

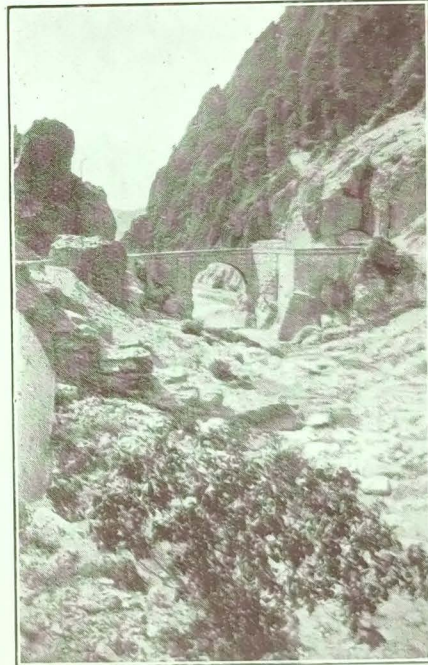
NORTH AFRICA

THE RECORD OF THE NORTH AFRICA MISSION

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

CONTENTS

The Communion of the Holy Ghost .. 1 By HARVEY FARMER	
From the Secretary's Pen .. 4	
News from Djemâa Sahridj .. 5	
Then and Now 6 By MR. E. E. SHORT	
Comparisons and Contrasts .. 8 By MONS. TH. HOCART	
Touring in Bougie District .. 10 By BERIKI	
Ramadan (<i>continued</i>) 11 By MR. E. E. SHORT	
For the Children 12 By MISS D. OAKLEY	
Home and Foreign Notes .. 13	
Daily Subjects for Prayer and Praise .. 16	



El Kantara.
Algeria.

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Photo by]

Group of Oasis Children at Gabes (Tunisia).

[Mr. R. S. Miles.

The big jars are used for watering the tobacco plots.

The Communion of the Holy Ghost

By HARVEY FARMER

THIS phrase is exceedingly precious to many of the Lord's people. It ends the brief but beautiful prayer with which the Apostle closes his second Epistle to the Corinthians (2 Cor. xiii, 14). It has been a priceless legacy of abiding ministry and music to trusting hearts throughout the passing centuries. It has brought heavenly peace and comfort to myriads who have been faced with earth's perplexities and problems. It has enriched with spiritual largesse a great multitude which no man could number whose chief end in life was to glorify God and to enjoy Him for ever.

Communion is a wealthy word in all its implications. Suffice it for us to notice just now that it is translated "fellowship" quite a number of times, as in 1 Cor. i, 9—"God is faithful, through whom ye were called into the fellowship of His Son Jesus Christ our Lord"; and that a kindred word is rendered "partner" on several occasions, as in 2 Cor. viii, 23—"Titus my partner." What a magnificent application lies within this threefold conception of Communion; Fellowship: Partnership. These speak, among other things, of mutual participation, of sharing alike, of having and using in common. Where there is nothing to mar the relationship, the Holy Spirit places all the resources of the God of all grace at the disposal of His child, who can surely do no other than place his infinitesimal all at the absolute disposal of the heavenly Father. Failure on the Divine side is utterly impossible, but on the human side it is fraught with incalculably serious

results. To withhold anything from the outstretched pierced Hand sadly hinders the fulfilment of God's purpose. That purpose verily will be fulfilled apart from us, but we stand to be losers throughout Eternity, if during earth's little while we keep back part of the price which we owe to Him who redeemed us to God by His blood which is the procuring cause of every blessing in time and when time shall be no more. He faileth not—then let us search our hearts to see whether and wherein we are failing Him, so that the Lord's demands may be fully and gladly answered by Love's unqualified response. It is nothing more than our reasonable service to let our whole spirit, soul and body, be under His sway. This establishes between the Lord of love and the lover of the Lord a community of interest which through the communion of the Holy Spirit issues in such quickening energy as brings in its train wonderful blessing and victory.

God's provision for us is the fullness of His Spirit, to the end that we may know and find our delight in His will. It is easy to assume a superior air of testimony or to indulge in some measure of emotional extravagance about His will. God is well pleased, however, with those who do not talk about His will with self-centred interest; but who seek to adorn the doctrine of God our Saviour amid the uneventful and ordinary details of the daily round. As we are filled and refilled with the Spirit by abiding in Christ, the rivers of living water will flow through us to dry and thirsty souls to whom He sends us in person or by prayer. These shall see the glory of the Lord and the excellency of our God as they are brought by His grace into living union with Him. May there be nothing to prevent our glorious Partner working with us or speaking through us in power and demonstration.

One hindering influence is the slackening of the Divinely imposed endeavour to maintain the unity of the Spirit in the bond of peace. We cannot but be impressed with the significant fact that in the early days the multitude of the believers were of one heart and of one soul . . . they had all things common. A fine illustration of communion: fellowship; partnership. The heart of our adorable Lord yearned that divine oneness might mark the relationship of all His followers. "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." So many things have crept in to mar this unified witness that we need to be deeply exercised about this lapse. God-honouring unity, however, will never come by way of compromising federations or by lowering Scriptural standards. Truly our fellowship is with the Father, and with His Son Jesus Christ. . . . If any man love the world, the love of the Father is not in Him.

The communion of the Holy Ghost can only be enjoyed when we are walking in the light with Him who is Light and in whom there is no darkness at all. We enjoy His companionship when our whole body is full of light, having no part dark, and then we shall be one with the apostolic band in showing forth that unity which will be the convincing testimony to the world for which our Lord prayed. This spiritual affinity involves a life crucified to the world and consecrated by God to His service. It will issue in a growing conformity to the image of His Son and lead us on to a genuine concern to know something of the fellowship of His sufferings, which is a Spirit-implanted sympathy for sin-deluded souls. The heart will know something of exquisite pain as it becomes burdened with such need. The communion of the Holy Ghost not only brings us to a holier and nobler view of our ministry, but begets within us a love-wrought compassion for the perishing multitudes.

There is no limit to the Holy Spirit's energies in yielded lives. What He was, He is ; and what He did, He does ; and in close communion with Him we shall wish with Rowland Hill that we were all heart and soul to tell out the glorious Gospel. Uncompromising allegiance brings in its train a felicitous benediction because the Father's love and the grace of His dear Son exercise dynamic sway in heart and life. That grace and love in the plenitude of their scope and sovereignty belong to the eternal immensities. Their potentialities can never be measured, but when the constraining love of Christ is shed abroad in the heart it inevitably leads to the dethroning of self and the enthronement of the Lord of grace. Then we shall know how He can make His grace abound toward us by fully liberating it through every avenue of our ransomed natures, and imparting an unquenchable zeal which leads each of us with the love-conquered Apostle to determine that we will most gladly spend and be spent out for the souls for whom Christ died. It is not possible to get there by mere human efficiency or enthusiasm, but only as we recognise that it is "not by might, nor by power, but by My Spirit."

The sovereignty of the Holy Spirit is hardly thought of to-day and surely accounts for much of our failure and frailty. In a Christian home where the cares of business success brought the loss of first love, family worship was continued—but rather perfunctorily. It was something to be got through expeditiously. One morning the father finished with: "The grace of the Lord Jesus Christ and the love of God be with us all evermore." He was almost out of the room before the little daughter had time quite simply to say, "Mummy, Daddy forgot the Holy Ghost this morning." What about ourselves in the practical application of this statement?

