

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



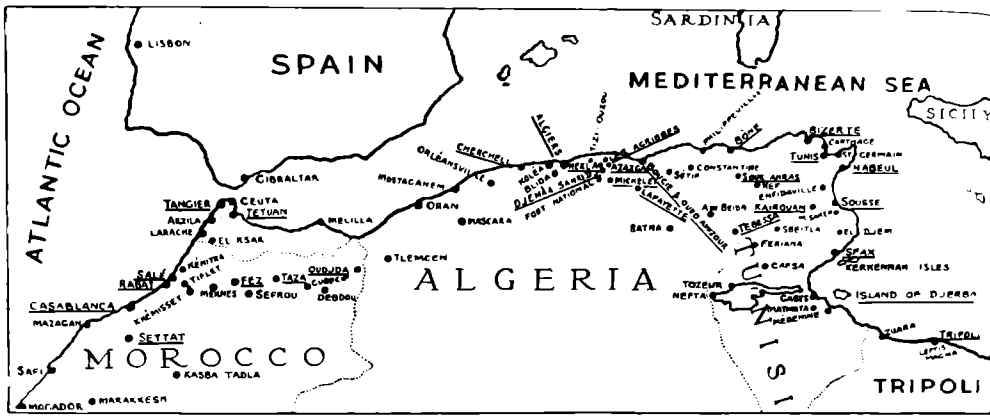
*The Oasis
Gabs, Tunisia*

Office of the North Africa Mission :

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

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		TUNISIA	
Tangier		Cherchell		Bône	
Mr. L. V. ROBINSON	Nov., 1924	Miss K. W. JOHNSTON	Jan., 1892	Miss H. GRANGER	Oct., 1886
Mrs. ROBINSON	May, 1931	Miss E. TURNER	Jan., 1892	Mrs. FISHER	Oct., 1922
Miss M. M. GLEN	Jan., 1913	Miss L. R. WHOLMAN	April, 1922	Miss V. HOUGHTON (Associate)	Nov., 1932
Miss F. ELLARD	Sept., 1931	Miss E. F. COLLINS	Oct., 1927	Saïda	
Miss J. SHORT	July, 1932	Mr. L. J. BOCKING	Oct., 1928	Signor A. FINOTTO	Oct., 1929
Mr. C. W. PROCTER	Sept., 1933	Mrs. BOCKING	Oct., 1928	Signora FINOTTO	Oct., 1929
Mrs. PROCTER	Oct., 1930	Algiers		Tunis	
Spanish Work—		Kabyle Work—		Miss E. E. SHORT	
Señor PEDRO PADILLA	June, 1926	Mons. E. CUENDET	Sept., 1884	Mrs. SHORT	Feb., 1890
Señora D. PADILLA	Dec., 1922	Madame CUENDET	Sept., 1885	Miss H. M. M. TAPP	Oct., 1903
Casablanca		Miss E. J. COX	May, 1887	Miss E. L. BROOKES	Mar., 1932
Miss C. S. JENNINGS	Mar., 1887	Miss K. SMITH	May, 1887	Miss M. W. JONES	Mar., 1932
Miss F. M. BANKS	May, 1888	Mrs. A. ROSS	Nov., 1902	Mr. F. EWING	May, 1932
Mr. C. C. GABRIEL	Dec., 1919	Mr. G. K. GILLOTT	Mar., 1929	Mrs. EWING	Oct., 1931
Mrs. GABRIEL	Feb., 1920	Mrs. GILLOTT	Mar., 1929	Italian Work—	
Miss M. W. ROSS	Nov., 1920	Miss D. WARD	May, 1929	Miss G. E. PETER	Oct., 1913
Miss C. A. BOWRING	Sept., 1930	Djemâa Sahridj and Michelet		Miss K. M. E. GOTTLIEB	April, 1920
Tetuan		Kabyle Work—		Miss J. E. MARTIN	Oct., 1927
Miss A. G. HUBBARD	Oct., 1891	Miss M. WIDMER	Nov., 1920	Nabeul	
Miss A. M. KNIGHT	Oct., 1899	Mr. A. G. WILLSON	Oct., 1922	Mr. C. MORRIS	Oct., 1924
Miss E. E. J. BRADBURY	Nov., 1929	Mrs. WILLSON	Oct., 1922	Mrs. MORRIS	Nov., 1927
Miss E. Low	Sept., 1931	Miss E. FEARNLEY	Mar., 1929	Miss A. CLACK	Jan., 1924
Spanish Work—		Miss M. FEARNLEY	Mar., 1929	Sousse	
Miss E. HIGBID	April, 1921	Miss L. M. FISON	Nov., 1919	Mr. E. J. LONG	Feb., 1933
Miss E. HARMAN	Oct., 1921	Mlle. A. ROCCHIETTI	Oct., 1931	Mrs. LONG	Jan., 1924
Settat		Azagga and Les Agribbes		Stax and Gabs	
Miss A. BUXTON	April, 1919	Mr. S. ARTHUR	Dec., 1913	Mrs. F. M. WEBB	Oct., 1890
Miss K. REED	April, 1922	Mrs. ARTHUR	Sept., 1923	Djerba	
Fez		Miss C. ELLIOT	Nov., 1919	Miss E. M. TILNEY	Mar., 1920
Miss S. M. DENISON	Nov., 1893	Bougie and Oued-Amizour		TRIPOLI	
Miss I. C. DE LA CAMP	Jan., 1897	Mr. A. R. SHOREY	Nov., 1902	Mr. W. REID	Dec., 1898
Dr. JAS. A. LILEY	Nov., 1919	Mr. R. TWADDLE	Oct., 1924	PARIS	
Mrs. J. A. LILEY	Nov., 1919	Mrs. TWADDLE	Oct., 1925	Mr. T. J. P. WARREN	Feb., 1911
Taza and Ouidja		Mlle. E. M. S. DEGENKOLW	Oct., 1913	Mrs. WARREN	Feb., 1923
Miss E. K. ALDRIDGE	Dec., 1891	Lafayette and Batna		Monis. Th. HOCART	Feb., 1923
Miss F. E. S. MARSTON	Nov., 1895	Mr. C. R. MARSH	Oct., 1925		
Miss A. CHAPMAN	Oct., 1911	Mr. C. COOK	Oct., 1929		
Guercif		Mrs. COOK	Dec., 1929		
Mrs. E. A. SIMPSON	Mar., 1898	Oran			
Miss E. CRAGGS	Oct., 1912	Mr. E. WIGG	June, 1931		
Rabat		Mrs. WIGG	Nov., 1921		
Mrs. F. K. ROBERTS	Dec., 1896	Tebessa			
Miss I. DEW...	Feb., 1924	Miss L. F. EVANS	Nov., 1921		
		Miss D. POVOAS	Nov., 1922		

