

# 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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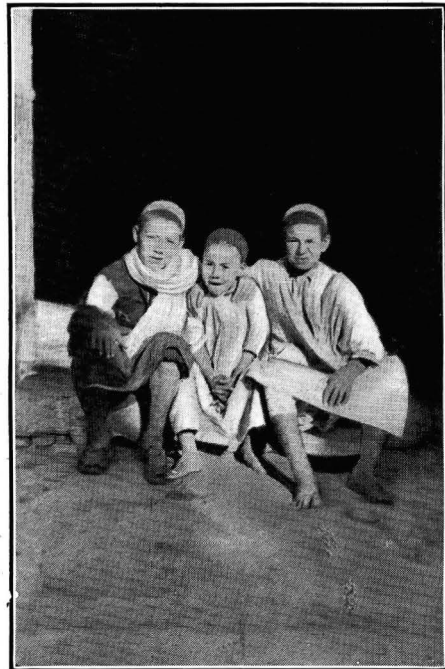


Photo by

Mr R. S. Miles.

**Kairouan Street Boys.**

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# THE NORTH AFRICA MISSION

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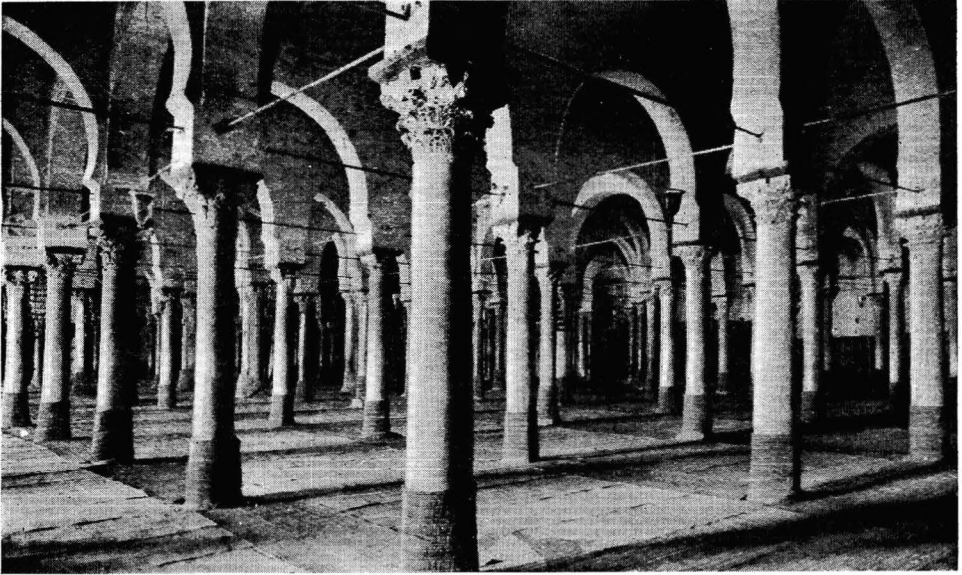
### LIST OF DONATIONS from December 1st to 31st, 1929.

GENERAL FUND		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	ANNIESLAND AUXILIARY.	BELFAST AUXILIARY.	DUBLIN AUXILIARY.
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Interior of the "Grande Mosque," Kairouan.

[From a postcard.]

## Ebenezer

By HENRY OAKLEY

*"Hitherto hath the Lord helped us."*—I SAM. vii. 12.

OUR Mission has been brought right up to this word during the last few months. At our last Council meeting, not one of the members present but would have said—with grateful joy, EBENEZER. This being so, let us think upon the word.

It stands in the Holy Scriptures in an impressive context. Samuel had seen the fall of all organised religion in Israel. He had seen the scattering of a degraded priesthood, and the complete break-up of the Tabernacle worship. These things Samuel must have sorrowfully witnessed, but the calamitous changes did not change him. He could only serve under such circumstances by waiting—and he waited twenty years. Then there came a cry in Israel and the cry was for God. In that hour—the hour for which he had waited and watched—he stood before the nation. He was ready in an instant to meet and guide a ready people. Three important assemblies gathered. The first was a revival meeting. The second a meeting for prayer which was broken up by a mistaken Philistine army. Israel upon her knees was stronger than her enemies upon their feet. The Philistine host was vanquished, easily and finally, and the victory led to the third meeting of thanksgiving. It was held at Mizpeh, the hill which overlooks Jerusalem. In that assembly, Samuel took a stone and, setting it up before a thankful nation, wrote upon it—EBENEZER.

I say it is an impressive context. It is EBENEZER after a long and wicked estrangement; it is EBENEZER after a genuine repentance; it is EBENEZER after a prayer-wrought victory.

1. It is a good thing when this word can be made our own, when for ourselves we can intelligently and deliberately say—EBENEZER. Let us attempt it.

Memory will serve us best. God has sometimes helped us *by hindering us*. We had determined upon a certain path and we found it blocked, blocked, blocked. We were never able to pursue it, and thus God answered our prayers by “preventing grace.” He has sometimes helped us by *clearing hindrances out of our way*. Sins by His help have been conquered, problems in His light have been elucidated, deficiencies through His goodness have been met, and upon many a spot where there was weakness we can put our finger and say—“There also, He gave us strength.” Sometimes He has helped us by *changing our spirit*. Desire has become content, revenge has been changed to calm, ambition to satisfaction. We were fickle, and He has made us constant; heartless, and He has given us compassion. The experience of His help leaps up before most of us from almost every remembered day, and sincerely and firmly we say EBENEZER.

2. If this experience is ours, and this word can fall from our lips with truth, let us use it. God’s gifts were never for mere ornament but for employment, and especially our experience of His goodness and care.

We come in our lives to miry places—quagmires—in which our feet sink. There is peril in every movement and hope perishes from our hearts. Can we from our word project *an arch* by which to pass over? Upon one side we can build upon our experience, and what can a man have sounder? This none can take from us, argue or threaten as they may. What our eyes have seen and our hands handled, that surely is secure. On the other side stands waiting the strong foundation of God’s unchangeableness. He is “the same yesterday, to-day, and for ever.” Let our faith look upon these two rock foundations and from them construct an arch of confidence and upon it cross the miry slough. Such a use of our word is reasonable and wholly practical, and will tend to safety and peace.

In our hand, this text may well be used as *a sword*. Enemies are never absent from our path. Many of them will never cease to vex us until they are slain. With this sword, EBENEZER, let us slay our faithless fears. They cripple and deform our Christian life and the sooner they are slain the better for us and others. Pride, too, may well fall before this word of the Lord. “Helped!” Then how can we be proud? Shall the lame man vaunt himself before him upon whom he has leaned? Or the blind before his guide? To the man who thinks carefully, this word will be a sword to destroy all proud thoughts. Equally is it sharp to cut to the ground our indolence. God helps! If the battle is with Amalek, Moses must pray and Joshua must fight. If it is Jericho that is to fall, Israel must perform the daily march, the ram’s horn must be blown and the people must shout with a great shout. God *helps* us, but seldom undertakes the whole task. “We are *labourers* together with Him.” The very confidence of our word is its sharpened edge that should wound and kill our indolence. Any desire *for change* should be slain by these words. With such

a Helper let our souls be well satisfied. We will not seek after other gods, nor will we forsake Him. Before our EBENEZER, even the thought shall perish.

*"I must have all things and abound"*

*While God is God to me"*

3. So far all has been practical, let the third attitude to this word be one of overflow. Let us rejoice in it.

"My soul shall make her boast in the Lord," David wrote. May we be ready to follow him in this! We will rejoice that we have been associated with Jehovah in any exploit or any moment of service. How this word "helped" reminds us of this privileged union! It shall be our joy that His help reaches so far. "The Lord thundered with a great thunder on that day." The strength of His arm is not less to-day, nor the number of His servants. He fitted those plain men of Israel to pursue the enemies, but He also appeared for His people in an unusual manner, and

*"God is just the same to-day."*

We will be glad because every experience of God's help begets in us its own quiet and unquenchable joy. Many a time we have looked out upon an impossible future, as we thought it, but God drew near. We heard no thunder, and our enemies did not flee; they only walked away quietly and undistressed. It was His help, however, which changed the prospect, and as we thought upon it there was gladness in our heart, "more than in the time that their corn and their wine increased."

