

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



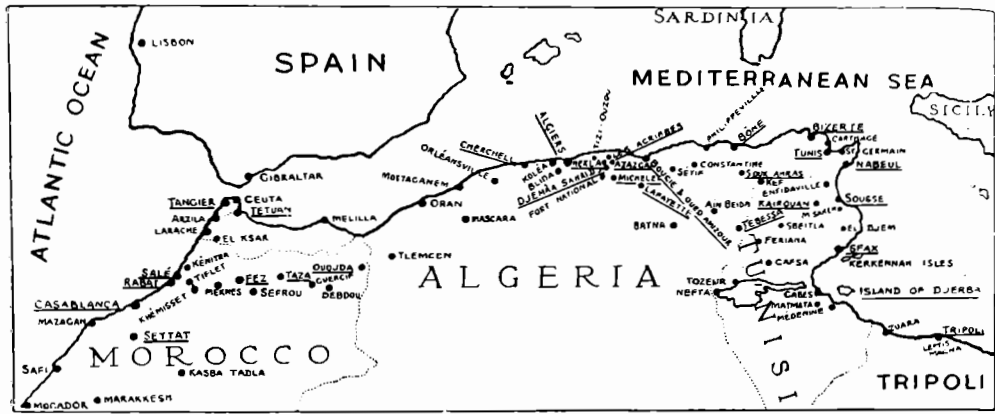
*The Oasis
Gabes, Tunisia*

Office of the North Africa Mission :

34, Bisham Gardens, Highgate, LONDON, N. 6

BRING & 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

Tangier		
Miss E. CRAGGS	...	Oct., 1912
Miss M. M. GLEN	...	Jan., 1913
Mr. L. V. ROBINSON	...	Nov., 1924
Mrs. ROBINSON	...	May, 1931
Mr. ALIC THORNE (Associate)	...	July, 1930
Mrs. THORNE (Associate)	...	July, 1930
Miss F. ELLARD	...	Sept., 1931
<i>Spanish Work—</i>		
Señor PEDRO PADILLA	...	June, 1926
Señora D. PADILLA	...	Dec., 1922
Casablanca		
Miss C. S. JENNINGS	...	Mar., 1887
Miss F. M. BANKS	...	May, 1888
Mr. C. C. GABRIEL	...	Dec., 1919
Mrs. GABRIEL	...	Feb., 1920
Miss M. W. ROSS	...	Nov., 1920
Miss I. DEW	...	Feb., 1924
Miss C. A. BOWRING	...	Sept., 1930
Tetuan		
Miss A. G. HUBBARD	...	Oct., 1891
Miss A. M. KNIGHT	...	Oct., 1899
Miss E. J. BRADURDY	...	Nov., 1929
Miss E. LOW	...	Sept., 1931
<i>Spanish Work—</i>		
Miss E. HIGBID	...	April, 1921
Miss E. HARMAN	...	Oct., 1921
Settat		
Miss A. BUXTON	...	April, 1919
Miss K. REED	...	April, 1922
Fez		
Miss S. M. DENISON	...	Nov., 1893
Miss I. C. DE LA CAMP	...	Jan., 1897
Dr. JAS. A. LILEY	...	Nov., 1919
Mrs. J. A. LILEY	...	Nov., 1919
Taza and Oudjda		
Miss E. K. ALDRIDGE	...	Dec., 1891
Miss F. E. S. MARSTON	...	Nov., 1895
Miss A. CHAPMAN	...	Oct., 1911
Gharcif		
Mrs. E. A. SIMPSON	...	Mar., 1898
Rabat		
Mrs. F. K. ROBERTS	...	Dec., 1896

ALGERIA

Cherchell		
Miss K. W. JOHNSTON	...	Jan., 1892
Miss E. TURNER	...	Jan., 1892
Miss L. R. WHOLMAN	...	April, 1922
Miss E. F. COLLINS	...	Feb., 1927
Mr. L. J. BOCKING	...	Oct., 1928
Mrs. BOCKING	...	Oct., 1928
Algiers		
<i>Kabyle Work—</i>		
Mons. E. CUENDET	...	Sept., 1884
Madame CUENDET	...	Sept., 1885
Miss E. J. COX	...	May, 1887
Miss K. SMITH	...	May, 1887
Mrs. A. ROSS	...	Nov., 1902
Mr. G. K. GILLOTT	...	Mar., 1929
Mrs. GILLOTT	...	Mar., 1929
Miss D. WARD	...	May, 1929
Djemaa Sahridj and Michelet		
Miss M. WIDMER	...	Nov., 1920
Mr. A. G. WILLSON	...	Oct., 1922
Mrs. WILLSON	...	Oct., 1922
Miss E. FEARNLEY	...	Mar., 1929
Miss M. FEARNLEY	...	Mar., 1929
Miss L. M. FISON	...	Nov., 1919
Mlle. A. ROCCHIETTI	...	Oct., 1931
Azaggia and Les Agrabbes		
Mr. S. ARTHUR	...	Dec., 1913
Mrs. ARTHUR	...	Sept., 1923
Miss C. ELLIOT	...	Nov., 1919
Bougie and Oued-Amizour		
Mr. A. R. SHOREY	...	Nov., 1902
Mr. R. TWADDLE	...	Oct., 1924
Mrs. TWADDLE	...	Oct., 1925
Mlle. E. M. S. DEGENKOLW.	...	Oct., 1913
Lafayette, Batna and Tiaret		
Mr. C. R. MARSH	...	Oct., 1925
Mrs. MARSH	...	Oct., 1925
Mr. C. COOK	...	Oct., 1929
Mrs. COOK	...	Dec., 1929
Mr. E. WIGG	...	June, 1931
Mrs. WIGG	...	Nov., 1921
Tebessa		
Miss L. F. EVANS	...	Nov., 1921
Miss D. POVOAS	...	Nov., 1922

Bône and Souk-Ahras

Miss H. GRANGER	...	Oct., 1888
Mrs. FISHER	...	Oct., 1922
Miss V. HOUGHTON	...	Nov., 1932

TUNISIA

Tunis		
Mr. E. E. SHORT	...	Feb., 1899
Mrs. SHORT	...	Oct., 1899
Miss E. M. L. LUDWIG	...	Oct., 1931
Miss H. M. M. TAPP	...	Oct., 1903
Miss E. L. BROOKES	...	Mar., 1932
Miss M. W. JONES	...	Mar., 1932
Mr. F. EWING	...	May, 1932
Mr. A. H. LEVETE	...	Oct., 1932
Mrs. LEVETE	...	Oct., 1932
<i>Italian Work—</i>		
Miss G. E. PETER	...	Oct., 1913
Miss K. M. E. GOTELEE	...	April, 1920
Miss J. E. MARTIN	...	Oct., 1922

Bizerta		
Signor A. FINOTTO	...	Oct., 1923
Signora FINOTTO	...	Oct., 1923
Nabeul		
Mr. C. MORRIS	...	Oct., 1924
Mrs. MORRIS	...	Nov., 1927
Soussse		
Mr. F. J. LONG	...	Feb., 1923
Mrs. LONG	...	Jan., 1924
Sfax and Gabes		
Mrs. F. M. WEBB	...	Oct., 1899
Djerba		
Miss E. M. TILNEY	...	Mar., 1920

TRIPOLI

Mr. W. REID	...	Dec., 1892
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PARIS

Mr. T. J. P. WARREN	...	Feb., 1911
Mrs. WARREN	...	Feb., 1911
Mons. Th. HOCART	...	Feb., 1925
Miss A. STONEHAM	...	Oct., 1927

AT HOME—Miss M. ARCHER, Mrs. BOLTON, Miss A. BOLTON, Miss A. CLACK, Miss E. HEATH, Miss G. G. ADAMS, Miss L. REAP, Miss R. O. HODGES, Mr. and Mrs. R. S. MILES.
NEW WORKERS—Miss J. SHORT (Tunis), Miss M. G. ROSS.
LANGUAGE STUDY, PARIS—Mr. C. W. PROCTER and Miss G. E. DUFFEN.