AT HOME—Miss M. ARCHER, Mrs. BOLTON, Miss A. BOLTON, Miss E. HEATH, Miss G. G. ADAMS, Miss L. READ,
Miss R. O. HODGES, Mr. and Mrs. R. S. MILES,
NEW WORKER—Miss M. G. ROSS.

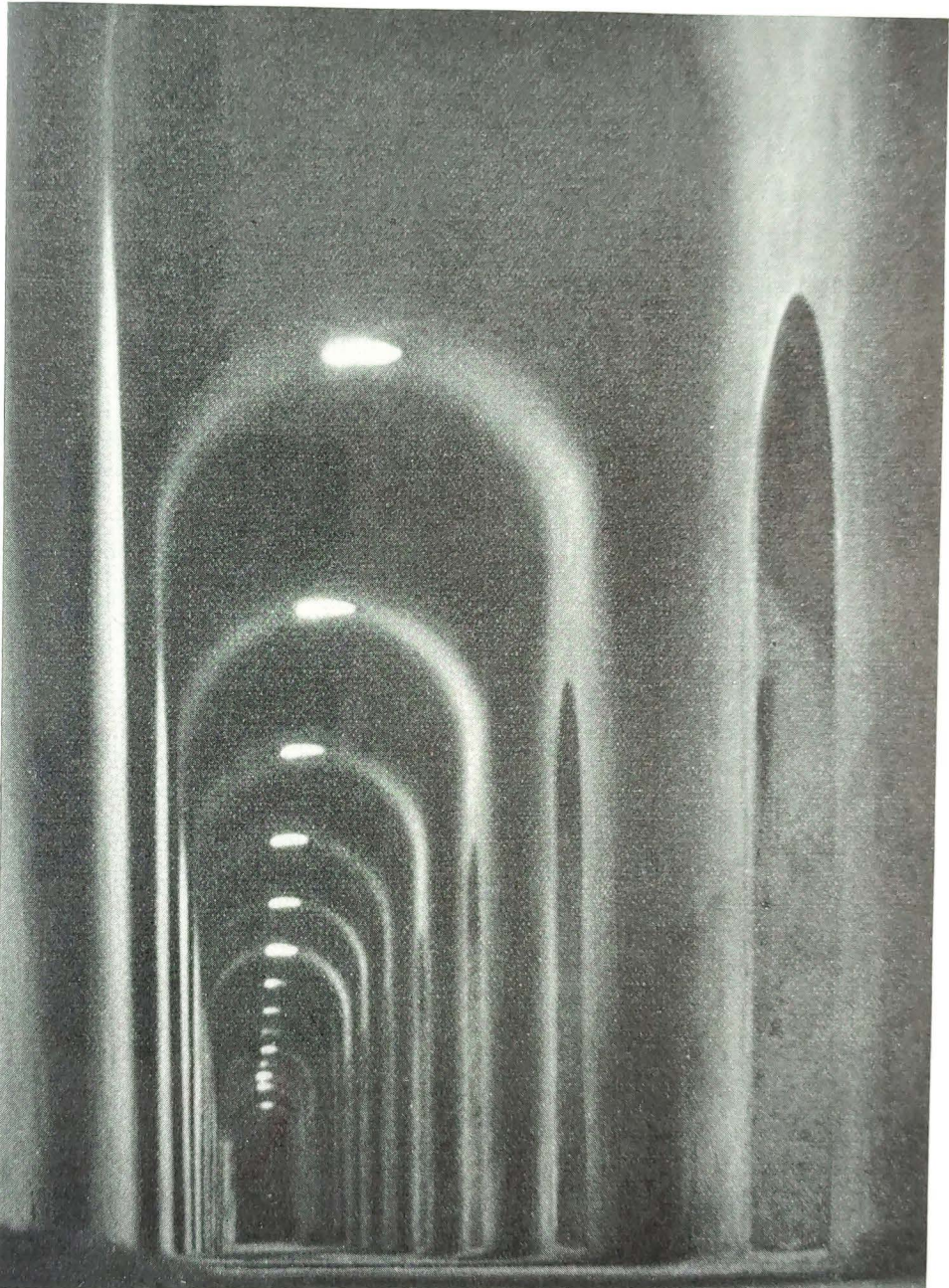


Photo by]

[Mr. E. J. Long

"WALLS FOR THE WATER OF THE OLD POOL." *(Isaiah 22:11)*

A corridor running the length of the covered cisterns at Carthage which were built in the second century A.D. and still supply the district with drinking water. The cisterns are situated through the archways seen on the right.

(See additional note on page 59).

A Good Beginning.

Readers of this Magazine will be glad to hear of the encouraging progress made at our comparatively new station at La Redoute. We are thankful to know that the health of Mr. and Mrs. Gillott, who are in charge, seems quite restored.

The growing district called La Redoute is one of the several populous environs of the city of Algiers. It is built on one of the landward slopes of the hills that run parallel to the coast. In the distance the alluvial plains of the Mitidja can be seen, overshadowed by one of the lofty ranges of the Atlas Mountains. Twenty to twenty-five years ago there were at



Photo by "Roadside Contact" (Mr. J. J. Hart)
Mr. Gillott with Arab lads.