## From the Secretary's Pen

The July-August magazine contained a request for prayer in connection with my visit to America, and it is fitting that notes of worshipful praise should ascend to the God of all grace for His manifold goodness and mercy to me during the past months. The phrase from Genesis xxiv. 27, "Being in the way, the Lord led me," has been a great comfort and has been wonderfully fulfilled.

He has been pleased to bless His truth to His own people and to the salvation of the lost, as well as to the awakening of prayerful concern for his work in North Africa and Paris. Please magnify the Lord with me and let us exalt His Name together for His marvellous loving-kindness.

New York was reached after a pleasant voyage on the "Majestic" on August 20th, 1929. The return passage on the "Olympic," which left Southampton at midnight on January 31st, 1930, was also most agreeable. She was kept steady, notwithstanding rough seas and strong winds! During the 163 clear days in Canada

and America, the Lord's mercy was wonderfully experienced in my journeyings by train and motor, which covered a total of 22,368 miles. Visits were paid to fifty cities in fifteen American States, and seven centres in five Canadian Provinces. About thirty-three days in all were spent in travelling, leaving 130 days available for the 210 meetings addressed by me. It may be interesting to mention that the above messages were delivered at eighty-four centres, and that the monetary fellowship has so far amounted to £1,208. Quite a number of invitations had to be declined for lack of time. There is much more land still to be possessed in the interests of the mission, when a further convenient opportunity occurs for a visit.

There were many young people whose hearts were exercised about North Africa on the last as well as on the present trip, some of whom are hoping that the way may open for them to join our ranks.

Space does not allow of reference being made to many things which would be of general

interest. Neither is it possible to mention the names of God's children whose warm-hearted hospitality was enjoyed. Their generous kindness and affection make the retrospect delightfully fragrant. It is a cheering reflection in

this connection, to have Hebrews vi. 10 in glad remembrance.

So God has answered the prayers of many interceding friends. To Him be great glory and to them be heartfelt thanks.

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## A Prayer for North Africa

O Lord our God, whose lofty throne  
The nations of the earth commands,  
Assert Thy right, Thy power make known,  
Throughout great Afric's northern lands.

Bid Egypt heed Thy voice once more,  
And Libya hearken and obey;  
Yea, speak until the utmost shore  
Of Mauritania owns Thy sway.

Regard Thine ancient heritage  
By alien feet long trodden down;  
Her sins forgive, her griefs assuage,  
And all her toils with triumph crown.

We crave no conquest of the sword,  
A nobler victory would we gain;  
O Spirit of the living Lord  
Come Thou and breathe upon the slain!

Awake the conscience; give the sense  
Of guilt and helplessness and loss,  
Till through the tears of penitence  
Men see the glory of the Cross.

Oh, thus on Afric's northern coast  
Thy right maintain, Thy rule restore,  
And Father, Son and Holy Ghost,  
Shall have the praise for evermore.

E. J. POOLE-CONNOR.

*The above verses can be sung to any suitable Long Metre tune.*

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## By the Wayside in Tunisia

By MR. E. E. SHORT

November 6th, 1929.—Our first stop to-day was at a saint's tomb, and here we saw what would have been an impossible sight in our early days—a motor-taxi and then a motor-van unload pilgrims—men, women and children, with their bundles of bedding and provisions, a live goat or two, and some fowls. Naturally, in speaking of our Lord at such a place, we were opposed by upholders of Mohammed and the Koran, but we were given a fair hearing by the men. The owner of the van spoke French fluently as well as reading Arabic, and represented modern Islam. While still defending Islam as the best (and as an easy) religion, he told us (in French) that these pilgrimages to saints' tombs were not part of Islam, though he tolerated them.

Our next stop was at a wayside shop. Here, while Mrs. Short and Miss Farr visited huts near by, we talked with a native who had served some two years in France on the Somme front, and had then been discharged wounded. So I told

him a story of a general, Naaman, and thence led up to the Gospel. The two ladies joined us later, and Mrs. Short started a couple of hymns in Arabic. Here we heard no mention of Mohammed, which is always a relief to us. In a hut behind, there was a Frenchwoman, dressed as a native, who had been married to an Arab for twenty years. She still professed to be a Christian. Her husband was present. He had taken no other wife during all that time. So the union appeared happier than such marriages generally are, yet—? She accepted a Gospel and booklets in French.

Thence we continued our way to a place visited several times previously. There was on one side of a ditch a large native house where we did not expect any welcome. A young man came out and listened a few minutes and left us, so we arrived no nearer. On the other side is a large group of huts, in which Mrs. Short and Miss Farr had a good time. As for us two men, we had only an elderly man, who talked very freely

on general topics, mixing in a lot of French and a little Italian with his Arabic. He gave me some interesting views of affairs between natives and Europeans, but little opportunity of speaking on eternal things.

On our way back we found, with some difficulty, a group of huts a little off the road. We had been well received on a previous visit, and one woman had remarked that no one had ever before told them such news. She had recently removed to a little distance, and had taken her hut with her—which had puzzled us when we tried to locate the spot! However, two other women remembered us, and after a little talk, a lad took Mrs. Short to the new spot. We were invited to visit them again. In one hut a woman had asked Mrs. Short where God was, and on being told "In heaven," the woman answered that a European (probably Italian) had told her that she had God in her house! This is not the first time we have heard of a European saying of an image or picture to a native that "That is God." Whether it is altogether Roman Catholic superstition and ignorance or partly through badly expressed Arabic, the impression on the native is that of absolute idolatry and blasphemy, and makes, with all such appearance of "Christianity," an additional difficulty in our approach to the Moslem.

January 10th, 1930.—Our car started out again on Wednesday. We did not try to go far, partly because the weather

was threatening. However, it did not rain while we were out, though the much-needed rain came down during the next night and day. We had specially good opportunities in D— among men. I spoke with three groups and a few odd ones. The first included several old men, who listened well and willingly, though one old man wanted to know why I did not believe in Mohammed. They believed in all the prophets. Why should I except him? He pressed me for a plain answer, and I told him that I "was filled" by the Christ. He said good-naturedly "Why not be filled once more by Mohammed?" and there was a general laugh. I fancy the idea was that of a native still eating at a feast after he was full. After that, in a café Mr. Bocking counted as many as thirty listening, and he believed there were a few more. The speaker on the other side was a young and educated man. He raised several of the old, stock objections, but he was also an interested listener.

After lunch, about a mile away, I tried another café, and my "old man" was there! He had walked on and, unplanned, we met again, and with a smaller group he heard some more of the Truth. Returning, we spoke to two men by the roadside; first one outside and then another who called from under a little shelter tent. Lastly we visited a group of huts, and I spoke with a few men on the sheltered side of a little rick.

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## "The House that is not Home"

By MR. E. J. LONG

"An Englishman's home is his castle," but the Moslem's house is his prison, and there he shuts away his women folk. The mildness or severity of this incarceration is determined by several factors; and as a general rule, the higher the social standing of the family, the greater the strictures placed upon the liberty of its women folk. If the head of the house is cruel, jealous or intolerant (and he may well be all three), the women folk are as securely cut off from intercourse with the outer world as was ever prisoner by the massive walls of the Bastille. If a woman leaves such a house, it will be for one of two reasons: either she is a wife who has just

been divorced, or a daughter who has become a bride. If the latter is the case, she will leave under cover of darkness in some closed conveyance, and will be taken to the house of a bridegroom whom she has never yet seen, and who will not see her until the night of the nuptials. Henceforth she is not so much the object of her husband's love as the victim of his whims and moods, and the possibility of divorce hangs perpetually over her head—a sword of Damocles, suspended by the slender thread of her lord's caprice, and quickly severed by his easily-provoked displeasure.

