

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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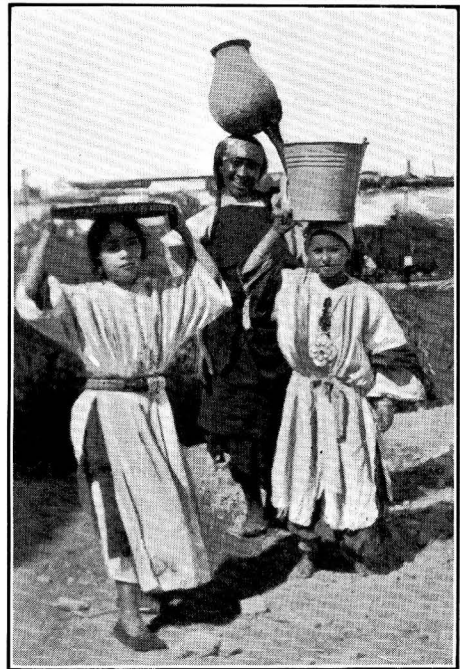


Photo by]

At Settat
(Morocco)

[Miss I. Dew

Office of the North Africa Mission :

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THE NORTH AFRICA MISSION

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LIST OF DONATIONS from October 1st to 31st, 1928.

GENERAL FUND		No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	DUBLIN AUXILIARY.		BELFAST AUXILIARY.			
No. of Rect.	Amount.	8th	£ s. d.	17th	£ s. d.	29th	£ s. d.	8th	£ s. d.	P. S. McCURRY, Esq., Hon. Secretary, 9, Manor Rd., S.W.20. Des. Receipt, No. 7519	Local Rec. No.	£ s. d.	Mrs. Bolton, Hon. Secretary, Gordonville, Cryagh. Des. Receipt, No. 7544		
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SUMMARY	
October, 1928.	
General Fund	£958 11 10
Designated Fund	805 18 1
	<u>£1,264 9 11</u>

TOTALS	
Jan. 1st to Oct. 31st, 1928.	
General Fund	£8,768 1 11
Designated Fund	2,449 0 0
	<u>£9,217 1 11</u>

(a) Bedhampton Gospel Hall. (b) Bapt. Ch. Surbiton. (c) Women's Own, Chelsea. (d) Faith Mission, Edinburgh. (e) Y.W. Class, Edenfield. (f) Edenfield P. Circle. (g) W. Hunsted B. Cl., Leeds. (h) Hounslow Und. Ch. (i) "In memoriam." (j) Highgate Rd. Chapel. (k) Anon. (l) Thornton Heath Mission. (m) Charlotte Ch., Edinburgh. (n) Gospel Hall, Edgerley Common. (o) Bristol Rd. Bapt. Ch., Weston. (p) Harrogate P. Circle. (q) Artisan Gospel Hall, Glasgow. (r) Uxbridge Rd. Tab. (s) Orphan Homes of Scotland. (t) Kensal Gosp. Mission. (u) C.A.W.G. Sutton. (v) Readers of *The Life of Faith*. (w) Nailsea. (x) St. Paul's, Bolton. (y) Hitherfield Ch. (z) St. James's Hall Church, Worthing. (a) "Thank-offering." (b) Admiral St. Mission, Liverpool. (c) Chipping. (d) Emmanuel Ch., Wimbledon. (e) Watville St. Chapel. (f) Bethesda Hall, Liverpool. (g) Welcome Mission, Heathfield. (h) Fraser St. Mission, Chiswick. (i) Emmanuel Ch., Hove. (j) Bloomsbury S. Sch. (k) Zion Bapt. S. Sch., Chesham. (l) Steele Road Mission. (m) Central Openshaw Mission.

* Gifts from America = £9 12s. 4d.

[Continued on page iii of Cover



An Outing at Carthage.

Members and Friends of the French Meeting, Tunis.

Mrs. Liley in centre of Front Row.

The God of Peace and Purity

By HARVEY FARMER

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”—I THESS. v. 23.

WE read this word and our hearts are aglow with the wonder of such a revelation of God's purpose for His own; but the thought comes unbidden to our minds—Can it be that we shall gain such an interest in the Saviour's love as that such an unspeakably precious experience shall be our portion? We exclaim with the Psalmist, “Such knowledge is too wonderful for me: it is high, I cannot attain unto it,” for God's thoughts are very deep. Let us, however, take comfort in the remembrance that He hath not dealt with us after our sins; nor rewarded us according to our iniquities; but that He has redeemed our lives from destruction and crowneth us with lovingkindness and tender mercies.

What a miracle of mercy is this! Were we not among the guilty and lost and helpless folk, who had to face and fear a justice which needed to be satisfied;

and a holiness which had to be fully vindicated? Neither should we forget that God's character most righteously demanded the punishment of our sin, nor should we do other than rejoice that His compassion devised the plan for the propitiation of our sins, and not for ours only but also for the sins of the whole world. He who has wrought so graciously without us for our salvation will work so transformingly within us for our sanctification as to call forth our wonder, love and praise.

He who is the eternal well-spring of peace—the source of its infinite outflow, because He has made peace through the blood of His cross, has made it possible for us to become acquainted with His peace and to have our hearts garrisoned thereby so as to enjoy its plenitude amid the distracting influences of a restlessly wicked world.

This gift of God's love will be radiant in its restfulness as we give earnest heed to His exhortation in Hebrews xii. 14 R.V. "Follow after peace with all men, and the sanctification without which no man shall see the Lord." He has also declared in His Word that He would have us separated or set apart for Himself and His service. True holiness is robust spiritual health, and is dependent upon our separation from everything that would grieve Him. It must become an essential quality of our being, if we are to abide in unfettered fellowship with Him, the God of peace. This is the outcome of a trust which is simple and sincere, and a love which is unselfish and uncompromising, for to this end doth He work within us to will and to do His good pleasure. He would have us to become conformed unto the image of His Son. Such moral loveliness will characterise these lives of ours where His sanctifying sovereignty is exercised in undisputed sway. Then the whole spirit, and soul, and body will be not only governed but guarded, not only possessed but preserved by Him and in Him.

Such holiness is vocal. It eloquently exalts the Lord of peace and gives irrefutable evidence of our intimate relationship to Him who once died to be our Saviour. It has been said most truly that what we are speaks more loudly than what we say. We know our own weakness all too well and we are not unmindful of the cunning wariness of our adversary; but God is faithful, who shall stablish us and keep us from evil. His omnipotent protection and provision are assured to us. He comes, in the greatness of His strength, to share with us the blessings of His victory, even of His triumph over principalities and powers at the place called Calvary. So will He display His superior power and guardian grace in keeping us from falling, until He presents us faultless before the presence of His glory with exceeding joy.

When George Whitefield was set apart for the ministry of the Word, his testimony was: "I offered my whole spirit and soul and body to the service of God. I can call heaven and earth to witness that I gave myself to be a martyr for Him who hung upon the cross for me. I have thrown myself without reserve into His almighty hands." And can we do less who have been called out of darkness into His marvellous light to be a people for His own possession that we should show forth His praises in and through these ransomed lives?

Our bodies are fearfully and wonderfully made. He has created them for Himself. Is He being magnified in them and through them? Does every whit of these temples of the Holy Spirit speak of His glory? "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

Our souls include our wills and understandings, our affections and imaginations. These He would have kept spiritually illumined and luminous so that there should be no part dark. So shall we know what are the riches of the glory of His inheritance in us and what the exceeding greatness of His power to usward who believe.

Our spirits are immortal and indestructible. They constitute our personalities, wherein and wherewith we may glorify God and enjoy Him for ever. When the Holy Strengthener presides over our regenerated beings in undisturbed supremacy, He continually manifests His indwelling presence in us and through us as the spirit of power, and of love and of a sound mind.

We can do nothing else and nothing less, in the light of His teaching, than yield unconditionally the whole of our being to the God of our peace. It is then that we shall prove His ability to preserve us from the evil of the world in integrity and uprightness, and unto His everlasting kingdom.

May we take this as the Lord's word to our hearts as we face another year of privileged opportunity! It may be the last for us of earth's little while. The Holy Spirit is prepared to make these truths operative in our lives each day, so that we may be kept walking in His light and working in His might, with our wills under His directive control. Heaven's own harmony may prevail throughout our tripartite nature where His consecrating and unifying power is unchecked. Our Lord will become such a living, bright reality within us that the music of His Name and the fragrance of His Presence will permeate our whole spirit and soul and body. That will ensure our characters becoming Christlike, our conduct consistent, and our conversation an echo of the voice of the compassionate, indwelling Lord.

