

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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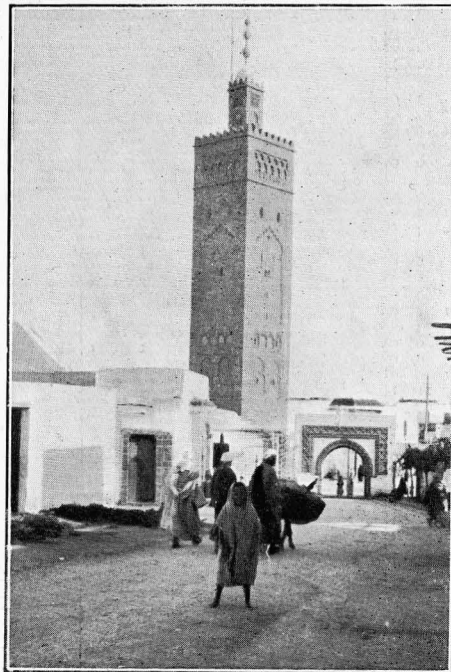


Photo by]

**In the native part of
Casablanca.**

[Miss I. Devu

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THE NORTH AFRICA MISSION

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* Gifts from America = £16 7s. 5d.

SUMMARY	
December, 1928.	
General Fund ..	£801 9 11
Designated Fund ..	287 17 3
	<u>£1,089 7 2</u>
TOTALS	
Jan. 1st to Dec. 31st, 1928.	
General Fund ..	£7,992 12 10
Designated Fund ..	2,809 6 10
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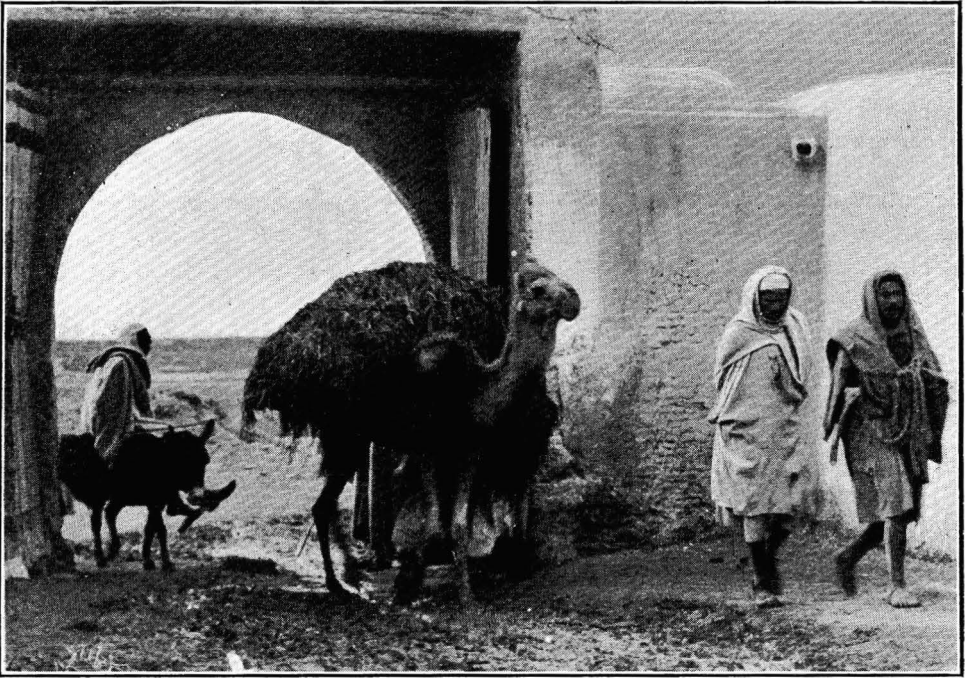


Photo by]

Beasts of Burden, Kairouan.

[Mr. E. J. Long.

Spiritual Apathy

By S. S. McCURRY

THE rendering of the words "Watch and Pray" in Weymouth's translation of Matt. xxvi. 41, is "Keep awake and Pray." This request of our Saviour to His unfaithful disciples, who were asleep through physical weariness, applies to His followers now, so many of whom suffer from the parallel complaint of spiritual drowsiness. It would perhaps be profitable for us to examine the causes which lead to that condition and prevent our having that communion with Christ in prayer which He expects from us.