It is not surprising, then, that the scenes in

street and shop and market-place in such a thoroughly Moslem city as Kairouan are totally dissimilar from the panorama of life in the Homeland. A woman's form is seldom seen in the streets; and even when one does catch sight of the furtive figure heavily veiled by the voluminous *haik*, it is hastening upon its rare errand as quickly as possible. And one might safely conjecture that in the majority of cases the woman seen in the street is either exceedingly poor, very old, or a widow. To such alone is some measure of freedom afforded. The sight of English ladies storming a bargain basement, or thronging Woolworth's on a Saturday afternoon, would make the native woman of Kairouan speechless with wonder.

The unit of our national life in England is the home; and the love-laden atmosphere of a Christian home is the sweetest, as well as the most potent influence on earth to-day. In North Africa, such home life is utterly unknown. There, woman is dishonoured, debased and despised. Unwanted at birth and unloved in childhood, the vicious circle of her sorrowful existence generally produces a character which is itself unlovely, and, humanly speaking, unlovable. In England, a boy lisps his first prayer at his mother's knee. In North Africa the boy is taught from his earliest infancy to despise womanhood, and the sensual grossness of his father's vocabulary quickly pollutes his own. The commonest oaths and curses upon the native tongue are those that unspeakably degrade womanhood and motherhood.

In England, when we say that a boy is "grown up," we mean that he is big enough to take care of his mother. In North Africa it is often sadly true that a boy advertises his growing robustness and coarseness by his ability to thrash and curse his mother. Sometimes a poor Arab woman has been unable to come to our Thursday class for women because she has been beaten—on occasion even to the verge of insensibility—by her own son.

A nation can never rise above the level of its womanhood. If righteousness exalts a people, it is certain that the dishonouring of its womanhood degrades it. When the houses of North Africa are holds of moral uncleanness, dens of unnatural vice, and "habitations of cruelty," they are "dark places" indeed. And the fact that the house may be of noble name, the building itself a gem of Moorish architecture, and its lord a courteous host, by no means precludes the probability that, in the gilded cage, the same evils co-exist.

In the case of the poorer natives, different families live together in the same house, like



Tripoli] Young Arab Girls. [From a postcard.

rabbits in a warren. In each house there is a central courtyard, and from this open off a number of rooms. A long, narrow apartment will shelter an entire family. Privacy and sanctity are unknown; and when a baby is born the whole family may be present, down to the youngest child.

The men folk leave the house early in the morning, and do not usually return till night. The courtyard is therefore thronged throughout the day with the women and girls, and should a man find it necessary to return, he heralds his approach by shouts and warning knocks upon the outer door, whereupon there is a scurrying of feet as all save the man's kinsfolk hasten to hide themselves. It will be readily understood that this grouping together of the women during the absence of the men is a circumstance very favourable to the lady missionary, facilitating as it does her entrance into the house, and assuring her a fairly considerable audience when it comes to the giving of a Gospel message. The winsome smile, the gracious word, the ready sympathy, the kindly assistance in a time of distress, the tender ministry to the ailing bodies of women and children and babies: such are the keys that unlock the hearts of down-trodden Moslem women to the gracious overtures of the Spirit



of God. At the beginning, through such media alone can Christ be apprehended: for to these ignorant, illiterate souls the language of our Christian experience is an unknown tongue; they grasp for the human imagery which makes it intelligible and articulate.

And so, dear Christian friends, go on praying for our beloved women missionaries in their self-sacrificial and unique ministry; remembering that no amelioration of the *earthly* lot of Moslem women can come until the hearts of Ishmael's sons are transformed through the grace of Christ.

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## A New Worker

**Suzanne Manöel** is of French nationality. She was brought up in a Christian home, and cannot remember a time when she did not earnestly desire to serve God and trust the Saviour. In due course she became a member of the French Reformed Evangelical Church; and it was while partaking of the Lord's Supper for the first time that she received the assurance of her salvation through faith in the atoning work of Christ.



Mlle. S. Manöel.

Later, Mlle. Manöel became a Sunday School teacher and leader of a boys' class, and has reason to believe that some were brought to find the Saviour under her teaching. As she grew in years and knowledge, the need of the foreign field began to be laid upon her, and a wish to devote her life to the service of God as a missionary sprang up in her heart. Her reading of the devotional works of Monod, and the biographies of French

missionaries, such as François Coillard, were used of God to deepen her desire, and when she became engaged to one of our accepted candidates, Charles Cook, the will of God for her future began to be made clear. Her acceptance by the Council of the N.A.M. came as the seal of the divine leading.

Although she has had no specialised course of religious instruction, her knowledge of her Bible is good, and her answers to the questions put to her were sound and Scriptural. On the secular side also, Mlle. Manöel is well educated, having had six years at the French Higher Elementary School, followed by a two years' course at the Girls' College, Lyons, where she passed her matriculation. She has also had the advantage of a year's training at a Dispensary School and a two years' course at a School for the training of Superintendents and Inspectors of factories and other institutions.

A warm welcome is given to our sister, and it is hoped that when she commences her work amongst the Kabyles her labours may be greatly owned and blessed of God.

E. J. P.-C.

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## The Market Day

By MR. E. E. SHORT

The weekly Market has a most important place in the life of most of the natives in Tunisia, and consequently it has its place in missionary methods. There are only four really large towns in the whole country and all these lie on the coast; there is only one inland town of over 20,000 inhabitants, and that is practically all native. The coast towns have a more or less large European and Jewish population. The market day does not much concern these towns.

But for many of the smaller towns and villages scattered about the country inland, the market day is *the* day of the week. Other days the town or village is quiet and sleepy, and there seems little doing in its shops, cafés and inns, or in the cluster of public offices—post office, police-post or gendarmerie, tax offices, native or French law courts, or in the European hotel. These little towns and villages are often separated by long distances, twenty miles or

more. Going from one to another of them along the roads inland, we see but few houses, and we may have the idea that there are hardly any inhabitants over long stretches of land. But experience teaches us to notice little tents or mud huts, hardly visible owing to their colour, or hidden by a clump of cactus or a little hillock. We know that somewhere in this open country, away from towns and villages and roads, there must be found the greater part of the nearly 2,000,000 natives.

Our interest in the market day is in the opportunity for reaching these country folk with the Gospel. In the few large towns with a resident missionary, we shall find some who come into town on business, pleasure or lawsuits. But on the market day we may find them by hundreds and even thousands, of course, mostly men. According to weather and season, the number present at a market varies very much. The gathering begins on the eve of the market, when the inns, *fondaks*, and *cafés* fill up with the comers from a distance—animals tethered in the open centre of the *fondak* and the owners and their belongings under cover in the shed or little rooms all round.

With the early morning of the market day, we see the full tide. Along the roads and by-tracks across the open country, men and animals converge to the village and to the market enclosure just outside it. Men on foot or on donkeys, mules, or horses, with cattle and sheep travel across country: on the roads, motor-buses and vans are now to be seen, but be prepared also for the most ancient and damaged specimens of these for they are in the majority. The horse-drawn waggonette or bus still survives, though often rickety and patched. The native does not trouble about discomfort, or being crowded, as long as the fare is low.

The morning is the busy time in the enclosure for selling animals, skins, wool and country produce. In or round it, little tents are pitched in which squat vendors of cotton goods, knives, soap, etc., etc., to meet the needs of the countrymen. Humbler folk sit anywhere on the ground with their goods for sale in front of them. Before midday, the enclosure is fast emptying, and the cattle and sheep are being driven homewards: those coming from a distance need all the time to arrive at their tents by nightfall. But there is still much business doing in the shops and in the village generally; men are still talking and finishing their affairs in *cafés* and offices. All through the afternoon, the tide flows backwards; the groups of men breaking up and branching some distance out towards their different homes.

Of course, in these markets, one finds a

smaller proportion of "readers" than in a town, but we are sure to find some, and others will take or buy books for relations who have not come to market. We deliver our message by the printed word and also by speaking it to all, especially to those who cannot read.

