

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

Dwell Deep	33
By PASTOR PERCY SMART	
From Headquarters	35
By the HON. SECRETARY	
The Doctrinal Basis of the N.A.M.	37
The late Dr. F. E. Marsh	37
By E. J. P.-C.	
Dedication of our New Head- quarters	38
Matters of Moment	38
Horseshoes and Henna	40
By Mr. E. J. LONG	
For the Children	42
By Miss D. POVOAS	
At Heightside	43
By E. H. DEVIN	
Home and Foreign Notes	43
Daily Subjects for Prayer and Praise	48

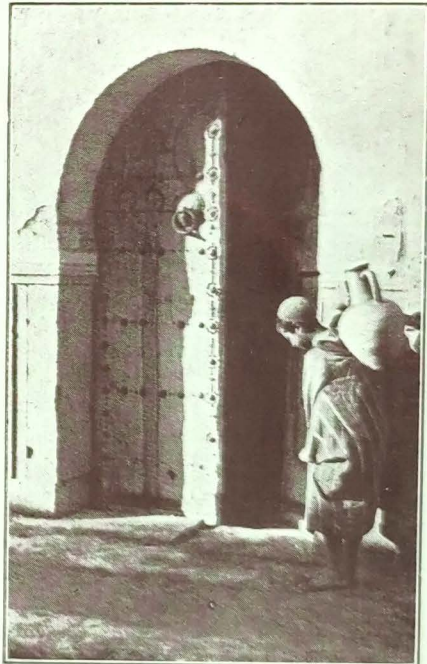


Photo by]

[Mr. R. S. Miles.

An Ancient Doorway.

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TEN DAYS OF PRAYER—May 1st 10th (see p. 35)



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A Street Scene in Kairouan

[Mr. E. J. Long.

Dwell Deep

By PERCY J. SMART

"Flee ye, turn back, dwell deep, O inhabitants of Dedan."—JER. xlix, 8.

THE prophet Jeremiah was God's spokesman in very dark and difficult times, and proved, moreover, unswerving in his fidelity although the people refused to hear and obey. Whilst most of his prophecies had reference to God's chosen people Israel, he was also charged with solemn announcements of judgments on heathen nations; and this short, sharp, crisp warning to the inhabitants of Dedan to flee, is given in connection with one of these. In order to ascertain why this warning was given, we must enquire as to who these people were, and what they were doing.

It is evident from Scripture that they were a commercial tribe, who had descended from Abraham by his second wife Keturah. In Genesis xxv we read that "Abraham took a wife and her name was Keturah," and, amongst others, she had a son named Jokshan who as we see in verse 3, "begat Sheba and Dedan." From this it is apparent that the tribe of Dedan had Abrahamic blood in their veins. Then in Isaiah xxi, 13, we find that they were addicted to commercial pursuits, and were to be found in Edom, which lies immediately south of the Dead Sea.

Now, in Jer. xlix, it is clearly shown that their position was one of imminent peril, inasmuch as an awful judgment is predicted as about to fall upon Edom—a judgment so severe that it would wipe them out altogether. "Edom shall be

a desolation," verse 17. She has had fellowship with the sins of Sodom and Gomorrah, and is, in consequence, to be visited with a similar destruction.

Is it not very beautiful to note that when Edom is about to be visited with judgment, because the cup of her iniquity is full, God thinks of his little tribe of Dedan who is in danger of perishing with them, and sends a warning message by the lips of the prophet telling them to flee? I have called it a warning message. It is more; it is a word of loving advice. "Flee ye, turn back, dwell deep, O inhabitants of Dedan"—dwell deep in the wilderness, dwell deep in the solitudes.

It will be readily seen that their only safety was in separation—and their danger was in superficiality.

(1) *Their only Safety was in Separation.*—Flee ye—otherwise the judgments which are shortly to overtake Edom will fall upon you. To apply the teaching of this to ourselves—*our* only safety is in separation.

That things are ripening for judgment, there can be no shadow of doubt in the mind of every earnest student of the Word of God—"As the days of Noe, were so shall also the coming of the Son of Man be" (Matt. xxiv, 37), and the duty of every child of God is plain—to come out from the world—by which is meant human society as it is seen organising itself apart from, and in forgetfulness of, God. We are to have no fellowship with the unfruitful works of darkness, which include not only sinful self-indulgences of various kinds, but also the false religions of the day—Romanism, Ritualism and Rationalism. We are to have nothing to do with those whose creed is Compromise, and whose motto is "Sail with the Stream."

Separation from the world is necessary in order to do service for the world. The man who can save a Sodom is not the Lot-like man who pitches his tent there—but the Abraham-like man who keeps as far from it as possible.

(2) *Their Danger was in Superficiality.*—Hence the exhortation to "Dwell deep"—a very timely one for us who live in these perilous times. There is undoubtedly a widespread profession of Christianity, but much of it lacks in reality and depth.

In the parable of the Sower in Matt. xiii, it is said of one class of unfruitful hearers of the Word, that the seeds fell upon stony places, and forthwith they sprang up because they had no deepness of earth. In the corresponding passage, in Luke, it is said of the same class—"It lacked moisture"; and again, "they have no root." Let us connect these thoughts. "No depth"—therefore "no root." "No depth"—therefore "no moisture." "No depth"—therefore "no fruit."

Then again, our Lord compares the man who hears His sayings and does them, to a wise man who built his house upon a rock, and in the time of stress and storm it stood, and fell not; but, he likens the man who hears his sayings and does them not, unto a foolish man who built his house upon the sand; and in consequence when the floods came and beat upon it, it fell, and great was the fall thereof.

The secret of the stability of the Eddystone Lighthouse is that it grips the

rock, is dovetailed into it, forms part of it. The house built on the sand had nothing to hold to, nothing wherewith to resist the storm.

It is interesting to notice in Luke, that of the house the builder of which digged deep and built it on the rock, it is said, not only that it fell not, but that it could not be shaken. There is a good deal in these days that shakes men because they do not get down to the rock; their principles are shaken, and their lives are inconsistent and vacillating. They allow themselves to be governed by expediency, rather than by the Word of the Lord, because they are not established on the rock.

In the seventh chapter of Isaiah and verses 10 and 11, we learn that our praying is to be deep. The Lord spake unto Ahaz, saying, "Ask thee a sign of the Lord thy God; ask it in the *depth*" and in the margin it reads "*Make thy petition deep.*" Are we making our petitions deep?—deep as the needs of the hour?—deep as the promises of God? What a rich and gracious promise was made by God to His rebellious people Israel, in Mal. iii, 10: "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Then do we not give evidence of very superficial views of faith? Our faith is circumstantial, like that of Israel of old—as we see in Psalm cvi, 9-11, where the Psalmist recounts God's wonders on their behalf; after which in verse 11 we read, "*Then* believed they his words." We do so want to see to believe, instead of believing to see.

Someone has said that an optimist is one who smells the harvest when he sees the snow. There are days when the snow is visible and indications of harvest very few. Nevertheless, let us live and labour in anticipation of the day when "He shall see of the travail of His soul, and shall be satisfied"; and be encouraged as we remember that "He that goeth forth . . . bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm cxxvi, 6).

From Headquarters

By the HON. SECRETARY

Mr. Harvey Farmer, whose health, we regret to say, is mending but slowly, will be preaching (D.V.) the Commencement Sermon at Dr. Lewis Sperry Chafer's Theological College, Dallas, Texas. The Commencement Exercises last from the end of April to May 5th.

