

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.*

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A Tunisian Girl

Office of the North Africa Mission:
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THE NORTH AFRICA MISSION

LIST OF DONATIONS from August 1st to 31st, 1923

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.	SUMMARY	
		14th	1480	29th	10 0 4288	2nd	3 4 3 4300	22nd	19 15 0	August, 1923.	
No. of Rect.	Amount. £ s. d.	(f)	(j)	(k)	7 13 0	7th	2 2 0	9th	1 17 4	General Fund .. £89 14 0	
Aug. 3rd		1468	2 10 0	30th	83 1 0 0	9th	65 0 0	10th	1 10 7	Designated Fund .. 207 9 0	
1451		10 0 0	(g)	17th	9 18 0	31st	4 0 0	10th	5 15 0	<u>£297 3 0</u>	
5		2 6 0	(h)	20th	4 10 0	(m)	1 1 0	25th	9 0 0		
6		10 0 0	(i)	8th	1 12 9	(n)	1 1 0	28th	5 0 0		
(a)		2 0 0	(j)	58	3 2 0	13th	3 0 0	29th	5 0 0		
		10 0 0	(k)	9	3 3 0	92	3 0 0	(o)	9 0 0		
		10 0 0	(l)	60	10 0 0	(d)	2 0 0	10	5 0 0		
		2 7 4	(m)	9th	89 14 0	95	5 7 3	29th	1 0 0		
		11 2 6	(n)	10th	15 6 6	15th	6 8 0	(j)	1 1 0		
		1 8 0	(o)	(c)	4 19 0	16th	7 10 0	(p)	2 2 0		
		5 0 6	(d)	11th	89 14 0	17th	8 10 0	Sundries	191 14 11		
		5 0 6	(e)	13th	17 0 0	(h)	7 10 0	207	9 0		
		1 11 2	(f)	65	2 0 0	(i)	2 0 0	10	5 0 0		
		3 0 0	(g)	(c)	2 0 0	(j)	1 0 0	10	5 0 0		
		2 2 0	(h)	65	2 0 0	(k)	1 0 0	10	5 0 0		
		9 2 0 0 4287	(l)	(c)	2 0 0	(m)	7 10 0	207	9 0		

DESIGNATED FUND

No. of Rect. Amount. £ s. d. Aug. 1st

(a) Keswick Convention. (b) Harrogate Prayer Circle. (c) C.A.W.G., Sutton. (d) Gospel Hall, Westcliffe. (e) Central Hall, Bromley. (f) "In Memoriam G. H. M." (g) Readers of *The Morning Star*. (h) Readers of *The Christian*. (i) Anna Valley Convention. (j) Atherton Mission Hall. (k) Rotherhithe Gt. Hall. (l) Mildmay Mission to the Jews. (m) *Per Echoes of Service*, Bath. (n) A. N. M. U. (o) The Tabernacle, Bradford. (p) Recreation Hall, Manor Park.

From September 1st to 30th, 1923

GENERAL FUND		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	Local Rect. No.	£ s. d.	SUMMARY	
		14th	1509	27th	(i) 2 0 0	10th	1 0 0	5	2 0 0	September, 1923.	
No. of Rect.	Amount. £ s. d.	15th	10 5 0	(j) 3 0 0	(i) 3 0 0	1 22 12 9	7	5 0 0	General Fund .. £5,247 5 7		
Sept. 1st		1	4 0 0	1537	1 0 0	11th	2 0 7	8	10 0 0	Designated Fund .. 118 2 10	
1485		1 0 0	(f) 3 1 0	8	20 0 0	(l)	1 0 0	9	1 0 0		
		2	5 0 0	28th	9 1 0 0	(m)	1 0 0	10	5 0 0		
		3rd	3 2 0 0	9	1 0 0	21st	15 0 0	2	1 0 0		
		6	1 1 0 0	40	5 0 0	(n)	15 0 0	3	10 0 0		
		7	2 2 0 0	29th	2 6 0	26th	1 0 0	4	10 0 0		
		8	5 0 0	1	2 6 0	25	1 0 0	15	5 0 0		
		(a) 4th	15 6 16	(j) 5 099	17 3 0	23th	6 2 0 0	Previously	51 16 6		
		90	20 0 0	43	5 0 0	7	10 0 0	ack'd.	67 1 6		
		1	2 6 7	5 221	0 1 1	8	1 0 0	29th	9 3 0 0		
		2	10 0 0	Pubns.	1 5 6	9	3 0 0	Sundries	118 0 4		
		5th	9 1 0 0	Sundries	25 0 0	118	2 10	2 6 0			
		3	2 0 0	5,247	5 7 1	118	2 10			TOTALS	
		4	3 0 0	(g) 1 0 0	1 0 0					Jan. 1st to Sept. 30th, 1923.	
		5	4 0 0	(h) 2 1 0 0	10 0 0					General Fund .. £5,485 6 8	
		6	1 0 0	21	10 0 0					Designated Fund .. 1,781 0 0	
		(b) 7th	2 0 0 5	2 1 0 0	2 2 0					<u>£7,266 6 8</u>	
		1500	2 0 0 6	22nd	6 1 1 0						
		1	4 0 0	No. of Rect.	Amount. £ s. d.						
		2	2 2 11	Sept. 3rd	1314 10 0						
		(c) 3rd	6 9 8	4th	5 3 12 0						
		(d) 4th	1 0 0 8	6	10 0 0						
		8th	5 9 9	6th	5 0 0						
		5	5 9 9	(k) 18	25 0 0						
		10th	5 6 3	7th	15 5 0						
		6	8 8 2	(l) 3	1 0 0						
		7	8 8 2	4	10 0 0						
		12th	3 1 0 0	7th	15 5 0						
		(e) 13th	2 2 0 0	9	15 5 0						

DESIGNATED FUND

No. of Rect. Amount. £ s. d. Sept. 3rd

(a) Friends at Staveley. (b) Cope Hall, Clevedon. (c) Good Shepherd's Mission S. Sch. (d) Broxburn C. E. Society. (e) Splott Rd. Bapt. Ch. (f) Cardill. (g) Meetings at Swansea. (h) Pent. League of Prayer, Wakefield. (i) Braid St. Mission, Glasgow. (j) Zion Bapt. Ch., Brynmawr. (k) *Lepav.* (l) Malden Hall S. Sch. (m) Devonshire Sq. Bapt. Ch. (n) Market Rd. Bapt. Ch., Chelmsford. (o) Y.P.M.B. Nantica.

BARKING AUXILIARY
Mr. L. BUTLAND, Hon. Sec.
8, Sunningdale Ave.

TOTALS
Jan. 1st to Sept. 30th, 1923.

General Fund .. £5,485 6 8
Designated Fund .. 1,781 0 0
£7,266 6 8



Photo by)

A Berber Couple taking Tea.

(Mrs. A. E. Hatfield.

Separation

Notes of an Address at the N.A.M. Farewell Meeting, 1923

By the REV. THOS. HOUGHTON

Editor of the Gospel Magazine

THERE are three passages in God's Word to which I want to draw your attention.

"But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen (Gentiles); immediately I conferred not with flesh and blood."—Galatians i. 15-16.

"Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God (which He had promised afore by His prophets in the Holy Scriptures), concerning His Son Jesus Christ our Lord."—Romans i. 1-3.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."—Acts xiii. 2.

The verb *to separate* occurs in each of these passages; "*Separated* from my mother's womb"; "*Separated* unto the Gospel of God"; "*Separate* me Barnabas and Saul for the work whereunto I have called them." Now the meeting which is being held to-night is, to a certain extent, a separating meeting. It is a meeting to bid farewell to Missionaries who are going out, some of them for the first time, to make known the Gospel of God's grace to the Mohammedans and others in North Africa. It is to these that I desire to say something helpful, based on this word "Separate."

The word means "to mark off by boundaries—to limit." The passage in Galatians teaches us that a God-sent Missionary is one whom God hath separated in His Divine purpose. The Apostle Paul was separated before his birth in

the Divine purpose. Before he had done any good or evil, God marked him off. He fixed His eye upon him, and He thus indicated that He had selected him, first of all to be numbered amongst His people, and secondly to be a Missionary to the Gentiles. The same thought is brought to our notice in connection with Jeremiah the prophet (*Jeremiah* i. 5). Now who would have thought that Saul of Tarsus, a persecutor of God's saints, and a blasphemer, would become a preacher of the faith which he had endeavoured to destroy? Here is a lesson for us. We who are labouring at home, as well as those in North Africa, may meet with persons who are bitter opponents of God's truth; but we ought not to imagine that such may not be turned from darkness to light, and from the power of Satan unto God. When we realise what God has done, we ought never to despair. The Apostle tells us in I Timothy i. 16, "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting." And so, dear friends, the Apostle Paul is a pattern of the kind of sinners Christ saves to-day, whether in China, India, Africa, or here in England.

Secondly, we notice that in the fullness of time God separated Paul by conversion. We have been reminded to-night that before a Missionary goes out to seek to be a means of blessing in North Africa, he must first of all realise the grace of God in his own heart. The time came when Saul of Tarsus, separated in the Divine purpose, was separated in his own personal experience. What is conversion, but separation from the world? It is a turning from darkness to light. What is regeneration? It is the passing from death unto life of a dead sinner, the Holy Spirit giving him life, and putting him amongst the people of God. Saul did not dream what was going to happen when on his way to Damascus, but it was then and there that God called him by His grace. And Paul was not disobedient to the heavenly vision.

He was also "separated unto the Gospel of God." That is what every worker in the Lord's vineyard is separated unto. The Apostle tells us in the first chapter of Romans that this Gospel is divine in its origin; it is of God. It is good tidings from heaven of a full, free and everlasting salvation to every poor sinner who through the grace of God trusts in the blood and righteousness of our Lord Jesus Christ. It is not a man-made Gospel. Neither is it a modern Gospel. It is an ancient Gospel, for it is a Gospel which God promised aforetime in the Holy Scriptures. And when the Apostle referred to the Holy Scriptures, he referred to Genesis, Exodus, Leviticus, and all the other Old Testament Scriptures. Wherever he went he made the Old Testament the basis of his teaching. So I would say to our friends going out to North Africa—Go in the Lord's name, with the Book in your hands, believing every word written in the Old Testament as well as in the New.