We try little groups round the edge of the crowd; go into the *fondaks*, offer the books, and start conversation with the people in the shops and *cafés*. It is a sort of open air preaching, but we must avoid gathering too big a crowd, and thus giving the chance for any ill-willed person to make trouble for us. Another way is for the missionary to have a pitch of his own in the market, paying his market due like any trader or getting the use of some place.

What will be our reception or apparent success? One can never be sure beforehand. From the unprejudiced countryman, there is every chance of a good and even heartily responsive reception for our message. The Old or New Testament story, parable or miracle: the words about sin and repentance appeal to his heart and conscience. But after listening awhile or looking at the book, he may realise that Mohammed's name is absent and then stand up for his national prophet and hero. A man will say he cannot read. The truth is sometimes that he is afraid or unwilling. Then it appears that he can, and after all, we may persuade him to take the book.

The market will doubtless include a small literate and official group of important people, and it is generally best to seek them and face them. One may be quite friendly; another polite, but cautiously non-committal in accepting a book; a third may be openly hostile and talk fast and loud in opposition to you before those present in his office or listening outside. The *Imam* of the Mosque or the religious-school teacher may come to us or be fetched by someone. Of course, we must expect a man in his position to stand up for his faith; but several ways are open according to his temperament and individuality. He may soon withdraw cautiously; he may state his case and listen fairly to our answer, or he may rail at us and try to prevent anyone listening or taking a book. Many of these literate men in office have come in contact with missionaries in the large towns, and it is often the man who has been in a book *depôt* in Tunis or elsewhere and joined there in discussions, who seeks to stop our work and prejudice the common folk against us. He raises the stock objections, makes the usual false statements, in malice or ignorance; says we are paid by the government (English?) to give books and ought not to sell and pocket their



Photo by]

A View of Kairouan.

[Mr. R. S. Miles.

(Taken from Mission House roof.)

money. He may snatch and destroy the books if he gets the chance.

Whether the day's work has been mostly like fighting against opposition or has gone smoothly, we can be sure of a result. The message, in small portions, printed or in men's memories, has been carried away to huts and tents scattered many miles apart. We may be sure that the message will be read and talked over, just because of its strangeness and of the rarity of books in these places. At best, these folk can know but little of the Gospel, but we trust that through the Holy Spirit, the seed may be sown in many a case unto life eternal. The Lord of the harvest is able to bring such somehow, somewhere, into fresh contact with those who will water the seed sown.

As a side issue, but not unimportant, there is

the message delivered to non-Moslems. At every market centre and in the market, there are Jews, French, Italians and even a few of other nationalities. They are there as officials, or shop-keepers, trading with the natives, or they come in from outlying farms. Some are indifferent: some religious, but very ignorant and superstitious. These also are approached with the printed word and with a spoken message. Like the native, we are received by them in a variety of ways from contemptuous refusal—polite indifference, to thankful responsiveness. Some of these latter are good examples among the native Moslems and are respected by them; but, too often, the European, isolated inland, gives the impression of an utterly irreligious man, or of one who has God in his house as an idol! a picture, or an image.

## The late Miss Jay of Tangier

A link with the early days of the North Africa Mission has been severed by the home-call of Miss Jane Agnes Jay, who passed away at Tangier on December 18th last, in the seventy-third year of her age. When Miss Jay joined the Mission (then known as "The Mission to the Kabyles") forty-four years ago, the Council consisted of Mr. Glenny, Mr. Bridgford, Dr. Eccles, Dr. and Mrs. Grattan Guinness, General Haig, Mrs. Johnson, and the Rev. James Stephens,

all of whom excepting the last-named, have passed to their rest. A perusal of the application papers which Miss Jay filled in at that time stirs memories of other men of God who have passed away. She speaks of Mr. J. P. Chown and Dr. Brock, two well-known Baptist ministers of their day, the latter of whom baptised her at Bloomsbury Chapel; of Mr. D. L. Moody, one of whose workers she became during his London Mission, and as such had the joy of pointing many

anxious souls to the Saviour, and of learning for the first time (through Mr. Moody's lips) the truth of the Lord's Second Coming; she speaks warmly also of Dr. McKilliam, whose ministry she was attending when she applied for acceptance as a missionary.

It was at the farewell united Communion service which concluded Mr. Moody's London Mission that Miss Jay was led to place herself unreservedly in the hands of God for any service to which He might call her. Shortly afterwards she was led to offer herself to the North Africa Mission, by which she was accepted and sent to Tangier, and all the years that followed proved the sincerity of her act of devotion.

Our sister's first sphere of service was at Hope House and the Tulloch Memorial Hospital, where she assisted Dr. Churcher, then our Medical Superintendent. Later, she and Miss Jennings (another beloved veteran, who joined the Mission two years after Miss Jay) secured a house in the same city, and commenced a work amongst the native children. This undertaking was greatly blessed of God, part of the fruit of it being the conversion of Aiweesha, now our Bible-woman at Tangier, who as a child was brought to a knowledge of Christ by Miss Jay and later trained and supported by her. From that time on, the story of our sister's life was one of steady patient labour amongst the Moorish women and girls, and when her health no longer permitted her to take an active part in it she became responsible for a second Bible-woman, Cherifa, a native sister, whose position enabled

her to secure an entrance amongst women of the better class. Under the direction of Miss Jay these two Christian women have done a work the value of which only eternity will tell.

The serious illness to which our dear friend ultimately succumbed, commenced some four months ago, and during the intervening period she suffered greatly. Her pain might have been alleviated by the use of morphia, which was offered her, but she refused its help, fearing lest it should dull her mind; and in spite of all she thus chose to endure, grace was given her to be patient and even cheerful to the last. It was a great comfort to know that Mrs. Simpson and other friends in Tangier were able to minister to her in this her final need, and their loving ministry was gratefully recognised by her so long as consciousness remained.

It was an indication of her whole-hearted identification with her work that during the last two days she spoke only in Arabic. She passed away at 1.30 p.m. on December 18th, as stated above.

Who can estimate the value of such a life to the cause of the Gospel? As a child she learned to love the Saviour; in the prime of her early womanhood she placed herself with a glad surrender in the hands of God for His service; and when she heard His call, she put her hand to the plough and never looked back. Now her spirit is with her Lord, and her body rests in the land for whose women and children she laboured, until the day of the Lord's Coming—the day of resurrection and the saint's reward.

E. J. P.-C.

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## For the Children

By MRS. E. J. LONG

I am sure you all love tiny baby things: a wee furry kitten, a playful puppy, but best of all a dimpled, rosy-cheeked baby, such as one can see any day in England by peeping into a passing pram propelled by some proud mother or trim nursemaid.

Babies born in England are such happy little souls, for their mothers know how to care for them and keep them clean and

comfortable. But it would make you sad, as it has so often saddened me, to see the tiny Arab babies. Their mothers love them, no doubt, but they are unable to look after them properly, since they have never been taught the first thing about the feeding and care of their children. For instance, they rise with the sun, and only know the time when they

hear the call to prayer from the mosque tower five times a day. So whenever baby cries he is fed: there is no regular routine, and his digestion is soon upset. The women seem afraid to give their babies a bath, or even to wash them—except very occasionally when they go to the public baths. During the first few months of its life the little one's arms are strapped to its sides, and the legs bound together, so that it is unable to kick and grow strong. When able to crawl, the baby is allowed on the cold stone courtyard where dirt and flies abound. No wonder epidemics of disease frequently carry away numbers of these little ones.

Distressed mothers often find their way up the stairs of our mission house at Kairouan with tiny, dirty, sick babies in their arms or tied upon their backs. We do what we can for them. Sometimes all that is necessary is a dose of simple medicine or a bottle of cough mixture. Often it is needful to give milk till the child is past the worst, and sometimes we must take the bairns to be examined by the doctor; but the majority of Arab children die in their first year. Often only one of a large family survives infancy.