* * *

It is with much sorrow that we have to report the decease of one of the oldest friends of the Mission, Dr. F. E. Marsh, who was called to his rest on February 19th. The sincere and prayerful sympathy of the Council has already

been conveyed to Mrs. Marsh and the bereaved family. Further particulars concerning our late brother will be found on page 37.

* * *

It has been the custom of the Mission for many years to ask their helpers to devote the first ten days of the month of May to special remembrance of the needs of the work in prayer. In view of this, we shall be glad if as many friends as possible will endeavour to be present at our monthly Prayer Meeting, which will fall due on Thursday, May 7th. In addition to this, we

are asking that there should be daily remembrance at home of the needy field in which we are labouring.

* * *

Our Spring Meetings are to be held (D.V.) on June 2nd at Eccleston Hall. The Chair will be taken in the afternoon by Rev. Percy J. Smart and in the evening by F. R. Archer, Esq. The speakers will be Rev. George W. Neatby and A. Jacob, Esq. The present year, being the Jubilee of the founding of the Mission, a somewhat larger number of missionaries than usual will be at home and will be present at both our Spring and Autumn Meetings. We trust, therefore, that our friends will make a careful note of the dates of these gatherings, and endeavour to be present so as to give a hearty welcome to our brethren and sisters. The Autumn Meetings will be held, God willing, on October 6th, at which special reference will be made to our Jubilee, and amongst the speakers will be Rt. Rev. Bishop Taylor Smith and Dr. Northcote Deck.

* * *

We regret to say that Miss Johnston, one of our beloved senior workers at Cherchell, has been very unwell; but we are thankful to know that she is recovering. Her illness and absence in Algiers from the work has meant an added strain both for Miss Turner and for the younger workers at the Carpet School, although cheerfully borne. Miss Harman, too, one of our missionaries engaged with Miss Higbid in work amongst the Spanish at Tetuan, has had to undergo an operation, from which, however, she is making a slow recovery. We ask the prayers of our readers on their behalf that grace may continue to be given to all these dear friends.

We regret that for health reasons Miss Bowen has had temporarily to resign her work at the Women's Hospital, Tangier, and has gone to Canada for a period.

* * *

The marriage of Miss Muriel Delevingne to Mr. Leslie V. Robinson took place on April 9th at Haven Green Baptist Church, Ealing, in the presence of a large company of friends. Mr. and Mrs. Robinson will be leaving for Morocco in May. We pray that God's blessing may rest upon them and their labours.

* * *

The Council have felt that the Jubilee year would be an appropriate occasion for seeking from the missionaries an expression of their opinion as to any methods by which the work of the Mission could be improved or developed; and in response a large number of valuable

suggestions have been received from the field. There is an almost unanimous feeling amongst the missionaries that, in view of present conditions, there should be a more thorough and systematic preparation of students in the matter of language; as well as closer co-operation between the individual workers. These and other matters are receiving the careful attention of the Council.

* * *

During a recent visit to Paris it was a very great pleasure to learn of the high esteem in which Mr. and Mrs. Warren are held by the missionary students stationed there. In several fields of labour to-day (including our own), a knowledge of French is a necessary part of the missionary's equipment. In consequence of this, some thirty or forty recently-accepted missionaries are usually to be found in Paris engaged in acquiring the language, and many of these are thankful to avail themselves of Mr. and Mrs. Warren's kindly advice and ready sympathy, as well as to take part in the weekly prayer meeting which Mr. Warren has arranged for their benefit. Several of them spoke to us in the warmest terms of the value of the help thus received. We greatly regret that better arrangements cannot be made for the housing of the missionary students. If the various societies interested were able to purchase suitable premises to be used as a hostel in which they could lodge, it would not only provide opportunities for friendly intercourse and united meetings for prayer, but it would also greatly add to their comfort, and—no small consideration in these days—would probably be much more economical from the financial standpoint.

* * *

We were glad to notice that the work at the Foyer amongst the North Africans was being steadily carried on. Conditions are such that numbers attending vary very considerably. At the time of our visit the numbers had materially increased, and Mr. and Mrs. Warren were finding many opportunities, particularly while teaching several of them to read and write, of conversation concerning their spiritual needs. We were glad to learn, too, of the wide opening which there is for the labours of M. Hocart among Kabyles and others in various parts of Paris, and of the steady sale of Gospel literature. As opportunity is afforded of moving about in various parts of the field from time to time and of observing the really splendid service which is being rendered by our brethren and sisters in the cause of the Gospel, we are distressed to think that it is not more widely known nor more generously supported by Christian people.

The Doctrinal Basis of the North Africa Mission

The present year being the jubilee of the founding of the North Africa Mission, it may be of interest to our readers to know that the doctrinal basis of the work has not altered with the passing years. All candidates desiring to join the Mission are required to sign the following Declaration of Faith:—

1. The full inspiration of the Scriptures of the Old and New Testaments; their authority, sufficiency and inerrancy, not only as containing, but as being in themselves, the Word of God; and the need of the teaching of the Holy Spirit for a true and spiritual understanding of the whole.

2. The unity of the Godhead and the divine co-equality of the Father, the Son and the Holy Spirit.

3. The utter depravity of human nature in consequence of the fall, and the necessity for regeneration.

4. The true and proper Deity of our Lord Jesus Christ; His virgin birth; His real and perfect manhood; the authority of His teaching, and the infallibility of all His utterances; His work

of atonement for sinners of mankind by His vicarious sufferings and death; His bodily resurrection and His ascension into Heaven; and His present priestly intercession for His people.

5. The justification of the sinner solely by faith, on the ground of the merits and vicarious sufferings and death of our Lord and Saviour Jesus Christ.

6. The necessity of the work of the Holy Spirit in conviction of sin, regeneration and sanctification, as well as in ministry and worship.

7. The resurrection of the body; the judgment of the world by our Lord Jesus Christ; the eternal blessedness of the righteous and the eternal punishment of the wicked.

8. The personal return of the Lord Jesus Christ in glory.

The Mission has no desire to exercise a lordship over others' faith; but as it stands, as a body, for the evangelical belief above outlined, it is felt to be reasonable that only those should be admitted to or retained in its ranks who are in hearty sympathy with its doctrinal position.

The late Dr. F. E. Marsh

The readers of this magazine will doubtless have learned from other sources of the recent decease of Dr. F. E. Marsh, one of the oldest friends of this Mission. He was too well known to the Christian public for there to be any necessity for us to give any sketch of his career, but it is due to him to make reference to his connection with the N.A.M., which dated practically from its commencement, now fifty years ago. He became more actively interested when, prior to his acceptance of the pastorate at Sunderland, he was living at Forest Gate and the headquarters of the Mission were at Barking. From that time onward he aided the Mission alike by his pen, his voice, his contributions and his advice. It was not, however, until 1914 that he became a member of the Council, and shortly after, during an

illness of the late Mr. E. H. Glenny, he took the post of Acting Secretary for a period of about six months and rendered valuable service. His latest act of generosity, as elsewhere mentioned, was to present to the Mission its present headquarters at Highgate.

It was our privilege to see him on more than one occasion during his last illness, and we were impressed by his clearness of mind, his sober cheerfulness, his quiet composure in discussing matters which might arise in the event of his death, and his calm reliance upon those great truths of the Gospel which for many years he had so faithfully preached. His was a strong personality, and although he expressed his mind quite freely, one felt that he could differ from his colleagues without loss of brotherly feeling. We are personally

thankful to have had the most friendly relationships with him for many years, to have had the opportunity of conversation with him during the closing days of his life, and to note the grace of God

which was increasingly manifest as he drew near to his end. The deepest sympathy of the Council to Mrs. Marsh and to the family is respectfully and affectionately tendered.

