

# 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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Photo by]

[Miss I. Dew.

Cave Dwellers, Tebessa.

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The School at Hope House, Tangier.

## The Throne—The Floods—The Testimonies

Notes of an Address at N.A.M. Farewell Meetings, 1928

By REV. LOUIS C. PARKINSON, M.A.

*"The Lord reigneth—The floods have lifted up their voice—Thy testimonies are very sure."*—Psalm xciii.

THESE are just three thoughts I want to leave in the hearts of those who are going out to the field, and these three thoughts are in connection with the ninety-third Psalm. They are—The Throne of God—The Floods—God's Testimonies. The Throne of God is over us, the floods are round about us and God's testimonies are our security through all.

The six Psalms of which the ninety-third is the first are really connected. There is no inscription on these Psalms, and I think it has been rightly suggested that originally they were one connected whole. During the course of them, the Lord is proclaimed as King three times—in Ps. xciii., "The Lord reigneth, He is clothed with majesty"; Ps. xcvi. 10, "Say among the heathen that the Lord reigneth"; Ps. xcvii. 1, "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof." If it is true, as has been suggested, that these six Psalms were compiled by King Hezekiah under the influence of Isaiah, we have a wonderful insight into the conditions under which they were written. Referring to the great vision in which Isaiah found the spring of all his strength, you remember that he says, "In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up." Dr. Maclaren in his commentary on the Psalms suggests that "The Lord reigneth" may be rendered "The Lord is proclaimed King." And he goes on to add that all through history there

have been periods again and again when there has been a fresh demonstration of the sovereignty of God. What a wonderful demonstration was given to Hezekiah! When Sennacherib and his armies came round Jerusalem it seemed inevitable that the city must fall. But the Lord intervened. Suddenly the hundred-and-eighty-five thousand of the Assyrians were smitten and slain, and Hezekiah realised that notwithstanding the power of the enemy God was still on the Throne. Now to every one of us who are in the ministry of the Lord there come circumstances in which we feel our powerlessness—the opposition of the enemy and the difficulties by which we are surrounded. May God give us grace to look away from these things and realise that “The Lord reigneth.”

In the next place, just a brief word about the floods of which we read in the third verse. “The floods have lifted up their voice; the floods lift up their waves.” Waves of the sea and floods are always the symbol of unrest. God allows trials to come to us all, but I think we at home have little idea of what it means to be in contact with heathen or Mohammedan darkness, nor can we realise the many discouragements which come into the lives of God’s servants on the foreign field. Yet there is such a thing as living above all these difficulties, and the only secret is to walk with God. I think it was Andrew Murray who said or wrote these words, “No man is truly fitted to be a missionary who has not first of all learned to walk with God.” I am perfectly sure that it is true of the ministry. Again and again one does realise that practically the only thing that is of abiding importance is that we walk with God. Inevitably we come up against floods in the course of our work for the Lord Jesus, but when the waves about us are greatest, remember that the next verse of our Psalm says—“The Lord on high is mightier than the noise of many waters, than the mighty waves of the sea.”

How wonderfully that has been demonstrated again and again! There are two most striking instances in the Bible—one in the Old Testament and the other in the New, and both are connected with the great theme of redemption. In the Old Testament God made bare His arm and redeemed the Children of Israel and brought them out of the land of bondage. It was not very long before they came face to face with the waters of the Red Sea, with the armies of Pharaoh behind them, and it might well be said that for them the floods had lifted up their voice. Then it was that the Lord on high was mightier than the noise of many waters. Then it was that, in their extremity, God gave them a wonderful deliverance. And you remember that they thanked God on the other side of the water and sang that exultant song—“The Lord shall reign for ever and ever.”

The other instance in the New Testament is also connected with redemption. If ever the floods lifted up their voice it was when the Lord Jesus came to the Cross at Calvary. You remember the Psalm which says, “The sorrows of death compassed me and the pains of hell gat hold upon me,” and again, “All Thy waves and Thy billows are gone over me.” Yet from it all He came forth triumphant, for God raised Him from the dead and exalted Him with His right hand to be a Prince and a Saviour.

So I would say to you, dear friends, that when you are most conscious of the

floods of temptation, of the trials and difficulties of your missionary life, then look up and realise that the Lord on high is mightier than the noise of many waters.

In the last place, although the Lord is often apparently silent and sometimes we wonder whether He does see and know and understand, yet in reality He is not silent, for He speaks to us in His testimonies in the Holy Scriptures. In all our trials and difficulties, let us lean on His testimonies, for His testimonies are very sure. On His Word we would build all our hopes and from them receive all our strength. For behind all these testimonies is our faithful God. Some of us would never have been here as we are at this time if it were not for the faithfulness of God. We have failed Him again and again, but blessed be His name He has never failed us, and we can absolutely, utterly lean on His unchanging faithfulness. He will always be true to His testimonies.

Dear friends, let us remember the Throne of God which is established for ever. The world outside knows but little about it ; but we do know and we rejoice in the knowledge. Do not take too much notice of the floods, but when they come upon you, remember that the Lord on high is mightier than them all, and rest your life on the sure testimonies of God.

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## From the Secretary's Pen

It is with thankful hearts for all God's multiplied mercies and for our friends' gracious remembrances, that we resume our accustomed routine of witness and work for the sake of the Name. Gratitude, unfeigned and unstinted, is due to my beloved colleague, Mr. Poole-Connor, for so graciously carrying on and shouldering so many responsibilities during my long absence. The Lord's own rich recompense be his portion in large measure.

The loss to North Africa in the falling asleep of Miss Lilius Trotter is difficult to estimate. Her Christ-centred and controlled life was a beautiful benediction to all who knew her. She verily dwelt with the King and delighted in His will. We shall miss her prayer fellowship and would take this more public opportunity of assuring all connected with the Algiers Mission Band of our sincerest sympathy.

We are losing the valued services of Mr. Robert McCappin, who has been on the office staff for more than thirty-seven years, for the greater part of which time he has been the Mission's efficient book-keeper. The Council have given tangible expression of their keen appreciation of such long-continued faithful toil. He will be greatly missed in the office, but we know he will continue with us in helping together by prayer.

On the evening of September 29th, the day before the departure of Mr. and Mrs. J. C. Meers for Tripoli, a largely attended and impressive dedicatory and valedictory meeting was held at Grove Road Hall, Woodford, under the auspices of the Leyton to Ongar Auxiliary, of which Mr. A. West is the devoted Secretary. It augurs well for the future, that so many of God's people have a real heart concern for the furtherance of the Gospel in Tripoli, and for the highest well-being of our young friends and of their senior fellow-worker.

