)	2 10 0	70	15 0 0
7	17 7	7	5 0 0	(j)	2 0 0	*1(w)	15 0 0
8	3 6	(y)	12 6	(k)	2 0 0	21st	2 16 0
9	4 0	(z)	7 6	36	2 0 0	(x)	23rd
(i)	3 4 2	17th		27th		(y)	1 5 9
2401	2 0 0	70	10 0	7	18 0	24th	4 0
2	1 0 0	1	3 0 0	8	5 0	(z)	5 0
3	1 0 0	2	3 6	9	12 6	25th	5 0
4	2 5 5	3	5 5	(l)	4 0 0	76	5 0
5	14 7	4	10 0 0	(m)	1 0 0	(A)	1 0 0
(j)	13 2	5	10 0 0	*1(n)	60 2 0	(B)	4 9 9
7	1 0	6	2 0 0	(w)	1 15 6	26th	1 0 0
8	4 0	8	3 0 0	44	5 0	79	1 0 0
9	5 0	(a)	4 1	5	1 0 0	80	15 0 0
10	10 0	(b)	1 10 0	6	17 0	28th	2 10 0
*1(k)	5 3 4	(c)	3 0 0	7	3 0	(r)	30th
(l)	1 0 0	82	1 0 0	8	10 0	82	10 0
9th		3	4 6	50	5 0		
(m)	1 0 0	4	10 0	1	5 0		
14	10 0	5	2 0 0	30th			
5	4 0	19th		(o)	4 0 0		
6	7 0	6	1 0 0	53	1 0 0		
7	25 0 0	7	1 0 0	(p)	12 0		
8	1 0 0	8	5 0	55	3 10 6		
		9	2 0	0	4 0 0		

CHELTENHAM AUXILIARY		LEYTON TO ONGAR AUXILIARY		HITHER GREEN AUXILIARY	
Miss R. M. MOLESWORTH, Hon. Sec., 30, Lansdown Crescent, Cheltenham.	General Receipt No. 2476.	A. West, Esq., Hon. Sec., 11, Churchfields, E. 18.	General Receipt Nos. 2371, 2555.	Mrs. G. M. James, Hon. Sec., 76, Albacore Cres. Lewisham, S.E.13.	General Receipt No. 2516.
Local Rect. No. £ s. d.	Local Rect. No. £ s. d.	Local Rect. No. £ s. d.	Local Rect. No. £ s. d.	Local Rect. No. £ s. d.	Local Rect. No. £ s. d.
25. 2 6	191. 19. 1	191. 19. 1	191. 19. 1	96. 7 5 0	96. 7 5 0
6. 10 0	2. 5 0	2. 5 0	2. 5 0	7. 3 4 7	7. 3 4 7
7. 5 0	3. 5 0	3. 5 0	3. 5 0	8. 2 6	8. 2 6
8. 10 0	4. 5 0	4. 5 0	4. 5 0		3 12 1
9. 2 6	5. 5 0	5. 5 0	5. 5 0	Previously	ack'd. 4 5 7
30. 10 0	6. 1 0 0	6. 1 0 0	6. 1 0 0	7. 10 0	
	7. 5 0	7. 5 0	7. 5 0	8. 5 0	
	8. 5 0	8. 5 0	8. 5 0	9. 4 7	
	9. 4 7	9. 4 7	9. 4 7	200. 5 0	
	15 0	15 0	15 0	(c) 1. 10 0	
	£2 15 0	£2 15 0	£2 15 0	(d) 1. 5 0	
				4. 15 0	
				5. 2 6	
				6. 4 7	
				7. 2 6	
				8. 5 0	
				9. 4 0	
				210. 4 2	
				1. 3 0 0	
				2. 7 6	
				3. 5 0	
				4. 10 0	
				5. 11 0	
				6. 6 6	
				7. 5 0	
				8. 1 0 0	
				9. 10 0	
				220. 2 0	
				1. 1 0	
				2. 5 0	
				3. 5 0	
				4. 5 0	
				14 16 3	
				19. 16 3	
				20. 6 0	
				1. 5 0	
				2. 3 1	
				3. 2 6	
				4. 2 6	
				5. 2 6	
				6. 3 0	
				7. 6 8	
				8. 6 11	
				9. 2 6	
				30. 10 0	
				1. 2 6	
				2. 2 0	
				3. 2 6	
				3 14 5	
				Previously	
				ack'd. 3 1 3	
				£6 15 8	