First of all, let us look at the circumstances in which Christ spoke the words. It was nearing the fatal hour in Gethsemane's garden, when Judas came with a crowd of armed men, who led Christ to the High Priest's palace, and from thence to Pontius Pilate, the Roman Governor, to be afterwards crucified. All the human side of Christ's nature was in strong evidence in that garden scene. If ever He felt the need of human help and the Father's help it was now. He had brought with Him all the disciples from the upper room, but He invited Peter, James and John to accompany Him apart, while He prayed. Then He confessed to these three trusted ones that He was crushed with anguish to the very point of death, and asked them to keep awake with him while He again went forward a little to pray. It was the Saviour's hour of darkness, when He shrank at the

foreboding that the Father would forsake Him, and oh how much more painful was that thought than the bodily pain of the cross! How earnestly He cried to the Father that if it were possible the cup of suffering might be taken away from Him, so that He might not have to drink it. His own human weakness made Him feel the need of warning them to keep awake, and to pray that they might not enter on a time of trial. He knew what it was to suffer in being tried—tried in every respect like as we are yet without giving way to sin. He knew that there was a danger of their failing in the hour of trial, and so He warns them to pray that the temptation should not come upon them. Had the three disciples been awake surely they could have seen, and possibly have overheard Him, and, without intruding upon Him, have been ready to cheer Him with welcome words of sympathy upon His rejoining them. Was not such a touch of tenderness what our Saviour looked for in asking them to come with Him, away from the other disciples? But as it was, He had to rouse them with the sad words of reproach, "Alas, none of you could keep awake with Me for even a single hour." Did it not add greatly to His sorrow to find that those who were so much in His debt and to whom He had already given so many proofs of His affection should have failed Him now? The "ye" in verse forty is emphatic, as if he had laid a special responsibility on these three disciples whom He had selected from among the eleven to help Him in His time of distress. He had a particular claim upon them, for were they not the three whom He had chosen to be with Him on the Mount of Transfiguration, there to be eye-witnesses of His majesty? It is significant that, whilst all three were equally guilty, His reproof was addressed to Peter—Peter who had boasted more than others of his devotion and faithfulness, and had now so grievously failed.

After His words of admonition they fell asleep again and were unconscious when He came to them for sympathy a second time. It does not say that He awoke them on this second occasion, nor even on the third visit, when He found they were still asleep. He only reproved them the once, but that does not mean that He did not feel their want of love to Him, when He so needed it. He knew of their being weary, but He did not excuse them on that account. Some sacrifice was looked for by Him who was about to suffer such sacrifice for them. "On some fond breast the parting soul relies," but our forgotten Saviour found it not amongst His sleeping disciples—not even in John who describes himself as "the disciple whom Jesus loved." Was it any wonder that the three disciples forsook Him and fled, when the hour of temptation presently came upon them?

Three considerations seem to have moved our Saviour as He addressed them. He had only asked them to *keep awake* with Him. They were not required to drink the cup of gall, and have nails driven through hands and feet or die in shame of a broken heart. All these were for Himself alone. He looked only for the open eye, the heart of love, the tender word.

The next consideration was, "Could ye not keep awake *with Me?*" thy Saviour, Healer, Teacher, King? What pathos the two words contain! Who can measure the greatness of our Saviour's deserts? It was of Him the Father said, "Let all

the angels of God worship Him," and yet He blesses His children the followers of the Lamb, as He blessed none of the angels. To fill them with good, Christ emptied Himself and was numbered with the transgressors.

The final consideration was the shortness of the time for which He claimed their vigilance: "Could ye not keep awake with Me for even *a single hour*"? As if He would remind them of the many hours He had kept awake for them in prayer from sunset to sunrise; of the three years of fellowship and instruction, every day of it pregnant with patience and love; of the long eternity with the Father in glory, planning their salvation.

What does the failure of the disciples mean to us who feel something like indignation as we read of their remissness? We cry involuntarily that it seems incredible that these three disciples, with all their experience and privileges, should have been so lethargic and indifferent. It was not the action of friendship, and Christ had called them friends. But let us look within and examine our own hearts and say if we are not bound to confess that we are equally guilty, equally worthy of our Saviour's censure. If we are asleep we shall not pray much. We are not conscious of need, and therefore heedless of the divine urging to pray, and to pray without ceasing.

Oh, let us join and cry to God with wakeful hearts that the spirit of grace and supplication be poured upon us, that we may pray in faith and pray continually, that Moslem hearts, which are not too hard for the Holy Spirit, may be broken under the melting power of the constraining love of Christ.

To Our Friends and Helpers

Dear Friends,

In consequence of Mr. Harvey Farmer's visit to the Field, and the many matters which have called for his attention while there, it has been impossible for him to write the usual Secretary's letter. It will be readily understood that it is no light matter to traverse so extensive an area as that in which our Mission is operating. The coast-line alone from Casablanca, our most westerly station, to Tripoli, our most easterly outpost, extends over some 1,500 miles, and when to this is added the mileage involved in following the devious routes by which many of our Gospel centres are reached, the distances covered are very considerable indeed. We are thankful that Mr. Farmer has been maintained in health for this important work.