It is always a matter of thanksgiving when we can record the going forth of reinforcements. Mr. Leonard Bocking and Miss Muriel Farr have recently arrived in Tunis, where they will concentrate on the study of Arabic. At the end of December, Mr. Frank Rayner will be going to Rabat. He has already commenced to acquire "the language of the angels" and has found his knowledge of Hebrew no small help. The Misses Elsie and Margaret Fearnley will be proceeding to Kabylia after a period in Paris for intensive study of the Kabyle language. Will our friends please specially remember the above, also Miss Evelyn Millar and other recruits who have to devote so much time to linguistic lessons, that God will be pleased to grant them fluency and felicity of speech in Arabic or Kabyle and

French? In this connection, it is only fitting that hearty acknowledgment should be made of the splendid service rendered by Mr. and Mrs. Warren to all our young friends who are or have been in touch with them.

It is good to report that Miss Banks has been able to arrange for two helpers to join her at Casablanca. These will be no charge on the Mission exchequer. May God graciously help them and prosper all their endeavours for His glory.

All who have mentioned our Autumnal Meetings have expressed enthusiastic appreciation of their high spiritual tone. It is all of God's grace and we praise Him with all our hearts. The Council feel that, as Eccleston Hall is now in the hands of our dear friends of the Scripture Gift Mission, it will be mutually advantageous to hold our Spring Meetings there on Tuesday, May 28th, 1929 (D.V.).

We need hardly say how deeply all concerned will value remembrance at the Throne of Grace in view of the increasing demands this winter upon our missionaries and others, as they give themselves afresh to the Lord as workers together with Him for the fulfilment of His gracious purposes through them in the Barbary States and Paris. The Council have sent out a call to united intercession for such an increase of supplies as will enable them adequately to meet the demands of the work. Special attention is called to the meetings for waiting upon God on page 95.

Miss Una Tighe and Miss Merralls are kept busy in their God-blessed labours of love. Gifts intended for transmission this season should be sent to The Priory, Christchurch, Hants, at the earliest possible moment, as the Workers'

Union parcels will have to be despatched almost immediately.

It is gratifying to record a speedy answer to the request by Miss Fison for a portable organ in the last number of *North Africa*. We are most grateful to the friend who has been able to meet this need.

The Glenny Memorial Fund continues its beneficial ministry. The enlargement of its usefulness is dependent upon the love-gifts of the Lord's stewards.

Mrs. Farmer will be accompanying me to the Field about the end of November if the Lord will. She will be in Morocco during my visitation of the stations elsewhere, and your thought of us in the times of silence will be gratefully valued.

It might not be out of place to mention, lest wrong impressions should hinder fellowship, that a statement has been made by one who ought to have been better informed, seeing he has been acquainted with the work for many years, that he knows the Mission is "accumulating heavy reserves!" We need hardly say that such is not the case, but it is inexpressibly sad to think of the needless misunderstanding and pain which is so often caused, when statements are made at random without any enquiry being made as to the real facts of the case. We seek by His grace to live and labour in the light of the Judgment Seat.

Pray on believingly, dear fellow-workers, and do not forget to offer the sacrifice of praise continually. Patient perseverance in the work of God according to the Will of God will bring such spiritual enriching and equipping as will make us more usable "as vessels unto honour, sanctified, meet for the Master's use and prepared unto every good work."

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## Among the Mountains of Kabylia

### I

*A Three Days' Tour by Messrs. Lamb (of Tabarouth), Twaddle, Shorey, and Beriki*

By MR. A. SHOREY.

We left Bougie at 5 a.m. by motor-bus, and arrived at our first stop about 8 a.m. As it was market day in this district there were soon some forty men and lads on the spot. Mr. Twaddle and I struck up a tune with our concertinas. The men going to market stopped and

listened while Beriki, the native evangelist, gave a word of testimony, taking as his subject Rom. xii. 1, 2. When the address was finished, four Kabyle men with their mules arrived from Tabarouth, and so we started off for the native villages. Mr. Lamb and Mr. Twaddle went

to one, while Beriki and I went in another direction. On our arrival we sang and spoke. Then the Kabyles sent for their *sheikh*, and when he came a discussion took place about Jesus being the Son of God. The Kabyles consider this derogatory to God's character and honour. Our native evangelist, Beriki, often brings this subject to the forefront, and has a special way of explaining it to his Kabyle compatriots.

At the next village we all met together and had an audience of some forty to fifty people, amongst whom were a good number of women and girls. From here, one of our muleteers went off to advise the people in a distant part that we intended to put up for the night in their village, as Mr. Lamb, through his far-famed medical work, has many friends all over this district; so we were sure of a welcome. The villages here are mostly perched on the mountain-tops, and at good distances the one from the other. When we arrived, the *Kaid* (chief government official of the tribe) was there and offered us coffee; and so with him and a few other men we had a chat and a word of testimony. Mr. Lamb was called to see some sick people and to take out a good number of troublesome teeth. A house was offered us for ourselves and the mules. At dusk we went up to the village meeting-place, and in front of the mosque Mr. Twaddle and I started our concertinas and the people gathered around. After we had sung two hymns the Moslem evening call to prayer sounded forth. We kept silent until after the prayer, although only about half a dozen men entered the mosque. A special fête was on this evening, a *cous-cous* supper being served out to the boys and men of the village on the public meeting-place before the mosque. While the boys were having their "tuck-in," Mr. Twaddle spoke a few words to the men. When the *cous-cous* had all disappeared, Beriki, the native evangelist, spoke to the whole group of some fifty to seventy men and boys, and gave one of the finest addresses I have ever heard him deliver. The people listened splendidly, surprised and no doubt astounded to hear one of their own countrymen

preaching the Gospel. It was night before we turned back, groping our way through the Kabyle village to a lodging-place, a native house for three Europeans, five Kabyle men and two mules! A fire was lighted in the middle of the room, *à la mode Kabyle*, and the place was soon full of smoke, as there is no chimney in Kabyle houses. We made coffee. Our host brought a big mattress which we laid on the floor for three of us, ever thankful for little tokens of kindness, and grateful to the Lord for the fine weather we had had after the previous stormy days, and for the privilege granted to us of witnessing to our Lord and Saviour. As there was not room enough in the house for four mules, two were left in the small courtyard outside all night. About 3 a.m. one of the Kabyle men got up, looked out, and found that one of the mules had disappeared. The other muleteers got up and looked all around, but the animal was nowhere near. After an hour or so, it was happily found some distance away in a field and brought back, thus preventing any delay in starting out again. The owner had not properly tied up the animal. There might have been a big dispute had it been daylight before the animal was found, for it had been in a cornfield and helped itself to some of the young corn.