Photo by]

[Mr. R. S. Miles

“Call the poor, the maimed . . . the blind.”

VILLAGE NEGRESS NEAR SFAX. TOTALLY BLIND—PREPARING MEAL.

Baptisms in Morocco.

It will be an encouragement to those interested in the spread of the Gospel in Morocco to read the following brief account of the baptism of three young men, formerly Moslems, which recently took place in Tangier. It adds to the interest of the occasion to know that baptism is only administered when there appears to be evidence of genuine conversion and a complete break with Islam. The account is from the pen of Mr. E. T. Morriss, one of the deputation from the Council of the North Africa Mission which recently visited Morocco, and who was present at the service.

On Wednesday, November 9th, a service was held in Tangier which was in many respects unique. Three young men who had been brought up in the Christian atmosphere of the Raymund Lull Home for Moslem lads in Tangier, directed by Mr. Elson, witnessed a good confession to the name of Christ in the waters of baptism.

In view of the cordial relationship existing between the missionaries of the N.A.M. and Mr. Elson, it was fitting that the service should be held in the school-room adjoining Hope House, in which the faith of the builders had already provided a baptistry in anticipation of such occasions as these. Mr. Gabriel, of Casablanca, conducted the service and Mr. Fallaize gave the address. As this was in Arabic it could only be appreciated by those of his hearers who were familiar with the language; but the heads of it were also given in English, in order that

every hearer might know the subject-matter of each section of the message. They were as follows: The Baptism of the Holy Spirit, Baptism by Immersion and the Baptism of Suffering, the latter reference being specially fitting in view of all that is involved in the confession of the name of Jesus in a Moslem land.

The singing of the hymns in Arabic and English produced a joyful sound, even if it was not all that it might be from a musical standpoint; and at the close of the service the two members of the Home Council who were visiting Morocco commended these dear young brethren to the gracious care and keeping of Him they had trusted and confessed.

Not the least delightful aspect of the service was the gathering together of so goodly a number of the members of the various Missions working in Morocco to share a joy that surely reached unto the presence of the angels of God.

The Mogrebi New Testament.

By Mr. C. C. GABRIEL.

A great task has recently been accomplished in the publication of the New Testament in Mogrebi, the colloquial Arabic of the people of Morocco. The missionary who has, perhaps, the greatest right to speak of this achievement is Mr. Victor Swanson, who has taken so large a part in bringing it to a successful issue. But Mr. Swanson is on a visit to America, and when it was decided to include an account of the new volume in the present issue of our magazine there was no time to secure an article from his pen. Mr. Gabriel has therefore kindly stepped into the gap.

For several years the only Arabic Bible available in Morocco was the Classical version, which was of great value in Egypt and Syria, but less serviceable in western North Africa. Some of the readers in Morocco profess to understand it, but it is doubtful whether they really do so; for while the printed characters are the same as those used for the Mogrebi, the signification of many of the words is entirely different. But

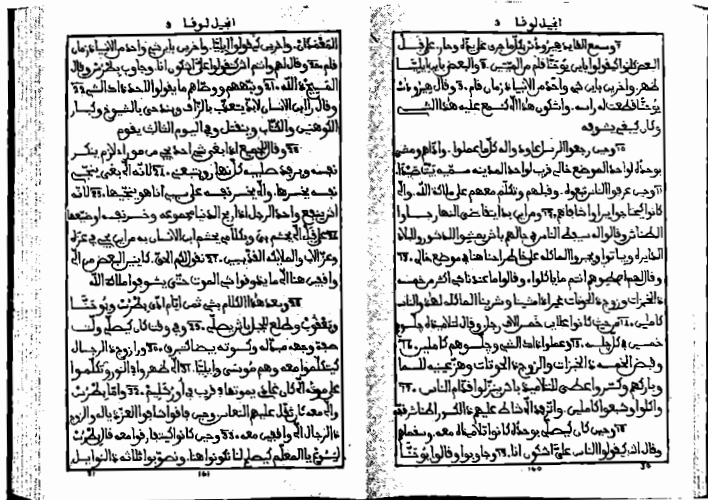
the colloquial Arabic is spoken and understood by all. Here and there a man may be found who puts classical terminations to his words or introduces some classical expression, but he usually does so for purposes of display, or to make known that he is one of the reader class. The common language of the people is that into which the New Testament has now been translated.

The fact that the missionary was restricted to the Classical Bible not only made his study of the language very difficult, but was also a serious hindrance in his endeavour to reach the poorer classes. It was therefore a matter for much thankfulness to God when the first Mogrebi Gospel came into being. So valuable did it prove that further efforts in the same direction were made, and gradually the Moroccan workers had at their disposal the Gospels of Matthew, Luke and John, the Acts of the Apostles, the Epistle to the Romans, the 1st and 2nd Epistles of John, together with the Book of Genesis and the Psalms from the Old Testament. For some years these were in general use, and many thousands of them have come into the possession of the people. Finally, it was laid upon the hearts of the brethren of the Gospel Missionary Union (to whose translation work Moroccan missionaries owe so much) to complete the Mogrebi New Testament and to revise the translations already made. Long residence in the country and careful study had equipped them with a fuller knowledge of both the people and their language, and they could now produce a work which was at once more correct and more idiomatic. It was a great undertaking. But the task has at last been accomplished, and this year the British and Foreign Bible Society has published for the first time the complete Mogrebi New Testament, a faithful version in the everyday language of the people.

How much cause there is here for praise to God! Everybody who can read it, or hears it read, can understand it. Many a time has the writer of these lines stood in a market place surrounded by a hundred or more of the poorer class and read aloud, without comment, portions of this colloquial Testament, and rejoiced to note, both from expression on their faces as well as by the words on their lips, how clear has been their comprehension of its meaning!