The communion of the Holy Ghost was the normal but intimate enjoyment of the first heralds of a crucified and risen Saviour. They could say with obvious sincerity, "It seemeth good to the Holy Ghost and to us." They were quick to recognise His activity in separating individuals for specific service in specified spheres. He suffered them not to go in the way of their own choosing, but directed their steps to the place of His appointing. There they found wide-open doors "full of opportunities for work," but many adversaries. These could not deter or affright them from their endeavours, for He who sent them was in them and was greater than he who was in the world. He made them courageous as His messengers, and the messages He gave through them wrought conviction and conversion. Their conduct and conversation were so under His control that even their enemies were impressed by the boldness of their testimony and the beauty of the life they lived for their Lord through the Spirit. Why should not these experiences be ours to-day? If they are, this New Year will be laden with blessing as the Holy Paraclete brings us into close accord with God's Will and Word. He will give us to know more of His love in all its breadth and length and depth and height—more of His grace, which is exceeding abundant with faith and love in Christ Jesus, and more of His communion in all its sanctifying and stimulating operations, which are possible because of the Body which was broken and the Blood which was poured forth.

Our blest Redeemer, ere He breathed
His tender, last farewell,
A Guide, a Comforter bequeathed
With us to dwell.

And every virtue we possess
And every victory won,
And every thought of holiness
Are His alone.

From the Secretary's Pen

Let my first word be one of heartfelt greeting to all our beloved friends and helpers in every part of the world. May the coming year be marked by much of God's best upon all our ways and work for His glory. We may expect it to be, as we press on in His power and strength. Let our faces ever be toward the sun-rising and our hearts ever thrilled with the Blessed Hope of His return.

It is a real joy to congratulate Mr. and Mrs. Frank Rayner on the Lord's goodness in entrusting them with a little daughter. We shall gladly respond to the parents' wish for our prayers that "Norah Elizabeth may be a ray of His sunshine, used of Him from baby days." May it please Him to grant parents and child to be the special objects of His love and care in respect of body as well as soul!

Miss Dew will be continuing her very welcome ministry with the children at Hope House until the end of February, when she will be rejoining Mrs. Roberts, whose health is not equal to dealing alone with the demands of the work at Rabat. By that time Miss Griffiths will have had the opportunity of making good progress in Arabic, so as to qualify her as Miss Glen's efficient helper among the girls in the house and school.

Our recruits and younger workers will value the prayerful remembrances of their fellow-believers that they may be greatly helped in their language studies. Particularly we would mention Mr. and Mrs. Charles Cook who are now settled at Batna learning Chaouia, the language of the Berbers on the Aures Mountains. They have been getting into touch with these interesting people and have made a start in the translation of the Gospels into that colloquial. May we specially think of them in their pioneering activities.

We have cause to be exceedingly glad that the Lord has made it possible for Mr. S. Arthur to have another car for his important itinerating labours in many parts of Kabylia. We are most thankful to our generous-hearted donor. We trust it may be made possible for us to obtain a new Renault for evangelising efforts in Northern Tunisia. The present machine is a source of concern and expense.

Gratifying testimonies have reached the office from the field concerning the helpfulness of Mr. Devin's visits with Mr. Robinson. The former is expected home by December 23rd, and will be glad of opportunities for speaking about the work of which he now has valuable first-hand knowledge.

We rejoice in the untiring labours of Mr.

Stanley Miles as he goes from place to place in the interests of the work in the Barbary States and Paris. God has been pleased to set His seal of very definite blessing at many of the centres visited; and believing prayer will be valued that His beloved servant may be kept physically and spiritually equal to all the demands upon him as he continues his valued deputation ministry in various parts of our own country.

After a long period of acute suffering, it is a profound satisfaction to know that Miss Gertrude Lois Addinsell is in the revealed presence of the Lord she loved and served. She was converted during her fifteenth year and was brought later to realise that He was calling her to the regions beyond. After being trained as a deaconess at Liverpool and obtaining some nursing experience, she sailed for Tripoli on November 22nd, 1895, to join Miss North in that needy land. She subsequently laboured in Tunisia, but nerve prostration necessitated her return to these shores about seventeen years ago, where for a time she was able to engage in quiet ministry. Our sympathy goes out very sincerely to the members of the bereaved family.

It has been arranged for me, accompanied by Mrs. Farmer, to leave Southampton by the "Majestic" on December 31st for New York. We shall be going first to Florida for special meetings, after leaving some of our things at Philadelphia, and expect to be visiting a number of centres new and old throughout the States and Canada, in the interests of the work and for the ministry of the Word.

The intercessory fellowship of our friends will be very gratefully appreciated, that health may be restored, that the circle of helpers may be considerably augmented, and that this prolonged trip may be altogether for the glory of God and the furtherance of the work entrusted to our North Africa Mission.

Only strictly personal letters should bear my name, and these should be sent to me, C/o Mr. Chas. J. Grant, 6109, Columbia Avenue, Philadelphia, Pa., U.S.A., which will be our permanent postal address during our absence.

Mr. E. H. Devin and Mr. I. E. Bowles will be in charge of the office. Our Honorary Secretary, and a small sub-committee, have very kindly agreed to help in the oversight of the work as a whole. May their hearts and hands abide in strength and be made strong by the hands of the mighty God, who shall help them and bless them with the blessings of Heaven.

News from Djemâa Sahridj

From a circular letter by Miss E. Fearnley

"Semina (our babies' teacher) and her husband were living on the premises this summer when our senior missionaries were away. During the trying days of August they lost their eldest son. He died from meningitis. He was such a dear little chappie of four years old. We miss him very much. But now he is with the Friend of all little children, and will be spared the temptations which beset North African boyhood. His parents were very brave. Please pray for them, that God will spare their other two children to them, and that He will lead them on to be His very real witnesses. Alas! this little child who had been presented to the Lord had to be given a Moslem funeral. Moslem relatives were too strong for the young and grief-stricken parents. This seems to be something of a picture of the struggle between the Cross and the Crescent, but seeming triumphs are not always real ones. HE REIGNETH.

"We recommenced school this month. We have twelve children in the upper division and about sixteen babies. In spite of their naughty moods, they are very lovable. It is quite a work—teaching them in a language foreign to teacher and taught—that is—French. Yesterday we were having a French language lesson by means of a game of 'House and a Family.' The teacher was the caller at the 'House' and asked the 'Father' what was his work. There was a long pause as the child sought for words. Suddenly one child whispered to her, 'Tell her it is Sunday and you don't work!' Might it be a real principle of her grown life! This morning, one of us was praying with the children before they went home. The absent scholars were prayed for each by name, but only four out of the actual five were remembered. There was at once a very quick but reverent interruption from a child with tightly closed eyes and carefully clasped hands—'and Fatima,' she added, naming the inadvertently forgotten one. We do want them to know the Good Shepherd who

is not too busy to hear the prayers of His little lambs.