La Redoute no more than a few grass huts, occupied by natives. To-day there are hundreds of houses, shops, and cafés, and two schools. Its present population consists of some 7,000 natives and Europeans. In this busy suburb a highway is now being made for God.

We began by selling the Scriptures and distributing suitable Gospel literature. This

gave opportunities for conversation on the door-steps and in the homes. We met with a varied reception. One person visited proved to be a devoted adherent of the Roman Catholic Church. She urged the necessity for purgatory, and firmly refused to buy or accept "infidel propaganda"; but she listened to a verbal message on the sufficiency of the Saviour's atoning death. In another house an Algerian thunderstorm disposed the occupier to offer the colporteur shelter, where the story of the "Prodigal Son" was read and explained. This listener was found to be one of many who, annoyed by the over-reaching priests, are in a state of apathy towards spiritual matters, but who still respond to the simplicity of the Gospel. On another occasion, profiting by a lull during shopping hours, a native shopkeeper's attention was secured. After listening most attentively to a short reading of the Gospel story he bought several portions, saying, "I want to possess some of these good books." Equally encouraging was it to meet a French lady who readily bought a New Testament, remarking, "I have had a desire to possess the Scriptures ever since I was a young girl." She is now visited regularly, and is most anxious to speak of the essential things of life.

We have also approached the natives by visitation of the homes and cafés, and by road-side contact. An increasing number of native houses are opening to the Gospel. More encouraging still, several Kabyle women have commenced to visit the missionaries' house. As we write, two of these are listening to the strains of a gospel hymn. "These words are good," they say. We are thankful to see signs of a widening influence amongst Mohammedan men also. The following may serve as an illustration. Accosting two native men with the written message, we received from one of them the all too ready reply, "I cannot read." His

companion made exactly the same answer, but added, "My wife can read, and I will buy a Scripture portion for her." If we remember the sharp distinction between the position of a native man and his wife, the permanent privileges of the one, and the pitiless privations of the other, this purchase indicated an affectionate interest very singular in a Moslem man. It implies also some measure of departure from age-long traditions. This is not sufficient of itself, but upturned soil is admittedly potential. Further, we are truly thankful to note that a few native women are learning to read. This means another avenue to the soul, and one which, under the blessing of the Holy Spirit, often leads to awakening and conversion.

It had always been our hope to establish instruction classes for the native children. This project is now taking definite shape. First we had two Kabyle boys, more on the second occasion, and now we have the joy of seeing new faces almost every week. The classes for European children also continue to increase in interest and blessing. But the road does not end here. Efforts for the young are leading us into service for the adults. Our neighbour's child, for instance, makes a link between his parents and ourselves; and we learn that they are sympathetic towards our message. They now possess the Bible in their native tongue (Spanish); let us pray that its message may soon possess their hearts. Suitable gospel literature is given to the

European children, who take it home, and at least one mother reads and enjoys the glad tidings. These youthful hearers present boundless possibilities. Seasoned with the fear of God, and best of all, saved by the grace of God, who can tell the extent of their future usefulness?

At present we are obliged to limit the number of those attending. Owing to lack of accommodation they are having to crowd into our small spare room. Before very long, however, this and other handicaps will be removed. We have felt as did the sons of the prophets, "the place where we dwell is too straight for us." We could not take beams and begin to build as they did, but our recourse was to prayer. The answer was far beyond our expectations. The Lord disposed the sympathies of the landlord, and he is undertaking to alter the house so as to make it suitable for ministry to both natives and Europeans, and kind and loyal friends in the homeland have promised to meet the extra rent.

The work at Le Redoute was commenced on the principle of "not despising the day of small things"; and believing that the chief value of the present effort lies in the fact that it is an avenue to greater things, we would bespeak continued prayerful interest, that we may see, not only the blossom, but the fruit; not only engage in the battle, but rejoice in the victory; "that God in all things may be glorified through Jesus Christ."

G. K. GILLOTT.

"Upon the Mountains . . . Publishing Peace."

Two missionary journeys, recently undertaken, have been quite off the beaten track. The native friend who acted as guide assured me (and my fellow-missionary confirmed it) that we were the first Englishmen to pass that way. Our pathway led us toward a picturesque mountainous district situated to the south of Cherchell. It is inhabited by a people who are mainly of Berber origin, and who live in small scattered hamlets, consisting of a few stone and mud huts; the groups of dwellings being three, five, or even ten kilometres apart, and connected by rough mountain paths. The majority of the people

are workers on the land, each man being apparently content if, without too much hard work, he can make a bare existence for himself and any dependent upon him.

As we drew near to the people we sought, we saw a small Moslem cemetery crowning the summit of a hill, the burial place of the people for many miles around. A large stone, or roughly carved wooden post, served to indicate the last earthly abode. How many had ever heard the words so precious to us: "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live"? The native guide

who was with us pointed out to us, not without an air of sadness, the spot where his own father had been buried several years ago. On the edge of the cemetery was a roughly-built hut, composed of stone, mud, and grass. It was a saint's tomb, within which candles and incense are burned, and at which the passers-by stop and call upon the name of the "holy man" buried beneath.

So scattered a people are obviously difficult to reach. Nevertheless, our guide was one of them, and as a boy he spent some six years in a Mission Home. His experience there has proved

assuredly help him to win through. Will he be the first-fruits amongst the people of this region?

Our second journey was to a mountain a few miles east of Cherchell, standing alone, the sea on one side and the plain on the other. It was an arduous day's work to climb it. A tribe, similar to those already referred to, live on its slopes. We made the ascent from the south-east, and found that on that side there were few inhabitants, the larger number being on the other side. Our experience will serve as a guide for future visits. This particular tribe are called



"A Picturesque Mountainous District."

