

Continuing "NORTH AFRICA"

The N.A.M. News Letter



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

HON. SECRETARY : OSWALD L. CARNEGIE

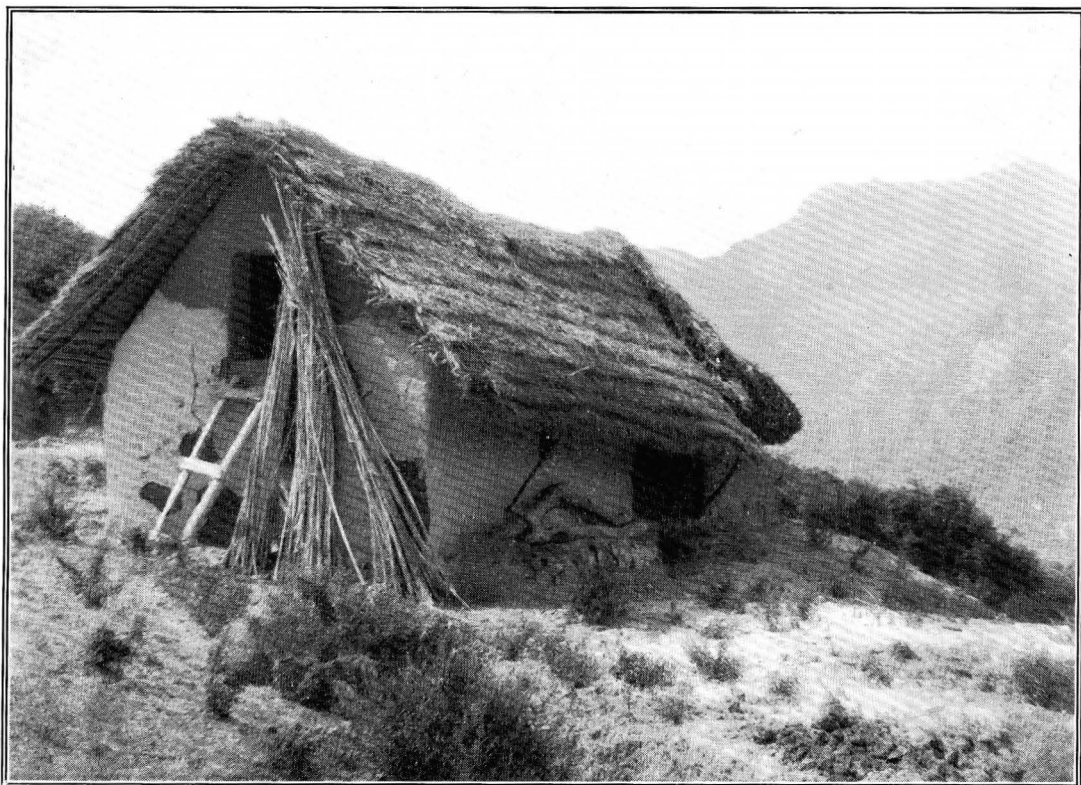
ALL CORRESPONDENCE TO : GENERAL SECRETARY, ERNEST J. LONG

AMERICAN AUXILIARY : HON. SECRETARY, DR. HARVEY FARMER, 368, HARTFORD AVENUE, DAYTONA BEACH, FLORIDA, U.S.A.

No. 54

EDITED BY E. J. LONG, F.R.S.G.S.

JULY-AUG., 1947



A NATIVE DWELLING IN SPANISH MOROCCO.

The dwelling-places of North Africa's inhabitants are probably unique in their variety, ranging as they do from the simplest Bedouin tent to the most sumptuous palace of Bey or Sultan. The hovels of "Tin Town", Casablanca; the kraal-like huts of Settat; the cave-dwellings of the troglodytes of Southern Tunisia; the houses of the fair-skinned Kabyles of the Algerian highlands, where window and chimney are alike dispensed with; the thatched gourbi; the fantastic habitations at Metameur and Medenine beyond the Gabesian oases—these, and many other types, add to the interest of the fascinating countries of the Barbary States, where the conventional, walled-in city, with its flat-roofed, white-washed houses, is prevalent, but by no means exclusive. Do we ever pause to consider how the home life, in any one of these dwellings, would be revolutionised if Christ were welcomed as the "heavenly Guest"?

