

NORTH AFRICA

THE RECORD OF THE NORTH AFRICA MISSION

*"Then said Jesus..as my Father hath sent me
even so send I you" JOHN XX 21.*

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A
Tunisian
Girl

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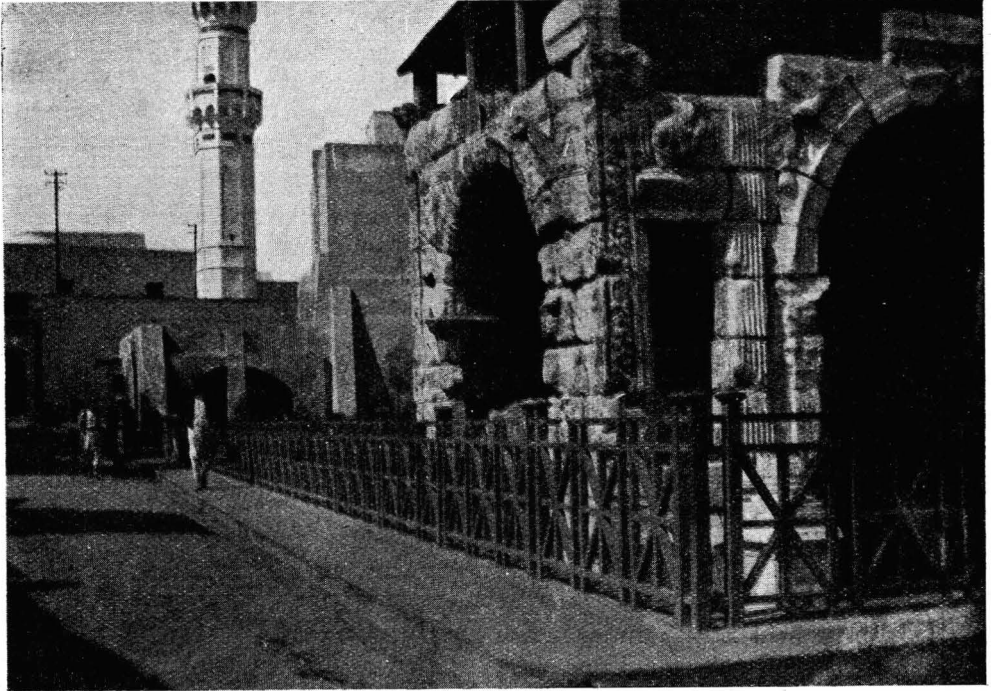


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Roman Ruin and Moslem Minaret, Tripoli.

[Mr. A. V. Liley.

“My Trust”

Notes of an Address at N.A.M. Farewell Meeting

By BENJAMIN I. GREENWOOD

EVERY Christian is a trustee of the Gospel. The Apostle Paul speaks of “the glorious Gospel of the blessed God which was committed to my trust,” and I claim that every redeemed soul stands in a similar position.

What is a trustee? I go to a dictionary and find that “a trustee is one to whom something is committed for the use and behoof of another.” Another authority indicates that a trustee is “one who holds property, not his own, to be dealt with according to specified conditions.”

The office of trustee is an office of honour. You do not choose any man in the street as a trustee. A trustee is bound in honour to fulfil his trust. He may risk his own money as much as he likes, but he dare not risk trust funds. He is restricted by the law of the land as to the investments which he is at liberty to make.

Every redeemed soul is a trustee of the Gospel. I once heard Dr. Pierson make a very strong statement. He said that the distinction between the clergy and the laity was an invention of the devil in the dark ages. Of course, we

need to read the context of that statement in order to appreciate its bearing. The intention was to emphasise the fact that *equal* responsibility rested upon the Christian clergy and laity for the propagation of the Gospel. Everyone who has been redeemed has been put in trust of the Gospel through which his own soul has been saved. God has committed His treasure into earthen vessels, and the angels in Heaven might envy those to whom it is committed.

Now, what are the terms of the trust? They seem to be twofold.

1. *To preach the Gospel.* "Go ye into all the world and preach the Gospel to every creature." We are not selfishly to retain the treasure that God has delivered to us. We are to distribute, to propagate it. You remember the man who was put in trust of one talent, and who buried it for safety. He did not steal anything; he was no thief. He simply kept and secluded that which was placed in his trust. He did not become dishonest by appropriating it to his own use, but he brought upon himself the condemnation of his lord because he retained and kept that which he should have circulated. The man who had five talents did not bury them, but circulated or distributed them and they returned with increased measure. So as regards the trust of the Gospel; by propagation comes increase. By the retention of our trust to ourselves there can come no increase, but only the censure of our Lord.

If a man held money in trust for the support, we will say, of a family, under a will, and it was found that that family was starving, he would be condemned as a defaulting trustee, though the money might be safe in the bank or in proper securities. He might say, "Well, there it is; it is all there; you can take it all back." That would be no excuse. He was appointed to use that money for a certain purpose; he had not used it for that purpose, and the fact that the money was intact would be no defence.

We are trustees for a *purpose*, that the Gospel may be proclaimed, and that is where the N.A.M. and similar Societies come in to help us. It provides facilities and affords means whereby those who cannot go to the Mission Field, may support those who can go. God might have used other means than the means He has used for the propagation of His Gospel. It was within the power of Almighty God to proclaim the Gospel without human aid, but He has determined that the proclamation of the Gospel of His grace should be by human lips, or by the pen used by human hands.

Now, how can we fulfil that trust? Well, our friends here have found a way, by becoming missionaries; we cannot all fulfil our trust by that particular method, but each method involves its own responsibility. The Public Trustee employs others to administer his trusts, but he is responsible for what they do. Those who subscribe their money for the propagation of the Gospel in heathen lands must take reasonable precautions to ascertain that their money is used for the purposes for which it is subscribed, and that is why so many Christian people are just now perplexed and disturbed, for there are missionaries in the Mission Fields to-day who are openly discrediting the veracity of the Bible.

2. *To guard the Gospel.* There is a second condition in the trust that is

committed to us: not only are we to preach and propagate the truth, but to defend the truth. In the same Epistle from which I quoted just now, we also find this exhortation: "O Timothy, keep that which is committed to thy trust." That is an exhortation to defend and guard the trust. Let me read Dr. Moffatt's rendering, "O Timotheus, *keep the securities of the faith intact*"—just as they were delivered to you; *permit no mutilation or erasure*. Many in the present day discredit the supernatural, deny the gift of prophecy in the sense of foretelling events; they discredit the virgin birth of Christ and His bodily resurrection, and even question His Deity. This Mission stands by the Word of God, keeping the securities of the faith intact. Dr. Moffatt's translation proceeds as follows: "Avoid the profane jargon and contradictions of what is falsely called knowledge." Learning or education is not synonymous with knowledge or wisdom. I have known wise men who are not learned, and I have known learned men, scholars, who were certainly not wise, for they did foolish things.