I was visiting a house one day and saw a frail, golden-haired little girl of about two and a half years of age. My heart went out to her, for she reminded me so much of a little English child. The mother was a bigoted Moslem, and she objected to my message of Jesus and His love. Being very ignorant, she was afraid of the "evil eye" and evil spirits, and her child was bedecked with charms to keep them away. The poor woman refused to allow me to give medicine to the little girl, thinking that were she to accept such, Allah (the god of the Mohammedans) would be angry, and send some evil to her house. When I said,

"The child will die," she merely responded "Let her die!"

Some months later a wizened child with cropped hair, unable to walk, was carried up our stairs by its sister. I could scarcely recognise the wee mite as the same little girl. It was easy to see she was dying, and simply from starvation. Being unable to eat the highly seasoned foods prepared by her mother, the poor child had been allowed to starve. Although thereafter she was brought to me three times a day, and ate all I gave her, the case was hopeless. Too late had the mother relented and sought the aid she had previously refused.

The little one is now with the Good Shepherd, but as a result of the help given I am now able to visit the home, and am welcomed as "sister" by the mother, who no longer refuses to hear the Gospel message.

When the Lord Jesus was on earth the mothers brought their babies to Him for healing and blessing, and were never refused. They were drawn to Him by His great love. We are glad when Arab mothers bring their babies to us, for we feel that in this way we can show them something of the Saviour's love. They can only get to know Him through us, and we long that they too should have the joy in their lives and the peace in their hearts which only He can give. May we never fail Him; but by manifesting the fruit of His Spirit in our lives—the first and greatest of which is LOVE—win them to Himself.

Dear children, you can help us in this great work by praying for the missionaries already out in North Africa, that God will supply their need of strength and patience and more love; and also that He will supply the necessary funds to carry on the work, for we know that the silver and the gold are His.

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## 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.

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**If any friends have spare copies of NORTH AFRICA (January-February issue) we shall be grateful if they will forward**

them to the Office, 18, John Street, London, W.C.1.

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**BIRTHS**

To **Mr. and Mrs. C. R. Marsh** at Algiers, a daughter (Daisy Mary), on December 5th, 1929.

To **Mr. and Mrs. E. J. Long** at Newcastle-on-Tyne, a son (Brian Harvey), on February 12th, 1930.

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**MARRIAGES**

On Friday, December 20th, 1929, at Tunis, **Mr. L. J. Bocking** and **Miss M. W. Farr**.

On Tuesday, January 14th, 1930, at Rabat, **Mr. F. A. Rayner** and **Miss B. L. F. Roberts**.

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**DEATH**

At Tangier, on Wednesday, December 18th, 1929, **Jane Agnes Jay** fell asleep, aged seventy-two.

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**ARRIVALS**

**Miss M. W. Ross** and **Miss B. Ellis** arrived from Casablanca on January 30th.

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**DEPUTATION WORK**

**The General Secretary** has had the high privilege of speaking on behalf of the Lord's work in North Africa, at Montreal, Quebec; Winnipeg, Man.; Wheaton, Ill.; Chicago, Ill.; St. Louis, Mo.; East St. Louis, Ill.; Kansas City, Mo.; Los Angeles, Cal.; Pasadena, Cal.; Glendale, Cal.; Hollywood, Cal.; Sierra Madre, Cal.; Dallas, Texas; Stony Brook, Long Island; Baltimore, Md.; Philadelphia, Pa.; New York City, N.Y.; Troy, N.Y.; Elizabeth, N.J.; Plainfield, N.J.; Brooklyn, N.Y.; and Yonkers, N.Y.

**Mr. E. H. Devin** has visited the following places: Pierremont Hall, Darlington (3 meetings); Women's Meeting, Parish Church, S. Bank; C.A.W.G., Tunbridge Wells; Rusthall (2 meetings); Gospel Hall, Whitstable; Boy Crusaders, Folkestone; Central Hall, Bromley; Church of Christ, Soton; Berry Wood Hall, Soton; Polygon Baptist Church, Soton; Ascupart Hall, Soton (2 meetings); Rudmore Hall, Portsmouth; Hayling Island; Camden Town Gospel Hall, Gosport (2 meetings); Union Church, Gosport (4 meetings); Fairmile Road Gospel Hall, Christchurch; Bethany House School and Free Church, Goudhurst (3 meetings); Jarvis Brook, Crowborough; Selwyn Hall, St. John's Church, Boscombe; Workers' Union, Boscombe; Undenominational Church, Winton; London Road Mission, Thornton Heath.

**Mr. E. J. Long** has addressed meetings as follows: Bethel Gospel Mission, Otley (2 meetings); Heap Lane Mission, Bradford; Bethesda, South Shields (2 meetings); Pierremont Hall, Darlington (4 meetings); Central Hall, Newcastle (3 meetings); Welcome Mission, Wood Green; Maswell Park Hall, Hounslow; Grove Road Mission, Woodford; St. Cuthbert's, W. Hampstead; Malden Hall S. School, Hampstead; Surrey Chapel, Norwich (3 meetings); Carrow S. School, Norwich; Belmont Hall, Harrow (3 meetings); St. Cuthbert's, W. Hampstead (3 meetings); Aldersgate St. Y.M.C.A.; Lopping Hall, Loughton; C.A.W.G., Surbiton; Billericay (3 meetings).

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**MOROCCO**

*Arabic Work*

We hear from **Dr. Liley** that opportunities at **Fez** are rapidly increasing. He writes on January 24th: "At the daily dispensary I have had over 400 attendances a month for the last three months, that is more than twice the work of a year ago. Home visits have also increased to forty a month, or double the average for last January and February. Added to this, there is now the weekly lantern meeting, with thirty to forty present, the meeting in French on Sunday afternoons for men of the Foreign Legion and any French-speaking people interested. We are too far from the French town to do much in this way, but our home makes a centre to which our Swiss watch-repairer friend can invite legionaries and others. Then yesterday we began another new effort—a weekly class of boys of the reading class, *i.e.* they attend the Koranic schools. They are free on Thursday afternoons and we would indeed plead for prayer that God's blessing may rest on our endeavour to teach hymns, texts, etc., week by week. Thirteen came yesterday."

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**ALGERIA**

*Kabyle Work*

**Mr. and Mrs. Marsh** of **Lafayette** have been staying for some weeks at Algiers where, on December 5th, a daughter was born to them. Mr. Marsh writes from there on December 22nd: "I have been seeking to reach the many large villages around Algiers by means of the car and have been accompanied by **Mr. Dufey** of Christian Missions in Many Lands. We have visited most of the villages within a radius of about twenty miles, calling at each house and offering a Gospel and tract or Scripture portions. We have also sold New Testaments at a nominal price to about 150 people. Whilst calling at the houses, many

opportunities of serious talks with people on eternal questions have been given and taken advantage of, and we have both been encouraged at the reception given to the message. Pray for the seed thus sown, that it may bring forth much fruit. The devil will doubtless try to destroy the good seed, as for instance in the case of a Roman Catholic priest on whom I called, who forbade me to distribute God's Word in his village because I was not ordained by the Pope! His arguments soon gave way before the Scriptures and past history, but these enemies of the Truth dread nothing as they do the written Word. In most of these villages we have found Kabyles and Arabs. Some have bought the Scriptures, whilst several times I have had most interesting talks with groups of natives in the cafés and shops, concerning the Lamb of God which taketh away the sin of the world. Some few were fanatical, but personally I nearly always find that the old, old story of the cross and Resurrection and Christ's power to save will attract attention and touch a chord even in hardened Moslem hearts; and if their opposition is sometimes aroused—well, even in Apostolic days, there were those who opposed the Truth."

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*Kabyle Work*

On January 13th **Mr. Willson** writes from **Djemâa Sahridj**: "I have just returned from a day in the villages. I have in several villages little groups of men who have broken with Islam and have received a certain amount of light. I have all their names and occasionally have the joy of adding to the list. I am not always successful in finding them at home when I call at their village, but I am able to keep in touch with them and give them teaching by means of circular letters I send them about every month. On Sunday, the 26th, I am organising a conference for these enquirers. Morning service at 10, dinner 12 o'clock, afternoon Bible conference at 2.30. Any who can stay on until the Monday will be welcome to do so. This is a new venture of faith, and I sincerely trust will be but the first of many more such gatherings."