Homecall of

Miss Alice Chapman of Taza

THE Homecall of Miss Alice Chapman marks the close, and in a sense the climax, of a gallant missionary career.

Going out to Morocco in 1911, when, at thirty, she was a little beyond the usual age of missionary recruits, Miss Chapman spent eleven years in gaining valuable experience in Casablanca and Tangier. In 1922 she and Miss F. Marston went to open up, in the fanatical town of Taza, a missionary witness that has become an epic of endurance. As our Field Superintendent wrote some months ago: "... Here in the heat of summer and the cold of winter, in a decrepit old house that is falling to pieces, among a fanatical people, our sisters have carried on medical work, classes and visitation. As long as physical strength permitted they visited the villages and farms around the city, and also made periodical visits to much more distant places. All this work, unrelieved by any encouraging results, has taken its toll. In addition to material hardships, which few would have endured, the refractory nature of the Moslems of this area has made Taza one of the hardest corners of the North Africa Field".

In spite of ill health, and shortly after the Homecall of a beloved sister, Miss Chapman (who was in England on furlough only a few months back) set forth once more for Taza: but evidently her strength was spent, and her course run; for, catching a chill, she succumbed to a short, sharp illness—passing away in the presence of her aged colleague at 4.30 on Saturday morning, May 17th.

To Miss Chapman's surviving sister—doubly bereaved within eight months—we express again our deep sympathy; and our loving prayers surround dear Miss Marston, who, in the eightieth year of her age, and the fifty-second year of her missionary service, is still reluctant to bid farewell to Taza, and to accept the hospitality that would be gladly provided for her at Hope House, Tangier.

The Late

Dr. T. Gillard Churcher

A living link with the very earliest days of the N.A.M.'s history has been severed by the Homecall on May 21st—soon after his 91st birthday—of Dr. T. G. Churcher.

Graduating in medicine after completing a theological course at Mr. Spurgeon's "Pastors' College", Dr. Churcher went out to North Africa as a medical missionary in 1885, his outstanding contribution to the witness of the N.A.M. in Tangier being the founding of the Tulloch Memorial Hospital.

Ten years' service in Morocco was followed by a further ten years in Sousse, Tunisia, after which yet another decade was spent in Sfax. In 1914 Dr. and Mrs. Churcher returned to the scene of their earliest labours, the Tangier Hospital; but when obliged, for family reasons, to return to England in 1915, missionary zeal found a fresh outlet in work—under the London Jews' Society—in East and West London, where Dr. Churcher is still affectionately remembered by many of GOD's ancient people.

Mrs. Churcher—a faithful attendant at our Headquarters Prayer Meetings for many years—passed to her rest in 1945. Of their family (two sons and four daughters) the younger son, Dr. James Churcher, has been for over twenty years the B.J.S. missionary at Haifa, where Miss Constance also served for eighteen years as a missionary nurse. Another daughter, Dr. Catherine Macdonald, laboured with her husband in the Southern Sudan from 1926 to 1945, opening up a number of stations in the Nile Valley.

Dr. Churcher was actually reading some treatise on geology a bare two days before the Lord called him, so that his illness was of the briefest; and it seemed to us most fitting that his body should be laid to rest on a day of such glorious sunshine as reminded us of Tangier, Sousse and Sfax—spheres of the beloved physician's past labours.

Our Hon. Treasurer

also Called Home

May proved to be a month of triple bereavement, for on the morning of Saturday, the 31st, our beloved Treasurer and Council member, Mr. E. T. Morriss of Letchworth, breathed his last. He was in his 78th year, and he and Mrs. Morriss had but recently celebrated their Golden Wedding.