Let us exhort each other to rise to the responsibilities of our trust, to proclaim and to guard the Christian Faith. I wrote to a newspaper once, mentioning "the Christian Faith." Someone replied, "Would Mr. Greenwood be kind enough to explain what he means by 'the Christian Faith'?" The definition I gave was this, "'The Christian Faith' is the Faith indicated in the Bible. It comprises no doctrines that are foreign to the Bible, and excludes no doctrines that the Bible commends." The reply came that my definition was a truism, but it was more than that. The Roman Catholic faith would not have been included in my definition, because it adds things that are not in the Bible. The faith of a Modernist would not be included in my definition, for it takes away things that are in the Bible. Our Christian Faith is comprised within the covers of the Book, and by the grace of God we will "keep the securities of the Faith intact." May God give us the strength and determination so to do!

To the Friends of the N.A.M.

"St. David's," Manor Park,
London, E.12.
October 6th, 1922.

DEAR FELLOW-WORKERS,

We are glad to report that since my last letter was written six more candidates have been accepted, and it is hoped that ten new workers will be going out before the year ends and another soon after. [See page 102]

The present year has been one of heavy

losses, both by death and by ill-health. You will remember that at the beginning of the year we lost Miss Case, then Miss A. Cox, and later on Mrs. Arthur and Madame Nicolle. Miss Evans, after a few months in the field, had to come home on account of trouble with her ear and throat, but we are hoping she may be strong enough to go back presently. Miss Lackersteen, who was co-worker with Miss Cox at Tebessa, is also laid aside

with neuritis, and Miss Kenworthy is joining Miss Davis at Tebessa. Miss Eason is still in Switzerland, and does not seem to get on so fast as we could wish.

Our Annual Farewell Meetings went off successfully and were well attended on Tuesday last, October 3rd, at Sion College. Particulars will be found elsewhere. **Mr. Poole-Connor** has been taking meetings in various parts of the country, and seems to have aroused further interest in different directions. Our latest news from **Mr. Farmer** is that he is in very much better health, and kept very busy with meetings and Christian work of various kinds in South India.

Miss Hodges came back from Cyprus very much refreshed, but since her return she has not been so well again. The whole condition of things in Egypt is very difficult just now.

As I mentioned in my last, there has been some trouble in the neighbourhood of Mequinez and several native converts have been sent to prison. It was expected that they would be liberated about the end of September. We have been much in prayer that God would overrule this persecution for strengthening the faith of the believers.

Miss Kenworthy, after a brief visit to her sister who was ill, is returning to the field shortly. **Miss Jennings** starts for Casablanca in a few days. **Mr. Miles** has arrived in Cherchell to help amongst the young men there. **Mr. Liley** has been suffering from a weak throat, so has not been visiting the villages near Tunis so regularly. Ever since he had fever in the spring, he has found it necessary to go gently, but he is hoping that when the weather is cooler he may resume his itinerating.

Miss Degenkolw has been advised by Mr. Young to open up the village Oued-Amizour, some fifteen miles from Bougie, and she has secured some apartments there. The village is a French one, on the road between Bougie and Setif, and there is a motor-bus running between it and Bougie. A good many Kabyle villages are within easy reach. Miss Degenkolw is very anxious to get a suitable fellow-labourer, and **Mrs. Shorey**

is also anxious to have some suitable worker in Miss Degenkolw's place.

Mrs. Ross and **Miss Oakley** have both been laid aside for a time, and they have been to stay for a while at Sidi Ferruch on the sea-coast. The latest reports are that they are rather better. Mr. Warren in his last letter mentions that he is feeling stronger. He too has been away for a little change. It has been a very trying summer—exceptionally hot.

There has been some spiritual encouragement amongst the people in Cherchell. **Miss Johnston** and **Miss Turner** have been for a few weeks to Miliana with Miss Drake. The heat there was very great and they were glad to come back. This has been perhaps the most trying hot season in Algeria for some years.

Financially we have had rather an anxious time for some months, as no doubt many other Missions have also, but we are very thankful to say that God has graciously come in and given us special help. We have received part of a considerable legacy left us by the late Mrs. Turner, of Weston-super-Mare, so that all our present needs have been fully met, and we have something to go on with. As you so often join us in prayer, we would ask you now to unite with us in praise that God has so graciously come to our help. We have had, of course, extra expenses this year, including the purchase of the Women's Medical Mission in Tangier and the alterations in Hope House, and now we are facing the heavy expense of getting out and maintaining the ten new workers. God has in His mercy provided for the present and we look to Him for the future. Please unite with us in praise.

It is now about the time to recommence the autumn and winter work, and all the workers will specially need our prayers as they take up their classes and visiting, etc. We have great need of the power of the Holy Spirit. To interest the people is not enough. As Paul said to the Thessalonians, "Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost." It is evident, therefore, it is possible to speak the word, to preach the Gospel, and yet not to preach it in power and in the Holy

Ghost. It is the Holy Spirit's work to convict of sin, and also His work to regenerate. These people need not only to turn over a new leaf, not only to abandon Mohammedan evil customs and false teaching, but they need to be really "born again." We would specially ask for prayer that we may all realise our need of the Holy Spirit's work, and really

count upon Him to work in us and through us. It is only by the power of the Holy Spirit that those who are dead in trespasses and sins and who are children of wrath even as others may become the children of God by faith in Christ Jesus.

Counting on your continued sympathy and prayers, Yours heartily in Christ,

EDWARD H. GLENNY.

"The Servants of the Lord go Forth"

OUR ANNUAL FAREWELL MEETINGS

Once more our Annual Meetings have come and gone. They are the subject of much preliminary prayer, they entail much careful preparation, and few indeed are the occasions when they are not seasons of encouragement and blessing.

They were held this year, as before, at Sion College, on the Thames Embankment, on the first Tuesday in October. We were favoured with one of the comparatively few fine days of our rainy year, so that the large number of friends who gathered in the interests of the Evangelisation of North Africa were enabled to do so in comfort. It was an interesting assembly. Some were former workers, such as Dr. and Mrs. Churcher, Mr. and Mrs. Venables, Mrs. Pinner and Miss Young. Others were representatives of Societies working in the same field, as Miss Krebs, of the Algiers Mission Band; others again were relations and friends of the missionaries, deeply interested in their welfare. Students in training for the "regions beyond" were also in evidence in considerable numbers (chiefly those from Redcliffe House), and cheerfully made themselves useful at tea-time. Most of the Council were present, too, brethren to whom the Mission owes much for their patient and prayerful co-operation in the direction of its affairs; while behind the scenes were the office staff, who serve the Mission not officially merely, but heartily, as unto the Lord.