Do we tremblingly enquire "Who is sufficient for these things"? What heartening inspiration comes with the answer: "Our sufficiency is of God" . . . "Faithful is He that calleth you, who also will do it." Such a word leaves no room for despondency or doubt. His love is as great as His power and knows neither measure nor end. He who has called us to be partakers of the Divine nature is able to stablish our hearts unblameable in holiness unto the coming of our Lord Jesus Christ.

Our earnest desire and prayer to God is that the richest of New Year blessings may be upon each one who shares with us in this precious fellowship for the glory of His name and the furtherance of His Gospel among the peoples of North Africa; and that His own holiness and gladness may be the deepening experience of us all until He shall appear, when we shall be like Him, for we shall see Him as He is.

From the Secretary's Pen

Our friends have probably heard that my beloved colleague, Pastor E. J. Poole-Connor, will be retiring from the post of Deputation Secretary at the end of March. Earnest-hearted entreaties were addressed to him to reconsider his decision, but he was so definitely convinced that it was the Lord's will for him to take up pastoral ministry again that the Council felt it only right to acquiesce in such clearly revealed convictions. His valued help on the Council will be available in the future; but we felt it would be a decided advantage if closer fellowship with him were possible, seeing he has acquired an intimate knowledge of the work in all its aspects and has gained the affection and esteem of the workers.

Our *Principles and Practice* stipulate that a member of the Council should be appointed Honorary Secretary. This office has been vacant since Mr. Glenn's "Home-call." It is now filled by the appointment of dear Mr. Poole-Connor, who was enthusiastically elected to that office at our last meeting. One member, who was unable to be present, wrote very truly when he penned the sentence that between him and myself "there has existed a sympathetic, brotherly harmony and a perfect mutual trust, which is a value to the mission that would be most difficult

to replace." In consequence of my departure for North Africa early in December, Mr. Poole-Connor is most kindly contributing current news in this issue.

* * *

May I warmly commend a recent volume from the pen of my friend Mrs. Vellacott Wood, entitled *The Four Walls of Home?* It will make a delightful gift to young people, especially any who are setting up a new home. Those who may be older in years, but upon whom the dew of youth abides, will also enjoy the gracious spiritual ministry of its message. May God's prospering blessing follow each copy. Messrs. Oliphants are the publishers, and its price is half-a-crown.

* * *

There are two personal words I would like to add, please! The one of very grateful acknowledgment of the wealth of sympathy extended to me in the loss of my beloved mother. "Her children rise up and call her blessed."

The other of profound thankfulness to God for gracious-hearted testimony to the helpfulness of my booklet, *Walking with God*, of which a further supply is on its way from Chicago.

To Our Friends and Helpers

Dear Friends,

Mr. and Mrs. Harvey Farmer left London for North Africa on December 5th last. Mrs. Farmer will be remaining for some time in Morocco, but Mr. Farmer hopes to be able to visit most of our stations. There are many matters which can only be dealt with in this way, and we trust that the tour undertaken by Mr. Farmer may be blessed of God to the furtherance of the work. We would the more earnestly commend Mr. Farmer to the prayers of those who read these lines, in that he has had the recent experience of losing his beloved mother who was called home a few days before he left these shores. She bore the sufferings of her illness with exemplary patience, and we are thankful to know that in her last hours she was comparatively free from pain. She was also greatly supported by a sense of the Divine presence, and was very conscious that underneath her were "the everlasting arms." Although she was somewhat advanced in years, her loss has been deeply felt and has been somewhat of a strain upon Mr. Farmer's strength. Both he and Mrs. Farmer

will, we are sure, have the sympathy of all the friends of our Mission.

* * *

We regret to have to record also the death of the Rev. W. Fuller Gooch, who passed to his heavenly home on November 29th last in his eighty-sixth year. We hope in our next issue to refer more particularly to his association with the Council of the Mission in years gone by.

* * *

Not only those who, in the language of Scripture, are as "a shock of corn fully ripe," are gathered into the heavenly garner, but the little ones whose lives are scarcely begun are often in the providence of God taken also. It was with very real grief that we heard of the loss sustained by our brother and sister, Mr. and Mrs. Long of Kairouan, when their little Kenneth, aged thirteen months, was taken from them on the 24th October. Only those who have passed through this experience of sorrow can understand what it means to the parents, but we are thankful to know that they have been greatly sustained

by the consolations of God and have been cheered by the sympathy and love of their friends. Our Lord comes sometimes "into His garden to gather lilies," but they are only transplanted to the heavenly paradise, to blossom in His presence. Our dear friends will one day see their little one again.

* * *

One or two of our missionaries have been suffering from various forms of ill-health. Miss Wholman has to remain for some months in this country for the treatment of her ear. We are glad to know that the aurist believes that no operation will be necessary, and that the case can be dealt with by other means. Mrs. Fisher too is at present resting at Chercell, in the hope that she may there find recuperation of her health. We regret to know also that Mrs. Marsh has been suffering from a form of malaria. We trust that God in due time will give all these dear workers complete recovery.

* * *

Apart from these cases we are thankful to be able to record that the health of the missionaries is well sustained, and that they are now in the full swing of the winter's work. It is a matter of heartfelt thankfulness to God to know that in that great stretch of needy country, from Tripoli on the east to Morocco on the west, there is a band of consecrated workers who are daily making known the savour of Christ, and in many cases spreading it far and wide. We would ask the prayers of our helpers for them all, but we would particularly commend to their intercessions those who are breaking fresh ground and preaching the Gospel to those who have never before heard it. In this connection we would mention the work of our brother, Mr. Gabriel, who will shortly be resuming his work amongst the thousands in western Morocco by means of the new car provided by the goodness of an esteemed brother in America.

* * *

On another page will be found the announcement of the marriage of Helen, the daughter of our beloved missionaries, Mr. and Mrs. Short, to Mr. Cyril Morriss of Tunis. We pray that God's richest blessing may rest upon this union. It is a joy to us to know that our friends are truly united in the Lord and that their lives are devoted to His service.

* * *

It is with much pleasure that the Council of this Mission have welcomed Mr. J. Moreton Harris into their midst. Mr. Harris, who is the son of a former member of our Council, is a

solicitor by profession, and an earnest Christian worker. We feel sure that the Council will be strengthened by this addition to their number, and are grateful to Mr. Harris for kindly consenting to serve.

* * *

May we call the very special attention of our friends to the fact that the officials of the Telephone Service have found it necessary to alter the telephone number of the North Africa Mission? We fear that some confusion is bound to follow this alteration, but it will be considerably minimised if all our friends will please make a note that from the beginning of March our number will be Holborn 6065, instead of Museum 5065. It may help the memory to observe that the change consists in the substitution of Holborn for Museum, and the alteration of the initial number 5 to 6.

* * *

It has always been the experience of those who undertake any work for God in simple dependence upon Him that their faith is frequently tested. We do not know why God is pleased at times to withhold the funds necessary for carrying on that which is peculiarly His own work, and in a line with His own will. There is, we are thankful to say, no neglect of prayer throughout the Mission as a whole. We believe that there is not one of God's servants who does not desire that his life should be wholly in accord with the Divine plan, and not one, so far as we know, who is not seeking supremely the glory of God in the saving of souls. Yet from time to time, since the inauguration of this work forty-seven years ago, there have been periods of great straitness, often followed, after patient waiting, by unexpectedly large supplies. We are passing through such a period of straitness at the present time. There may be many second causes for this; such as the passing away of old and valued helpers, and the lack of popular sympathy for societies which will have no dealings with the prevalent modernism. But our eyes are upon the great First Cause Himself, and we would again ask our friends to continue steadfast in prayer that the needs of the work, both at home and on the field, may be adequately met. We have had occasion of late to study in detail some maps of North Africa, and our sense of the vast regions still untouched, and of the multitudes who daily pass into eternity without having heard the way of salvation through Christ, is a heavy burden on our hearts. When shall "the waters break out and streams in the desert"?

Yours very sincerely,
E. J. POOLE-CONNOR.

New Workers



MISS ELSIE FEARNLEY

Miss Fearnley was blessed with a mother who was a keen Christian, and does not remember the time when she did not love the Saviour. When she was twelve, she publicly confessed her faith in the Lord Jesus Christ, but during her three years of University experience her spiritual life became somewhat "befogged." She still led her Bible-study circle, but it was a period of honest doubt and difficulty. She was helped out of the darkness at some special fundamentalist meetings at Bolton, but the flood-tide of spiritual blessing came at the Convention meetings held in that town in 1922.

She took her B.A. degree at the University of Wales and later obtained her teaching certificate at the Manchester University. In addition to following the teaching profession, she continued her ministry for the Lord in Sunday classes and other departments of Christian activity.