WHITSTABLE AUXILIARY		BELFAST AUXILIARY	
Miss I. E. CADBY, Hon. Sec., "Renzie", Ladysmith Rd.	General Receipt No. 2499.	Mrs. BOLTON, Hon. Sec., Gordonville, Cregagh.	Des. Receipt No. 650.
Local Rect. No. £ s. d.	Local Rect. No. £ s. d.	Local Rect. No. £ s. d.	Local Rect. No. £ s. d.
19. 16 3	19. 16 3	55. 12 0 2	55. 12 0 2
20. 6 0	20. 6 0	Previously	Previously
1. 5 0	1. 5 0	ack'd. 37 14 6	ack'd. 47 12 6
2. 3 1	2. 3 1		
3. 2 6	3. 2 6		
4. 2 6	4. 2 6		
5. 2 6	5. 2 6		
6. 3 0	6. 3 0		
7. 6 8	7. 6 8		
8. 6 11	8. 6 11		
9. 2 6	9. 2 6		
30. 10 0	30. 10 0		
1. 2 6	1. 2 6		
2. 2 0	2. 2 0		
3. 2 6	3. 2 6		
3 14 5	3 14 5		
Previously	Previously		
ack'd. 3 1 3	ack'd. 3 1 3		
£6 15 8	£6 15 8		

SUMMARY	
General Fund ...	£702 7 4
Designated Fund ...	185 13 9
	<u>£888 1 1</u>
TOTALS	
January 1st to November 30th, 1931	
General Fund ...	£9,503 17 10
Designated Fund ...	4,467 1 4
	<u>£13,970 19 2</u>

(a) St. Andrew's Mssn., Rishton. (b) Readers of *The Life of Faith*. (c) S.S. Boxes, Torquay. (d) Bradford Home Mssn., Heap Lanc. (e) Bradford Home Mssn. Women's Mtg. (f) Sunbridge Rd. Mssn., Bradford. (g) Harbury Mssn., Dewsbury. (h) Artizans Gospel Hall, Glasgow. (i) Dagenham Gospel Mssn. (j) Copse Rd., P. Mtg. (k) Thursday Cl., Bullido. (l) Uxbridge Rd. Tab. (m) Faith Mssn., Edinburgh. (n) Bethel Gospel Mssn., Otley. (o) Nth. Ormesby Bapt. Mssn. (p) Middlesbro' Bapt. Ch. (q) Boxholders at Clayton-le-Moors. (r) Union Ch., Gosport. (s) Buckland Rd. Bapt. Ch. (t) Legacy. (u) C. M. Legg Mssn. Trust. (v) Bedminster Tab. (w) American Auxiliary. (x) Bastbourne Girl Crusaders. (y) Speldhurst Mssn. (z) John Knox's Ch., Aberdeen. (A) C.A.W.C., Clacton. (B) Gordon Evan Mssn., Aberdeen. (C) Old Aberdeen Tun. Wells. (D) Elm Grove Free Ch., Hayling Island. (E) Boxholders at Ealing. (F) Hayes Bapt. Tab. (G) Readers of *The Christian*. (H) Africa P.C., Winnipeg. (I) Church Hill Bapt. Chap. C.E. Soc. (J) Y.P.S.C.E. Church of Christ Soton. (K) Thanks Boxes. (L) Gospel Hall, W. Thurrock. (M) Surbiton Bapt. Ch. (N) S. Ealing Bapt. Ch. (O) Lowestoft. Bapt. Ch. (P) Anou. (Q) Cain Hall C.E. Soc. (R) Ascot Aux. (S) Boxholders at Bewdley. (T) Welcome Mssn., Heathfield. (U) Welcome Mssn. S.S. (V) Wattville Rd., Ev. Chap. (W) W. Barnes Y.P.F. (X) Frant Aux. (Y) Ebenezer Mssn., Wadworth. (Z) Dovecote Bapt. C.E. Soc. (A) Charlotte Bapt. Chap. (U) Union Hall Mssn. S.S. (C) Primrose Rd. S.S. (U) Goldings Hill Mssn.

\* Gifts from America, £178 4s. 4d.

# THE NORTH AFRICA MISSION

Founder—EDWARD H. GLENNY

(WITH GEO. PEARSE AND DR. GRATTAN GUINNESS)

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

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## THE NORTH AFRICA MISSION

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

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

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

## FORM OF LEGACY OR BEQUEST

I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of \_\_\_\_\_ pounds sterling, free from duty, to be paid within six calendar months after my decease, and I direct that receipt of such Treasurer shall be a sufficient discharge for the said Legacy.

N.B.—Land and money secured on land can now be bequeathed under the condition enacted by the Charitable Uses Act, 1891, 54 and 55 Vic., c. 73.

[The will or codicil giving the bequest must be signed by the Testator in the presence of two witnesses, who must be present at the same time and subscribe their names in his presence and in the presence of each other. Three witnesses are required in the United States of America.]