It may be of interest to say a word concerning the method followed in producing the new volume. The first step was for one or two of the missionaries to make a preliminary translation of one of the books, following as closely as possible the Classical Bible, and using the English authorised version as a basis. There would, of course, be frequent reference to the

R.V., Weymouth's, Rotherham's and other translations, as well as to the original Greek. This first copy would then be passed on to another missionary to be read and reported upon, who would often hand it on to a third translator. The results were then carefully considered by a small translation committee, and any alternative proposals discussed. Very often there would be prolonged inquiry as to whether this or that was the better word, or phrase, or idiom; or what impression a certain sentence might convey to the native mind. It was not always found to be easy to get the exact Arabic equivalent for a Bible word; or, when discovered, to be sure of its being understood by the common people. The translators had also to bear in mind the importance of choosing words which, while correct, would be as far as



"The entrance of Thy words giveth Light"

The recently-published New Testament in the colloquial Arabic of Morocco.

possible inoffensive to the Moslem reader; although the translators were careful never to sacrifice fidelity to the truth of Scripture to this consideration. Equally they had to guard against putting their own prejudices or private views into their translation, seeking always to remember that their task was translation and not interpretation. Difficulties were also experienced in the matter of native help. It was not easy to find the right man. If the Moorish assistant knew and read the Classical version he would want to incorporate as much of it as possible in the new translation, and thus defeat the main object for which it was being made. If his knowledge extended to the colloquial of some particular district only, he would be likely to use words not generally well known, or

bearing a different meaning from those in ordinary use. And always there was the difficulty that a native frequently says what he thinks the missionary would like him to say, whether it be correct or otherwise.

Finally, when all was translated, each page had to be ruled and hand-written. This task was undertaken by Mr. Victor Swanson, whose writing of Arabic is greatly admired by the natives. But what a business! Six hundred and one pages to be ruled and written, every page to be carefully scrutinised, lest a word, or a letter, or even a dot, should be left out; such an omission, in many cases, involving the re-writing of the whole page. When so far finished the sheets were sent to the British and Foreign Bible Society, for each page to be photographed and the plates made into blocks for printing. But even then the work was not at an end. A proof of each page had to be sent to Mr. Swanson for correction, lest in the photographic process,

some dot, small in size but important in significance, had not been reproduced. It is calculated that the efforts of all concerned represent a total of about fifty hours' work for every page.

But now, thank God, the volume is complete, beautifully printed and bound; and the people of Morocco can possess at much less than cost price the whole of the New Testament in the language which all, even the poor and illiterate, are able to comprehend.

We render our hearty thanks to God for the accomplished task; we are deeply grateful to the missionary brethren whose labours have made such a result possible; nor are we less grateful to the British and Foreign Bible Society for their important part in the great achievement. We earnestly pray that their united efforts in the production of the Mogrebi New Testament may be the means of many being led to know Him of whom it speaks as their Saviour and Lord.

Secretary's Notes.

THE Council extend a cordial welcome to Mr. and Mrs. Victor Swanson, who, after some years of friendly co-operation with our missionaries in Morocco, have now formally joined our ranks. At the present moment they are in America, where Mr. Swanson will share for a time with Dr. Farmer in his great task of awakening concern for the spiritual needs of North Africa. His address is: General Delivery, Stromsberg, Nebraska. To those acquainted with the history of Gospel effort in Morocco this experienced missionary and translator needs no introduction, but for the sake of any not so well informed we propose to give, in our next issue, some account of his labours. Meanwhile our readers' attention is directed to the article on page 2 in which reference is made to the important part which Mr. Swanson took in the production of the recently-published Mogrebi New Testament.

We regret that Mr. and Mrs. A. E. Chatfield have been compelled to resign from our missionary ranks in Morocco. They joined the Mission in 1922 and laboured faithfully for about nine years, when health and family reasons necessitated their return to England; and there being now no possibility of their resuming their work abroad, Mr. Chatfield has entered the ministry of the Church of England (of which he is a member) and has taken up his duties as curate of St. Thomas', Preston. In his letter of resignation our brother writes: "By God's grace and help the preaching of the tried and proved Gospel of our Lord and Saviour Jesus Christ shall remain our chief joy and our willing task, and we hope that the future will give us many opportunities of service to those with whom we have laboured in the past. If we can be of any service to friends of the N.A.M. at Preston, you

may be sure that in so far as we may we shall ever be your servants." The Council warmly reciprocate the kindly feeling thus expressed, and cordially wish Mr. Chatfield and his wife every blessing in their new sphere of service.

A deputation, consisting of Mr. O. L. Carnegie, Mr. E. T. Morriss and the Secretary, has visited Morocco recently on behalf of the London Council. During their stay the Moroccan Advisory Field Council was inaugurated, and a Conference for prayer and ministry held. On their return they presented to the Council a report on the affairs of the Mission in Morocco, containing a number of important suggestions, which will be considered in due course. They are thankful to God for journeying mercies, a warm welcome, the good which they trust has been effected by their visit, and for the great hopefulness of the general outlook. The Secretary in particular desires to express his indebtedness to his fellow-travellers, and his sense of the great value to the Mission of their visit to the field.

It was a great joy to the deputation to find, not only that there were three young men, converts from Mohammedanism, who were ready to be baptised (see page 2), but also to discover that there was a strong feeling amongst the missionaries that the time had come for the formation of a small Christian church, there being now a sufficient number of baptised believers to make this a possibility. The proposed native fellowship would not be limited to converts of our own Mission, but would be one in which (it is hoped) believers associated with all the societies could join. We ask our friends to pray that great wisdom may be given to the missionaries who are weighing this important matter.

and to offer thanks to God that for the first time since Christianity was stamped out by the Mohammedan invaders, the formation of a native church, however small, in Morocco is definitely contemplated.

* * *

The deputation were encouraged by what they saw of the work at the Tulloch Memorial Hospital. Not only did they find the waiting room crowded with people, and the beds in the wards occupied by grateful patients, but they also found that the Hospital afforded a great opportunity for preaching the Gospel, in which Mr. Robinson is taking a leading part. They were thankful to learn that in consequence of some very successful operations (under the blessing of God) the T.M.H. is becoming known far and wide amongst the native people, and were gratified to hear the British Consul in Tangier warmly commending its influence.—To come to a matter of detail, Dr. Scrimgeour writes to say that the Hospital waiting room is in urgent need of an eight-day clock, with a clear face, to keep everybody up to time, and that six bed tables, of simple pattern, for serving food to the patients, and six bed rests, hospital pattern, are also immediately required.

* * *

The deputation also paid an interesting visit to Fez, where Dr. and Mrs. Liley and Miss Denison are carrying on a largely-attended Gospel and medical work. The premises in which Miss Denison's dispensary is situated, as well as the doctor's, appear admirably adapted for their purpose and all are doing a splendid work. Miss Denison has laboured in this city since 1893, and Miss de la Camp since 1904. We are assured that their patient toil during so many years cannot fail to bear fruit.

* * *

In consequence of Miss Duffen having entered upon the regular course of language study in Paris, another companion was needed to assist Mrs. Fisher in the work at Souk-Ahras. Miss Violet Houghton has been led to offer herself as a self-supporting associate missionary, and has been cordially accepted by the Council. She and Mrs. Fisher are now in the full swing of their work in their Algerian station—the birthplace of the great Augustine. We bespeak for them the prayers of our readers.