"An educated Kabyle has sent his little girl to school here this term. He wrote a very polite letter of thanks to Miss Smith and Miss Cox for their kindness in taking the child. In the letter he said that he hoped we should make this little girl 'virtuous, happy and accomplished.' We hope that she will find the Saviour and the other things will 'be added' unto her. The family history of this wee mite is very, very sad. The mother is out of her mind. From a violent state she has passed to what seems a dumb state. Her husband does not want to put her away, but he may, and there are two children and a baby. The mother's sister is caring very lovingly for the children, and she dreads that the man may put his wife away, because it would almost certainly be a sad and neglected life for the children with the new wife. We are all praying for this poor, deranged mind, that God would give healing, and for the sister in her labour of love.

"For years the two nieces of Semerhane, the native Bible-woman, have attended the Mission School. The elder child is eleven and the other is nine years old. Now the whole family is removing to a village about three hours' mule-ride from here. We thought we were to lose two of our bright children, and were especially sad about the elder one as she can read quite fairly well, and we did hope that she would be able to stay at school until she was such a good reader that when the time comes for leaving school and her marriage, she might have the comfort and counsel of the written Word with her. Now the Lord has made a way, for the Bible-woman has offered to keep the child at her own expense here in the village so that she may continue to come to school. We all feel that it is a generous offer, especially as Semerhane has had much expense lately. The family have accepted the offer and the child is delighted.

"We are visiting as we are able on the

days when we have no school. Last Sunday we had a lovely time. We went to a house some way from here to see a girl who was once in this house some years ago when Miss Smith had a home for girls. Fatima is a real Christian. She has had a very hard life, having been married as a child. It was a great grief to her to have to leave the Mission House. She cried and ran away, and was punished, and so on. At last after the birth of her first baby she settled down and accepted her fate, as so many of them do. Now she has three fine boys and a baby girl. She was overjoyed to see us. We sang and told her a Bible story and showed her a Bible picture. The Kabyle hymn which she chose was the only one she remembered. Fancy your only word of constant comfort being one hymn for all the days! Her little girl wants a doll; we tell her we may be able to take her one at Christmas-time. In another house, a little while



A Married Couple in Kabylia.

ago, we were some little time before we could begin to read, for we were waiting for a male relative to go away. We heard one woman say to the others, 'Wait, they will read, they have their books'; and when we were able to do so we had a very good time and the attention was good."

Then and Now

By MR. E. E. SHORT

With this new year, 1931, France completes fifty years' occupation of Tunisia. Missionary work among Moslems, save some isolated efforts, started about the same time in Algeria, and in Tunisia some years later. Without having been present at the beginning, one can take note of many and great changes and much progress in missionary work. Twenty-five or thirty years' experience is quite sufficient for such comparison.

Looking at the missionary's stock in literature, he had then a good Arabic translation of the Bible and a certain number of helpful books for controversial purposes or for the presentation of the Gospel to Moslems. But compared with the rich and varied supply to-day, the stock seems small and meagre. As regards the Bible itself, many parts now have been translated into the simple Arabic spoken in the different countries of North Africa, so that the uneducated man may understand the Book if he hears

it read, or knows just enough to read for himself. The Scripture Gift Mission has issued Gospels and booklets of Bible verses; the Nile Mission Press has published hundreds of books and leaflets, large and small, for adults and boys and girls, some being in French. The leaflets are expository, controversial, or in story or parable form. There is no difficulty to-day in finding a cheap, suitable book. The difficulty is to get the Moslem to read it.

In those days we had an Arabic hymn-book, composed in Syria, but there were very few good, simple hymns for the ignorant. Now we have to our hands quite a number.

Look at the change in means of communication and travel. Thirty years ago, the largest towns were linked by rail, and a few lines stretched out inland; but many smaller places were only reachable by means of *Diligences*—slow and uncomfortable horse-drawn vehicles. Sfax, the

second city of Tunisia, had only sea and river communication with Sousse, which is some eighty miles away. I have seen missionaries getting into a *Diligence* at Sousse, who would have to remain uncomfortably crushed in there all night and well into the morning, before reaching Sfax. Inland missionaries would be obliged to spend all day, jolting in a two-wheeled springless cart over a mere track in order to cover some fifty miles.

Kairouan, about forty miles inland, became a railway terminus nearly thirty years ago. *Now* the lines continue into the desert and mountains, and many branches have been added. Even more important, the motor-car and the motor-bus run everywhere. One can penetrate the desert by specially constructed cars, and cross its sand-hills where the camel used to be the only means of travelling. Fewer and farther away each year are the places in mountain and desert which are only accessible by mule or camel.

When the missionaries had to ride on the back of a donkey, mule or horse, itineration meant necessarily either a limited range of miles or a journey of several days. *Now* we use the motor-bus, though often it is rather an uncomfortable one, or our own Mission car; and go much farther afield in comparatively little time. We are truly thankful for greatly improved facilities of travel; a day's itineration, instead of being limited to ten or fifteen miles, can cover forty or fifty miles.

Education in its great growth on modern lines has also brought great changes in the condition of our work. The number of boys' schools has increased tremendously; and similar schools for girls have appeared. The Moslem school-girl is a common sight nowadays in Tunis streets, though some sort of a veil hangs over her face, and perhaps some kind of cape or over-all partly covers her modern dress. The establishment of these schools has had a deterrent effect on our attempted school work on Mission lines, and classes for boys and girls have generally to be held in such a way as will not compete with the secular or Moslem school.

Thirty years ago the French language

had hardly been employed in the preaching of the Gospel to Moslems, even in the larger towns of Tunisia, and some of the missionaries had little knowledge of the language. *Now*, even the most ignorant men in the towns and many in the country have some slight smattering of French, and the missionary must needs know it. Young natives who have attended a higher school or are still there, will call on us, and they prefer to talk French. As many of the better-educated can read French easily, they often prefer to buy the Scriptures in that language.

Change may be traced, not only in the modification of language, but in thought also. I used to be asked for the proofs of the existence of *one* God, but this was done in order to see if I knew the proofs given in the Moslem textbooks or else to let the student proclaim them to me. *Now*, one meets young men who ask proof of the existence of God because they personally have no conviction of it themselves. Tolerance, resulting from lack of conviction or seriousness, doubt, indifference, theories of evolution, mark the talk of many young men to-day who have been influenced by modern educa-



Mr. Robinson's Car.

tion. Along with the objections of orthodox Islam, the missionary has also to meet the opposition of modern free-thought.

There is also the change in habits and the breaking-down of old Moslem restrictions; and with this, many changes for the worse. *Then*, it was a rare sight to see a native intoxicated; *now*, the old ties being loosened, it is a common one in many parts of Tunisia. The old Moslem prohibition of intoxicants has not been strong enough to keep natives from yielding to the facilities and temptations around them. Men, more or less intoxicated, will come into our Bible depôt to talk with us, and sometimes we have to shut the door against those who are too far gone to be admitted.

The magic lantern pictures were a great attraction formerly. *Now*, poor and ragged lads can be seen round the cinema doors in the towns, crowding in to the cheapest and nastiest shows. At Easter time they may see a very theatrical representation of our Lord's sufferings!