For some months she has been studying French in Paris and has done exceedingly well, having obtained her *brevet* in the Government examination. She is a capable and keen-hearted Christian, and with God's blessing will do good work for His glory.

She is designated for Kabylia, and hopes with her sister Margaret to settle at Djemâa Sahridj. Both of them will most gratefully value the prayers of the Lord's remembrancers on their behalf.



MISS MARGARET FEARNLEY

Miss Margaret Fearnley is the younger sister of Elsie, and until she was seventeen she considers her life was more or less uneventful. Her schooling finished with five years at the High School for Girls at Bolton, Lancs. It was in 1918 that she openly confessed Christ as her Saviour, though her trust in Him dated back much earlier in her history. It meant, however, a deepening of her spiritual life and called forth her sympathies on behalf of work in China.

An illness which came on about six months after leaving school seemed to close the door to missionary service, and her interest in the work flagged for a time.

Her heart was again awakened to deep concern on behalf of the sorrow-laden, sin-deluded women and girls of North Africa by an address she heard in 1925. The fatal accident which removed the dear mother to the Lord's revealed presence in 1926 seemed to close the door to the mission-field; but in a wonderful way difficulties have been removed, and after a period of training with her sister Elsie at Redcliffe House, S. Kensington, and of French study in Paris, she is looking forward with ardent desire to the privilege of making known the glad tidings of "sins forgiven, of hell subdued and peace with heaven" among the women and girls of Kabylia.

H. F.

A Few Facts about Work in Kabylia

By MISS L. M. FISON

As an incentive to prayer, and as illustrative of the power of the devil and of the way God does open and shut doors for the spread of His Word, we record the following facts, praying that the Holy Spirit may so use them that Christian friends may more fully realise the condition and need of the people who sit in darkness in Kabylia.

(1) Although on the one hand it has been our joy to write of new fields being open to the Gospel—to God be the glory—yet it must be borne in mind that the Moslems on their side (with permission from the French Government) are building more mosques than ever. During my nine years in Kabylia I have seen three stations opened—Azazga, Agribbes, and Michelet—in our immediate neighbourhood; but, alas! it must also be stated that in the same area six Moslem mosques have been erected, not to speak of others of which one has no knowledge. Please note the numbers—three Christian stations and six Moslem mosques, and this not only in native villages but in French administrative centres. Usually for the building of the mosques, the Kabyles themselves bring the materials—stones, wood, etc. The men of each tribe assist in the work, and often the women as well.

The opening ceremony when the mosque is finished is both a challenge and an opportunity. It has been my privilege to be present at two of these ceremonies: one at Port Gueydon two years ago, and the other at Azazga last year. (In both cases the mosque was erected in Kabyle villages quite close to the French centre.) Representatives from almost all parts of "La Grande Kabylie" were there—men, women, and children of all ages, rich and poor, high and low, "all sorts and conditions of men," heads of tribes, Moslem priests and French officials, many of whom had travelled several days' journey on foot to be present at the opening of the famous Marabout, and to re-assert with one heart and one mind their belief that "There is no God but God and

Mohammed is the Prophet of God." During the night before and the night after these occasions, we heard the continuous stream of Moslems passing by, chanting their religious hymns and repeating over and over again the "witness."

At the ceremony itself, each brings offerings towards the erection of the mosque in response to an appeal from the chief marabouts. At Cheurfa (Azazga) one of the local French officials informed me that the European population had been much impressed by the fact that, in about half-an-hour, a sum amounting to more than 40,000 French francs was raised amongst the Kabyles for the building. A good many European nominal Christians contributed to please the Kabyles.

These facts are certainly a challenge, but the occasions proved also opportunities. On both days we were able to speak freely of the Gospel to a large number of Kabyles from all over Kabylia. Whilst praising God for such opportunities, we could not but feel sad that the crowds were not gathering for the erection of Christian churches but of Mohammedan mosques!

(2) Mohammedan pilgrimages and "fêtes" constitute another challenge and opportunity. On these pilgrimages once again the Moslem population travel far to certain sacred spots to give alms. This almsgiving is not only in money, but in kind. The men more frequently give in money, and the women in kind—articles such as eggs, oil, butter, sheeps' milk, chickens, native bread, *cous-cous*, figs, and other things. Alas, it is usually the marabouts themselves who profit by the alms, some brought by the very poor. On pilgrimage days it is sometimes possible to be present and tell the people of our Good News, as large numbers gather at the spot, and the women who have often to wait for hours are ready to listen to us if only to pass the time. In fact, that so many from different tribes are gathered in one place, makes it possible for the missionary to speak to

many who perhaps otherwise would not hear the Gospel.

The two great Mohammedan fêtes, the Last Day of Ramadan (the great Fast) and the Sheep-killing fête (in remembrance of the sacrifice of Abraham), are a great test of the truth of the conversion of native Christians. Many, perhaps, who have broken the Fast, take part in these fêtes in spite of being professed Christians. Some seem to be Christians all the year round except at these fêtes. When a native, in addition to leading a consistent Christian life at home, breaks away from these fêtes and at his death desires a Christian burial, I think one may praise the Lord for genuine conversion. (The Moslem does not wish to be buried in a box, as they say God cannot take them out of it at the Day of Resurrection.)

(3) Another challenge to prayer and to faith is the practice of magic and sorcery. This is probably not due to Moslem influence but relics of a past heathenism. The Kabyles are far more

influenced by heathen superstitious practices than is often imagined. One frequently reads in the Old Testament of the practice of magic, and in each case we know it was forbidden of God. One recalls, amongst other instances, "the magicians who did so with their enchantments" in connection with the plagues in Exodus, and the incident of Saul who, consulting the witch of Endor, perished in consequence. We know also the command that "thou shalt not suffer a witch to live," and we think of Elymas the Sorcerer condemned by Paul as perverting the way of the Lord, and the damsel with the spirit of divination from whom Paul cast out the evil spirit.

In Kabylia the magicians, usually native priests, have a great influence over the people, who consider them to be the "power of God." In courts of justice, magistrates, wishing to discover the truth in connection with a hidden crime, frequently call in one of these marabouts and ask the accused to swear in front of him. If the man is guilty, usually a confession of guilt will be the consequence for fear of the magic power. These marabouts practise their "enchantments" at the weekly markets, where observers may realise, in the feats performed, the Satanic presence. Huge snakes are made to appear, and disappear as quickly; swords are swallowed; boys' heads are cut off, and other undesirable feats performed "in the name of Sid Rebbi la Lamin" before wonderstruck crowds who give freely of their money to the "Wonder-working Marabout."

(4) In conclusion, we would close with a personal note which we trust may illustrate not only the power of the enemy but also the overruling hand of God. When we commenced to open up work in and around Michelet some months ago we encountered difficulty with the French authorities. As has been our custom for some eight years in other parts of the country, we went into the Kabyle villages to evangelise the people there. In the Commune of Michelet there are some sixty villages with a population of 72,000 souls. However, after we had been out once or twice, we were stopped by the French police who



Photo by] **A Carpet Weaver.** [Mr. E. J. Long.
Kairouan.

insisted on our having a permit for such work. So wishing to be in happy relations with the Government, we wrote for a permit; but to our disappointment the answer came back, refusing, for the sake of our personal safety, to authorise our work except in the French village of Michelet. This seemed to us indeed a closed door. But we made the matter a matter of much prayer for some weeks, praying that the door thus closed by men might be opened of God. So after the snow had melted and we were able to travel to Algiers, we went to consult the Préfet. And thanks be to God, where opposition did abound, Divine overruling did much more abound, and the Préfet signed the necessary permit for the Department of Algier. In answer to prayer God did indeed open this closed door.

During our first months we were enabled to hold 330 meetings in sixty villages, and to sell 1,172 Scriptures—Bibles, French, Kabyle, and Arabic New and Old Testaments, Gospels and Portions in these distant mountain villages at the foot of the Djurjura Mountains. Very often the women in shut-in-houses have bought them for their husbands, and their sons who learn to read in the

schools the French have established for them. Some opposition has been encountered. In one case a man told us the books were ruining the Kabyle religion, and through his influence some would have nothing to do with us; but everywhere we have been able to tell out the good news, and though we cannot speak of many conversions, we can at least speak of many thousands who have heard, often for the first time, and we know that "faith cometh by hearing and hearing by the Word of God."

At present we are living in a rented apartment, but the annexe of an hotel, with suitable halls for meetings as well as living-rooms, has been offered us for sale, and we have asked God, if it be His will, that the Mission may possess a suitable house in Michelet. We ask your prayers in connection with these matters for the classes, meetings, and visitation in Michelet amongst French and Kabyle, for the work in the villages, for Mlle Rocchietti, our valued helper, and for ourselves "that we may walk worthy of the vocation to which we are called," and that very soon we may have the joy of seeing the Lord add to His church many of such as shall be saved.