Then, a God-sent Missionary is one separated for the work to which the Holy Ghost has called him. There is a danger of undue pressure in calling workers to the Lord's vineyard, but if *He* calls, who are we to do otherwise

than respond? And so it was the Holy Ghost who called Paul and Barnabas to their life-work. Now Paul was no novice. Many years had passed since his conversion. He had preached in Damascus, witnessed in Jerusalem, spent a time of retirement in Arabia, and then for twelve months he had taught the disciples at the Church at Antioch. Thus he had had ripe experience, and the Holy Ghost called one who had been well-trained and well-taught, for the great work of preaching the unsearchable riches of Christ to the Gentiles. And so, dear friends, do not let young men and young women imagine that because they have been to a meeting like this, and have felt a longing to go out to Africa, that they are ready all at once. Some may be, but God wants young men and women who are well-taught of God, well-grounded in the Scriptures, who are full of God's Spirit, and are keen while they are at home in seeking to lead many to know and love the Lord Jesus Christ.

A God-sent Missionary, then, is one who is separated in the Divine purpose, separated at conversion, separated unto the Gospel of God and separated unto the work of proclaiming that Gospel. There is only one Gospel. There is not a Gospel for the first century and another for the twentieth.

Then a God-sent Missionary is separated unto a holy, uncompromising, and godly life. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you." A Heaven-sent Missionary will be separate from the world, and the world is in North Africa as well as in England; the devil is in North Africa as well as in England. Every worker in the Lord's vineyard, whether at home or abroad, needs to remember the injunction, "Be ye separate."

Lastly, a Heaven-sent Missionary will meet with trial and difficulty, opposition and persecution. The Lord said, "I will show him how great things he must suffer for My Name's sake." "Blessed are ye, when men shall hate you, and when they shall separate you from their company, for the Son of Man's sake." Our friends may have to endure; they will be separated from those whom they love at home, and may live perhaps a lonely life in North Africa; but how comforting are the words of the Apostle Paul—"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Let those who have given up their loved ones for the work of the Lord on the foreign field remember, that the God of all Grace is in North Africa as well as in London. He will care for the dear friends who are labouring there. Take courage, the Lord will watch over them, and nothing shall "separate" them "from the love of God, which is in Christ Jesus our Lord."

With Our Gospel-Car in Morocco

By Mr. C. C. GABRIEL

For some time past, some of us have felt the need of a Gospel-Car for Morocco, and we have brought this before the Lord, being assured that if He saw fit He would supply one which should enable us to reach many of the untouched parts of this land. We record His faithfulness in answering prayer, for the Mission has been enabled to purchase a Ford car with a small van body, capable of sleeping two

about 500 Gospels and portions of the Word of God.

Let me give a few details of our journeys and of our plan of campaign.

We drove out of Casablanca on a road unknown to us, to seek to reach a market some thirty-five miles distant which we had found indicated on the map. There are two things for which we have to thank the French—good roads and good maps.



[Photo by]

Our Gospel-Car.

[Kennet, Ra'at.]

men. It is an unspeakable joy to get out to the markets, of which there are hundreds, and the door is open wide.

Mr. Fallaize and Mr. Enyart joined me here at Casablanca, and the day after the purchase of the car we started out to give it a good testing, and to see if it would answer our purpose. Before ten days had passed, we had covered a distance of nearly 800 kilometres, had visited eight markets, seven of which had probably never been visited before, and had sold

On reaching our destination we drove the car as near as possible to the middle of the market. All around us were the buyers and sellers. Here you could buy donkeys and cows, camels, bread and butter, fruit and vegetables, meat, cooked and raw. Here is the doctor (?). Here are the story-tellers. We were determined that here in the very centre of this throng the Gospel should be proclaimed. Lowering the tail-board, we put out the books on view for sale, and soon a good crowd

of 200 or more had gathered. Then, after we had put the matter in the Lord's hands, one of the brethren commenced to preach the Gospel. He told his listeners first why we were there, and then proceeded to endeavour to show them that they were sinners and that Christ was able and willing to save. At intervals, we sang hymns in Arabic, and then another brother would continue with the preaching. This went on for an hour or an hour and a half. Sometimes a Frenchman would come near, and then one of us would make it his business to offer him a testament in his own language. The last preacher, after first having made it clear what our books contained by reading and explaining a few portions, offered them for sale. Later on, one or two of the brethren went round the market, visiting the tents and seeking to sell the books and to come into personal touch with the people.

In one market, quite near Casablanca, we got rather a strange reception. After going the longest way round to it through not knowing a nearer, we arrived about midday and pulled up about the middle of the market. Just at the back of us were the butchers with their sheep, and sheepskins were hanging round the benches. A little to our left were the men selling vegetables and fruit. Immediately in front of us was a snake-charmer with a crowd of men around him. We put out our wares, but alas! no one would come near us. Mr. Enyart tried to persuade one or two passers-by to wait a moment and see what we had, and Mr. Fallaize took books and encircled the whole market, but he got very little hearing and failed to sell a single book. He stopped one man in the middle of the market and after carefully explaining what was in the books tried to persuade him to buy; but the man only said, "That's very good" and moved off as quickly as he could, leaving Mr. Fallaize standing alone.

* * * * *

NOTES FROM LOG-BOOK

Sept. 17th, 1923.

Souk El Thnein Zegotten. Left Mequinez fine, but ran into rain in the mountains. Road very slippery. Passed by Volubilis. Waited

It was all very discouraging and we began to wonder if we should get a hearing at all; but resorting to prayer and singing a hymn in Arabic, we gradually drew the crowd from the snake-charmer and when he found he was deserted he soon packed up his tackle and his live stock and moved off. Mr. Fallaize began to preach and in a few minutes we had not only gathered a crowd but nearly the whole market. Later on the snake-charmer joined us and bought three books. It was a conquest by prayer. We sold fifteen francs worth of books in that market. Praise the Lord.

We have met with very little opposition. Once a native teacher called on our hearers to leave us, and they left but returned after a few minutes. We noticed many a one who seemed to be listening with great interest. Unable to read and hearing the Gospel for the first time, he would buy a book, determined to know more by getting a relative or friend to read it to him. The men in these markets are chiefly of one tribe, but they come from many villages and often travel miles, starting long before sunrise, travelling on horse, mule, camel or donkey, or on foot.

We can never tell how far afield these books will go or what they will accomplish, nor what, by the working of the Spirit of God, may not be the result of the preaching of the Word of Life to these crowds of Moslems, many of whom have never heard the Gospel before.

We are leaving for Mequinez shortly to join Mr. Swanson and we hope (D.V.) to work the markets in that district and around Fez; and later on to go to Mr. Enyart at Khemisset and to Mr. Fallaize at Salé. In this way we shall touch a large part of Morocco. Kindly make this Gospel-Car work a matter of much prayer—that we, sowing in prayer may be reapers together, if we faint not.

here till weather cleared, decided to try market. Got to market 1 km. over mud road and preached. Whilst having dinner, rain came on hard, and had great difficulty in getting

back to main road. Mr. Swanson and Mr. Chatfield pushed. Sold 10 books only—6.50 francs. Covered 85 km.

Sept. 18th.

Souk El Thata Mickes. Went from Mequinez, main Fez road for 50 km., turned sharp to left, Kenatra and Petit Jean road for 25 km. Market near Mickes River on main road. Had good crowd. Mr. Swanson and Mr. Gabriel preached. Sold 15 books for 12.50 francs. Returned *via* Segotta. Moulai Driss 10 km., nearer, but road rather winding. Small market but good crowds—approachable all weathers. Covered 140 km.

Sept. 19th.

Souk El Arbaa, Sidi Sliman. From Mequinez *via* Wad Frah and Ain Jumaa. Market on main road. Good stone road, summer and winter. Mr. Swanson and Mr. Gabriel preached from car and Miss Jennings and Miss Nicolet went round market selling books. Good crowds but hard sales. About 24 books sold for 15 francs. Covered 132 km.

Sept. 20th.

Souk El Khemis, Hedjaoua. Big market. Went by road from Moulai Driss and Sigotta turned towards Fez at 155 km. to Kenetra. Turn sharp to left on dirt road for 30 odd km. We turned opposite white house bottom of hill. This was not the road and caused delay of an hour. Arrived River Sebou at 11 a.m. Mr. Swanson crossed river on animal and preached alone in market. Sold 20 books for about 11 fcs. Came back by good road. Had considerable trouble getting there, crossing beds of rivers, etc. Covered 150 km.

Sept. 22nd.

Left Mequinez afternoon. Journeyed *via* Bab Toucha to Petit Jean. Stayed night.

Sept. 23rd.

Started for El Had Dechena, but after getting within about 3 km. found road impossible. Returned to Had Si Omar. Small market, worked roads but not good. Mr. Swanson preached. Sold about 20 books including some French, for about 15 fcs. Left same afternoon for Bil Kisiri.

Sept. 24th.

Souk El Tnine Bil Kisiri. Large market. Probably never visited before. Near river. Had good crowd and sold books easily. Mr. Swanson preached and then we sold books. Had rather a rush on books. Sold about 60 books for 52.50 fcs. Left in afternoon for Souk El Tleta Sidi Brahim on Sebou River. Good road in good weather, but difficult in wet weather.

Sept. 25th.

Big market just off main Kenitra—El Arbaa road. Good preaching. Men listened very well. Sold about 60 books for 53 fcs. Left after midday for Souk El Arbaa.

Sept. 26th.

Big market on main Tangier road. Mr. Swanson and Mr. Gabriel preached and sold books. Sold about 80 books in about an hour. Very good crowd, no opposition. After market, left for Mequinez.

Books sold during whole trip, 280.