Then, to speak of the death on the cross of "the Son of God" was often sufficient to end a talk. The Moslem would hear no more, and would only contradict and declaim against what he considered blasphemy and heresy. *Now*, although opposition and argument arise in force on these topics, the opponent will generally listen to explanation and statements as to why we believe in that death, and how that only the death of "the Son of God" could have been of sufficient value to atone for sin. One has many a time felt the power of the Spirit, as prejudiced men have been held listening to the story

of the crucifixion and its meaning for us—a story so utterly opposed to all Moslem teaching.

Along with a considerable weakening of Moslem pride and prejudice, one still meets, however, with the most old-fashioned types of the more fanatical—perhaps because these feel that theirs is a losing side.

Thus we have both gain and loss. Greatly increased advantage in facilities for travel in comfort and convenience, which give opportunities for reaching farther with the Gospel message; enormous increase in literature and some increase in education so that many more can profit by books; increased tolerance and lessened prejudice—all this on the good side. On the other, religious indifference; great increase in the abuse of alcohol; and some loss of what was to the good in Moslem character and custom.

It is impossible to estimate correctly the real amount of change in the last thirty or more years and the probable developments in the near future. At times one feels that the passive power of Islam is hardly shaken by the influences and inroads of modern civilisation or missionary effort. Yet one feels sure that the preaching of the Gospel has had far more effect than appears on the surface or could possibly be tabulated. We thank God for all that has happened for the furtherance of the Gospel, while we recognise that there remains undiminished at the back of all, the need of the Gospel and the opposition to it. Finally, believing firmly that we are not sent in vain, we "continue unto this day."

Comparisons and Contrasts

Extracts from Mons. Th. Hocart's Report of his visit to Kabylia

On my recent visit to Kabylia, I was received with open arms by all the missionaries, and was struck by the intensity of the work carried on by each. They are at work with their whole heart. I was able to compare the past with the present, and in so doing found numerous reasons for praising God for the work accomplished.

On November 3rd, 1886, my wife and I landed at Bougie to commence our missionary labours. At that time there were only five stations in Kabylia: to-day there are twenty—belonging to four different Missions. In those days the Gospel According to John was the only one we had printed: to-day the missionaries have the whole of the New Testament as well as

several parts of the Old. We then had fifteen hymns, copied by hand: to-day there is a book of 150.

There were then a few Kabyles who had made confession of Christ. To-day it would be difficult to give the exact figure of Kabyle converts on account of their dispersion in Algeria and in France. For the whole of Kabylia I should estimate the number at about a hundred, men and women, without reckoning those who have passed away. The station of Djemâa Sahridj has furnished a good number. Besides those who have made an open confession of Christ there are around each station a certain number of those who, for all sorts of reasons, have stopped half-way. Their former habits and customs have been toned down by their contact with the missionaries, and some of them have a rudimentary spiritual life. The great obstacle for most of them is Ramadan. There are some who still keep the fast, but not from any religious conviction: they are held by family relationships and motives of self-interest.

Forty years ago there were no native Christian homes. On my present visit I had the joy of seeing many Christian families. Of these, three or four originate from Djemâa Sahridj but no longer live in that centre. These Christian homes, like oases in the desert, constitute a good reason for praising God and for the missionaries to take courage. When one has lived among these tribes, and knows the environment from which these souls, born again of the Spirit, have come, one is disposed to sing, Hallelujah!

During this visit I was able to do a little itinerating in the villages. In that direction too I was able to mark real progress,

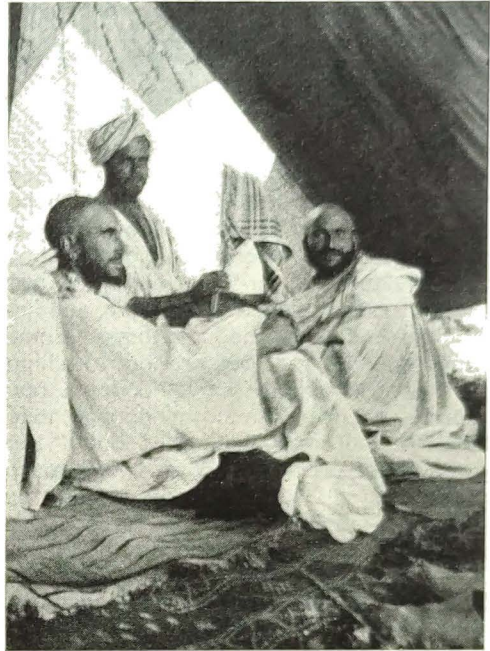


Photo by]

Mrs. I. Dew.

A Barber at work in a Market.

less interruptions on the part of the hearers, more sustained interest on the part of some—they protest less and listen more.

When the work started, one scarcely thought of colportage in the tribes or in the markets. To-day it is by the thousand that portions of the Word of God are *sold*. Much sowing has been done, and is being done, by this means. The colporteur goes on his way, but the printed witness remains in the hand of the purchaser. Let us thank God for such encouraging facts!

N.A.M. Easter Conference at "Heightside"

APRIL 2ND TO 8TH, 1931.

SPEAKERS: REVS. W. Galbraith (Liverpool), W. Morris, M.A. (Bolton), and Dr. Jesse Sayer (London). Mr. and Mrs. R. Stanley Miles and Miss Eva Heath will be among the missionary deputation.

(Inclusive Terms: £2 5 0 from Thursday evening to Wednesday morning.)

Apply: MISS M. WRAY, "Heightside," Waterfoot, Rossendale, Lancs.

Please book to Rawtenstall.

Touring in Bougie District

The following is written by Beriki, our native evangelist at Bougie, and translated from the French by Mr. A. Shorey

On Friday October 10th, Mr. Shorey and I, accompanied by a Kabyle who has confessed Christ as his Saviour, visited X—. After a train journey of three-quarters of an hour, we arrived at the place, sat outside a native café, and began to speak about the Lord Jesus. Some thirty Kabyles gathered around, to whom we delivered our message. After a few minutes a man came out of the café trembling all over, and cried out, "Let grass grow on this road or I will make it grow myself." At first we thought he was mad, but afterwards perceived it was a trick he was playing to make the people laugh. Some men took hold of him and led him inside the café again. Some of the audience who had been very attentive called out, "Go on. Continue." But a few minutes afterwards a lawyer's clerk arrived on the scene, and speaking to Mr. Shorey said, "You take orphan children and teach them your religion, but in our village you can do nothing of that sort. Go to the Catholics and the Freemasons. You have no right to busy yourself with our people. Let my people [the Kabyles] alone." Then turning to me, he called me a traitor and heaped up other insults. After a few minutes' discussion with him we left.

A little farther on a man holding a cat by a cord came up to me and said, "Give me two *sous* (a penny). I took the cat in my hands and he shouted out, "Let it go, for I am afraid it will be cursed and die" (because I was a Christian). However, he was willing for me to buy some fruit he was selling, without fearing his purse would be cursed by what I handed to him out of it! We continued our tour round the village, giving testimony to our faith in the Lord Jesus. More than a hundred men heard the Gospel message, and we distributed a number of tracts and portions of the Word of God.