An Arab Wedding

By MRS. E. J. LONG

Our neighbours had arranged a marriage for their son, whose mother had (according to custom, chosen the bride.

For days the girl had been the centre of interest among her friends and neighbours; and the usual preparations had been made—occupying in all four days. The first of the four days she had gone with her friends and relatives to the baths—similar to our Turkish baths at home. The second day her hands and feet had been coloured with henna, whilst, with features covered, she sat on a throne-like chair. Any women who wished to see the bride and congratulate her were allowed to come and peep under the veil. The bride must sit with closed eyes and unsmiling lips. The third day her fingers and palms were blackened with black ointment, and on the fourth day came the final bath, which is most festive, and attended by friends and relatives. The fifth day, in the afternoon, her make-up is completed: cheeks are painted, and eyebrows

blackened until they meet; whilst various "beauty spots"—one of which may even be at the tip of the nose!—are added.

The bridegroom's mother paid us a special visit to invite us to the ceremony in her house on the evening of the fifth day.

Amidst cries of *Sla ala rasool'tah* (literally, "Prayer upon the Apostle of God") the bride's furniture, etc., arrived, and we watched it being carried by many willing hands to the room which had been already prepared for it by the bridegroom's mother and friends. The bride's outfit is practically always the same, consisting of a wardrobe with mirror (if the family be wealthy enough); a chest of drawers (in this case there were two); a basket containing several pairs of embroidered slippers; a gaily painted box containing the trousseau; blankets and fancy covers for the bed; and plenty of cushions—red satin and pale blue satin, sparkling with silver and tinsel trimmings.

At about eight o'clock in the evening, our neighbours came to see if we were ready to go down, whereupon Miss Davis and I descended the stairs and entered their house. The courtyard was crowded with women, some of them enveloped in their *haiks*, others gaily clad for the wedding. On a mat in the centre, an orchestra of blind women sat singing and playing on their *tom-toms*. The music was weird and fascinating. Suddenly a few drops of rain fell, so everybody was hustled indoors. We had the honour of sitting on chairs, whilst the other women sat on beds or floor. We were feeling uncomfortably hot in this close, perfumed atmosphere. But just as I was about to tell our friends we would come back later when the bride arrived, there was a commotion outside, and I turned round towards the door. The bride herself—a wonderful apparition—had come. One saw a plump figure in yellow satin heavily embroidered in silver with a pink embroidered veil over her face. She was led to a large white chair, where she was hardly able to sit down, so stiff were her embroideries. There she awaited the bridegroom, whilst some of her friends lifted the veil to kiss her.

In the meantime, the bridegroom was prepared by his friends, and took his place in the bridegroom's procession which parades the streets whilst the bride is rushed to the bridegroom's house. As the procession neared our house, we heard music and *tom-toms*. Some of us came upstairs to view from the balcony. The men came in groups, beating drums, chanting, and making quite a noise. Some carried candles, and the bridegroom walked in the midst, his white *burnous* draped from his head and covering his face. When the men entered the house, the women hid themselves in the rooms

surrounding the court-yard. The members of the cult of the *Aissawee* marched into the courtyard, formed into line whilst their musicians seated themselves, and then swayed and chanted to the beating of drums. Faster and faster they went, their bodies swaying backwards and forwards in weird rhythm, till finally, in one great burst they cried "*Alla—h, Alla—h, Alla—h* . . ." gradually getting softer and softer, until the utterance of the name died out in the softest whisper. It was uncanny, but impressive.

The men then left the house, and the women appeared. The bridegroom was brought in and sat upon a throne. His mother then led forth the trembling girl. Slowly they came towards the man. When she stopped just before him, the bridegroom's mother unfastened the veil, and he saw her face for the first time.

The bridegroom stepped from his throne, and together they entered the bridal chamber. The door was shut, or rather, I should say banged with some violence, the mother keeping guard outside.

For several days after, the young wife dresses in different garments, morning, afternoon and evening, and sits—still in state, but with face unveiled now—to receive the congratulatory visits of women friends and acquaintances. I went in the morning, and she was dressed in a black satin harem skirt stiffly embroidered in gold, with a gold tinsel cap, resembling in shape a man's straw hat minus the brim, perched upon her head. In the afternoon, she wore pale pink satin, and in the evening red trimmed with silver.

It was all very interesting, this show and glamour of the East, but how thankful I was to be English, and saved from the degradation of it all—especially such phases as one cannot well write about. Out here, marriage has little privacy, and absolutely no sanctity.

A Country Visit in Morocco

By MRS. J. A. LILEY

For the past four summer months Miss Evans and I have been unable, on account of the heat, to continue our village visiting together. We were able to resume it last week, but to-day's visit was by express invitation.

While visiting a number of huts-dwellers on the outskirts of the town proper, Miss Evans has for some time now been received in a particularly friendly manner by a well-to-do farmer's wife, whose village property and cattle are about fifteen kilometres east of Fez,

in a district which, until quite recently, was considered unsafe. Now that the country has to a large extent been pacified, many of the people are returning to live in their village homes—among them Lilla Halima and her husband. Before she left town a few days ago, she invited Miss Evans and her "sister" to spend a day with her in the country. Two mules were to be sent to take us, and two trusty men who would see that the mules went gently.

Accordingly we met at 8 a.m. at the

city gate—the “sisters,” the animals, and the escorts—and started off in fine style. We had not gone very far before we proceeded in still finer style, for one of the men bought a cock from a passing boy, which he handed to me to carry in my lap.

Just before reaching the village we were obliged to ford the swift-flowing River Sebou, there being no bridge at this part of the river. The men kindly advised us to look away from the water that we might not feel dizzy; and to make sure that one of us, at least, should reach the opposite bank safely, up jumped one of our friends behind her, and encircling her with his arms, held her fast till we were safely over!

On arrival at the house of our hostess, native mint-tea was served with hard-boiled eggs, delicious butter, and hot unleavened bread “baked in a pan,” reminding us of the meal offering of old. We ate heartily and thoroughly enjoyed our second breakfast. We were given some of this bread to take home with us, but we found it like leather and quite uneatable the next morning.

Later, our friends showed us out to the village and surrounding country, and, amongst other things, we saw the communal oven for baking their bread, made of clay in the shape of a beehive. It was explained to us that while the sun shone and kept the clay hard the oven worked well, but as soon as the rains come, that oven will gradually soften and collapse! They will then have to be content with bread baked in a pan until warm, sunny weather returns!

When we came in and sat down again we were greatly amused to see the “tea-towel” which was used for wiping the tea-glasses bound round the head of our host. It was afterwards given to us as a “towel” when we washed our hands before and after the meal! Life is greatly simplified in these parts—even to the sharing of glasses at tea-time. Miss Evans shared with our hostess, and I with her husband!

Then came an opportunity for the main purpose (for us) of our visit. The opening verses of the Sermon on the Mount were read, and as we came to the “pure

in heart,” we spoke of the great need and the only way of cleansing. Our host remarked to his wife that we should go to heaven because we could read and were well educated, etc. We quickly interposed that God is no respecter of persons in this way—that the condemnation of sin was upon *all*, and God’s way of salvation open to all who repent and believe in the only Saviour, the only Refuge for guilty sinners. They listened quietly, making remarks and asking questions, and as we looked into their faces how we yearned for these, so deeply entrenched in Islam that to them it seems impossible that there can be any other way to God than “witness to Him and to His prophet”!

Conversation drifting into other channels, our host said he wanted to ask two favours of my husband, the English doctor. The first, Would he buy him a good watch, if he gave him the money? (It seemed he had bought a cheap one which began to lose, and which finally refused to “go” altogether, after being tinkered with by unskilled hands!) The second, Would the English doctor come and see him and make friends, and then on the strength of his friendship go to the authorities and claim exemption for him from his land tax? We thought the first transaction would probably not prove a satisfactory one; and as for the second request, we told him plainly that the doctor could do nothing in this matter at all! He was somewhat disappointed!

Just before leaving, Monsieur the cock was served as a very tasty dish. He looked less romantic than when in my arms a few hours previously.

The homeward ride was a merry one. Apparently we had proved ourselves such good mule-women that our escort felt they might play pranks, so every now and then they suddenly whipped up the mules and sent the “sisters” at a good jog-trot—“flip-flop”—and one wondered whether the next “flop” would be on the pack-saddle or Mother Earth! We proved ourselves equal to the occasion, however!

And so ended another day of “sowing the seed;” and “What shall the harvest be?”