Km. covered during trip, 870.

The Late Mr. J. A. Goadby

It is only about a year ago that we bade Mr. Goadby farewell. He was a promising young man, and was sent out to Tunis, where he was making satisfactory progress with French and Arabic. We were greatly shocked to hear on Sunday, the 16th of September, by a telegram from Mr. Liley, that our young brother had been drowned while bathing with some friends. The friends were an oculist and his son, Christian French people living in Tunis. The place where they were bathing was not at all dangerous so far as one could judge, and others had frequently bathed there, but whether our young brother had cramp or some other trouble, we do not know. Notwithstanding attempts to rescue him, he sank, and his body was not recovered until the next day which was Sunday. On the Monday he was buried.

Coming so soon after the death of Mr. Underwood only a few months ago, this is a heavy blow to the work in Tunis, and a great shock to all the workers, as well as a sore trial to his parents. He used to write regularly to his mother, and she has felt the blow very severely, as he was her only son. It is also a great blow to his father and two sisters and, of course, it is to the Mission as a whole. It seems very strange that two young men from Tunis should be taken from us within a few months. It is always difficult to get suitable young men for the Mission field, and it seems very trying that after getting them, and after their making some progress with the languages, they should be so soon removed, but we know that God makes no mistakes; though we cannot understand His dealings.

We would specially ask prayer for his

family, and also for the Church in Carley Street, Leicester, of which he had been a deacon. He was only twenty-three or twenty-four years of age. Mr. Liley, who had been away from Tunis for a few weeks for change and restoration of health after fever, only got back a day or two before this sad occurrence. He is anxious for us to send him new workers,

both men and women, for work amongst the native population, but at present we have not anyone to send. Will those who read this, remember our sore need, and pray that God may raise up labourers for this corner of the harvest field where the needs are so great, and the labourers so few.

E. H. G.

A Welcome Message from India

My dear Friends and Fellow-workers,

Soon after this is being read by you, we shall be on the point of leaving Coonoor for Colombo, where we shall make a short sojourn for meetings prior to embarking on the "Orsova," of the Orient Line, which is due to leave that port on December 9th. This means that we shall be once more in North Africa before the year ends, D.V., deeply thankful to our beloved Master for the privilege of renewing our service in His Name on behalf of those who still sit in darkness and the shadow of death, where once in the long ago the Sun of Righteousness shone forth with wondrous healing power.

The two and a half years in Coonoor have passed most happily in a varied ministry which has brought us deep joy, as have also the many opportunities of witness in other places. God has given us a beautiful experience of real fellowship with a large number of His faithful servants, and many a link has been forged which is not of earth, the power of which will abide in the realm of intercession. This has, of course, also been true concerning so many in association with the N.A.M. on the field, in the homeland, and elsewhere.

We long to come back in the fulness of the blessing of Christ, possessed fully of the energising

equipment of the Holy Spirit, and "that we may be mutually encouraged by one another's faith, yours and mine." Please "strive together with us in your prayers to God for us."

May we each one know more of the reality of that soul-thrilling truth in Colossians iii. 4, "Christ is our life!" It has been a precious truth pregnant with fresh power in my own heart of late. Shall we not, each one, enter into its meaning for personal virtue and victory. The secret is to be abiding in Him and ever appropriating His fulness. "Christ our life"—the Infinite Source—the Inexhaustible Sustenance—the Incorruptible Substance. Then with the Apostle we may, with deep humility and heartfelt gratitude, declare "To me to live is Christ." Showing His Life we should evermore grow up into Him in all things, Who is the Head, serving Him in holiness and righteousness all our days, till that morning dawns without clouds when, amid the radiant splendour of His manifestations, we shall be manifested with Him in glory—and "in that holiness unsullied we shall walk with Him."

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found in peace, without spot and blameless in His sight."

Yours in His love and service,

HARVEY FARMER.

To the Friends of the N.A.M.

"St. David's,"

Manor Park, London, E.12.

October 10th, 1923.

Dear Fellow-Workers,

Our Annual Farewell Meeting at Sion College has just passed, and I am thankful to say it went off very well. The attendance was, I think, better than on any other occasion, and the Addresses were helpful. For the first time for

nine years I was able, with the help of Mr. Poole-Connor, to take the Chair at the Evening Meeting, though I am still far from strong. The Chairman we had expected was unable to be present on account of the death of a friend.

I am thankful to say we received the balance of a legacy on September 25th, which came very opportunely, as for several months ordinary receipts have come in very slowly. General

receipts are still coming in slowly, but we are thankful to say we have heard that we may look to receive other legacies before long. Still, we do not feel we must count upon legacies, but upon God helping us through ordinary living donors.

Miss Lackersteen is better than she was, but is far from strong, and I fear she will have to come home again for the winter, if not for longer. We are in considerable difficulty as to keeping open the station at Tebessa, and we shall be glad of special prayer that the Lord may guide us as to how to arrange matters. Mr. Short has just returned to Tunisia, and he may be able to help to a certain extent.

Mr. Liley is back in Tunis, but is very short-handed. Mrs. Liley is encouraged by her work amongst the French. While the bulk of our work in North Africa is amongst Mohammedans, we do not forget the Europeans, for many of them are almost as dark as Mohammedans.

The work amongst the Italians in the hands of Miss Petter and her fellow-labourers will now be strengthened by the arrival of Signor Finotto, with his wife, daughter, and adopted daughter. They have had a good deal of experience in Italy, and Signor Finotto has had charge of an orphanage there. I believe they arrived in Tunis on Saturday last. We have had notice to give up the Hall at the end of this year, but we are glad to say the landlord has consented to give us permission to hold on for another six months, provided we pay 60 per cent. additional rent. It would have been very awkward to move just at Christmas time, when special meetings are held. Miss Petter is very anxious that we should get a larger and more suitable building.

Mr. Shorey has been greatly grieved by the death of the lad Saïd, who, however, has left a clear testimony as to his faith in Christ. Mr. Shorey feels the great need of a fellow-labourer, but at present we have no one to send to him.

The Missionaries at Djemâa Sahridj are arranging for special meetings to be held this autumn in Djemâa and the villages around. They have been encouraged by the way in which the natives listen, and are having special prayer, hoping that some will come over the line and take a bold stand for Christ. Mrs. Ross had hoped to return in time for these special meetings, but a sharp attack of malaria has delayed her for the present.

The Wood-Carving Industry is progressing, though not so fast as we could wish. However, we have a fresh supply of native-made articles, some of which were exhibited at the Farewell Meeting, and others are expected to reach us in the course of a few days. We have also a very

good stock of rugs and carpets in hand from the Cherchell Carpet Industry and we shall be very glad if our friends will remember us when they have presents to give for Christmas or the New Year.

Mrs. Roberts, Miss Buxton, and Miss Reed are comfortably settled in Rabat, and are encouraged by the reception they are getting. Mr. Fallalze has secured and is renting a house at Salé near Rabat, as from there he can work our new motor-car. Itinerating with the motor-car is a specially encouraging department. Mr. Gabriel and Mr. Fallalze, Mr. Chatfield, and the Kansas Missionaries have been joining forces, and very large numbers of natives have been reached, and a large quantity of Scriptures have been circulated. Mr. Chatfield, though a new worker, has been lending a hand. It is only about a year since he went out, and he has had a great sorrow in the death of his father at home, who lived at Tonbridge. He went out to preach one Sunday, but expired before he could take the service. However, Mr. Chatfield's mother begs him not to grieve for her, but to go on with the work to which God has called him.

Miss Denison and Miss Banks are getting large numbers to attend the Dispensary. Miss de la Camp and Miss Evans are also working on in Fez, but we are very greatly in need of a Christian man and his wife.

Miss Higbid and Miss Harman have resumed their labours at the school for Spanish children in Tetuan. There has been a certain amount of disturbance on account of the unrest amongst the Riffs, and some of the Spaniards have left for Spain, which is also in a very disturbed condition. Miss Higbid and Miss Harman have had a very happy time in the neighbourhood of Gibraltar, improving their knowledge of Spanish, and getting further experience amongst the Spaniards.

Dr. Liley has had a larger number of in-patients than in the past. Miss Saunders has reopened the Spanish school in Tangier, and writes more cheerfully about the progress of the work. Mrs. Simpson has been at home visiting her children, but will return to the work at the Women's Dispensary as soon as possible. On her marriage to Mr. Simpson, she became an American subject, and it has been found necessary for purposes of passport that she should now renew her British nationality. The arrangements are in train, but are not yet quite completed. During her absence Miss Ross has been carrying on with the help of others.

I am happy to say that Miss Hodges has been rather better in health during the summer, and

Miss Povoas writes encouragingly about a convert in Alexandria. Miss Povoas has now gone back to Cairo for Arabic study.

While we are thankful to tell of a few additional workers joining us, owing to deaths and other losses, the number of our fellow-labourers does not increase very rapidly.

Mr. Harvey Farmer is expecting to leave Colombo on his return to North Africa on the 9th December. He hopes to land in Egypt, while Mrs. Farmer goes on to Gibraltar and

Tangier. He will then pass through North Africa, visiting the stations, and ultimately join his wife in Tangier, though the details of his future arrangements can hardly be fixed yet.

We are sorry to report that Mr. Archer has been laid aside by rather serious illness, but he is now getting better.

We are still anxious for your prayers and sympathy.

Yours heartily in Christ,

EDWARD H. GLENNY.

Dispensary Work in Tripoli

By MR. W. REID.



Photo by]

[Mr. A. V. Lily.

A Patient at Tripoli Dispensary.