E. J. P.-C.

Dedication of Our New Headquarters

A meeting to dedicate the new headquarters of the Mission was held on March 4th. There was an element of sadness in the gathering, as Dr. F. E. Marsh, who had purchased the premises for the Mission, had passed away a short time previously, but the Christian hope of resurrection and reunion lifted the meeting above its sorrow. Mrs. and Miss Marsh were present, and the latter unveiled a Tablet to the memory of her mother (the late Dr. Marsh's first wife).

The Rev. G. H. Lunn, M.A., gave a helpful and appropriate address, and a comprehensive dedicatory prayer was offered by Rev. F. R. W. Heath, Pastor of the Baptist Church, Dorking. About fifty guests were present, including a number of Council members, some of whom took part in the proceedings.

The Tablet reads as follows:—

THIS HOUSE IS DEDICATED TO THE GLORY
OF GOD AND IN MEMORY OF MY BELOVED
WIFE

ELIZA MARSH

WHO LABOURED QUIETLY BUT EARNESTLY
IN THE GOSPEL.

F. E. MARSH.

February 1931.

The new premises are not only very suitable for their purpose, but less costly in upkeep, and we are very thankful to God for giving us the possession of them, as well as grateful to our late Council member, Dr. Marsh, whose generosity enabled us to purchase the freehold.

Matters of Moment

We feel it right to call the attention of our friends to two matters affecting our finances.

The first has reference to the disposal of our late headquarters in John Street. Although this property is in the hands of the agents and some offers have already been made, it has not yet been disposed of, as the Council do not consider that it should be parted with for less than its proper value.

Further, we rejoice to say that the work

at the Tulloch Memorial Hospital, Tangier, with all its manifold opportunities of presenting the Gospel to the patients, has been recommenced. But this involves an increased charge upon our funds; and we shall be grateful if our friends will make it a definite matter of prayer that the John Street property may be disposed of at a just price and that there may be increased support for the medical work in Tangier.

Sufficient is Thy Word
From day to day.
May I, in sweet accord,
Be ready to obey.

Sufficient is Thy grace
I ask no more.
Till victor in the race,
I reach the heavenly choir.
S. S. MCCURRY.



OUR NEW HEADQUARTERS

Horseshoes and Henna

By ERNEST J. LONG

[This article was crowded out of our March issue]

To-night we had *fateeras* for supper. Now, a *fateera* is a kind of fritter or pancake fried to a golden-brown colour in olive oil. It is normally the Arab's breakfast dish; and *fateera* shops are as plentiful in Kairouan as are the ubiquitous fish-and-chip saloons in the less aristocratic quarters of English cities.

This is the Fast Month, Ramadan; and just as the advent of Christmas in the homeland may be deduced from the preponderance of turkeys at the local poulterer's, so the coming of Ramadan is heralded by quite a revolution and transformation in the *fateera* shop. Twelve months of sooty grime disappears as though by magic under the annual coat of whitewash; and the front of the shop is garnished, not only with the usual piles of *fateeras*, but also with immense pyramidal heaps of honey-cakes called *slab-beyas* and *mekhareks*. During Ramadan alone are these cakes evolved: they are for the delectation of the *sayemeen*—the "fasting ones." The *fateera* shop is now closed and shuttered during the morning; but at sunset, when the firing of a gun signals the close of the day's abstinence, it becomes a scene of animation and brisk business. The more ambitious and competitive among the *fateera* cooks put aside the customary paraffin lamp, and for thirty days or so revel in the brightness of electric light, a temporary installation having been effected by the simple expedient of leading in a wire from some neighbouring source of supply. We ourselves are affected only in so far as the *fateera* becomes a supper, instead of a breakfast dish.

When I went down to Bai Salah's shop this evening I observed that the only thing which had escaped the whitewash was the sooty old horseshoe that Salah keeps suspended from a nail just above his frying-dish. "What's that old thing for, Bai Salah?" I asked, just for the sake of hearing him repeat what I had often

heard him say before. "Oh, it's to keep away the Evil Eye," he said.

So out here in an ancient Moslem city one meets again the horseshoe still found over many a cottage door in England and elsewhere; which brings us to the subject of *superstition*. But what a world of difference between the simple English rustic who complacently associates a horseshoe with "good-luck," and the superstitious Arab who, through countless generations, has somehow included it with a miscellany of equally queer charms and amulets which are deemed to have some power over the "Evil Eye"!

Mohammedanism has a very real demonology; and Mohammedan fear is not that fear of the Lord which is the beginning of wisdom, but the dread of unseen agents of evil credited with the power of inflicting bodily harm. Every Moslem mother, for instance, believes that her baby's greatest enemy is, not dirt or neglect (the real causes of most child-illness), but the Evil Eye; and her chief defensive measure, in the case of a baby boy, will be tying a piece of red ribbon or thread around its neck, together with other charms—or even giving the boy a girl's name, in order to mislead the malevolent spirit. It is easy for us, "whose souls are lighted with wisdom from on High," to smile at such practices; but for millions of human souls, in North Africa and elsewhere, this fear and bondage is dreadfully real.

And now let us just turn to some personal experiences which we have had here in Kairouan of Moslem superstition, howbeit of a rather milder form. First of all, something that raises a smile at our own expense. We had been seriously troubled by rats, and though in one evening I caught five together in one large trap, the nocturnal raiders still came in seemingly undiminished numbers. Arab friends recommended up to place a stuffed lizard in the kitchen, assuring us that



Photo by]

[Mr E. J. Long.

Carrying a sick child.

Notice the bunch of charms hanging from the child's neck.

since this reptile was *Sultan el Hoosh* (King of its Kind), its presence in a house, alive or stuffed, would keep away other pests, especially the scorpions which also visited us. We accordingly purchased a stuffed lizard, thinking that it might indeed be of some service, and keep away vermin either by acting as a sort of scarecrow or by virtue of its peculiar scent. Imagine our disgust one morning upon finding the lizard chewed open, with much of its stuffing gone. An Arab friend to whom I recounted the incident quite failed to appreciate my point of view. He insisted that even if the *Sultan el Hoosh* had not kept the vermin away, it was fulfilling its supernatural mission by keeping the tenants of the house from personal harm, as our continued immunity proved!

A week ago I happened to see, in an Arab house, a stuffed reptile, of a species unknown to me, hanging from the ceiling by a string. I was told that when a camel

fell sick, this unsavoury specimen was tied around the sufferer's neck, its odour acting as a remedy.

An educated Arab called to see us about a month ago when our baby was having a rather bad time cutting a tooth. The advice volunteered by this particular Arab indicates that belief in absurd remedies is not limited to the ignorant and illiterate. He recommended that we buy the head of a lamb, divide it into two parts over the head of the baby, and then cook the lamb's head and eat it. This is a common practice among the Arabs when a child has difficulty in teething.

Two years ago I visited another educated Arab during Ramadan. He apologised for not shaking hands with me, saying he had cut his finger, and was unable to wash the blood from his hand in case the wound should "drink water," thus causing him to break the fast!

One day a little Arab girl from our class fell upon the stone staircase. Not long after, her mother came with some glowing charcoal on a dustpan. Upon ascertaining the place where the child fell, she sprinkled incense upon the charcoal, and muttered something under her breath—all this to propitiate the *djinn* or demon who had caused her child this harm.