For the Children

By MISS M. M. GLEN

I want to introduce you to some of my girls in Tangier, so will you come across to school with me? They are having their sewing lesson now from a *maalama*, as they call the native woman who teaches them sewing. You will find them all sitting on matting on the floor—teacher as well as scholars. They sew like that, but for other lessons they sit on seats, and have graded tables like in school at home. Some of them sew very well, and can back-stitch as well as use the machine. They make their own garments and learn all their own stitches.

That big girl is making a *bidaya*—we should call it a waistcoat. She has just finished the plain part, and is getting ready to make a kind of braid with which the waistcoat is trimmed. She is a beautiful girl. Many of these children are very bonny. When she came to us first, she was dressed in old sacking, and was homeless. One of our missionaries found her, and eventually she was taken to a native Christian woman who had no children of her own. That was about four years ago and was the beginning of this school. Now she is our head girl. Some of you know her, and help with her support: she is Rahma.

The one who is helping her is Khaduj. It takes two to make the braid—one to plait, and one to sew. It is a kind of twelve-stranded plait, and as each twist is made it is sewn to the material. Khaduj came to us about eighteen months ago. She is a particularly sweet child and also clever. She lives with her poor old widowed mother in the same compound with Rahma.

Next to Khaduj sits one of our house children, whom we call "Curly-wig." Her sister, who is also with us, we have named Topsy, and if you could see the two, you would see the reason why they have received these two nicknames. They know their names, and say very prettily, "Kairly-weeg" and "Topsy."



A Group of School Children at Hope House.

Riffian orphans supported by friends in England.

*Back Row: Fateema, Fateetum, Rahma.
Front Row: Khatoosh, Aisha, Khaduj.*

Their real names are Miriam and Fateema. They are bright and happy now, but were poor and wretched when they came to us about ten months ago; Miriam was barely covered by an old threadbare jersey, which was so tied on her that I am sure if it had been once taken off it could never have been put on again.

The big girl over there is sewing on a *rigabea*, or collar to a native garment, with a lace stitch which we call *ronda*. It is very strong, and looks very well when finished. When the girls have learned all the stitches of plain sewing, they are taught the different patterns of

lace insertions. Fateema has learned two or three, and some others of the girls know five or six.

Fateema lived in a small hut the door of which is so low that you must bend almost double to get in. We go down to them on Sunday afternoons, and have a small Sunday School there. Rahma, her mother, is very fond of hearing the

hymns sung that the girls learn at school, and knows and sings several of them herself. She invites her neighbours in as well; so we have had as many as ten in the hut, and it is good to see the attention which some give when we tell them of the love of the Lord Jesus. You must pray that they may come to love Him also.

Home and Foreign Notes

A PRAYER MEETING

is held on the **first Thursday in every month** at 3.30 p.m. in the Lecture Hall, John Street Chapel, just opposite our offices, 18, John Street, Theobald's Road, where friends will meet for tea at 3 o'clock. A hearty welcome is given to all who are able to attend.

The next bi-monthly prayer meeting for North Africa, in connection with the Leyton Ongar Auxiliary, will be held at Grove Road Mission, Woodford, on Thursday, Feb. 21st, 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 (January 2nd and February 6th).

In addition to the above, the following **N.A.M. Prayer Meetings** are held, and friends in the neighbourhood are cordially invited:

129, Fordwych Road, Cricklewood, N.W. Second Tuesday at 3.30 p.m.

"Glenageary," Maybank Avenue, Sudbury Hill, Harrow. Second Thursday at 3 p.m.

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

MARRIAGE

On October 31st, 1928, at Tunis—**Mr. Cyril Morriss and Miss Helen Short.**

DEATH

On Wednesday, October 24th, 1928, at Kairouan, **Kenneth Hawdon**, the second son of **Mr. and Mrs. E. J. Long**, fell asleep, aged thirteen months.

DEPARTURES

Miss E. M. Tilney left for Kairouan on November 8th.

Mr. and Mrs. C. C. Gabriel and children left for Casablanca on November 16th.

DEPUTATION WORK

The **General Secretary** has had the privilege of speaking for the Mission at Devizes, Manor Park, Dorking, Southampton, Whitechapel, Newchurch, Blackburn, Liverpool, Kilburn, S. Wootton, King's Lynn, Peckham and Chesterfield.

Mrs. Harvey Farmer has addressed meetings at Newchurch, Tooting, Wandsworth and Woodford.

Pastor Poole-Connor has visited Highbury, Redcliffe House (3 meetings), Westcott, Sidcup (2 meetings), Teddington, North Kensington, Hook (3 meetings), Hove, Heathfield, Woodbridge, Ipswich, St. Ives, Wisbech, Bristol (2 meetings), Hitchin, Tunbridge Wells (2 meetings), Thorney, Crawley, Woodford, Thorpe Bay, Reigate.

Forward engagements include Reigate (Jan. 1st), Tunbridge Wells (10th) Hook, Hants (13th and 14th), Basingstoke (15th), Stockport (18th to 20th and 22nd), Willesden (21st), Clayton-le-Moor (27th), Berean Band Prayer Meeting (30th), Midday Prayer Meetings Aldersgate Street (28th to Feb. 1st), etc.

Mr. S. S. McCurry has addressed meetings at Clevedon, Nailsea, Bristol, Weston-super-Mare, Highgate, Crawley, Dorking, Woodford, Tankerton, Holloway and Surbiton.

MOROCCO

In a recent circular letter from **Fez**, **Miss Evans** writes: "How I should like you to see my girlies. One of the biggest, whose name means Bounty, is such a dear child; not very strong, but so bright and quick to learn. She

remembers the Bible stories so well that I often have to ask her to wait in order that the others may have a chance to answer. Her favourite chorus is an Arabic translation of 'There is none other Name that is given among men whereby we must be saved, neither is there salvation in any but Jesus.' A few days ago she informed me that she had repeated this to her elder brother and asked him to write it down for her in order that she might not forget it.

"One morning last week when visiting in the homes of my 'class children' I was very encouraged at the way in which they had been repeating what they had learned. When in the house of 'Orange Blossom' (a child who is a real pickle and not at all like her name), I had a splendid opportunity of speaking to the women there. 'Orange Blossom' did not sit quiet and go on with her sewing as little Moorish girls are supposed to do. Instead, she kept asking for one Bible story after another. Thus I realised that through these little ones the Word was being preached. May we not pray that out of the mouth of babes and sucklings He will perfect praise?"

Mr. Chalfield writes from **Salé**: "I have been able to spend part of my time at the shops, and part in the streets of the town among the men. On one or two occasions opposition has brought a crowd around me, to whom I have been able to speak and distribute tracts. Usually the shopkeepers received me well, listened attentively and some bought copies of the Gospel. One man particularly was very ready to listen. Yesterday a well-educated man came to our Bible Depôt and endeavoured to show me how unwise it is for me to go about trying to get people to believe as we do. He would have us do good works among them, but never tell them that Mohammed cannot intercede for them.

"Many of the Jews continue to come to the Depôt and listen to the story of the Messiah. Recently a boy told me that they (the Jews) put the Gospels which fall into their hands into their house of prayer. They seem afraid to read them lest they should be taught to believe in one other than the true Messiah, and yet on the other hand the majority fear to destroy the books. We feel that a work is begun in some hearts here, and pray that the seed may spring up as from 'the good ground.'"

ALGERIA

From **Oued-Amizour**, **Miss E. Degenkolw** writes: "I have a lot of patients at the dis-

pensary, and every week I am sent for from other villages and farms. On Thursday I started a girls' Bible and Sewing Class. Ten little Kabyle girls came. They were very sweet and listened with all their hearts to the message of Jesus loving and blessing little children. They also tried hard to repeat after me the hymn I taught them. This was rather difficult for them, as it is the first time these dear little ones have heard and repeated anything of the kind.

"The young butcher I wrote about is still very interested in the Gospel. Yesterday he came to get some more books and invited me to come to see him. He lives in a village half an hour's walk from here, with his young wife and baby. I shall go there to-morrow as he says he will be at home. He told me he read and explained the Word to his family at night and that they liked it. He needs Bible teaching, but I cannot receive him here in my home as long as I live alone.

Mr. Twaddle writes from **Bougie** on Oct. 31st: "The work here is continuing with unceasing regularity. Especially in the girls' classes is there encouragement in numbers. Since the work opened for the session, every succeeding class has increased in number.

