

# NORTH AFRICA TO-DAY

A POST-WAR SURVEY  
of the  
North Africa Mission Sphere of Operation

By the Field Superintendent  
Rev. T. J. P. WARREN

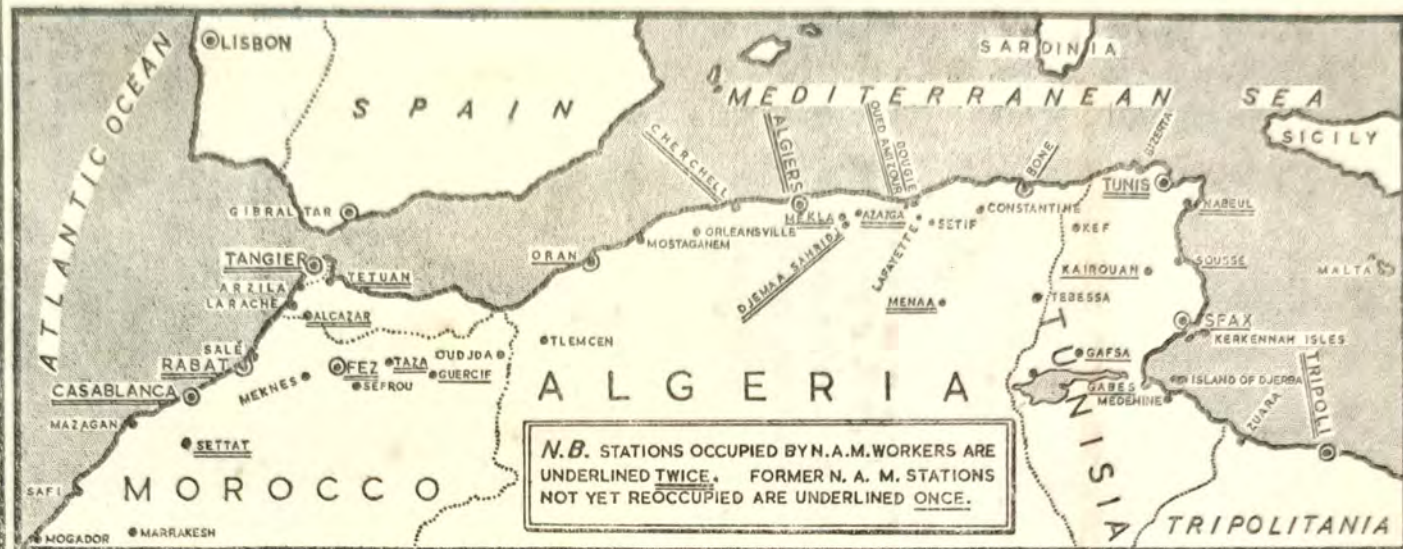


Tunis

Place Bab-Souika

*We would express our grateful appreciation to Mr. Frank Baggott, of the Algiers Mission Band, whose excellent drawings—a labour of love—illustrate this Survey.*

# NORTH AFRICA: SHOWING SPHERE OF OPERATIONS OF THE NORTH AFRICA MISSION.





# The Work of the North Africa Mission

1946 - 1947

**THE AFTERMATH OF WAR.** Eighteen months have passed since the guns of World War II ceased fire. It is now evident that it was with a too facile optimism that one looked forward to a speedy return to normal conditions and the resumption of Missionary activities. The close of 1946 lends itself to a review of the situation, and one can now, perhaps, reasonably present a foreview of the possibilities for 1947.

**POLITICAL UNREST.** We must not, however, omit from our reckoning some features of vital importance, of which ominous shadows fall across the North African landscape. We refer especially to political unrest and nationalistic aspirations. The French armistice of 1940 dealt a terrific blow to France's prestige in her overseas territories. Since then events in Syria have had their repercussions in North Africa. India and Egypt, as well as Palestine, are focal points of attention, and so, if there has been a pause in North Africa's revindications, it may continue only whilst its leaders are waiting for further encouragement to be drawn from the success of other countries. The seriousness of the situation may be gathered from the use of modern slogans—the equivalent of "Quit India." A common one in North Africa is "Your suitcase or your coffin?" i.e., "Leave or die." This has not been unaccompanied by armed revolt followed by stern repression. It is certainly more easy to get a hearing for an extremist view than to ensure that counsels of moderation should prevail.

**ECONOMICS AND POLITICS.** The economic situation plays a major rôle in the prevailing unrest. The French adage, "Ventre affamé n'a point d'oreilles"—"An empty stomach has no ears"—needs to be remembered. Creature comforts may be more potent than arms in quelling unrest, but it is difficult to see from whence they can come in these days of world-wide shortage. Rain in due season, leading to a plentiful harvest, would go a long way towards calming men's minds and tempers. But North Africa suffers from periodical droughts, and in only about two years out of five are there abundant crops.

The war damage done to French industry has affected the labour market very seriously, and many less North Africans are now employed in France than formerly, and so less money can be sent to North Africa. On the other hand, it is said that large fortunes were made by North Africans, who are now investing their money in their own country, especially in business ventures such as smart hotels and catering establishments in the big cities.

## WOMEN AND POLITICS

One of the most remarkable features of the present-day situation in North Africa is the interest women are taking in politics and world news. Two recent examples will illustrate this. Both are from Morocco, in some respects the least advanced of the North African countries; or, as perhaps one should say, the one in which, in the shortest space of time, has taken place the greatest proportionate advance in the emancipation of its women from the age-long servitude Islam had imposed upon them. After speaking of men's political meetings, one lady missionary goes on to say: "Women, too, have their meetings in various houses, with women reading papers prepared by the men folk." Another missionary, writing of the same events, says: "The Moors are agitating for Home Rule. There are meetings every week, held under the auspices of the Wataneen (the Patriot party), and there is evidently much enthusiasm. Even the women had a meeting in the leader's house, and we heard that nearly 3,000 women and girls attended, and were addressed by several of the leading ladies of the town."

From another part of the country comes a note concerning a different aspect of the situation in relation to women. The writer refers to the difficulty of approach to Moslems today, and quotes one of the men missionaries who is "finding it increasingly difficult to speak to the men he meets on spiritual matters. The political situation comes first. We certainly need much wisdom in our touch with Moslems. Before we left our station (they were on furlough) we noticed that the women were taking interest in political matters and world-news generally. This has been chiefly brought about through the wireless. We have been interested in seeing the women turn it on at the time when the news is broadcast. In the early days they were not allowed to touch it."

## REPERCUSSION OF MISSIONS.

This obsession with politics means that the people have little time or thought to give to other matters, and especially to what they inevitably consider as a foreign religion—good enough for the foreigner—but which offers them little inducement to embrace it themselves.