We were all up early, had a fine meeting with the men of the village, and went off to further villages which we reached after two hours' walking and riding. Mr. Lamb and Mr. Twaddle went to one place, Beriki and I to another. From this spot we continued along the mountain ridge, having a magnificent view on every side—mountain ranges and forests, deep ravines with silvery streams winding in and out, the hill-sides verdant with growing corn, budding fig-trees, and dark green olives, and to crown all a fine bright sun overhead.

We visited together two other villages, and had very attentive audiences of men and boys. In one village the people brought us coffee, and in the other we were asked to stop the night, but were obliged to decline and move on. After this we descended to the river-bed, and

crossed over the other side in order to reach more villages. We rested awhile beside the river and gave time for the animals to feed, and then set off again, Mr. Lamb and Mr. Twaddle going up one mountain-side, Beriki and I up the other. The village to which we went looked to be falling in ruins. A number of houses at the entrance had fallen down, as well as others farther along. There were only three or four men about, but to these we delivered our message. In this place not long ago someone had shot the chief man of the village. The son of the murdered man evidently paid someone to kill his father's murderers (as the Kabyles usually do). Three men were murdered for this. Shots were fired from the son's house, but as he was away that day in another part he could not be accused of the crime. To-day the people are somewhat surprised that the son is still living. No doubt he will be shot down one day by the avengers of the blood of the three murdered men. These blood feuds go on for years and years amongst the Kabyles, vengeance being a point of honour amongst the race.

Next morning everyone was up at 5 a.m. We had a fine meeting with the men of the village. Mr. Lamb gave away medicines, and then all of us went off together to a notorious village of murderers. There were not many people about when we arrived, but a few men and lads soon came in with their animals, and then we spoke to them and gave them our messages from the Word of God. At the house where Mr. Twaddle, Beriki, and I lodged, that night we heard some stories about the inhabitants of this village. It is to this place that the natives go when they want an enemy

put out of the way: for two or three thousand francs they will undertake to kill anyone. The people are at enmity among themselves. There are two parties opposed to each other, and they are often killing or wounding one another. If you ask one of them who is his friend, he will reply, "My gun." A gun, they say, is of more value than a man's life. No one dare be out after dark or pass a certain boundary limit of the two factions, as he may be killed. If one asks a woman a question, she will not reply; and a man who says "Good morning" to the wife of another does so at the risk of losing his life. A dispute arose recently over a cow that had been ill or shot and then eaten. Someone said that as the blood had not been allowed to flow from the animal, it was forbidden (a sin) to eat the flesh. According to Moslem custom they went to consult the *sheikh* about the matter. A dispute broke out: seven men were killed and others wounded.

After leaving this terrible place, where the people's hands are steeped in blood, we visited other villages, put up for the night in a hospitable Kabyle's house near the hot springs, then next morning arrived on the Government road again and returned to Bougie, very grateful to the Lord for the privilege accorded us of testifying to His wondrous grace and to the work of our Lord and Saviour Jesus Christ, who died to save sinful men and women. The weather had kept splendid all the time. Our fellowship with one another had been delightful, and the Lord had guarded us from all harm and danger. We follow the people with our prayers that the Word of God may find a place in their hearts, that they may turn from sin and Satan to serve the living and true God.

## II

*Notes of a Nine Days' Tour by Messrs. Charter (of Akbou) and Marsh*

By MR. C. R. MARSH

*"As many as touched Him were made perfectly whole"*

This was the message which the Lord gave me concerning our recent nine days' itinerant tour in the mountains of Lesser Kabylia. As we go forth among

these fanatical Moslems, with their belief in God, angels, prophets, the Devil and future judgment, their religious practices of Prayer, Almsgiving, Fasting, Pilgrim-



age, and Witnessing, our one aim is to bring them into touch with Christ, the only Saviour and Lord. Once in "touch" with Him, they will be made whole.

A fellow-worker, Mr. Charter of Akbou joined me in this tour. Our aim was to reach the villages situated between Akbou and the districts of Beni Outilan and Guenzet which my wife and I are seeking to visit regularly by means of the motor-car. As the motor tracks cease at Beni Outilan and Guenzet respectively and give place to Kabyle roads, we took with us a diminutive donkey to carry our food and blankets, and we ourselves tramped the mountainous slopes and climbed along the edges of dizzy precipices. Between some of the villages there was a two or three miles' walk, but speaking generally the district is well populated, and in some tribes the villages are grouped together; so that we were able to visit forty-seven villages and hold fifty-nine meetings. I will briefly describe our method of work and one or two meetings and interesting incidents.

Our plucky little donkey carried our tinned provisions, bread, etc., a sheepskin to serve as beds, and blankets for ourselves and the Kabyle who accompanied us; whilst on the top of the load reposed a smoke-blackened saucepan and a concertina. There are no hotels in Kabyle villages and the guests of natives are generally divided into three classes, each house in the village taking it in turn to receive the guests. The guests of the Mosque (or Guests of God) sleep in the open-fronted mosque, the guests of the porch are admitted to the porch or yard of the house, while the more honoured guests are received into the family apartment or given a separate room in the house. We were quite expecting to sleep in the open mosque, but the Lord in His goodness provided us each night with a private room, *i.e.* as far as human company was concerned, and as the houses in this part are quite well built we were able to rest more or less in peace.

We usually arrived at our last village between five and six p.m. Sitting down in the public meeting place we soon had a crowd of men who gathered at the sound of the concertina, and we read and spoke

to them. After a meeting of an hour or an hour and a half's duration, the men of the village would offer us a room, and having supped we prepared to settle down for the night. Having extinguished the light, we dispensed with the pillows, mattresses and mats so kindly provided by our hosts and lay down on our sheepskin with our kitbags as pillows. At daybreak (about 4.30) we got up and packed our kit, sometimes having an early morning meeting, and then pushing on to a stream where we could light a fire and have a good wash down, the latter being most essential after a night in a Kabyle house. Between breakfast and dinner, we usually visited two or three villages; halting between twelve and two o'clock to light a fire and cook dinner; then reaching several other villages during the afternoon.