Quite near our house is a much-venerated spot where lie buried certain *Ansar* (Mohammedan warriors who fell in the early religious wars). In the wall of one of the tombs is a recessed niche, containing a primitive lamp; and in the wall on the other side of the narrow road are two similar shrines. Women who have a favour to ask of Allah—the healing of a child, the safe return of an absent son, or something of a like nature—testify their veneration of the departed warriors (who surely have some power of intercession with Allah!) by smearing the wall in the vicinity of the niches with *henna*, at the same time either burning a candle or replenishing with oil and lighting one of the ancient lamps.

A Bedouin woman once had an arm removed by a local surgeon here. The same day she returned to her tent carrying the amputated member wrapped up in paper. She wished the arm ultimately to be buried with her, for otherwise who

could say if Allah would be able to find it on the Day of Resurrection! I have seen old women hunting furtively in the bottom of a rubbish pail for teeth I had extracted and thrown aside. Surely there is more than a trace of animism here—the fear lest “soul-stuff” should be lost?

But let us not lose sight of one tremendous fact: “Young Islam is *on trek*.” Many of the younger generation, who have come into close contact with modern civilisation, and who have received a European education, are breaking loose from the old anchorages and forsaking the ancient landmarks. *Djinns* and the Evil Eye and all the other mumbo-jumbos that terrified their grandparents are now openly scoffed at. Yet this is no unmixed blessing. Emancipated from the thralls

of superstition, these sons of Ishmael are still in the bondage of sin. To break free from traditional restraints may be to embark upon a career of lawlessness that is worse than the former state. In vain is the old demon cast out if he leaves the door open for other and worse demons to enter. The only hope for the Arab, whether he be orthodox father or “modernist” son, is the Gospel of the Grace of God. If ever a moment was propitious for preaching the Glad Tidings in North Africa, it is now; but only to consciences quickened until they feel the loathsomeness of sin will the Gospel mean both a revelation and a revolution.

To this end will our dear friends in the homeland continue with us in earnest prayer for a mighty visitation of North Africa by the Spirit of God?

For the Children

Tebessa's Little Moonbeam

By MISS D. POVOAS

I should like to tell you about a very dear little Arab girl who lives in Tebessa. Her name is Gomera, and that name Gomera means “Moonbeam.” I wish it meant Sunbeam, for that would perfectly suit this little girl. She is about ten years old and has very dark skin, black curly hair and beautiful, bright, sparkling eyes. Our little friend is nearly always smiling, and in this she is unlike most of her companions, for Arab girls are not generally very happy little people. I expect it is because they grow up in loveless homes. Their parents do not love them much and they know nothing of the love of Jesus. But our little Moonbeam can and does beam, in spite of all her cold, rough home-life, and what rejoices us more than all is the way she loves God's Word.

One day, before we opened the classes this winter, we were visiting some Arab mothers who live near our little Gomera. We had scarcely reached our first house when this little person came racing towards us as fast as her legs could carry her. Before we had time to explain where we were going, her little hands and loving,

sparkling eyes were doing their utmost to draw us into her mother's house. It was so hard to resist such a pressing invitation that we went with her. Having entered, we were introduced to her mother by a few words, and quickly seated by her, and finally Gomera sat her little self at my feet, slid her brown hands in mine and begged for a quiet, attentive audience while she repeated her precious Bible stories. One after another was said most thoughtfully. First the parable of the man who built his house upon the rock, then the lost piece of silver. These were not sufficient, I suppose, so we were invited further to listen to the parable of the Pharisee and the publican, and lastly to the account of the Saviour blessing the children. So afraid was she, too, of not getting a chance to pipe out her hymns that the moment she had finished her last sentence in the scripture passages she asked if she might sing one. You will see from all this how easy it is for us to love this little girl.

If you were to ask her to choose a hymn to sing, she would answer you in

her own language—"Nchebhum el kull" (*i.e.* I love them all); and if you were to ask her if she loves the Lord Jesus, she would say at once, "Oh yes, I love Him very much." And she can tell you why she loves Him. It is because He first loved her and died for her and now lives and hears and answers her prayers.

There are thirty other little girls attending the same class as little Gomera, but,

though several are very sweet and attentive, they have not got the same love in their hearts or the same interest in the Scripture lesson that she has. I hope that this account of our little Moonbeam, Gomera, may lead those of you who know the Lord Jesus to pray for her, that she may be kept in His love, and that others in the class may come to love and follow Him too.

At Heightside

By E. H. DEVIN

Our Easter Convention at Heightside was marked by a deep spirit of prayer. In each meeting the presence of God was very real. The fellowship of saints, truly one of God's most precious gifts to His children, was much enjoyed by the friends assembled.

At the Welcome meeting the importance of the silent waiting in God's presence, in order to receive renewal of strength, was emphasised.

Pastor Galbraith led us to the Cross, bringing before us vividly God's interest in, Satan's interest in, and man's interest in, the Cross of the Lord Jesus, and also in the cross it is man's privilege and duty to take up. Dr. Jesse Sayer dealt in a simple and masterly way with the great fundamental doctrines of Propitiation and Justification. His messages on the Resurrection and the appearances of our Lord were both instructive and uplifting, and the explanations of words in the original were greatly appreciated.

The Rev. W. Morris, M.A., gave us a most helpful address on the definition of Faith; pointing out the place, pre-

eminence, and personalness of faith. Altogether there was a unity in the messages delivered which made it evident that God was leading. The young friends were so stirred that they wished to work out what they had taken in, and held an open-air meeting in the village, which was blessed of God. The Misses Buxton and Reed spoke on the importance of dispensary work in Settat as a means of reaching the people. Mrs. Miles so spoke of the work at Sfax and Kairouan that prayer was outpoured for those she mentioned. Miss E. Fearnley dwelt on the need for prayer to help the younger missionaries to get the language, and mentioned that the Lord gave proofs of His working in the touching devotion some of the people showed towards them when they were leaving Djemâa Sahridj.

Mr. Miles brought vividly before us the situation in the Moslem world, especially in regard to North Africa. His lantern lecture was much appreciated, and brought before all assembled the great need and the appalling lack of workers to meet that need.

Home and Foreign Notes

A PRAYER MEETING

is held on the first Thursday in every month at **Marsh Memorial House, 34, Bisham Gardens, Highgate**, at 3.30 p.m. Tea at 3 o'clock. A hearty welcome is given to all friends of the Mission who are able to attend.

* * *

Prayer Meetings for North Africa are also

held as follows, and friends in the neighbourhood are cordially invited.

London

Mr. and Mrs. Venables, 129, Fordwych Road, Cricklewood, N.W.2. Second Tuesday at 3.30 p.m.

Mrs. Millard, 57, Murray Road, Wimbledon, S.W.20. Last Tuesday at 5.30 p.m.

Grove Road Mission, Woodford. (Sec.: Mr. A. West.) Third Thursday at 3 p.m. (Bi-monthly.)
Mayes Hall, Mayes Road, Wood Green. (Supt.: Mr. I. E. Bowles.) First Monday at 8 p.m.

Gravesend

Baptist Church Schoolroom. First Tuesday at 3.15 p.m.

Manchester

Mrs. Kirkup. "Noddfa," Fairfield, Manchester. Second Tuesday at 8 p.m.

Surrey, etc.

Baptist Church, Junction Road, Dorking. (Pastor F. R. W. Heath.) First Monday at 7.30 p.m.

Mr. and Mrs. Russell Mott, 43, Gilpin Avenue, East Sheen. First Friday at 7 p.m.

Sussex

Emmanuel Church (classroom), Hove. (Minister: Rev. Herries S. Gregory, M.A.) Third Thursday at 8 p.m.

Scotland

Mrs. Elliot, 54, King Street, Galashiels. First Monday at 8 p.m.

