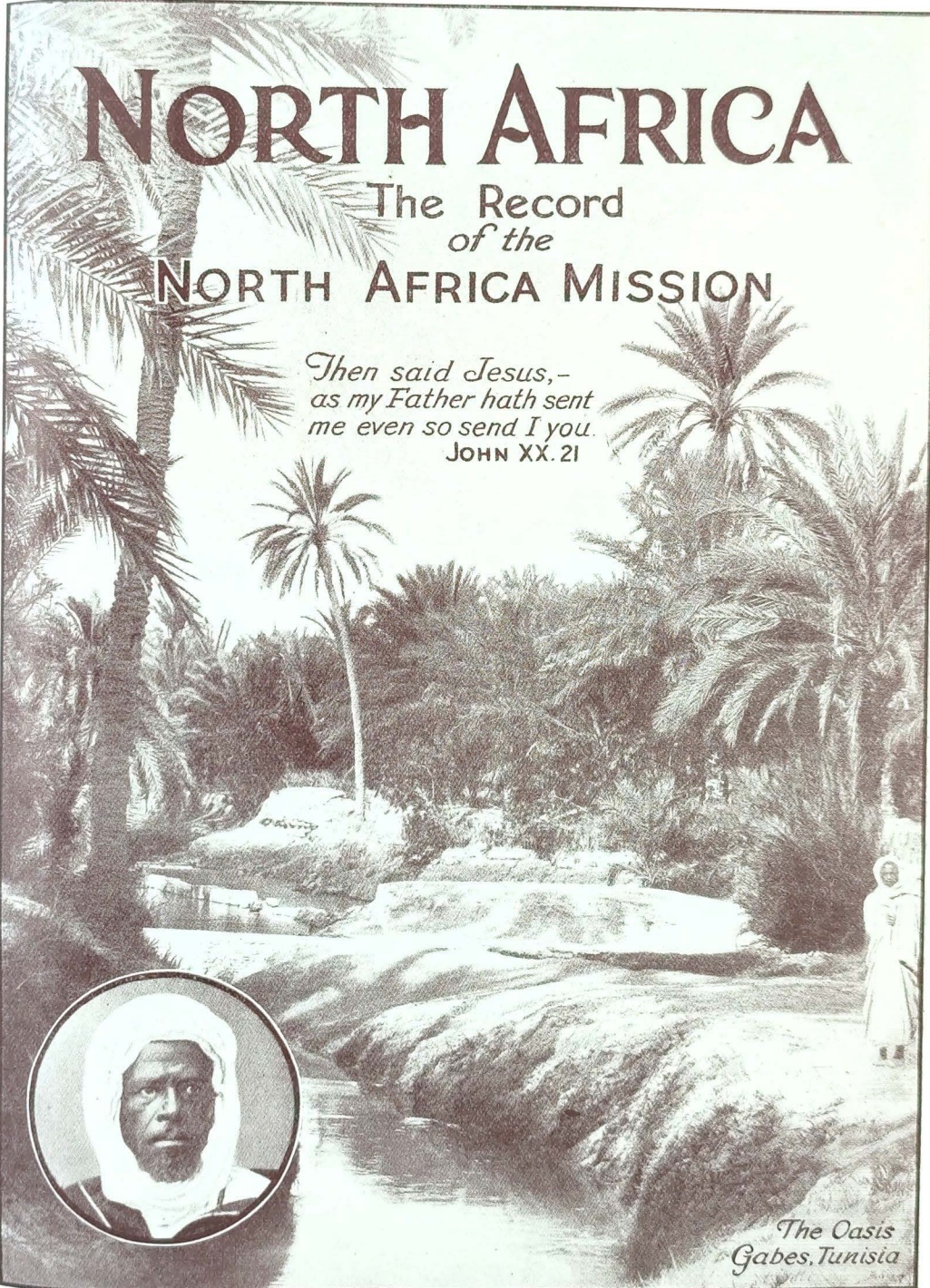


NORTH AFRICA

The Record of the NORTH AFRICA MISSION

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



*The Oasis
Gabes, Tunisia*

Office of the North Africa Mission :
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PICKERING & INGLIS, 14, Paternoster Row, London, E.C. 4 and 229, Bothwell Street, Glasgow
ONE SHILLING PER ANNUM, POST FREE



MAP OF NORTH AFRICA SHOWING NORTH AFRICA MISSION STATIONS

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

LOCATION OF MISSIONARIES

MOROCCO			ALGERIA			Bône and Souk-Abras		
Tangier			Cherchell			Miss H. GRANGER ... Oct., 1886		
Miss E. CRAGGS ...	Oct.,	1912	Miss K. W. JOHNSTON ...	Jan.,	1892	Mrs. FISHER ...	Oct.,	1922
Miss M. M. GLEN ...	Jan.,	1913	Miss E. TURNER ...	Jan.,	1892	TUNISIA		
Mr. L. V. ROBINSON ...	Nov.,	1924	Miss L. R. WHOLMAN ...	April,	1922	Tunis		
Mrs. ROBINSON ...	May,	1931	Miss E. F. COLLINS ...	Feb.,	1927	Mr. E. E. SHORT ...	Feb.,	1899
Mr. ALRC THORNE (<i>Associate</i>) ...	July,	1930	Mr. L. J. BOCKING ...	Oct.,	1928	Mrs. SHORT ...	Oct.,	1899
Mrs. THORNE (<i>Associate</i>) ...	July,	1930	Mrs. BOCKING ...	Oct.,	1928	Miss E. M. LOWDER ...	Oct.,	1931
Miss F. ELLARD ...	Sept.,	1931	Algiers			Miss H. M. M. TAPP ...	Oct.,	1903
<i>Spanish Work—</i>			<i>Kabyle Work—</i>			Miss E. L. BROOKES ...	Mar.,	1932
Señor PEDRO PADILLA ...	June,	1926	Mons. E. CUENDET ...	Sept.,	1884	Miss M. W. JONES ...	Mar.,	1932
Señora D. PADILLA ...	Dec.,	1922	Madame CUENDET ...	Sept.,	1885	Mr. F. EWING ...	May,	1932
Casablanca			Mr. G. K. GILLOTT ...	Mar.,	1929	<i>Italian Work—</i>		
Miss C. S. JENNINGS ...	Mar.,	1887	Mrs. GILLOTT ...	Mar.,	1929	Miss G. E. PETER ...	Oct.,	1913
Miss F. M. BANKS ...	May,	1888	Miss D. WARD ...	May,	1929	Miss K. M. E. GOTELEE ...	April,	1920
Mr. C. C. GABRIEL ...	Dec.,	1919	Djemâa Sahridj and Michelet			Miss J. E. MARTIN ...	Oct.,	1922
Mrs. GABRIEL ...	Feb.,	1920	Miss M. WIDMER ...	Nov.,	1920	Bizerta		
Miss M. W. ROSS ...	Feb.,	1920	Mr. A. G. WILLSON ...	Oct.,	1922	Signor A. FINOTTO ...	Oct.,	1923
Miss I. DEW ...	Feb.,	1924	Mrs. WILLSON ...	Oct.,	1922	Signora FINOTTO ...	Oct.,	1923
Miss C. A. BOWRING ...	Sept.,	1930	Miss E. FEARNLEY ...	Mar.,	1929	Nabeul		
Tetuan			Miss M. FEARNLEY ...	Mar.,	1929	Mr. C. MORRIS ...	Oct.,	1924
Miss A. G. HUBBARD ...	Oct.,	1891	Miss L. M. FISON ...	Nov.,	1919	Mrs. MORRIS ...	Nov.,	1927
Miss A. M. KNIGHT ...	Oct.,	1899	Mlle. A. ROCCHIETTI ...	Oct.,	1931	Miss H. KENWORTHY ...	Nov.,	1910
Miss E. E. J. BRADNURY ...	Nov.,	1929	Azazga and Les Agrribbes			Sousse		
Miss E. Low ...	Sept.,	1931	Mr. S. ARTHUR ...	Dec.,	1913	Mr. E. J. LONG ...	Feb.,	1923
<i>Spanish Work—</i>			Mrs. ARTHUR ...	Sept.,	1923	Mrs. LONG ...	Jan.,	1924
Miss E. HIGDIN ...	April,	1921	Miss C. ELLIOT ...	Nov.,	1919	Sfax and Gabes		
Miss E. HARMAN ...	Oct.,	1921	Bougie and Oued-Amizour			Mrs. F. M. WEBB ...	Oct.,	1899
Settat			Mr. A. R. SHOREY ...	Nov.,	1902	Mr. R. S. MILES ...	April,	1921
Miss A. BUXTON ...	April,	1919	Mr. R. TWADDLE ...	Oct.,	1924	Mrs. MILES ...	April,	1926
Miss K. REED ...	April,	1922	Mrs. TWADDLE ...	Oct.,	1925	Djerba		
Fez			Mlle. E. M. S. DEGENKOLW... ..	Oct.,	1913	Miss E. M. TILNEY ...	Mar.,	1920
Miss S. M. DENISON ...	Nov.,	1893	Lafayette, Batna and Tiaret			TRIPOLI		
Miss I. C. DE LA CAMP ...	Jan.,	1897	Mr. C. R. MARSH ...	Oct.,	1925	Mr. W. REID ...	Dec.,	1892
Dr. JAS. A. LILEY ...	Nov.,	1919	Mrs. MARSH ...	Oct.,	1925	PARIS		
Mrs. J. A. LILEY ...	Nov.,	1919	Mr. C. COOK ...	Oct.,	1929	Mr. T. J. P. WARREN ...	Feb.,	1911
Taza and Oudjda			Mrs. COOK ...	Dec.,	1929	Mrs. WARREN ...	Feb.,	1911
Miss E. K. ALDRIDGE ...	Dec.,	1891	Mr. E. WIGG ...	June,	1931	Mons. Th. HOCART ...	Feb.,	1925
Miss F. E. S. MARSTON ...	Nov.,	1895	Mrs. WIGG ...	Nov.,	1921	Miss A. STONEHAM ...	Oct.,	1927
Miss A. CHAPMAN ...	Oct.,	1911	Tebessa					
Guercif			Miss L. F. EVANS ...	Nov.,	1921			
Mrs. E. A. SIMPSON ...	Mar.,	1898	Miss D. POVOAS ...	Nov.,	1922			
Rabat								
Miss F. K. ROBERTS ...	Dec.,	1896						