"But the boys who go to the French Schools have not attended so well. Even some of the boys who used to come very regularly now call insults after us when we meet in the street. This is because some of the sheikhs have forbidden their attendance at the classes. However, this will pass away and we shall welcome them back again. The numbers are keeping up in the classes for porters and shoe-blacks. This may be because the sheikhs do not think it worth their while to object to their coming because they consider them too ignorant to understand. However, we know that worldly-wisdom cannot grasp Divine truths, but to the most degraded and ignorant a revelation may be given."

Sometimes the missionaries overhear remarks about themselves made by the natives; **Mr. Arthur** of **Azazga** sends us the following: "It was towards evening that I entered the Kabyle café at Yakouren and I discovered that I was just a little early for the workmen I had expected to find there. I, therefore, ordered a cup of coffee and set myself to await their arrival. Whilst speaking to one or two of the men on my side of the room I heard a man on the opposite side say to his friend: 'Is he not going to read from his book?' 'Oh yes,

wait a moment. He will certainly come to that point.' And that was exactly my intention for although it may be useful to pass the time of day with a man, our business is to redeem the time and to tell men that Christ Jesus came into the world to save sinners.

* * *

" 'Peace be upon you.' 'And upon you be peace.' Then, turning to a few other natives who were trying to keep cool in an underground warehouse in Algiers where I was leaving my baggage, my unknown friend added: 'This man is from my district. He is a teacher of religion. He also takes out teeth and, when he has taken out a tooth, will also tell you of his faith.' How often has the removal of a worrying molar been the means of securing a sympathetic hearing for the message? "

* * *

In a circular letter from Tebessa **Miss D. Povoas** writes: "During the summer months we had frequent visits from an interesting Arab who is reading the Scriptures and showing a keen interest in the Gospel. We were able to have him with us also at the Arabic Bible Reading which we have at the house on Sunday mornings. We generally arrange for our faithful convert, Medani, to pass on a message from the Word at this meeting, and so this arrangement often affords us the joy of witnessing the native teaching the native, which, of course, to all missionaries is the most cherished method of evangelising on the Foreign Mission Field.

"We were invited to lunch one day with our Arab friend, and thinking we might get further opportunities with him and his wife we returned the invitation, and so had them both to supper with us one evening. They looked very picturesque in their best gaily coloured Arab dress, and partook of the meal with freedom and pleasure. After supper we sang together several Arabic hymns, and then I related the Scriptural parable of the Great Feast and the few ungrateful ones who slighted and refused the gracious invitation. Please pray earnestly for this Arab man and his charming Arab wife who is just as hopeful and interested as her husband.

"Our native helper, Medani, has recently visited some local Arab villages with the Scriptures and has on each occasion succeeded in selling or disposing of all his stock."

* * *

TUNISIA

Early in October two new workers joined the Mission Staff at **Tunis**. **Mr. E. E. Short** writes: "This afternoon Mr. Bocking was with

me at the Depôt, as a little rush of students might be expected, being Friday. They did come, about a dozen of them, and I was glad of his presence. One who knew French, later on began conversation with Mr. Bocking. Amid some of the usual objections, the men gave me a fair hearing, and one, in the presence of the others, bought an Arabic New Testament. A young lad showed by an answer to my question the common estimate of man's justice in this land. I was dealing with the harmony of mercy and justice in Christ, and said to him, 'Supposing I had committed a serious crime, deserving imprisonment, and was before the judge, and he was a great friend of mine, what would he do?' The answer was prompt and emphatic, 'He would pardon you.' However, he agreed to my rejoinder, 'But that would not be justice.' Thus I could speak of God's justice and mercy.

"Each Sunday since our return we have had an Arabic meeting in the afternoon of three or more men. To-day, two were new-comers from Tozeur. After this meeting Mr. Morriss and I went down to the Bible Depôt, and over twenty men and lads came in. More than half were in at one time and listened attentively."

* * *

TRIPOLI

Mr. J. C. Meers writes in a circular letter sent soon after the arrival of himself and his wife at Tripoli: "Yesterday evening just before sunset we had the great joy of visiting Miriam and Ayesha, the baptised believer and her adopted daughter whom we believe is also trusting for salvation in the Lord. They live about a mile and a half from us in a part of the city outside the old wall, which used to be peopled by extremely bigoted Arabs. Here in a beautifully clean room opening on to an equally clean part of the courtyard, Miriam sits all day tended by Ayesha. The stroke she had recently has left her very weak, and she has lost the use of the limbs on one side of her body, and is therefore quite unable to help herself. When illness first came upon her she was greatly persecuted by the Moslem women in the same house but without any effect upon her. Very cheerfully she greeted us; and my wife, who sat and chatted with her for over half an hour, said afterwards she was just rejoicing in the Lord. One remark she made was that even if she had aches and pains in every limb and joint in her body she would still be supremely happy, because of the big joy she had in her heart through the knowledge of Jesus Christ as Saviour with all it implies."

Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past forty-seven years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
3. For Spanish Mission at Tangier—Day and Sunday Schools, Evening and other Classes. Visiting.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Gospel Car Work, Bible Depôt, Dispensary and Night Refuge.
5. For Tetuan—Dispensary, Visiting and Tract Distribution, Classes for Adults and Children (Native and Spanish).
6. For Settat—Visiting among the women and children, Classes for girls.
7. For Fez and Oudjda—Dispensary, Classes, Visiting, &c.
Prayer for the village work in the neighbourhood of Fez, and for the girls' class in the city.
8. For Taza—Visiting, Itinerating, &c.
9. For Rabat and Salé—Itinerating, Visiting, Bible Depôts, &c.
10. For Cherchell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.
Praise for answered prayer in connection with one of the Christian girls employed in the Carpet School.
11. For Algiers—Visiting homes, cafés and villages, Classes and Meetings, Itinerating, &c.
Praise for encouragement in the efforts made to get into personal touch with Kabyle women and girls in and around the town.
12. For Djemâa Sahridj, Mekla, and Michelet—Meetings among Kabyles and French, &c., School for girls, Day and Sunday Schools Visiting, Itinerating, Dispensary, Work among men and boys, &c.
13. For Azazga, and Les Agribbes—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.
14. For Bougie and Oued-Amizour—Meetings and Classes for Kabyle men, boys and girls; Visiting and Itinerating.
15. For Lafayette—Classes, Itinerating and Visiting.
16. For Tebessa—Bible Depôt, Classes and Visiting, &c.
Prayer for the classes for native girls lately started.
17. For Bône—Classes, Visiting among women and children, &c.
18. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Classes for women and girls, Gospel Car Work, Work among British Sailors, &c.
19. For Italian and French Work at Tunis and Bizerta—Sunday and Weekday Services, Classes, Distribution of Scriptures, Itinerating and Village Work, &c.
20. For Nabeul—Classes, Visiting, &c.
21. For Kairouan—Classes, Visiting, Bible Depôt, &c.
22. For Sfax—Classes for Arabs and for European children, Visiting, Bible Depôt, &c.
23. For Tripoli—Dispensary, Visiting, &c.
24. For Paris—Visiting cafés, &c. Meetings for Kabyles.
25. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
26. For the Council and the Staff at Headquarters.
Prayer for the General Secretary as he visits the Field: that he may be preserved in health and granted all needed wisdom, and that his intercourse with the workers at the different stations may be greatly blessed.
27. 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.
28. For increasing blessing on our Magazine, its Contributors and its Readers.
29. For the supply of all the needs, spiritual and temporal, of work and workers; also for more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
Prayer that the Lord in whose Hand are the hearts of all men, will be graciously pleased to send in through His stewards the financial supply of which the Mission is just now in pressing need.
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.

From November 1st to 30th, 1928.