For many years the work of our Medical Mission was confined to Moslems. The late Mr. Bolton was the first to receive the Jews regularly. At first the Jewish patients were almost exclusively women and children, but now so many desire to share the benefit that it requires constant vigilance to keep first place for the Moslems. Until a couple of years ago we had very few Jewish men in to be treated, but for some months now we have had some Jews in every day, and on Saturdays from forty to fifty per cent. of the men have been Jews. They listen intelligently and attentively to the Gospel message. The Zionists have begun to say that we are doing this work to hinder the coming of their Messiah. There has of late been some demand for Hebrew New Testaments and St. Luke's Gospel in Tunisian Arabic in Hebrew character, and many could be distributed, but our stock is exhausted. Young men have called to ask for "the book of the Messiah." A Zionist delegate from Palestine has given such rosy accounts of the doings of the British Government in Palestine that the people are full of the praises of the English. A group of Jews, amongst whom were several Rabbis, recently stopped me in the Souk el Turk to tell me what the Zionist delegate had been saying. After listening to their story, I said, "And where do you think the British people have obtained the character and the goodwill which you admire so much? Do

you not think they have got them from the New Testament of our Lord Jesus, the Messiah?" A well-known Rabbi replied, "You are right."

For several years we had in stock several hundred New Testaments in Italian for free distribution, and very few asked for them. Some months ago there appeared in an Italian paper an account of an Italian journalist's interview with Sig. Mussolini at Lausanne, in which the journalist said that Sig. Mussolini received him with a New Testament in his hand which, he told his interviewer, he was reading assiduously. We pinned the newspaper cutting in the window amongst the Italian Scriptures, with an announcement that a pocket Testament would be supplied gratis on request, with the result that Fascisti and others, old and young, came to ask for "the New Testament that Mussolini was studying at Lausanne," and all but about twenty have been distributed, as well as all the Bibles we had in stock. Our grateful thanks are due to the S.F.D.S. for funds for the purchase of these Scriptures for free distribution.

For some time now we have had very few Moslem readers at dispensary and only a few Scriptures and tracts have been distributed. Though now and then we have both men and women from the best families in Tripoli, the great majority who come to us are poor.

Most of the Jebalies have returned to their own country, but some have found permanent employment here and we frequently have several at dispensary. The

time is probably not far distant when it will be possible for a colporteur to visit this people in their native mountains.

The Italians have occupied all the littoral from the frontier of Tunisia to Misurata, that is to say, the fertile and inhabited strip about forty miles in width between the Mediterranean and the mountains. When they reached the populous centres of Tarhouna and Misurata, they found them quite deserted, the chiefs with their troops and followers and their families having retreated towards the south-east. The chiefs are holding out against the Italians in the hope of intervention from outside, which would obtain for them an amnesty and some measure of self-government. At present the Italians are court-martialling all native chiefs who fall into their hands, and some have been hanged and others shot or sent to penal servitude. This policy will doubtless lead to continued resistance on the part of the chiefs until they obtain the desired amnesty or are totally crushed. It is believed that the natives generally are war-weary, but are obliged by their chiefs to fight in the hope of better terms than are at present offered.

When the country has been pacified, it will be possible to travel in all parts of the near interior. But whether the authorities will allow missionaries as such to go into these parts is by no means certain, for along with rigorous political measures against the natives they are inclined to make every possible concession to their religious prejudices.

Old Work Done in a New Way

By MRS. J. A. LILEY

While missionaries of twenty or more years' experience speak of a certain charm and fascination (coupled with much fatigue and, oftentimes, danger) about the old way of itinerating on donkey or mule back, we, of a younger generation, are reaping some of the benefits of a new order of things.

There are many villages surrounding Tangier, to reach the nearest of which

took an hour or more on donkeys. In these days we are able to reach some of them by a motor-car bought for this special work by our friend and fellow-labourer, Mr. Elson. Each week he takes two or more of us in turn—usually two men workers to reach the men, and two ladies to visit and make friends with the women. The coming of the European into Morocco is gradually giv-

ing us good roads, upon which a car can travel; in the old days, there were nothing but small tracks and bridle-paths to connect towns and villages, and there were no bridges across the rivers. The animals waded through the water with their riders as best they could!

The other day, a ten minutes' ride along a good road brought us to two villages situated on hills opposite one another. One's first greeting on entering a village is the same to-day as in old time—a great rush and barking of ferocious-looking hounds, who, at the very outset, would forbid entrance if they could. On closer acquaintance they prove to be great cowards, and simply serve to rouse the neighbourhood, and out of a little group of thatched huts comes a man. We explain that we want to see the people—both men and women. He says the men are all busy in the fields reaping, and some of the women are with them. We wish inwardly that *we* could do a little "reaping," but, at least, we intend to do some sowing, and pray that the Lord will give the increase, even if "after many days." The men workers go off together to the fields, and we are left to find the women. Out pops one, then another and another, while a young girl is lying under the shade of a hut suffering from fever. They politely invite us to sit down, which we gladly do, and forthwith begin to explain our errand. "Oh yes," says one, "these are the people to whom Jesus is very precious!" The one who made this remark has met the missionaries before, and knows a certain amount of the Gospel Story, enough, it seems, to save her soul, if only she would turn to the Saviour! After over half an hour's talk and singing, we bid them good-bye, as we wish to visit other huts.

The next little group we come to is very still and silent, except for a dog stretching himself in the sun, and a small boy who volunteers the information that all the women are at work in the fields. We pass on to another little yard, where we see a woman sitting in her doorway preparing some food. This time we are *not* invited to be seated! So we seat

ourselves on the cobbles outside the door, and once again begin to tell and sing the Old, Old Story. We soon discover the sort of soil we are working upon here!

"Why don't you talk to us about Mohammed?"

We gently pursue the Gospel Story and repeat the Name above every Name. "We ask God to forgive our sins for Mohammed's sake; we don't need anyone else!"

Seeing that we will not be moved from our precious theme, she hurls her parting dart at us—"You are all off your heads!"

We rise and say, "May the Lord bless and help you." Instead of the usual cordial reply, "May the Lord follow you with good," she icily answers, "The Lord leave you!"—her way of insinuating that, should the Almighty yet allow us to live, it were more than we deserve! After a few more talks with ones and twos, and finding the rest of the huts rather deserted, we go over to the other village, and hail the first woman we see with, "Good afternoon." She barely answers! But, as an afterthought, she says, "We've got a sick woman in here." We say we should be very pleased to see her, but that we have not brought much medicine with us, though she could send to the Dispensary in town, if necessary.

We creep into a hut by a small door about three feet high, and there on the mattress is lying a thin, pale woman. We talk to her a little, and then speak again of the Saviour's love. Oh yes, she has heard from some other ladies once that we are all dirty, and not fit for Heaven, but that we need a clean, white dress! We fill in a few more details, and just long and pray that this poor dear woman may come right out into the Light.

Nearly three hours are thus occupied, and it is time to return. We meet our brethren who have had a good hearing among several groups of reapers.

A quarter of an hour sees us back home again, rejoicing in the opportunity of sowing the Seed, and standing on the promise of the Lord of the Harvest, "Ye SHALL reap, if ye faint not."

"Sure, ah sure, shall the Harvest be!"

ing us good roads, upon which a car can travel; in the old days, there were nothing but small tracks and bridle-paths to connect towns and villages, and there were no bridges across the rivers. The animals waded through the water with their riders as best they could!

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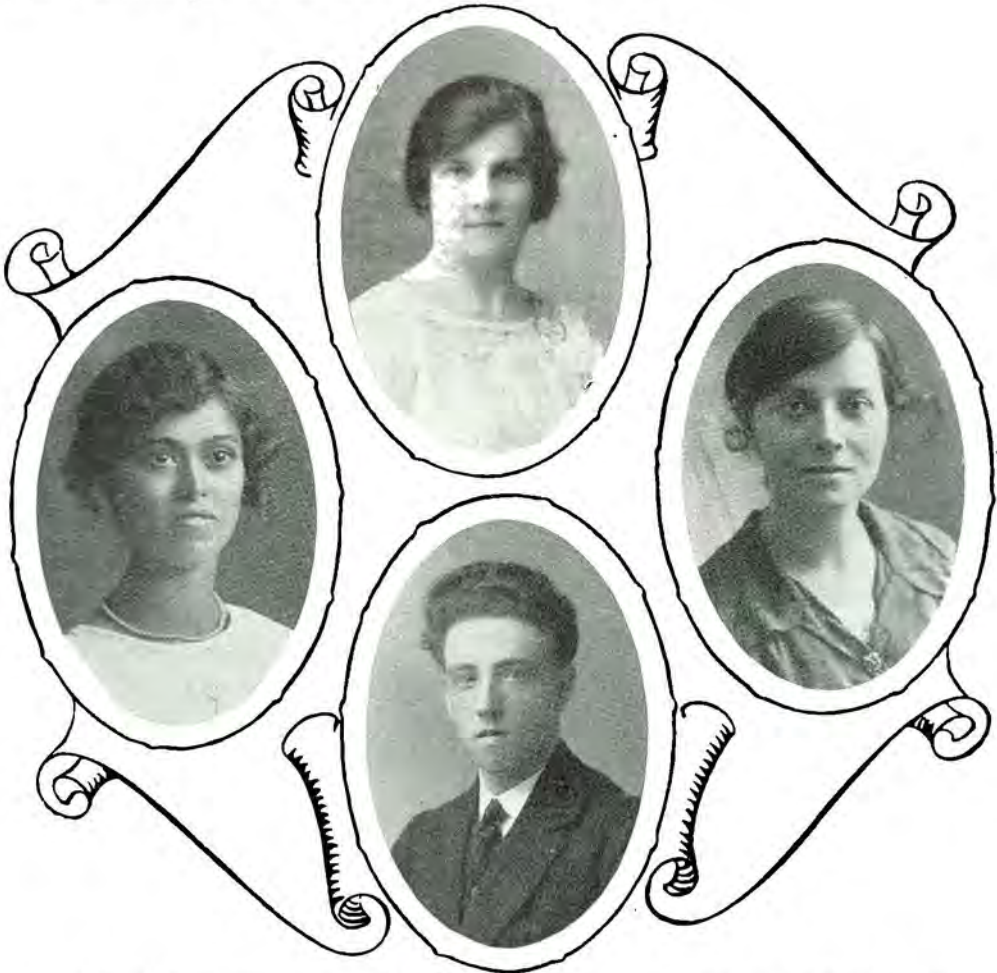
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"Sure, ah sure, shall the Harvest be!"