AT HOME:—Miss M. ARCHER, Mrs. BOLTON, Miss A. BOLTON, Mr. and Mrs. A. E. CHATFIELD, Miss A. CLACK, Miss E. HEATH, Miss G. G. ADAMS, Miss L. READ, Miss R. O. HODGES (*Egypt*), Miss E. J. C. COX, Miss K. S. SMITH (*Algiers*), Mr. and Mrs. A. H. LEVETE (*designated for Tunis*).

LANGUAGE STUDY, PARIS - Mr. C. W. PROTER and Miss G. E. DUFFEN.

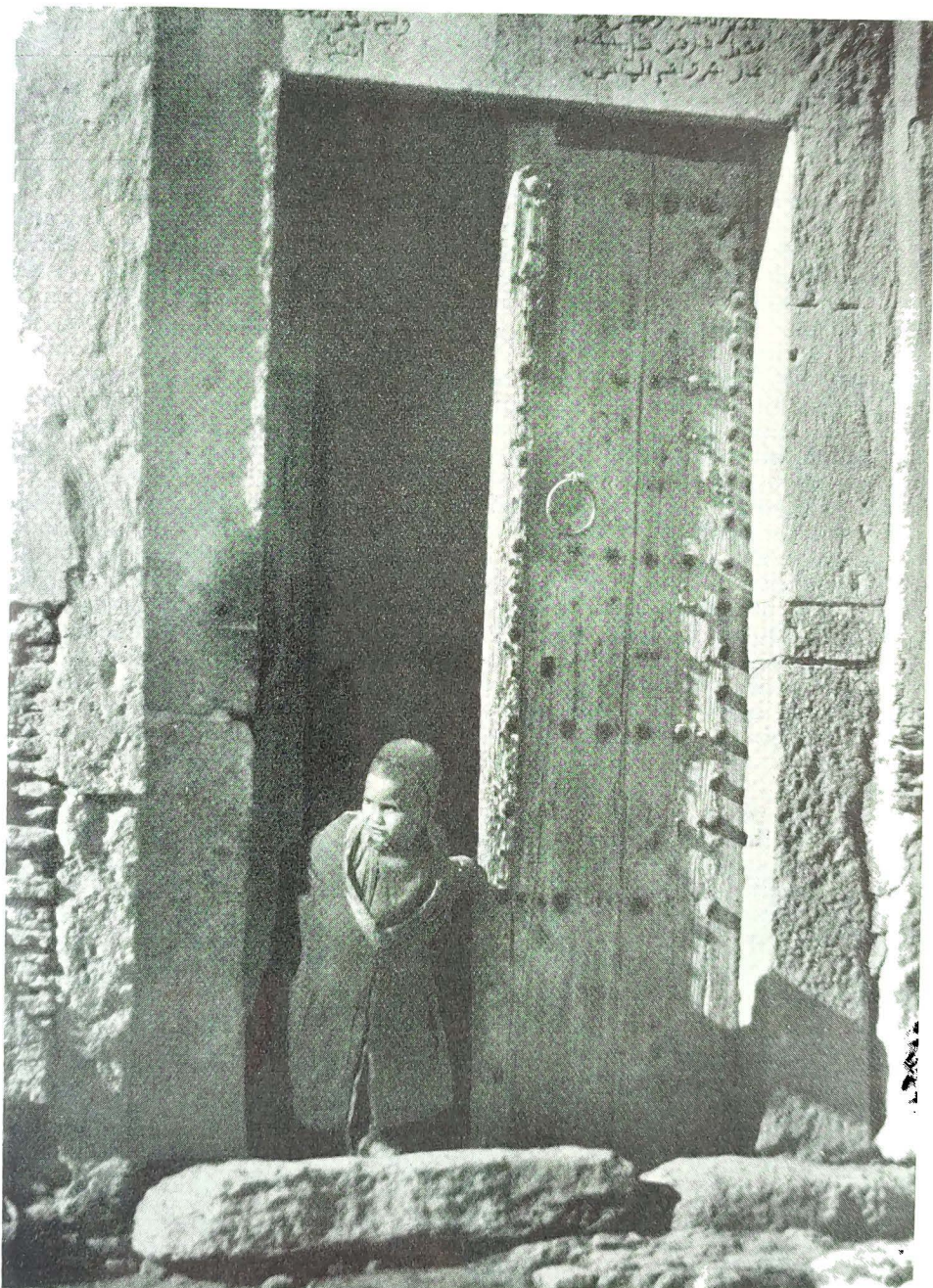


Photo by]

YOUNG ISLAM on the THRESHOLD.

[E. J. Long

The Strategic Importance of Gabes.

Mr. and Mrs. Stanley Miles are pioneering in South Tunisia, with Gabes as their base. The following article will be found full of information and interest, and will enable our readers to pray intelligently for this important work. Please also remember their little daughter, Muriel, aged four years, who is with them.

At one time certain French engineering experts cherished the bold idea to flood the Sahara. Briefly, it was proposed to transform the desert into a sea by means of a watercourse cut through from the Gabesian Gulf. For a long period hope ran high, for, could the scheme be carried to a successful issue, then the land of South Tunisia would become exceedingly fertile and prosperous, and the oasis of Gabes a large flourishing centre. Herculean difficulties were courageously faced and colossal costs accepted, but mere man once again found himself powerless to control the elements. The final report said that the change in the climate would be too drastic. The cold alone would endanger native life, existing industries such as vines and olives would perish, and one professor expressed the opinion that it might possibly freeze Southern Europe. The plan was definitely abandoned. Nevertheless, this great region remains a dry and a thirsty land. Outside the oases there are vast tracts where there is no water and where the flocks find scant pasture. Often it appears dead, blighted and forsaken. Supremely is this the case in the spiritual sense! Thousands of souls in these tribes are in the same sorry plight as their land. Islam has proved and is proving a broken, unsatisfying cistern. We cannot flood the Sahara, but we can tell them of One who still offers so freely "the water of life."

THE PLACE.—Gabes, the first large oasis along the South coast road from Sfax, has beckoned us for several years. During past itinerating journeys we were forcibly struck by its splendid strategic position, and for some long time regular prayer was made that it might be occupied. No resident witness has been here for quite 40 years. Then missionaries worked in the district for a short time, Mr. and Mrs. Cooksey and Mr. Hermann Harris being perhaps the best known. Framed

on one side by the wonderful blue of the gleaming Mediterranean, the oasis stretches for about ten miles along the coast line, and embraces an even greater distance in width. One might dwell upon the natural beauties of this spot if our article were not more concerned with the spiritual than the physical. May I, however, quote a brief extract from the journal of Miss Grissell? In company with Miss Harding, these two ladies visited Gabes in 1893, and Miss Grissell wrote:—

On Sunday afternoon we went exploring among the palms, and came upon people living in palm-branch houses, hidden away in the midst of their holdings. These were a much pleasanter and cleaner people, who welcomed us and begged us to return, which we will gladly do if we are clever enough to be able to retrace our steps. The walk was most lovely, quite the prettiest spot I have seen in North Africa. Could I describe it I would, but every turn seems to bring some fresh beauty into the scene. Tall palms were overhead with thick, clustering, golden fruit; olive trees, pomegranates and vines hanging in festoons from tree to tree. Where the path winds round by the stream the banks are fringed with maiden-hair fern. The houses in these holdings are most curious, and are formed of palm branches standing upright and others cleverly interlaced across. How the roof is supported I do not know, but fancy there must be a few uprights firmer and stronger than palm branches. In a group of two or three houses one is better roofed, so that when rain falls all the inhabitants pack under the one shelter; but it falls so seldom that the misery is put up with while it lasts. These make very pretty arcadian homes, but for our idea of comfort there is none, for not even a shelf can be supported on the walls; the family lives outside and only turns in for sleeping.