(See Mr. Bocking's Article.)

a great blessing to him. Not only did he learn to read and write in French, but he was instructed in the Scriptures, and six years under Christian influence and discipline have certainly left their mark upon him. He is not ashamed to read the Gospel in Kabyle or French to some of his mountain friends. He spends most of his time in town, but frequently climbs these mountains to visit his mother and other relations. He comes frequently to us for Bible reading, and there is evidence that he is near to the Kingdom. Circumstances and natural weaknesses are not in his favour, but faithful remembrance of him in prayer will

"Chenouwi," and two explanations are given of the origin of the word. One is that the name dates from a time when Chinese pirates ravished this part of the coast; the other, which is more feasible, is that they originally came from Genoa, in Italy. In either case, they are now Mohammedans, like the rest of Algerian natives, and they have the same need of the Gospel. Practically all the men of these hill districts understand Arabic, although amongst themselves they use the Berber dialect. By God's grace and help we will do what we can to reach them.

L. J. BOCKING, Cherchell.

“The Feet of them that Preach the Gospel.”

The cause of the Gospel in North Africa owes much to the labours of our devoted sisters. The following brief account of Miss Aldridge's experiences, first in her own station of Oudjda, Morocco, and then while itinerating with Miss Marston and Miss Chapman, of Taza, will illustrate this. Miss Aldridge is one of our senior workers, but describes herself as being, on this occasion, a "tenderfoot."

I have been visiting in town and amongst the Arab tents and markets, as usual, offering Scripture portions. In a native "douar" where a number of women were gathered, an old gentleman came to listen and asked to see the books. He was a very good reader and was greatly taken with the book of Job, which had a Gospel bound up with it. As he had no money to buy, I left it with him as a loan. The Arabs here are continually moving about, but more than usual just now, as the railway work has been completed. Many are off harvesting, or seeking other forms of work. There are, however, a few of the villagers who are more permanently settled, having their own land to till.

In May last I was able to join our two friends from Taza for a few days, and shared in one of their itinerating tours. They were staying for a time in a small town over the frontier and had already begun work in the villages of a large agricultural district. I found myself to be, literally, a "tenderfoot," not having learned by experience the importance of proper footgear, and I suffered considerably in consequence. But it was quite worth while. Such long tramps have to be taken if the people are to be reached. Some hundreds must have listened to the Gospel, even during the few days I was with the friends. Many large villages were visited and, in each, groups of people gathered round directly we began to speak. Indeed it was difficult to keep any count of numbers as one meeting merged into another, and yet another; and still fresh people came. Some of the hearers came and went, but others were specially interested, remaining all the time and so hearing the Gospel over and over again, and this in different open-air meetings in the same place. In these circumstances it was a strain sometimes to get and keep their attention; for as fresh visitors came up the speaker had often to wait until their prolonged greetings were over. In one village we encountered some opposition and the children were allowed to be very troublesome. In another place, also, the children followed us round, barking like dogs, "in order to frighten us" as they said.

One morning we had an especially good time. Having walked about four miles we decided to rest for a few minutes before entering the village, which was still some distance away. As we sat there a couple of girls came and we began talking; then more came; and this continued for fully two hours. The people sat with scarcely any movement and listened most

attentively all the time. As new-comers reached us the story had to be repeated. That evening, after a very full day, we had to return the same way, and again met several of the women, who were most friendly and begged us to stay the night with them. We would gladly have

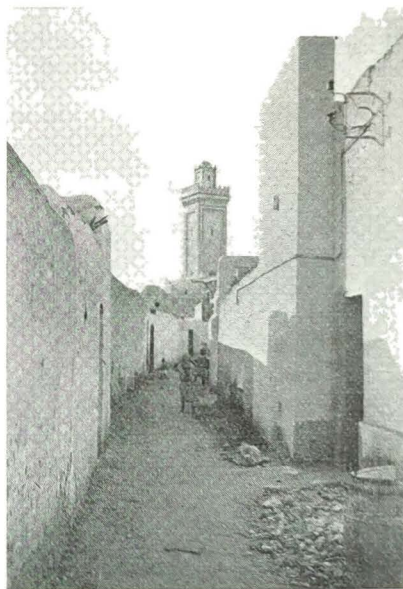


Photo by]

[Mr. J. J. Hart

A Street in Moorish Quarter of Oudjda.

accepted their hospitality, but we were going in another direction the next day.

After five days I returned to my station, leaving the others to continue their wider circuit, which included their usual visit to a large mountain tribe, which it was more desirable, as previous experience had shown, that two only should visit. After this visit Miss Marston and Miss Chapman passed through Oudjda again, and spent a few days in going out to some of the large villages within a radius of six or seven kilometres. I could only join them in visiting the nearer ones, which do get a visit occasionally; but the more distant villages are only reached when these two friends undertake their yearly or half-yearly tour.

E. K. ALDRIDGE.

Rest-House and Guest-House.

NEW PLANS FOR TANGIER.

HALF a century ago the attention of Mr. E. H. Glenny was called to a large property in Tangier, then known as Bleak House. It was somewhat inaptly named, for although it occupied a prominent position on the lofty coast, it was beautiful for situation, and for many months of the year basked in the warmth of the African sun. Its windows looked across the Straits of Gibraltar toward Spain; to the right lay the blue waters of the Mediterranean, and to the left the broad Atlantic, while from the garden a steep and rocky descent led to the shore. It was not the beauty of its surroundings, however, that attracted Mr. Glenny and the Council, but its healthy position and its general adaptability as a missionary centre. The value of the property was considerable, but it was found that the owner would accept a smaller sum, and would himself give £250 towards its purchase. It was accordingly secured, and, at Mrs. Grattan Guinness's suggestion, was renamed Hope House. It has been of very great service to the Mission in a great variety of ways, and was especially so when travelling was not so easy and speedy as it is to-day.

But last Autumn, when Hope House was nearing its Jubilee, a Deputation from the Council visited Morocco, and found the property to be in a state of considerable disrepair. Much had been done for it by the brother in charge, but much was compulsorily left undone for lack of funds. It was evident that the matter required vigorously to be taken in hand.