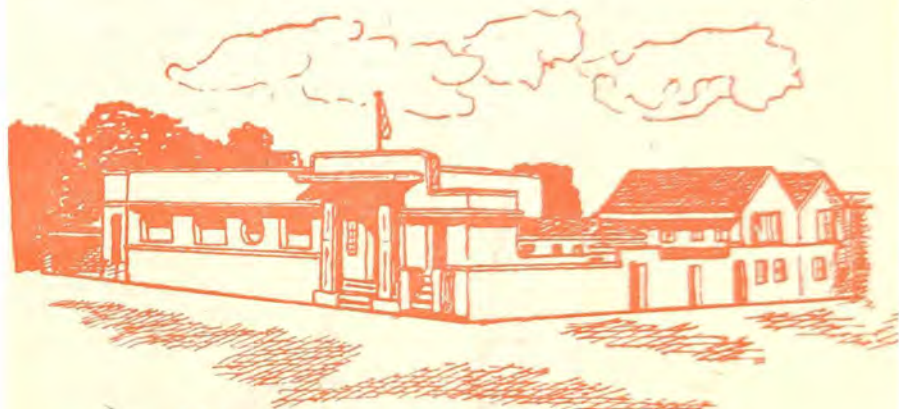
Happily, from the personal point of view, the missionary is looked upon as a disinterested friend, and even as an idealist who is above the strife of party politics or purely national interests. In his own circle he can, as the French say: "faire tache d'huile," i.e., be a spot of oil on the troubled waters.

Owing to the persistence of many war-time conditions, missionaries are still restricted in their movements. That is not an unmixed evil. There is an evident need for intensive teaching, and it is most encouraging to find that, on the whole, classes and meetings are still well attended in spite of the fact that much less material inducement can be given than in the days of greater plenty and prosperity. We need to keep that bright fact in front of the dark background of unrest.



## MISSIONARY FORCES.

Twenty-one missionaries of the North Africa Mission have gone back to the field during 1946 ; some of them after long absences occasioned by the war, and others after more recent furloughs. Included in this number are three new nurses sent to Tangier to release some of the workers at the Tulloch Memorial Hospital for further language study or work on other stations. There remain at home nine more awaiting an opportunity to return as soon as arrangements can be made for passages. A further twelve, whose cases present certain difficulties, are held up by health, family affairs or lack of living accommodation. In all, the Mission should have on the field before the end of 1947 some seventy-four workers, disposed as follows : Tripoli, 2 ; Tunisia, 9 ; Algeria, 16 ; French zone of Morocco, 15 ; Spanish Zone, 6 ; Tangier, 17 ; Paris, 2 ; Undesignated, 7. A total of fifteen stations were occupied at the end of 1946.



Tulloch Memorial Hospital - Tangier

## GENERAL IMPRESSIONS.

One feels that it requires a good deal of faith and courage to return to North Africa under present-day conditions, and that a heavy responsibility rests with the home friends of missions to support by intercessory prayer those who are in the front line on one of the most arid corners of the world's mission fields.

News coming from that area shows that the workers are facing their hard task and difficult circumstances in a spirit of resolute confidence, adapting themselves to the situation with cheerful endeavour to find a way to the Moslem heart. In the following pages we shall review the whole field and point out the particular features of each section. We shall, like the Sun, start with the East and work Westwards.

We feel that the native converts need, as much or even more than the missionary, the prayer support of all friends of missions. If, as we shall see, in some parts there is but little persecution, there are nevertheless temptations that can adversely affect the work and hinder the growth of the North African Church which all wish to see rebuilt in the land from whence it vanished so long ago.

# A Tour of the North Africa Mission Field

## LIBYA.

Area, 679,358 square miles. Population, 888,401.

**TRIPOLI CITY.** Libya is largely desert and thinly populated. There are some 800,000 Moslems, one third of whom are negroes, and 30,000 Jews. For a number of years one missionary, Mr. William Reid,\* worked alone in that country, first under Turkish and then under Italian administration. In 1935 he was joined by Dr. and Mrs. J. Liley, but in 1936 the missionaries were ordered to leave the country. In the providence of God, in 1946 the door opened again, the old premises have been acquired after long and patient putting up with a temporary residence. So once again the ministry of healing for body and soul is going on in the city of Tripoli among Moslems, Jews and Europeans.



Tripoli

The political status of the country is unsettled, the United Nations Organisation having postponed its decision for a year. It is therefore well-nigh impossible to make any plans for the future missionary occupation of the country, but for that very reason it should be made a focal point of prayer.

\* Since writing the above, news has come of the passing away of Mr. Reid in England on December 18th, 1946. He started his work in Tripoli in 1892.



Libya is a land of oases, and those at the cross roads or terminal points of the caravan routes ought to become missionary objectives, especially with a view to the strategic distribution of Christian literature.

When we remember that Cyrenalca was, perhaps, the first part of Africa to be evangelised, it seems a tragedy that that part of Libya should be without a Christian witness. It is, moreover, the home of the Moslem Senussiya movement, so remarkable for its missionary enterprise. By purchasing slaves, training them in colleges and then sending them forth to the Sahara and Sudan, and even further south, it has contributed largely to the Islamisation of those regions.

Perhaps Christian Missions have something to learn from these Moslem Brotherhoods. Why not try to establish Christian Zaouias—places of study and prayer where men may gather at convenient seasons to be prepared for life and witness—in places where the foreign missionary cannot penetrate or only be a passing visitor? Some little bits of work have been done along such lines, but there has been no concerted action.

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## TUNISIA.

**Area, 48,300 square miles. Population, 2,608,313.**

**TUNIS CITY.** Nearly one-tenth of the total population of the country is to be found in the capital city, Tunis. The Moslems number about 93,000 and the Jews 27,000. There were also some 50,000 French and the same number of Italians. The North Africa Mission has work both among Moslems and Europeans. The Church Mission to Jews has a big school, an important Bible depot and other departments.

**EUROPEANS.** It was in 1897 that Miss A. M. Case, of the N.A.M., gave herself to work among the Italians, Sicilians and Maltese. For several years now it has been carried on by the Misses G. E. Petter and K. M. E. Gotelee, and gives a good deal of encouragement. There have been a number of conversions, and a church has been built up drawn from several of the different nationalities of this cosmopolitan city. Much attention is paid to work among young people. The Gospel meetings are being well attended, and our sisters are grateful for the assistance being given in preaching by two young French soldiers.

**MOSLEMS.** Work among Moslems centres largely around the N.A.M. Bible Depot, conveniently near the native quarter. It attracts a large number of people, many of whom are Moslem students. During the absence in England of the regular missionary, Mr. R. S. Miles, this work has been carried on by Mr. F. Ewing. Before rejoining his family in Ireland he sent in his report for the months he spent in Tunis. He writes: "I sold in all 230 Bibles, which I believe to be a record for the depot: 199 French, 13 Italian, 10 Arabic, and 8 English. I also sold 279 New Testaments: 169 French, 28 Italian, 38 Arabic, and 22 English; 22 others comprised: Hebrew, Russian, German, Latin, Greek, Dutch and Spanish."