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*Arabic Work*

From **Tebessa** on January 10th **Miss Clack** writes: "We are much encouraged in our work here. We have now thirty-five girls who come to our class. They are such lovable little souls, we cannot help loving them. One, 'Sparkling Eyes,' came visiting with me the other day. She wanted to introduce me to some new friends of hers. As

we wended our way, her hand in mine, she said, 'Saida, I love you ever so much.' As we went into the houses she told the women that I was a bearer of good news; that I had come to teach them the Word of God and to tell them how to have their sins washed away in the blood of Christ. The boys usually call after us and throw stones as we visit. One stone struck me on the neck, but did not hurt me. Little 'Sparkling Eyes' was very angry with them and said, 'She doesn't teach blasphemy, she teaches the true way to Heaven.' We do feel that God is answering prayer and that there is a work going on in the hearts of some of these girls."

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*Kabyle Work*

From **Bougie**, **Mr. Twaddle** writes: "A fortnight ago an accident occurred in the home of M. T. and his wife, which might have caused serious damage, even loss of life. His mother-in-law entered their room before 5 a.m. to make coffee. She placed a paraffin oil lamp on the floor, and close by it, a large tin of paraffin-oil. In rising from the floor she upset the lamp, and of course it ignited the tin of oil standing beside it. In a moment all was in flames. They could not open the door of their room because it was swollen by the great heat. How the mother-in-law escaped, I do not know. M. T. jumped through the window to the ground beneath—a distance of ten feet. His wife clung to the window-sill until he helped her to descend. The wife and mother-in-law were severely burned about the legs and arms, and he himself had one foot badly burned, while his other foot and one arm were slightly injured. When we heard of what had happened my wife set out to bandage up their burns. So badly burned were the two women that my wife had to steel herself to attend to them. However, I am glad to say that they are all improving well. I have visited them from time to time, and it is a real joy to be with them. They are so grateful to the Lord for preserving their lives, even although they lost many valuable articles. How they escaped is a miracle, because they had forty gallons of olive oil standing in one corner of the room. This did not ignite.

"This experience has opened their hearts more and more for the entrance of the Gospel. C., M.'s wife, now declares that Mohammed is not her saviour. Her faith is now resting solely on Jesus. Seldom does one find such joy in visiting a native home. The other Sunday I went up in the afternoon with my wife to see them. Other women were present, so M. asked me to

speak to them of Jesus and His redemptive work. At first one of them laughed, but soon settled down to listen. After I had finished, she said, 'You don't say the same as our priests'; because they speak of doing, but I spoke of grace. On the Tuesday following I was washing M. T.'s foot, and the same young woman was present. When she saw me she said to others present, 'He has a tender heart like his wife.' Such little ministries help to break down the opposition to the Gospel message.

"The other classes are being continued, and the numbers attending have somewhat improved of late. My wife's classes are the most encouraging, because she has those who come twice a week without fail."

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### TUNISIA

#### *French Work*

**Mrs. Liley** writes of much encouragement in her work among the **French in Tunis**. She mentions the cases of the following soldiers from whom (amongst others) she received letters at Christmas.

"(a) A soldier in the Foreign Legion. Came in touch with us two years ago. At first he would not stay in the room when we prayed, but walked into the passage. Is now in Morocco. Asked for a Bible, is reading it steadily through and asking many questions.

"(b) A sergeant, now in France. Always

came to our meetings here. Wrote asking for a calendar so that he 'might have the Word of God daily before him.' He also asked that we would sing at the Hall in memory of him the hymn 'There is life for a look at the Crucified One.' This letter gave us great joy.

"(c) A soldier now an officer in the Salvation Army in Paris said in his letter, 'Thank you for all you did for me in Tunis. The meetings were an oasis to me, and it was there I saw that the Lord wanted my life for His service.' He also said that the Scripture Union notes had been a great inspiration to him. He is a very earnest worker.

"(d) A soldier recently come amongst us, and who is in a garrison near Tunis, wrote, 'Please allow me to thank you for the meetings at the Hall. Never had I heard in my poor existence such words of grace towards poor sinners as I have heard there,' and he adds that Christ has won his heart."

Mrs. Liley also mentions that in connection with the Tract Distribution which is an important part of her work, a young business man has been recently brought to the Lord. There is also another case of blessing to a whole family, who, through reading the tracts left at their house, were inclined to attend the services.

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#### *Arabic Work*

**Mr. Miles**, in a circular letter dated January 8th, sends from Kairouan the following sketches of four men for whom he desires prayer:

"No. 1 is a queer specimen. He is a dervish, and a thorough wild man, whose dress is generally one garment fitting him like a nightshirt. His long hair is caked with dirt and oil, and he has an enormous protruding stomach. Not unlike 'Legion' of Mark v in many respects, save that he is considered harmless. A good deal of his time is passed amongst the tombs in the cemeteries and when one sees him there just at nightfall, with the owls screeching, he certainly presents rather a frightful spectacle. He knows all the missionaries who have laboured here, but often mixes them up owing to his warped mind and failing memory. He seldom misses a lantern meeting, and often will keep any rowdy boys still and quiet. Once, however, when I brought in the passage of Coll. ii, and told how the Lord blotted out all that was against us and nailed it to His Cross, he rose up and all the others with him, and they just shouted the roof off. They then clapped their hands in unison, but in less than five minutes he sat down, and the others doing likewise I was able to finish the message.



*Photo by]*

*[Mr. R. S. Miles.*

**Muriel Miles with an old friend.**



"No. 2 is a donkey man. I like him because he cares well for his donkeys, and that is more than can be said for most donkey-men out here. Always willing to render a service and help in the house or Bible Dépôt. He is a mighty talker, and perhaps excels in this more than anything else. It is such a pity that with all this he possesses a hard Moslem heart. In short he seems to belong to that class who say 'Live and die by Mohammed.'

"No. 3 has heard the Gospel, perhaps more than any other soul in Kairouan. He is a great friend of Mr. Long, and knows not only all the workers who have laboured here, but I hazard the remark that should he choose he could explain God's way of salvation as clearly as any one of them. His heart, poor man, is filled with pride, and he intends to enter heaven by his own merits and through his own blameless conduct. Often he says that God is closer to him than the skin of his neck. He utterly refuses salvation by the blood of another. Sometimes he reminds me of the Pharisee in the Temple, and at others of Saul of Tarsus. In a recent letter Mr. Long said, 'If only he could be won for Christ he would be a mighty force in Kairouan.'

"No. 4 is a young fellow of my own age. He has been to America and speaks a good deal of English. He works in a large carpet store. It is not so much Islam in his case as love of sinful pleasures. Very fond of reading English literature. Please pray that he may realise his need of Christ and receive Him as his Saviour."

\* \* \*

**Miss Stoneham** writes from **Sfax**, December 26th: "Last Thursday I had the first meeting of a French group of the Scripture Union and C.S.S.M. The membership at present is sixteen. D.V. we hope to meet alternate Thursdays, once a month for a Scripture Union meeting and once a month for an out-door meeting and ramble. Bible questions are to be set each month, also an agenda of each meeting will be kept. I am praying that this may be the means of forming a band of young Bible lovers and students in Sfax. The Lord has already given encouragement. I had suggested that the elder members of families should read with the younger ones and help them in any difficult passage. Two of the girls are at boarding school here. The elder of these two told me she had already begun to read with her younger companion each evening, choosing the simpler chapters. (They have not their cards yet.) They are also keeping a book to

mark down chapter and verse of anything they do not understand.

"I have started visiting on my own in the Arab town, and enjoy this very much, praying that the Spirit of God may cause these poor ignorant women to realise their need of a Saviour and His love for them."

January 29th: "The Scripture Group is progressing and has been the means of the dusting and bringing out of some cupboard of several Bibles in the homes here, and the young people are reading regularly day by day. In one home the mother of quite a large family has begun to read the daily portion each evening with her children."