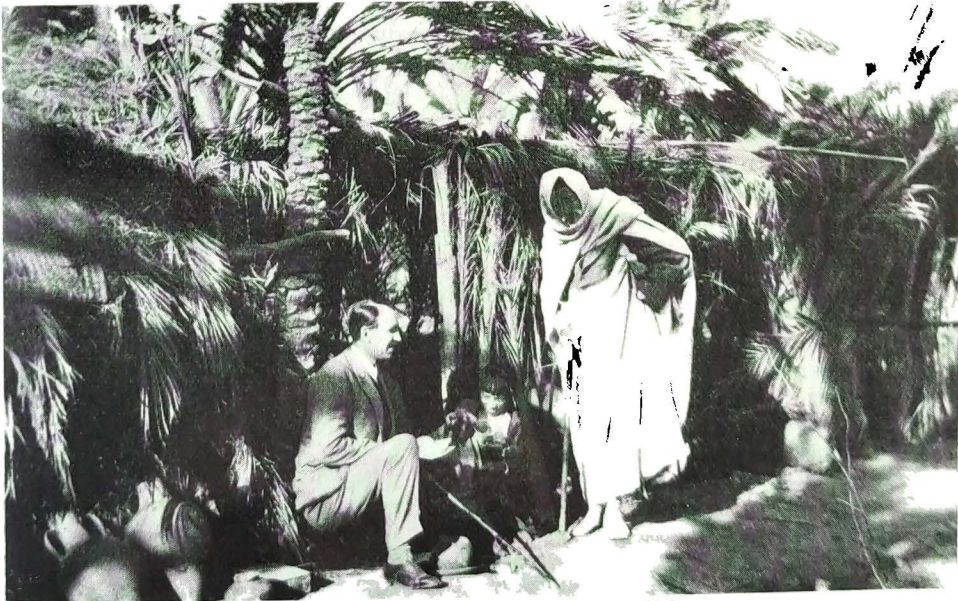
THE PEOPLE.—Very few are of the town

merchant type. The majority are nomadic and they are susceptible to kindness and easily approached. In a word, your Gabesian is a good-natured fellow; very different to the stiff, taciturn Sfaxian. We need, however, carefully to note the differences in speech and custom in the several tribes. We have the town shop-keeper, the trekking Bedouin, the hidden-away oasis inhabitant, the troglodyte, the negro, and in one nearby mountain we have Berbers belonging to the Kabyle race. The better-class are sadly indifferent, whilst the more simple folk are ignorant. Many are oddly superstitious, and frequently chock full of fantastic legends and terrifying stories. The boys, however, seem themselves a class apart. From an early age they profit by French education, quickly learning to speak the French language correctly and with ease. These form a sharp contrast to the bred and born Bedouin child. This latter is half wild and a real "enfant terrible," difficult to tame. Such a specimen hurls a stone at a new car or smears a new white-washed dwelling with charcoal, just because anything new vexes his eyesight. It is not so much mischief as a kind of peculiar mental disease. The women folk appear most attractive and

intelligent. They are more secluded than we at first thought, but once their confidence is won they respond readily to friendship.

THE PROSPECT.—The future is unknown, but "He holds the key and we are glad." We shall undoubtedly find the challenge of the Crescent just as real here as elsewhere, but the Lord of Hosts is with us and we learn better each day that prayer changes things.

Civilization penetrates to-day into the heart of every Moslem village. Through sea, or mountain pass, the steamship, railway and aeroplane create channels of communication. Soldiers of the Cross must not hesitate to go before them or follow in their train. For the missionary is a debtor—one redeemed who has incurred the obligation to discharge the debt of an entrusted Gospel. In the many names given to Allah by Islam the last is "Al Fattah"—The Great Opener. He who opened that fountain for pardon and for cleansing is willing now to open doors for utterance and entrance. He is also abundantly able to open dumb lips, blind eyes, the windows of heaven or the bars of death. When He opens no man can shut. Such is Our Captain, and such is His glory to do the impossible! R. S. MILES.



The Oasis, Gabes—Native Hut in the Palms.

SOUSSE —

*an old "N.A.M." Station
Re-occupied:*

By E. J. Long.



Sousse—formerly Susa—was once an important station of the North Africa Mission. In 1897 there were no fewer than ten workers busily engaged in bringing the Gospel message to its native and European inhabitants. During the succeeding 14 years the number gradually diminished, until, with the departure of Mr. and Mrs. Cooksey in 1911, Sousse was left without a resident missionary.

Since 1911, and with the opening-up of work in North Africa by the American Methodist Episcopal Mission, Sousse has had several "American" workers, including a French pastor for the work among French-speaking Europeans, and a native convert for the witness in the Arab town. But the American Mission has suffered considerably during the present financial crisis, and has felt constrained to dispense with a number of its workers. In pursuance of this policy of concentration, Sousse, the furthest-removed station, was virtually closed this year, though Si Abd el Wahed is staying on until the end of June. (Si Abd el Wahed was led to Christ years ago by Miss Albina Cox, herself once a Sousse missionary; and our brother has for several years sustained a

courageous testimony in the Bible Depot in the Arab town.)

When Mrs. Long and I came to Sousse last June we certainly had no thought of staying on. But I had been invited by the American friends to carry on the French work and the meetings for Légionnaires during the summer; and so greatly did the Lord bless us, and so attached did we become to the many friends we made, that it became increasingly hard to contemplate a return to Kairouan, which would leave the French work without a pastor and the needy Légionnaires shepherdless.

A further factor was our little boy's health. We almost lost him last summer through enteritis contracted at Kairouan, and we were strongly advised not to take him back there in the autumn. So we have stayed on at Sousse, and there have been quite a number of indications that this was God's plan for us.

In speaking of Sousse and its needs, and of the work being done here, it is well, perhaps, to say a word about the place itself. The Arab town is built upon a hillside, and is entirely surrounded by a crenellated wall. I know of no other

place where the Arab quarter is so thoroughly self-contained. Inside the walls all is native; outside all is European; and everywhere there is a cleanliness which is probably unique in North Africa.

In the European town, with its few streets of shops, Jews predominate; then there is a "Little Sicily" where one encounters only Sicilians and Italians; whilst, at its outskirts, Sousse has its suburbia of smart new villas tenanted by business and professional people. Early this year I attempted house-to-house colportage, my aim being to lodge at least some portion of the Word of God in every home in Sousse. In "suburbia" the sales were most encouraging, for these scattered villas had never apparently been thus visited before. In "Little Sicily" the folk were largely illiterate, and such few as could read were so poor that the purchase of a Bible or Testament seemed beyond their means, though S.G.M. Scripture Portions were gratefully accepted by most. In the centre of Sousse the work was less encouraging. The Avenue Krantz, for instance, is entirely Jewish; and I shall not soon forget the cumulative effect upon one's spirit of offering the Scriptures to a street full of Jewesses, and of receiving a refusal at every door. Throughout the whole avenue I do not think I received even a refusal that could be called gracious or reluctant. Ignorance, superstition, and fear seem to lurk in these Jewish homes.

What we are in the habit of calling the French work here needs a word of explanation. We have a hall in town in which evangelistic meetings are held. The most important meeting, from the point of view of numbers, is that held on Lord's Day morning. It must be remembered that this is "the day of small things" in Sousse, as elsewhere in North Africa; and we are therefore encouraged by an attendance that ranges from 20 to 30. Although the meetings are in French, the following nationalities have been represented: Arab, Kabyle, Jewish, French, German, Swiss, Polish, Swedish, English and Scotch.

In order that the N.A.M. may not be unduly burdened, we have made ourselves

responsible for the rent of the French Hall (about £35 a year); and it is gratifying to report that quite two-thirds of the current quarter's rent was subscribed by the friends who attend the meetings.

Of those who gather with us, none have been more regular in their attendance than a number of soldiers from the Foreign Legion. The villa is not more than ten minutes' walk from their camp, and a few of the soldiers are regular visitors. Indeed, one of the rooms here has been used as a sort of *foyer*, where the men may rest and read, write letters or make coffee. Last summer we had some cases of definite conversion, and several of these fellows have developed spiritually in a way that delights our hearts. One young corporal, for example, is hopeful of becoming a missionary when demobilised.