* * *

It is instructive to note the remarks frequently made by Moslems when invited to purchase portions of Scripture or when spoken to concerning their need of salvation. We have

received an interesting report of M. Hocart's visitation of the Kabyles in Paris, containing a number of such observations. One, apparently quite sincerely, paid a tribute to the character of the missionaries by saying that if all the Europeans who had come to North Africa were like the missionaries, the country would long ago have been transformed. Another showed great intelligence in deciding to purchase the Book of Genesis and the Gospel according to Luke; for he said the former was the beginning of the divine revelation, and the latter contained the complete story of the Redeemer from the cradle to the tomb. A third said: "We respect all the prophets; we also respect Jesus Christ." M. Hocart's reply was very much to the point, "That is understood," he said, "but every day I meet Moslems who respect all the prophets and follow none of them." In another interview, two Kabyles with an anxious air declared that the world was upside down and that men no longer have the fear of God in their hearts.

It is well known that the most sincere Moslems deplore the irreligious spirit which is coming over the bulk of their fellow-believers. An illustration of the more devout type of Mohammedan was found in the customers of a certain Parisian café, who, M. Hocart discovered, had organised a meeting for common prayer in an adjoining hall on Thursday and Saturday evenings, and in order to follow the true Moslem custom had removed their European garments and donned their native dress for the occasion.

We would commend this work of Mr. and Mrs. Warren and M. Hocart amongst the North Africans in Paris to the prayers of our readers. In spite of Mohammedan prejudice against

need for prayer on behalf of North Africa in particular.

* * *

Friends who are acquainted with our Mission are aware that we have work amongst Europeans in North Africa as well as amongst Arabs and Kabyles. Although materialism on the one hand and superstition on the other is very prevalent amongst them, many have been savingly converted as the result of the divine blessing on our efforts. In addition to such encouragement in Tunis, Casablanca, and elsewhere, Miss Higbid and Miss Harman have been much cheered recently in Tetuan in their preaching of the Gospel to the Spanish-speaking people there. They have the occasional help

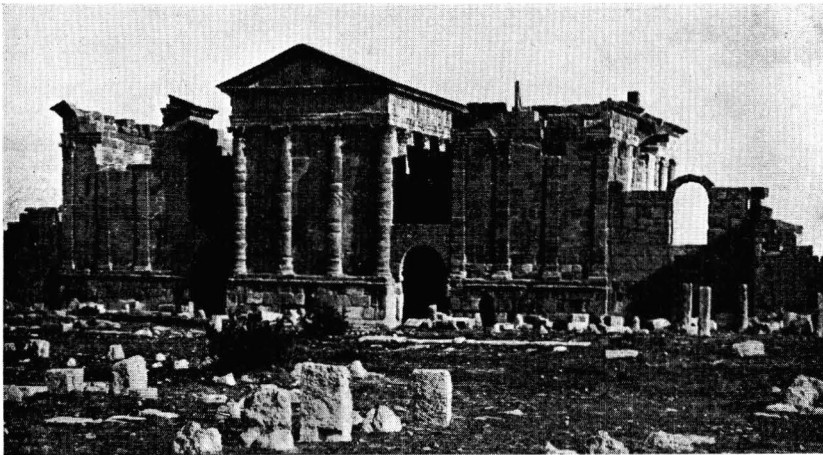


Photo by

The Three Temples, Sbeitla, Tunisia.

[Mr. E. J. Long.]

Christianity and the direct opposition of Moslem leaders, the Scriptures are being widely purchased and attention given to the Gospel story.

* * *

We have received a letter from Mr. Frank Rayner (who has recently joined our ranks and is now in Rabat), in which he gives us a very vivid account of his impressions in coming face to face, for the first time, with the wickedness of Mohammedan lands. It is impossible, he tells us, to convey to those who have never seen it, any idea of the Satanic power which energises the Moslem religion. Mr. Rayner has felt specially convinced of three things: first, the truthfulness of God's Word in its description of fallen human nature; secondly, the terribly open character of sin in lands where the Gospel is not accepted; and, thirdly, the imperative

of visitors, and just recently a number of meetings so assisted have been held. They mention the conversion of a lady, and also of a young man who cried aloud in one of the gatherings for God to pardon his sins and evidently received the assurance of his salvation. They ask that we should join the workers at Tetuan in prayer that he and others may grow in grace.

* * *

Our readers will regret to hear that Miss Fryer who has edited this magazine for nearly twenty years has been laid aside with a severe attack of influenza, from which she is now recovering. We take the opportunity of expressing our warm appreciation of the valuable service which she renders to the Mission in this department.

Yours very sincerely,

E. J. POOLE-CONNOR.

How Controversy Should be Conducted

The following extracts are taken from the preface and introduction to Dr. St. Clair Tisdall's work, "Mohammedan Objections to Christianity."