Two courses were open to the Council. One was to dispose of the property. But there were serious difficulties in the way of this. Enquiries proved that it could only be sold at a heavy loss. Moreover, to close down so important a Mission centre would be regarded both by the European officials and by the natives as a confession of the failure of the work and a virtual retreat from that part of the field; while there would still remain the question of housing the Tangier missionaries, including the nurses at the Tulloch Memorial Hospital. The Council decided that this could not be the divine will. The other alternative was to put the building in thorough repair, bring its sanitary and other equipment up-to-date, and make it not only a rest-house for missionaries, but also a guest-house for such Christian friends as desire to benefit by its beautiful situation and by the pleasant climate of a Moroccan winter; thus making it no longer a charge on the funds but rather a source of income. This the Council decided to do.

But here another point arose. This plan involved making provision for Miss Glen's work amongst the native orphan children. Hitherto these had been housed in Hope House, but it was evident that under the new conditions other accommodation must be found



*Hope House, prior to renovation.
The roof is being raised and the upper rooms rebuilt.*

for them. Fortunately, there was a school-house available in a quarter of the compound, and this the Council decided to fit out for the purpose; and by the sale of certain property, and other means, the Council were able to provide the sum required to carry through their plans without touching the general funds of the Mission.

Yet a further necessity, if the plan was to prove successful, was to secure suitable Superintendents for the new guest-house. The Council therefore invited Rev. and Mrs. H. S. Gamman to fill this post, which we are thankful to say they have consented to do. Mr. Gamman, as no doubt our readers are aware, was for several years a missionary on the Congo, in connection with the Regions Beyond Missionary Union, and subsequently became its Secretary, co-operating with its Director, the late Dr. F. B. Meyer. He has, therefore, peculiar qualifications for the post. Mrs. Gamman is the daughter of Mr. and Mrs. Howard Wright of Birmingham, well-known helpers of our work, and the niece of Dr. C. Leonard Terry, who for a number of years was in charge of our Tulloch Memorial Hospital, and later one of the Secretaries of the N.A.M.

Our object in calling the attention of our friends to these changes is not only to let it be known that, by the plan outlined above, the Council hope to



Part of the Garden of Hope House overlooking the Straits of Gibraltar.

turn a liability into an asset and provide far better accommodation for the missionaries, but also to announce that Hope House will now afford an unique opportunity for a healthful and happy winter holiday in a mild climate and amid Christian surroundings, from about October next. The alterations and repairs are now in hand, and will be well completed, it is expected, by then. The return fare to Tangier, second class (which is practically equal to first class on shorter journeys), is £12, and while the terms for accommodation at Hope

House will vary according to requirements, all charges will be strictly moderate.

We are sure that many will desire to take advantage of this. A visit to Hope House will not only enable Christian friends to come in contact with Oriental life, in which they can witness the manners and customs constantly referred to in the Scriptures, but it will afford them a first-hand view of missionary work, thus enabling them to take a warmer and more prayerful interest in its progress. Conferences for Bible study will also be arranged from time to time, so that friends visiting may have spiritual as well as physical refreshment.

We are confident that as soon as Hope House becomes known in its new capacity there will be more applications for rooms than we shall be able to respond to; but during the first year there may not be so large a number of applicants, owing to the fact that it will take time for the altered conditions to be made known. We shall be glad, therefore, if our friends would bring the matter before others, so that, under the blessing of God, the new effort may have an encouraging beginning. The Secretary (N.A.M., 34, Bisham Gardens, Highgate, N.6), will gladly send further particulars.

"A Budget from Barbary."

In view of the need to make the work of the North Africa Mission more widely known, Miss Christine I. Tining, the well-known authoress, has written a book, entitled "A Budget from Barbary," which will shortly be on sale, price 1s. per copy. In order to obtain first-hand information, Miss Tining visited the Mission stations in the spring of this year. The expenses of the journey were met by interested friends, but the book had been written as a labour of love. It is embellished with a number of excellent illustrations, and is deeply interesting. Those who read it through in manuscript form felt loth to lay it down until they had finished it. In the following article Miss Tining gives some account of her journey and her book.

One of Dr. Johnson's school-masters wrote a spelling-book and dedicated it to the Universe. He was a man of large ideas. Compared with his, my thoughts and ambitions are very narrow: still, I could wish that my little book might reach a good many people and be used to awaken interest in the North Africa Mission.

Thanks to the generosity of a small group of friends in England and America, I had the opportunity of spending three months in the Barbary States and visiting a number of the stations. There were a few I could not manage to see, in some cases on account of the distance, and in others because it was not quite convenient for the Missionaries, but it was a wonderfully interesting experience.

My first point was Tangier, where I saw the Tulloch Memorial Hospital and got a little insight into its splendid work. While here I had my introduction to the Moors and sat on the floor in a little village home drinking mint tea and watching a roomful of men as they listened

to the Gospel. I ran down to Casablanca by a good French train, and found myself in a little Paris, brilliantly lighted and full of gay Europeans, while just outside its boundaries there was the awful spectacle of Tin Can Town, or the Beggars' Village. I had a glimpse of the self-sacrificing work being done among its hovels by the N. A. M. missionaries.

Fez, of course, was fascinating; and, sitting on a roof, in the midst of a panorama of mountains, which surround the city, I wrote a part of my little book. I had peeps into other places in Morocco and then hastened on to Algeria.

Everyone knows that Algiers is a pearl of

beauty and perhaps one could not say much that was new about it. But Kabylia is less known and as I motored among its mountains, or penetrated to out-stations where no wheeled vehicle could go, and went visiting in the villages,

I found much to tell; more, indeed, than I could put into a book.

Tunis was a great contrast and one felt that here one was at the very heart of Islam and ought really to stay for months or years to get initiated into its thought and life. I had the opportunity of going south to Sousse and Sfax and even as far as the Island of Djerba, the home of the Lotos Eaters of whom Homer sang. "Thrilling" may be an overdone adjective, but without exaggeration I can say I had thrills from start to finish on this tour.

But seeing is one thing and writing is quite another. It was a puzzle to know how to produce a book, partly because I was only too conscious of what people would say if I did. "Tourists go and stay for a few weeks and then write a

book and the less they know, the more eagerly do they rush to print." Quite true. I may as well plead guilty. I knew nothing and so I went and wrote a book! But, after all, they say "onlookers see most of the game" and certainly a visitor can tell what she sees missionaries doing, as those dear missionaries never could or would tell of themselves.