Joining the Council of the N.A.M. in 1925, Mr. Morriss brought to its committee meetings a genial kindliness, a depth of spirituality and a soundness of judgment that won for him the esteem and affection of his fellow-members. In many an emergency—as Mr. Poole-Connor

WHO WILL GO?

Notes of an Address given by the Rev. H. W. Fife, of Worthing,
at the North Africa Mission Film Meeting on 31st May, 1947

WHAT can one say in gathering together the strands of this Meeting? It has been good to be with one another, but have we only met one another? It has been great to hear all these messages, but have we only heard the voices of each other? Have we not rather felt His Presence, and do not our hearts burn within us as He talks with us? In these final few moments I want to take you to Isaiah chapter 6, and there, in the unveiling of his call, to find God's word for us to-day—for I believe God wants from each of us the same response that He had from Isaiah, "Lord, here am I, send me." He was able to accept the challenge because he had a threefold vision.

Firstly, he had a true understanding of the political situation of the day in which he lived. "In the year that King Uzziah died I saw . . ." In other words, when it seemed the world was radically changing, when life seemed challenging in every sphere—in that sombre background to life he saw clearly an urgent challenge to himself. I wonder if we are living to-day under any sense of the urgency of the present situation? I fear we are not. It seems the Christian Church has largely settled down after the War, and many of us, rightly and understandably, have settled back into our homes from which we had been torn, feeling that at last we have reached security, and are able to possess and enjoy our possessions. But is this a true understanding of the situation?

When lands are closing to the Gospel; when there is so much that is crumbling and vanishing; with the atomic bomb hanging over life, is there any reason to suppose that life to-day is anything other than an immediate challenge to decision and sacrifice? Isaiah saw that with the death of the king a new era was beginning that made the situation urgent. We live in an amazing day, and politically the sands seem to be running out and the age of grace drawing to a close. Do you see it? Can you feel its challenge? Our first need is an understanding of the extreme urgency of the hour!

Isaiah also grasped, and this, too, is our need, the true spiritual situation. "I am undone", that is to say, in myself there is nothing that can meet this urgent call. And, looking round, he said, "I am in the midst

of a people of unclean lips". He saw that the spiritual situation within and without was, humanly speaking, absolutely hopeless. Do you see this? He saw the political situation; he saw also the spiritual bankruptcy. I wonder sometimes if spiritual conditions have for hundreds of years been as dark as they are to-day. What can we say of the need of our own land? And to this must be added the melancholy story of Mission Fields denuded of missionaries; of Societies facing financial difficulties; of missionaries getting old and weary in the work, and longing for news of reinforcements, whilst our own land is fast sinking into apathy, immorality and indifference. My brother, my sister, do you see the need and feel its solemnity?

But that was not all that Isaiah saw. "I saw also the Lord". He saw the holiness of God, the grandeur of God. He saw that no man could serve God acceptably of himself, and though he couldn't quite see how this thing was being worked out, he did what you and I ought to do, he fell upon his face in adoration and praise.

A threefold vision: the political situation, the spiritual situation, and, above all, a sight of God, Eternal, unchanging, all-holy, all-powerful, Lord of creation, Lord of eternity, Lord of the ages; and he worshipped.

Then came the tremendous implication of this threefold vision, which from the moment you and I cast ourselves at Christ's feet is sure to come! To those who have been cleansed by the precious blood and confess Him as Lord, there comes this challenge, 'Who will go for Me? Whom shall I send?' In the light of this situation, in the light of the brevity of time, in the light of the fact that we have only one short life to live and there are eternal potentialities resting on every minute, in the light of all that, God is saying, 'Who will go?' 'Whom shall I send?' Have you heard that yet?