Before we can discuss such questions as the doctrine of the Trinity, the Atonement, and others peculiarly Christian, which rest upon the Bible for their proof, it is necessary to remove the difficulties in his mind which prevent the Moslem from accepting as of authority the statements of Scripture. *The authority of the Bible is the great question upon which turns the whole Mohammedan controversy.*

It has again and again been asked, "Why should missionaries enter at all on the discussion of such doctrines as that of the Trinity when dealing with either Mohammedans or heathens? Why not imitate the Apostles and at first inculcate belief in the Divine Unity, letting the doctrine of the Trinity evolve itself, as it were, in the minds of converts, very much as it did in the early Church." This seems very sensible advice indeed as far as our dealings with polytheists are concerned, and it is doubtless just what workers among them do. But missionaries to Mohammedans are *forced* to enter upon the doctrine of the Trinity, because all Moslems know that Christians hold it, and Mohammedans deem it the weakest point in the Christian faith, and therefore invariably select it for attack. As they imagine that by the doctrine of the Trinity we express our belief in three Gods (one of whom they often fancy to be the Virgin Mary), we have to explain what the true faith is, and to prove that it is taught in Holy Scripture.

A missionary labouring among Moslems will almost of necessity find himself, to a greater or less degree, compelled to engage in (written or oral) controversy with them at some time or other, possibly very frequently. A missionary will never *seek* controversy merely for its own sake, but he must never *shun* it, lest he convey the impression that no answer can be given to Mohammedan objections. The model of Christian controversy is given in Acts xvii. 23. When controversy arises

it may be well to observe the following rules, which I venture to suggest to the young missionary:

(1) Remember that our aim is not to silence our opponent nor to gain a merely logical victory, but to *win souls to Christ*. Hence in argument we should endeavour to remove misconceptions which hinder Moslems from giving careful attention to the Gospel message. The object that we have in view in *controversy* is chiefly to remove stumbling-blocks. We must not expect it to convert a soul. That is the work of the Holy Spirit, whose aid must at every step be prayerfully and believingly invoked. Urge the inquirer or opponent prayerfully to *read the Bible*, especially the New Testament, and not to content himself with finding fault with it and discovering difficulties in it.

(2) Endeavour to limit the discussion on each occasion to one or two definite points, which should be settled upon with your opponent beforehand. To let him hurry off from one point to another without waiting for an answer is a mere waste of time, or worse. Try also to bring the argument to some definite conclusion. This can be done only by planning out the course of the discussion, as far as possible, in one's own mind, and keeping the goal steadily in view.

(3) It is impossible to pay too much attention to *fairness* and courtesy in your arguments. If you are polite and kind in your words and manner, your opponent will generally, even against his will, be forced to observe the rules of courtesy. Regard him as a brother for whom Christ died, and to whom you are sent with the message of reconciliation. You can generally repress any rudeness on his part, without offending him, by showing courtesy to him and making it clear, by your manner, that you expect the same conduct from him. Never let an argument degenerate into a quarrel. . . .

(5) *Endeavour to make your opponent to feel the terribly deep importance of*

the matters he is inclined to discuss so lightly. Show him that you regard them as matters of life or death. However frivolous he may at first be, he will generally feel with you very readily, if you are in earnest. If you are not, you are no true missionary.

(6) Never be beguiled into answering (in a discussion) such a question as "What do you think of Mohammed?" or into making a direct attack upon him. To do so would be to offend your hearers and do immense harm. It is needless to tell them your opinion of Mohammed, for they will not accept it on your authority. By and by, if they read the Bible, they will form a very decided opinion themselves. It is better to reply somewhat in this manner: "What does it matter what *my* opinion of Mohammed is? I have nothing to say to you about him: *I come to tell you about Christ.*" The meaning of this will be quite clear to the audience: they will appreciate your courtesy, and will probably ask you to tell them your message about the Lord Jesus. . . .

(8) Be careful of the theological terms you use. See that you thoroughly understand them yourself in the first place, not merely the *English* terms, but the words used in the native language—Arabic, Persian, Turkish, Urdu, or whatever it may be. Do not fancy that the words, *e.g.*, for *holiness, atonement, sin, kingdom of heaven, peace, etc.*, which are used in the vernacular version of the Bible, convey their Christian theological meaning at the first glance to the interlocutor. Guard against any misunderstanding on his part. Use his own theological terms as far as possible, making quite sure that you fully understand them.

Whenever your opponent quotes and finds an argument upon any passage in the Bible, make a point of turning to that passage (in the original if possible) and ascertaining from the context exactly what is said and what is meant. *Do not rely upon memory.* This is of the utmost importance. To read the verse aloud with the context will often afford a complete reply to the difficulty which has been mooted. The same plan might profitably be applied to the Koran, which must be quoted in the original.