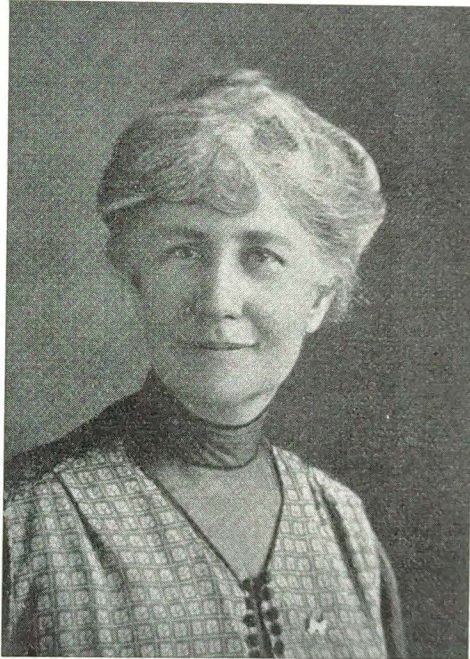
If it is not presumptuous to compare so small a thing with a great, I would quote Bunyan, and say—

"When at the first I took my Pen in hand

Thus for to write, I did not understand

That I at all should make a little Book

In such a mode."



Miss Christine Tining.

The "mode" was a puzzle to me until I reached Tangier, and then I think I may truly say that I got it in answer to prayer, and decided to write simple, personal letters to one interested friend, which would give a fair amount of information and yet make no profession of extensive knowledge or any claim to authority.

In consequence of the choice of this form, the book is full of the personal pronoun, first person singular. Critics will be able to point out that the opening paragraph begins with a capital I, and the closing one contains two "I's" and there are hundreds of "I's" between. Well, I for one am glad that the days are past when pages were littered with "the writer." I never could abide "the writer feels this," and "the writer thinks that." Of course, I might have described North Africa from the viewpoint of the man in the moon and told what he saw as he leaned over his airship, travelling above the mountains of the Djurdjura or the plain of the Sahel. But I think I am safer on terra firma, even though it involves saying "I."

Other critics will contend that there is no sort of proportion in my descriptions and narratives. Some stations are entirely omitted, others are slightly treated, while a mere outpost perhaps is discussed at length. I plead guilty in advance, as this will save argument. I wrote 125 pages of type-script and if I had been mathematically exact I should have divided these among about a hundred missionaries, and given a page and a quarter to the work of each. That is how they do in reports. But this is not a report; it is a series of snapshots. It is written for the average Christian reader, and average Christians, like my humble self, don't revel in reports. They get bored. I did not want them to get bored, so I described the things they know least about and left the routine work for the most part to their imagination.

It is always well to give the imagination something to do. That is one reason why there are no names in this book. It will amuse the

missionaries to fix names to the persons described, as one does in looking over a group photo.

While this article has been written more or less in a light vein, it has been done with a serious purpose. I do most earnestly beg for the prayers of God's servants that the little book may have



Miss Tinting at El Djem, Tunisia.
Stairway leading to Areca.

His blessing. The short and simple stories of souls in North Africa who have found the Light might possibly be used not only to interest Christians in a needy land, but even to introduce some people in Britain and America to the Saviour of the World. C.I.T.

Cisterns at Carthage.

(See Frontispiece)

Built by the Emperor Hadrian in the 2nd Century A.D., these wonderful reservoirs at Carthage were restored 1,700 years later (in 1880) to their former use. After nearly two millenniums the masonry was practically unimpaired. In Roman days the water was brought from a distance of 60 miles by a mighty aqueduct, large sections of which are still standing.

Secretary's Notes.

We desire to call the attention of our readers to a new booklet written by Dr. Harvey Farmer, entitled *Waiting upon God*. It is obtainable in England at the office of the Mission, 34, Bisham Gardens, Highgate, N. 6, price 1s., post free; and in America from the Bible Institute Colportage Association, 843-845, North Wells Street, Chicago, Ill., price 25 cents, post free; all profits on the sale being devoted to the furtherance of the Gospel in North Africa. The little book is a companion volume to *Walking With God*, by the same author, and is a powerful plea for the importance, the privilege, and the spiritual benefit of private meditation and prayer.

* * *

We much regret to say that Dr. Farmer recently sustained some injuries to his leg in a motor car accident, which were sufficiently serious to necessitate his detention in hospital for some days and the cancelling of several of his engagements. It was providential that Mr. Victor Swanson was still in Philadelphia and able to take Dr. Farmer's place.

* * *

At the request of the Council, Mr. and Mrs. Edwin Wigg have left Tiaret to take up work in Oran, an important Algerian seaport inhabited by Europeans, Jews and Arabs. For the moment Mr. Wigg is detained in Algiers, having had to undergo an operation upon his hand, which has proved of a somewhat troublesome nature. The opening of this new station is largely due to the concern felt by Madame Grether, at whose invitation Mr. Carnegie and the Secretary paid a visit to the district in the Spring of the year. Upon their favourable report the Council decided to act; and Madame Grether's kindness in placing a dwelling at the disposal of the missionaries on exceedingly generous terms has greatly helped to make the new work possible.

* * *

The Convention held at Mildmay during the first week in September was felt to be a time of spiritual blessing, as well as an opportunity for

pleasant intercourse between the missionaries and their friends. Our warm thanks are due to the special speakers, Revs. H. Drown and Henry Oakley, and Messrs. D. C. Cameron, H. G. Lamb and Victor Thomas, all of whose addresses were much appreciated; we are grateful also to the various missionaries who took part; and to members of the Council who presided. It was an additional pleasure to have Mrs. and Miss Glenny with us also.

* * *

It will be a regret to many to learn that Miss Stoneham has felt that she must resign from our ranks. The condition of her health precludes the thought of her returning to North Africa, and her work in Paris was developing upon lines, which, while it had the full sympathy of the Council, was not quite within the scope of the Mission. Miss Stoneham has been an earnest and spiritually-minded missionary, and leaves us with the hearty good wishes of the Council.