* * *

As some misunderstanding seems still to exist as to the exact position of the Carpet School in Cherchell, Algeria, it may be advisable again to state that as a carpet factory it seems largely to have had its day. No stock can be made owing to trade depression, and the new tariff prevents rugs being sent to England. Nevertheless orders from Algeria, France or Switzerland, which are exempt from heavy taxation, are still executed, and two weavers have been regularly employed on these since last October. It also seems probable that they may be similarly occupied

for some time to come. But apart from any industrial work the building is in constant use as a Mission Hall and class rooms. The missionaries continue the Sunday morning meeting for women and girls, and there are at least ten women and two or three girls who attend more or less regularly, the average attendance being eight.

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Will friends who communicate with North Africa please note that postage is 2½d. per ounce to all stations except Tangier, where it is only 1½d., and will those specially interested in Morocco please observe that the statement in NORTH AFRICA for October-December 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," does not apply to that country, but only to Algeria and Tunisia?

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We much regret that for a number of reasons Mr. H. Lewis has felt it necessary to resign from our Council. We appreciate the difficulties which prevent his attending the Council meetings, and are heartily grateful to him for all past help.—We are thankful to say that Mr. G. P. Roberts, of Tadworth, an old friend of the Mission, has consented to fill the vacancy thus caused.

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Will those friends who desire to know something of the history and character of Mohammedanism, presented in simple form, please note that the Mission is now publishing a booklet entitled "Mohammedanism: An Elementary Catechism" (price 3d., post free, from the office)—a little book which has been cordially commended in a number of reviews?

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The following details concerning the missionaries will be of interest to our readers: Mr. and Mrs. Gillott are improved in health and returned to Algiers on Dec. 16; Mr. and Mrs. Morriss and Miss Clack will shortly be leaving for Nabeul; Mrs. Padilla is much better and hopes to return to Tangier early in the New Year; Miss Marston is still detained in England owing to the serious illness of her sister, and during her absence from the field Mrs. Simpson is continuing to labour at Taza Haut with Miss Chapman; Miss Dew is still detained through ill-health; Mr. Miles is making good progress but cannot yet return; Mrs. Miles will be returning to England for a time.

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Mr. F. Ewing and Miss E. M. Lowder, two of our younger missionaries, were married recently in Tunis. The Council extend to them their good wishes, and pray that their union may result in increased usefulness in the Lord's service.

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° BIRTHS: To Mr. and Mrs. Robinson, at Tangier, a daughter (Elizabeth Pearl) on Nov. 14, and to Mr. & Mrs. Marsh, at Lafayette, a son (John) on Nov. 18, 1932.

Ramadhan :

The Month of the Mohammedan Fast.

THE NEED OF PRAYER FOR NATIVE CHRISTIANS.

By the time this magazine is in the hands of our readers, the annual Mohammedan fast will have commenced, and many thousands under the sway of Islam will be observing it daily as an essential part of their religion. Mohammed assured

his followers that during this month "the gates of paradise are open and the gates of hell are shut."

Ramadhan is the ninth month of the Mohammedan year, and during each of its 30 days (or until the new moon appears) a strict abstinence from food and drink is observed from dawn to sunset. As the Mohammedan year is a lunar one the fast goes the round of the calendar, and when it falls in the heat of summer the prohibition of even a drop of water entails much suffering. Orthodox Moslems are not only extremely careful to avoid eating and drinking during this period but even refrain from cleaning their teeth, lest a little moisture should pass into the throat. The night, however, is spent in feasting and revelry, resulting in weariness and ill-temper during the day, which increases as the month goes on. It is a common sight to see crowds of hungry and thirsty people in the market places and elsewhere waiting for the sound of the cannon which proclaims the end of the day's fast.

Ramadhan is a period of great trial for native men and women who have made a profession of faith in the Lord Jesus Christ, and their genuineness is severely tested. While in many directions the men are showing a growing indifference to the fast, it is not easy for the women to break it without being made to suffer. Mohammedan women are seldom allowed out, except by the consent of their husbands, and as several families often live together in the one courtyard there is little or no privacy. A native Christian woman who takes food or drink is immediately observed and is usually threatened with violence and even with death. It requires God-given courage to enable one so placed to stand. We earnestly ask the prayers of God's people on behalf of native Christian men and women during this difficult and dangerous month.

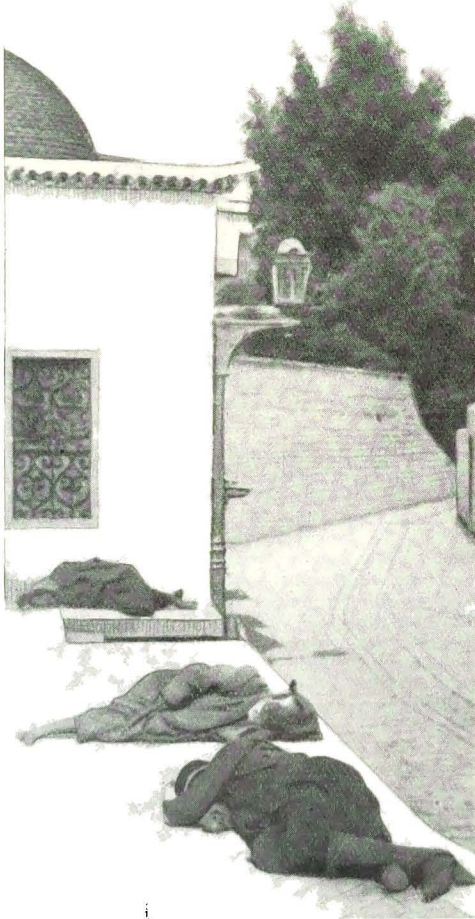


Photo by

[Mr. E. J. Long

Sleeping away the weary hours of Ramadhan.

Hope without Foundation.

By Miss A. G. HUBBARD, Tetuan.

A couple of days ago I was visiting an old friend who has fallen on bad times, whom I have known since she was a child in her father's house. Then they were middle-class people and had all the comforts of Moorish life, but now her home is empty—just bare floors and bare walls and not much else. She had a long story to tell me, and I thought the best way to gain her was to listen to it all. She has been living in AlKsar for some years and has returned recently to Tetuan. When she went away all her family quarrelled with her because she went with her husband to AlKsar when he had business there, when of course she should have let her man go alone and she have stayed with her own family! If he divorced her she could easily get another husband, but she could never get another mother and sister! After some years she has returned with her husband and family, but her own folks will have nothing to do with her because she left them for her husband. The story she told was about a saint in AlKsar who was very holy, and when he died there were two towns folk who wanted the body to be buried with them. As they could not agree, the Judge said the body was to be divided and each place have half. But next morning when the men went in to divide the body, they found *two* bodies there, shrouded just alike, lying side by side. God had multiplied the body in the night so that both towns might have the honour of having the holy man lying among them! I doubted the story, but El Khadush said, "But God can do everything; surely you believe that." I did not doubt His power, but I did doubt His will in that matter. That is just an illustration of the extraordinary things they will believe, but will not believe the truth. I often say it is not much use telling these Moslems merely about the miracles of our Lord, for they have far more wonderful stories to tell about Him than we can tell, and some of the stories of His works are not over

clean either. But the way He raised the dead and what He did with them is much more impressive to them than the story of the raising of Lazarus or the others He raised. The comfort is there is power in the Word of God that they also know nothing about; it *holds* the heart.