(9) Remember that although, generally speaking, the Bible, being an Oriental book, is more readily understood in some respects by Orientals than by Europeans, yet passages which to us present no difficulty, to an Oriental occasionally require explanation. *E.G.* in Persia, a very intelligent Kurdish convert asked me the meaning of Isa. i. 18, "Though your sins be . . . red like crimson, they shall be as wool." His difficulty is readily understood when we remember that in Persia most sheep are *black*. I once found a Persian of some learning under the impression that John the Baptist (Yahya) was Yahya ibn Barmak, the noted minister of Harunu'r Rashid. In India the expression (Matt. xxvii. 7), "to bury strangers in" seemed to the native mind to denote "to bury strangers *alive* in!" Other similar mistakes have occurred and should be guarded against.

(10) Before entering into an argument—before going out as a missionary at all—one should not only know the Bible well, but should have made up one's mind on matters which are in dispute. Of course we must be fully convinced of the truth of all the main Christian doctrines; but we should also know exactly what the Bible teaches and what it does not teach on such subjects as, *e.g.* the Fall, "Conditional Immortality," "Eternal Hope," the Atonement, and many more. The case of F. W. Newman and his difficulty, when in Baghdad he was asked a question about the Trinity, affords an extreme example of the danger of want of preparation for our work.

(11) Readily accept, *and make it plain that you heartily accept*, all the truth that is in any way common to Christianity and Islam. Then lead on from these points of agreement and show how much *truer* are some of their tenets than they have any idea of. You can show that the Bible teaches all that is true in such tenets of theirs, and that it goes very much farther on such points than their theology does. Illustrations of this will be afforded in the answers to various objections; see especially the articles dealing with the Mohammedan admission that Christ is *Kalimatu'llah* ("the Word of God"). . . .

(13) Put yourself as much as possible

in your opponent's place, so as to try to understand his difficulties. You will thus be the better able to frame your answers in such a way as to be understood by him. The Socratic method of asking questions and leading your opponent to find the answers, and thus to convince himself of the truth of what you wish to teach him,

is perhaps the best in general, if properly used. We have illustrated this in the discussion on the doctrine of the Trinity. . . .

(15) Finally, let the servant of Christ remember and act on Bengel's advice: "Never enter upon controversy without *knowledge*, without *love*, without *necessity*," and, let us add, without *prayer*.

Itinerating in Western Tunisia

Record of a Journey undertaken by E. J. LONG and R. S. MILES

Until recently Tunisia was the Land of the Camel and Donkey: but with cars selling at the rate of 200 a month it is fast becoming the Land of the Automobile: and the patient ass and the supercilious camel, scared at first by the innovation, are now encountering Renaults and Citroens with equal indifference.

The coming of the Mission motor-cars has certainly opened up a new era in the evangelization of Tunisia: and during the past three years the two cars strategically placed at Tunis and Sfax have done a work of unique importance.

Towards the close of last year Mr. Miles and I felt very definitely led to make a series of experimental trips in the Sfax car to those parts of Inland Tunisia where little or no missionary work has hitherto been done—places which lie beyond the range of the usual one-day itinerating trips. A number of Christian friends whom we acquainted with the venture assured us of their interest and fellowship in prayer; whilst a number of cheering gifts made it possible for the first trip, at all events, to be undertaken without additional expense to the Mission.

The district outlined for our first trip was the Kairouan-Tebessa-Kef triangle: and since most of the route is a mere track, and from twenty to thirty river-beds would have to be traversed, fine weather was an essential of the enterprise.

Exceptionally bad weather delayed our departure for some time; but, taking advantage of a spell of finer weather that promised to continue for a little while, Mr. Miles and I made a start from Kairouan on Monday, January 28th.

The first twenty miles or so were accomplished on a fair road, but the transition to a mere track was quite sudden: and one seemed to bid farewell to civilization altogether. The country became wilder and more deserted, and the wind blew colder and colder as we climbed from the plain towards the country of hills and plateaux.

About forty miles from Kairouan we encoun-

tered the first, and most difficult, of the river-beds. It was fully half a mile wide, and our track was but ill-defined in the soft sand. Twice or thrice in the first hundred yards we stuck fast, and at one moment it seemed doubtful whether we would ever get out again; but happily we were able to manœuvre the car on to slightly firmer ground, and, racing the engine on bottom gear, one was able, after much bumping and slithering, to reach the other side. Here we encountered two Arab shepherds, before whom we set the Gospel with brevity and simplicity. The older man was so interested, and became so enthusiastically exuberant, that he would fain have made us a present of a sheep from his flock. He was able to read a little, and we trust that the Gospel we left with him may be blessed to the salvation of his soul.