* * *

Several of our missionaries have suffered from ill-health this year. Miss Ellard, of the Tulloch Memorial Hospital, has had to come home for special treatment, but is making satisfactory progress; Mrs. Fisher's health has caused some anxiety; and Mrs. Webb was compelled to give up her work at Sfax. The latter is, however, much better, and is proposing to return to North Africa to undertake work in company with Mrs. Michell. We wish them the Lord's blessing on their labours; and extend to all the sick ones our sincerest sympathy.

* * *

Pages 56-57 contain an important statement with regard to the reorganisation of Hope House, to which we direct our readers' attention. We specially refer to it here to take the opportunity of warmly welcoming Rev. H. S. and Mrs. Gamman, the new Superintendents, into our midst. On page 58, an article by Miss Christine Tinling, introducing her new book, *A Budget from Barbary*, will be found. The Council of the

Mission are deeply indebted to Miss Tining for her labours, so freely given; also to Dr. Farmer for the practical interest he has taken in the production of the volume; and to Bishop Taylor Smith, who has very graciously written a few lines by way of Foreword. Will our friends do their utmost to make it (and thereby the work it describes) known far and wide? The price of the volume is 1s., with special terms to missionaries.

* * *

The following are the particulars (D.V.) of missionaries who have returned, or are returning, to the field: Dr. and Mrs. F. J. Scrimgeour, Dr. and Mrs. Liley, Mr. and Mrs. Robinson, Mrs. Simpson, Mr. and Mrs. Procter, Mrs. Ross,

Miss Knight, Miss Hubbard and Mr. Shorey, have already sailed; Miss Tilney is due to leave on October 5th; Mr. and Mrs. Gamman, Mrs. Roberts, Miss De la Camp and Miss Dew on October 13th; Mr. and Mrs. Short on October 17th; and Miss Gotelee on October 25th.

* * *

The marriage of Miss Duffen to Mr. C. W. Procter took place on September 14th, at Norwich. They will settle (D.V.) in Tangier for a time, Mrs. Procter to help in the Hospital in place of Miss Ellard, and Mr. Procter to pursue his study of Arabic. We wish them God's richest blessing, both on their union and in their future work.

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, Criklewood, 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.

Mrs. Anderson, 10, Larden Road, Acton Vale, W.3. Second and fourth Fridays at 8 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.

Mrs. Bradbury, Delamere, Kirby Muxloe. First Friday at 7.30 p.m.

Manchester

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

Surrey

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.

Yorkshire

Miss Binns, 15, St. Jude's Place, Bradford. Last Tuesday at 7.30 p.m.

Scotland

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

* * *

DEPUTATION NOTES

Mr. Devin has visited:-

East Sheen, Golders Green, Romford, Willesden, Tankerton, Mildmay, Wood Green, Dovecote Bapt., and Welcome Miss.; Wokingham, Southampton, Willesden Evan. Miss. C.E.; Bermondsey, Walthamstow-Keswick Hall, and Church Hill Bapt., Littleport, Ousebridge and Barnet.

Opening of a New Out-Station.

PROGRESS IN THE DJEMAA DISTRICT.

All service done for our Lord and Master is subject to the attack of the Evil One ; but especially is this so in the case of any new witness borne to Christ or any forward step taken in His name. Remembering this, I would ask all who read this brief account of the opening of the new out-station at El-Klaa to do so with the prayer that the native believer Bou-Saad may be preserved from the assaults of the

been erected by Bou-Saad on his own land, and mainly by his own labour, and it stands at the top of a sloping cornfield, on a flat patch that was once used as a threshing floor.

When Mr. and Mrs. Willson and I, with Monsieur Rolland from Tizi-Ouzou (who had come out specially to assist at the formal opening of the new little meeting room) arrived, a little company



Photo by] **BOU-SAAD (holding straw) with his wife and child.** [Mr. Willson

enemy of souls ; for to the efforts of this brother, who was baptised only a year ago, the setting up of the little Gospel outpost is, under God's blessing, entirely due.

El-Klaa is a fairly large village, situated in most beautiful surroundings, three hours' mule ride from the head-station at Djemaa Sahridj, and one hour from Aquerroie, where an out-station has already been established. The new building is what we call a " gourbi," that is, a native hut made from straw and branches of olive trees, with a roof of thatch. It has

of natives who had gathered for the ceremony were awaiting us. After singing a hymn and having prayer together outside the " gourbi," Monsieur Rolland explained the purpose for which it had been erected, and gave a few words of encouragement to its builder, Bou Saad. Then, taking the key, he opened the door in the name of the Lord Jesus Christ, and we all entered.

A very happy meeting followed. Bou Saad gave his testimony and invited the native men present to come each week

to the meetings, and pleaded with them to learn from the Word of God concerning "the Way." Monsieur Rolland closed with a very helpful message.

A little "gourbi," given and made by a native Christian for Gospel work and situated on a threshing floor. My mind was full of this thought as our little party journeyed back to Djemaa in the moon-

light. I thought of the threshing floor of old, bought by King David for a full price and given to the Lord: and I prayed that this threshing floor at El-Klaa might become as the threshing floor of Ornan, sacred land; because on it there stands a sanctuary wherein the Lord shall reveal Himself to needy hearts.

M. FEARNLEY.

For the Junior Readers.

MOORISH CHILDREN.

By Miss I. C. DE LA CAMP.

As I come into contact with boys and girls at home, they sometimes ask me, "What are the Moorish children like?" and a good many other questions.

Now I am going to suppose that you who read the piece "For the Junior Readers," are like most of those I meet; so instead of waiting for your questions, I will tell you a little about the children of Morocco.