The Bible Depot is more than a book shop. People are encouraged to come in and feel free to read or talk. Many precious opportunities are made use of to discuss spiritual matters, and to explain the way of salvation and the Christian life. This work will shortly be reopened by Mr. Stanley Miles. He, in company with Mr. R. I. Brown, carried out a remarkable piece of Scripture-selling during the war. Later, Mr. Miles had to go into hiding, but Mr. Brown was arrested and sent to Italy and Germany, spending two and a half years in concentration camps. Despite many hardships he made good use of the opportunity to continue his studies and thus prepare himself still further for the work to which he believes God has called him in Tunisia. Together with his wife and child he will soon be back on the field.\*

**MOSLEM WOMEN AND GIRLS.** The war dealt a sad blow to this section of the work. The house in which it had been carried on had to be given up. Miss H. M. M. Tapp, who had been in charge of it for some years, paid a visit to the field and, as far as possible, renewed contacts with former friends. She returned to Scotland in the spring of 1946. Since then Miss E. L. Brookes—formerly of Gafsa, in Southern Tunisia, from which place she was twice evacuated, and where she lost all her belongings—has endeavoured to keep up some witness among the women and girls of Tunis. Having no house or class room in the native section she is finding things very difficult. Here and there she finds a ray of light, as the following incident will show: "A friend and I visited an Arab woman who, as a girl, learned to read Arabic. The missionary had not seen her for four years or more, but she had not forgotten how to read; from time to time she had read from her Gospel of St. Luke. She could still quote a Psalm or two and many Scripture verses. She gave praise to God for deliverance in time of danger when the house in which she was living, and another not far away, were the only two left standing after a bombing raid. I have been joyfully received by those of early days whom I have been able to contact."

**NABEUL.** This town, a well known pottery centre of some 7,000 inhabitants, has been a station of the North Africa Mission since 1926, but work had long been carried on in it before that date by the late Madame Gamati. It is a valuable centre for the Cape Bon area. Mr. Cyril Morriss and his wife, assisted by Miss Ada Clack, built up an interesting work there before the war. The mission sustained a great loss in the passing away of Mr. Morriss whilst serving as an Army Scripture Reader in Palestine, and, by the detention of Mrs. Morriss in England for family reasons. Miss Clack returned as soon as circumstances permitted and was later joined by her friend, Miss M. W. Jones. They find many opportunities among the various elements of the population. The nature of the work may be judged from the following typical quotation from a letter: "We have fourteen girls on the roll for Friday mornings. They are really learning the texts and taking in the Bible story. . . . In visiting, too, it is good to hear old class girls (now little mothers) say that when their children are old enough they want them to come and hear God's word."

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\* These friends reached Tunis early in February 1947. Ed.

That past sowing has not been without fruit is evidenced by a generous gift, equivalent to £25, from a native believer, to be divided between the Mission and the widow of the former missionary. We need to pray much for the scattered converts of North Africa, and that God would send more men to be shepherds of the flock.



A Potter of Nabeul

### ALGERIA.

**Area, 847,500 square miles. Population, 7,234,684.**

Missionary forces in Algeria, in all Societies, have been small during 1946. The North Africa Mission has had four stations open, with eight workers in all, but only one station has been open throughout the year ; three have been closed part of the time while the workers have been away on furlough, and two of these have been reopened on the return of the missionaries.

**DJEMAA SAHRIDJ.** This is the oldest Protestant Mission station among the Moslems of North Africa. It was founded in 1882. The present mission staff consists of a married couple, Mr. and Mrs. A. G. Willson, and two single ladies the Misses M. Widmer and M. Marsh.

Mr. and Mrs. Willson, who have bravely held on all through the war and since, work principally among the men and young people. They also have a simple dispensary and an interesting out-station work in three villages. One of these which, on account of difficulties consequent on the war, it has not been possible to visit regularly, has been broken into and pillaged. Happily another of these outstations has a different kind of story. We had better quote from Mr. Willson's report : " Sunday, May 19th, 1946, was



a big day for El Klâa. A brother missionary came over for the dedication of the new Gospel Hall. This was the third time such a service had been held in that village. The first meeting house (a hut made of branches) served for two years, but a heavy fall of snow caused a part of the roof to collapse. Soon after that a lean-to building of stone was dedicated to the service of God. About thirty people could be accommodated in that little Bethel, and some very happy times were spent there. Becoming too 'strait' for us, our Kabyle brother prepared the more spacious building that was publicly given to the Lord. It is a finely situated place of testimony, opening out, as it does, on to the main road to important villages. It may not be unique, but certainly it is a rare thing to find, on the main street of an entirely native village, a house with the sign 'Salle Evangélique' (Gospel Hall) painted on the window.

"It may be remembered how fierce was the opposition we encountered about fifteen years ago, when we first sought to raise the standard of Jesus in that village. Hardly a month had passed, and without any effort on our part, when the *Amin* (head-man) called on us to express his regret, to withdraw his opposition, and to offer to help us all he could.



Stone of witness - Djemâa Sahridj.

"Despite manifold difficulties and fatiguing journeys' under a hot sun or in complete darkness, the grace of God has enabled us to carry on without a break. Men and women, boys and girls, have been taught—by word, picture and song—the wonderful story of Jesus."

Mr. Willson brings to his work considerable artistic ability and technical skill. He puts these gifts at the service of the Gospel by providing pictures, charts, models and object lessons for the Sunday service. These make a strong appeal to the young people. During the summer a number of visitors spent some weeks in the village, visiting their families and friends; they, too, were much impressed by these unique illustrated services.



A good work is also being carried on at Djemâa Sahridj by the Misses Widmer and Marsh. Miss Widmer had to go home to Switzerland to nurse both her parents who passed away within a few weeks of each other towards the end of the year. She is a fully qualified midwife and is kept busy ministering to the needs of native women in a wide area. This often involves long journeys on foot or on pack-saddled animals, and spending disturbed nights in native huts, but her services have been and are much appreciated. It is by such means that homes and hearts are opened to the Gospel message.

A dispensary is also carried on at the mission house as well as classes for women and children. Miss Marsh, who has had some medical training, will be helping in the dispensary. The village has an excellent school for girls, and Miss Marsh has a special class for them. She finds them very eager and quick to learn. She has recently been provided with some underscored French Testaments for their use.

Our two missionary sisters are labouring under great difficulties owing to the dilapidated state of the mission house. It was constructed in the early days of the mission, was built on clay soil and has now partly sunk below the level of the garden, and gets inundated in the rainy season. Owing to the scarcity and expense of materials, and the high cost of labour, one can hardly think of re-building. The only feasible thing at present seems to be to demolish the old house and, from whatever material can be salvaged, to add a storey to the tiny cottage that has to do duty at present as a dwelling house, but is really only suitable for one person.