New Workers

The following new workers have been accepted by the Council of the North Africa Mission, and will be shortly stationed in the field.



Miss Irene Dew.

Mr. Cyril Morriss.
Miss R. Collings (above).

Mrs. Sydney Arthur.

MRS. ARTHUR

Mrs. Arthur, whose maiden name was Héléne Pont, is the daughter of a former pastor at Nimes, and has a brother who is a French pastor. She herself was for some years an evangelist in the McCall Mission, and is well spoken of for her excellent work in it. She was a great friend of the first Mrs. Arthur, who in her last hours begged her to take charge

of her little child. This has ultimately been arranged by her marriage to Mr. Arthur on the 31st August. She stayed with us in Manor Park for some little time in the summer, and thoroughly commended herself to those with whom she came in contact. We trust she will not only be a great comfort to Mr. Arthur in caring for his little girl, but also a very valuable help in the Mission work at

Azazga. She is a very good musician, and has some knowledge of English. We hope she will soon acquire Kabyle, but even while she is learning that language, she will find amongst the French, and some of the natives who speak French, a useful sphere. She has been a hard worker in France for a number of years, both amongst the young women, and amongst French people generally in the neighbourhood of Paris, and will doubtless prove a real strength to the Mission.

MR. CYRIL MORRISS

Mr. Cyril Morriss is just over twenty-six years of age. His father and grandfather were both in succession Strict Baptist pastors at Hitchin. He comes therefore of a good sound stock. Cyril himself received his education in the local schools, and passed the examination for entering the Grammar School; but as he was rather over the usual age he went into business with a firm of flour millers, with whom he remained for eighteen months. His father, who besides being pastor was also a baker, then invited him to join him in business, which he did. He was in early life brought under sterling religious influences, but was not converted until he was fifteen years of age, and was baptised a few months later. There was not very much scope for Christian work in the Church which he attended, but a sermon by his father from 1 John v. 21 convinced him that God wanted him to serve Him as a Missionary. When the war came on, he joined the R.A.M.C., spending four months in England for training, and leaving then for active service. He was sent to Egypt, and after remaining there for a time, was sent to Salonika, where he stayed for some three years, serving in various capacities, such as stretcher-bearing, nursing, etc., in the base hospitals. Having suffered from malaria several times, he returned to England in 1918, and after a month's sick leave was appointed to the disembarkation staff at Dover. While there he was brought under the influence of the Soldiers' Home, and the Lady Superintendent encouraged him to take part in the meetings. This was a great help in his spiritual life. On

his return home, he re-entered his father's business, and would have been taken into partnership; but while attending a Conference of the China Inland Mission at Swanwick, the importance of missionary work was again brought before him, and being later on brought into contact with Mr. Farmer, he was led ultimately to offer himself to the North Africa Mission. He is very well spoken of by those who know him, as a thoroughly consistent and earnest Christian, and in the Sunday School, the open-air and in the villages around, he has let his light shine. He is also musical, and seems to have a good ear, which should help him in acquiring the languages.

We are proposing to send him to Paris to study French before going further on to North Africa. We commend him to the prayers of our readers.

MISS ROBERTA COLLINGS

Miss Roberta Collings has come to us from Miss Whitfield's Training Home at Streatham. Her parents were Scotch Protestants living in Ireland. Her father died some little time ago. She was brought up in the Church Sunday School, but did not know anything about being truly "born again" until quite grown up. God very wonderfully led her amongst Christians, but no one seems to have shown her the way of salvation. She was very unhappy about her condition for two years, until a Baptist friend told her of two conversions, to which she replied, "That is just what I want." She then began to attend the Baptist Church, where she heard the Gospel, and she also came in contact with some of the Brethren. She was led to decision while travelling in a tram-car in the city of Belfast.

Miss Whitfield, the Principal of the Training College, speaks very highly of her as a most earnest Christian girl, and she seems to have been blessed to several of those with whom she has been in contact, and also to other members of her family. While at Mount Hermon, she showed herself very active and aggressive in evangelistic work, and very much in earnest for the salvation of souls and the glory of God. She was engaged while at

Streatham in public-house work, open-air meetings, personal work in hospitals and in the district, Sunday School work, and evangelistic work by cycle, in which not a few souls have been dealt with and saved. Pastor A. G. Hastings of Battersea, of whose Church she was a member, speaks very well of her.

She has stayed with us, and commended herself to us by her earnestness and energy. She will be very glad to have an interest in the prayers of our readers that she may make progress both in French and Arabic.

MISS IRENE DEW

Miss Irene Dew is in her twenty-fifth year. She was educated in the Godolphin Latymer School, Hammersmith, and at Chiswick and Bedford Park High School, from whence she went to attend the Polytechnic for a year. She also belonged to the Home Preparation Union of the Baptist Missionary Society for five years, and has studied elementary French. She was converted at the age of nine, after a conversation with her mother. She was baptised in 1913, and has been a communicant for the last ten years, being a

member of the Uxbridge Road Tabernacle at Shepherd's Bush, under the pastorate of Mr. Monti, who has helped her to a considerable extent. She has been a Sunday School teacher for nine years, and also helped in Christian Endeavour work. She has a good knowledge of the Scriptures and loves them. Her father is Superintendent of the Victoria Mission Hall. God has greatly blessed Miss Dew's labours amongst the girls, several of whom have been converted and are themselves teachers. During the present year she has been studying at the Homœopathic Hospital in the hope that this would fit her further for work abroad. She has taken several prizes while there, and will continue her studies till the end of the year, when she will be ready to start for North Africa. She was known to Mr. Farmer before he went to India, and he is one of her referees. While staying with us here she showed herself to be a handy young lady both in Christian work and in ordinary matters, and seemed to be tactful as well as spiritual. She is also musical. We trust the Lord will use her for His glory amongst the dark and ignorant Moslems of North Africa.

E. H. G.

Our Annual Farewell Meetings

By PASTOR E. POOLE-CONNOR

It was a great encouragement to the Council and home-staff—as doubtless to the missionaries—to see so large a number of friends attending our Farewell Meetings on October 2nd last. So crowded was the evening gathering that a number of brethren, who surrendered their seats to the ladies, were compelled to stand for the remainder of the proceedings. It looks as though next year we shall be compelled to seek a more commodious building in which to welcome the large body of Christian people interested in our work. Numerically, high-water mark has been reached.

Nor was the accommodation of the audience the only difficulty. To find time for all the speakers whom we wished to hear was a task sufficient to turn our hair, already grey, permanently white. However, with a good chairman, self-denying speakers, and an interested audience, it was even found possible to crowd the eleven afternoon speakers into a programme originally

planned to include only seven, and that without unduly curtailing any.

It was an additional pleasure to see with us a number of friends associated with other branches of missionary work. These included Mr. Upson, of the Nile Mission Press, Mr. Fairman, an old N.A.M. missionary now with the American Presbyterians in Egypt, Mr. C. T. Hooper, of the B.F.B.S. in the same land, Mr. Dickins, another worker from Egypt formerly with us, Dr. Churcher, recovering, we are thankful to say, from his recent illness, Dr. Leaks from Arabia, Mr. Arthur Neve (Mr. Hooper's helper in Syria), Miss Grapes, of the Redcliffe Training Home, with a number of her students (who rendered excellent service at tea) and many others, all of whom contributed by their presence or their words to the spiritual helpfulness of the gatherings.

A well-sustained prayer meeting was held at 2.30, conducted by Pastor Percy Smart, and at

the public meeting following Dr. Leaks read the Scriptures, and Mr. Neve led us in prayer. The Chairman, Major-General E. Owen Hay, whose presence is a spiritual asset to any meeting over which he presides, read Acts xiii, pointing out that the "laying on of hands" therein referred to was not ordination by a bishop, but a declaration that those who stayed at home shared in privilege and responsibility with those who went forth with the Gospel. After Mr. Glenny had said a few words, Mr. E. E. Short of Kairouan spoke of the need of a missionary to have a definite call of God, in view of the fact that he was sometimes a labourer in a field in which there was apparently little result; and he instanced as one of the more recent difficulties in North Africa, the increasing irreligiosity of Mohammedans brought into contact with Western life. Mr. C. T. Hooper, who followed, said he had found many Mohammedans in Egypt who believed Islam to be a failing force. It was his experience that there was no need to water down the Gospel message for the Mohammedans; as a matter of fact they expected Christian missionaries to give it, even though they did not accept it. "The greatest need of the Mohammedans to-day," he concluded, "is the Gospel of Jesus Christ, and I know of no people more ready to receive it than they." On Mr. Fairman's being asked to say a word, he responded with a striking account of the altered conditions in Egypt, from the missionary standpoint, as compared with those of twenty-six years ago. There was at that time the greatest difficulty in getting even a few Moslems together to hear the Gospel, but now there is no difficulty in filling the largest church with Mohammedans, who were willing to hear what the Christian preacher has to say.

Miss Turner gave interesting accounts of the subsequent history of girls converted at the Carpet school at Cherchell, and stirred the sympathy of the audience by telling of a converted girl, since married, who, though the only Christian in the town in which she now lives, still stands faithful. Mrs. Ross of Djemaa Sahridj struck another hopeful note in telling of the steps by which the missionaries there had been led, through special prayer, to project a series of Gospel meetings for the Kabyles—the first of their kind since the Mission was commenced. Miss Granger spoke encouragingly of the work in Bone, and Miss Tapp enumerated some of the "stones," that needed removing from the Moslems' path, such as superstition, ignorance, lack of the knowledge of sin, and the fear of man.

The Rev. Henry Oakley gave the closing address, which was both appropriate and stimu-

lating. His remarks were based upon the "endurance" of Moses, the "continuance" of Daniel and the "steadfast setting of the face" of our Lord, and no word could be more fitting for workers in the Mohammedan field. Doubtless Mr. Oakley's recent visit to Algeria has given him a special understanding of their needs. Mr. A. T. Upson closed the meeting with prayer.