At 2.30 a considerable company gathered for prayer, and a steady stream of praise and prayer ascended. At 3.30 the public meeting began. Mr. Levett read the Scripture, and Pastor Percy Smart led in helpful prayer. Mr. Benjamin Greenwood was in the chair, and spoke on the subject of Trusteeship in relation to the Gospel.

As this address forms the opening article of this issue of NORTH AFRICA, we need not refer further to it than to thank Mr. Greenwood for his lucid, well-timed and Scriptural utterance.

Following the Chairman's Address, we had a word from Mr. Glenny, once again able to be with us to our great satisfaction. He referred to the goodness of God in using him as one of the founders of the Mission, and testified to the divine faithfulness in supplying both workers and funds during the forty-one years of the Mission's existence. In lieu of a report, Mr. Poole-Connor called attention to some outstanding features of the past year's experiences. It had been a year, he said, of great mercy in financial matters—a legacy falling in had so provisionally met a serious shortage in the general income that not only was there no deficit at the end of the year, but a certain sum left in hand. He reported also the home-call of four of the workers—Miss Case, Miss Albina Cox, Mrs. Arthur, and Madame Nicolle, paying a tribute to our beloved friends' characters and labours, and expressing the sympathy of the Council with those bereaved. Finally he announced that eleven new workers were about to depart for the field, making a total, with two others already sent out, of thirteen new workers for the year.

An interesting and encouraging account of the work in Casablanca was then given by Miss Jennings, who mentioned incidentally that she had been thirty-five years labouring in North Africa—twelve in Tangier, seventeen in Larais, and Arzila, and six in Casablanca. She and her colleague, Miss Nicolet, were now working amongst the Arabs, who come up in great numbers from the Soos country. Amongst these, large quantities of Scriptures had been dis-

tributed, resulting, as she had reason to believe, in definite cases of conversion. She made a strong appeal for help in spreading the Gospel, for though Casablanca was larger than Tangier, she and her colleague were the only missionaries there.

The Chairman then called on some of the newly accepted candidates to speak. Mr. Goadby, of Leicester, Mrs. Fisher, going out to help in the Carpet Industry at Cherchell, Miss Povoas designated for Alexandria, and Mr. Chatfield, who with his wife is appointed

new missionaries—change of climate, of scene, of work ; God bless them in it !

Yet it was also written, the speaker continued, "Meddle not with those that are given to change." There should be no change of purpose, no alteration in their message. God responds with His best to those that most steadily and faithfully follow Him. It was the impromptu of the midnight visitor, in the Lord's parable, that gained him his end. Mr. Wilkinson concluded an earnest appeal for heart-devotion to the good and to His cause by emphasising



Photo by]

Shoe-black Corner, Tripoli.

[Mr. A. V. Liley.

for Morocco, responded, telling in a way that won the sympathy of their audience, of God's dealing with them in leading them to offer for North Africa. Extended reference to these friends will be found in another page. May God be pleased to confirm their appointment as being of Himself, and greatly bless them in their new spheres of service.

The closing address from the Rev. S. H. Wilkinson was based on the word "Change." Change, he said, was a good thing, if coming along the line of the will of God. It was not well to become too stereotyped. The only difference between a rut and a groove was its depth. "Because they have no changes, therefore they fear not God." Change was before the

and enlarging upon the Chairman's theme of trusteeship in the Gospel.

It was a meeting at which it was good to be present.

Between the afternoon and evening sessions tea was served from a buffet table, and the buzz of conversation soon filled the room. We really believe that our friends enjoy the interval for tea and talk as much as any part of the gathering ! We trust that no one failed of refreshment, for there was so large a crowd that it was difficult at times to move. We may remark in passing that we are not quite sure that our present arrangements for tea have reached the ideal of perfection, and we are proposing to look into the matter for another year, please God.

At 6.30 the evening meeting began : Mr. W. H. Stentiford read the Scripture, and Rev. R. Wright Hay prayed. A very appropriate word was given by the Chairman, Sir James Bird. We were living, he said, in days which were marked by failure in every direction—in politics, in social life, in the Church of God. But as a counterpoise to this failure, we might place the fact that *God* does not fail, nor does His provision for this people fail. *His Word* does not fail (Luke xvi. 17). Nor do the individual *promises* of that Word fail (1 Kings viii. 56). *His compassions* fail not (Lamentations iii. 22). *His temporal and spiritual supplies* do not fail (1 Kings xvii. 13, 14). So the Chairman reminded us, and we felt it to be a timely and helpful presentation of our true ground of confidence.

Mr. Glenny again spoke, dwelling on our need of casting ourselves upon God for true success. We desire far more, he said, than that Mohammedans should exchange one religion for another—we want to see them “born from above.” Mr. Poole-Connor followed in the same strain, speaking of the vivid impression made upon him during his recent visit to North Africa, that Mohammedanism was a system peculiarly Satanic, both in its origin and in its power. In a special sense the workers in the field wrestle not with flesh and blood, but with wicked spirits, and need to put on the whole armour of God.

As in the afternoon, several of the out-going missionaries spoke. Miss Kenworthy, on furlough from Cherchell, but returning to Tebessa, gave a brief account of the work at the former station, which circled around the Carpet Industry. The girls attending the Carpet School were taught not only to make carpets, but to know the way of salvation. Almost all the conversions at Cherchell had arisen out of the teaching thus given in the School. “Isn’t it beautiful that you are taught to make these

handsome carpets?” a Jewish lady visitor said to one of the Christian girls. “It is more beautiful,” she replied, “that we are taught about Christ.” Prayer was asked by our sister for some of the better-class visitors, such as the Kadi and others, who were becoming interested in the Gospel.

Amongst the new workers present were Mr. Willson, who, with his wife, is going out to assist Mr. Warren in his Industrial Mission at Mekla ; also Miss Browett, Miss Martin and Miss Saunders. These all spoke earnestly of God’s dealings with them in relation to their call to service.

The roll of missionaries present was then called, and the closing address was given by the Rev. Harold Morton, B.A. His subject was missionary motives : the sense of debtorship, as expressed by the Apostle Paul ; the command of the Lord Jesus to preach the Gospel to any creature ; the instinct of the truly Christian heart to go out to those who have never heard of the Saviour, and the need to evangelise the world in view of the personal return of the Lord Jesus. It was the last theme that Mr. Morton specially enlarged upon, and he concluded by quoting the words which sum up the Christian Hope.