ARRIVALS

The **Misses E. & M. Fearnley** arrived from Djemâa Sahridj on February 17th.

Miss A. Buxton and **Miss K. Reed** arrived from Settat on March 9th.

Miss J. E. Martin arrived from Tunis on March 30th.

Mr. and Mrs. A. E. Chatfield arrived from Casablanca on April 11th.

Mr. and Mrs. J. A. Liley arrived from Fez on April 18th.

DEPUTATION WORK

Mr. E. H. Devin has visited: Hayes Baptist Tabernacle, St. Albans, Woodberry Hall, Tottenham, Colchester (2 meetings), Chelmsford, Hither Green, Lansdowne Hall, Thornton Heath Mission, Highgate Tabernacle, Tunbridge Wells (2 meetings), Clapham Junction, Speke Hall (2 meetings), St. Peter's, Highgate, East Dean, Walberton, Whitstable (2 meetings), Kensal Medical and Gospel Mission, Emmanuel Church, Hounslow, Southall Baru Mission, Heightside Convention.

Mr. R. S. Miles has addressed meetings as follows: Lopping Hall, Loughton; Cricklewood Baptist Church; Tower Bridge Congregational Union Church (3 meetings); Manor Park Baptist Church; Dunmow Gospel Hall; Breatwood Gospel Hall (3 meetings); Dean

Hall, Ealing; Edinburgh Castle Missionary School; Gainsborough Hall (2 meetings); Cecil Hall, Enfield; South Ealing Baptist Church; Peculiar People's Church, Canning Town; Shrubland Congregational Church; Chesham Baptist Church; Upper Norwood Training Colony; Woodford Grove Gospel Hall; St. James's Church, Clapham; Tunbridge Wells (2 meetings); Gospel Hall, East Sheen; Recreation Hall (3 meetings). In Norwich: St. Stephen's Church, Wennum Hall Women's Meeting, Stoke Holy Cross. Hulme Hall, Manchester (6 meetings); Rishton; Hollin Bank, Blackburn; Heightside Convention. In Belfast: Bethel Hall, Grove Baptist Church, Cripples' Institute, Church St. East Baptist Church, St. Mary Magdalene, Hemstitching Works, Mountpottinger Baptist Church, Presbyterian Church, Ravenhill.

MOROCCO

Miss Bradbury writes from **Casablanca**: "We are relieved that the month of Ramadan is now over, though as far as numbers are concerned we had many women at the dispensary all the time, and a large number of new ones. But they are naturally rather restless, having had no breakfast before coming, and having had to get up in the middle of the night to prepare their men's food. Once or twice I saw a little of the preparation for the breaking of the fast at sunset, in the form of the vegetables for the *herira*, or green soup. What a number of things they put in and what an amount of work it entails in preparation! I suppose, though, it does not matter when one is longing for the time to pass until sunset. One day I said to our woman in the house that I expected they would all be very delighted when Ramadan was over, and she laughed and said they would be very happy then. So I asked her if that was repentance for sin, and she agreed it was not! Another day she told me about the French people who were having a Carnival on Sunday, and I said that their worship of God was not true worship or they would keep His day. She replied that their worship must be from their lips only and not from their hearts, which showed that she had taken something in at our morning prayers in Arabic. We are praying that she may go on to understand more and more of the Truth. She is so willing in the house always."

ALGERIA

Mr. A. G. Willson sends some good news from **Mekla**. He writes: "You will be pleased to know that I have had a further interview with young R. He came to see me

on Saturday and made a satisfactory declaration of his faith in our Lord Jesus. He is not ashamed to speak of his Saviour to the men in his village, and does not meet with much opposition. He has evidently gained their respect. He is also a soul-winner, having been the means of bringing two other men to the light. These, however, have left the neighbourhood.

"With regard to Djemâa, I have heard we have won the 'affection' of the sheikh. I do not attach much importance to that as it might be a doubtful compliment, but there is certainly a great difference in the attendance at our meetings. In former years during Ramadan we had very thin meetings, and the boys were afraid even to come and play in our yard.

"We had a wonderful gathering with the men last night. They paid such attention to the message; it was most cheering."

* * *

Miss Widmer writes from Djemâa Sahridj on March 30th: "I have at present two children as patients, a boy of three years who got burnt right across his face and neck (happily he is nearly healed); then a baby girl one year old, burnt on the back of the head and the right shoulder-blade. It would have been a happy relief if this little one had died, as she is a very sickly child. Her home is an hour and a half's journey from here, so she is brought here one day and I go there the next. The case did not look very promising to-day, poor wee thing. Over and over again I should have liked to have stayed a few hours in the village, as the women wanted me to go to their houses; but as they send their donkey and boy for me and take me back, I have to get home again as quickly as possible."

* * *

Miss Degenkolw writes from Oued-Amizour on March 17th: "I am very busy from morning till night with Mission work and housework and have more than I can do comfortably. I have a number of patients, and some of these are very bad burn cases, especially one little baby six weeks old. His face, hand, arm and legs have very deep burns. His grandmother is bringing him for treatment every other day. They live in a village two hours' walk from here.

"This winter we have had a lot of rain, and the rivers have been so full of water I have not been able to go much out to the villages. The last ten days have been fine, and I have been called out several times. The women and children in these villages have never seen a missionary before, so it is rather difficult to get

them to listen and be quiet so that they can take in the Good News. One has to present it as to 'little children.' They like the wordless book; they can understand that."

* * *

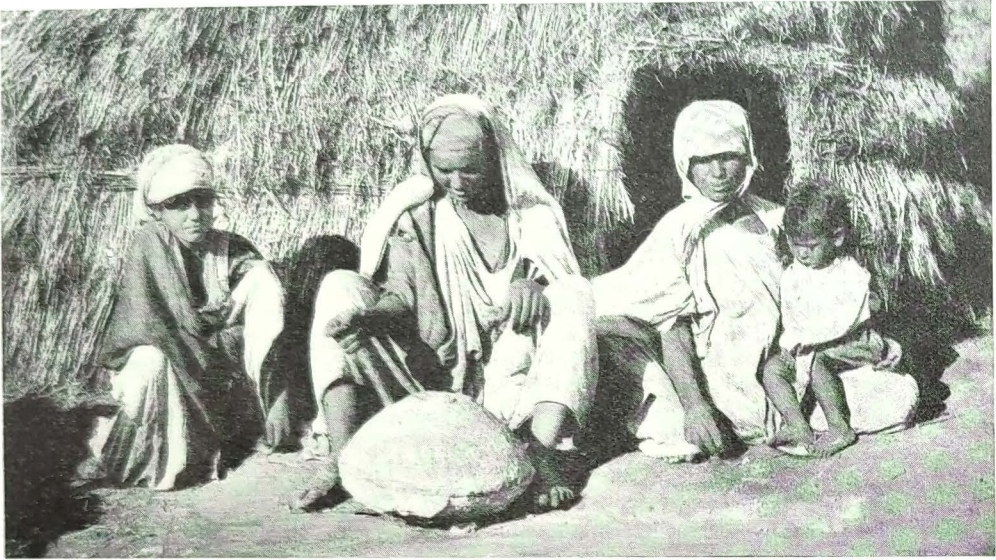
Miss L. Evans writes from Tebessa on March 11th: "I must tell you a little about the visiting. This varies; sometimes we come back with rejoicing, and sometimes we just have to remind ourselves of the Lord's promise that His Word shall not return unto Him void, but shall accomplish His pleasure. One day we had a cheering experience. A woman whom we knew to be rather bigoted asked us to go to see her and her little grand-daughter. It was a dreadful day, rain falling fast and the wind so boisterous that we could scarcely stand, but we were well repaid for going. The woman's sister was there and they both listened so well, and as we told them the story of the Prodigal Son tears rolled down their cheeks. Then as our hostess got up to make coffee, the sister drew near, took my hand and said 'Do tell me more. I do want forgiveness of sin, and if it is the Lord Jesus who can give it to me, I will pray daily in His name.' I have visited this woman several times since in her own hut, and she has been most attentive and eager to listen, in spite of her grown-up sons who laughed at what I said and sought to discourage her.