On our return train journey to Bougie we spoke to some more Kabyles about the

Word of God. One man confessed to having torn up a Gospel which he received from a missionary. The Kabyle sitting beside him said, "Why did you tear up the Gospel?" He replied, "I was afraid of becoming a Christian." The other man answered, "You are stupid, you are like a man who found a purse full of bank-notes and was afraid to take it for fear of it being only paper."

Another day we visited Y—. After an hour's ride in a motor-bus, I entered a shop to see a man who said that he was interested in the Gospel. "That's unfortunate for you," replied another Kabyle in the shop; "soon you will be a Christian." "I shall be what I wish to be," rejoined the first man. "The Gospel says, 'Love your enemies, do good to them that hate you.' That is not like the Koran, or Mohammed who said, 'Render similar treatment to what you receive.'" This man confessed that this year several people were against him, and so he would not speak freely of the Gospel. We had a nice time with some workmen resting for their lunch outside the village. One of them had been to some Christian meetings at Bône and he was pleased to hear the Gospel message again. A little later on, a man told me that he was somewhat troubled since he had listened to a discussion with some *marabouts*. I did my best to explain to him about the death which the Lord Jesus suffered for sinners. Mr. Shorey gave some Arabic tracts to a man who asked for them. This man in turn offered them to a *marabout* who refused them, saying that he did not need them. The man replied, "You would accept a five-franc note, but you refuse the Word of God."

Another day, at Z— we entered a café where about forty men were gathered. Some of them were playing at dominoes. Before commencing to speak I heard two men talking about us. One of them said, "These men speak only about sin."

"They are quite right," replied the other, "for we are a sinful people, and our sins cause us to be most miserable." We read Psalm li., and spoke about repentance. When we came to speaking about the blood of Jesus, a *marabout* rose to go out and said in leaving, "All this is a lie." A man replied, "If it is a lie, go in front of them and discuss with them and we shall see who is a liar." We had several other very satisfactory meetings, one especially in the open air, sitting on the ground with men around us listening very attentively.

On returning to Bougie, a native railway employee was in the train sitting beside me and he said, "I should like to go to your meetings, but I am rather far away and your hall is too public" (it is right on the main street where most of the natives pass by). We spoke about regeneration, and he said, "The Kabyles go to Mecca to gain the pardon of their sins and they come back much worse than they were before they went." He told a story of a man at Mecca who saw a little bag lying on the ground. He took it up and found it was full of coffee, not money, so he left the bag and continued his journey. He told another man about it, and the incident came to the knowledge of some chief men who had his right

hand cut off because he had dared to touch the bag in holy (?) Mecca. "The Mohammedans," continued my fellow-traveller "are not led by faith and the fear of God, but by fear of man and physical force. If I were in town I should like to pay for a cup of coffee for you," said he. "That would be better than giving a franc to a *marabout* who buys fields for his children by robbing the poor and needy under the name of God." With his hand he pointed out to me a *marabout* in the train, and said, "You see that man? There were three women sitting in the compartment reserved for women. He got up, kissed the curtains and began to recite some prayers. They gave him two francs each and then he withdrew to another compartment. This *marabout* has three wives whom he bought with money obtained by deceiving the people." [N.B.—This will show that Kabyles are losing confidence in their *marabouts*.—A.S.]

Summing up, I may say that it was less difficult than in our preceding visits to these three places. A few listened attentively and we had no lively discussions to contend against as we generally have had, which often interrupt our messages. We ask our brethren in Christ to help us with their prayers.

Ramadan

(Continued)

By MR. E. E. SHORT

The rule of "Sidi Ramadan" (my lord Ramadan), as he is called, has certain limitations. Within barrack walls, where ships are being unloaded, in hotels, in factories or on railway lines, little or no concession is made to him and he is little feared, though even in such places where work follows its usual course, some keep the fast at the cost of real hardship and suffering. Moslem interpretation of the law has to make a concession here for the dock labourer as it does for the countryman harvesting when Ramadan falls during the summer. "When the man's head turns giddy at his work, he is allowed to drink."

Ramadan also makes itself felt in the missionary's work. The attendance at classes may

be lessened, and those who come may be more difficult to manage. On the other hand, there are sometimes special opportunities after dark, when folk are about who at other times would be settling early to sleep. The month has its influence on the men to whom we speak at a Bible depôt. A man is offered a tract or Gospel; he looks at it and hands it back, saying, "We are forbidden to read the books of the Jews during Ramadan." Though told that the Gospel is not a Jewish book, he still will not take the book. It is doubtful whether there is any such prohibition, but the incident shows how some Moslems are specially difficult to reach during the fast. Some, however, because of their pride in the fast, may come to boast,

to attack and argue, to ask if we fast, and if not, why not, and so provide an opportunity to tell them the Gospel. One such man was raising his voice and shouting in opposition to the missionary and so gathering a little crowd. When asked to lower his voice, his answer was, "I am fasting, and you are not." Similarly in some disagreement, as one gets angry the other will say, "Are you fasting?" The fasting becomes the common excuse, reproach, or explanation for irritability, quick temper, and quarrelsomeness. Yet men, in boasting against us, sometimes talk of the "glorious light which shines on the faces of those who are fasting." Our eyes see rather the signs of anger, dullness, or passion in them.

How many still keep the fast? It is very difficult to give an estimate. Some say—and among them are Moslems—that not half the men keep it and that even many women do not. It is certainly true that men in regular European employ often break the fast openly. No doubt it is more often still broken secretly. Men have tried to use the shelter of a Bible

depôt for a quiet smoke during Ramadan and have not been allowed to do so. But probably this estimate of fast-breakers is too high, and it is safer to say that the majority of men, even in the large towns, still keep the fast, though its bondage is weakening.

Why do they fast? To some, the old religious law and habit precludes all question or doubt. But others freely grumble and wish it was over; yet they do not break free. No clear conviction of religious merit or benefit makes the burden light, yet they bear it. In large towns they may not be afraid, as in old days, of direct punishment by law if they break the fast in public, though in certain quarters there might be a violent protest and onslaught if they did; but there is a great fear of the neighbours and relations. Deeper than this, there is no doubt a superstitious feeling that some trouble would befall them, even though no hostile person knew of their deed. Thus, it needs great irreligiousness or a new faith to cast off the old fetters.

For the Children

By MISS D. OAKLEY

Last time we had a chat together we talked about a little girl whose name began with Z. I wonder how many of you remember what her name was. We are not going to talk about her this time, although I met her only the other day.

It is of a little girl much smaller and poorer than Zehor of whom I am going to tell you. Her name is Wardiya. If you want to pronounce it, you must roll the "r" slightly and pronounce the "i" as if it were an "e." This little girl is now six years of age, and she has a small sister who is her special charge, her father being dead and her mother working all day.

The first time I took any particular notice of Wardiya was about three years ago, when, going into her very dirty courtyard, I saw a big dog who immediately began to bark at me. A call to this little girl soon brought her out into the road, and hand in hand we went into the house. Three years has made quite a difference in her, and although still only a wee thing, she often talks and acts like

a little old woman. She is in regular attendance at the children's class each Friday, and this morning she has been repeating and learning with others the texts and hymns you sing in Sunday school. As soon as we enter her yard, she runs off to the fountain, her tiny sister after her, and washes her face and hands. If you could only see her face before and after, what a difference you would notice! I am afraid some of you would not want to sit beside her, but would think yourselves much too clean to go near, but we do not mind because we are anxious to teach her the way to heaven. Many of you would laugh to hear how our little friend sings. She has no idea of tune, and although she can repeat the words of the hymn, "There's a Friend for little children above the bright blue sky," she has not yet learned to begin on the right note, and so of course just sings her own tune.