“ Then the end, the Church completed,
All the chosen gathered in,
With the Lord in glory seated,
Satan bound, and banished sin,
Gone the heart-break and the weeping,
Hunger, strife, despair and pain ;
Lo, her watch Thy Church is keeping,
Come, Lord Jesus, come to reign.”

Pastor F. E. Marsh brought the meeting to a close with special prayer and the benediction.

E. P.-C.

Want of trust is at the root of almost all our sins and all our weakness ; and how shall we escape it but by looking to the Lord and observing His faithfulness? . . . The man who holds God’s faithfulness will not be foolhardy or reckless, but he will be ready for every emergency. The man who holds God’s faithfulness will dare to obey Him however impossible it may appear. Abraham held God’s faithfulness and offered up Isaac, “accounting that God was able to raise him from the dead.” Moses held God’s faithfulness and led the millions of Israel into the waste, howling wilderness. . . . The Apostles held God’s faithful-

ness, and were not daunted by the hatred of the Jews, or the hostility of the heathen. . . .

How many estimate difficulties in the light of their own resources, and thus attempt little and often fail in the little they attempt? All God’s giants have been weak men who did great things for God because they reckoned on His being with them. . . . Let us hold His faithfulness. . . . Holding His faithfulness, we may face, with calm and sober but confident assurance of victory, every difficulty and danger ; we may count on grace for the work, on pecuniary aid, on needful facilities and on ultimate success.

Hudson Taylor.

Questions and How to Treat Them

By MR. E. E. SHORT

As a general principle, every Christian should be ready to answer any question addressed to him concerning the vital truths of his faith. The breadth of the obligation is thus laid down (1 Pet. iii. 15): "Ready always to give an answer to every man that asketh you," and the context implies that the principle applies even though there may be reason to fear the consequences of our answering. The limitation is suggested in the closing words—"A reason of the hope that is in you"; the obligation only extending to the essentials of personal faith. The Christian is not called upon to be a kind of religious "Enquire within upon Everything," including minor or abstract matters from before the creation until the final judgment, and also the mysteries of God's nature. Yet every missionary among Moslems knows what it is to be asked a wide variety of such questions, and to hear remarks of surprise or contempt because he is unwilling or unable to answer them.

The Lord Himself is our great example in the readiness he showed while on earth to answer questions. But we must equally learn from the instances when He answered directly, and from those when He gave an indirect answer or refused to give any. The reasons why different questions received such different treatment may be found in the questions themselves or in the questioner. If all questions on religious topics came from intelligent and sincere enquirers, the answering them would be comparatively simple. But on the contrary, like our Lord, every missionary has often to meet questions prompted by gross ignorance, idle curiosity, folly and enmity in varying proportions; questions which will often weary and sadden and disgust, and which seem to spoil good opportunities. It is therefore of the greatest importance to learn of our great Teacher and Example, if we would worthily represent Him and continue His work as messengers of the truth. From Him alone will come the wisdom to turn all questions to good use.

Notice first some questions not directly answered. The Samaritan woman wonderingly asked (Jn. iv. 12) "Art thou greater than our father Jacob?" and our Lord takes no notice for the time, but speaks of what He has to meet her need. Her question received satisfaction later on (v. 26) when He said, "I that speak unto thee am He"—the Messiah. The greatness of our Lord was not to be revealed always



Photo by

[Mr. A. V. Liley.]

An Abyssinian Soldier, Tripoli.

and to everybody without reserve. A similar query from the Jews later on received no answer (Jn. viii. 53), whereas another time He implied that He was greater than Solomon or Jonah (Matt. xii. 41-2). The Jews asked "Who art thou?" (Jn. viii. 25), and were only referred to His previous teaching, whereas when the man born blind said "Who is he that I might believe on him?" Jesus answered directly that He was the Son of God.

To the unprejudiced and honest seeker, a clear answer was given as to the greatness and the person of our Lord, but only at the proper time.

The knowledge of that truth is related to the greatness of man's need, and the greatness of the work of salvation.

We do not come among Moslems to maintain or to discuss the unique greatness of our Lord as an isolated fact, but as it is essential to His being an efficient Saviour of men. To prejudiced and hostile questioners, like those Jews, a plain statement is not always the best answer. They are not prepared to accept it, and it may do no good. The better answer will rather be the indirect one, which may awaken and lead men to honest seeking. When Jesus did give the Jews a direct answer, "Then took they up stones to cast at him" (viii. 59), and in Moslem lands to-day a similar declaration about our Lord might provoke somewhat similar, though generally milder results. Here we have questions touching essential and revealed truth as to the Saviour Himself; according to the questioner, the answer was given plainly and immediately, was put off till later, or was framed indirectly and suggestively.

We have a very different type of question in *Luke* xiii. 23, "Lord, are there few that be saved?" Here no ill-will appears in the questioner, neither does earnestness nor personal concern.

It is rather mere curiosity, which is always ready to discuss religious topics impersonally, and that curiosity was not satisfied. Elsewhere (*Matt.* vii. 14) the subject is mentioned, but it is one on which God will not fully enlighten us in this age.

Therefore, the Lord's response only exhorts the questioner and all the hearers to present action for their own salvation. This type of enquiry abounds to-day among Moslems—enquiry about the fate of Jews and Christians, something numerical and always quite remote from the condition or destiny of the questioner himself. The right treatment of such folk is clear; it is to turn the subject in some way to practical application to those present.

In contrast, Peter asked a question which was a fair and very practical one, "What shall we have therefore?" (*Matt.* xix. 27), and his Lord gave him, as it deserved, a direct and explicit answer. But He gave more, a check and a warning (v. 29 and the following parable) to the bargaining and proud spirit, which, if not already lying hidden, might develop. Our Lord's answers always more than simply met the questions, for He saw the thought and mind, the whole man which lay behind it, and all that was

involved in it, and He dealt with the whole. In that case, as often to-day, a strictly limited answer might have done more harm than good.

This quality in our Lord is more evident when He was faced with hostile and insincere opponents, as recorded in *Matt.* xxii. The first question is a type of those designed to elicit a simple affirmative or negative, and to be a trap either way.