Twice a week we have at the villa meetings of a homely and intimate character, such as is only possible in a house; and here we get to know one another very well indeed. It was after one such meeting that a fine young Belgian, a native of Waterloo, confessed his faith in the Lord Jesus. On Sunday evenings we are studying the Epistle to the Hebrews; and these moments spent "within the veil" are precious indeed.

I have just taken over the Bible Depot in the native town, Si Abd el Wahed being already occupied in preparations for his removal to Constantine. I hope to spend five mornings each week at the Depot, which is well situated in a busy street where Arabs, Jews, and a few Europeans are constantly passing. Already some of the young Jewish men from neighbouring shops have given me a gracious welcome. I propose putting blackboards at either side of the doorway each day—one with a fresh text in Arabic and in French, the other with a "Thought for To-day." Thus even those who will not enter may yet receive a passing thrust from that Sword which is "quick and powerful."

In the afternoons there is, on Wednesday a prayer-meeting; on Thursday the "Sunday School"; and on Friday the outing in the Mission car to some village in the neighbourhood.

Very frequently during the week native women come to the house—or, rather, to a room out in the garden—and Miss Karen (a Swedish missionary working with us) and my wife have encouraging times with them. Some come from outlying villages, and their friendliness assures a warm welcome when such places are visited.

Last, but not least interesting, comes our contact with fellow-countrymen on British boats; for Sousse has a flourishing seaport to which come quite frequently British boats for cargoes of esparto grass—used in making high-grade paper. We have multiplied opportunities of getting into touch with officers and men; and generally we invite one or two from the ship up to the house, where, without preaching at them, we nevertheless seek to help them spiritually. Wholesome literature would be appreciated for distribution on these boats.

“Finally, brethren (and sisters) *pray for us.*”



The "Bou Saada"—"Father of Happiness"—
a familiar figure in Nabeul.
(Mr. Morriss is on the left.)

The Unexpected.

Mr. and Mrs. Morriss are stationed at Nabeul, a town near the sea coast, not far from Tunis. They have been favoured to win the affection and respect of those amongst whom they labour. In the following article Mr. Morriss tells of some characteristic experiences while itinerating.

Life, in the main, is not monotonous on the mission field, and the worker must ever be ready for the unexpected. This is increasingly our experience in the district of Cap Bon.

During the winter months we have had a weekly lantern meeting for men. We thought that by taking consecutive subjects we should get a regular audience; but this has not been so. Our natives act by impulse rather than by routine. We have sometimes made special efforts to secure a good gathering, but when the hour of meeting arrived we could easily count our audience on the fingers of one hand. On other occasions, without warning, our little garage (converted into a meeting hall) has been comfortably filled with men. Thus it behoves us to have as our motto the words "Be ready."

This feature of the unexpected is also

found in our market-work. The ready word is ever needed for the passer-by, or for the man who seeks to confound the missionary with his arguments and brings others to witness his discomfiture, or for the hearer who loudly proclaims our Scriptures to be corrupted and full of error.

But it is chiefly in visiting distant places that one meets the unexpected. In making cycle tours, sometimes extending over one or two days, unlooked-for openings are constantly met with. Here are a few incidents from a trip taken recently. I was cycling through an out-of-the-way district riding over a rough track which later became light sand, where one had to push the cycle most of the way. As I neared the place I was seeking I was surprised to find two Italian workmen laying draining pipes for the future road.

They seemed equally surprised to see me.

I do not know what they thought I was doing there with my steel mount, but, being the "King's messenger," I proceeded to offer them His message in the form of an Italian New Testament and Traveller's Guide. They told me that they lodged in the "villaggio" near by and would see me there if I were staying the night. The question of a lodging for the night now had to be faced. There were no hotels, of course, but the promise had been given me earlier in the day, "The Lord your God goeth in the way before you to search out a place," and I felt assured that provision would be made. I turned toward the village, and the first person I met was a Russian, one of the many who came there after the revolution, who was acting as foreman over the road-making party, and he suggested my seeing the Shiekh. I did so, and he immediately gave me a clean room reserved for the use of guests coming from a distance. Here I had the opportunity of speaking to several who came in, who treated me with true native courtesy. Later my two Italian friends walked in, bringing with them some of their friends. These purchased practically all the European Scriptures I had with me. When they departed I was left with my host and a young man who was a descendant of the saint after which the place was named.

The following morning a man was detailed to take me on a donkey to a place further along the coast. Some three hours of travelling brought us there, the way being across a stretch of

desert, with occasional patches of brush-wood. The man tethered his animal whilst I set about visiting.

My first contact was with a native official. He looked at a tract I offered and said, "Are you English? I used to know an elderly Englishman in Tunis who spoke of these things; he was a friend of mine." There was no doubt he spoke of our late colleague Mr. Liley. I told him that his friend had passed from this country to the heavenly.

I went on to a café, and later spoke to a group of natives, by whom I was strongly opposed. Then I met a French mechanic repairing a car, which seemed very strange in this outlandish place. When I offered him a Gospel he did not seem keen, but we soon got on closer terms. He accepted a New Testament, thanking me and saying he would read it.

Another group of natives, who had come to get grain, listened to a talk and clamoured for a free booklet to take home with them.

I returned to the village and slept again in the room placed at my disposal the night before. I had further talk with the Russian overseer, and found he possessed a New Testament in his own tongue. He seemed pleased when I promised to write to the evangelical group of Russians in Paris and ask them to send him some helpful literature. In due course I cycled back to Nabeul.

Such are some of the unexpected openings that meet us. We pray that we may always be found ready, abounding in the work of the Lord. C. W. MORRISS.

BOXES and PARCELS for the FIELD.

We have been asked by a number of our missionaries to inform friends at home that owing to heavy charges on excess baggage (by land or sea) and for Customs at the Ports, it is less expensive to send goods by Parcel Post, even though this may involve a number of packages. Parcels may weigh up to 22 lb. each. As it is now possible to purchase in North Africa almost any article required for the work or in the home, friends who desire to send such gifts will perhaps bear in mind that it is more convenient if money can be sent rather than goods.

From Headquarters

We desire to call the attention of our readers to four articles in the present issue of our magazine dealing with some forward movements undertaken by our missionaries. The first, from the pen of Mr. Stanley Miles, is entitled "The Strategic Importance of Gabes"; the second, by Mr. E. J. Long, tells of the re-opening of an old N.A.M. station, Sousse; the third describes "Pioneering in Morocco," by Mrs. Simpson, and the fourth speaks of "Beginnings in Tiaret," by Mr. Edwin Wigg. We would ask the prayers of our readers for all engaged in such work. It is one which often involves much loneliness (we believe Mr. and Mrs. Wigg are the only Christians in Tiaret), as well as varying degrees of danger. But indeed there is special need for intercession for all our missionaries just now.

* * *

The N.A.M. Convention recently held at Mildmay was a very happy and successful one. It was very interesting to meet in a place in which almost all the great evangelical leaders of a bygone day were accustomed to gather. The accounts which the missionaries gave of their work were full of information and at times very moving, and the addresses delivered by the special speakers were also unusually good. Mr. F. W. Bryon spoke feelingly of "The glory of God in the face of Jesus Christ"; Dr. Harvey Farmer (who was able to come in for one morning) spoke powerfully on 2 Peter 1, 1-11; Rev. G. H. Lunn dealt helpfully with "The Miraculous Draught of Fishes"; Rev. G. W. Neatby (to whom we wish every blessing in his new sphere in Blackpool) set before us the 23rd Psalm in a new and striking way; Rev. H. Oakley gave a very practical and much appreciated word on "Where hast thou gleaned to-day?"; Mr. G. F. Whitehead gave two addresses, referred to several times later by the missionaries with much thankfulness, on "My Times are in Thy Hand," and "Gather up the Fragments that Remain"; and Rev. John Wilmot gave a valuable exposition of 1 Peter 1, 3-5. The Secretary spoke on "All Things Work Together for Good," "The Grace of the Lord Jesus Christ," and "The Parable of the Tares and the Wheat." We are much indebted to all who helped us at the Conference, including speakers, missionaries and members of the office staff. The arrangements for the accommodation of the house party and the visitors were all that could be desired.

* * *

Will readers please note that on page 61 particulars will be found of our Annual Farewell Meetings, to be held on Tuesday, October 4th, at Eccleston Hall. As a number of our missionaries will shortly be leaving for the field, it will be a great encouragement to them if

friends gather in large numbers to bid them God-speed. We regret that, owing to circumstances beyond control, our Meetings fall on the date on which a special gathering is held to celebrate the fiftieth anniversary of Rev. S. H. Wilkinson's connection with the Mildmay Mission to the Jews. We thank God for the faithful and fruitful labours of our friend during these many years, and we pray that he may be long spared to the Christian Church and to Israel.