A very funny thing happened last week. In the middle of the class, Wardiya slipped her hand inside her dress and

brought out a large sardine, uncooked. She took it out, had a look at it, as we would look at a photograph, and quickly put it back again. I wondered how many more sardines she had, to keep it company, or whether other treasures were there stored, such as figs and bread. When mother gives you some lunch to take to school, I am sure it is always wrapped up nicely in a clean piece of paper, but these children keep all their

treasures inside their dresses, and they usually only wear one garment!

Little Kabyle girls have a short time in which they can be free and happy. At a very early age they are married, and the sadness which we meet as we visit some of our old class babies is beyond words. Will you pray for Wardiya, and ask the Lord Jesus to open her little heart to Him, that He may make it clean and prepare her for His happy Home above?

Home and Foreign Notes

A PRAYER MEETING

is held on the **first Thursday in every month** at 3.30 p.m. in the Lecture Hall, John Street Chapel, just opposite our offices, 18, John Street, Theobald's Road, where friends will meet for tea at 3 o'clock. A hearty welcome is given to all who are able to attend.

* * *

Monthly Prayer Meetings for North Africa are also held as below, and friends in the neighbourhood are cordially invited:

129, Fordwych Road, Cricklewood, N.W.—2nd Tuesday at 3.30 p.m.

Baptist Church, Junction Road, Dorking.—1st Monday at 7.30 p.m.

57, Murray Road, Wimbledon, S.W.—Last Tuesday at 5.30 p.m.

"Noddfa," Fairfield, Manchester.—2nd Tuesday at 8 p.m.

54, King Street, Galashiels.—1st Monday at 8 p.m.

43, Gilpin Ave., East Sheen.—1st Friday at 7 p.m.

(Buses 37 and 73 pass end of Gilpin Ave.)

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The next bi-monthly Prayer Meeting for North Africa, in connection with the Leyton to Ongar Auxiliary will be held at Grove Road Mission, Woodford, on Thursday, January 15th, at 3 p.m.

* * *

DEPARTURES

Miss A. Stoneham left on October 27th for **Sfax**.

Miss M. Archer left for Fez, and **Miss I. Dew** for Tangier on October 31st.

Mr. and Mrs. C. R. Marsh left for **Lafayette** on November 6th.

Miss I. M. Davis left for **Sfax** on November 24th.

BIRTH

To **Mr. and Mrs. F. A. Rayner**, at Rabat, on November 24th, a daughter (Norah Elizabeth).

* * *

DEPUTATION WORK

The **General Secretary** has had the privilege of speaking at Horsham, Walthamstow, Kensington, Crowborough, Worthing, Hove, Tunbridge Wells, Rusthall, Tangier, Southampton, Worcester Park, Bow, Aberdeen, Inverness, Clerkenwell, Woodford, Aldersgate, Littleport, Tottenham, Feltham, Lowfield Heath, Newington, Southbourne and Eastbourne.

* * *

Mr. R. S. Miles has addressed Meetings as follows: In Edinburgh: Grey Friars Mission (2 meetings), Carrubber's Close Mission, St. Colomba's Free Church, Leith Ebenezer United Free Church (2 meetings), Charlotte St. Chapel, Faith Mission Training Home, Evangelistic Students' Association, Faith Mission Conference; In Glasgow: Tent Hall, Anniesland Hall (4 meetings), Braid St. Mission (2 meetings), Noon P.M. Bothwell St., Scotstoun, Artizan's Gospel Hall, Gordon Park Church, Grove St. Institute, Gorbals' X Mission, Bethany Hall; Broughty Ferry, Tent Mission, Dundee (4 mtgs.); James St. Hall, Dunfermline, Broxburn Christian Union, Bridge of Weir (6 meetings), Renfrew Evangelical Association.

Mrs. Miles has spoken at a few meetings in Norwich and neighbourhood.

* * *

MOROCCO

Mr. Chatfield writes from **Casablanca** on November 10th: "We are kept busy daily by our Bible Depôt work, shop-to-shop visitation and other duties. Mr. Miller and I are doing duty in the place of the usual chaplain, as the

C.C.C.S. have not been able to send a man for the winter season. It is an opportunity by which we can keep the Gospel claim before our fellow-Britishers week by week.

Crowds continue to gather in front of the shop, and we are able to read and speak to them, as a rule, without opposition. Numbers of books have been sold. On two occasions an elderly, well-dressed man has been to the *Depôt*, and taking a book from the stock has read to the surrounding people for some considerable time. Going from shop to shop in the streets one receives a hearing in most places. Discussions, of course, arise, and sometimes rather lengthy ones. In any case it is good that "the Gospel is preached," and like St. Paul "therein we rejoice."

ALGERIA

Mr. L. Bocking, who has just started work among the men and boys of **Cherchell**, writes on November 26th: "Lads and young men have been flocking along and I really find them too numerous to deal with adequately. I receive them Sunday afternoons at the house, and Tuesday and Thursday evenings in the room at the Carpet School, when I give them a little instruction in reading and writing, closing the evening with a word from the Gospel. We are obliged to use a mixture of French and Arabic, but when talking of the things that really matter I do my utmost to get at them in their own tongue. How one just longs to be fluent in Arabic! Some of these young fellows have a fair knowledge of French, but I am afraid the knowledge most of them possess does not carry them very far. Twenty or more generally turn up at the week-evening gatherings, and to look after this number for nearly two hours is no easy matter single-handed. On Sunday afternoon they are usually not so numerous, although one Sunday nineteen came along.

We have been much encouraged with the French Gospel Meeting which we started four Sundays ago. This is held at 5.30 p.m. The Sunday before last we had nineteen adults present, plus two or three children, but the average attendance over the four weeks is about thirteen. We are looking to the Lord for his manifest blessing on this effort amongst the Europeans of Cherchell. There are several who seem really interested in spiritual things, and we think they will come along regularly week after week. One man after the service last Sunday had a little chat with us. He says he has no religion, but as he is now fifty-two years of age he things it about time to look

round and see if he can find one to his liking as he really desires to die 'pious.' We pointed him to Christ, and endeavoured to persuade him that he would not find it very fruitful to continue his hunt for a 'religion.' He and his wife gratefully accepted a New Testament and other literature and promised to come again."

* * *

Miss L. R. Wholman also writes from **Cherchell**: "I am glad to be able to tell you that F—— is well and happy. She spent six weeks this summer with her mother. This time she took her books with her and was actually allowed to read her Bible unhindered; also to read to her little sister, now a bonny girl of eleven years. In a conversation with her mother, the latter remarked that if she ever felt herself a sinner needing a Saviour she would call on the Lord Jesus Christ. She says she will never again oppose her daughter in religious things, but will leave her free to follow in the way of Christ. There was no talk at all of a marriage. Even the brothers, once bitterly opposed, were friendly, one even saying he would come to Gordon House that he might hear more of the words of God. All this is an answer to the many prayers which have gone up on F——'s behalf. We feel greatly encouraged to pray even more earnestly that the Holy Spirit may convict the mother of sin, that she may turn to the only One who can forgive sin and make us right with God.