The modern Moslem equivalents are such as "Was Mohammed a Prophet or not? Is Jesus a created being or not? Is the Koran the word of God?" To such questions (at least in public) the plain "Yes" or "No" can rarely (if ever) serve any good purpose. Thus we note that our Master showed the Pharisees that he saw the double trap, and then gave them his answer, avoiding the "Yes" or "No"; and added that which reminded them of higher claims than Cæsar's, in respect of which they signally failed. The corresponding questioners to-day do not come to be instructed, and what weight will our mere affirmation or negation have for them? It can do no good without some reason or explanation or principle. We need, following our Master, to avoid the trap, and also give a word to convict or enlighten.

The two following queries were not dangerous traps, but were rather trivial, puerile and earthly. The Lord solves the first difficulty, and answers plainly the second question, but also raises each subject to a higher and spiritual level. So we to-day need divine wisdom to deal with trivial, sensual, legal questions (all coming under the head of religion), so as to avoid unprofitable and complicated and endless discussion, and to bring in living, constructive truth. How often we are perplexed, not by the depth of the question asked, but by its absurdity and folly! Yet the Holy Spirit still teaches us to answer, and to raise the subject into a pure and profitable atmosphere. The chapter closes in telling us that that class of questioners dared no longer ask our Lord. They had not only failed in their expectation, but had been counter-attacked and utterly silenced by the positive proclamation of the highest truths.

We find a question turned aside in *Jn.* vi. 25. After our Lord had crossed the lake, the crowd, surprised to find him there, ask "Rabbi, when camest thou hither?" To answer would have led up to telling of His walking on the water, a miracle which then only concerned Him and His disciples. Therefore, he ignores the question, and rebukes the low motives which brought the crowd after Him, and points to their deeper needs which He is able and ready to satisfy.

(To be continued)

New Workers

MR. and MRS. A. G. WILLSON

Mr. Willson when seven years of age was sent to France for eight years, and so is quite fluent in French. After returning to England, he took service in a timber merchant's office at Tottenham, and while there a Christian clerk invited him to attend Christian Endeavour meetings at the Congregational Church at Upper Clapton, and when about sixteen he was led to Christ as his Saviour. Some two years later he removed to Ilford, and became acquainted with Mr. Warren, now of the N.A.M., and laboured with him in Ilford and at Barkingside. When about twenty-three years of age he removed to March in Cambridgeshire, and since then has been in business there in joinery work. He associated himself with a branch Baptist Church in the neighbourhood, and has been for some time acting practically as pastor. During the war he was called up for service, and was sent to Salonica, where his knowledge of French became useful. While working as a Sapper he had charge of a good many Turkish soldiers, thus getting into touch with Mohammedans. After he was demobilised, he returned to the Baptist Church, and married one of those helping in the Sunday-school.

Having heard that Mr. Warren was greatly in need of assistance and that his knowledge of joinery might be specially helpful in the Industrial Mission work amongst the Kabyles, he offered himself for Kabylia, where his French will be a great asset to evangelistic work, and his co-operation in the industry will also set Mr. Warren more free for work amongst native converts. Mr. Willson's ministry in the neighbourhood of March has been much appreciated, and those amongst whom he laboured will follow him with their sympathy and prayers.

MISS D. E. SAUNDERS.

Miss Saunders is about twenty-eight years of age, and hails from New Buckingham, Attleborough, Norfolk. In her early life she did not have many spiritual ad-

vantages, but later on God dealt with her very definitely, and after a good many mental and spiritual struggles she came out very decidedly as a Christian, and she seems to have been blessed to the conversion of some with whom she came into contact. For a time she worked amongst the soldiers and sailors of Norwood, and later on had two years' training at Ridglands Bible College, Wimbledon. She had thought of going to South America to labour amongst the Spanish-speaking people there, but this door was closed, so she was led to think of the Spanish-speaking people in North Africa. At Ridglands she met Miss Harman, who is now at Tetuan in Morocco. We are expecting in due course to send her to Tangier to help in the Spanish work.

MR. J. A. GOADBY.

Mr. Goadby has been in business in Leicester, where he was converted, and has been a diligent worker in the Sunday-school and in the open air in connection with the Carley Street Baptist Church. During the war he was sent out to France, just when the troops were retiring in front of Amiens. Shortly after, he was wounded and sent home to hospital, but went out again to France after the Armistice, and was finally discharged in February, 1919. He returned to Leicester, and after a time gave up business to devote himself to personal Bible Study, latterly obtaining further training under Pastor Wright Hay. The Lord has blessed him to souls, and as a deacon at Carley Street, he has been much appreciated in Sunday-school work, open-air, and village preaching.

He is going out to Tunis to study French and Arabic, and labour there in connection with Mr. Liley and Mr. Underwood.

MISS J. E. MARTIN.

Miss Martin was born at Southampton, and was the eldest of a family of six, of whom five are still living. When nine years of age her family left



(1) Mr. Willson. (2) Mrs. Willson. (3) Miss Saunders. (4) Mr. Goadby.
(5) Miss Martin. (6) Mrs. Fisher. (7) Miss Browett. (8) Miss Povoas.
(9) Mr. Chatfield. (10) Mrs. Chatfield.

Southampton and she has been living in London since that time. She was converted at the age of fourteen. At the age of eighteen she was led to yield her life to God for service. When about twenty-two she was specially impressed at a missionary prayer-meeting with the needs of the foreign field. Soon after this, Mr. Parker, a Baptist minister, spoke to her about stepping right out into service, but for family reasons she did not feel her way was clear.

When about twenty-five, an opportunity presented itself to go to Ealing and help a friend in the Girls' Club work while continuing her business during the day. She felt this would be a first step towards definite service. The Baptist minister in question, Mr. Parker, helped her much in Bible study. For three or four years she was Superintendent of the junior Sunday-school. Then she took charge of a junior Bible Class. Several of the young people with whom she had been associated had gone into definite work, and by one of these she was sent a copy of *The Protestant Woman*, where she read of Miss Petter's great need of a fellow-labourer in Tunis. This led to her offering to the N.A.M., and she has been accepted with the idea of going to help Miss Petter and Miss Gotelee amongst the Italians in Tunis.

MRS. E. L. FISHER.

Mrs. Fisher is now about thirty-two years of age. She was converted and baptised when she was fifteen. She has been a diligent worker in connection with the Baptist Churches with which she has been associated, helping in Christian Endeavour, Sunday-school work, etc., and is very much appreciated by those who know her. Being now free from family ties, she decided to give up her employment in a bank and devote herself to the Lord's work abroad. It is proposed that she should go to Cherchell, and, after studying French and Arabic, assist Miss Turner and others in the Carpet Industry. Her experience in business, it is thought, might be specially helpful in connection with that department, and her earnest

desire for the conversion of souls, and the measure of success which God has granted her in that direction, should make her a great help amongst the girls and women of the Carpet Industry.

MISS A. M. BROWETT.