GENERAL FUND		No. of Rect.	Amount.	No. of Rect.	Amount.	DESIGNATED FUND	Local Rect. No.	£	s.	d.	CHELTENHAM AUXILIARY.	Local Rect. No.	£	s.	d.
No. of Rect.	Amount.		£ s. d.		£ s. d.	No. of Rect.									
Nov. 1st		8257	4 0 0	8324	1 0 0	Nov. 1st	25	1	0	0	Miss R. M. MOLESWORTH,	54	5	10	0
8188	1 0 0	8	2 3 6	5	3 6	7551	7	1	0	0	Hon. Secretary,	5	1	0	0
9	5 0 0	9	2 2 0	6	10 0	2	8	4	0	0	30 Lansdown Crescent,	7	5	0	0
90	4 0 0	60	1 0 0	7	10 0	2nd	9	1	0	0	Gen. Receipt, No. 8310	8	10	0	0
(a)	10 0 0	(k)	1 6 0	8	10 0	3	30	10	0	0	Previously ack'd.	9	2	6	0
92	2 0 0	62	10 6 9	9	1 4 0	(l)	1	5	0	0	Local Rect. No. 52	60	2	0	0
3	8 0 0	4	3 3 0	30	8 2	(l)	2	3	3	0	£8 10 0	Previously ack'd.	12	4	6
4	10 0 0	9th	18 7	(i)	2 0 0	3rd	3	1	0	0	£20 14 6				
5	5 0 0	66	4 0 0	(i)	2 12 6	56	4	1	0	0					
6	1 13 6	(m)	14 0	33	2 0 0	7	5	1	0	0					
*7	4 1 5	68	3 0 0	4	1 0 0	8	12	4	11	0					
(b)	1 9 2	(n)	5 0 0	6	10 0	(j)	1	0	0	0					
*99	5 5 0	(o)	2 0 0	7	1 0 0	(k)	3	0	0	0					
2nd		(n)	2 13 0	7	5 0 0	8th	2	2	0	0					
8200	11 0 0	72	1 0 0	9	4 0 0	6r	1	10	0	0					
1	1 0 0	4	1 11 0	(x)	3 15 6	9th	2	10	0	0					
2	1 0 0	3	2 0 0	41	12 0	(l)	7	10	0	0					
3	4 0 0	5	30 0 0	(y)	4 3	10th	64	1	3	6					
4	11 0 0	6	10 0 0	43	2 0 0	13th	5	6	9	0					
5	1 0 0	7	1 0 0	43	2 4 6	6	6	10	0	0					
6	10 0 0	8	5 0 0	5	10 0	7	7	3	10	0					
7	3 0 0	9	5 0 0	(z)	1 0 0	8	8	13	0	0					
(c)	1 6 0	10	1 0 0	47	1 18 0	16th	(l)	1	14	9					
(d)	1 0 0	80	9 0 0	21st	1 0 0	(m)	4	1	4	4					
10	10 0 0	1	4 0 0	9	3 0 0	(n)	7	10	0	0					
1	4 0 0	13th	5 0 0	50	8 4	19th	72	4	6	0					
2	1 0 0	2	5 0 0	1	4 0 0	20th	(o)	14	0	0					
3	2 2 0	3	1 0 0	2	3 10 0	(p)	5	1	1	0					
4	15 0 0	4	1 0 0	3	3 16 8	75	6	1	0	0					
5	17 6 5	5	1 0 0	4	8 10 0	6	1	1	0	0					
6	1 3 6	6	15 8 8	55	3 6	(q)	1	9	7	0					
7	15 0 0	(p)	5 3 9	22nd	1 14 6	78	1	10	0	0					
8	6 6 6	88	7 6 6	(a)	1 14 6	9	1	10	0	0					
9	6 0 0	(q)	50 0 0	23rd	8	21st	80	10	0	0					
20	16 10 0	14th	4 0 0	57	10 0	22nd	1	15	0	0					
1	10 0 0	90	1 0 0	8	2 2 0	(s)	1	0	0	0					
2	2 0 0	1	13 6	9	10 0	27th	10	0	0	0					
3	1 3 0	2	3 14 6	60	8 6	(t)	12	10	0	0					
4	12 0 0	3	10 0 0	(b)	5 6	85	6	6	6	0					
5	1 0 0	4	5 0 0	70	1 0 0	6	5	5	0	0					
6	3 6 6	5	10 0 0	69	2 0 0	7	8	4	0	0					
7	5 0 0	6	2 0 0	70	1 0 0	8	9	1	0	0					
8	1 0 0	7	1 0 0	(c)	17 0 0	9	9	1	0	0					
9	15 0 0	8	6 6 6	(d)	5 0 0	90	1	0	0	0					
30	15 0 0	(r)	5 0 0	64	5 0 0	Local Rect. No.	3	2	6	0					
1	1 0 0	(s)	1 0 0	5	5 0 0	£1271 6 6	4	5	2	0					
2	1 2 6	(t)	10 0 0	6	10 6	WHITSTABLE AUXILIARY	5	5	0	0					
3	1 0 0	(u)	1 0 0	7	4 6	Miss E. A. HOLMES	6	6	6	0					
4	2 6 6	(v)	10 0 0	69	2 0 0	Hon. Secretary,	7	4	0	0					
5	15 0 0	16th	4 3 7	70	1 0 0	Thorpe House, Whitstable.	8	4	0	0					
6	7 0 0	4	3 7	(f)	10 6	Gen. Receipt, No. 8256	9	1	0	0					
7	10 0 0	5	5 0 0	73	10 0	Local Rect. No.	90	1	0	0					
8	10 0 0	6	1 0 0	73	10 0	£172 9 7									
9	1 0 0	7	1 0 0	(g)	5 0	DUBLIN AUXILIARY.									
41	1 0 0	8	4 0 0	79	10 0	S. S. MCCURRY, Esq.,									
(f)	4 14 10	9	18 5	80	2 2 0	Hon. Secretary,									
43	1 0 0	10	4 0 0	(h)	2 0 0	9, Manor Rd., S.W.20.									
45	1 0 0	17th	3 7	28th	1 0 0	Des. Receipt, No. 7552									
(h)	2 6 0	1	3 6	29th	10 0	Local Rect. No.									
47	4 0 0	2	3 0	79	10 0	22									
8	3 2 2	3	1 10 0	80	2 2 0	3									
7th	1 0 0	4	5 0 0	I	5 0	4									
9	1 0 0	(t)	1 1 0	(h)	2 0 0	Previously ack'd.									
50	16 0 0	19th	1 1 0	Pubns.	£411 19 0	£3 9 6									
(i)	8 0 0	1	1 0		11 2 0	22									
1	3 7 6	8	12 0 0		£423 1 0	3									
53	1 10 0	(u)	4 10 0			4									
4	5 0 0	21	20 0 0			Previously ack'd.									
(j)	1 10 0	(v)	1 5 0			3									
56	3 9 6	(w)	3 0 0			4									

CHELTENHAM AUXILIARY.	Local Rect. No.	£	s.	d.	ANNIESLAND AUXILIARY.	Local Rect. No.	£	s.	d.
Miss R. M. MOLESWORTH,	54	5	10	0	MR. RUSSELL T. SMITH,	63	1	10	0
Hon. Secretary,	5	1	0	0	Corresponding Secretary,	4	1	10	0
30 Lansdown Crescent,	6	1	0	0	2614, Montgomery Ave., Philadelphia, Pa., U.S.A.	5	5	0	0
Gen. Receipt, No. 8310	7	5	0	0	Gen. Receipt, Nos. 8196, 8353	6	5	0	0
Local Rect. No. 52	8	10	0	0	Local Rect. No. 254	1	10	0	0
3	3	3	0	0	(p)	5	3	0	0
4	10	0	0	0	75	16	8		
Previously ack'd.	5	4	6	0	6	1	1	0	0
£4 0 0	6	10	0	0	(q)	1	9	7	0
Previously ack'd.	7	15	0	0	78	1	10	0	0
£4 15 0	8	15	0	0	9	1	10	0	0
	9	15	0	0	21st	80	10	0	0
	10	15	0	0	22nd	1	15	0	0
	11	15	0	0	(r)	13	7	6	
	12	15	0	0	27th	10	0	0	0
	13	15	0	0	(s)	1	0	0	0
	14	15	0	0	(t)	12	10	0	0
	15	15	0	0	85	6	6	0	0
	16	15	0	0	6	5	5	0	0
	17	15	0	0	7	8	4	0	0
	18	15	0	0	8	9	1	0	0
	19	15	0	0	9	1	0	0	0
	20	15	0	0	90	1	0	0	0
	21	15	0	0	Local Rect. No.	3	2	6	0
	22	15	0	0	4	5	2	0	0
	23	15	0	0	5	5	0	0	0
	24	15	0	0	6	5	0	0	0
	25	15	0	0	7	4	0	0	0
	26	15	0	0	8	9	1	0	0
	27	15	0	0	9	1	0	0	0
	28	15	0	0	90	1	0	0	0
	29	15	0	0	Local Rect. No.	3	2	6	0
	30	15	0	0	4	5	2	0	0

SUMMARY

October 1928.

General Fund	£428	1	0
Designated Fund	172	9	7
Total	£595	10	7

TOTALS

Jan. 1st to Nov. 30th, 1928.

General Fund	£7,191	2	11
Designated Fund	2,621	9	7
Total	£9,812	12	6

(a) Gladys St. Mission. (b) Marret Factory, Letchworth. (c) St. James' Hall Ch., Worthing. (d) C.A.W.G., Neath. (e) Anon., Portland. (

THE NORTH AFRICA MISSION

Founder—Mr. EDWARD H. GLENNY

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

COUNCIL OF DIRECTION

F. R. ARCHER, Buckhurst Hill, Essex.
 HARVEY FARMER, 18, John St., W.C.1.
 I. W. GORDON-OSWALD, Beauvy, Inverness-shire.
 J. MORETON HARRIS, 53, Russell Sq., W.
 V. G. LEVEIT, 7, Royal Exchange Ave., E.C.3.
 H. LEWIS, Bickley, Kent.