* * *

Dr. Harvey Farmer was able to pay a brief visit to this country as well as to spend a few days in Morocco, to the great pleasure and profit of the missionaries there. He returned to America on September 15th. We pray that he may experience much of the divine blessing as he resumes his valuable work for the Mission in the United States.

* * *

The missionaries at home on furlough or for special reasons are as follows: Miss Clack, Miss Craggs, Miss Denison, Miss Dew, Miss Evans, Mrs. Fisher, Miss Marston, Mr. and Mrs. Morriss, Senor Padilla, Miss Petter, Miss Povoas, Miss Stoneham, Miss Tilney, Miss Ward, Mr. and Mrs. Warren, Mrs. Webb and Miss Wholman. The majority of these will be returning by the end of October, if funds permit. Mr. and Mrs. Gabriel, Dr. and Mrs. Scrimgeour and Mr. and Mrs. Thorne returned on September 3rd, and Miss Ellard on September 9th, to the Tulloch Memorial Hospital, which is now re-opened. Amongst our younger workers, Mr. and Mrs. Levete will be leaving for Tunis, we expect, on October 14th, to take up language study; Miss Duffen will go to Paris for attendance at the Alliance Francaise, and Mr. Procter will remain in the same city for the University course in Arabic. A special word of thanks is due to Mr. Gabriel for the very valuable deputation work which he undertook while in this country. He has won many friends for the Mission and a warm place in their hearts for himself. We regret that four of our missionaries are detained in this country for health reasons (though none of them, as we trust, will be debarred from returning for any great length of time) namely, Miss Kenworthy, Mrs. Padilla and Mr. and Mrs. Gillott.

* * *

For a number of somewhat urgent reasons Mr. E. T. Morriss (a member of Council) and the Secretary will be visiting Tangier in the interests of the Mission, leaving Southampton on October 21st, D.V. They will be grateful for remembrance in prayer, that the various important matters which they will be called upon to discuss on the field may be satisfactorily settled.

FINANCE.—A query made with regard to the Annual Cash Account published in the last issue of this magazine suggests the possibility of certain items contained therein being misunderstood. The reference to dividends, for example, might be thought to indicate that the Mission had considerable reserve funds in the form of investments which could, if necessary, be drawn upon for general work. Such is far from being the case. The investments which help to maintain the Hospital for men and women in Tangier and other special departments of the work were made by the donors and handed over to the Mission for specified purposes, while those supporting the Glenny Memorial Fund (formed for the benefit of aged and infirm missionaries) were made by the Council at the express direction of the contributors. Beyond these the Mission has no invested funds whatsoever, and every penny received in the way of general contributions is immediately spent on the work. The Chercell Trading and Industrial Co., Ltd., referred to in the Cash Statement, is a company formed by the Mission for the purpose of holding any Mission property (owing to the exigencies of French law) and pays no dividends.

Two other items possibly call for a word of explanation. A sum of £700 13s. 2d. is described as "Balance overdrawn December 31st." This is not an overdraft at the Bank, but a sum temporarily transferred from designated funds belonging to the Mission, and secured upon the bequeathed property known as 111, Tulse Hill. Mention is also made of a "liability of £1,484 for advances made to the Mission for purchasing property in Paris and North Africa." This refers to money voluntarily advanced by one or two of the missionaries for the purchase of houses in which they dwell and for which the Mission pays a small interest in lieu of rent. It cannot be too clearly understood that since the reorganisation of the finances of the Mission no money has been borrowed, no overdraft has been made on the bank, nor has the Mission any invested funds upon which it can draw for general missionary work.

* * *

With regard to the present financial situation of the Mission, we regret to say that once again we are being permitted to "suffer need." After eight months in which we were able to send out full allocations to our missionaries, a period of financial leanness ensued. In July we were only able to send out one-half the normal allowance, and in August two-fifths. We have

received no word of complaint from the missionaries, but this shortage is a serious matter, calling for heart searching and concern. We are thankful for a legacy of £1,000 recently received, but it is only just sufficient to make up for the deficiency of the last several weeks. Beyond this supplies for our great task are coming in very slowly. Our consolation is that what are insoluble problems to us present no difficulty to our Lord. It is as true now as when He bade His empty-handed disciples to feed the hungry multitude, that "He Himself knows what He is about to do." Moreover, though the Mission is often sorely pressed, it is not in debt. But we commend this statement of facts to our readers, asking that they will join with us in prayer that the needs of the missionaries may speedily be relieved.

* * *

While in Algiers recently we observed an iron cross set up on the ramparts, and underneath it the words "In hoc signo vinces"—words associated with the vision of the Emperor Constantine at the battle of the Milvian Bridge. This cross celebrates, we believe, the conquest of Algiers by the French. It is singular that a



people who make no national profession of religion should erect it, and equally remarkable that the Mohammedans, who hate even the very sign of the cross, should permit it to remain. While we have no sympathy with the use of the outward symbol, we rejoice to remember that it is by the cross of Christ that victory is secured.

Pioneering in Morocco.

The following graphic letter, describing Mrs. Simpson's visit to a hitherto unreached mountain tribe in Morocco, will be read with thankfulness by all who are concerned for the spread of the Gospel in that land.

I take this first opportunity of writing you after our return from the river trip. Answers to prayer seem even to have exceeded the average, and that is saying much. Our hearts are filled with joy.

We left for Z. last Tuesday, 5 a.m., by the narrow-gauge rail, and were six hours doing the fifty miles. At 11 a.m. we reached the little pick-up station on the road and received an excited greeting from five or six mountaineers with their mules. Fellow travellers, natives sitting in the crowded trucks under the burning sun, wondered what it all meant—these sturdy villagers with their ringing welcome! Before the train could move on, our luggage was seized, packed on the mules, which had come an hour's journey over the plain, and I was mounted for the start. It was a hot hour-and-a-half of riding. We went slowly, as I had one throw-off, the mule taking fright at the sunshade. No great damage was done, but we did not hasten after that.

At the village we had again the noisy welcome and pouring out of men and women to meet us. I found them unusually fine types of stalwart mountaineers. And I have never seen such scenery. They say there is nothing like it. The river here takes a horseshoe bend, and date palms, olive, fig, apricot and pomegranate trees abound. The grape vines extend for a mile or more. The houses are built on the cliffs; the gardens and cornfields are in the valley encircling the river. As the corn ripens they have to watch at night and protect it from the wild boars, foxes and wolves. No wonder they are a hardy race.

Our escort of five or six senior men put things speedily in shape, and all set to work to outdo the other in their lavish hospitality. A sheep was killed daily, sometimes two, and any whom we were unable to oblige by putting in an extra meal felt very hurt. It seemed unfortunate that I took a liver chill going down. The early morning air was much cooler even than usual, and the sun all too hot later. But we saw God's purpose in allowing this, and we gave Him thanks. I had hoped to go on by mule five hours farther on the Thursday, where other patients (one an urgent case) awaited me. The river sheikh also expected and was prepared for us. Two sheep had been sent down in advance to assure a sufficiency of food and adequate reception. But I could not manage it. Very regretfully I had to send word for the patient to come to me. She was almost spent on arrival. Would that it were a more hopeful

case medically! I went quietly, and was most graciously enabled both for the treatment of bodies and in using opportunities for the Gospel. We were surprised that the latter were so many and so favourable. The only reader in the whole place was the Fokeeh who called to prayers. What need for the human voice, in consequence! The truths taught were intelligently repeated. They brought one case from five hours' distance, on a mule, for healing; such a one as recorded in Matthew 8, 1-3, whom "He touched" and healed. Alas, no touch of mine could help her! The last two days news of my presence spread farther afield, and they came from yet greater distances. One such met us when we were returning, half-way between village and station, who had already travelled five hours on donkey-back in the heat—a constant sufferer for the past eighteen months. All we could say and do we did.