"Yesterday we went again to the caves just outside Tebessa and found the people very willing to receive us and to listen to the Gospel. As we told them of the sinfulness of the human heart and of the Saviour who came to put away sin, there were tears in the eyes of one of the women. We know of course that these people are emotional, but nevertheless they are usually very hard and indifferent to sin; so one is glad to see the slightest evidence of conviction. As we return on Wednesdays from our own usual weekly itinerating in the villages around, our hearts are full of praise that some more have at least heard of the Saviour. We look to you to help us by prayer to water the seed sown, that some of it may bring forth fruit."

* * *

In a letter dated April 1st Miss Povoas, also of Tebessa, relates an instance of preservation in a time of danger.

"We need special prayer for the Bedouin visiting. Last week we had a very narrow escape, or perhaps I should say a marvellous deliverance. Some of the fiercest dogs we have ever met were let loose upon us, and escape seemed absolutely impossible. We had just been sitting in a tent, having a splendid quiet



Grinding corn in Morocco.

[From a post card.]

meeting with a crowd of the poor wild women drinking in the message, and were about to leave quite cheered and encouraged. All was peaceful around us, we thought, as we said good-bye to the women, but the moment we emerged from the tent a terrific barking was heard, and furious dogs came flying at us and simply hemmed us in. The natives lost all control of them. Miss Evans stumbled and fell. However, 'we cried to the Lord and He heard us and delivered us from all our fears.' We somehow managed to get past, and after a little rest by the roadside were able to walk home. We smile often now when we think of the experience and are looking forward to the Lord's protection for coming visits. 'Thou shalt not be afraid . . . of the destruction that wasteth at noonday.'"

* * *

Miss L. M. Fison writes from Michelet on February 19th: "This winter is said to be the worst since 1898. The heavy falls of snow on the Atlas Mountains have, however, destroyed many thousands of locusts which were such a scourge last year, so we will praise the Lord for 'the snow . . . fulfilling His word.' Here, at Michelet, after torrential autumnal rains, snow set in about the middle of December and continued during the greater part of January and February. As you may imagine, this hindered our getting about very much. Monsieur Rolland has been up several times between

the storms, as a snow *tracteur* (plough) clears the route. On Tuesday we had a splendid meeting. I counted fifty-five men and boys inside, besides those who stood at the door for a while and then went away. We should much appreciate prayer for these gatherings."

* * *

The following is an extract from notes of a tour by Beriki, native evangelist at Bougie:

"At one place we had a group of Kabyles around us, and each time someone interrupted, the others said, 'Let him speak. If you do not wish to listen, then go away.' A discussion took place one day about Jesus being the Son of God. After we had given an explanation, a *marabout* admitted that Jesus was the Son of God. One young man said to him, 'Then He is the Saviour because God cannot love anyone more than His Son.'

"Going round the village we sat down beside a group of men. A discussion began and a *marabout* turning to me said, 'I am sorry for you, for you will go to hell.' I asked him if he had the assurance of salvation. 'No,' he replied. Then I said, 'It is you who are to be pitied. I am assured of my salvation.' I explained to him something of the love of God in sending Jesus to suffer in my stead and pay my debt. Everyone around us was listening, for a group had gathered. When we rose up to leave, a *marabout* came towards us and asked for a book. This Kabyle, an important man in

the district, once said in a café with above fifty men listening to us, 'Anyone remaining here, let him be accursed!' The greater part of those hearing this went out on that occasion (for the natives are afraid of a *marabout's* curse).

"On the road one day we met several Arabs with their sheep. We explained to them as best we could in Arabic about the death of Jesus for our sins. One of them, seemingly very astonished, repeated several times, 'He died for our sins!'

"In one village an old Kabyle woman came forward and asked me if we wrote amulets (charms against illness or evil spirits, such as their sheikhs write), for she said, 'I have seen five *marabouts* who told me that the evil spirit I possess is deaf and dumb and he will not go out.' I said to her that it was a sin to write charms. Jesus Christ could cure her, and I promised to pray for her. She kissed my hand and thanked me."

TUNISIA

The weekly itinerary trips among the villages around **Tunis** give many opportunities to the workers, and they continue patiently to sow the seed, looking to the Lord of the Harvest to grant the increase. **Mr. Short** writes: "On Wednesday (March 11th) we had a good time again with the car. Our first stop was at a large group of houses round a saint's tomb, Si.H., previously visited. I sat down outside the café, where a few were gathered. Almost immediately, a superior man appeared and began to hold forth for his religion at great length. At first he stood to speak and later, a chair was brought for him. We learned that he was the teacher of the Koranic school close by, and the class was dismissed early for him to continue his talk to me! I had some difficulty in getting my share of the talk, but succeeded fairly well, and many other men gathered to listen. The speaker accepted a couple of books. After lunch, we came to a group of some twenty women and two or three men, finishing their mid-day rest from work in the fields. We had a brief wayside talk and sang to them, and our words were greeted with warm approval, though this rather interrupted us. One said, 'They will go into Paradise before us,' and another said, 'Be quiet, she's talking.' Thence we went to a large group of huts and had good hearing, without any upholding of Islam."

Mr. Edwin Wigg also writes from **Tunis**: "The Book Depôt is frequented almost every day by Arab men, who, whatever their motive may be in coming or their attitude when they

hear the message, at least hear the story re-told of God's love in Christ. We long to see a conviction of sin, and a sense of need of the Lord Jesus as sin-bearer and Saviour, coming to these people. At times they seem encased from head to foot in their traditions and doctrines, and as pharisaical as people can possibly be. Yet with some there does seem to be a real interest in the Gospel story, and a spirit of true enquiry. But before there can be any building up there must be much knocking down, until only the Lord Jesus remains, the sole foundation.

"I am able to assist in the boys' classes and in the itinerating, and within the last month another door of opportunity has opened, in that I now lead in a Bible Class for young French men in connection with Mrs. Liley's meetings. As yet the numbers are few, but the need cannot be estimated by numbers. The moral dangers that beset young men in this city are terrible in the extreme, and even after conversion there needs to be much teaching that the attitude towards sin may be that of the Lord Jesus."

* * *

In a letter lately received from **Mr. C. Morris** of **Nabeul**, he writes: "I have been able to do some work outside, visiting in neighbouring villages. One tour especially gave encouragement, as I met with a variety of people. A large market was visited one day, and there I disposed of a fair number of Scriptures, and conversed with folk of different races and religion. One poor man called me aside and said he wanted to put down his name as belonging to us. He would take fifty francs as a first sum towards his support! I pointed out that it was not a money question—that to seek eternal gain often meant present loss in material things. He was evidently disappointed and left me to talk to someone else.

"In a village near-by we have usually met with a good deal of opposition when visiting. A saddler in the place, however, has generally been friendly, and recently I tried a new method which has Scriptural support. I took along to his shop some bookbinding I had on hand, and sitting down with the men, soon got into touch with a number, some of whom came in to see what was doing, while others called to see the saddler. We dealt with different subjects in the course of conversation, and the Word was at my side to bring home lessons to them, with here and there a bit of personal experience. After some hours the saddler was not weary of having me, and as I left bade me return again, so I felt encouraged with the attempt which may be repeated very soon."