Another visit I have had to pay is one of the difficult kind—one which I would at any time get out of if I could. A man we knew has just died. His wife and two daughters come more or less regularly to our Sunday Bible Class, so I felt I must call to show sympathy. But such a visit is always difficult, for there is so little one can say. When friends whom we knew were safe in the Lord pass on, then we have a sure and certain hope and can rejoice together in that, but these people, too, believe they have a sure and certain hope and are as certain of it as a mortal can be, only we know it is a hope without foundation. When I went into that room for my visit, I found ten women sitting there in absolute silence, all closely wrapped in their haiks, the three women of the house, and the other guests come, like myself, to show respect to them. I wondered what they sat and thought about. Happily it is not the correct thing to stay long, but in a few minutes I spoke and said I could not sit in silence like that; it was not my custom. So one woman answered me, then the widow joined in, then a third, till most of them were talking and I thought they were glad of the relief, and as I was a foreigner they could not blame me for not knowing good manners in the matter! The man had been a shereef, therefore holy (a shereef being a descendant of Mohammed), also a good fokee, that is, a man learned in the Koran, so he was honoured on both points. But more sure and more certain those women could not have been as to his eternal happiness. Two days ago one of the women in Miss Knight's class spoke of the joy of dying and going to God (and she is none too clean a woman), but there was no doubt in

her mind as to where she would go after death.

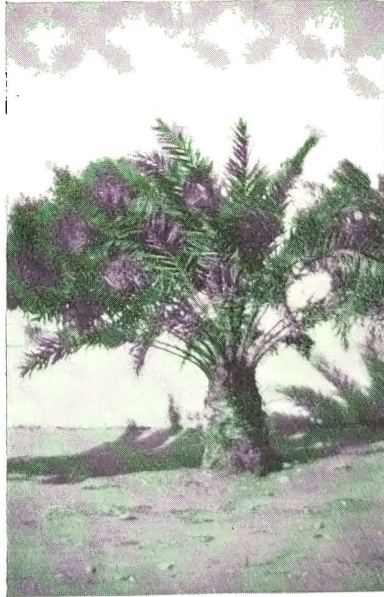
Another woman I was visiting a few days ago was saying how long she had known me. I agreed that we were both getting old now, and had a few words about the need of being ready to pass on. "Yes," said Fatima, "when I lie down at night I know I may be here in the morning or I may not. If I am not here I shall be with God, and in the morning I never know if I shall be here at night, but if not I shall be with God; it is all one to me. Your prophet is Jesus, the prophet of the Jews

is Moses, our prophet is Mohammed. I am quite ready to go." Another who has a sure and certain hope, but without any foundation for it! We often quote the psalm "There are no bands in their death, but their strength is firm," and we do pray for a mighty awakening that they may know how empty their hope is. The latter part of 1 John 5.19 is very true of Moslems, and in Arabic it is just the word one would use for lying in bed, maybe asleep. The whole world, and especially the Moslem part of it, truly lies sleeping in the Evil One.

Settat.

By Miss K. REED, S.R.N.

SETTAT, forty-five miles inland from Casablanca, is a small town nestling in the hills, at the end of a very good motor road—arid and bare for the greater part of the journey. In 1926 the census indicated a population of 8,000, but it is probably about twice that size now. In the middle of the town is an avenue of trees and gardens about a mile in length. The place is fast developing, with well-made roads and better-built houses than formerly. There is also an electric railway passing through to Marrakesh. People are to be met here from Mogador, Marrakesh, Rabat, Fez, etc., as well as from the numberless villages around. Settat, being a shopping centre, villagers within a forty-mile radius come to buy clothing and eatables, such as tea, sugar, etc. There is also a



Palm tree, Settat, with knotted leaves.

Come with me around the town. There on your right you will see a saint's

tomb, Sidi Mkloof. I have not heard his history, but large numbers go out to this place for healing. They take candles and spend one or two nights there. It is also a burial ground.

In another district we have a saint's tomb, known as Sidi Bu Abid. Outside this tomb on the roadside there is a palm tree, many leaves of which are knotted. One day we asked a woman why she tied a knot, and she replied that she had no strength, and it was a petition to the dead saint to help her. These people have marvellous faith, but misdirected. The door and side-posts to the tomb are thick with blood of sacrifices which have been offered for healing. The women often buy water from the well here and drink it, or rub sand on the parts needing healing.

They are terribly superstitious. At a delayed birth one will hear them say, "Have you given alms to the poor?" "Have you sent candles to the saint's tomb?"

whom we read in the Epistle of John, "went out from us, but they were not of us."

We would, however, speak of the faithful ones who, by their testimony and influence, are making Christ known to others. Signor Monaco and his wife are always ready to speak a word for the Saviour they love. The Di Giacomo sisters, their married sister, and the Signora Falson with her six children, are always at the meetings, whenever possible. They have been sorely tested lately. Signora Falson has suffered from a serious malady and has undergone a severe operation; but her peace and joy have manifested her perfect trust in the Lord. An old brother, Barone by name, a gardener in a village, bears a bright testimony to a little gathering of the villagers.

Three of our young girl members, truly saved, are in positions in which it is not easy to witness for the Lord. One of them, Josephine, saved from the slums, is now making herself useful amongst the children of an Orphanage near Paris, and is a blessing to them. Yolanda seeks to witness in the business house where she works with no other converted souls. Angellina is a weak character, but truly saved. She is the only Christian of a family of eight sisters and brother, mother and father, but they all know she possesses something which they do not. We long that she may lead her family to Christ.

Another dear Church member gave a wonderful testimony during a serious illness. The doctor declared her case to be hopeless, and her sons and daughters were amazed at her calmness in suffering. She desired to be with the Lord, but He has restored her to witness in her very difficult home a little longer. Her husband has refused the Gospel, but we believe that the youngest daughter is saved.

There are also three aged "shut in" members, who are made happy by our visits and the consolation of the word and prayer, and all are rejoicing in the Lord.

We receive many calls for help, and the meetings in the Hall do not represent one half of the work. Requests come for us to visit those who have been associated with

Christians in other places. There was a request from Sfax for us to look up two old people who had come to Tunis to live. The husband is now eighty-five and is converted, and his wife an attentive hearer, but both are too infirm to attend the meetings. Another call came from Oran asking us to visit a lady living in Tunis who has received tracts from Mr. Robinson, late colporteur of the British and Foreign Bible Society. She had obtained a Bible from him, the reading of which has brought light into her soul. It was indeed a joy to visit this dear soul, who had never heard the Gospel preached but had full assurance of her salvation through reading the Scripture only. She has told us of dark days of doubt through which she had passed and then the glorious certainty that in Jesus Christ alone she could receive the pardon of her sins. She said that she had told her priest that he had never given her anything to satisfy her. She was delighted to be taken by Miss Gotelee to attend the French Women's Bible Class.

We rejoice to be entering now some of the homes in the neighbourhood, though at first there was much opposition. A woman at a grocer's shop near comes to the women's class on Wednesdays. Her three boys attend the Sunday School and her two daughters often come to the meetings. A dear woman at a wine shop gives us a hearty welcome whenever we go in for a talk concerning the Lord. The last time we went another woman was called in and was pleased to listen to us. She said she lived at Nabeul and was a great friend of Madame Gamati, who "used to talk like that."