I was well cared for during my stay. The cow was milked three times daily into the little native vessel set apart for my use, so that I might have milk direct from the cow. It grieved them that my chill prevented my enjoying their roast sheep and other forms of food. The first night I ate perforce some liver roasted on a skewer over the fire, each piece being wrapped round with its own layer of suet. This is a special village dish, a choice one for their guests. But after that first attempt I did not again venture. Special bread was baked for me (they seldom use leaven) and fried in the earthen frying pan. They said they would have carried me on their backs if allowed, because of the kindness their kinsman had received at our hands. Yet no Jew could pass through that way, although merchandise usually appeals in the villages; he would certainly be stoned. No stranger would ask for a drink of water without an introduction. These people live their own lives and intermingle but little with other tribes. Most have two wives rather than leave their women free to marry outside. No foreigner has ever slept there. I think the chief French Captain's wife is the only lady who has visited them. She came in a motor-car with her husband on Thursday afternoon accompanied by the new river Kaid. This was probably their first visit to the place. The lady was unable to climb the shallow steps cut in the trunk of a tree by which I reached my room. (Willing hands always awaited to assist me ascend or descend; also to safeguard me from the dog whose canines had been extracted because he was so fierce, yet such a lovely creature!) I therefore went down to greet the visitors. 1

was certainly a little anxious about my appearance, not having seen my face since the Tuesday morning, or had my clothes off—a thing I found to be impossible! The Captain was appointed last September and speaks Arabic well. He had heard of my visit to O—and had many questions to ask. The elder natives standing around, who had known and supped with us in Fez in 1902 to 1907, told him that they had been our friends then and still were. This meeting was so evidently of the Lord, and I trust it will clear the air.

A word about my accommodation. The room in which I slept was the only one available, and contained the owner's two wives and four children. Some of them slept on the roof to make room for my camp bedstead. How I thanked God for this! A goat, a hen and chickens and other creatures shared the space with us; sheep and cows were below, and other goats were on the roof. I managed to get a cup of water for face and hands each morning, otherwise the spring and river water outside sufficed. There was no possible privacy. The tea and supper tray was in continual use until 11 and 12 p.m. But it was all worth while. I heard stories of their past and learned more concerning the tribe than had ever seemed probable. I had thought I knew Moroccan village life, but I know now that I did not.

I very much wanted to return on Friday, but delayed for a day in order to be better prepared

for the six hours' journey over the fifty miles. I got away at last by saying if they did not let me go I should leave all my things and walk to the station. Well, would I return shortly? Three pints of milk became buttermilk ere we arrived at 5.15 p.m. on Saturday. They laded me with eggs, bread, apricots, honey-comb fresh from the hive—all they could think of; a refusal would not be listened to. One fine fellow, a cousin (chief in the tribe), is coming as our guest to-night.

We had been feeling the place in Guercif very cramped before leaving, but on return it seems palatial. Our first rush was for a cup—many cups—of tea; our thirst was intense. The next claim was hygiene! To-day has been a big laundry day. The experience thus gained teaches me that about three nights will usually be our limit for these visits, and only to one tribe each time; then, back home for the above necessities. There is much which could be related that is unsuitable for pen and paper, but can be well understood by those who itinerate.

I have said but little of the "first things" and our objective in going, but can only praise God for the marvellous opportunities given, beyond our expectations. If He gives us souls for our hire we shall be for ever repaid for all. Those evenings together over the supper tray are the times for heart-to-heart talk, when we reach the farthest.

E. SIMPSON.



A Moorish Market.



A
Street
in
the
Native
Quarter
of
TIARET.

Beginnings in Tiaret.

By EDWIN WIGG.

"The Lord . . . sent them . . . whither He Himself would come."

These words have meant much to us during the past months, as doors of service did not open as we expected. This made us long all the more to be "sent ones" of Christ, and to be where "He Himself would come." It is with the conviction that He has sent us, that we find ourselves at Tiaret, and we earnestly invite the prayer support of God's people as we begin our work for Him here.

"You will find the natives of Tiaret very hard in their attitude to the Gospel," wrote a veteran worker—for Tiaret has been visited on more than one occasion by missionaries—"but in going there the Stronger than the strong will be with you."

Two hundred miles South West of Algiers, situated 3,300 ft. above sea-level, in an area destitute of trees, Tiaret experiences to the full the heat of summer and the cold of winter. When the one crop of the year (wheat) is gathered, the countryside is indeed very barren and desert-like. The town has a mixed population of 16,000. The vast majority are Arabs, but there is a large colony of Arabic-speaking Jews, and a fair number of French and Spanish colonists. The spiritual need of each section of the com-

munity is equally great, but the mass seem either unconscious of their need or quite indifferent to it.

On a hill overlooking the town is the tomb of the local "saint" Sidi Khaled, the rendezvous of many pilgrims, women especially, who, knowing nothing of joy and peace, in Christ, come seeking a blessing. Around the tomb is the Arab village, composed of narrow irregular lanes of native houses. These are built of stone, the better to resist the inclement weather; and include the inevitable school where the boys are taught to repeat the Koran by heart. This village is known locally as "The Negro Village," for whilst its occupants are mainly Arab, there is also a large percentage of negroes. This village is growing quickly, but the natives in their hundreds are to be found living in the more modern parts of the town, their cafés and shops finding place with those of the colonists. The streets are constantly thronged with men of all types, for Tiaret is centrally situated and draws to itself people from all quarters. Besides the negroes already mentioned, and the town-dwelling Arabs, one meets Bedouins from the southern desert, Moroccans who have

come to help at harvest times and members of the proud sect of Mezabites, the Puritans of Islam.

These are our very early days in Tiaret, and we are longing that we may in all things glorify our Saviour. Already we have had much to encourage us, particularly in the friendly attitude of the women who have welcomed us to their homes, and visited us in ours. Listening to our words, as sin and the need for forgiveness is stressed, they have said: "Your words are true, only witness that Mohammed is the Apostle of God, and you will get to heaven before us." This is no light statement on their lips. It expresses their firm belief in the efficacy of the intercession of Mohammed, who is to them the last and greatest of the prophets. They now hear from us of God's love in Christ, and whilst they will not easily leave their faith in Mohammed, we hope by consecutive teaching in classes to win them to the Saviour.

"The entrance of Thy Word giveth light," and so we seek to distribute copies of the Word of God to the men and boys, so many of whom know their "holy book" the Koran by heart. When in contact with the illiterate, we read and explain its message of life. At present they are

reached as they frequent the markets and streets, and sit in the crowded cafés. These contacts are of necessity rather casual, and "following on" is not easy. We shall be glad if the Lord makes it possible for us to rent a small hall, to serve as a Bible depot, where God's Word can be displayed, men invited to read and talk, and the boys encouraged to attend classes and magic lantern talks on the Gospel.

So much for the town itself. What of the district? This is a land of great distances, and the towns are far apart, where thousands of souls remain in darkness. Buses run in many directions, and will be utilised to the full for this work, but many places lie far off the beaten track and are difficult of access by public conveyance. Our nearest missionary neighbour is about 65 miles to the North, but to the South over an area extending hundreds of miles there is no one to work regularly for Christ Jesus.

As we lift up our eyes and look on the fields, we are burdened with a sense of the deep spiritual need of these people of which, alas, they are all too unconscious, and we ask your prayers that by God's grace we may preach Christ to them that many may be saved.

OUR Annual Farewell Meetings

WILL BE HELD (D.V.) AT

Eccleston Hall (near Victoria Station), on Tuesday, OCTOBER 4th, 1932

Prayer Meeting at 2.30 -

Afternoon Meeting at 3.30

Evening Meeting at 6.30 -

Chairman: O. L. CARNEGIE, Esq.
Speaker: Rev. W. H. ALDIS.

Chairman: J. MORETON HARRIS, Esq.
Speaker: JOHN WESTON, Esq.

TEA from 5.30 to 6.15.

A number of Missionaries will speak.

Jottings From a Paris Journal.

Notes of Mr. Hocart's work among the North Africans of Paris :
with a foreword by Mr. T. Warren.

The work carried on by Mr. Hocart is by no means easy. There are lights and shades in it. In the jottings printed below he has told us about the former. The work is wearying to the flesh and to the spirit. To carry a bag of books from café to café, with sometimes long distances between; to stand or sit in the close atmosphere, talking to the indifferent, arguing with the contradictory, reading amidst the noise and interruptions, frequently made to feel that one's room is preferred to one's company, facing vice in its worst forms—that is the darker background against which stand out the encouraging features of the work, enquiries concerning eternal realities, appreciation of the messages spoken and the books sold. You can be helpers together by prayer.

T. WARREN.

*I cannot tell why there should come to me
A thought of someone miles and miles away,
In swift insistence on the memory—
Unless there is a need that I should pray.
Perhaps just then my friend has fiercer fight,
Some overwhelming sorrow or decay
Of courage; darkness, some lost sense of right;
And so in case he needs my prayer, I pray.*

MARIANNE FARNINGHAM.

AT LE BOURGET.

In the dining-hall of a restaurant five or six Algerians seated round a table invited me to drink coffee. They then examined my books and questioned me. "In what way does the spontaneous prayer of a disciple of Christ differ from the ritual prayer ordered by Mohammed? You say that Christ is risen from the dead; where is He now?" "It is true," replied one of them, "that His tomb still exists and is guarded by soldiers. I stayed a year in Jerusalem and have seen the tomb." They also questioned me about the Moslem fast and the use of alcoholic drinks. After an hour's conversation they bought different portions of the Bible.