Just beyond the river we came upon the tiny village of Hadjeb el Aioun. Our first objective, Sbeitla, was still some thirty miles distant, and the light was waning, so that we could not stay long. The postmaster was indifferent, and his employee hostile, to our endeavours to interest them in the Gospel; but both eventually accepted Scriptures, and we trust that our visit may at least have been provocative to thought and some heart-searching.

Sbeitla—famous for its Roman remains—is a little European town of low, scattered white buildings, with an almost negligible native population. Approached from Kairouan, it lies hidden until the last moment, leaping suddenly upon the horizon just when one has begun to despair of ever reaching it. We were now 1,500 feet above sea-level, the cold was intense, and we were chilled to the bone. Under the circumstances, therefore, the expedition with which the amiable hostess of the little hotel furnished us with hot drinks was most gratifying.

After a good night's sleep we sallied forth with well-charged bags of Gospel literature. The

Post Office was our first call, and here Mr. Miles at once sold a Bible and "Traveller's Guide." The other European houses were visited, but we soon discovered that we were not upon virgin soil: quite a number of people had bought Bibles more than a year before from a colporteur. Our sales, however—especially of copies of the "Traveller's Guide," were quite good.

Among the native shopkeepers, etc., there was a uniformity of attitude towards our literature. Those who could not read—the great majority—regretted that they could not take advantage of such good books offered at so low a price; whilst the very ones who could read refused (with some exceptions) to purchase on another score: they had God's Word, the Koran, they said; and nothing we could offer could possibly supplement or supersede it. Some native officials, however, were among the open-minded ones: and they were willing to read the Gospels disinterestedly, admitting that a Book which spoke of the need for pardon, cleansing, and preparation of heart in view of coming Judgment could not in itself be evil or worthless.

On the way to Feriana—forty miles distant—we had to traverse many river-beds; any of which, under less favourable weather conditions, might have proved impassable. Again and again, as between Kairouan and Sbeitla, we came to a point where two tracks met: and in the failing light it was exceedingly difficult to determine, in the complete absence of signposts, which of the two was the parent route. On one occasion, for instance, we followed what appeared to be the major artery, only to come at length to a standstill before a group of farm buildings. It was of the Lord's allowing, however, for we were warmly received by the colonist and his wife and family, and had an opportunity of speaking both to them and a little group of native workmen, and of selling a Bible and other Scriptures.

The third day of our trip was even more crowded and interesting than the first two. Feriana has a compact little Arab town where one may meet in a narrow compass practically all the men of the neighbourhood. We went from shop to shop, and every visit resolved itself into a little open-air meeting. We had most encouraging sales.

Directly after lunch we proceeded towards Tebessa, stopping a few kilometres outside Feriana at a little cluster of houses occupied by railway employees and others. Here, in a very short space of time, we sold two Bibles and about ten testaments and Gospels. A little group of colonists provided us with the nucleus of an open-air meeting, and we had a splendid time.



Photo by]

[Mr. E. J. Long.

Mr. Miles talking with shepherds at Sbeitla, Tunisia.

One loud-voiced young man proclaimed that the mystery of his own existence presented no problem to him personally. "If you put a piece of meat in the sun," he said, "after a time it breeds maggots." This, he said, was his explanation in essence of all existence. For the moment I allowed this interesting statement of biogenesis to pass unchallenged. When, later, I spoke of casting pearls before swine, the young man bawled, "Do you then take me for a pig, Monsieur?" To which I responded that a pig was at all events a more interesting proposition than a maggot emerging from a lump of meat. Several among this group made purchases.

At the little railway station I sold testaments and Gospels; and later on, when we were crossing the frontier into Algeria, I seized the opportunity to offer the Customs Officer a Bible and an illustrated New Testament. He promptly bought both.

We received a warm welcome from the missionary friends at Tebessa, but we were unable to stay long. A sudden change in the weather would immediately have cut us off by road from Tunisia. Accordingly the following morning—Thursday—we again crossed the frontier, though at another point. Here, too, we had a talk with the two Customs Officials, but their hearts were of flint.

At Kalaa Djerda, a large mining village, we had a good time. The people—mostly Italian—

were superstitious, anti-Protestant to a fanatical degree, and exceedingly poor: but we completely sold out our Italian and French New Testaments ere half the houses had been visited.

Mr. Miles had an interesting experience: He entered a dark passage in a sort of bake-house, and proceeded fully fifteen yards ere he emerged at a kind of stoke-hole, before which he discerned a man with a grimy face whose eye-balls gleamed white in the light of a flickering candle. The chances of doing anything seemed rather remote; but Mr. Miles entered into conversation with the man, an Italian, and finally sold him a Bible. If you encounter Mr. Miles when next he is on furlough, you must ask him to give you an imitation of this dear man's antics as he searched his shreds of clothing in quest of the necessary eight francs.