Miss Browett is about twenty-five years of age, and is well known to Miss Bolton, of Leicester, who for many years laboured in Tetuan, Morocco, but is now at home for family reasons. She was converted nine years ago at a Mission conducted by the Rev. F. Feltham, and has since been a member at Carey Hall, Leicester. Her spiritual life did not develop very much until she came under Miss Bolton's influence through attending her Bible Class. Since then she has become a useful worker with Miss Bolton, and has been blessed to those who came under her influence. She has also had a year's training under Miss Grapes at Redcliffe House. Miss Bolton reports that she has found her very teachable and ready to correct her life by the Word of God. It is proposed for the present to send Miss Browett to Tetuan.

MISS D. POVOAS.

Although **Miss Povoas'** name sounds rather foreign, and she has, I think, foreign ancestors, she is quite English. She was converted at the age of fourteen in a small Baptist Mission Hall at Walthamstow. Before entering Redcliffe Training Home, she had been engaged in Sunday-school work, etc., and seems to have been blessed to the conversion of some. She has also had some experience in nursing. After two years at the Redcliffe Training Home she was led to offer to the N.A.M. especially with the idea of work in Egypt, as that country had been particularly impressed upon her through meeting a friend who had previously laboured there. It is proposed to send her to join Miss Hodges in Egypt, who just now has no European fellow-labourer. Egypt at the present time is in a very disturbed condition, partly because of the desire of the Egyptians to be independent of European control, and partly

because the Turkish victories over the Greeks have turned the heads of the Moslems in Egypt. All workers in that country will specially need our sympathy and prayers.

MR. and MRS. A. E. CHATFIELD.

Mr. Chatfield is thirty-one years of age. He was converted when fourteen at Tonbridge, and as soon as he was converted he wanted to tell others of the Saviour, but being very shy, he says he did not confess Him as he should have done. When about seventeen he began Sunday-school work, also open-air and mission-hall work, and when about nineteen led a band of young men in Bible study and open-air work in the villages. At the same time he was a member of a missionary study circle, and helped to gather men for week-night services.

When he was twenty-two years of age, the godly curate of the Church which he attended, advised him to apply for work in Canada. This he did, and was accepted and spent some time there in the Prairie Mission. In 1916 he enlisted in the 10th Canadian Field Ambulance, and after spending some time in France was himself wounded while bringing some of the wounded from the Yprès Salient. * He

was then sent back to England, and after recovering, was kept in the hospital doing hospital work. In his spare time he did Christian work in various towns. While at Maidenhead he met Miss Southgate, now his wife. In February, 1919, he studied under Dean Rexford of Montreal, who had come over to deal with the Canadians.

Later on he applied to the Heart of Africa Mission, but on account of his having had rheumatism they were rather doubtful about sending him to Central Africa. However, after having been carefully examined by several doctors, he has been passed as fit for service in North Africa.

Mr. Chatfield is a cycle engineer and has proved himself an exceptionally handy man in Canada as well as at home. He is very much appreciated as a devoted Christian worker by those who know him. His wife is a little younger than he is, and worked with her brother in a photographic studio. She also, previous to her marriage, was active in Sunday-school and other Christian work. We are proposing to send them to Morocco, first to Tangier and afterwards, we hope, to some place farther south.

E. H. G.

For the Children

A Basket of Prickly Pears for a Gospel!

By MRS. WEBB

I hope you were interested in the story of our Bible kiosk at Sfax, which appeared in our magazine recently. Besides the carmen and passengers among whom I distribute tracts and Gospels, a good many children visit the kiosk to beg for "a story," or "something to read," and I want you to pray for them.

A few mornings ago I gave some tracts to some Arabs who were waiting for the auto-bus, and an Arab boy about thirteen years of age standing by said he could read, so I gave him a parable story. He

sat down on the bench to read it, and presently came back asking for "more," and saying he would like a whole book. I showed him a colloquial Gospel as being the cheapest we sell and the easiest to understand, but he said he had no money. Then a bright thought struck him, and he said, "I've got some prickly pears—won't you buy them?" "I'll take two sous' worth, if you like," I said. "Oh, take them all and give me the book," he begged. So, seeing he was in earnest, I agreed, and he went off with his treasure. How many

of you would give a basket of fresh fruit for a Gospel? This year two of my Sunday-school boys, one French and one Italian, each asked for a Bible for a prize instead of a toy. A little French girl, who goes to fetch milk about the time I take down the kiosk shutters in the morning, always stops to ask for a tract; another, to whom I had several times given illustrated tracts, was very pleased when I gave her a Gospel, and the next morning I found her old grandfather with her, intently poring over the Gospel. She told me that she passed on to him whatever I gave her, and he carried it about

in his pockets to read whenever he had a few minutes to spare. So I gave her another Gospel for herself, that she also might read it regularly.

Our Lord Jesus has bidden us "Search the Scriptures," for they are they which testify of Him. Read God's Word daily, asking His Holy Spirit to help you to understand. I am sure John x, verses 27 and 28, are worth a whole basket of fruit. "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand."

"A C.M.S. Missionary"

We wrote an article in our last issue in which the Higher Critical Movement was referred to as being in essence an attack on the person and authority of our Lord. In the course of the article we said, by way of illustration:

"The last word on the subject from that standpoint seems to us to be the published sentence from a C.M.S. missionary (so far as we know never contradicted): 'Jesus was a carpenter of the first century; I am a graduate of the twentieth; naturally I know more than He did.'"

Our authority for the quotation was a letter which appeared in *The Life of Faith* of March 20th from Dr. Baronsfeather, late of the C.M.S. Hospital, Pakhoi, S. China, with whom, therefore, the responsibility for the statement must rest.

On September 7th, however, Dr. Lankester, Lay Secretary of the C.M.S., wrote to us as follows: "... I write to say that the state-

ment was referred to the missionary in question, and his reply was: '(Mr.) — published many of the statements of this extract in papers in China, and I read them with surprise, wondering who the clergyman could be who had stated that he knew more than Jesus. I am more than surprised to find that (Mr.) — attributes the words to myself, and am glad to have the opportunity of disclaiming such a statement.' I should be glad if you would make this correction."

This we very gladly do; but we ought to add that the Rev. D. H. C. Bartlett, Vicar of St. Luke's, Hampstead, wrote to *The English Churchman* of July 27th last to say that the missionary spoken of had stated that "the Flood, the Ark, and the Tower of Babel are prehistoric myths," and that "our Lord's endorsement of such Old Testament stories may be due to His own 'limitations.'" If such be the case, in these matters at least, our friend seems to claim to know more than our Lord.