The other morning one of our Council Members was going to a Meeting, and his little boy, aged six, heard the word 'Africa', and asked, "Are you going to Africa to-day, Daddy?" "Not this morning", was the reply, but I am going to try and help Africa for Christ's sake",

NORTH A
STATEMENT OF RECEIPTS AND PA

					RECEIPTS.								
					GENERAL FUND.			DESIGNATED FUND.			TOTAL.		
					£	s.	d.	£	s.	d.	£	s.	d.
FOR GENERAL PURPOSES.													
Donations	...	...	...	...	7,015	9	4						
Legacies	...	...	...	...	749	6	9						
Publications	...	...	...	...	27	1	7						
Dividends and Interest	...	...	...	...	30	4	7						
											7,822	2	3
FOR DESIGNATED PURPOSES.													
SPECIALLY SUPPORTED MISSIONARIES—													
Donations	...	...	...	...				1,118	7	2			
MEDICAL MISSIONS—													
Donations	...	...	...	...				214	18	3			
Patients' Contributions	...	...	...	...				1,136	9	11			
Dividend on Investment and Tax refunded for Bed in the Tulloch Memorial Hospital	...	...	...	...				27	14	8			
Dividend on Investment and Tax refunded for Women's Hospital	...	...	...	...				122	16	7			
VARIOUS DESIGNATED OBJECTS—													
Donations	...	...	...	...				223	14	11			
Interest	...	...	...	...				25	0	0			
LITERATURE FUND—													
Donation	...	...	...	...				25	0	0			
BUILDING FUND FOR TULLOCH MEMORIAL HOSPITAL—													
Donation	...	...	...	...				500	0	0			
FOR GENERAL FUND (for subsequent use)—													
Donation	...	...	...	...				2,000	0	0			
GLENNY MEMORIAL FUND—													
Dividend on Investments and Tax refunded	...	...	...	...				147	19	0			
											5,542	0	6
REALIZATION OF INVESTMENTS													
3% Savings Bonds P.O. Issue	...	...	...	...	60	15	0	1,000	0	0			
4% Consolidated Stock	...	...	...	...	290	3	5	220	11	10			
£200 Corporation of Manchester 3% Redeemable Stock	...	...	...	...				208	14	0			
£275 3 0 2½% Consolidated Stock	...	...	...	...				266	10	0			
Withdrawal from Post Office Savings Bank	...	...	...	...	1,046	15	4	69	4	2			
											3,162	13	9
TOTAL RECEIPTS FOR THE YEAR					9,219	16	0	7,307	0	6	16,526	16	6
BALANCES at Bankers, etc., as at 31st December, 1945													
For Designated Purposes	...	...	...	...				536	14	8			
For General Purposes	...	...	...	...	1,268	16	2				1,805	10	10
					£10,488	12	2	£7,843	15	2	£18,332	7	4

We have examined the above Statement of Receipts and Payments of the North Africa Mission for the Missionaries as are available, and certify that, in our opinion, it correctly summarises the Cash Transactions.

33, Chancery Lane,
London, W.C. 2,

6th June, 1947.

MISSION.

for the year ended 31st December, 1946.