One especially interesting and hopeful feature of the Djemâa Sahridj station is that the grandchildren of the first converts are now growing up. There was a gulf between the circumstances and state of the first converts and their children ; it will be further widened with this third generation. The first convert from Islam in this first station of the Mission passed away in 1946. Almost his last wish was that his grandson should be brought up in the Christian faith. Very unfortunately this man was lost to the Church through a marriage entanglement, the pitfall of so many converts, but in spite of that he ever remained a faithful friend to the missionaries.

#### AZAZGA.

This station is situated in an important administrative centre. It is on the main road from Algiers to Bougie, and forms a radial point from which much widespread work has been done. In colportage, principally in markets and villages. Mr. and Mrs. S. Arthur hold this station. They have been on furlough in England, but returned towards the end of the war. Mr. Arthur's work is sadly handicapped, his Renault (open) car, of ancient date, being unusable owing to the need of new tyres and overhauling. In normal times a good service of autobuses could have been largely used, but there is now only a very limited service. Much of the work is therefore being done on foot ; that not only limits the radius of activity, but also the supply of books which can be carried. Mr. Arthur reports that he never brings back any of the books he has taken out ; there is a ready sale and price is no object. It is a pity that fuller advantage cannot be taken of this wonderful opportunity.

Mr. and Mrs. Arthur have been charged with the religious instruction of the Protestant youth of the district, a task that brings with it good opportunities for evangelism and which has been followed by definite conversions. Mrs. Arthur, who is French, has created a useful circulating library of clean French literature. She also has an interesting and encouraging work among the Kabyle women and girls. They are taught wool work : carding, spinning, dyeing, etc., in addition to a thorough grounding in evangelical truth.

**OUED AMIZOUR.** This is one of the isolated stations of the North Africa Mission, not very far from Bougie in Lesser Kabylia. Our only worker there is a Danish lady, Miss E. Degenkolw. She returned to her own country in 1946 after a long absence. Owing to ill health and shortage of supplies she has been sadly handicapped in her work, which was partly midwifery and medical. She has now been ordered complete rest by the doctor, and is in a nursing home in Denmark.\*

**MENAA.** This is the most isolated of all the North Africa Mission stations, not so much on account of actual distance as of the difficulty of access. It is situated in one of the Aurès valleys, some one hundred miles south-west of Constantine. The Aurès is a group of mountains inhabited by one of the Berber peoples known as the Chaouïa, having their own dialect, somewhat similar to the Kabyle language.



*A Berber Village in the Aurès.*

Mr. and Mrs. Charles Cook, the missionaries at Menâa, had lived for some few years in Batna, where they established a work which is still carried on. Batna is a garrison town where Mr. Cook acted as Chaplain during the war. He also served on the European front after the Normandy landing in which he took part. The objective of these missionaries had always been the Chaouïa people. He has translated " God Hath Spoken " into their language, and is now working on the translation of the Gospel according to St. John.

The Aurès district is renowned for its stone-fruit and walnuts. The mission station has a big garden and a good water supply. Mr. Cook is hoping

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\*Miss Degenkolw has since recovered, and returned to the Field.



to teach the bigger lads improved horticulture and fruit drying. Mrs. Cook will be reviving a dying-out weaving industry among the women and girls. The object is to get the young people under regular teaching and Christian example. The workers already carry on medical and evangelistic work on the station and in the villages. The Chaouias move to the mountains in the summer and come down to the valleys in the winter, but even so are often snow-bound. Mr. Cook, however, travels on skis to some of the villages, where he finds a ready if not warm welcome. He, too, has an ancient car which has rendered valuable service over the rough mountain roads and makes accessible the men of distant villages.

#### CHERCHELL.

Here is carried on the only bit of Arabic-speaking work of the North Africa Mission in Algeria. There are three missionaries: Miss E. Collins, and Mr. and Mrs. N. Pearce. The former worked on this station from 1927 with the exception of the war years and a brief term in Tunis after the liberation of North Africa. 1946 was for her a year of picking up some of the threads of the past, renewing acquaintances, or restarting work long in abeyance. The fruit of the work of past years and older workers, now retired or gone to their rest, is being reaped in the help furnished by former class girls or Carpet School employees. The year ended with this encouraging note from Miss Collins:

"This afternoon (18/12/46) we had such a nice meeting with the women and they listened well. I think we all felt very near to heaven; that happened once before—last winter. It would be grand if a revival were to break out in this place." In an earlier letter Miss Collins had written: "There are open doors but many adversaries. Things and people are very different from what they were before the war. The children, for instance, are far more difficult to manage, and there are not the numbers that there were. I think this is due to two or three Arab schools that have been commenced. Then, if we get seven old women together we think we have a good number. . . There are just a few that are really interested; so there is not much to show for what is being done."

Mr. Pearce is doing his second term on the field, having been earlier at Azazga with Mr. Arthur, and then for a time with Mr. Bocking at ChercHELL. Mrs. Pearce (they were married in England during the war) is having her first experience on the field, and she has to give a lot of time to language study. Owing to the war she was not able to follow the usual courses of study in Paris. She helps Miss Collins as well as her husband, whose work is mainly among boys. Mrs. Pearce writing about their work says: "We are much encouraged with the way in which the children drink in the stories and repeat them to us the following week. We are convinced of the necessity of teaching the young folk to read and write in their mother tongue, so that we can place the Word of God into their hands. We need infinite patience and a gift of humour for this task. To have a pencil and a sheet of paper is a rare treat for them. A sheet of paper has two sides, so why not make use of one for Arabic writing and the other for drawing the teacher?"

Mr. Pearce is one of the mission's handy-men. Thanks to his ability in many directions he has been able to carry out repairs and renovations badly needed, for the property was sadly dilapidated during its war-time requisition.



## UNOCCUPIED STATIONS.

No less than five North Africa Mission stations in Algeria have had to be abandoned during the war: Oran, Algiers, Mekla, Bougie and Bone. For health and family reasons, or owing to the impossibility of obtaining housing accommodation at the present time, there seems to be no likelihood of reopening all these stations. Some, but not all, of the missionaries will, nevertheless, be returning to the field as soon as the way is clear.

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## THE FRENCH ZONE OF MOROCCO.

Area, 155,870 sq. miles. Population, 6,268,791.

### TAZA.

Following our plan of working from East to West we begin with this mountain town of some 15,000 inhabitants. It was opened by Miss F. Marston in 1922. She was later joined by Miss A. Chapman, and they have laboured together faithfully ever since. Here in the heat of summer and the cold of winter, in a decrepit old house which 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 African field.

To that town in the Autumn of 1946 Miss Marston, at seventy-nine years of age, has returned alone, in the hope of finding some better living accommodation. This is only periodically obtainable from a Moslem dignitary charged with the function of allocating vacant premises. The latest news is that only business premises are available, but that Miss Marston will be called if anything becomes vacant! She will soon be joined by Miss Chapman who has been undergoing medical treatment in England.\*

We must believe that all the toil and labour, the "sowing with tears," may yet yield a harvest when sower and reaper will rejoice together over gathered sheaves. Meanwhile the situation is serious, and we should wait on Him of whom it is said: "He that hath the key of David, He that openeth, and no man shutteth; and shutteth and no man openeth," that He may make known His will with regard to the work and workers in this place.