\* \* \*

### TRIPOLI

#### *Arabic Work*

Early in December Mrs. Meers was taken ill with diphtheria. As soon as possible, Miss Martin went over from Tunis to look after the little one. We are glad to report that the patient made a good recovery, and is, by this time, we hope, fully restored to health and strength. The following is taken from a circular letter written by **Mr. and Mrs Meers**, on December 31st: "One day we had at the dispensary an old man from a village about twenty miles away. He had some minor trouble which had brought him, but he went away impressed by Mr. Reid's message and taking with him a New Testament. Since then he has been back twice, and told us that he and six others in his village are much enjoying reading the New Testament, which he described as a 'Good Book.' He went away the last time with some tracts, and we have been constantly praying that the Holy Spirit may guide him and his companions into the light, and that as they read, there may come over them a great conviction of sin."

"A second case: A Moslem came with persistent and severe earache, necessitating his constant attendance at the Dispensary, and, of course, at the service. After a while he began to take unusual interest and asked for a New Testament, which he has since been reading. Now his ear trouble is well, he still comes occasionally for a 'black draught' or some other medicine, and he always pays the greatest attention to the address.

"Another young man says that he reads the tracts which were given him to a group of men in Miriam's quarter of the city, and together they discuss the subject matter of each tract."

## Daily Subjects for Prayer and Praise

1. For all the triumphs of the Gospel in North Africa during the past forty-eight 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, Bible Depôt, &c.
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.
11. For Algiers—Visiting homes, cafés and villages, Classes and Meetings, Itinerating, &c.
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 Azazza, 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.  
*Praise for encouragement in the work among girls (see p. 29).*
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.  
*Praise in connection with the French work: that the hand of the Lord has been manifest in the conversion of several through the services held and the distribution of tracts (see p. 30).*
20. For Nabeul—Classes, Visiting, &c.
21. For Kairouan—Classes, Visiting, Bible Depôt, &c.  
*Prayer for four Moslems: that the Word of God may prove indeed to them "as a fire—a hammer that breaketh the rock in pieces" (see p. 30).*
22. For Sfax—Classes for Arabs and for European children, Visiting, Bible Depôt, &c.  
*Praise for the great interest shown in the Bible-class recently started for French-speaking young people (see p. 31).*
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.  
*Praise for the safe return of the General Secretary from his five months' tour in Canada and the United States; and for the strength given him to travel many thousands of miles to make known the needs of North Africa by means of addressing meeting and the Radio (see p. 19).*
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.  
*Praise for answers to prayer in the improvement in the health of several of the missionaries who have been laid aside by illness.*
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 part other of the Harvest Field.

## From January 1st to 31st, 1930.

GENERAL FUND		No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	Local Rect.	No. of Rect.	Amount.	Local Rect.	No. of Rect.	Amount.	DUBLIN AUXILIARY.	LEYTON TO ONGAR AUXILIARY.
No. of Rect.	Amount.	7th	£ s. d.	16th	£ s. d.	25th	£ s. d.	10th	£ s. d.	10th	£ s. d.	10th	£ s. d.	S. S. McCURRY, Esq., Hon. Sec., 9 Manor Road, S.20.	A. West, Esq., Hon. Sec., 11 Churchfields, E.18.
9770	1	5	0	9819	1	0	0	16	5	0	0	16	5	0	0
9722	1	1	0	20	5	0	0	11th	7	10	0	(k)	7	10	0
(a)	1	0	0	1	10	0	0	14th	18	5	0	0	18	5	0
24	1	0	0	2	5	0	0	15th	9	15	0	0	19	15	0
5	1	1	0	(t)	1	5	0	16th	1	10	0	0	20	1	10
(b)	2	14	4	24	4	0	0	(u)	84	16	6	0	Des. Receipt, No. 6.	Des. Receipt, No. 1.	
27	1	1	0	(v)	10	0	0	(h)	3	0	0	0	Local	Local	
8	10	0	0	8	5	0	0	(l)	3	0	0	0	Rect. No. £ s. d.	Rect. No. £ s. d.	
9	5	0	0	9	2	6	6	(m)	1	1	0	0	181	1	0
30	25	0	0	10	2	6	6	18th	2	5	0	0	2	5	0
1	6	0	0	11	5	0	0	(n)	11	0	0	0	3	5	0
2	5	0	0	12	3	6	6	20th	4	5	0	0	4	5	0
3	1	0	0	13	1	0	0	21st	5	3	0	0	5	3	0
4	5	0	0	14	4	6	6	(o)	4	8	0	0	£4 15 0	7	5
5	10	0	0	15	8	6	6	27	10	0	0	0	8	3	9
5	5	5	0	16	3	0	0	22nd	2	10	0	0	9	2	6
5	5	5	0	17	1	0	0	24th	3	11	4	0	1	10	0
5	5	5	0	18	10	0	0	(p)	10	0	0	0	3	2	3
5	5	5	0	19	5	0	0	27th	10	0	0	0	4	10	0
5	5	5	0	20	5	0	0	(q)	11	0	0	0	5	1	0
5	5	5	0	21	15	17	0	(r)	10	0	0	0	6	5	0
5	5	5	0	22	39	1	1	0	0	0	0	0	8	4	6
5	5	5	0	23	40	1	0	0	0	0	0	0	9	18	3
5	5	5	0	24	1	5	0	0	0	0	0	0			
5	5	5	0	25	1	1	0	0	0	0	0	0			
5	5	5	0	26	2	1	0	0	0	0	0	0			
5	5	5	0	27	3	10	0	0	0	0	0	0			
5	5	5	0	28	4	2	2	0	0	0	0	0			
5	5	5	0	29	5	2	6	0	0	0	0	0			
5	5	5	0	30	6	3	0	0	0	0	0	0			
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5	5	5	0	38	14	5	0	0	0	0	0	0			
5	5	5	0	39	15	5	0	0	0	0	0	0			
5	5	5	0	40	16	5	0	0	0	0	0	0			
5	5	5	0	41	17	5	0	0	0	0	0	0			
5	5	5	0	42	18	5	0	0	0	0	0	0			
5	5	5	0	43	19	5	0	0	0	0	0	0			
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5	5	5	0	52	28	5	0	0	0	0	0	0			
5	5	5	0	53	29	5	0	0	0	0	0	0			
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5	5	5	0	59	35	5	0	0	0	0	0	0			
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5	5	5	0	61	37	5	0	0	0	0	0	0			
5	5	5	0	62	38	5	0	0	0	0	0	0			
5	5	5	0	63	39	5	0	0	0	0	0	0			
5	5	5	0	64	40	5	0	0	0	0	0	0			
5	5	5	0	65	41	5	0	0	0	0	0	0			
5	5	5	0	66	42	5	0	0	0	0	0	0			
5	5	5	0	67	43	5	0	0	0	0	0	0			
5	5	5	0	68	44	5	0	0	0	0	0	0			
5	5	5	0	69	45	5	0	0	0	0	0	0			
5	5	5	0	70	46	5	0	0	0	0	0	0			
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5	5	5	0	74	50	5	0	0	0	0	0	0			
5	5	5	0	75	51	5	0	0	0	0	0	0			
5	5	5	0	76	52	5	0	0	0	0	0	0			
5	5	5	0	77	53	5	0	0	0	0	0	0			
5	5	5	0	78	54	5	0	0	0	0	0	0			
5	5	5	0	79	55	5	0	0	0	0	0	0			
5	5	5	0	80	56	5	0	0	0	0	0	0			
5	5	5	0	81	57	5	0	0	0	0	0	0			
5	5	5	0	82	58	5	0	0	0	0	0	0			
5	5	5	0	83	59	5	0	0	0	0	0	0			
5	5	5	0	84	60	5	0	0	0	0	0	0			
5	5	5	0	85	61	5	0	0	0	0	0	0			
5	5	5	0	86	62	5	0	0	0	0	0	0			
5	5	5	0	87	63	5	0	0	0	0	0	0			
5	5	5	0	88	64	5	0	0	0	0	0	0			
5	5	5	0	89	65	5	0	0	0	0	0	0			
5	5	5	0	90	66	5	0	0	0	0	0	0			
5	5	5	0	91	67	5	0	0	0	0	0	0			
5	5	5	0	92	68	5	0	0	0	0	0	0			
5	5	5	0	93	69	5	0	0	0	0	0	0			
5	5	5	0	94	70	5	0	0	0	0	0	0			
5	5	5	0	95	71	5	0	0	0	0	0	0			
5	5	5	0	96	72	5	0	0	0	0	0	0			
5	5	5	0	97	73	5	0	0	0	0	0	0			
5	5	5	0	98	74	5	0	0	0	0	0	0			
5	5	5	0	99	75	5	0	0	0	0	0	0			
5	5	5	0	100	76	5	0	0	0	0	0	0			

\* Gifts from America, £109 10s. 6d.