MISSIONARIES AND THEIR WORK.	GENERAL FUND.		DESIGNATED FUND.		TOTAL.	
	£	s. d.	£	s. d.	£	s. d.
MAINTENANCE, RENT, ETC.—						
Missionaries' Maintenance	6,983	18 3	2,097	13 1		
Missionaries' Rent and House Expenses ...	273	4 0				
Rent and Station Expenses (Meeting Rooms, etc.)	136	12 1				
Travelling, Furloughs and Freight	781	3 10				
Missionaries' Pension Scheme			695	15 10		
					10,968	7 1
COLLATERAL EXPENSES—						
Work, General and Sundry Expenses	178	19 4	133	14 5		
Travelling, Passports, etc.			159	17 3		
Students' Training Fees			36	1 8		
Rent, Rates and Repairs			136	8 2		
Car Expenses and Itinerary			334	19 0		
					979	19 10
MEDICAL MISSIONS—						
Rent, Taxes, Repairs, Fuel and Lighting ...			268	3 1		
Drugs, Instruments, and Food Relief			474	6 8		
Wages, Freight, Customs, Travelling, etc. ...			1,045	10 6		
Tulloch Memorial Hospital Building Fund ...			105	0 10		
					1,893	1 1
TOTAL DIRECT PAYMENTS FOR MISSIONARIES AND THEIR WORK	8,353	17 6	5,487	10 6	13,841	8 0
HOME PAYMENTS.						
PUBLICATIONS—						
Printing, Postage and Carriage "NEWS LETTER"	247	19 11				
Other Printing, Postage and Publication Expenses	46	17 1			294	17 0
MEETINGS—						
Salaries, Travelling, Postage and Printing ...	79	15 8			79	15 8
OFFICE—						
Rates, Repairs, Fuel, Lighting, Cleaning and Insurance	257	11 8				
Salaries, Wages and State Insurance	1,024	17 11				
Postages, Printing, Telephone, Bank Charges, etc.	168	4 10				
Travelling, Legal and Sundries	43	19 9			1,494	14 2
TOTAL PAYMENTS FOR THE YEAR	10,223	4 4	5,487	10 6	15,710	14 10
OTHER PAYMENTS—						
Interest (Net) on Private Loan	10	10 0			10	10 0
	10,233	14 4	5,487	10 6	15,721	4 10
BALANCES at Bankers and In Hand on the Field, 31st December, 1946						
For Designated Purposes			2,356	4 8	2,611	2 6
For General Purposes	254	17 10				
	£10,488	12 2	£7,843	15 2	£18,332	7 4

ed 31st December, 1946, with the Books and Vouchers at Head Office and the Statements received from the Mission for the year.

HILL, VELLACOTT & Co.,
Chartered Accountant.

"Have they heard about Jesus in Africa. Daddy?" "No, I am afraid they have not." He thought for some time, and then he said, "Don't you think you ought to go, Daddy?"

"Whom shall I send?" Shall we say to-night that if God wants us in Africa, He can have us? If He wants us in Iceland, He can have us there; that we will, in fact, just find our delight in each saying, "Here am I; send me."

I want you to notice this—that Isaiah only said, "Here am I, send me." He did not decide whether or not he should go, but only whether or not he was willing to go. All you have to say is "Here am I"—God must do the sending. I am the last person who would stand in any meeting and plead with you to go to China, or to Africa, or to India. If God does not send you, it will be useless to go. Maybe God wants you in a factory; maybe He wants you in the East End of London; maybe He wants you in a difficult home; it is not for you or me to choose, but it is for you and me to say "'Here am I'. 'I will do the yielding, You do the sending, Lord; I will offer, but You must command.'" Can you get there to-night? You have one life; you have one opportunity in that life. There are eternal issues hanging on this Meeting. Do not say I am pleading with you to go to Africa; I am pleading with you in my Lord's Name, because the time is short, because the need is appallingly great, and because God is eternal, holy, and unchanging. I am saying, will you come with me tonight, and we will say together, "Lord, here am I send me. Africa, or China, or London, or Preston, or Manchester. Where do you want me, Lord? Here am I."

I read the other day of a Chinese man who was blind. After many years he went to a Missionary Hospital and had his sight restored, and then went back to his village. A few weeks later he tramped with a long line of blind men behind him, each man holding on to the one in front, and the healed man leading them to the place where his own sight was given to him. You cannot do more than that with your life. To use it, your time, your talents, your home, your money, to lead blind men and women to the place of sight.

Shall we bow in this quiet moment, and say, "Lord, here am I, send me"?

"Search us, O Lord, by Thy Spirit in this quiet moment. Thou knowest that by nature we are rebels. Thou knowest the reservations of our wills. Thou, O God,

seest the deep springs of will, the withholding that says, Anything but that, Lord, anything but this. Show us the world; show us Thyself; show us Thy power; show us Thy eternal glories, and bring us to that place that is the beginning of all true joy, the beginning of all true blessing, where we say, 'Lord, here am I'. I am an empty vessel, not one thought or look of love I ever to Thee brought, but I can come and come again to Thee with this, the empty sinner's only plea, Thou lovest me. Bend each will, soften each heart, strengthen our desire for service, and from each of our separate lives may there come a glad response to Thy challenge, for His sake."