Dr. F. E. MARSH, Loughton.
 E. T. MORRISS, Letchworth.
 PASTOR H. OAKLEY, Balham.
 PASTOR E. J. POOLE-CONNOR, Reigate.
 PASTOR R. WRIGHT HAY, W. Ealing.
 PASTOR PERCY SMART, Farnboro', Kent.

Hon. Treasurer
 J. W. GORDON-OSWALD, Esq.

Hon. Secretary
 PASTOR E. J. POOLE-CONNOR.

Hon. Medical Adviser
 W. LOUDON STRAIN, M.B., C.M.

Hon. Oculist
 HORATIO MATTHEWS, M.D.

General Secretary
 Mr. HARVEY FARMER.

Mr. I. E. BOWLES (Deputy Assistant Secretary).

Bankers
 BARCLAYS BANK LIMITED,
 148, Holborn, London, E.C.1.

Auditors
 MESSRS. HILL, VELLACOTT & Co.,
 Finsbury Circus House, Blomfield Street, London, E.C.2.

OFFICE OF THE MISSION

18, JOHN STREET, BEDFORD ROW, LONDON, W.C.1.

REFEREES

PASTOR H. TYDEMAN CHILVERS, Metropolitan Tabernacle.
 PASTOR D. J. FINDLAY, J.P., Glasgow.
 Rev. WILLIAM HOUGHTON, B.D., Exmouth.
 LORD MACLAY of Glasgow, LL.D.

Rev. G. W. NEATBY, Highbury.
 M. E. REVEILLAUD (late Senateur), Paris.
 PASTEUR R. SAILLENS, D.D., Paris.
 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 Barclays Bank Limited, 148, Holborn, London, E.C.1, or into any of its branches.

LOCATION OF MISSIONARIES

MOROCCO			ALGERIA			TUNISIA		
	Tangier	Date of Arrival	Salé			Tunis		
Miss J. JAY	..	Nov., 1885	Mr. A. E. CHATFIELD	..	Nov., 1922	Mr. E. E. SHORT	..	Feb., 1899
Mrs. E. A. SIMPSON	..	Mar., 1898	Mrs. CHATFIELD	..	Nov., 1922	Mrs. SHORT	..	Oct., 1899
Miss E. CRAGGS	..	Oct., 1913	Algiers			Miss H. M. M. TAPP	..	Oct., 1903
Miss M. M. GLEN (<i>Associata</i>)	..	Jan., 1913	Cherchell			Mr. C. MORRISS	..	Oct., 1924
Miss E. D. BOWEN	..	Feb., 1923	Miss K. W. JOHNSTON	..	Jan., 1892	Mrs. MORRISS	..	Nov., 1927
Miss L. A. Y. MEYER	..	Oct., 1925	Miss E. TURNER	..	Jan., 1893	Mr. L. J. BOCKING	..	Oct., 1928
<i>Spanish Work—</i>			Miss H. KENWORTHY	..	Nov., 1910	Miss M. W. FARR	..	Oct., 1928
Señor PEDRO PADILLA	..	June, 1926	Miss E. F. COLLINS	..	Feb., 1927	<i>French Work—</i>		
Señora D. PADILLA	..	Dec., 1922	Miss E. HEATH	..	April, 1928	Mrs. A. V. LILEY	..	July, 1912
Miss L. GRIFFITHS	..	Oct., 1927	Aikiers			<i>Italian Work—</i>		
Casablanca			Kabyle Work—			Miss G. E. PETER	..	Oct., 1913
Miss C. S. JENNINGS	..	Mar., 1887	Mons. E. CUENDET	..	Sept., 1884	Miss K. M. E. GUYLER	..	April, 1920
Miss F. M. BANKS	..	May, 1888	Madame CUENDET	..	Sept., 1886	Miss J. E. MARTIN	..	Oct., 1922
Mr. C. C. GABRIEL	..	Dec., 1919	Mrs. A. ROSS	..	Nov., 1902	Bizorta		
Mrs. GABRIEL	..	Feb., 1920	Miss D. OAKLEY	..	Nov., 1921	Signor A. FINOTTO	..	Oct., 1923
Miss M. W. ROSS	..	Nov., 1920	Djemaa Sahrtdi, Mekla and Michelet			Signora FINOTTO	..	Oct., 1923
Miss BLANCHE ELLIS	..	Oct., 1926	Kabyle Work—			Nabeul		
Tetuan			Miss E. J. C. COX	..	May, 1887	Mrs. GAMATI	..	Oct., 1888
Miss A. G. HUBBARD	..	Oct., 1891	Miss K. S. SMITH	..	May, 1887	Mrs. F. M. WEBB	..	Oct., 1899
Miss A. M. KNIGHT	..	Oct., 1899	Mr. A. G. WILLSON	..	Oct., 1922	Kairouan		
<i>Spanish Work—</i>			Mrs. WILLSON	..	Oct., 1922	Miss I. M. DAVIS	..	Oct., 1920
Miss E. HIGBID	..	April, 1921	Miss L. M. FISON	..	Nov., 1919	Mr. E. J. LONG	..	Feb., 1923
Miss E. HARMAN	..	Oct., 1921	Azaga and Les Agribbes			Mrs. LONG	..	Jan., 1924
Settat			Mr. S. ARTHUR	..	Dec., 1913	Miss E. M. TILNEY	..	Mar., 1920
Miss A. BUXTON	..	April, 1919	Mrs. ARTHUR	..	Sept., 1922	Sfax		
Miss K. REED	..	April, 1922	Miss C. ELLIOT	..	Nov., 1919	Mr. R. S. MILES	..	April, 1921
Miss M. ARCHER (<i>Associate</i>)	..	1928	Miss M. WIDMER	..	Nov., 1920	Mrs. MILES	..	April, 1926
Foz			Bougie and Oued-Amizaur			Miss A. STONEHAM	..	Oct., 1927
Miss S. M. DENISON	..	Nov., 1898	Mr. A. R. SHORRY	..	Nov., 1902	TRIPOLI		
Miss I. C. DE LA CAMP	..	Jan., 1897	Mr. R. TWADDLE	..	Oct., 1924	Mr. W. REID	..	Dec., 1892
Dr. JAS. A. LILEY	..	Nov., 1919	Mrs. TWADDLE	..	Oct., 1926	Mrs. J. C. MEERS	..	Nov., 1923
Mrs. J. A. LILEY	..	Nov., 1919	Miss E. M. S. DEGENKOLW	..	Oct., 1913	Mr. J. C. MEERS, B.Sc.	..	Oct., 1928
Miss L. F. EVANS	..	Nov., 1921	Lalayette			PARIS		
Miss E. L. MILLAR	..	Oct., 1928	Kabyle Work—			Mr. T. J. P. WARREN	..	Feb., 1911
Taza and Oudjda			Mr. C. R. MARSH	..	Oct., 1925	Mrs. WARREN	..	Feb., 1911
Miss F. E. S. MARSTON	..	Nov., 1895	Mrs. MARSH	..	Oct., 1925	Mons. E. BLANDENIER	..	Feb., 1925
Miss A. CHAPMAN	..	Oct., 1911	Tebessa			Mons. Th. HOCART	..	Feb., 1925
Miss E. K. ALDRIDGE	..	Dec., 1891	Madame E. PAGES	..	June, 1924	AT HOME.—Mrs. BOLTON, Miss A. BOLTON, Miss R. O. HODGES (<i>Egypt</i>), Miss L. READ, Miss L. R. WHOLMAN. <i>New Workers—</i>		
Rabat			Miss D. PIVOAS	..	Nov., 1922	Miss G. G. ADAMS, Mr. C. COOK, Misses E. and M. FEARNLEY, Mr. G. K. GILLOTT, Miss O. LONGDEN, and Miss E. A. STEPHENS		
Mrs. F. K. ROBERTS	..	Dec., 1896	Miss A. CLACK	..	Jan., 1924	PRINTED BY HARELL, WATSON AND VINEY, LD., LONDON AND AYLESBURY		
Miss I. DEW	..	Feb., 1924	Bône					
Mr. L. V. ROBINSON	..	Nov., 1924	Miss H. GRANGER	..	Oct., 1886			
Miss B. L. F. ROBERTS	..	Mar., 1928	Mrs. FISHER	..	Oct., 1922			
Mr. F. J. RAYNER, M.A.	..	Jan., 1929						