Daily Subjects for Prayer and Praise

1. For all the triumphs of the Gospel in North Africa during the past fifty years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
3. For Spanish Mission at Tangier—Day and Sunday Schools, Evening and other Classes. Visiting.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Gospel Car Work, Bible Depôt Dispensary.
5. For Tetuan—Dispensary, Visiting and Tract Distribution, Classes for Adults and Children (Native and Spanish).
6. For Settat—Visiting among the women and children, Classes for girls.
7. For Fez and Oudjda—Dispensary, Classes, Visiting, Bible Depôt, &c.
8. For Taza—Visiting, Itinerating, &c.
9. For Rabat and Salé—Itinerating, Visiting, Bible Depôts, &c.
10. For Chercbell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.
11. For Algiers—Visiting homes, cafés and villages, Classes and Meetings, Itinerating, &c.
12. For Djemâa Sahridj, Mekla, and Michelet—Meetings among Kabyles and French, &c., School for girls, Day and Sunday Schools, Visiting, Itinerating, Dispensary, Work among men and boys, &c.
Prayer for the Kabyle women visited in the houses in Port Guerdon and the villages around.
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 and Batna — Classes, Itinerating, and Visiting.
Prayer for translation work, and new work amongst the Chaouia in the Aures.
16. For Tebessa—Bible Depôt, Classes and Visiting, &c.
17. For Bône and Souk-Ahras—Classes, Visiting among women and children, &c.
18. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Classes for women and girls, Gospel Car Work, Work among British Sailors, &c.
19. For Italian and French Work at Tunis and Bizerta—Sunday and Weekday Services, Classes, Distribution of Scriptures, Itinerating and Village Work, &c.
20. For Nabeul—Classes, Visiting, &c.
Prayer for a young Jewish girl who gives cause for encouragement by her keenness to listen to spiritual talks. She has asked for special passages to be marked for her to read in her French Bible.
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.
Prayer for the new workers who are engaged in language study: that patience, perseverance and ability may be granted to them.
25. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
26. For the Council and the Staff at Headquarters.
Praise for God's gracious provision of permanent New Headquarters for the Mission.
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.
Praise for a measure of renewed health in the case of several of our workers who have been laid aside by illness.
30. For workers on furlough, &c., and the children of missionaries.
That journeying mercies may be granted to all those on furlough this summer; and that they, one and all, may be blessed and refreshed both in body and soul, and may be made a great blessing through their testimony in the homeland.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every part other of the Harvest Field.

LIST OF DONATIONS from March 1st to 31st.

Continued from page ii of Cover

No. of Rect.		Amount. £ s. d.		No. of Rect.		Amount. £ s. d.		No. of Rect.		Amount. £ s. d.		No. of Rect.		Amount. £ s. d.				
14	10	2	0	14	5	10	0	14	8	3	0	4	2	12	4	0		
(h)	9th	2	2	0	(q)	1	0	0	(c)	4	10	0	14th	(f)	5	7	6	
32	*3	5	0	(s)	1	1	0	0	85	30th	5	0	19th	(g)	48	0	0	
11th	4	10	6	60	5	0	0	6	31st	6	5	0	30	1	15	0	0	
5	(i)	1	0	1	10	0	5	0	7	13	0	30	1	10	0	0	0	
12th	37	4	0	3	1	0	0	10	0	427	8	4	23rd	32	1	0	0	
8	3	0	0	4	10	0	0	10	0	Sund.	25	0	0	(h)	13	0	0	
13th	(j)	6	11	8	66	1	0	0	0	£456	8	8	5	25th	(l)	4	10	0
(k)	41	10	0	7	1	1	0	0	0	DESIGNATED FUND				26th	35	10	0	
(l)	* (l)	2	14	11	70	10	6	0	0					27th	6	6	0	
(m)	14th	1	10	6	2	2	0	0	0					7	1	13	0	
45	(n)	5	0	0	25th	11	7	0	0	No. of Rect.	Amount. £ s. d.			8	2	19	10	
* (o)	16th	34	9	7	(v)	7	6	0	0	Mar. 7th	419	3	0	0	(j)	1	1	0
48	17th	15	0	0	(w)	2	15	11	0	0	(d)	4	0	0	40	130	9	11
9	10	1	0	0	(x)	76	25	0	0	0	(d)	10	0	0	Sund.	55	15	11
50	1	1	0	0	7	50	0	0	0	22	5	0	0	10th	5	0	0	
18th	2	10	0	0	27th	8	1	0	0	0	11th	1	1	0	11th	£186	5	10
3	3	10	0	0	(y)	18	0	0	0	0	12th	6	0	0				
4	4	2	10	0	(z)	11	6	0	0	0	(e)	9	14	10				
(p)	6	0	0	0	(a)	2	0	0	0	0	* (l)	12	10	0				

DUBLIN AUXILIARY		LEYTON TO ONGAR AUXILIARY		BATH AUXILIARY	
S. S. McCURRY, Esq., Hon. Sec., 9, Manor Road, S.W.20.	Des. Receipt No. 427.	A. WEST, Esq., Hon. Sec., 11, Churchfields, E.18.	Des. Receipt No. 438.	Miss I. S. E. PRICE, Hon. Sec., 5, Ainslie, Belvedere.	Des. Receipt No. 437.
Local Rect. No. 156	£ s. d. 2 1 5	Local Rect. No. 156	£ s. d. 2 18 5	Local Rect. No. 72	£ s. d. 1 0 0
310	2 0 0	7	2 19 5	4	2 6 10
1	3 3 0		2 19 10		£1 13 0
2	11 0 0		5 4 10		
3	1 0 0		£8 4 8		
4	2 0 0				
5	3 0 0				
6	10 0 0				
12 4 0					
Previously ack'd.	30 14 0				
	£42 18 0				

SUMMARY	
March, 1931.	
General Fund	£456 8 8
Designated Fund	186 5 10
	£642 14 6
TOTALS	
January 1st to March 31st, 1931.	
General Fund	£1,450 0 9
Designated Fund	2,479 16 9
	£3,929 17 6

(a) Colchester. (b) Bapt. Ch., Chelmsford. (c) Woodberry Hall, N. (d) Theodore Rd. Bapt. Ch. (e) Bristol Rd. Bapt. Ch., Weston. (f) Thanks Boxes. (g) "In loving memory of the late Mrs. Harvey Farmer." (h) Edinburgh Castle People's Ch. (i) Evang. Hall S. Sch., Renfrew. (j) Newcastle Aux. (k) Dean Hall, W. Ealing. (l) American Auxiliary. (m) Cent. Hall, Enfield. (n) Victoria Hall Miss S. Sch., W. (o) Met Tab., Vancouver. (p) Uxb. Rd. Tab. S. Sch. (q) Peculiar People's Ch., E. (r) Cent. Hall, Cockbrook. (s) "G.M.S." (t) Drawing Rm. Mting., Tunbridge Wells. (u) C.A.W.G., T. Wells. (v) Memorial Hall, Chepstow. (w) Carley St. Bpt. S. Sch., Leicester. (x) Lightbourne Evang. Ch. S. Sch. (y) East Dean Cong. Ch. (z) Walberton Bapt. Ch. (a) Gospel Hall, Whitstable. (b) Assembly Hall, Whitstable. (c) Boxholders at Atherton. (d) Gainsborough Hall. (e) Mayes Hall, Wood Green. (f) Harrogate Prayer Circle. (g) Melbourne Hall. (h) Bewdley Bapt. Ch. (i) Boxholders at Swinton. (j) Caine Hall (C.E.), S.E.