### FEZ.

This is one of the big royal cities of Morocco. Its population in 1946 (the latest census) was over 144,000: 125,000 Moslems, and over 10,000 Jews. Some 10,000 Europeans live, for the most part, in the New Town—about three miles away from the ancient Moorish city.

This station was opened in 1888. Miss S. M. Denison, M.B.E., who left the field in 1945 was, at the time, the oldest European resident in the city. She had laboured there for over fifty years and would have gone on longer

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\* Miss Chapman returned to Taza in February, 1947, but succumbed to a short, sharp illness in May. Ed.

had not her eyesight suddenly failed her. The old mission house in which she lived had been leased to the missionaries many years ago by the then reigning sultan.

The present occupants are the Misses G. Lincoln and D. Richardson, and they are engaged in building up a work among the girls and boys who throng the neighbourhood. In addition to that they are seeking to maintain long-established relations between the former missionaries and the older inhabitants. This is what they have to say about their work : " This little corner



just teems with children of all sorts and sizes. We have a Sunday School class for the smaller boys which has been a real joy. Sixteen has been our top number, and they all seem to look forward to coming. What a difference there is between those who go to school and those who do not. We have one or two elder boys in their 'teens coming for English. These know French. We have begun to read with them both in classical and colloquial Arabic. They seem quite interested in the latter. Last week we visited



a family that Miss Cooper had put us in touch with, and had a great welcome from them. They have been in touch with missionaries for three generations and it seems so sad that they boast of this and yet have no apparent interest in the Word of which they must have heard so much."

Towards the end of the year the reports were encouraging, but there was evidence of opposition to the Gospel, as its fundamental truths, which Islam so stoutly opposes, were becoming more clear through the teaching. "The girls continue to come in increasing numbers. Our Sunday class has reached eighteen. Some do seem interested, but on the whole there seems no sense of personal need. During our last message to the Moslem boys whilst the story was being told of the Serpent in the Wilderness, and subsequently Christ's death on the cross, we heard cries of: 'Not for us, He did not die for us; we have Mohammed.' As the application was further pressed home that without Christ means eternal death, several cried: 'We'll die, we'll die.' Pray for us that we may be 'wise as serpents and harmless as doves.' That they still continue to come is a marvel to us."

Two other friends and fellow-workers, the Misses E. Harman and E. Higbid, are also living pro tem. in the native town, but the chief interest in their work lies in the New French Town, where for some years they have carried on a work among Spaniards, but where it is impossible to find living accommodation. The work is largely confined to Bible teaching which is much appreciated. The distance and difficulty of communications is a trial of patience and a physical strain.

#### SETTAT.

This station, a town of some 20,000 inhabitants, is the most southerly of the North Africa Mission stations. The missionaries here are the Misses A. Buxton and K. Reed. The work is mainly carried on among women and girls, and consists of midwifery, dispensary and classes. As the workers were on furlough during the greater part of 1946, there is little to report. Some idea of the numbers being reached may be gathered from the 1945 Christmas gatherings. They entertained 57 girls one day and 19 older ones the next. Among these there are some true believers and many interesting cases. It can be safely said that a thoroughly good piece of work is being done in this town.

The house in which the missionaries live is well situated and commodious, but, in common with many other mission houses, is in a very bad state of repair, especially the roof. This leaks badly, and in the rainy season causes much discomfort and trouble as the furniture has to be moved about so much. It is exceedingly difficult to get owners to do any repairs. Labour and materials are scarce and dear, and as the rents of occupied premises can only be increased slightly, no encouragement is given for tenants to stay on. Landlords prefer that they should leave as then the premises can be done up and re-let at much higher prices, which make up for the high cost of repairs and renovations. This is one of the problems that missions have to face throughout North Africa.

#### CASABLANCA.

This is the largest city in Morocco. Its pre-war population (250,000) is said to have doubled during the war. Here the North Africa Mission has two branches of work: among Europeans and among Moslems.



The Misses F. M. Banks and C. A. Bowring share between them the responsibility for the work among the Spanish and Italian sections of the population, respectively 12,000 and 10,000 before the war. Until recently they had the assistance of an Italian pastor, and still have that of a Spanish pastor. In addition they have a fine body of young people keenly enthusiastic on evangelism. The French language tends to supersede the use of the mother tongue in the case of these children of immigrants. In consequence national barriers are breaking down and a new generation of "Néo-Français" is growing up. There is no reason why those who are thus brought up in the Evangelical faith should not, as a church, become self-supporting, and even furnish missionaries to the Moslems and others around them. There is evidence that more and more interest is being shown in this direction.

One of the special features of the work with which the young people are associated is an open air meeting, certainly a unique thing in North Africa.



Casablanca

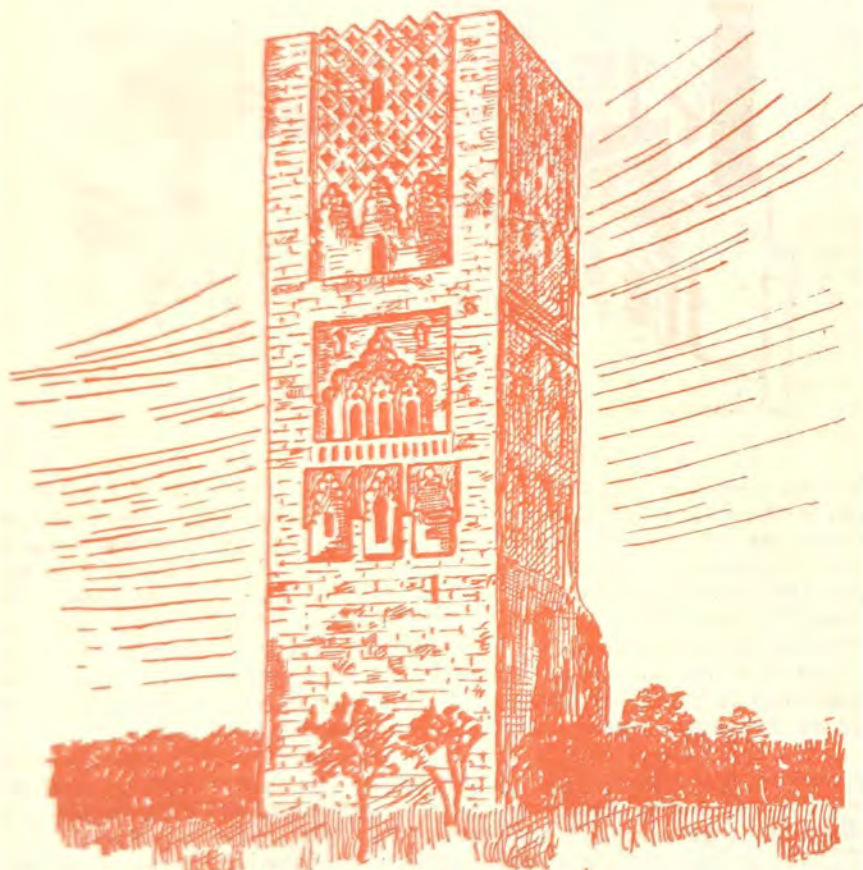
It arose out of the fact that American troops were quartered in a big park in the centre of the city, and the meeting was started for them. Then messages were given in French and Arabic as well as in English. This movement aroused much interest and definite blessing has followed. A more recent development has been a work of grace among prisoners. One of these, a Spaniard, was in a hospital where some charitable Spanish ladies visited the sick. That led to the Spanish pastor being introduced to the man. When he got better he had to go back to prison, but the good seed had been sown in his heart, and he took a Bible with him and he began to witness to others. Soon he was joined by a second man, and now regular meetings are being held.