We had a hasty snack at 4.30 p.m.—our first since breakfast—and, pursuing as ever the elusive switchback of track which is the only route in this part of Tunisia, reached Kef at night-fall. However, the day was not yet ended. Both hotels were full: and although the landlady at one of them suggested that I might sleep with her husband, we deemed it advisable to proceed a further 43 miles to Teboursouk. Twice a rear tyre burst, and the spare wheels had to be put on in almost pitch darkness, the rear light having been bumped to extinction long before.

We reached Teboursouk at 9.30, but here again the hotel was full. The proprietor's wife suggested we should have supper and then "try our luck" at Medjez el Bab, forty miles away! We told her that we were so tired that a night passed in the garage would be a comparative luxury. However, the good lady fixed up two very damp beds in a very damp room out in the yard. We wrapped ourselves in rugs and were soon asleep.

It was at Teboursouk that our trip was suddenly brought to an end by rain. We had hoped to get south to Mactar, but the route is untraversable in bad weather. Accordingly we returned, via Tunis, to Kairouan, thankful to God for travelling mercies, for fine weather during that part of the trip when it was most desirable, and for the most encouraging talks and sales which we had had.

Of course, the country over which we have travelled was quite unknown to us, and neither guide-book nor map gives anything like an adequate idea of it. We have still sufficient funds in hand for a second similar trip, with southern Tunisia as our next field.

To those of you who, knowing in advance of the trip, have helped us by your prayers, we again offer our most grateful thanks.

E. J. LONG.

The Religious Beggar

By MR. E. E. SHORT

Quietly and under cover of offering something for sale—matches, shoelaces, etc.—the professional beggar must needs pursue his business in England. In Mohammedan lands, he practises openly, loudly and unashamed, and without fear of the police, for he has a religious status. Even in England, hymns may be used for begging purposes, but out here, almost every beggar uses a religious vocabulary in chant and speech.

One shouts to God (in your hearing), "O God, give me half a loaf of bread," till someone gives him a copper to stop the noise and move him on. Another invokes from God on the passer-by a string of blessings in anticipation of what he may receive; if you do give him something, the regular flow of blessings will be broken by some special ones for you as you move away. The blessings invoked will also

include your parents (dead or alive, it does not matter). Yet a third appeals "For the sake of my God and Sidi Abd el Kader"—the latter being a sort of patron saint of beggars. Or he may use the name of some saint who has a mosque nearby or is of local reputation.

There is great and interesting variety in the phrases which different beggars use, in their style and tone—though nearly all run more or less in rhythmical endings, as is easy and natural in Arabic. In some of the main native thoroughfares of Tunis many specimens may be noted, for some of the beggars are squatting close together. Two are working together as parson and clerk: the one invokes a seemingly endless chain of blessings—"May God establish your good works!" "May He make your heart glad," etc., and the other promptly punctuates each item with "Amen"! Here is one

whose speciality is staccato phrases of a few syllables — e.g. "*Tessebek — tilka — kuddām Allah.*" ("Send ahead thy alms—thou'lt find them—before Allah.") Others chant quite long religious liturgies.

Among pointed and appropriate blessings invoked are "May God make easy (your way)!" "May He lead you rightly!" "May He have mercy on your parents!" and also one, much to be desired in this land of law-suits and squabbles, "May He remove far from you disputes!" Others appeal more pointedly—"*Rubbi kareem, ihubb el kareem*" ("My God is generous, He loves the generous one"), and "O beloved ones of God—what belongs to God."

Not all beggars are vocal, for some are physically incapable. Here, however, the deformed or crippled can display his shrunken or misshaped limbs, bare or roughly bandaged, more openly than delicate English sensibilities could tolerate. One little dwarf, almost blind, pipes feebly at intervals on a little reed whistle, as he squats on the ground with a small tin tray before him to receive the alms. Another beggar crawls about on all fours, with his hands in slippers and pads on his knees. Some women, dressed country fashion and with unveiled faces, cry for alms like the men. But others, with faces and figures enveloped in a big cloak, sit in silence and mutely appeal with upturned palm.

The blind constitute a large proportion of the beggars, for there is little choice for them to get a living. I have seen a blind man making ropes; and one with a good memory may earn his living by teaching boys to memorise the holy book or by reciting at funeral ceremonies, and at the cemeteries. The latter occupation is essentially *religious* begging.

Given his religious standing, it is natural that the beggar should be peculiarly in evidence on Friday. The beggars make special rounds of visits to shops on the special day of worship, and make a special appeal "For the day of meeting" (the Arabic name for Friday). They stand and sit on the steps or at the doors of the Mosques as the worshippers enter and come out.