The village of T—, situated about a thousand feet above sea-level, stands out clearly in my mind. The *sheikh* (Moslem priest) "called to prayer" during our meeting, but as there was little response from his followers he came down and joined us. The subject on which I was speaking was, "Why did the Lord Jesus come into the world?" and naturally I regarded the *sheikh* with some little apprehension, for *sheikhs* are generally of the Scribe and Pharisee type. He listened quietly for a time, and then politely asked several questions, setting forth a Moslem's difficulties concerning the death of Christ and His redemptive work; for the Koran declares that He did not die. Quoting the verses from the Koran showing that Mohammed originally accepted the Lord's death and resurrection as facts, I went on to read Luke's account of the Crucifixion, and several Gospel texts setting forth the Lord as the Sin-bearer, illustrating them from incidents in Kabyle village life. The *sheikh* listened intently, interrupting me from time to time to turn to his men and explain things to them more fully. The men seemed really anxious to hear the truth, and earnestly asked us to stay longer, but we had to pass on, leaving Scriptures and tracts with the *sheikh*, and praying that he may be one of those who "touch" and are made whole.

The Kabyle who accompanied us was baptised last year at Tazmalt and on the Sunday, beneath the shade of an olive tree, we together remembered the Lord in the breaking of bread. This Kabyle faithfully confessed the Lord during the tour, and bears a faithful witness in his own village near Tazmalt, where on one occasion some Moslems who tried to persuade him to return to Islam were met with the retort, "Can yesterday come back?" Having terminated our little service, we forded a very swift river and climbed two thousand feet up a steep mountainous goat-track to the next village. As we entered it, the rain began to fall heavily, and we were invited into a native café where some men were gathered. Dominoes and cards were put aside, other men came in, and all listened well to a Gospel message given by Mr. C. Then followed the inevitable discussion. One learned *marabout* (Moslem "saint") told us that there were four great religions — Roman Catholicism, Protestantism, Judaism and Islam, and that every man had but to follow his own religion to be saved. I set before him the following five points from the Word of God: (1) There is but one God and therefore but one true religion; (2) Man is a sinner and so needs salvation; (3) Salvation is only by a great Saviour; (4) There is no salvation apart from the blood; (5) Salvation is by faith. He accepted each point as true. We must have spent quite an hour in that café which was full of men. Afterwards the *sheikh* took us to his house which was most beautifully furnished in native style, and cooked us some supper.

The village of T—— is divided into five distinct parts, each practically a village in itself, and we had two very fine meetings. The first was in the large *thadjmath* (meeting-place), a corner of which was used as a café. The men here were of a type of which I have not yet written—the Kabyle who has returned from France. Generally speaking, these men are more open-minded than their fellows. In this case, the talk centred round the sinlessness of the Lord Jesus. Of course, Moslems hold that Mohammed was also sinless, but verses from the



[Photo by] **Solomon's Porch.** (Miss I. Dew.)  
Tebessa.

Koran showing how Mohammed asked forgiveness for his sins, placed the matter before them in a new light. Just at this moment, one of them mentioned the False Prophet's name, adding the prayer, "May God bless him and save him!" I asked them why they continually prayed for him and his salvation if he was without sin; and if he were a sinner and could not therefore save himself, how could he possibly save others? That he could not do so was evidenced in the lives of his followers. Many were the nods of assent as we concluded by saying that Christ alone can save, for He alone is sinless. Three definite questions were then asked as to the Lord's Birth, Death and Resurrection, enabling me to read several Scriptures and put the Gospel clearly before them. Many of them thanked me openly for the Good News, and several followed me on to the next meeting where the old fanatics were not allowed to say a word.

How strange this wonderful Gospel sounds to these poor Kabyles! They cannot understand why we should go so far on foot and not want to buy or take anything from them, but rather give to them. Thus it was that at the end of a hymn, accompanied by the concertina, a native solemnly handed us a ten centime piece ( $\frac{1}{2}d.$ ). He had concluded that we were travelling musicians. More amusing still was the case of the village which we visited this week, where a tax of fifty centimes was imposed on each house in the village, the sum collected while Mr. C. was speaking and solemnly handed to us in the name of God. These things are amusing to us, but they did it all in sincerity, and it was with much tenderness that we refused the gift (for they think thus to discharge their responsibility) and welcomed the opportunity of explaining that we had brought to them the Gospel which is without money and without price.

The tour passed without any accident until we were within a mile of Akbou, when our Kabyle friend thought he would take a short cut across the running brook; but the brook proved to be a quagmire, the donkey slipped on the bank and plunged head first into thick, slimy mud, where he lay with our belongings on his back until we unloaded him and pulled him out.

The tour is over, and tired in body but rejoicing in spirit we return to our stations. The incredulous Frenchman asks, "What are the results?" How gladly would we write of definite conversions and souls gathered in! But we do know "that as many as touched Him were made perfectly whole." How many touched? We know not. Let us water the seed sown with our prayers and in our enthusiasm for itinerating tours let us not forget to pray for the slow plodding work in and around the mission stations, for this is the work that counts.

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## Our American Auxiliary

"Being in the way, the Lord led me. Blessed be the Lord." That was the language of Abraham's servant, and it is a fitting utterance from the heart of "this poor man," "seeing the Lord hath prospered my way" and that of my wife in the voyage across the Atlantic and back, as well as in the 27,000 miles of travel in the United States and Canada. It was made possible for us to visit sixty-one cities in fourteen states of America and two of Canada, when well over 400 messages were delivered and upwards of £1,470 was spontaneously contributed to the funds of the Mission.

During the eleven months of our sojourn on the other side we were peculiarly sensible of the prayer fellowship of remembering friends at home. How abundantly did the God of all grace answer such pleadings in the matter of our health as well as of open doors! We, and the Mission we represented, were practically unknown; but the warmth of welcome extended to us and the opportunities set before us moved us deeply. It was the Lord's doing and marvellous in our eyes.

We had not been in that Western land more than three weeks when we were brought into touch with a devoted servant of Christ—Russell Taylor Smith—a divinity graduate of the University in Philadelphia, who cordially volun-

teered to act as Corresponding Secretary of our American Auxiliary, counting it a privilege thus to help forward the work "as my little contribution to the North Africa Mission." How could I do other than bow my head, worshipping and blessing the Lord God?

At the same time we were received most cordially into the home of Miss S. C. Dunkelberger of Germantown, Philadelphia, who was associated with Dr. D. M. Stearns and his missionary-hearted ministry for many years before his homecall. She continues as the executive worker in connection with the "D.M. Stearns Missionary Fund," and gladly offered to receive and remit moneys intended for the treasury of our Mission.

Among our referees, we are more than grateful to God for such names as:

Roland K. Armes, a business man of Philadelphia, whose spiritual interests are widespread but all definitely horizoned by absolute loyalty to our Lord and His inerrant Word:

Dr. George H. Dowkontt, whose God-honouring ministry in Brooklyn and New York, as well as elsewhere, is marked by signal tokens of Divine blessing. For many years he has had charge of the Fulton Street Prayer Meeting, now in its seventy-second year of world-wide intercession,

Frank E. Gaebelein, the worthy son of a well-known father, is Headmaster of Stony Brook School, an Institution with a splendid educational curriculum and a definitely Christian foundation. What fine young fellows are being turned out, who know the Lord and desire His glory in their lives !