On the Moslem side of the work we have a capable and energetic American, Miss Emily Grant. It was largely due to her that the open air meeting was carried on. She specialises in a school for girls, 20 to 30 of them, and they attend for six hours a day. She writes concerning them: "The school children are so keen that I let them come morning and afternoon. It keeps me busy preparing, but while they are interested I press on. I have

been teaching them the story of the life of Christ, and they have been so responsive to the record of the Crucifixion. I have yet failed to see those who would hear that story and not be moved. There have been several new women in the Bible Class, held once a week with from 12 to 25 attendants, as well as some of the mothers of the school children." Writing about the keenness of the children to come to school, even during the Fast of Ramadan, Miss Grant says: "I suggested that during Ramadan they should come just in the morning, so that in the afternoon they could run errands and help with the preparation for the evening meal at sunset. There was a chorus of 'No's,' and a pleading to come back, so I said they could."

#### RABAT.

This important town, the administrative centre of Morocco, and one of the royal cities, with its 50,000 Moslems, 7,000 Jews, 20,000 French, and many others, really ought to have a big missionary staff. At present it consists only of two ladies of the North Africa Mission, the Misses I. Dew and G. Sharpe.



Hassan Tower, Rabat



Miss Dew devotes herself largely to Bible teaching for which she is gifted. The work is entirely among women and children. There have been some interesting cases of conversion and an earnest desire on the part of some of the converts to bear their witness and help in the work. During the recent furlough of both workers the older converts asked to be allowed to carry on a weekly meeting.

Miss Sharpe makes a speciality of teaching the young people to read the Scriptures in their own spoken tongue, a very valuable piece of work, but one requiring patience and perseverance. Neither of the two workers is strong, and the premises not all that could be desired. Extension was planned in 1940, but war conditions prevented it from being put into effect, and at present there seems to be no prospect of getting anything better.

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## THE SPANISH ZONE OF MOROCCO.

Area, 13,125 square miles. Population, 795,297.

The population of Spanish Morocco includes 738,000 Moslems, 12,918 Jews, and 44,379 Europeans, mostly Spanish. At the close of 1946 the North Africa Mission had four lady workers only in this Zone, all working among Moslems. It is hoped that reinforcements may soon be sent.

**TETUAN.** This important town of 50,000 inhabitants, which is the seat of the Spanish Government in Morocco, has for long years been a station of the North Africa Mission. There have also been some independent workers amongst Spaniards and Jews. The N.A.M. is now represented by the Misses E. E. J. Bradbury, E. Low, and G. Carty. With them lives a retired worker Miss M. Knight, who put in many years of faithful service in Tetuan.

Miss Low's work is the dispensary and midwifery. In that she will be having the help of Miss Carty who has for some few years been working at the Tulloch Memorial Hospital in Tangier. Miss Low's service as midwife is highly appreciated, as much among the well-to-do people as among the poor. There is no difficulty about obtaining payment for this particular form of service, and the proceeds keep the dispensary going. At the latter some 200 people are treated every week. As elsewhere, this type of work has proved its value as an opener of doors.

Miss Bradbury helps in the dispensary and gives the Gospel message. She also has classes for boys, girls and women, and does as much visiting in the homes as time permits. During 1946 one of the young Christian women was married to a convert in Tangier, and there is good news of this union. Four of the women attended a conference in Tangier in the autumn and received blessing. A special meeting for women is held on Sunday afternoons. Their position is exceedingly difficult and they need much prayer support. Some of those who attended the Tangier conference had never before seen a male Moorish Christian. They have come back feeling that they are neither so few nor so isolated as they had thought. They were deeply impressed at hearing a Moor speak in the name of Christ. The Boys' class averages twelve attendants. Drawing and colouring with crayons is a great attraction as well as a preparation for listening to the Gospel and the learning of texts,

The Girls' Knitting Class is so popular, especially in winter, that it is impossible to receive all who would like to attend. A Christian woman helps in the Infant Department where there are thirty or more regular attendants.

The Spanish believers meet on the Mission premises. They are the fruit of a good deal of work done in the past by former N.A.M. and other missionaries. That work was interrupted by the Spanish Civil War, but all through the trying years since then the lamp of testimony has not been extinguished. Miss Bradbury helps with the music and has a small Bible Class for Christian girls. Apart from that the Spaniards carry on their own work, and have



Archway . Tetuan.

applied for permission to form an Evangelical Church. They have recently accepted the help and superintendence of an American missionary resident in Tangier.

One cannot close this review of the work in Tetuan without some reference to the passing away of Miss G. Hubbard, in Tangier, on February 14th, 1946. She had completed 54 years of life and service in Morocco. She had a remarkable knowledge of the people, and her mastery of their language commanded their respect and gained their attention to what she had to say to them. She, with her friend, Miss M. Knight, had retired to Tangier in 1939, but nevertheless she continued to help in the work in various ways as long as her failing health and strength permitted. A notable link with the past has been broken by her homecall.



## ALCAZAR.

This large city of over 30,000 inhabitants is the station of the Misses M. E. Chipperfield and G. Theakston.

Both of them are trained nurses with some considerable experience of missionary work in the country. Nevertheless the work of the North Africa Mission in this centre is a new venture, and it has taken a good deal of time for the workers to get settled in and make contacts. The opportunities are great and there is already some response and a real seeking after the truth on the part of some. The value of the printed page has been proved. One educated man of some standing seems to be a real Nicodemus. He and others like him need the prayers of God's people. It is not easy for them to face the material and moral cost of confession. How badly, too, we need men to work among the men and help them in their particular difficulties.

The only other partially occupied town in the Spanish Zone is Larache, with one lady worker of the Emmanuel Mission. There are other centres, but the shadow of Spain looms largely over the country and there is little likelihood of any advance till the situation in general becomes clearer and more favourable to Evangelical enterprise. Indeed, the present occupied points in most cases need reinforcements.