E. POOLE-CONNOR.

Home and Foreign Notes

A PRAYER MEETING

is held on the **first Thursday in every month** at 18, John Street, Bedford Row, W.C., at 3.30 p.m. Tea at 3 o'clock. A hearty welcome is given to all friends of the Mission who are able to attend.

* * *

DEPARTURES

Miss F. M. Banks left on August 18th for Fez.

Miss C. S. Jennings left on October 10th for Casablanca.

Miss Kenworthy left for **Tebessa**, **Miss Povoas** for **Alexandria**, and **Miss Martin** and **Mr. J. A. Goadby** (*new workers*) for **Tunis** on October 18th.

* * *

WANTS

Nightshirts are urgently required for the **Tulloch Memorial Hospital, Tangier**. Strong, unbleached calico is preferred, but they may be made of any other suitable material. They should have large arm-holes, somewhat wide sleeves, and no collar or wristbands.

PARCELS FOR CHRISTMAS.

It is suggested that friends, who intend to forward parcels to our missionaries on the Field for Christmas, should post them not later than the **beginning of December**, in order to ensure their arrival in time.

* * *

DEPUTATION WORK

Amongst places visited by **Mr. Poole-Corner** during the summer and autumn were the following:

Stony Stratford, Worthing, Basingstoke, Christchurch, Burgh Heath, Surbiton, Sidcup, Keswick, Notting Hill (*Talbot Tabernacle*), West Norwood, Heathfield, Herne Bay, Brentwood, Tollington Park, Westbourne Grove (*St. Paul's Presbyterian*), Bath, Bristol (*eight meetings*), Clevedon, Portishead, Weston-super-Mare, Sunderland, Dundee, Stalybridge, Highgate Road, Waltham Cross, Leicester, Barking, and Reading.

* * *

MOROCCO

The open-air preaching in **Tangier** lately has been full of encouragement. **Mr. Fallaize**, writing on September 11th, says: "Praise God we are continuing the open-air meetings. We have had nine so far, with attendances of from one to two hundred. It is a joy to see intelligent men straining to follow every word spoken, and most stay round the ring all the time. Up to date, we have sold, after the preaching, fifty-six books. This a short time ago would have been an impossible thing for Tangier. Mr. Steven told me last week that a Riffian told him he had been speaking to a Frenchman who saw us preaching. This Frenchman said to him, 'Why don't your people stop those men preaching?' The Riffian replied, 'These are our best friends, and if they like they can go to the Riff country and preach where they like.' It is encouraging to see how these people regard us."

* * *

We are glad to learn just before going to press that the native Christians in Morocco who have been imprisoned (see p. 96) are now at liberty. We hear that during their imprisonment at Mequinez they suffered very much. They were often beaten and cursed, and during part of the time they quite expected death. Will our friends give thanks for the grace that kept these dear brethren faithful, and unite in prayer that their testimony may yet bear fruit to the glory of God.

* * *

TUNISIA

Mr. A. V. Liley writes from **Tunis** on September 1st: "As usual, we have all classes of people come in to see us at the

Bible Depôt. As I write this, there is a native sitting at the same table, reading a tract on 'The Great Sacrifice.' I found him outside last week reading the open Bible in the window, and invited him in and explained to him some of the Bible pictures on the walls. Finding that he was a good reader, I gave him a few tracts and he bought a Gospel. He has come back again for another talk, and I find that he hails from a town down south and has come to Tunis to find work. He has not, like many, opposed the teaching of the Gospel and God's plan of salvation, but has listened quietly while we have tried to point him to the Lord, and now we pray earnestly that the Holy Spirit will work in his heart and lead him to trust in Christ as his Saviour.

"There is also a lad here, reading Luke xv, and a group of students have just stopped to read the open Bible in Arabic. The students are now returning from their long vacation, and I have no doubt we shall soon have a number of young ones coming in to pit their knowledge against ours."

* * *

Mr. Short writes from **Kairouan** on September 11th: "One of our last days at Mehdiya brought an afternoon to be remembered in its opportunities for telling our 'good news.' **Mrs. Short** and I separated at the Moslem cemetery, where she joined a group of women among the graves. She found hearers there, though some passing lads hindered by wanting to listen or by remarks in opposition—that Mohammed was *the* name, not Jesus. I went on to where some men were sitting under the shadow of a wall. One lad asked me for a tract, but could not read well. However, the tract served to start a talk about Abraham's offering up his son, leading up to Christ as the Substitute given by God. The men listened with interest and one added his comments—which were a mixture of reason and nonsense.

"I left them and joined Mrs. Short, and we sat down together on a rock facing the sea to read in English. A big group of boys were playing on the seaweed near. They stopped their play and sat round in front of us to gaze at us. I went on reading. More gathered, including a group of young men who formed an outer ring, near or quite thirty in number altogether. The opportunity was too good to be neglected. To begin on common ground, I asked the gazing circle, 'Who was the first man created?' and someone answered, 'Mohammed.' However, they said they knew of 'Our father Adam and our mother Eve,' and I started on the story of the creation and fall. From thence I changed to the 'Prodigal Son,' and the need and way of return to God.

"One of the groups of young men said they were to begin their military service this autumn, so I gave them a special word of counsel. It may be that the seed thus first sown on the sea-shore at Mehdiya will be watered at Tunis or some other large town where these young men will be stationed."

Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past thirty-nine years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
Praise for wonderful opportunities of open-air preaching and for large numbers of attentive listeners.
3. For Spanish Mission at Tangier—Sunday and Week-day Services, School, Scripture Distribution, &c.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Itinerating, &c.
5. For Fez—Dispensary, Classes, Visiting, &c.
6. For Laraish—Dispensary, Visiting among the women and children.
7. For Tetuan—School for Spanish children, Visiting, &c.
8. For Algiers—Visiting homes and cafés, Classes and Meetings, Itinerating, &c.
9. For Bône—Classes, Visiting among women and children, &c.
10. For Bougie—Classes, Visits to neighbouring tribes, &c.
11. For Cherchell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.
12. For Djemâa Sahridj and Mekla—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, Industrial Work, &c.
13. For Azazga—Itinerating, &c.
14. For Tebessa—Bible Depôt, Classes and Visiting, &c.
15. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Itinerating Work, Work among British Sailors, &c.
Prayer for the work at the Bible Depôt: that among the Moslem students and others who look in from time to time there may be some who, being taught by the Spirit of God, may be brought out of darkness into light.
16. For Italian and French work at Tunis—Sunday and Week-day Services, Classes, and Y.W.C.A. Work, Distribution of Scriptures, &c.
17. For Bizerta—Bible Depôt, Visiting, Classes, Meetings for Soldiers, &c.
18. For Kairouan—Bible Depôt, Classes, Visiting, &c.
19. For Sfax—Bible Depôt, Classes for Arabs and for European children, Visiting, &c.
20. For Tripoli—Dispensary, Visiting, &c.
21. For Alexandria—School for girls, Visiting, &c.
22. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
23. For the Council, and the Staff at Headquarters.
Praise for the happy gatherings at Sion College on October 3rd; and prayer that results may follow to the glory of God.
24. For fresh openings for Deputation work in different parts of the country: that so further interest may be aroused in North Africa and its needs.
25. For the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union, Study Circles, and other efforts to enlarge number of prayer helpers.
26. For deepening heart concern among more of the Lord's people on behalf of those still in darkness.
27. For increasing blessing on our Magazine, its Contributors and its Readers.
28. For the supply of all the needs, spiritual and temporal, of work and workers.
Praise for financial supplies sent in at a time of great need; and prayer that increased funds may be forthcoming in view of the heavy expenses in connection with the increase of staff on the field.
29. For more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
Praise for the ten new workers who will shortly (D.V.) be on the field; and prayer that they and all those who have recently started their missionary life may be kept faithful and patient during the trying time of preparation and language study.
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.