At the evening meeting Mr. Glenny occupied the chair in the absence of Mr. Goodman, and Mr. Levett and Mr. McCurry took the Scripture reading and prayer.

After the roll-call of Missionaries present, Miss Johnston spoke of the great need of men missionaries in Mohammedan lands, and described the work among the women and girls, which she declared to be beautiful and interesting, but not without difficulties. They want to hold Mohammed with one hand and Christ with the other. She concluded by making an appeal for more helpers in the field.

Miss Tilney spoke of encouragement in the work in Bone, her experience there extending over about three and a half years, but said they had much to do in combating Mohammedanism, Romanism, and Judaism.

Miss C. Elliot of Azazga expressed her thankfulness in being chosen for work in North Africa. The station at Azazga was opened only about a year ago, and she and Miss Fison are hoping this winter to start a sewing class for women, where they will hear the Word of God, and also a class for girls, as well as work among the Europeans.

Mrs. Simpson of Tangier spoke from the words in John xi. 40, "Jesus saith unto her, Said I not unto thee that if thou wouldest believe, thou shouldest see the Glory of God," and the keynote of her address was the faithfulness of God, and an appeal for more faith in our prayers. She told of the ready response which is made to the reading and teaching of the Word of God, and how that the native Christians are being given by God a part in ministering to their fellows, and declared work amongst Mohammedans to be most encouraging, and that if we believe, "we shall see the glory of God." Let us, as we pray, not ask for fresh promises, but remind Him of those He has made.

Miss Wholman gave an interesting account of the feelings of a new worker on first going to the field, and of her experiences of learning a new language, thanking God for the help He had bestowed. After dwelling on the undesirability of anyone offering for missionary work unless really called of God, she asked for prayer that wisdom, patience and grace might be given, especially to the younger workers.

the public meeting following Dr. Leaks read the Scriptures, and Mr. Neve led us in prayer. The Chairman, Major-General E. Owen Hay, whose presence is a spiritual asset to any meeting over which he presides, read Acts xiii, pointing out that the "laying on of hands" therein referred to was not ordination by a bishop, but a declaration that those who stayed at home shared in privilege and responsibility with those who went forth with the Gospel. After Mr. Glenny had said a few words, Mr. E. E. Short of Kairouan spoke of the need of a missionary to have a definite call of God, in view of the fact that he was sometimes a labourer in a field in which there was apparently little result; and he instanced as one of the more recent difficulties in North Africa, the increasing irreligiousness of Mohammedans brought into contact with Western life. Mr. C. T. Hooper, who followed, said he had found many Mohammedans in Egypt who believed Islam to be a failing force. It was his experience that there was no need to water down the Gospel message for the Mohammedans; as a matter of fact they expected Christian missionaries to give it, even though they did not accept it. "The greatest need of the Mohammedans to-day," he concluded, "is the Gospel of Jesus Christ, and I know of no people more ready to receive it than they." On Mr. Fairman's being asked to say a word, he responded with a striking account of the altered conditions in Egypt, from the missionary standpoint, as compared with those of twenty-six years ago. There was at that time the greatest difficulty in getting even a few Moslems together to hear the Gospel, but now there is no difficulty in filling the largest church with Mohammedans, who were willing to hear what the Christian preacher has to say.

Miss Turner gave interesting accounts of the subsequent history of girls converted at the Carpet school at Cherchell, and stirred the sympathy of the audience by telling of a converted girl, since married, who, though the only Christian in the town in which she now lives, still stands faithful. Mrs. Ross of Djemaa Sahridj struck another hopeful note in telling of the steps by which the missionaries there had been led, through special prayer, to project a series of Gospel meetings for the Kabyles—the first of their kind since the Mission was commenced. Miss Granger spoke encouragingly of the work in Bone, and Miss Tapp enumerated some of the "stones," that needed removing from the Moslems' path, such as superstition, ignorance, lack of the knowledge of sin, and the fear of man.

The Rev. Henry Oakley gave the closing address, which was both appropriate and stimu-

lating. His remarks were based upon the "endurance" of Moses, the "continuance" of Daniel and the "steadfast setting of the face" of our Lord, and no word could be more fitting for workers in the Mohammedan field. Doubtless Mr. Oakley's recent visit to Algeria has given him a special understanding of their needs. Mr. A. T. Upson closed the meeting with prayer.

At the evening meeting Mr. Glenny occupied the chair in the absence of Mr. Goodman, and Mr. Levett and Mr. McCurry took the Scripture reading and prayer.

After the roll-call of Missionaries present, Miss Johnston spoke of the great need of men missionaries in Mohammedan lands, and described the work among the women and girls, which she declared to be beautiful and interesting, but not without difficulties. They want to hold Mohammed with one hand and Christ with the other. She concluded by making an appeal for more helpers in the field.

Miss Tilney spoke of encouragement in the work in Bone, her experience there extending over about three and a half years, but said they had much to do in combating Mohammedanism, Romanism, and Judaism.

Miss C. Elliot of Azazga expressed her thankfulness in being chosen for work in North Africa. The station at Azazga was opened only about a year ago, and she and Miss Fison are hoping this winter to start a sewing class for women, where they will hear the Word of God, and also a class for girls, as well as work among the Europeans.

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At the Chairman's invitation those recently accepted for work abroad—Mr. Cyril Morriss, Miss Ella Hawdon, Miss Roberta Collings, and Miss Irene Dew—gave a word of personal testimony, and were commended to God in prayer.

Rev. Thos. Houghton's closing address appears on another page, and need not therefore be referred to here, except to say that it formed a fitting conclusion to a day spiritually helpful, and full of causes for thankfulness and encouragement.

Sins Rubbed Off?

In the Great Mosque of Kairouan, built more than a thousand years ago, there are three tall, dark-marble pillars, standing close together. Part of their surface is highly polished by much rubbing during many centuries. A guidebook will tell you that, to squeeze yourself in and pass between these columns is, according to native tradition, a cure for rheumatism. What I have often heard was that whoever could pass between the pillars would be sure to enter Paradise, and an old porter of the mosque, who died some years ago, used to do it, when I was showing visitors round, with the ease of long practice. Did he and do others really believe it? Certainly, there are doubters among the present generation. Yet I have seen a country Arab struggle through and have heard him say, as he succeeded, "That takes off a lot of sins!" Only a few months ago, when I was in the mosque, an Algerian Moslem, fairly stout and well clothed, tried to get through without success. He seemed disappointed, speaking as if he had thereby missed a "blessing." From there he went to the "Kibla," the little recess in the direction of Mecca, the placing of

which is said to have been indicated by a special revelation to Sidi Okba, the founder of the mosque. The disappointed pilgrim said that at any rate he had a "blessing" in visiting that spot, and so consoled himself. Answering him in Arabic, I told him God could give him a blessing apart from such means and places.

These facts show that though old belief may be weakened by modern doubt (the present porter, a son of the old one, will half-smile as he says that there are such traditions about the pillars), yet superstition is far from dead. The belief in the virtue of these and other holy spots and in old traditions is strong in very many, and may lurk yet in a very modern type of Moslem. Pure Moslem teaching has nothing to satisfy a man's uneasiness about his future fate, and therefore he falls back on holy names and places, sacred phrases, and charms of all sorts. If one fails, some other may avail, and safety may be found in numbers. What a contrast between external local means for dealing with sin, and the internal cleansing limited to no place!

E. E. SHORT.

For the Children

By MISS I. DE LA CAMP

Are there any children who do not like Sunday School treats? I think it can only be those who have never been to one, don't you? And little Moorish girls are no exception to the rule; in fact, I think they enjoy them even more than you do, because they get so few pleasures. We have a sewing-class for little girls each Wednesday, and I am going to tell you about their breaking-up party.

They were all very excited beforehand. R—, who is the biggest girl in class and is about fifteen years old, helps us in the house. She came much earlier than usual. I suppose she could not sleep for thinking of the treat and she was so excited all the morning that she hardly knew what she was doing. She brought her little niece M— with her, who is only six

years old and the youngest member of the class. Little M— was bubbling over with delight; every now and again she would come along and kiss our hands, and then dance away laughing to herself at the thought of what was going to happen in the afternoon. Our courtyard is in the middle of the house, and is open to the sky, but as the sun is very hot now this open space is covered with an awning. The courtyard itself is paved with tiles, so straw matting is spread over it and rugs and cushions arranged round the edge for the guests to sit upon. It is just two o'clock, and as the children have been told to come at that hour there are some already waiting at the door. As we let them in, the little ones all kiss our hands, which is their way of saying "Good afternoon," then they go across

to a room on one side of the courtyard to take off their shoes and outer clothing and straighten out their pretty frocks, and when they are ready, they come and sit on the rugs and wait for the others to arrive, which I can assure you is not very long. As they sit there you can see them patting and smoothing their dresses, they are so proud of them. Shall I describe one of them to you so that you can picture what they look like? I will start with the hair. It is shaved off from the front part of the head, that is about two inches back from the forehead, and the rest is done in lots of tiny plaits arranged very carefully. There is one plait which goes right round the edge of the shaved part, and on to it there are fixed little bits of jewellery, one right in the middle and others at the sides. The rest of the plaits are taken to the back of the head, where they are tied into a pretty little coloured handkerchief. With the older girls, the front hair is allowed to grow and an embroidered handkerchief is tied right over the head. The style of head-dress may differ in the older and younger girls, but their frocks do not because they all dress in just the same way. A tiny child of five or six years old is just a little pocket edition of her mother. They have all got their best on to-day for the treat, most of them made of heavy silk or fine cloth of a bright colour, so that it shines through the garment that is put over it, which is of lace or muslin or very thin silk. Like the other one it has very large sleeves and hangs loose from the shoulders, but it is held in tightly at the waist with a large belt, which is usually about six inches wide and is worked in gold or silk thread. Practically all the children have bare feet, and some have silver or even gold anklets. Very often all the finery is borrowed from wealthier friends. At first you might think the children will be afraid to spoil their clothes by playing games, but you will soon see that it is not so, as they enjoyed playing "Cobbler, cobbler, mend my shoe," and "Hunt the Ring." After this we played a game which you do not play in England; one girl is chosen to be a bride, two to be the women to dress her up; the other children take off their necklaces and other jewellery and lend pretty bits of their clothing with which to dress the bride; and she is carried round the courtyard amidst the cheers of the other children. She then has to stand quite still for a while with the veil lifted from her face and her eyes closed; on no account must she laugh, though the other children try to make her do so. After all this the children are all rather hot and tired, so they sit



[Photo by]

[Mrs. A. E. Chatfield.]