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## THE INTERNATIONAL ZONE OF TANGIER.

Area, 225 square miles. Population, about 60,000.  
(Moslems, 36,500 ; Jews, 7,000 ; Europeans, 16,500.)

**INTERNATIONAL REGIME.** As far as one can judge this has worked fairly well during its first year of new life. On the whole life goes on at a tranquil pace. The cost of living is very high, and is continually rising. This bears heavily on the poor, many of whom are underfed, and the ready prey to tuberculosis. On the other hand, for those living on foreign currency, the rate of exchange is high: it has soared to 1,050 francs to the pound sterling, as compared with 480 francs in the French Zone. Travelling has improved, and at the Tangier rate of exchange is remarkably cheap. This is in favour of missionaries going through to other parts of North Africa.

Missionary work can be carried on without let or hindrance, more so than in any other part of North Africa. Whilst that does not mean any greater readiness on the part of the Moslems to accept the Gospel, there is little outward opposition. Literacy is on the increase. New schools on modern lines are being opened for girls as well as boys.

## MISSIONARY WORK.

The chief work of the North Africa Mission in Tangier is that of the Tulloch Memorial Hospital.\* Its staff is composed of the Medical Officer, Dr. G. W. F. Anderson ; Nurses N. Bowker, M. Collins, L. Goodacre, and E. Souter, the Dispenser, Miss Gladwin, and native helpers. Other nurses who took part in the work during 1946 were Miss G. Carty, who has since gone to Tetuan, Miss D. Henman, now in Southern Morocco for language study, Miss M. Hutchinson, on sick leave in England †, the Misses Chipperfield and Theakston in Alcazar. It must not be thought that all these were at Tangier at the same

\*See illustration on page 5. †In April, 1947, Miss Hutchinson went to Paris to study French. Ed.

time. The past year has been one of belated furloughs, of coming and going, and the present staff is partly an accommodation one awaiting further developments.

The Mission and the Hospital owe much to Dr. Farnham St. John, who has put in valuable service enabling Dr. Anderson to take a protracted furlough for the purpose of study. Dr. St. John's remarkable linguistic ability, his devotion to his task, the inspiration of his life and his eagerness to make the work a spiritual power have made a lasting impression and have assured for him the esteem and affection of all the missionaries. We pray that he may be truly guided as to his future.

The Rev. L. J. Bocking, writing of the Medical work, says: "The work and testimony of the Mission Hospital, throughout several decades, has undoubtedly broken down a good deal of opposition. People attend in large numbers though they know they will hear the Gospel. Many of the patients come from distant villages. A motor car would enable follow-up work to be done, and would also afford an opportunity to take the Gospel to others living in those parts." The number of people reached by this work grew from 7,000 in 1939, to 15,000 in 1944, and that in spite of certain restrictions imposed upon the work as a result of the war. During the war years the total number of consultations reached nearly 75,000.

Apart from the hospital, other missionaries are busily engaged in various forms of activity. In January, 1946, Mrs. Bocking took over the school work so valiantly carried on by Miss M. M. Glen for so many years. Starting with five children in January, Mrs. Bocking was enabled to report twenty-five in April; and the number keeps around that figure. Some four or five are the children of Christian parents. In quite a different part of the town Miss W. Drury (now home on sick leave)\* has a Girls' School with an attendance of about thirty. This work, too, opens doors to homes, but there is little time for combining both school work and the visitation of the homes.

The ability and versatility of Mr. Bocking are put to the test in Tangier. He helps in giving the message to the out-patients, in ward meetings and talks with the men in the hospital. He works among men and boys as opportunity affords, and is, in addition, Pastor of the Marshan Evangelical Church, which was constituted in 1946. It comprises three sections: European (English language); Spanish (under Señor Pedro Padilla, now on furlough in England); and Arabic (under Mr. Bocking's supervision). He also acts as secretary of the Tangier and Spanish Zone Field Council, generally looks after business affairs and the maintenance of the property. He acts as guide, counsellor and friend to missionaries arriving at Tangier, and those in transit. All this means that he leads a very busy life. He has twice paid visits to the French Zone, and has sent back interesting and valuable reports of the work there.

In addition to the above workers, directly employed on mission work, there is the Hope House staff; Miss N. Andrew as housekeeper—a post previously held by Miss M. Lickman—and, until recently, Miss S. Ford as cook. The latter has now retired to take up a lighter post in England. Miss N. Chambers, too, has been giving a hand in Hope House whilst awaiting a suitable opportunity to get into the Spanish Zone. She is also acting as relief worker in Miss Drury's school for girls.

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\*Miss Drury returned to Tangier in February, 1947.



## PARIS

Why Paris? The work of the North Africa Mission in Paris began as far back as 1924. In that year Mr. Warren was asked by the Mission to go to Paris to see if anything could be done for the large number of North Africans living in and around that city. As a matter of fact there were some 40,000 of them in that area, and they were a focal point of attention at that time. The work grew and it went on till the war put an end to it.

The presence of Mr. and Mrs. Warren in Paris led also to the sending of missionary students to that city for language training—French, Arabic and Kabyle. Soon the mission house became a centre for all missionary students in Paris, some forty to sixty a year, and that led to the founding of the Paris Missionary Fellowship.\*

Paris, too, is an excellent half-way stage between the Field and the Mission Headquarters in London, with speedy communications: for one thing there is a non-supplement air mail service with North Africa. Numbers of missionaries pass through Paris on the way to the Field or homeward bound, so that it is a useful meeting place for consultation. It is from Paris that the Field Superintendent carries on his work, and so, for all these reasons, Paris has its "raison d'être" on the Mission's plan and programme.

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## CONCLUSION.

This somewhat kaleidoscopic review of the work of the North Africa Mission has been written at a time of transition. Day by day, in all sorts of ways, the aftermath of war thrusts itself upon our attention. It is therefore with all the more praise to God, and gratitude to His stewards, that we say: "Hitherto hath the Lord helped us." Should this not also encourage us resolutely to face the future in order to "buy up the opportunities" that North Africa still affords?

The war had many lessons to teach us. Was not one of the greatest summed up in Mr. Winston Churchill's famous phrase: "Give us the tools and we will finish the job!" May this report, under God, extend the knowledge, and stimulate the interest of the friends and supporters of the North Africa Mission.

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\*See the special booklet "THE PARIS MISSIONARY FELLOWSHIP" to be obtained from the Headquarters of the North Africa Mission, or from Mr. Warren, 15 rue des Orchidées, Paris, 13e.