THE NORTH AFRICA MISSION

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

LOCATION OF MISSIONARIES

| MOROCCO | | Taza | | Tebessa | |
|---|------------------|---|------------------|--------------------------------------|------------------|
| Tangier | Date of Arrival. | | Date of Arrival. | | Date of Arrival. |
| Mrs. ROBERTS | Dec., 1896 | Miss F. MARSTON | Nov., 1895 | Miss A. M. LACHERSTEEN .. | Oct., 1919 |
| Mrs. SIMPSON | Mar., 1898 | Miss ALICE CHAPMAN | Oct., 1911 | Miss I. M. DAVIS | Oct., 1920 |
| Miss J. JAY | Nov., 1885 | Mequinez | | Miss H. KENWORTHY | Nov., 1910 |
| Mr. A. FALLAIZE | Nov., 1915 | Mr. C. C. GABRIEL | Dec., 1919 | Bône | |
| Mrs. FALLAIZE | Feb., 1921 | ALGERIA | | | |
| Miss E. CRAGGS | Oct., 1912 | Cherehell | | | |
| Miss M. M. GLEN (<i>Associate</i>) | Jan., 1913 | Miss L. READ | April, 1886 | Miss H. GRANGER | Oct., 1886 |
| Miss ADA BUXTON | April, 1919 | Miss K. JOHNSTON | Jan., 1892 | Miss ELSIE TILNEY | Mar., 1920 |
| Dr. JAMES A. LILEY | Dec., 1919 | Miss E. TURNER | Jan., 1892 | TUNISIA | |
| Mrs. J. A. LILEY | Nov., 1919 | Mrs. FISHER | Oct., 1922 | Tunis | |
| Miss G. EDMUNDS | April, 1919 | MONS. P. NICOLLE | Dec., 1914 | Mr. A. V. LILEY | July, 1885 |
| Miss W. ROSS | Nov., 1920 | Mr. R. S. MILES | April, 1921 | Mrs. LILEY | July, 1913 |
| Miss K. REED | April, 1922 | Algiers | | | |
| Mr. A. E. CHATFIELD (<i>Designated</i>) | | Kabyle Work— | | | |
| Mrs. CHATFIELD (<i>Designated</i>) | | MONS. E. CUENDET | Sept., 1884 | Italian Work— | |
| Miss E. D. BOWEN (<i>Designated</i>) | | Madame CUENDET | Sept., 1885 | Miss G. E. PETER | Oct., 1913 |
| Spanish Work— | | Bougie | | | |
| Miss C. SAINZ | Feb., 1920 | Kabyle Work— | | | |
| Miss D. E. SAUNDERS (<i>Designated</i>) | | Mr. A. SHOREY | Nov., 1902 | Miss K. GOTELE | April, 1920 |
| Casablanca | | Mrs. SHOREY | Oct., 1904 | Miss J. E. MARTIN | Oct., 1922 |
| Miss C. S. JENNINGS | Mar., 1887 | Mlle. E. DEGENKOLW | Oct., 1913 | Bizerta | |
| Tetuan | | Djemâa Sahridj and Mekia | | | |
| Miss A. G. HUBBARD | Oct., 1898 | Kabyle Work— | | | |
| Miss M. KNIGHT | Oct., 1899 | Mr. T. J. WARREN | Feb., 1911 | Miss R. J. MARCUSSON | Nov., 1888 |
| Miss A. M. BROWETT (<i>Designated</i>) | | Mrs. WARREN | Feb., 1911 | Kairouan | |
| Spanish Work— | | Miss J. COX | May, 1887 | Mrs. E. SHORT | Feb., 1899 |
| Miss E. HIGBID | April, 1921 | Miss K. SMITH | May, 1887 | Mrs. SHORT | Oct., 1899 |
| Miss E. HARMAN | Oct., 1921 | Mrs. ROSS | Nov., 1902 | Sfax | |
| Laraisih | | Miss M. WIDMER | Nov., 1920 | Mrs. WEBB | Oct., 1899 |
| Miss K. ALDRIDGE | Dec., 1891 | Miss D. OAKLEY | Nov., 1921 | Miss L. EVANS | Nov., 1921 |
| Miss G. WADDELL | Feb., 1920 | Miss E. JENNISON | Nov., 1921 | TRIPOLI | |
| Miss A. E. TYLER | Feb., 1920 | Miss L. R. WHOLMAN | April, 1922 | Mr. W. REID | Dec., 1892 |
| Fez | | Mr. A. G. WILLSON (<i>Designated</i>) | | EGYPT | |
| Miss F. M. BANKS | May, 1888 | Mrs. WILLSON (<i>Designated</i>) | | Alexandria | |
| Miss S. M. DENISON | Nov., 1893 | Azazza | | | |
| Miss I. DE LA CAMP | Jan., 1897 | Kabyle Work— | | Miss R. HODGES | Feb., 1899 |
| | | Mr. S. ARTHUR | Dec., 1913 | Miss D. POVOAS (<i>Designated</i>) | |
| | | Miss L. M. FISON | Nov., 1919 | | |
| | | Miss C. ELLIOT | Nov., 1919 | | |

AT HOME.—Miss BAGSTER, Mrs. BOLTON, Miss A. BOLTON, Miss L. COLVILLE, Miss M. EASON (*Switzerland*), Mrs. REID, Miss THOMASSEN.