The people in the patio at the end of the road have shown much opposition, often calling out, with disdain, "Protestants!" But just recently a woman there has opened her home to us and we have paid her two visits. Six of the children have begun attending the Sunday School. We pray that they may continue to come.

We indeed praise the Lord for the many open doors for preaching the Gospel to the people and for the liberty given us in this country.



Photo by]

The Fount of the Beys, Tunis.

[Mr. L. J. Bocking

Onlook — Outlook — Uplook.

By Mr. A. H. LEVETE.

Our new workers, Mr. and Mrs. Levete, arrived in Tunis safely at the end of October, after a brief stay in Malta. They are now settling down to language study, helping in the work amongst the French and in other ways as they are able. The following from Mr. Levete will help our friends in remembering him and his wife and child in prayer.

At our farewell meeting in Walworth on October 12, just two days before sailing, the message in song, so beautifully complementary to the closing address, had for its theme "Don't lose the vision, keep your eyes upon the Cross." The constant recalling of that message, which I pray God we may never forget, has helped to keep our minds steady during these first days. It all seemed to be so different from what we had ever imagined; and, honestly, our first feelings were of shock and revulsion. Of course, it may be that our minds were reacting to our physical feelings, as our last twenty-four hours on the boat from Malta had been

through heavy storm and very turbulent waves. But we are endeavouring to "keep our eyes upon the Cross," upon the living, reigning Son of God Who was crucified for our sins, and not for our sins only, but also for the sins of the whole world. However difficult and hopeless it may seem to us at first to work amongst these people, we know that here in North Africa are those who are the called and elect of God; and the preaching of Christ crucified, although to some foolishness, and to others a stumbling-block, is unto them which are called the power of God and the wisdom of God.

In a recent number of *The Missionary*

Review of the World, an article entitled "Those Missionaries" contains these striking words: "It needs a man of magnitude to make a missionary. Of the three men who left Antioch for the inauguration of the Christian enterprise which has been carried on ever since, two were great enough to stand the terrific tests, and one proved unequal. Something like that proportion still holds." The thought is a searching one to all missionaries. Do we belong to those "great enough to stand the terrific tests," or shall we "prove unequal?" God help us "to stand . . . and having done all, to stand."

There is a great need to pray for more labourers in the harvest field, but I feel that there is a greater need still to pray for those already in the field, that they may constantly be filled with the love and compassion of Christ, and day by day anointed and filled with the Holy Spirit, that they may do the Master's will and that precious souls who are bound and fettered by sin and darkness may be brought into the glorious freedom and light of the Gospel.

Pictures and photographs are very interesting, but they do not, cannot, adequately convey the truth. If you could only see things as they are! For

several years now, for the purpose of becoming intelligent in the ministry of prayer, I have diligently sought to make myself acquainted with the conditions under which missionaries labour and the peculiar difficulties that confront them in their various fields of service. But my first few days here have shown me unmistakably how poor has been my ability to imagine "things as they are." The missionaries of the Cross stand in need of the prayers and co-operation of the people of God—effectual, fervent prayer and loyal unceasing co-operation; and so much the more as we see the day approaching. If these few lines help a little towards that end they will not have been quoted in vain:

He was not willing that any should perish;
Clothed in our flesh with its sorrow and pain,
Came He to seek the lost, comfort the mourner,
Heal the heart broken by sorrow and shame.
Perishing, perishing! Harvest is passing,
Reapers are few and the night draweth near;
Jesus is calling thee, haste to the reaping,
Thou shalt have souls, precious souls for thy hire.
He is not willing that any should perish;
Am I His servant? Then how can I live
Longer at ease with a soul going downward,
Lost for the lack of the help I might give?
Perishing, perishing! Thou art not willing;
Master, forgive, and inspire us anew;
Banish our worldliness, help us to serve Thee,
Keeping eternity's values in view.

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 the friends in the neighbourhood are cordially invited:

London

Mr. and Mrs. Venables, 52, Westbere Road, Cricklewood, N.W.2. Second Tuesday at 3.30 p.m.

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.

Lancashire

Mr. J. Goodall, 47, Westleigh Lane, Leigh. 3rd Monday at 8 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.

The Late Miss Hilda Kenworthy.

It will come with a sense of shock to many of our readers to learn that Miss Hilda Kenworthy, one of our most devoted missionaries, passed to her rest on December 14. She had been unwell for some months, and in July last came home for further treatment. After a time it became evident that she was suffering from septicæmia, due, it was judged, to some deep-seated cause which an examination under X-rays failed to discover. On leaving the Mildmay Mission Hospital she had accepted the invitation of Mrs. Bridgford to stay with her for a time at Reigate, and arrangements were made later

that was possible for her relief.

Miss Kenworthy was born in 1880, and was brought up and educated in Birkenhead. She was led to faith in Christ at the age of seventeen during her preparation for confirmation. She entered the Star Hall Missionary Training Home in Manchester in 1907, and was accepted as a missionary of the N.A.M. three years later, being sent to Tunis in the November of the same year. After five years' diligent labour there she was transferred to Cherchell, Algeria, and for seventeen years was associated with the work of the missionary Carpet School in that town. Her

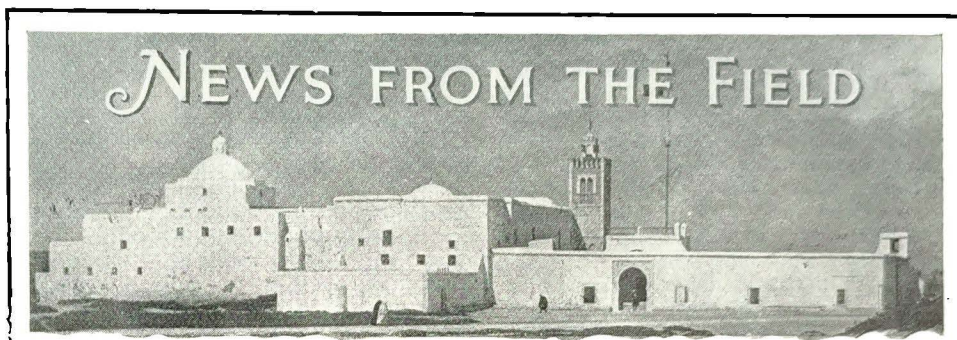


A characteristic photograph of Miss Kenworthy taken while at Kairouan.

with Dr. Neatby for her to go into the Homœopathic Hospital, Great Ormond Street. But on the night before she was to have taken the journey, she became unconscious and so remained until the end. It was a matter for great thankfulness that instead of her complaint resulting in delirium or pneumonia it took the form of coma, in which she painlessly and peacefully passed to her rest. It was a kindly providence, too, that our sister's last days should be spent in the restfulness and comfort of an English home, where she received every attention that Christian generosity could supply. The Mission is very deeply indebted to Mrs. Bridgford for her kindness, as well as to Dr. Watson and Dr. Neatby, who did all

last station was Kairouan, to which she went three years ago.