# NORTH AFRICA MISSION: Prospective occupation of the Field, 1947

Spheres of operations: TRIPOLI, TUNISIA, ALGERIA, MOROCCO (all Zones)

Country and Stations	Names of Workers	Men	Wives	Single Ladies	Total
TRIPOLI ... ..	Liley, Dr. and Mrs. ... ..	1	1	—	2
TUNISIA Tunis ... ..	Miles, Mr. and Mrs. ; Brown, Mr. and Mrs. ; Brookes, Miss ; Gotelee, Miss ; Petter, Miss ... ..	2	2	3	7
Nabeul ... ..	Clack, Miss ; Jones, Miss ... ..	—	—	2	2
ALGERIA					
Algiers ... ..	Ross, Mrs. and Miss ... ..	—	—	2	2
Azazga ... ..	Arthur, Mr. and Mrs. ... ..	1	1	—	2
Cherchell ... ..	Pearce, Mr. and Mrs. ; Collins, Miss ... ..	1	1	1	3
Djemâa Sahridj	Willson, Mr. and Mrs. ; Marsh, Miss ; Widmer, Miss ... ..	1	1	2	4
Menâa ... ..	Cook, Mr. and Mrs., and helper ... ..	1	1	1	3
Oued Amizour	Degenkolw, Miss ... ..	—	—	1	1
MOROCCO, Fr.					
Casablanca ... ..	Banks, Miss ; Bowring, Miss ; Padilla, Sr. and Sra. ; Grant, Miss ... ..	1	1	3	5
Fez ... ..	Harman, Miss ; Higbid, Miss ; Lincoln, Miss ; Richardson, Miss ... ..	—	—	4	4
Rabat ... ..	Dew, Miss ; Sharpe, Miss ... ..	—	—	2	2
Settat ... ..	Buxton, Miss ; Reed, Miss ... ..	—	—	2	2
Taza ... ..	Chapman, Miss* ; Marston, Miss ... ..	—	—	2	2
MOROCCO, Sp.					
Alicazar ... ..	Chipperfield, Miss ; Theakston, Miss	—	—	2	2
Tetuan ... ..	Bradbury, Miss ; Carty, Miss ; Knight, Miss ; Low, Miss ... ..	—	—	4	4
TANGIER ... ..	Anderson, Dr. and Mrs. ; (St. John, Dr.) ; Bowker, Miss ; Collins, Miss ; Gladwyn, Miss ; Goodacre, Miss ; Hutchinson, Miss† ; Souter, Miss ; Bocking, Mr. and Mrs. ; Andrew, Miss ; Chambers, Miss ; Drury, Miss ; Glen, Miss ; Padilla, Sr. and Sra. ... ..	4	3	10	17
PARIS ... ..	Warren, Mr. and Mrs. ... ..	1	1	—	2
Undesignated Stations ... ..	Cooper, Mr. and Mrs. ; Ewing, Mr. and Mrs. ; Morgan, Mr. and Mrs. ; Henman, Miss ; Kraulis, Miss ... ..	3	3	2	8
Total Stations 18		16	15	43	74

\*Miss Chapman passed away whilst this survey was in the press. Ed.

†Now in Paris (May 1947) Ed.



# What is the N.A.M. ?

## THE NORTH AFRICA MISSION

was founded in 1881  
and has workers in

MOROCCO, ALGERIA, TUNISIA, LIBYA and PARIS

**Its Object** is to make known among the multitudes of Moslems in these countries the unsearchable riches of Christ; and also to reach with the Gospel some of the 2,500,000 Jews and Europeans resident therein.

**Its Character** is Evangelical and Unsectarian. It gladly welcomes workers of suitable qualification who, loving our Lord Jesus Christ in all sincerity, and being loyal to the Holy Scriptures as the inspired Word of God, are prepared for His Name's sake to go forth in dependence upon Him for the supply of every need.

**Its Practice** is to rely upon the living God to meet the requirements of the workers through the free-will offerings of His people.

**Its Activities** are aggressively Evangelistic. Every agency is subsidiary to the supreme object of glorifying God in gathering out "a people for His Name" from lands which are enshrouded in the darkness of soul-destroying error.

**Its Methods** include Bible Depots; Bible School for Converts; Colportage; Homes for Girls; Itineration; Medical Work; Schools; Scripture Translation; and Visitation.

## Where is the work carried on ?

- In Morocco**—with a population of over 7,000,000. There is much material progress under European Government, but spiritual progress is sadly retarded through lack of labourers. Mission stations are established at **Alcazar, Casablanca, Fez, Rabat, Settat, Tangier, Taza and Tetuan.**
- In Algeria**—where civilisation is advancing but where Christ is little known. The call is insistent for reinforcements to reach with the message of God's grace more of its 7,000,000 inhabitants. Work is maintained at **Algiers, Azazga, Cherrhell, Djemâa Sahridj, Menâa, and Oued-Amizour.**
- In Tunisia**—with its thrilling records of heroic testimony for Christ, including Raymond Lull's splendid crusade of love. The cry sounds forth: "Who follows in their train?" Efforts to reach some of these 2,000,000 souls are being made in and around **Nabeul and Tunis.**
- In Tripoli**—from which Mission Station Dr. and Mrs. J. A. Liley were expelled by the Italian Fascists in 1936, but where Medical Mission work has once again been opened up by the doctor and his wife.
- In Paris**—where upwards of 40,000 Kabyles and Arabs are to be found in the City and its environs. It is estimated that 120,000 natives from North Africa are in France. There is much scope for Colportage work among them.



# How can I help ?

- By Labouring fervently in Prayer.** The Ministry of Intercession energised by the Holy Ghost, is supreme in the realm of spiritual service. Matthew ix, 36-38, is of present application.
- By Reading and Circulating "The N.A.M. News Letter,"** with a view to stimulating the Lord's remembrancers to definite and intelligent fellowship on behalf of the work and workers.
- By Supporting a Missionary, a Native Worker, or a Hospital Bed,** either individually, as a family, as a congregation, or otherwise. Such personal links are pregnant with immense possibilities of reciprocal blessing.
- By Possessing a Missionary Box** in which to lay by in store as God hath prospered—"not grudgingly or of necessity—for God loveth a cheerful giver."
- By Arranging for Meetings** in places of worship, drawing-rooms, or elsewhere. A special Speaker will gladly be provided.
- By Forming a Local Auxiliary** in fresh districts. A secretary can render invaluable service by enlisting the sympathy of the Lord's people, by distributing literature, by arranging prayer circles or public meetings; and generally by stirring up heart concern on behalf of the work in the lands along the Mediterranean Littoral.
- By Remembering the Words of the Lord Jesus,** how He said: "It is more blessed to give than to receive."

# NORTH AFRICA MISSION

34, BISHAM GARDENS, HIGHGATE, LONDON, N.6

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(WITH GEO. PEARSE AND DR. GRATTAN GUINNESS)

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Communications should be addressed—"The Secretary, North Africa Mission, 34, Bisham Gardens, Highgate, London, N.6."  
 All cheques, money orders and postal orders should be made payable to the "North Africa Mission."

\*Deceased May 31, 1947