"The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee, and give thee peace. The blessing of God the Father, the Son and the Holy Spirit be with Thy people everywhere, now and for ever. Amen."

News in Brief

The following workers have recently returned to the Field: **Mr. and Mrs. F. Ewing** (and two younger daughters); **Miss E. M. S. Degenkolw**; **Dr. F. St. John**; **Mr. P. Padilla**.

Miss G. W. Theakston, summoned home because of her father's serious illness, has since had the pain of losing him. We extend to her and Mrs. Theakston our sincere sympathy.

Miss I. Dew has, under GOD's blessing, made a remarkable recovery from a serious operation.

Mr. C. Cook, whose progress towards full recovery is very slow, has left with his wife and family for sick furlough in France.

Miss A. Kraulis is staying with **Mr. and Mrs. Warren** in Paris—her first visit to Europe for a number of years.

Miss M. Widmer is on leave of absence in Morocco.

Mr. and Mrs. A. G. Willson have arrived in England for their long-overdue furlough. They have not set foot in this country since before the War.

The Special Film Meeting ("Journey Through Tunisia") on May 31st was an outstanding success.

We regret to learn from Tangier that the Gospel Broadcasts in Arabic have been suspended.

continued from page two

reminded us in an eloquent message at the Funeral Service—Mr. Morriss had “the word of wisdom that solved the difficulty”. When Mr. J. W. Gordon-Oswald, Hon. Treasurer of the Mission, died in 1937, Mr. Morriss accepted the vacant office. Being uncle of the late Mr. Cyril Morriss of Tunisia, there was also a personal tie with the Field itself.

As a Council, and as a Mission, we mourn the loss of a man of GOD who was as generous as he was kind and wise; and to Mrs. Morriss—herself an invalid—and the other members of a devoted family we express anew our prayerful sympathy and sincere regret.

Retirement of Miss G. E. Petter of Tunis

At Headquarters a few days ago we welcomed Miss G. E. Petter—“home for good” after relinquishing her oversight of the European work in Tunis. It was the homecoming of a valiant warrior after many years of faithful service.

Accepted by the Council of the N.A.M. in 1913, Miss Petter joined Miss A. M. Case in her work among Italians at Tunis in October of the same year. Three months later her first contribution to the Mission magazine, “North Africa”, was published; and, towards the end of that bright little article (“For the Children”) Miss Petter wrote: “As yet I cannot tell you any interesting stories about the girls and boys; but after a while, when I can talk Italian, I shall be able to tell you more”.

That early promise was amply fulfilled. Under the blessing of GOD the work flourished and developed. A Church was built up, its members drawn from several of the different nationalities that people the great cosmopolitan city of Tunis; but the children never lost their place in Miss Petter’s heart, for, throughout the years, particular attention has been paid to work among the young.

At a special Farewell Meeting convened for May 20th, N.A.M. missionaries and representatives of other Societies, together with the British Consul, the British Chaplain, and the Pastor of the French Reformed Church, formed the nucleus of a large assemblage gathered to bid God-speed to a beloved friend, and to pay their grateful tribute to the life-work of a loyal and devoted colleague. To Mr. Brown fell the privilege of presenting to Miss Petter, as a token

of affection from all present, a lovely Kairouan rug and an Album of Remembrance.

Now that she is once more in the Homeland, it is Miss Petter’s desire—when she is thoroughly rested—to co-operate, as the Lord enables her, in the deputation work. We earnestly pray that our dear friend’s strength may match her zeal, and that she may be greatly cheered and encouraged in a ministry that we know will be able and eloquent.

We are sure that Miss Gotelee, who has been Miss Petter’s fellow-worker since she went out to join her in Tunis twenty-seven years ago, will greatly value our readers’ prayers as, deprived of her “true yoke-fellow”, she returns to a lonely furrow.