In the first place—What do they look like? Some of them have quite fair and some very dark skins, and their hair is dark, and so are their bright eyes. Occasionally you come across a blue-eyed or grey-eyed child, but the people think it a great misfortune to have eyes like that, for they imagine them to be "evil"; that is, that the owner of such eyes has power to harm anyone they look at. The boys' heads are shaven, except for a little tuft of hair on the top of their heads, and the girls wear their hair in plaits wound round with wool, and very tightly plaited if it is at all curly, because they do not like curls. They are dressed in bright coloured "garments, loose and floppy," the exact copy of what the grown-ups wear, which reach down to their feet, but are drawn up by a belt, so that they are more free to walk or run about.

So much for their appearance; now what are they taught? Girls hardly ever learn to read, but only to do needlework, and wean mites spend hours and hours every day at their embroidery frames, learning to do the Moorish embroidery. Boys, however, go to school and have to learn to recite the

Koran by heart. This is the book which the Moslems have put in the place of the Bible, and boys learn more or less of it by heart. I doubt if you could repeat as many chapters of your Bible by heart as they can of their book. But I am sure you understand more of what you read than they do, for the Koran is not written in the Arabic they speak, but in what is called "literary" Arabic.

They are taught that Mohammed, who gave them the Koran and who lived in the seventh century after Christ, was the greatest prophet of God, and that they must follow him if they want to go to heaven. But in their religion there is nothing about the love of God our Father, nor of Jesus Christ, the Son of God, coming to die for our sins and rising again from the dead, nor of the Holy Spirit dwelling in the hearts made clean by the blood of Jesus. They do not know about these things which have made us so glad, and therefore the missionaries form classes and schools to teach them, so that they too may come to trust in the Lord Jesus. I wish you could see how happy they look, as they hear of His love and sing the hymns you sing, only in a different language.

Perhaps when you grow up some of you will go out to them, and not only see them, but teach them of, and lead them to, the Saviour who said "Suffer the little children to come unto Me, and forbid them not." Don't you think He meant Moslem children as well as you?

Christmas Parcels.

Christmas parcels for Morocco should be posted not later than December 3rd, and addressed Via Gibraltar—to the care of British Post Office at Tangier, Tetuan, Casablanca, Rabat or Fez. Parcels for Taza-Haut, Guercif and Oudjda, c/o Miss Denison, British Post Office, Fez; and those for Settatt, c/o Mr. Gabriel, British Post Office, Casablanca, Morocco.

Customs charges in Morocco are two shillings and sixpence for every £1 of the declared commercial value of the contents, with an extra duty on Tea, Coffee, Cocoa, Biscuits and Sugar. Parcels Post is recommended for the conveyance of goods up to 22 lbs. weight.

Customs charges in Algeria and Tunisia are usually so high that it is best to forward the cash value of the gift desired, for purchase on the field, unless the Missionary concerned advises otherwise.

The Hon. Treasurer acknowledges with thanks the following contributions received during the months of June, July and August, 1933.

LIST OF RECEIPTS.

DESIGNATED FUND	No. of Rect.	Amount. £ s. d.	HITHER GREEN AUXILIARY	ANNIESLAND AUXILIARY	WIMBLEDON AUXILIARY	WALWORTH AUXILIARY	BELFAST AUXILIARY
2001	5	0 0	2047	1	10 0	Mrs. B. BOLTON, Hon. Sec., Gordonville, Cregagh.	Des. Receipt No. Local 2016, 2075
2	5	0 0	8	3	0 0	H. W. HARRISON, Esq., Hon. Sec., 64, Hinton Road, S.E. 24.	Des. Receipt No. Local 2016, 2075
3	15	0 0	9	21	5 0	Des. Receipt Nos. 2008, 2009, 2025, 2059, 2061.	Des. Receipt No. Local 2016, 2075
4	50	0 0	50	1	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
5	1	0 0	1	10	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
6	15	0 0	1	10	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
7	3	6 0	2	5	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
8	8	1 0	3	5	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
9	1	0 0	3	5	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
10	1	15 6	4	2	2 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
1	1	5 0	5	65	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
2	9	10 0	6	1	5 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
3	5	0 0	7	9	8 9	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
*4	1	7 3	7	9	8 9	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
5	10	0 0	8	6	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
6	1	2 6	9	16	5 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
7	1	0 0	60	2	0 3	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
8	10	1 6	1	16	8 6	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
9	12	0 0	2	12	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
20	10	0 0	3	15	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
1	15	0 0	4	1	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
2	6	0 0	5	1	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
3	2	0 0	5	5	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
4	2	18 6	6	1	1 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
5	11	13 4	6	1	1 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
6	10	0 0	*7	8	9	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
7	2	0 0	8	15	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
8	20	0 0	9	3	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
9	46	8 8	9	3	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
30	7	12 6	70	20	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
*1	1	3 10	1	3	14 9	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
2	3	0 0	2	5	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
*3	6	4 5	3	2	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
4	0	0 0	3	2	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
5	2	11 4	4	1	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
6	1	1 1	5	1	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
7	1	0 0	6	1	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
8	2	0 0	7	12	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
9	9	12 6	7	12	0 0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
40	5	0 0	532	9	0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
1	1	0 0	123	12	5	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
2	9	5 6	7	1	0 6	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
3	10	0 0	7	1	0 6	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
4	2	0 6	7	1	0 6	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
5	1	10 0	7	1	0 6	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
6	1	6 0	7	1	0 6	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
			£050	1	5	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
			£0	0	0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
			£9	10	0	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075
			£53	7	10	Des. Receipt No. Local 2042	Des. Receipt No. Local 2016, 2075

* Gifts from America. £210 0s. 7d.

SUMMARY.

JUNE, 1933.

General Fund ...	£592 0 11
Designated Fund ...	134 18 9
	<u>£726 19 8</u>

JULY, 1933.

General Fund ...	£767 5 0
Designated Fund ...	258 15 5
	<u>£1,026 0 5</u>

AUGUST, 1933.

General Fund ...	£459 12 5
Designated Fund ...	262 7 3
	<u>£721 19 8</u>

TOTALS.

January 1st to August 31st, 1933.	
General Fund ...	£4,570 0 11
Designated Fund ...	1,885 2 7
	<u>£6,455 3 0</u>

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. Glenn, 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.]