Dr. W. B. Percival is a beloved Physician. He has not been in practice for a number of years owing to the loss of his eyesight. The Lord, however, has laid upon his heart and that of his wife, the burden of sin-sick souls all over the world, and now the perishing Moslem multitudes in our part of the great harvest field are continually remembered.

Henry G. Wales is a business man in New York and is also keen about the King's business. His delight is to further the interests of Faith Missions in every possible way, and he bears a gracious testimony among his fellows for the Lord and His cause.

Dr. Walter L. Wilson, of Kansas City, Mo., is a man greatly beloved and wonderfully used. He has graduated in medicine, but is the head of an important manufacturing concern, where our Lord and His Word have a remarkable place. He exercises a unique ministry, in that he broadcasts every week-day morning a fifteen minutes' Bible message, which God has richly blessed to listeners-in over a wide area.

Then there is David Wallace, a printer in Philadelphia, who is an officer of the Prophetic Testimony Fellowship and whose willing-hearted help in a business way was so timely to a new-comer.

Time would fail me to tell of the many who bestowed much labour upon us and have become in a very real way our helpers in Christ Jesus.

It is no small satisfaction to know that God is not unrighteous to forget the work and labour of love, which all such have showed towards His name, in that they have ministered to us and do minister.

It was delightful to be brought into touch with so much of America's young life in the Bible Institutes in Chicago, Los Angeles, Philadelphia and other centres. In addition, we had the privilege of reaching multitudes of God's own dear children with the message of North Africa's urgent need of the Gospel. Quite a number of prayer-circles are exercising an intercessory ministry on behalf of the work and the workers. May we not expect to see more and more of the Lord's power and prosperity attending the faithful labours of our devoted band of brave hearts in the Barbary States and Paris ? God grant that each one of us "may learn to pray exceedingly and may learn to wait expectantly," for He is able and faithful.

What a land of far distances is America ! It is difficult for those who have not been there to realise this. The distance from New York to Los Angeles is about the same as from London to New York. My wife and I expect to leave for Morocco towards the end of November, and it will take us rather less time to reach Tetuan from London than it takes to go from Chicago to California !

How true has been that word of the Psalmist in our experiences ! As we look back we can say with gladness, "For Thou preventest him with the blessings of goodness." We have proved in a very wonderful way that God did go before, preparing for us the blessings of His goodness ; and it is meet that we should unite in heartfelt praise and thanksgiving.

H. F.

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## New Workers

**MR. JOHN CYRIL MEERS, B.Sc.**

**Mr. Jack Meers**, as he is more familiarly called by his friends, is the son of Mr. J. K. Meers, Superintendent of Grove Road Mission, S. Woodford. He has been surrounded from birth by Christian influence, and at the age of eleven was led to receive the Lord Jesus Christ as his Saviour during a service conducted by the late Dr. Harry Guinness. He was educated at Christ's Hospital, Horsham, after which he took a special course of University study which culminated in his gaining his B.Sc. No one could have more inviting prospects than our young friend, who held a good position as a

civil engineer, but these prospects he gladly surrendered in order to devote his life and talents to the spread of the Gospel in North Africa.

He is in his twenty-fifth year and looks forward to happy, fruitful service with his wife (née Miss Roberta Collings) in the land of Lucius and Simon, where our brother Mr. William Reid has been labouring alone for so long.

They have gone forth, realising their dependence upon God and followed by the prayers of a large number of the Lord's remembrancers. May His grace continually abound towards our young brother and his dear helpmeet !

feet. Keep your eyes looking to Jesus Christ that you may expect Him to bruise Satan under your feet, that your heart may be full of joy when you realise that it is the God of heaven that bruises Satan. It is not the hard struggle that

counts, it is the exercise of divine power. God keeps in perfect peace those whose minds are stayed on Him."

Mr. Gregory then offered special prayer for the Missionaries, and pronounced the Benediction.

## For the Children

By MRS. FISHER

It is so nice to have a little chat with you once again, and I have wondered what you would most like to hear about. I thought that perhaps if I told you a little of the town in which I am now working, it would interest you. It has a very funny name, hasn't it? I don't like the sound of it as it is spelt a bit, do you? But the French pronunciation is much better; they pronounce it as though it were spelt Bon. It is quite a large port on the coast, but it does not remind me of any of our home ports. For one thing it has a foreign look about it, but the chief difference lies in the sea. How very blue it always is! Just as blue as the Rickett's-blue water of washing day. The coast-line is very indented, and very beautiful, and the shore is just delightful. There are mountains near and in the distance, but the tops of them are mostly haze-covered. The town itself is not nearly so native as some parts of North Africa, and there is a very large French population. The native quarter is a very mixed affair.

We do not go to a shop to buy necessities as you do when you want to help mother, but we go to the market—a large covered-in hall filled with stalls, although there is always an overflow of stalls outside. It is much cheaper to shop here than in England, and that is very fortunate for us, for we should not have a very good dinner sometimes, did we have to pay English prices. And then we do not pay all that is asked. If an Arab thinks you will pay what he asks, naturally he will ask you much more than he should. One sees strange things in the market, vegetables and fruits to which you have not yet been introduced. Of course some of you may be coming out one day as missionaries,

and then you will see for yourselves. The native children here are much the same as the children of other parts. The children of the little town in which I worked before wore trousers. But here, only the boys (and not all of them) wear trousers. The girls and women wear a long garment called a *gondoura*. I think I like the trousers much better, they are much more picturesque. There is one little girl here in whom I am specially interested. She lives not very far from me, in the same kind of little wooden house as mine, but she has not nearly so many good things. Neither her father nor her mother know anything about the Saviour whom we love. I cannot get an entrance into the house to tell them—but that will surely come. However, the little girl and I are great friends. She never sees me without waving to me and talking to me. But poor little Khadija has never walked and never will. She sits all day in the dirt with her poor little useless legs tucked under her, and when she wants to move she just shuffles along with her hands. But she can move quickly nevertheless. One day I appeared outside with a lovely large rag doll that a friend in Alexandra Park had made, and when she saw it, and I told her it was for her; well, I did have a surprise. It seemed almost as though she came on wheels, she moved so quickly, crying out all the time, "Give me, give me." She was too excited to ask nicely, even if she had known the way. And what a joy, as I pass each day, to see her with her dolly folded in her arms, crooning over it. I expect it was her first toy, and it certainly was her first doll. Little Khadija is much older than she looks, but she is what we call "simple." But Jesus loves "simple"

children, as well as clever ones, and I want you to pray for this wee girlie that she may learn to love Him too, and that

I may be able to get into her house to tell her mother and father of the Lord Jesus.