"Ymoona has disappeared out of our reach. About eighteen months ago she was married to a man much older than she, who drank heavily. Ymoona complained of his bad behaviour to her brother, who sought to get a divorce for her, but most unexpectedly Ymoona turned against her brother, choosing to go with the husband. They went off to Algiers; the brother has washed his hands of her, and we cannot get any clue as to her whereabouts. We read that 'none can pluck them out of His hand,' and we know her doings are all known to Him. She used to be a fearless witness in the house where she lived in Cherchell. Pray that she may be kept from harm and not forget what she has been taught. She cannot read, but the Holy Spirit can bring the words of God to her remembrance."

* * *

Miss G. Adams writes from **Agribbes**: "The work here is still very encouraging and we praise God for opportunities given for telling forth the Gospel news. Often we have twenty to thirty women at a meeting before they receive their medicine. We had quite an interesting

time last week when we were invited to a *marabout's* house for a meal, and given the opportunity of seeing the women and of giving out some medicines. It was sad to see all the women gathered around the bed-ridden *marabout*, asking for his blessing and believing that his prayers would be answered for them; and that by going miles to see him they would be better fitted for heaven, and in case of illness they would be no doubt healed. A royal feast was prepared for us, and we had a meeting with about twenty to twenty-five women, but many others would not listen, especially the old women who are mostly very fanatical. The son of the *marabout* seems quite interested in the Gospel."

* * *

From **Bougie**, on October 29th, **Mr. A. Shorey** writes: "Visiting Oued-Marsa lately, where I used to have a small hall, we gathered several small groups around us in the open-air. I asked one elderly man how he hoped to get to heaven. Pointing to a string of beads (ninety-nine) around his neck, he replied, 'With these'; meaning that by repeating over and over again either the ninety-nine names of God, or simply repeating 'Allah, Allah' (God, God) over and over again for each one of the beads, he would earn sufficient merit to entitle him to heaven.

It was very encouraging to see how some of the men listened to our messages, especially one man who used to work opposite the hall I had. We gave a clear testimony to the death of Christ for our sins, and eternal life to every believer in Him."

* * *

In a circular letter from **Souk-Ahras** written by **Mrs. Fisher** and her colleague, **Miss G. Duffen**, they give some particulars of a young consumptive girl named Fatma, who came to them daily for special treatment. They write: "She became a most interested listener to all we had to tell her, and seemed to love to hear of the Lord Jesus, and said many times that she loved Him. During the hot weather she got very much worse, and last month she suffered greatly. At this time there was an attempt on the part of her relatives to keep us away from her, and when we went to the house we were made to feel most unwelcome, and were not allowed to see her. However, we kept going, hoping and praying for an opportunity. Then one day we were told she was in great pain and we were asked if we could do nothing to ease her. We replied we could not help her unless we could see her. After a consultation we got in to see our little friend. What a welcome she gave us! Only a whispered word was possible

that day, for she was surrounded by relatives, with hostility written large upon their faces, and in their actions. When we made our brief examination we saw that all that was left for us to do was to alleviate her sufferings. It so happened (?) that we had the very drug that most soothed her, and the gratitude of her relatives grew in proportion to the help we were able to give. We saw her last Sunday week, nearly all her family being present, but we were able to have quite a good talk, after which we were given a present of dates and almonds (what a transformation in their attitude!) and an invitation to join them at supper. As we left, in response to a reminder to Fatma that the Lord Jesus was always with her, she replied, 'He is always in my heart; before I sleep I always tell myself that He is with me.' Those were the last words we heard her speak. When next we went, she had just been gathered Home. We learned that she had been talking at the last of the Lord Jesus, and then exclaimed, 'There He is, I see Him.' Can we doubt that she did really love Him, and that she is the first-fruit from Souk-Ahras, probably the first convert from this town since the days of Augustine many centuries ago."

* * *

TUNISIA

Miss A. Clack, who has joined **Miss Kenworthy** at **Kairouan**, writes: "On Sunday, we begin with a class for the girls at 8.30 a.m., and a good hour is spent with them, teaching them hymns and texts and telling the Gospel story. In the afternoon we have sick ones to attend to, and **Miss Kenworthy** goes one way and I another. My special case just now is a poor little Bedouin girl of about twelve years of age. The other week I found her huddled up in a corner of the room, her little white face so puffed, through want of sleep and pain. She had the filthiest rag wrapped round her hand, and when I undid it the sight that met my eyes was dreadful. It was twice the size it should be, with a putrifying sore. I took her to the doctor to get his advice first of all, and now I am daily attending her, putting on hot fomentations. This is not easy here, for one must take all one needs, so you can picture me armed with clean water, spirit stove, bowl, etc., making a daily visit. I am thankful to be able to say she is now improving. About eight people gather around and listen to His own Word which I take to them each day. Pray that it may enter their hearts, that a deep conviction of sin may come upon them."

Daily Subjects for Prayer and Praise

1. For all the triumphs of the Gospel in North Africa during the past forty-nine years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
3. For Spanish Mission at Tangier—Day and Sunday Schools, Evening and other Classes. Visiting.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Gospel Car Work, Bible Depôt, Dispensary and Night Refuge.
5. For Tetuan—Dispensary, Visiting and Tract Distribution, Classes for Adults and Children (Native and Spanish).
6. For Settat—Visiting among the women and children, Classes for girls.
7. For Fez and Oudjda—Dispensary, Classes, Visiting, Bible Depôt, &c.
8. For Taza—Visiting, Itinerating, &c.
9. For Rabat and Salé—Itinerating, Visiting, Bible Depôts, &c.
Prayer that the Jewish and Moslem ban on the buying of Gospels may be lifted, and that from the Bible Depôt here and in other places the Word of God may be widely disseminated.
10. For Cherchell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.
Prayer for the work among men and boys recently started: that the apparent interest may be sustained and increased, and that the Lord would speak to the hearts of some of those who come so readily to listen to His Word. (See p. 14.)
11. For Algiers—Visiting homes, cafés and villages, Classes and Meetings, Itinerating, &c.
12. For Djemâa Sahridj, Mekla, and Michelet—Meetings among Kabyles and French, &c., School for girls, Day and Sunday Schools, Visiting, Itinerating, Dispensary, Work among men and boys, &c.
13. For Azazga, and Les Agribbes—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.
14. For Bougie and Oued-Amizour—Meetings and Classes for Kabyle men, boys and girls; Visiting and Itinerating.
15. For Lafayette—Classes, Itinerating, and Visiting.
16. For Tebessa—Bible Depôt, Classes and Visiting, &c.
17. For Bône and Souk-Ahras—Classes, Visiting among women and children, &c.
Praise for the testimony of a young girl on her deathbed, and prayer that this may indeed be the beginning of the work of the Holy Spirit in this neighbourhood. (See p. 15.)
18. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Classes for women and girls, Gospel Car Work, Work among British Sailors, &c.
19. For Italian and French Work at Tunis and Bizerta—Sunday and Weekday Services, Classes, Distribution of Scriptures, Itinerating and Village Work, &c.
20. For Nabeul—Classes, Visiting, &c.
21. For Kairouan—Classes, Visiting, Bible Depôt, &c.
22. For Sfax—Classes for Arabs and for European children, Visiting, Bible Depôt, &c.
23. For Tripoli—Dispensary, Visiting, &c.
24. For Paris—Visiting cafés, &c., Meetings for Kabyles.
25. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
26. For the Council and the Staff at Headquarters.
Prayer for God's protecting care and enabling grace to the General Secretary on his visit to America and Canada: that health and strength may be granted to him, and that his words may be greatly used in creating fresh interest in the evangelisation of North Africa.
27. For fresh openings for Deputation work in different parts of the country; and for the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union and Study Circles.
28. For increasing blessing on our Magazine, its Contributors and its Readers.
29. For the supply of all the needs, spiritual and temporal, of work and workers; also for more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
Prayer that the Lord would be pleased (as He has done on so many occasions) to appear on our behalf and to send in the funds which are essential to the carrying out of His plans for the Mission; and that He would keep His servants ever waiting with steady expectation only upon Himself.
30. For workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every part other of the Harvest Field.