The outstanding characteristic of our sister was her unwearied diligence in the task to which she was called. Wherever her lot was cast, she laboured with a perseverance and a fidelity that was exemplary. Even when she might legitimately have rested while suffering from some passing indisposition, she refused to do so. The Mission is the poorer for her home-call, and a large circle of friends, both on the field and at home, will mourn her loss. But our loss is her gain. Her spirit, we believe, is with her Saviour, and her body rests until the morning of the resurrection.



Extracts from Missionaries' Letters.

FROM MR. F. WIGG, OF TIARET:

"My wife visits every day of the week and has now entrance into quite a large number of Arab homes. She has been pleased, on the whole, with the friendly attitude of the women, and one trusts that from these small beginnings there may be a work done that will stand for eternity. It needs courage and wisdom in winning these people's confidence, and as my wife must go alone in making all these first contacts, she is very grateful to God for the way in which He has helped her.

"For myself, I have visited every Arab shop and café in Tiaret, and am now quite well known. God has been good and has enabled one to establish points of contact with quite a number. The Arabs are beginning to feel the effects of the crisis; in fact, it is the crisis that has given me many an opportunity. 'There is no work, no trade, no money,' they say, 'but there, it is all in the hands of God.' 'Yes,' I agree, 'and He has told us that great distress will come in the last days; that these things are, in fact, the signs of the near return of Jesus Christ.' This secures their attention, for Moslems also have their idea of Christ's return, and it enables one to speak of salvation through Christ alone. We both have days of encouragement and gladness, when it seems very clearly that the Lord has led us, while at other times we have felt that we have indeed been face to face with the Evil One, entrenched behind this pernicious system.

"I had one such encounter when a man railed and blasphemed so terribly against the Lord Jesus that I felt helpless. All I could do was to lift up my heart in prayer. And when he ceased, I seemed as helpless as before, and for a few minutes there was silence until at length in a gentler tone he asked me what I wanted to say. I then told him of the way of salvation through the blood of Christ. He mocked and derided still, but since that day has been slightly more friendly in his attitude. I have had several such experiences, and one realises that the Evil One is not going to let go lightly of those he has enchained in darkness in Tiaret.

"It is my hope to visit at least one outside market and village a week. Tiaret is a splendid

centre, and whilst the bus services are not always as comfortable and convenient as might be desired—for instance, their time of departure for outside markets is generally between 4.30 a.m. and 5 a.m., whilst it is still pitch dark—yet they do exist, and if they do not possess windows, well, to be packed in with Arabs takes off the first keenness of the morning air!

"I regularly work the weekly market at Tiaret, and have been encouraged, as many Arabs have greeted me, and whilst not willing to be seen buying the Scriptures, have been willing to listen to me reading it."

* * *

MISS WHOLMAN WRITES FROM CHERCHELL:

"I thank God for the privilege of returning to this needy land . . . It is touching to see how warm the welcome of my Arab friends is. Already there is talk in the houses of Ramadan, which, alas, is fast approaching. We shall need to have our Christmas treats before Christmas this year, since the fasting begins on December 29th. Many have promised that we should not look in vain for intercession this Ramadan, and I feel sure they will be true to their promise.

"I have restarted my classes and would like prayer help in this. Sunday School is at 3 p.m. and on Wednesday at 3 p.m. a meeting for Christians and enquirers, which is taken by the Gordon House missionaries in turn. Then I have a class for European children each Thursday morning. I looked up the parents during the week and I had a good attendance of fifteen on Thursday, most of them from French-speaking Jewish families. On Saturday afternoon at 3 p.m. I have older Arab girls. I do pray I may be able to keep them and instil into their minds the truths of the Gospel. It is surprising how full their minds are of Moslem teaching. This is due to the older women, who are faithful disciples of Islam."

* * *

FROM MISS FISON, MICHELET:

"We have been out into the villages again and have much joy in the service. The other day we were at two little Marabout villages hidden

in the ravines of the Djurjura. There were very few houses and we had often thought it was not worth while the three hours' ride for so small a population. But, on the contrary, in every house a New Testament was bought, and we had a royal reception. We sold fourteen New Testaments in French and Arabic and twenty-one Gospels and portions in these two little Marabout hamlets.

"The Kabyle meetings are keeping up well, and we have some new women in the classes. We have also started the French meetings."

* * *

FROM MRS. TWADDLE, BOUGIE :

"I started my girls' classes last week and have them in our own kitchen. To make as much space as possible for the girls, we have to remove before each class the table, chairs and ever so many other things, and then put them all back again after the meetings. In fact, it means a big move each time we have the class. Last Thursday our kitchen was packed like a sardine box, when about thirty were present. All the forenoon it had been raining heavily and the ground outside was soft and muddy, with the result that the girls' bare feet carried in the mud. We got mud on the walls, mud on the chairs, mud on the furniture; but, never mind, we had these precious young souls under the sound of the Gospel. It makes me feel unspeakably sad when I meet girls in the market or in the little alleys among their homes, and they ask, 'Can I come to the classes?' All I can reply is, 'Yes, you can come, but I am afraid that there is not very much room for any more girls.' It seems strange why the Lord is keeping us without suitable accommodation, but we know that He has some wise purpose in it all, and so we are content to leave it all with Him knowing that He will supply the need in His own good way and time.

"During last winter I was greatly encouraged by the large number of women who sought me out in our own home, where we had some splendid meetings. Of course, I have to receive them all into our own living room, for it is the only place available. I cannot send these women away when they come to listen to more of the story of redeeming love, for that is the express purpose of our being here."

* * *

MR. WILLSON, OF DJEMAA SAHRIDJ, WRITES :

"We are having considerable encouragement at the out-station; it is not always that we have seating accommodation.

Three men have openly confessed Christ in the meetings, and several others have announced publicly that they hoped soon to be Christians. Last week there was only one of the professing Christians present, and towards the close of the meeting one man called out in derision, 'You won't convert any more of us; there is only one Christian among us.' The man was only scoffing; he evidently meant to resist the Spirit of God, but I thought it was a

very good testimony to the genuineness of the Christian present.

"We are being cheered by the consistent and persevering efforts of one of the converts at E—. He has turned one of his cottages into a Gospel Hall and is holding meetings there himself. He is, however, encountering bitter opposition. The 'Amin' and a certain section of the villagers are making a lot of trouble, so much so that it has reached the ears of the Administrator. The latter called to see me, and while very friendly, advised that I discontinue the meetings in that village *for the time being*. There are about a dozen earnest men together with this gallant Christian native who are longing for the Word of God. Owing to the violence of the opposition, and for the safety of the native Christian and his friends, I am getting them together at the out-station as well as here on market days for Bible teaching. I am asking for prayer that these men may be kept true during these difficult days, and that the wrath of man may be turned to the praise of God.

* * *

FROM MISS BRADBURY AND MISS LOW.

Tetuan, Oct. 5th.

"We are rejoicing in many open doors in this district and other parts of Tetuan. We feel the Lord has answered prayer in allowing us to have so warm a welcome from the people, but we long for opened hearts among these friendly ones. How much wisdom we need as we go in and out amongst them, as well as patience. These people have no background of Christian teaching such as one finds at home, and we have constantly to repeat the same truth. Just lately especially we have come across people who say, 'God has made the world thus; some have black hearts and some have white.' The truth that 'there is none righteous, no not one,' has to be constantly emphasised to these self-righteous Moslems. However, we know that the work of convicting of sin is the Holy Spirit's, and our part is to preach the Word faithfully in dependence upon Him.