A Village Scene outside Mequinez.

down for a bit. The organ is brought out and they sing a hymn, and some of them recite verses of Scripture which they have learned. They had their examination last week and now the nine who could repeat their texts without a mistake are given their prizes, which this year consisted of dolls.

The tea was being made during the prize-giving; it is not tea like we drink, but native mint tea, which is made in a special way which I cannot stay to describe now. The children are very fond of it and even the tiny ones drink two or three glasses. They have several different kinds of cake and biscuits. But what do you think! None of them eat them now! They roll them up in their handkerchiefs to take home and enjoy them there, and share them with little brothers and sisters. Tea being over they put on their outdoor things, and then as they go out of the door, they receive a little present of a thimble, or a bead necklace, a toy watch, a bit of ribbon or frilling, etc., done up in a pretty coloured handkerchief; also a little bag of sweets, and so they go away just delighted. They have had a treat which they will long remember and talk about.

Of course this treat is given only once a year, but in the class which is held each week we tell them of something that will give them greater happiness than this; a happiness which is lasting and which comes from having a clean heart in place of the one which is black with sin. We tell them the story of Jesus and how He loved little children, and came down to this earth where He lived and died and rose again to save them as well as grown-up people. So will you please pray for the children who come to our class each Wednesday morning; that they may receive Jesus as their Saviour, as I trust some have done already.

Obituary Notices



The late Captain C. H. Hill.

Captain C. H. HILL

We regret to have to report the death of Captain Hill of Gibraltar, who for twenty years has been in charge of the Sailors' and Soldiers' Institute there. He was a staunch friend of the North Africa Mission, and when our workers were passing through Gibraltar, either going to or coming back from Morocco, they were always sure of a kind reception at the Soldiers' Institute.

Captain Hill helped us years ago in obtaining the money for the Spanish Mission Hall in Tangier, and was the Secretary of the Gibraltar Auxiliary of the N.A.M. in that place. His death took place very suddenly and unexpectedly. He had come to England for a brief change, as he had not been feeling very well. While conversing with friends at the table, he suddenly ceased to speak, and he was not, for God took him. We commend his widow and family to the prayers of the Lord's people. He will be greatly missed by our Missionaries, and by all Christian friends in Gibraltar. Years ago when he was in Egypt he was well-known to some of our workers there as a faithful servant of Christ, and a bold preacher of the Gospel.

We have had several kind friends connected with the Soldiers' Institute in Gibraltar. When I was there some forty years ago, Mr. George Holmes was in charge, and later on Mr. Ben Marshall became Superintendent. He, like Captain Hill, died while on a visit to England. His widow is still with us. Now Captain Hill has

been promoted into the presence of the Lord. While we deplore our loss, we rejoice in his gain—to be present with the Lord for him will be very far better. Let us pray that God may raise up some suitable worker to take his place in Gibraltar.

Rev. J. J. LUCE, M.A.

The Mission has sustained another loss by the death of the Rev. J. J. Luce of Gloucester. He had long been a friend of the Mission, and was much interested in its work. He used years ago to visit North Africa in company with some other Keswick friends, and had helpful and profitable conferences at various Mission Stations. He became a Member of our Auxiliary Council and a Referee, and was a Member of our Council of Direction from 1911 to 1914, when on account of living at a distance from London he retired; but he still maintained his interest in the work in North Africa. Some of our friends have happy memories of a conference of N.A. Workers convened by Mr. Luce, which met at his house in Gloucester in the autumn of 1913. He was a warm-hearted and devoted servant of Christ, and arranged for some representatives of the Council to attend some of the Conferences at Gloucester, Cheltenham, and elsewhere. He will be very greatly missed by many, and we ask the prayers of God's people for his widow and the various members of his family.

Mr. J. H. BRIDGFORD

Mr. Bridgford was called Home on the very day of our Annual Farewell Meeting at Sion College, though we were not aware of it until a day or two afterwards. He was a Member of our Mission Council from 1883 to 1913, a period of thirty years. He visited North Africa with me first in 1883, and visited the field on several other occasions. At the time of his death I believe he was about seventy-six years of age. He had not been very well, and his doctor had advised him to go away for a change, but it did not seem as though he was seriously ill. However, on Tuesday, October 2nd, Miss Una Tighe, his niece, of Christchurch, who has been such a good friend to the Mission in connection with our Workers' Union which sends out parcels of clothing for Missionaries, received a telegram from his wife to say he had passed away that morning. We ask the prayers of the Lord's people for his widow and other relatives and friends.

The Mission has been hit very hard by the loss of these friends, but we are reminded of the words

"He remaineth." Some of us have thought that we should be called away before these friends, but God has spared us and taken them. May the

Lord help us to spend and be spent for our Master so long as life is granted us.

E. H. G.

Home and Foreign Notes

A PRAYER MEETING

is held on the **first Thursday in every Month** at 18, John Street, Bedford Row, W.C., 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.

* * *

DEATH

On Saturday at Marsa, Tunis, drowned while bathing, **J. Arthur Goadby**, aged 24.

* * *

DEPARTURES

Miss C. Elliot left for Azazga on October 4th.

Mr. E. E. Short left Southampton for Kairouan on October 8th.

Miss K. Johnston and Miss. E. Turner left for Cherchell on October 9th.

Miss I. M. Davis left for Tebessa on October 9th.

* * *

DEPUTATION WORK

Pastor Poole-Connor has recently visited Talbot Tabernacle, Bayswater, Rotherhithe, Clevedon (three meetings), Cardiff (three meetings), Swansea, Brynmawr, Porth Convention, Ammanford, Bayswater Convention, Highgate Rd. Chapel, Sidcup, Whitstable, Marylebone, E. London Tabernacle, Hornsey, Bath, Basingstoke, Thornton Heath, Leicester, Worthing (four meetings), and South Park, Ilford.

During November Mr. Poole-Connor will take meetings in and around Dublin and Belfast, and **during December** at Sidcup (2nd), Thornton Heath (5th), Barking (9th-13th), Talbot Tabernacle (11th), Highgate Rd. Chapel (16th), Brentwood (20th), Heathfield (23rd).

* * *

MOROCCO

Spanish Work.

We are glad to be able to report a note of praise from **Miss Saunders** who is engaged in the work amongst Spanish women and children in **Tangier**. She writes on Sept. 20th: "We are having signs of blessing in the work. The young girl Amelia has professed her faith in the Lord as her Saviour and has expressed a willingness to be baptised if her parents will give their consent. She seems very desirous that her family should be brought to the Lord. Another woman has professed conversion and I believe she is really living up to the light she has."

Miss W. Ross, who is in charge of the **Women's Medical Mission, Tangier**, during **Mrs. Simpson's** stay in England, writes on Oct. 10th: "Yesterday **Miss Tyler** and I visited a large house on the Marshan. Two years ago, if we commenced to open the Book in that house, the daughter would immediately get up and walk out of the room. Now, every time, they all sit down and listen, and the old lady, the mother, we believe is trusting in Christ, although at present she is a secret believer." We would thank God for these tokens of His working in the hearts of those to whom our sisters minister the Word.

* * *

The workers at our two new stations, **Rabat and Salé**, are settling down and getting into touch with the people. **Miss K. Reed**, writes from Rabat: "**Miss Buxton** and I are getting into the houses. The people are looking on us with more favour. Wherever we have visited we have received a warm welcome and **Miss Buxton** has used her opportunities well, and read the Gospel and talked with those present. Several people have also been to our house for medicine and treatment."

* * *

ALGERIA

The young Kabyle convert at **Bougie**, to whom reference was made in our last issue, has passed away to be with the Lord. **Mr. Shorey** writes: "My wife and I feel keenly the loss of our dear lad. He was almost like a son to us. When we first took him into our house he was just eight years of age and his only clothing was a dirty old sack. He grew up to be an intelligent lad and could read and write French fluently. His masters in the carpenters' shop were very pleased with him, and he has certainly left a good impression in Bougie both amongst Europeans and natives. We were very pleased that he confessed his faith in Jesus and was baptised. If he had lived a few days longer he would have been sixteen years of age.

"During his illness I used to read to him from the Scriptures and we joined together in prayer. Towards the end, the weather was very warm and the poor lad experienced great difficulty in breathing and suffered a good deal, being very weak. It was a mercy when the Lord called him home and brought his sufferings to an end. It seems all so mysterious to us, and leaves a blank in our house, but God's ways are not our ways, neither are His thoughts our thoughts. 'Behind a frowning providence, He hides a smiling face.'"

Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past forty-two years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
3. For Spanish Mission at Tangier—Sunday and Week-day Services, School, Scripture Distribution, &c.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Itinerating, &c.
Praise for the new Gospel Motor Car, by means of which it will be possible to reach a great number of natives, many of whom have never heard the Words of Life (see p. 88).
5. For Tetuan—School for Spanish children, Dispensary, Visiting, &c.
6. For Laraish—Dispensary, Visiting among the women and children.
7. For Fez—Dispensary, Classes, Visiting, &c.
8. For Taza—Visiting, &c.
9. For Mequinez—Visiting, &c.
10. For Rabat and Salé—Itinerating, Visiting, &c.
Prayer that great wisdom may be given to the workers at this new centre, and that hearts may be opened to receive the Word.
11. For Cherchell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.
12. For Algiers—Visiting homes and cafés, Classes and Meetings, Itinerating, &c.
13. For Bougie—Classes, Visits to neighbouring tribes, &c.
14. For Djermâa Sahridj and Mekla—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, Industrial Work, &c.
15. For Azazga—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.
16. For Tebessa—Bible Depôt, Classes and Visiting, &c.
17. For Bône—Classes, Visiting among women and children, &c.
18. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Itinerating Work, Work among British Sailors, &c.
Prayer for the missionaries who have sustained another heavy blow by the loss of a promising young worker; that they and the mourning friends may be comforted and strengthened, and that this fresh gap in our ranks may be speedily filled.
19. For Italian and French work at Tunis—Sunday and Week-day Services, Classes, and Y.M.C.A. Work, Distribution of Scriptures, &c.
20. For Kairouan—Bible Depôt, Classes, Visiting, &c.
21. For Sfax—Bible Depôt, Classes for Arabs and for European children, Visiting, &c.
22. For Tripoli—Dispensary, Visiting, &c.
23. For Alexandria—School for girls, Visiting, &c.
24. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
25. For the Council, and the Staff at Headquarters.
Praise for a time of refreshing and stimulus at the Farewell Meetings; for fair weather and good attendances; and for the presence of the Lord in the midst.
26. For fresh openings for Deputation work in different parts of the country; and for the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union and Study Circles.
27. For increasing blessing on our Magazine, its Contributors and its Readers.
28. For the supply of all the needs, spiritual and temporal, of work and workers.
29. For more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
Praise for two new workers about to leave for the field; and for a third who has recently been accepted by the Council (see p. 96).
30. For Workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

N.A.M. INDUSTRIAL WORK

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We desire to remind our friends that our
CARVED TEA-TRAYS, WORK-BOXES, PHOTO-STANDS, ETC.,

are suitable for

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CARPETS, RUGS AND MATS

No.	Size.		PREVAILING COLOURS.	PRICE.
	ft. in.	ft. in.		
HEARTH RUGS.				
673	4	5 by 2	Cream ground, green and yellow centre, brown in border	2 10 0
639b	4	8 " 2	Entirely black	2 10 0
639c	4	8 " 2	Ditto	2 10 0
706	5	2 " 2	Coloured diamond designs on crimson, light border ..	2 18 0
705	5	4 " 2	Ditto	3 0 0
417	4	9 " 3	Shaded brown, red, green and gold	3 4 0
CORRIDOR RUGS.				
643	7	2 by 2	Crimson, blue and green	3 7 0
622	9	6 " 2	Ditto with gold dots	3 16 0
637	10	0 " 2	Crimson, blue and green	4 10 0
638	10	0 " 2	Ditto	4 15 0
669	9	9 " 2	Ditto	4 17 0
HALL RUGS.				
670	6	5 by 3	Red, blue, pale green and amber	4 5 0
671	6	5 " 3	Ditto	4 7 0
652	6	6 " 3	Biscuit ground, brown and blue designs	4 6 0
592	7	2 " 3	Scarlet, brown and green	4 8 0
715	6	8 " 3	Crimson ground, biscuit centre with blue and white designs ..	4 5 0
714	7	5 " 3	Ditto	4 14 0
478	5	10 " 4	Red and pale green designs on blue	4 14 0
636	7	0 " 3	Turkey coloured centre, white and gold in border	4 15 0
672	9	3 " 2	Red, blue, white and green	4 16 0
653	7	4 " 3	Crimson, blue and pale green	4 18 0
654	7	3 " 3	Ditto	4 19 6
619	7	4 " 3	Crimson, blue, violet and green	5 3 0
605	7	4 " 3	Crimson ground, blue and white	5 3 0
602	7	6 " 3	Ditto	5 5 0
617	9	0 " 3	Turkey-red, blue and green	5 8 0
564	7	9 " 3	Crimson, blue and green	5 9 0
475	7	4 " 4	Rabat—many bright colours	6 0 0
716	7	4 " 4	Bright green ground, with fawn, red and blue designs	6 2 0
700	7	5 " 4	Crimson, blue and pale green	6 5 0
704	7	5 " 4	Red ground, cream, blue and green, narrow border	6 5 0
373	7	0 " 4	Bright coloured designs on pinkish fawn	6 10 0
198	6	0 " 5	Bright green and gold designs on reddish ground, white in border ..	6 17 6
514	7	5 " 5	Crimson centre with blue designs on greenish-yellow surround ..	7 8 0
CARPETS.				
662	7	5 by 5	Reddish brown ground, light colour designs	8 8 0
523	7	5 " 5	Rabat—many bright colours	8 15 0
628	7	10 " 5	Red, with coloured designs	8 15 0
657	8	0 " 5	Rabat—many bright colours	8 16 0
621	7	10 " 5	Red, with coloured designs	8 17 0
596	8	3 " 5	Rabat—many bright colours	9 8 0
498	7	8 " 6	Ditto	9 9 0
351	7	7 " 6	Crimson, blue and green	9 2 0
511	9	3 " 6	Ditto	12 10 0
487	9	4 " 7	Red, blue and pale green	13 12 0
668	12	6 " 7	Turkey—crimson, blue and green	20 0 0

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 M. E. REVELLAUD (late Senator), Paris.
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 E. E. SHAW, Esq., Wimbledon, S.W.

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

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

LOCATION OF MISSIONARIES

MOROCCO

Tangier
 Mrs. SIMPSON Mar., 1898
 Miss J. JAY Nov., 1885
 Miss E. CRAGGS Oct., 1912
 Miss M. M. GLEN (*Associate*) .. Jan., 1913
 DR. JAMES A. LILEY Dec., 1919
 Mrs. J. A. LILEY Nov., 1919
 Miss A. E. TYLER Feb., 1920
 Miss W. ROSS Nov., 1920
 Miss E. D. BOWEN Feb., 1923

Spanish Work—

Miss D. E. SAUNDERS .. Dec., 1922

Casablanca

Mr. C. C. GABRIEL .. Dec., 1919
 Mrs. GABRIEL Feb., 1920

Tetuan

Miss A. G. HUBBARD .. Oct., 1891
 Miss M. KNIGHT Oct., 1899
 Miss A. M. BROWETT .. Nov., 1922

Spanish Work—

Miss E. HIGBID April, 1921
 Miss E. HARMAN Oct., 1921

Laralsh

Miss K. ALDRIDGE Dec., 1891

Fes

Miss F. M. BANKS May, 1888
 Miss S. M. DENISON Nov., 1893
 Miss I. DE LA CAMP Jan., 1897
 Miss L. EVANS Nov., 1921

Taza

Miss F. MARSTON Nov., 1895
 Miss ALICE CHAPMAN .. Oct., 1911

Mequinez

Miss C. S. JENNINGS .. Mar., 1887
 Mr. A. E. CHATFIELD .. Nov., 1922
 Mrs. CHATFIELD Nov., 1922

Rabat

Mrs. ROBERTS Dec., 1896
 Miss ADA BUXTON April, 1919
 Miss K. REED April, 1922

Salé

Mr. A. FALLAIZE Nov., 1915
 Mrs. FALLAIZE Feb., 1921

ALGERIA

Oherohell

Miss L. READ April, 1886
 Miss K. JOHNSTON Jan., 1892
 Miss E. TURNER Jan., 1892
 Miss H. KENWORTHY .. Nov., 1910
 Mrs. FISHER Oct., 1922
 Mons. P. NICOLLE Dec., 1914
 Mr. R. S. MILES April, 1921
 Mr. E. J. LONG Feb., 1923
 Miss K. COLLINGS (*Designated*)

Algiers

Kabyle Work—
 Mons. E. CUENDET Sept., 1884
 Madame CUENDET Sept., 1885
 Miss A. I. HAWDON (*Designated*)

Djemâa Sahridj and Mekla

Kabyle Work—
 Mr. T. J. WARREN Feb., 1911
 Mrs. WARREN Feb., 1911
 Miss J. COX May, 1887
 Miss K. SMITH May, 1887
 Mrs. ROSS Nov., 1902
 Mile. E. DEGENKOLW .. Oct., 1913
 Miss M. WIDMER Nov., 1920
 Miss D. OAKLEY Nov., 1921
 Miss K. JENNISON Nov., 1921
 Miss L. R. WHOLMAN .. April, 1922
 Mr. A. G. WILSON Oct., 1922
 Mrs. WILSON Oct., 1922

Azaga

Kabyle Work—
 Mr. S. ARTHUR Dec., 1913
 Mrs. ARTHUR Sept., 1923
 Miss L. M. FISON Nov., 1919
 Miss C. ELLIOT Nov., 1919

Bougie

Kabyle Work—
 Mr. A. SHOREY Nov., 1902
 Mrs. SHOREY Oct., 1904

Tebessa

Miss A. M. LACHERSTERN .. Oct., 1919
 Miss I. M. DAVIS Oct., 1920

Bône

Miss H. GRANGER Oct., 1886
 Miss ELSIE TILNEY Mar., 1920

TUNISIA

Tunis

Mr. A. V. LILEY July, 1886
 Mrs. LILEY July, 1913
 Miss H. M. M. TAPP Oct., 1903

Italian Work—

Miss G. E. PETER Oct., 1913
 Miss K. GOTELLE April, 1920
 Miss J. E. MARTIN Oct., 1922
 Signor FINOTTO Oct., 1923
 Signora FINOTTO Oct., 1923

Kalrouan

Mr. E. SHORT Feb., 1899

Sfax

Mrs. WEBB Oct., 1899

TRIPOLI

Mr. W. REID Dec., 1892

EGYPT

Alexandria

Miss R. HONGES Feb., 1889
 Miss D. POVOAS Nov., 1922

AT HOME.—Mrs. BOLTON, Miss A. BOLTON, Miss L. COLVILLE, Miss M. EASON (*Switzerland*), Mrs. REID, Mrs. SHORT, Mrs. THOMASSEN (*Norway*). *New Workers*, Mr. C. MORRIS, Miss Irene DEW.