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## Notice of Book

*Walking with God*, by Harvey Farmer (small octavo).

This little booklet, which is one of a series published by the Moody Bible Colportage Association, Chicago, should exercise a distinct ministry of its own. Taking as its basis the striking passage in Genesis v. concerning Enoch, it sets forth the possibility and privilege of

communion with God in a manner which is at once interesting and Scriptural. The type too is clear and readable, and we commend the booklet as likely to form a useful and acceptable present for Christmas and the New Year. Copies may be obtained at the OFFICE of the N.A.M., 18, JOHN STREET, W.C.1, price 1s. Postage 2d. extra. E. J. P.-C.

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## Home and Foreign Notes

The Council earnestly invite your wholehearted fellowship on behalf of the work God has entrusted to the N.A.M. in daily effectual, fervent prayer for an urgently needed increase of gifts to maintain and develop the present activities. The God-given opportunities just now are wonderful. The time is short, souls are perishing and we must all give account of our stewardship at the Judgment Seat.

**Special Day of Prayer: Thursday, November 1st, 1928. Hours of United Intercession: 7 a.m., noon, 3.30 p.m., and 9 p.m.**

\* \* \*

Special Meetings for Prayer will be held (D.V.) on November 1st at noon and at 3.30 p.m. in the Lecture Hall, John Street Chapel, just opposite our offices, 18, John Street, Theobald's Road. Friends will meet in the afternoon for tea as usual at 3 o'clock. On December 6th the usual meeting will be held at 3.30—tea at 3 o'clock.

\* \* \*

The next bi-monthly prayer meeting for North Africa, in connection with the Leyton to Ongar Auxiliary, will be held at Grove Road Mission, Woodford, on Thursday, Dec. 20th, at 3 p.m.

\* \* \*

A Prayer Meeting is also held at 3.30 on the first Wednesday of each month at Pastor F. R. W. Heath's residence, Harrowsley, Upper Rose Hill, Dorking (November 7th and December 5th).

### DEPARTURES

**Miss I. de la Camp** left for Fez and **Miss C. S. Jennings** for Casablanca on September 7th.

**Miss L. M. Fison** left for Michelet on September 17th.

**Miss M. Archer** left for Settat on Sept. 21st.

**Mr. and Mrs. J. C. Meers** left for Tripoli on September 29th.

**Mr. L. J. Bocking** and **Miss M. W. Farr** left for Tunis on October 1st.

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

**Mrs. Webb** left for Nabeul and **Miss I. M. Davis** for Kairouan on October 15th.

**Miss A. G. Hubbard** and **Miss M. Knight** left for Tetuan, **Miss E. L. Millar** for Fez, and **Mrs. Liley, Miss A. Clack,** and **Miss K. Gotelee** for Tunis on October 19th.

\* \* \*

**Mr. J. S. Tetley, M.A.**, who kindly came to the aid of the Mission during the General Secretary's absence in America, has been appointed to a Secretarial position in connection with the All Africa Movement. We desire to express our warm appreciation of the services which he was able to render as a Deputation speaker and preacher, and to wish him every blessing in the important work which he is now undertaking.

E. J. P.-C.

\* \* \*

### DEPUTATION WORK

**The General Secretary** has had the privilege of addressing meetings at Dorking, Hayling Island, Bedhampton, Barking, Hove, Edenfield, Bolton, Stacksteads, Weston-super-Mare, Bristol.

Nailsea, Birmingham, Brixton, Wimbledon, Streatham and Letchworth.

\* \* \*

**Pastor Poole-Connor** has visited Hook, Hants (4 meetings), Stoke Newington, Basingstoke, Bath (3 meetings), Fulham, S. Woodford, Hatcham, Hove (2 meetings), Chelsea, Southbourne, Matching Tye, Highgate Road, Bristol district (several meetings) and Worthing.

Forward engagements include Highbury (November 4th), Redcliffe House (6th, 13th, 20th), Westcott (7th), Sidcup (8th), Crawley (11th), Kensal Road (13th), Hook, Hants (18th and 19th), Hove (21st), Heathfield (25th), City of London School (27th), Hitchin (December 4th), Tunbridge Wells (9th), Belmont (23rd).

\* \* \*

#### PARCELS FOR CHRISTMAS

It is suggested that friends who intend to forward parcels to our missionaries on the Field for Christmas should post them **registered** by the **first week in December**, in order to ensure their arrival in time.

\* \* \*

#### MOROCCO

**Spanish Work, Tangier.**—In Mrs. Padilla's diary under date September she writes: "We have had a very encouraging letter from the mother of four of our children who have passed on to Rabat. They went to the meeting there and she says everyone was surprised to hear how well Leonor and Julia sang the hymns. She says they are always talking about their school and every day they read from their New Testament or Bible, as the case may be, and sing the choruses and hymns they learnt in Tangier. She has written in acknowledgment of some children's tracts we sent them, and says they nearly tumbled over themselves with joy to see the well-known leaflets. They are rather a happy-go-lucky family, but we do hope and pray that the Lord may be very real to them.

"Eduardo, the young student, came to our house a few times in July, then his visits stopped altogether until the end of August, when he paid us a hurried visit before going to Tetuan two days later. His effort to get evangelical literature into the hands of the church-goers was evidently discovered, and he was kept in or only allowed out in company with a sister who, of course, was meant to watch his movements. He is doing a good bit in trying to bring the Truth before a young friend of his, also a member of a fanatical Roman Catholic family. This young friend of his says, 'Yes, it all seems very true to me, but I just feel I need a key to it all to make me see.'

"A very aged Jew, a Christian, has joined us in our gathering round the Lord's Table. He also comes to the Sunday School [!], as on account of his age (eighty-seven) he does not like to venture into the streets at night."

\* \* \*

**Mrs. Roberts, of Rabat**, writes in a circular letter: "One day when I had finished speaking in a village dispensary, a man quoted the substance of John iii. 19, 'Men love darkness rather than light,' and added, saying, 'The people do not want the truth.' I was naturally surprised, but could not keep the others waiting to converse with him, but when handing him his medicine I asked a few questions and found he had been in touch with our American brethren at Meknes some years ago, and from what he said, had apparently made a profession of faith. I asked him to come and see me, but he has not been yet. I gave him a Gospel and some tracts.