(a) Zion Bapt. Ch., Brynmawr. (b) Bedminster Tab. (c) American Auxiliary. (d) Bacup. (e) The Maclay Trust. (f) N. Ormsby Bapt. Mission. (g) Anon. (h) Friends at Staveley. (i) Mission of Joy. (j) C.A.W.G., Bolton. (k) Good Shepherd Mission, E. (l) E. London Tab. (m) Cent. Hall, Newcastle. (n) Westwood Rd. Mission, Rusthall. (o) Gosp. Hall, Whitstable. (p) Bapt. Ch., W. Hartlepool. (

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(WITH MR. GEO. PEARSE AND DR. CRATTAN 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		Bône	
	Date of Arrival.				
<b>Tangier</b>		Mr. A. E. CHATFIELD ..	Nov., 1922	Miss H. GRANGER ..	Oct., 1886
Mrs. E. A. SIMPSON ..	Mar., 1898	Mrs. CHATFIELD ..	Nov., 1922		
Miss E. CRAGGS ..	Oct., 1912	<b>ALGERIA</b>			
Miss M. M. GLEN (Associate) ..	Jan., 1913	Cherchell			
Miss E. D. BOWEN ..	Feb., 1923	Miss K. W. JOHNSTON ..	Jan., 1892	<b>TUNISIA</b>	
Miss M. ARCHER (Associate) ..	Aug., 1928	Miss E. TURNER ..	Jan., 1892	Mr. E. E. SHORT ..	Feb., 1899
Miss L. GRIFFITHS ..	Oct., 1927	Miss L. R. WHOLMAN ..	April, 1922	Mrs. SHORT ..	Oct., 1899
Miss W. DRURY ..	Feb., 1929	Miss E. F. COLLINS ..	Feb., 1927	Miss H. M. M. TAPP ..	Oct., 1903
<i>Spanish Work—</i>		Miss E. HEATH ..	April, 1928	Mrs. FISHER ..	Oct., 1922
Señor PEDRO PADILLA ..	June, 1926	<b>Algiers</b>			
Señora D. PADILLA ..	Dec., 1922	<i>Kabyle Work—</i>			
<b>Casablanca</b>		Mons. E. CUENDET ..	Sept., 1884	<i>French Work—</i>	
Miss C. S. JENNINGS ..	Mar., 1887	Madame CUENDET ..	Sept., 1885	Mrs. A. V. LILEY ..	July, 1918
Miss F. M. BANKS ..	May, 1888	Mrs. A. ROSS ..	Nov., 1902	<i>Italian Work—</i>	
Mr. C. C. GABRIEL ..	Dec., 1919	Miss D. OAKLEY ..	Nov., 1921	Miss G. E. PETER ..	Oct., 1913
Mrs. GABRIEL ..	Feb., 1920	Miss D. WARD ..	May, 1929	Miss K. M. E. GOTTLER ..	April, 1920
Miss M. W. ROSS ..	Nov., 1920	<b>Djemaa Sahridj, Mekla and Michelet</b>			
<b>Tetuan</b>		<i>Kabyle Work—</i>			
Miss A. G. HUBBARD ..	Oct., 1891	Miss E. J. C. COX ..	May, 1887	<b>Bizertia</b>	
Miss A. M. KNIGHT ..	Oct., 1899	Miss K. S. SMITH ..	May, 1887	Signor A. FINOTTO ..	Oct., 1923
Miss E. E. J. BRADBURY ..	(designated)	Mr. A. G. WILLSON ..	Oct., 1922	Signora FINOTTO ..	Oct., 1923
<i>Spanish Work—</i>		Mrs. WILLSON ..	Oct., 1922	<b>Nabeul</b>	
Miss E. HIGBID ..	April, 1921	Miss L. M. FISON ..	Nov., 1919	Miss E. M. TILNEY ..	Mar., 1920
Miss E. HARMAN ..	Oct., 1921	Miss E. FEARNLEY ..	Mar., 1929	Mr. C. MORRISS ..	Oct., 1924
<b>Settat</b>		Miss M. FEARNLEY ..	Mar., 1929	Mrs. MORRISS ..	Nov., 1927
Miss A. BUXTON ..	April, 1919	<b>Azazga and Les Agribbes</b>			
Miss K. REED ..	April, 1922	Mr. S. ARTHUR ..	Dec., 1913	<b>Kairouan</b>	
<b>Fez</b>		Mrs. ARTHUR ..	Sept., 1923	Miss H. KENWORTHY ..	Nov., 1910
Miss S. M. DENISON ..	Nov., 1893	Miss C. ELLIOT ..	Nov., 1919	Mr. R. S. MILES ..	April, 1921
Miss I. C. DE LA CAMP ..	Jan., 1897	Miss M. WIDMER ..	Nov., 1920	Mrs. MILES ..	April, 1926
Dr. JAS. A. LILEY ..	Nov., 1919	Mr. G. K. GILLOTT ..	Mar., 1929	<b>Sfax</b>	
Mrs. J. A. LILEY ..	Nov., 1919	Miss G. G. ADAMS ..	Mar., 1929	Mrs. F. M. WEBB ..	Oct., 1899
Miss L. F. EVANS ..	Nov., 1921	<b>Bougie and Oued-Amizour</b>			
<b>Taza and Oudjda</b>		Mr. A. R. SHOREY ..	Nov., 1902	Miss A. STONEHAM ..	Oct., 1927
Miss F. E. S. MARSTON ..	Nov., 1895	Mr. R. TWADDLE ..	Oct., 1924	<b>TRIPOLI</b>	
Miss A. CHAPMAN ..	Oct., 1911	Mrs. TWADDLE ..	Oct., 1925	Mr. W. REID ..	Dec., 1892
Miss E. K. ALDRIDGE ..	Dec., 1891	Mlle E. M. S. DEGENKOLW ..	Oct., 1913	Mr. J. C. MEERS ..	Oct., 1928
<b>Rabat</b>		Miss O. LONGDEN ..	Mar., 1929	Mrs. MEERS ..	Nov., 1923
Mrs. F. K. ROBERTS ..	Dec., 1896	<b>Lafayette</b>			
Miss I. DEW ..	Feb., 1924	Mr. C. R. MARSH ..	Oct., 1925	<b>PARIS</b>	
Mr. L. V. ROBINSON ..	Nov., 1924	Mrs. MARSH ..	Oct., 1925	Mr. T. J. P. WARREN ..	Feb., 1911
Mr. F. A. RAYNER ..	Jan., 1929	<b>Tebessa</b>			
Mrs. RAYNER ..	Mar., 1929	Madame E. PAGES ..	June, 1924	Mrs. WARREN ..	Feb., 1911
<b>AT HOME.—Mrs. BOLTON, Miss A. BOLTON, Miss R. O. HODGES (Egypt), Miss L. READ, Mr. and Mrs. E. J. LONG (Deputation Work) New Workers—Mr. C. COOK (Language Study at Tabarouh), Mlle S. MANOËL.</b>		Miss D. FOVOAS ..	Nov., 1922	Mrs. Th. HOCART ..	Feb., 1926
		Miss A. CLACK ..	Jan., 1924		