"We have been going weekly to the Rifi Settlement just outside the town. There are 150 houses and huts where the wives and children of soldiers live. The Government has erected these places, which are quite well built in a beautiful spot, commanding a view of our lovely mountains. It is a lonely life which some of these women live, their husbands being away so much in other places, and they seem to have plenty of time on their hands. They have welcomed us very freely, and we have had many opportunities of preaching the Gospel in their homes. We are expected to visit the homes we know *each* time, but we have gently to explain that we have not come to spend the night! Sometimes we have to sit in one house a great while in order to get to know the people, and our first visit in a home *must* be celebrated by drinking mint tea, which takes quite a time to prepare! But, as we are constantly told, how can we have

work to do if we have no husbands and children ! Work to these people consists in trying to please an often difficult husband who may divorce them any day on the slightest pretext. Sometimes we are saddened beyond words as we listen to the story of a poor woman who has been divorced and has no one in the world who cares what happens to her."

DEPUTATION NOTES

MR. DEVIN has visited: London—Golborne Church, Hyde House, Highbury Quadrant Missionary School, Aldbury Boys' Club, Union Congregational Church Tower Bridge, Rye Lane Baptist Church, Gilgal Mission, Wimbledon P.M., Hayes, Waltham Abbey; Bristol—Bedminster Tabernacle (two meetings), Philip St. Baptist Church (two meetings), Counterslip Baptist Church, St. Anne's Park Methodist Church,

Unity Chapel, St. Nicholas Gospel Hall, Croft's End Mission, Bristol University, Claverham, Portishead, Clevedon, Burnham; Bath—Lambridge Mission, Widcombe Baptist Church (three meetings), Bath City Mission (two meetings), Combe Down, Andover; Sunderland—Newcastle Road Primitive Methodist (two meetings), Bethany I.M.C.E. (two meetings), Ravensworth Street Congregational Church, Willmore Street Congregational Church, Ayres Quay Mission, St. Paul's Church, Ryhope, Monkwearmouth, South Shields, Bethesda (two services), Salvation Hall (two meetings); Newcastle—Bentinck Mission, Keswick P.M., Prudhoe Street Mission, Central Hall (two services); Norwich—Mariner's Lane Mission (two meetings), Costessey, Framingham, Stalham, Erpingham, Saxlingham; Lowestoft—London Road Baptist Church (two meetings), Letchworth (three meetings).

The Hon. Treasurer acknowledges with thanks the following contributions received during the months of September, October and November, 1932.

LIST OF RECEIPTS.

GENERAL FUND.

No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.
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8	9 10	*8	1 1 8	86	5 0	5	1 0 0	4	2 16 0	3	17 0	—	—
Anon.	24 0 0	9	10 0	7	2 2 6	6	1 8 1	5	1 0 0	4	5 0	—	—
91	15 6 0	40	3 0 0	8	10 0	7	10 0	6	2 6 5	5	1 0 0	Sund.	1,019 1 6
3	2 0 0	1	9 7	*9	5 6 8	8	1 0 0	7	1 0 0	6	6 0 6	4	Pubns. 12 5 0
4	19 0	2	1 0 0	90	13 0	9	4 0	8	10 0	7	4 0	—	—
5	3 0	3	10 0	1	1 10 0	40	1 0 0	9	2 6	8	10 0	—	—
6	2 0	M.S. Bristol	5 0	2	1 0 0	1	2 0 0	90	2 6	9	3 0	—	—
7	2 4 0	45	2 6 4	3	14 6	2	1 1 0	1	2 13 11	40	10 0	—	—
8	1 6 6	45	2 6 4	3	2 16 0	3	0 0	2	1 1 0	1	5 5 0	—	—
*9	2 13 4	6	5 0	5	1 1 0	4	11 4	3	19 3	2	1 0 0	—	—

* Gifts from America.

£2,842 18 2

LIST OF RECEIPTS—continued.

DESIGNATED FUND	No. of Rec't.	Amount.	WIMBLEDON AUXILIARY	Local Rec't. No.	Local £ s. d.	CHELLENHAM AUXILIARY	LEYTON TOWN ONGAR AUXILIARY
	33	10 0 0		22	2 0 0		
978	4	35 3 6	S. S. McCURRY, Esq., Hon. Sec., 9, Manor Road, S.W. 20.	3	1 10 0	Miss R. M. Mole-sworth, 30, Lansdown Crescent.	
9	6	1 0 0		4	2 2 0		
80	7	5 0 0		5	1 0 0		
1	9	8 19 8		6	10 0		
2	9	1 4 0		7	3 0 0		
3	40	12 0 0					
4	1	10 0 0					
5	100	0 0 0					
6	43	4 3 7					
7	4	7 17 10					
8	5	13 1 3					
9	19	6 6 8					
90	48	6 0 0					
1	9	21 5 0					
2	50	15 0 0					
3	1	5 0 0					
4	2	10 0 0					
5	3	2 0 0					
6	4	14 3 9					
7	5	2 0 0					
8	17	10 0 0					
9	57	1 1 0					
1000	8	13 0 0					
1	9	1 0 0					
2	60	5 0 0					
3	1	15 0 0					
4	2	5 17 1					
5	3	5 0 0					
6	15	0 0 0					
7	20	8 0 0					
8	25	11 0 0					
9	2	3 0 0					
10	5	0 0 0					
1	3	0 0 0					
2	1	0 0 0					
3	12	6 0 0					
4	6	5 0 0					
5	2	0 0 0					
6	1	0 0 0					
7	10	0 0 0					
8	1	15 6					
9	1	1 0 0					
*20	1	14 6					
1	7	14 0					
2	10	0 0 0					
3	2	10 4					
4	4	0 0 0					
5	1	0 0 0					
6	3	10 0					
7	3	0 0 0					
8	5	0 0 0					
9	3	0 0 0					
30	3	13 0					
1	3	0 0 0					
2	10	0 0 0					

*Gifts from America, £223 7s. 0d.

SUMMARY.

SEPTEMBER, 1932.

General Fund ...	£1,313 8 0
Designated Fund ...	94 16 6

OCTOBER, 1932.

General Fund ...	£1,245 14 5
Designated Fund ...	218 10 7

NOVEMBER, 1932.

General Fund ...	£283 15 9
Designated Fund ...	303 16 11

TOTALS.

January 1st to November 30th, 1932	
General Fund ...	£8,046 8 7
Designated Fund ...	3,032 10 4
	£11,078 18 11

PRELIMINARY NOTICE.

We desire to advise our readers that (D.V.) the N.A.M. EASTER CONVENTION will be held at HEIGHTSIDE, LANCS., on APRIL 13TH to 19TH, 1933, and also our SPRING MEETINGS at ECCLESTON HALL, VICTORIA, on TUESDAY, MAY 23RD, 1933. Fuller particulars will appear in the next issue of "North Africa."

THE NORTH AFRICA MISSION

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, as 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.]