"A woman came one day for medicine without a bottle, so I told her to go for it. She said, 'Have you given the words of God yet?' I said, 'No.' 'Then may I go for my bottle after that?' So saying she resumed her seat. I took the subject of the man at the Pool of Bethesda that morning, and all were intensely interested in the one who had been ill so much longer than any of them. After I had finished, she said, 'Those are very good words, but you did not tell us about the One who died on the wood.' Evidently the other time she had heard the Gospel I had spoken about the Crucifixion, and it had impressed her, and although the Lord Jesus had again been 'lifted up,' she missed the details I had given when she first heard. These are little gleams of encouragement and we are confident 'we shall reap if we faint not.'"

\* \* \*

#### PARIS

**Mr. Warren** writes from Paris on September 28th: "We are encouraged by those coming from a distance rather than those of the immediate vicinity. One man comes nearly every day one and a half hours' journey. Sunday brought us several Sousis from Morocco, a Tunisian from the Djerid, some way below Sfax, an Egyptian from Alexandria, and several Kabyles from different parts of Kabylia. We were glad to have **Mr. Robinson** with us for the occasion, and we had a most interesting day. Among those present one of the Sousis had been in contact with missionaries in Marakesh, and a Tunisian had been in the Boys' Home in Tunis. There were also some converts from Morocco."

# LIST OF DONATIONS from September 1st to 30th, 1928.

*Continued from page ii of Cover*

General Fund—cont.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	AMERICAN AUXILIARY.	Local Rect. No.	£ s. d.	BELFAST AUXILIARY.	Rect. No.	£ s. d.
		10th		27th		6th		MR. RUSSELL T. SMITH,	242	2 2 0	Mrs. BOLTON,		
No. of Rect.	Amount. £ s. d.			cancelled.		8th	15 0 0	Corresponding Secretary,	3	1 1 0	Hon. Sec.,		
7999 (e)	1 0 0	(k)	10 0 0	44	3 0 0	10th	6 0 0	2614, W. Montgomery Ave., Philadelphia, Pa., U.S.A.	4	10 6	Gordonville, Cragagh.		
8002 (f)	3 3 0	20th	5 0 0	Pubn.	2 9 2	(v)	5 2 4	Gen. Receipt, No. 7997	5	5 0	Des. Receipt, No. 7505.		
3	1 0 0	24th	5 0 0	Sund.	31 1 3	96	5 0 0		6	42 0 0	Local Rect. No.		
4	2 0 0	21st	2 1 0		£1,411 18 11	7	1 1 0		7	15 15 0	7505.		
5	5 0 0	(l)	15 0 0			17th	1 1 0	Local Rect. No.	8	1 1 0	Local Rect. No.		
(g)	1 0 0	8	10 10 0			18th	25 0 0	222	4 4 0	19th	3 1 9 6	Previously ack'd.	31 2 6
7	1 0 0	22nd				(w)	2 0 0	4	52 10 0	(x)	2 11 0		£31 5 0
8	5 0 0	(m)	1 1 0	<b>DESIGNATED FUND</b>		7500	3 0 0	5	5 5 0	24th	8 3 7 3		
9	5 0 0	30	3 0 0	No. of Rect.	£ s. d.	(x)	2 11 0	6	5 5 0	25th	2 1 5 3		
10	2 0 0	(n)	1,000 0 0	Sept. 1st	7484 1 14 4	24th	2 1 0 0	7	9 9 0	26th	3 2 6 3		
15th		2	1 0 0	5	1 0 0	2	1 10 0	8	2 2 0	28th	4 1 1 0		
(b)	1 0 0	25th	3 3 0	(t)	7 0 0	3	1 0 0	9	2 2 0	6	50 0 0		
17th		4	1 15 0	3rd	7 5 0	4	16 0 0	10	1 12 6	7	12 9		
3	1 0 0	5	10 0 0	7	5 0 0	25th	2 6 3	11	1 5 3	8	21 0 0		
4	2 6 0	26th	3 0 0	8	1 11 8	5	2 6 3	12	1 1 0	9	1 1 0		
5	2 0 0	(o)	3 0 0	(u)	1 11 8	6	50 0 0	13	4 3	10	12 9		
6	2 2 0	27th	3 10 0	(v)	1 0 0	Sund.	£172 10 10	14	3 1 0	11	13 13 1		
18th		(p)	3 10 0	4th	1 0 0		£186 3 11	15	1 1 0	12	40 4 3		
(i)	1 0 0	(q)	2 2 0	(c)	3 0 0			16	1 1 0	13	1 1 0		
19th		(r)	2 1 6					17	1 1 0	14	1 1 0		
(j)	13 3 0							18	1 1 0	15	1 1 0		

(a) Anon., Newcastle. (b) Field Land Sch. (c) Uxbridge Rd. Tab. (d) Cope Road Ch., Clevedon. (e) Friends at Staveley. (f) Derwent Hall, N. (g) Broxburn Christian Union. (h) Anon., Keswick. (i) Anon., I.W. (j) Widcombe Ch., Bath. (k) Bible Missionary Trust. (l) Manor Pk. Bapt. Ch. (m) Immanuel Bapt. Ch., Cambridge, Mass. (n) Legacy. (o) Donaldson St. Gospel Hall, Liverpool. (p) S. Ealing Bapt. Ch. (q) Braid St. Mission, Glasgow. (r) Bargate Hall, Christchurch. (s) Readers of *The Christian*. (t) Union Ch., Hulme. (u) Devonshire Sq. Bapt. Ch. (v) Bapt. Ch., Dorking. (w) Recreation Hall. (x) Gravesend Aux.

SUMMARY	
September, 1928.	
General Fund ..	£1,411 18 11
Designated Fund ..	186 3 11
	<b>£1,598 2 10</b>
<b>TOTALS</b>	
Jan. 1st to Sept. 30th, 1928.	
General Fund ..	£5,809 10 1
Designated Fund ..	2,143 1 11
	<b>£7,952 12 0</b>

## 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.]

## CHERCHELL CARPET INDUSTRY

Attention is called to the Price List enclosed.

THESE GOODS ARE VERY SUITABLE FOR  
**CHRISTMAS AND NEW YEAR GIFTS.**



# THE NORTH AFRICA MISSION

Founder—Mr. EDWARD H. GLENNY

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

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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 Barclays Bank Limited, 148, Holborn, London, E.C.1, or into any of its branches.