NEAR THE PLACE DE LA NATION, PARIS.

Great animation in a café. Some Algerians come and ask me questions—"Who are you? What did you do in Kabylia? Why did you come to Paris? Since you are not a Moslem, why do you sell books in the Arabic language?" Two or three of them finished by buying portions.

THE DREAM OF ALI KHAN.

Elsewhere a group of seven or eight Kabyles listened attentively to the reading of a strange story in Kabyle. Ali had a dream. In it he was taken by an angel to the supreme court for trial. Great balances were ready to weigh his deeds, good and bad. Frightened at seeing the bad outweigh the good he wonders what will become of him. When he awoke he went to one of his neighbours, recently converted, to ask him the meaning of his dream and how he could find salvation. It is rare to find men willing to listen to the end of the story. They understand only too well its meaning. But that day they were gripped by it, and four of them bought copies of the booklet.

"ALL GOD'S WORD IS TO BE FOUND IN THE KORAN!"

In a room full of Moroccans I tried to convince my listeners that my books contained a message from God for them. "All your books are in the Koran," said they, "the Law, the Psalms, the Gospel, all are in the Koran." One of them while talking and making objections to my books was busy polishing a Moorish brass tea-tray. He offered me a glass of tea and that eased the tension. A Frenchwoman looked at an illustrated French Gospel, and her husband, a Moor, bought it for her. Then another Moor bought Job in Arabic. Finally, a third decided to buy Matthew's Gospel in Arabic, saying, "I have a box full of books." "But this one," said I, "is the best of all."

OPENING DOORS.

About six months ago in a street where there are two hotels the courtyards were closed to me. To-day they are wide open. The managers of both encouraged their customers to buy my books. In the first I read the story of the Good Samaritan. Just as I had finished two Algerians came in. The others asked me to read the story again. I did so and sold two copies of the booklet. In the second café I began by reading the parable of the Two Houses. Suddenly a young Algerian got up and asked me for a copy of the Gospel from which I was reading. He asked if I had not a bigger book. I offered him the bound volume of Old Testament books in Kabyle (Genesis, Psalms, Proverbs and Isaiah). "Ah," he exclaimed with a sigh of contentment, "that is what I have been looking for for a long time." He bought the two books.

So here and there the seed is germinating in the newly-turned soil. Soon we shall see it come out of the ground, "first the blade, then the ear, then the full corn in the ear." TH. HOCART.

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 Ministry who are able to attend.

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

London

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

Grove Road Mission, Woodford. (Sec.: Mr. A. West.) Third Thursday at 3 p.m. (Bimonthly.)

Mayes Hall, Mayes Road, Wood Green. (Supt.: Mr. I. E. Bowles.) First Monday at 8 p.m.

Mrs. Millard, 5, Courthorpe Road, Wimbledon, S.W. 19. Last Tuesday at 5.30 p.m.

Gravesend

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

Leicester

Carley Street Baptist Church (Schoolroom). First Tuesday at 7 p.m.

Manchester

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

Surrey, etc.

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

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

Sussex

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

Scotland

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

* * *

DEPUTATION NOTES

Mr. DEVIN has visited: Tadworth, Willesden, Finsbury, Tankerton, St. Margaret's, Golborne Road, Ipswich, Pettaugh, Littleport, Highgate, Hounslow, Swinton, Edenfield, Bolton, Leigh, Atherton, Ashton-under-Lyne, Manchester, Heightside, Preston, East Didsbury.

In October among other places he will, D.V., be visiting Bath, Bristol, Burnham and Portishead, and will be glad of prayer for these meetings.

* * *

NEW WORKERS.

The Council have recently accepted as probationary missionaries (in place of two workers retired) Miss Joan Short, daughter of Mr. and Mrs. Short, of Tunis, and Miss Margaret Ross, daughter of Mrs. Ross, of Algiers. It is a great joy to us when the children of missionaries voluntarily offer to follow in their parents' footsteps, and we welcome very warmly these two new members to our ranks. Miss Short, who is a fully-trained nurse, is learning Arabic in Tunis, while Miss Ross has entered for training at Mount Hermon Bible College. Both are already fully proficient in French.



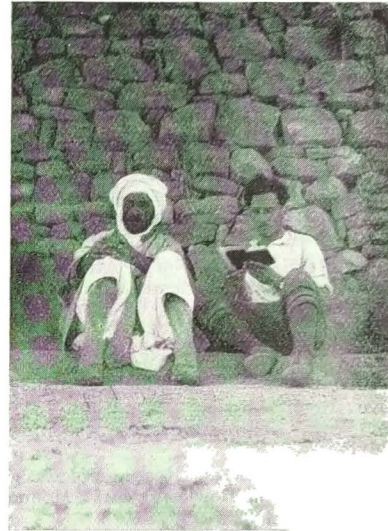
Miss Joan Short



Miss Margaret Ross

"I continue my visits to the Aures, and am very well received. I go twice a week either to Arris or to Menaa or some other valley. We are going on with the translation of the Gospel of John, with the help of the Kaid of Arris. I propose to make a journey to the south of this Arris Valley, where there are many small villages. Last Friday I went to a village which I had not visited before, but I knew they were a fanatical people. I called on a venerable old man who is called 'El Hadj,' as he went to Mecca some years ago. He received me kindly and we had a very good time together, speaking about the Gospel. After he had given me coffee, the teacher of the Koranic School came in, who accepted a Gospel in Arabic. With him and another man who entered the room we had a very happy time. I read to them in Chaouia the story of the sacrifice of Isaac, and explained the meaning of it and how Jesus Christ was slain as the Lamb to cleanse our sins. They told me they would meet together to read the Gospel which I left with them. May God bless His Word to these men!

(Cont. on page iii of cover.)



Mr. Cook with the Kaid translating the Scriptures into the Chaouia dialect.

The Hon. Treasurer acknowledges with thanks the following contributions received during the months of June, July and August, 1932.

LIST OF RECEIPTS.

GENERAL FUND-													
No. of	Amount.	No. of	Amount.	No. of	Amount.	No. of	Amount.	No. of	Amount.	No. of	Amount.	No. of	Amount.
Rect.	£ s. d.	Rect.	£ s. d.	Rect.	£ s. d.	Rect.	£ s. d.	Rect.	£ s. d.	Rect.	£ s. d.	Rect.	£ s. d.
3604	5 0 0	40	5 2 6	7	1 0 0	4	3 1 7	1	1 0 0	8	1 14 9	5	5 0 0
5	2 0 0	*1	102 7 6	8	1 11 0	5	1 0 0	2	5 0 0	*9	25 0 0	6	5 0 0
6	10 0 0	2	1 0 0	9	2 6 6	6	1 10 0	3	10 0 0	90	5 0 0	7	2 0 0
Anon.	10 0 0	3	3 6	80	1 0 0	7	2 6 4	4	15 0 0	1	10 0 0	8	7 6
8	3 4 6	4	14 6	1	5 5 0	8	1 0 0	5	100 0 0	2	1 0 0	9	5 0 0
9	10 0 0	5	1 0 0	2	1 1 0	9	1 0 0	6	1 10 0	3	55 6 0	30	2 0 0
10	17 16 3	6	2 6 6	Anon.	1 0 0	20	2 6 7	7	5 0 0	4	1 0 0	1	6 0 0
11	1 10 0	7	1 0 0	84	1 5 0	1	9 0	8	5 0 0	5	1 0 0	2	7 6
2	10 0 0	8	1 0 0	5	2 15 8	*Legacy	1 1 6	9	1 1 0	6	10 0 0	*3	52 0 0
3	1 10 0	*9	10 10 6	6	2 6 5	23	1 10 0	60	20 0 0	7	2 2 0	Legacy	6 14 9
Anon.	1 0 0	50	10 0 0	7	10 0 0	4	1 5 0	1	1 0 0	8	2 10 0	35	2 0 0
15	1 0 0	1	6 0 0	8	25 0 0	Anon.	7 0	2	8 0	9	8 0	6	10 0 0
6	2 12 6	2	10 0 0	9	10 0 0	26	2 14 7	3	5 0 0	3800	1 0 0	7	5 0 0
7	10 2	3	25 0 0	90	1 0 0	7	5 0 0	4	3 3 6	1	1 10 0	8	1 0 0
8	4 6	4	2 0	1	2 12 10	8	10 0	5	3 0 0	2	2 11 11	9	10 0
9	4 9	5	7 7 0	2	6 0 0	9	10 0	6	3 0 0	3	1 5 6	Anon.	1 0 0
20	4 9 4	*6	10 10 3	3	15 7 2	30	16 0	7	11 2 4	4	10 0	41	10 0
1	7 0	7	10 0 0	4	5 0	G.H.M.	10 0	8	2 4 5	5	1 0 0	2	1 0 0
2	1 5 2	8	2 0 0	5	1 0 0	32	5 0 0	9	10 0 0	6	10 6	3	10 3
3	5 0 0	9	5 0 0	6	10 0 0	3	1 0 0	70	5 0 0	7	1 0 0	Legacy	100 0 0
4	10 0 0	60	10 0 0	*Legacy.	206 9 2	4	2 6 1	1	2 2 0	8	17 6	48	5 0
5	10 6	1	1 0 0	98	1 9 6	5	2 0 0	2	1 1 0	9	7 6	6	1 0 0
6	2 10 0	2	6 0 0	9	2 2 0	6	2 0 0	3	5 0	10	1 17 9	7	1 0 0
7	10 0 0	3	8 15 6	A Friend	2 0 0	7	1 10 0	4	10 0	*1	38 0 0	8	3 0
8	25 0 0	4	3 6	3701	5 0	8	5 0	5	1 2 6	*2	5 5 3	9	7 4
9	1 10 0	5	10 0	2	1 0 0	9	5 0	6	3 5 8	3	1 0 0	50	10 0
30	1 5 0	6	1 0 0	3	1 0 0	40	10 0 0	7	1 0 0	4	2 6		
1	3 7 0	7	5 0 0	4	5 0 0	*1	91 0 0	Legacy	25 0 0	5	10 0 0		
2	2 6	8	5 0 0	5	12 0	2	10 0	Legacy	40 0 0	6	5 0 0		
3	2 0 0	9	10 0 0	6	2 0 0	3	1 4 0	Anon.	1 0 0	7	1 0 0		
4	5 0 0	70	10 0 0	7	4 0 10	4	5 0	81	4 10 0	8	1 0 0		
5	6 17 6	1	6 1	8	1 1 0	5	10 0 0	2	2 11 9	9	3 0 0		
6	7 6	2	50 0 0	9	4 10 0	6	1 0 0	3	1 10 0	20	1 0 0		
7	15 0	3	5 0	10	2 6 8	7	5 0	4	5 0	1	10 0		
Anon.	4 3	4	6 19 10	1	8 8	8	5 0 0	5	30 0 0	2	10 0		
39	1 0 0	5	7 2	2	3 0 0	9	4 14 5	6	2 0 0	3	8 0 0		
		0	1 15 0	3	1 0 0	50	3 3 0	7	3 0 0	4	6 6		