A Serious Position

For the second time this year we were unable, on June 1st, to send out the usual monthly allowance to our workers; and at the moment of writing this paragraph (June 10th) the position has not materially improved. Our coffers are empty, and we learn that some other “faith” Missions are similarly affected.

At the close of the war our position was much better. Many of our workers were in the homeland, gainfully employed in temporary posts. Now, practically all our workers are back on the Field, and those who bore the strain of the war years in North Africa have been brought home for much-needed furlough, furnished with a grant of money to help replenish their worn-out clothes, and sent back once more to their Mission Stations. Our balances, once fairly considerable, have in this way been rapidly diminished. To-day, they have completely vanished.

The cost of living in North Africa has practically trebled, but there has been no proportionate increase in our day-to-day receipts at Headquarters. The Table published on Page Eight tells its own story. Unless our income greatly increases, we shall be unable to maintain the Gospel witness in North Africa upon its pre-war level. Far from being able to accept new recruits, we may even be compelled to reduce our forces.

All of this is a challenge to faith, and a call to prayer. Must we not ask ourselves yet again the question, “How much owest thou unto my Lord?” A little extra self-sacrifice in these critical days may make all the difference. May we not fail our Lord, or His missionary children, in this emergency!

COST OF LIVING IN NORTH AFRICA

A Table of Comparative Prices

N.B.—Prices quoted are **per lb.** unless otherwise specified. “N.Q.” = Not quoted.

Nature of Commodity	TUNIS	NABEUL (Tunisia)	ALGIERS	AZAZGA (Algeria)	RABAT (French Morocco)	FEZ (French Morocco)	TETUAN (Spanish Zone)	TANGIER (International)
TEA	N.Q.	8s. 0d.	19s. 10d.*	4s. 10d.	5s. 8d.	5s. 2d.	N.Q.	4s. 1d.
COFFEE	2s. 4d.	N.Q.	N.Q.	1s. 10d.	N.Q.	N.Q.	N.Q.	1s. 5d.
SUGAR	9d.	1s. 0d.	7d.	10d.	6½d.	6d.	6½d.	6d.
BUTTER	7s. 6d.	7s. 0d.	9s. 11d.*	6s. 8d.	6s. 5d.	7s. 0d.	4s. 11d.	4s. 11d.
BREAD (10 oz. per day per person)	3d.	3d.	5d.	3½d.	3d.	3½d.	N.Q.	2¾d.
MEAT	3s. 6d.	4s. 2d.	12s. 6d.	3s. 9d.	3s. 9d.	3s. 9d.	2s. 4d.	2s. 4d.
FISH	{ 3s. 2d. to 16s. 8d. }	3s. 0d.	8s. 2d.	3s. 9d.	4s. 6d.	N.Q.	7d.	1s. 0d.
POTATOES	4d.	1s. 0d.	10d.	4½d.	6½d.	7d.	4½d.	6d.
CABBAGE OR CAULIFLOWER	N.Q.	3½d.	1s. 8d.	N.Q.	5d.	N.Q.	N.Q.	5d.
EGGS (each)	4d.	4½d.	5½d.	2½d.	3½d.	3d.	2½d.	1½d.
MILK (Per pint)	8d.*	1s. 0d.*	2s. 3d.*	7d.*	5d.	7d.	5d.	7d.
ORANGES	6d.	N.Q.	2s. 1d.	N.Q.	7d.	7d.	N.Q.	3½d.
OLIVE OIL (Per pint) ...	4s. 10d.	N.Q.	N.Q.	1s. 10d.	N.Q.	N.Q.	N.Q.	N.Q.
COOKING OIL (Per pint)	N.Q.	N.Q.	N.Q.	per lb. N.Q.	1s. 5½d.	N.Q.	N.Q.	10d.
SOAP	2s. 0d.	1s. 1d.	1s. 9d.	1s. 1d.	3½d.	N.Q.	N.Q.	1s. 0d.
			(small piece)		(small piece)			

* “Black Market” prices.