THE NORTH AFRICA MISSION

Founder—Mr. EDWARD H. GLENNY

(WITH MR. GEO. PEARSE AND DR. GRATTAN GUINNESS)

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Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C.1." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into Barclays Bank Limited, 148, Holborn, London, E.C.1, or into any of its branches.

LOCATION OF MISSIONARIES

MOROCCO	ALGERIA	Bône and Souk-Abras
Tangier	Cherchell	Miss H. GRANGER Oct., 1886
Mrs. E. A. SIMPSON .. Mar., 1898	Miss K. W. JOHNSTON .. Jan., 1892	Mrs. FISHER Oct., 1922
Miss E. CRAGGS Oct., 1912	Miss E. TURNER Jan., 1892	Miss G. E. DUFFEN Oct., 1930
Miss M. M. GLEN Jan., 1913	Miss L. R. WHOLMAN April, 1922	
Miss E. D. BOWEN Feb., 1923	Miss E. F. COLLINS Feb., 1927	TUNISIA
Miss I. DEW Feb., 1924	Mr. L. J. BOCKING Oct., 1928	Tunis
Miss L. GRIFFITHS Oct., 1927	Mrs. BOCKING Oct., 1928	Mr. E. E. SHORT Feb., 1899
Spanish Work—	Algiers	Mrs. SHORT Oct., 1899
Señor PEDRO PADILLA .. June, 1926	Kabyle Work—	Miss H. M. M. TAPP Oct., 1903
Señora D. PADILLA Dec., 1922	Mons. E. CUENDET Sept., 1884	Mr. EDWIN WIFF June, 1930
Casablanca	Madame CUENDET Sept., 1885	French Work—
Miss C. S. JENNINGS .. Mar., 1887	Mrs. A. ROSS Nov., 1902	Mrs. A. V. LILEY July, 1913
Miss F. M. BANKS May, 1888	Miss D. OAKLEY Nov., 1921	Italian Work—
Mr. C. C. GABRIEL Dec., 1919	Miss D. WARD May, 1929	Miss G. E. PETER Oct., 1913
Mrs. GABRIEL Feb., 1920	Djemâs Sahridj, Mekla and Michelet	Miss K. M. E. GOTELEE April, 1920
Miss M. W. ROSS Nov., 1920	Kabyle Work—	Miss J. E. MARTIN Oct., 1922
Mr. A. E. CHATFIELD Nov., 1922	Miss E. J. C. COX May, 1887	Bizerta
Mrs. CHATFIELD Nov., 1922	Miss K. S. SMITH May, 1887	Signor A. FINOTTO Oct., 1923
Miss E. E. J. BRADBURY .. Nov., 1929	Mr. A. G. WILLSON Oct., 1922	Signora FINOTTO Oct., 1923
Miss C. A. BOWRING Sept., 1930	Mrs. WILLSON Oct., 1922	Nabeul
Tetuan	Miss L. M. FISON Nov., 1919	Miss E. M. TILNEY Mar., 1920
Miss A. G. HUBBARD Oct., 1891	Miss E. FEARNLEY Mar., 1929	Mr. C. MORRISS Oct., 1924
Miss A. M. KNIGHT Oct., 1899	Miss M. FEARNLEY Mar., 1929	Mrs. MORRISS Nov., 1927
Spanish Work—	Azazza and Les Agribbes	Kairouan
Miss E. HIGBID April, 1921	Mr. S. ARTHUR Dec., 1913	Miss H. KENWORTHY Nov., 1910
Miss E. HARMAN Oct., 1921	Mrs. ARTHUR Sept., 1923	Mr. E. J. LONG Feb., 1923
Settat	Miss C. ELLIOT Nov., 1919	Mrs. LONG Jan., 1924
Miss A. BUXTON April, 1919	Miss M. WIDMER Nov., 1920	Miss A. CLACK Jan., 1924
Miss K. REED April, 1922	Mr. G. K. GILLOTT Mar., 1929	Stax
Fez	Mrs. GILLOTT Mar., 1929	Mrs. F. M. WEBB Oct., 1899
Miss S. M. DENTSON Nov., 1893	Miss G. G. ADAMS Mar., 1929	Mr. I. M. DAVIS Oct., 1920
Miss I. C. DE LA CAMP Jan., 1897	Bouge and Oued-Amizour	Miss A. STONEHAM Oct., 1927
Dr. JAS. A. LILEY Nov., 1919	Mr. A. R. SHOREY Nov., 1902	
Mrs. J. A. LILEY Nov., 1919	Mr. R. TWADDLE Oct., 1924	
Miss M. ARCHER Aug., 1928	Mrs. TWADDLE Oct., 1925	
Taza and Oudjda	Mlle E. M. S. DEGENKOLW .. Oct., 1913	
Miss F. E. S. MARSTON Nov., 1895	Lafayette and Batna	
Miss A. CHAPMAN Oct., 1911	Mr. C. R. MARSH Oct., 1925	
Miss E. K. ALDRIDGE Dec., 1891	Miss C. R. MARSH Oct., 1925	
Rabat and Salé	Mr. C. COOK Oct., 1929	
Mrs. F. K. ROBERTS Dec., 1896	Mrs. C. COOK Dec., 1929	
Mr. L. V. ROBINSON Nov., 1924	Tebessa	
Mr. F. A. RAYNER Jan., 1929	Madame E. PAGES June, 1924	
Mrs. RAYNER Mar., 1928	Miss D. POVOAS Nov., 1922	
	Miss L. F. EVANS Nov., 1921	

AT HOME.—Mrs. BOLTON, Miss A. BOLTON, Miss E. HEATH, Miss R. O. HODGES (Egypt), Miss L. READ, Mr. and Mrs. R. S. MILES (Deputation Work). *New Workers*—Miss F. ELLARD, Mr. F. EWING, Miss E. M. LUDWIG (Language Study in Paris). MR. AND MRS. ALEC THORNE (Associate Workers), Hope House, Tangier.