* Gifts from America.

1,487 15 9
Sund. 49 14 6
Pubus. 6 9 10
£1,544 0 1

"After that I went to see a Frenchman who is working on the new road between Arris and Biskra. He is very interested in the Gospel. He has a New Testament, and recently asked me for a Bible. I am sure God is speaking to his soul. Will you pray with us for this man? The new road on which he is working will be a great help to me as I can use it to go down the valley called Oued-el-Abiod, and thus see all the villages of this valley in one or two days. It passes through the very fine gorges of Tighani-

mine, which are something like the gorges of El-Kantara.
 "A month ago my father and I undertook a tour in the south. We went to Biskra and Tolga, returning to Biskra to sleep. The next day we went to Sidi Okba, Kharge Sidi Nadji, Zeribet el Oued, Djellal Babar and Khenchela. We had some very fine meetings and all the Gospels offered were readily accepted. We did about 500 kilometres in two days."
 (From Mr. Ch. Cook.)

LIST OF RECEIPTS—continued.

DESIGNATED FUND		No. of Rect.	Amount. £ s. d.	GRAVESEND AUXILIARY	REDHILL AUXILIARY	WIMBLETON AUXILIARY	LEYTON TO ONGAR AUXILIARY	Local
No. of	Amount.			Miss M. GILES, Hon. Sec., 8, Russell Street	Mrs. A. BRUGGROU, Hon. Sec., "Rothay," Castlefield Rd., Reigate.	S. S. McCURRY, Esq., Hon. Sec., 9, Manor Road, S.W. 20.	A. West, Esq., Hon. Sec., 11, Churchfields, E. 18.	Rect. No. £ s. d.
1	10 0 0	5	8 0 0	Des. Receipt No. 961.	Des. Receipt Nos. 909, 912.	Des. Receipt Nos. 904, 958.	Gen. Receipt No. '3749.	Rect. No. £ s. d.
2	3 0 0	6	8 8 0	Local	Gen. Receipt No. 3666.	Local	Des. Receipt Nos. 918, 977.	Rect. No. £ s. d.
*3	1 0 0 0	7	5 0 0	Rect. No. £ s. d.	Local	Local	Local	Rect. No. £ s. d.
4	16 11 0 0	8	10 6 3	52 2 6	38 1 0 0	63 1 1 0	300 5 0	299 10 0
5	5 0 0 0	9	6 12 6 4	3 2 0	9 2 2 0	4 3 0 0	1 1 0 0	3 1 1 4
6	3 3 0 0	60	15 0 5	4 2 0	10 2 6	5 10 0	2 5 0 0	4 4 0 0
7	1 0 0 0	1	4 10 0 6	6 4 10	1 10 0	6 2 0 0	1 1 0 0	5 5 0
8	2 15 0 0	*2	1 0 0 7	7 9 7	30 2 2 0	7 10 0 0	2 5 0 0	20 7 10
9	8 0 0 0	3	21 5 0 8	8 5 0	40 2 6	8 2 0 0	1 0 0 0	Previously
10	1 7 0 0	4	7 6 4 4	9 2 3	1 10 0	9 1 0 0	3 1 1 4	ack'd. 39 16 8
1	15 0 0	5	15 10 0 6	60 19 6	2 2 6	70 1 0 0	4 4 0 0	£60 4 6
2	5 0 0	6	39 11 6 6	1 5 10	3 2 6	1 1 0 0	5 5 0	
3	1 5 0 0	7	7 0 0 7	2 4 2	4 10 0	2 1 0 0		
4	12 0 0 0	8	2 10 0 8	3 2 1	5 2 0 0	3 8 0		
5	1 0 0 0	9	3 0 0 9	4 1 2	6 2 5 6	22 19 0		
*6	1 0 0 0	*70	1 13 9 1	5 6	7 10 0	Previously		
7	1 0 0 0	1	1 0 0 1	6 3 0	49 5 0	ack'd. 65 14 0		
8	9 13 5 0	2	15 0 0 2	7 15 1		£88 13 0		
9	2 0 0 0	3	2 0 0 3	4 10 0				
20	15 0 0 0	4	5 0 0 4	Previously				
1	4 0 0 0	5	5 0 10 5	ack'd. 4 9 0				
*2	4 0 0 0	6	5 0 0 6	£8 19 0				
*3	13 13 8	7	6 0 0 7					
*4	1 12 0 0							
5	1 17 7		657 12 4					
6	2 0 0 0	Sund.	107 0 4					
7	8 6 6		£764 12 8					
8	1 1 0 0							
9	1 0 0 0							
30	3 0 0 0							
1	2 12 6 0							
2	15 0 0 0							
3	2 10 0 0							
4	5 0 0 0							
5	3 0 0 0							
6	7 10 0 0							
7	5 0 0 0							
8	10 0 0 0							
9	10 0 0 0							
40	3 3 0 0							
1	5 0 0 0							
2	10 0 0 0							
3	7 15 2 0							
4	4 0 0 0							
5	5 0 0 0							
6	6 0 0 0							
*7	1 0 0 0							
*8	8 7 4							
9	2 0 0 0							

*Gifts from America, £561 11s. 6d.

SUMMARY.

JUNE, 1932.

General Fund ... £680 14 8

Designated Fund ... 118 13 11

£799 8 7

JULY, 1932.

General Fund ... £438 1 4

Designated Fund ... 322 19 6

£761 0 10

AUGUST, 1932.

General Fund ... £425 4 1

Designated Fund ... 764 12 8

£1,189 16 9

TOTALS.

January 1st to August 31st, 1932.

General Fund ... £5,203 10 5

Designated Fund ... 2,856 19 9

£8,060 10 2

We should be grateful for Orders for a Carpet (Price £24) and a few Mats and Rugs to clear our stock from Cherchell Carpet Industry. Particulars on application.

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Founder—EDWARD H. GLENNY

(WITH GEO. PEARSE AND DR. GRATTAN GUINNESS)

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Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 34, Bisham Gardens, Highgate, London, N.6." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into Barclays Bank, Ltd., 54, High Street, Highgate, N.6, or into any of its Branches.

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THE NORTH AFRICA MISSION

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

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

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

FORM OF LEGACY OR BEQUEST

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

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

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