## LOCATION OF MISSIONARIES

MOROCCO		SALÉ		TUNISIA	
	Date of Arrival.				
<b>Tangier</b>		Mr. A. E. CHATFIELD ..	Nov., 1922	<b>Tunis</b>	
Miss J. JAY ..	Nov., 1885	Mrs. CHATFIELD ..	Nov., 1922	Mr. E. E. SHORT ..	Feb., 1899
Mrs. E. A. SIMPSON ..	Mar., 1898	<b>ALGERIA</b>		Mrs. SHORT ..	Oct., 1899
Miss E. CRAGGS ..	Oct., 1912	<b>Cherebell</b>		Miss H. M. M. TAPP ..	Oct., 1903
Miss M. M. GLEN (Associate) ..	Jan., 1913	Miss K. W. JOHNSTON ..	Jan., 1892	Mr. C. MORRISS ..	Oct., 1924
Miss E. D. BOWEN ..	Feb., 1923	Miss E. TURNER ..	Jan., 1892	Mrs. MORRISS ..	Nov., 1927
Miss L. A. Y. MEYER ..	Oct., 1925	Miss H. KENWORTHY ..	Nov., 1910	Mr. L. J. BOCKING ..	Oct., 1928
<b>Spanish Work—</b>		Miss E. F. COLLINS ..	Feb., 1927	Miss M. W. FARR ..	Oct., 1928
Señor PEDRO PADILLA ..	June, 1926	Miss E. HEATH ..	April, 1928	<b>French Work—</b>	
Señora D. PADILLA ..	Dec., 1922	<b>Algiers</b>		Mrs. A. V. LILEY ..	July, 1913
Miss L. GRIFFITHS ..	Oct., 1927	<b>Kabyle Work—</b>		<b>Italian Work—</b>	
<b>Casablanca</b>		Mons. E. CUENDET ..	Sept., 1884	Miss G. E. FETTER ..	Oct., 1913
Miss C. S. JENNINGS ..	Mar., 1887	Madame CUENDET ..	Sept., 1885	Miss K. M. E. GOTTSLEE ..	April, 1920
Miss F. M. BANKS ..	May, 1888	Mrs. A. ROSS ..	Nov., 1902	Miss J. E. MARTIN ..	Oct., 1922
Mr. C. C. GABRIEL ..	Dec., 1919	Miss D. OAKLEY ..	Nov., 1921	<b>Bizerta</b>	
Mrs. GABRIEL ..	Feb., 1930	<b>Djemâa Sahridj, Mekla and Michelet</b>		Signor A. FINOTTO ..	Oct., 1923
Miss M. W. ROSS ..	Nov., 1930	<b>Kabyle Work—</b>		Signora FINOTTO ..	Oct., 1923
Miss BLANCHE ELLIS ..	Oct., 1926	Miss E. J. C. COX ..	May, 1897	<b>Nabeul</b>	
<b>Tetuan</b>		Miss K. S. SMITH ..	May, 1897	Mrs. GAMATI ..	Oct., 1888
Miss A. G. HUBBARD ..	Oct., 1891	Mr. A. G. WILLSON ..	Oct., 1923	Mrs. F. M. WEBB ..	Oct., 1899
Miss A. M. KNIGHT ..	Oct., 1899	Mrs. WILLSON ..	Oct., 1923	<b>Kalruan</b>	
<b>Spanish Work—</b>		Miss L. M. FISON ..	Nov., 1919	Miss I. M. DAVIS ..	Oct., 1926
Miss E. HIGBID ..	April, 1921	<b>Asazga and Les Agribbes</b>		Mr. E. J. LONG ..	Feb., 1923
Miss E. HARMAN ..	Oct., 1921	Mr. S. ARTHUR ..	Dec., 1913	Mrs. LONG ..	Jan., 1924
<b>Settaï</b>		Mrs. ARTHUR ..	Sept., 1923	<b>Sfax</b>	
Miss A. BURTON ..	April, 1919	Miss C. ELLIOT ..	Nov., 1919	Mr. R. S. MILES ..	April, 1921
Miss K. REED ..	April, 1922	Miss M. WIDMER ..	Nov., 1920	Mrs. MILES ..	April, 1926
Miss M. ARCHER (Associate) ..	1928	<b>Bougie and Oued-Amizour</b>		Miss A. STONEHAM ..	Oct., 1927
<b>Fez</b>		Mr. A. R. SHOREY ..	Nov., 1902	<b>TRIPOLI</b>	
Miss S. M. DENISON ..	Nov., 1893	Mr. R. TWADDLE ..	Oct., 1924	Mr. W. REID ..	Dec., 1892
Miss I. C. DE LA CAMP ..	Jan., 1897	Mrs. TWADDLE ..	Oct., 1925	Mrs. J. C. MEERS ..	Nov., 1922
Dr. JAS. A. LILEY ..	Nov., 1919	Miss E. M. S. DEGENKOLW ..	Oct., 1913	Mr. J. C. MEERS, B.Sc. ..	Oct., 1922
Mrs. J. A. LILEY ..	Nov., 1919	<b>Lafayette</b>		<b>PARIS</b>	
Miss L. F. EVANS ..	Nov., 1921	<b>Kabyle Work—</b>		Mr. T. J. P. WARREN ..	Feb., 191
Miss E. L. MILLAR ..	Oct., 1928	Mr. C. R. MARSH ..	Oct., 1925	Mrs. WARREN ..	Feb., 191
<b>Taza and Oudjda</b>		Mrs. MARSH ..	Oct., 1925	Mons. E. BLANDINIER ..	Feb., 192
Miss F. E. S. MARSTON ..	Nov., 1895	<b>Tebessa</b>		Mons. Th. HOCART ..	Feb., 192
Miss A. CHAPMAN ..	Oct., 1911	Madame E. PAGES ..	June, 1924		
Miss E. K. ALDRIDGE ..	Dec., 1891	Miss D. POUVAS ..	Nov., 1922		
<b>Rabat</b>		Miss A. CLACK ..	Jan., 1924		
Mrs. F. K. ROBERTS ..	Dec., 1896	<b>Bône</b>			
Miss I. DEW ..	Feb., 1924	Miss H. GRANGER ..	Oct., 1884		
Mr. L. V. ROBINSON ..	Nov., 1924	Mrs. FISHER ..	Oct., 1922		
Miss B. L. F. ROBERTS ..	Mar., 1928				

AT HOME.—Mrs. BOLTON, Miss A. BOLTON, Miss R. O. HODGES (Egypt), Miss L. READ, Miss E. M. TILNEY, Miss I. R. WHOLMAN, New Workers, Miss G. G. ADAMS, Miss C. COOK, Misses E. and M. FEARNLEY, Mr. G. K. GILLOTT, Miss O. LONGDEN, Mr. F. A. RAYNER, (retired) Rabat, and Miss E. A. STEPHENS.