* Gifts from America, £179 18s. 3d.

N.A.M. SPRING MEETINGS

TO BE HELD (D.V.)

AT ECCLESTON HALL (Near Victoria Station), June 2nd, 1931.

Prayer Meeting at 2.30.

Afternoon Meeting at 3.30. | Evening Meeting at 6.30.

Chairman: PASTOR JERY SMART.
Speaker: REV. G. W. NEATBY.

Chairman: F. R. ARCHER, Esq.
Speaker: A. JACOB, Esq.

THE MISSIONARIES AT HOME WILL TAKE PART.

We would call attention to the N.A.M. Convention to be held at "Slavanka," Southbourne, Bournemouth, July 31st to Aug. 7th. Further particulars in our next issue.

THE NORTH AFRICA MISSION

Founder—Mr. EDWARD H. GLENNY

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

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J. MORETON HARRIS, 53, Russell Sq., W.C.1
V. G. LEVETT, 1, Royal Exchange Ave., E.C.3.

H. LEWIS, Tunbridge Wells.
E. T. MORRISS, Letchworth.
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REV. WILLIAM HOUGHTON, B.D., Exmouth.
LORD MACLAY of Glasgow, LL.D.

REV. G. W. NEATBY, Highbury.
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PASTEUR R. SAILLENS, D.D., Paris.
E. E. SHAW, Esq., Wimbledon, S.W.

COL. G. WINGATE, C.I.E., Godalming.

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

LOCATION OF MISSIONARIES

MOROCCO		ALGERIA		TUNISIA	
Tangier		Cherchell		Bône and Souk-Ahras	
Mrs. E. A. SIMPSON	Mar., 1898	Miss K. W. JORNSTON	Jan., 1892	Miss H. GRANGER	Oct., 1886
Miss E. CRAIGS	Oct., 1912	Miss E. TURNER	Jan., 1892	Mrs. FISHER	Oct., 1922
Miss M. M. GLEN	Jan., 1913	Miss L. R. WHOLMAN	April, 1922	Miss G. E. DUFFEN	Oct., 1930
Miss L. GRIFFITHS	Oct., 1927	Miss E. F. COLLINS	Feb., 1927	TUNISIA	
Mr. ALEC THORNE (Associate)	July, 1930	Mr. L. J. BOCKING	Oct., 1928	Tunis	
Mrs. THORNE (Associate)	July, 1930	Mrs. BOCKING	Oct., 1928	Mr. E. E. SHORT	Feb., 1899
Spanish Work—		Algiers		Mr. 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 WIGG	June, 1930
Casablanca		Madame CUENDET	Sept., 1885	French Work—	
Miss C. S. JENNINGS	Mar., 1887	Mrs. A. ROSS	Nov., 1902	Mr. 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. PETHER	Oct., 1913
Miss M. W. ROSS	Nov., 1920	Djemâa Sahridj, Mekla and Mischelet		Miss K. M. E. GOTLEE	April, 1920
Mr. A. E. CRATFIELD	Nov., 1922	Kabyle Work—		Miss J. E. MARTIN	Oct., 1922
Mrs. CRATFIELD	Nov., 1922	Miss E. J. C. COX	May, 1887	Bizerta	
Miss E. E. J. BRADBURY	Nov., 1929	Miss K. S. SMITH	May, 1887	Signor A. FINOTTO	Oct., 1923
Miss C. A. BOWLING	Sept., 1930	Miss M. WIDMER	Nov., 1920	Signora FINOTTO	Oct., 1923
Tetuan		Mr. A. G. WILLSON	Oct., 1922	Nabeul	
Miss A. G. HUBBARD	Oct., 1891	Mrs. WILLSON	Oct., 1922	Miss E. M. TILNEY	Mar., 1930
Miss A. M. KNIGHT	Oct., 1899	Miss L. M. FISON	Nov., 1919	Mr. C. MORRISS	Oct., 1924
Spanish Work—		Miss E. FEARNLEY	Mar., 1929	Mrs. MORRISS	Nov., 1927
Miss E. HIGBID	April, 1921	Miss M. FEARNLEY	Mar., 1929	Kalrouan	
Miss E. HARMAN	Oct., 1921	Azazga and Les Agribbes		Miss H. KENWORTHY	Nov., 1910
Settat		Mr. S. ARTHUR	Dec., 1913	Mr. E. J. LONG	Feb., 1923
Miss A. BUXTON	April, 1919	Miss ARTHUR	Sept., 1923	Mrs. LONG	Jan., 1924
Miss K. REED	April, 1922	Miss C. ELLIOT	Nov., 1919	Miss A. CLACK	Jan., 1924
Fez		Mr. G. K. GILLOTT	Mar., 1929	Sfax	
Miss S. M. DENISON	Nov., 1893	Mrs. GILLOTT	Mar., 1929	Mrs. F. M. WEBB	Oct., 1899
Miss I. C. DE LA CAMP	Jan., 1897	Miss G. G. ADAMS	Mar., 1929	Miss I. M. DAVIS	Oct., 1920
Dr. JAS. A. LILEY	Nov., 1919	Bougle and Oued-Amlzour		Miss A. STONEHAM	Oct., 1927
Mrs. J. A. LILEY	Nov., 1919	Mr. A. R. SHOREY	Nov., 1902	TRIPOLI	
Miss M. ARCHER	Aug., 1928	Mr. R. TWADDLE	Oct., 1924	Mr. W. REID	Dec., 1892
Taza and Oudjda		Mrs. TWADDLE	Oct., 1926	Mr. J. C. MEERS	Oct., 1928
Miss F. E. S. MARSTON	Nov., 1895	Mile E. M. S. DEGENKOLW	Oct., 1913	Mrs. MEERS	Nov., 1923
Miss A. CHAPMAN	Oct., 1911	Lafayette and Batna		PARIS	
Miss E. K. ALDRIDGE	Dec., 1891	Mr. C. R. MARSH	Oct., 1926	Mr. T. J. P. WARREN	Feb., 1911
Rabat and Salé		Mrs. MARSH	Oct., 1926	Mrs. WARREN	Feb., 1911
Mrs. F. K. ROBERTS	Dec., 1896	Mr. C. COOK	Oct., 1929	Mons. TH. HOCART	Feb., 1926
Miss I. DEW	Feb., 1924	Mrs. C. COOK	Dec., 1929	TRIPOLI	
Mr. L. V. ROBINSON	Nov., 1924	Tebessa		Mr. T. J. P. WARREN	Feb., 1911
Mr. F. A. KAYNER	Jan., 1929	Madame E. PAGES	June, 1924	Mrs. WARREN	Feb., 1911
Mrs. RAYNER	Mar., 1928	Miss D. POVOAS	Nov., 1922	Mrs. MEERS	Nov., 1923
AT HOME.— Mrs. BOLTON, Miss A. BOLTON, Miss E. HEATH, Miss R. O. HODGES (Egypt), Miss L. READ, Miss E. D. BOWEN. Mr. and Mrs. R. S. MILES (Deputation Work). New Workers—Miss F. ELLARD, Mr. F. EWING, Miss E. M. LOWDER, Miss ETHEL L. BROOKES and Miss MADEIRA W. JONES (Language Study in Paris). Mr. and Mrs. A. H. LEVETE.		Miss L. F. EVANS	Nov., 1921	PARIS	