They also get to know whenever there is a funeral, especially from any house of well-to-do folk or those of social standing, and flock thereto. Any funeral must yield something for a few beggars in alms; but custom, which must not be broken, demands that where there is money or social or official standing, the distribution must be substantial and large. The upper-class beggars who recite and chant will

get a good meal or money inside the house; the lower-class will get loaves of bread and coppers outside the door after the funeral. This distribution may be made in an orderly manner, but I have seen a scrambling, pushing crowd in a narrow street, in which the weaker were thrust aside and got nothing, and in which the distributor lost his temper and much bad language was exchanged.

After sunset, beggars go round from house to house in a Moslem district calling out at the outer door, with a bowl or bag. Thus they often receive a piece of bread or some remnant of *couscous* in their bowl from the supper of the folk inside.

When almsgiving became one of the recognised duties of the Mohammedan, the beggar found *his* place. Did he not become a religious convenience to every Moslem? His presence reminds the forgetful believer of his duty, and provides the devout one with an opportunity ready to hand of fulfilling it. Who could think of despising the professional beggar or suppressing him? Why should he be timid or ashamed to ask? Does he not provide the means of piling up treasure in heaven, and thus confer a favour on the donor?

His is a trade no less honourable than many others, and may rightly descend from father to son. I remember a man speaking to me of a son naturally following his father's trade, and saying, "His father a carpenter—he is a carpenter, his father a beggar—he is a beggar, and so on."

As in other lands, children from infancy are made use of to excite sympathy, and later on, to join actively in the business. Girls especially will follow anyone in the street persistently, and stand by one while goods are being bought at a stall, saying in a mixture of French and Arabic, "Poor—hungry—a half-penny."

I remember hearing of the proceedings of some Mohammedan officials in a small town, who were charged with the distribution of grain and meal during a winter of poverty. Certain applicants known to be beggars were given the choice, whether to continue begging or to receive an allowance of food. Fancy any official distributors of relief offering such a choice in England!

Thus we are in these lands man's poor weak imitation in almsgiving of God's gracious supply of human wants. The Heavenly Father knows, and knows unerringly, our every lack. There is no need for us to parade our miseries before Him and loudly appeal, as to hearts that do not know or remember or feel.

Jottings from Mrs. Warren's Diary

We are about to visit a little Kabyle family. They live just outside Paris, and to reach them we have an hour's journey on the Underground Railway. We arrive at the house and walk through a narrow dirty passage out into a small court into which several rooms open out. Each room is furnished by the landlord and let out to different families.

The first room is occupied by a poor woman dying of consumption. Her husband is a drunkard who ill-treats her. On talking with the woman, one finds that as a young girl she was very pious and attended the Roman Catholic Church; but she had fallen into sin and then married a drunkard, so that her family had disowned her. Now in her dying condition she cannot appeal to them for help. She had received assistance from Roman Catholic helpers, but one day a Protestant pastor, visiting in the same court, went in and spoke to her and afterwards sent her some food. When the Roman Catholics heard that she had received help from a Protestant, they would have no more to do with her and went so far as to say they would not bury her when she dies.

Here she lies in a state of filth and neglect, a hopeless creature. We tell her of the One who loves and cares for her and who offers her pardon and peace; but the message seems to fall on a hardened heart that no longer believes in God. It is very sad.

* * *

Let us pass on to the next room. Here the filth is indescribable. There are six little children under twelve years of age. None of them goes to school. Their faces and hands have a thick coating of dirt, their hair is matted, their dresses scarcely cover them, and their bedding is a heap of old clothes and rags. Dirty

dishes are on the filthy floor, and one is tempted to hold one's handkerchief to one's nose on going near them. The mother, a Frenchwoman, is out at work making coal-blocks. She is away all day and the children have to do as best they can. The father, a Kabyle, is in prison for two years for having killed a Frenchman in a fit of jealousy.

* * *

The next room is the one we have specially set out to visit. In comparison with the others this is clean, but very far from what we should call clean. Here we find a bright-faced Kabyle woman and her three children, the father being at work. How pleased they are to see us! Their faces beam with delight as we begin to speak in Kabyle with the mother. The eldest child is a girl of eight years, the next a boy of six, and the third a boy of four. The two eldest go to the Protestant school, and they speak French quite fluently. The little girl used to come to my class in Djemâa Sahridj, and the little boy, although he was then only a toddler, would slip into the hall as he saw other boys coming in and he lived next door. The children are very pleased to repeat their little songs which they learn at school, and having some hymn-books with me we sing some of the hymns we used to sing at Djemâa Sahridj. The other children of the court gather round the door, and thus we have a little meeting.

* * *

This last visit cheers our hearts and nerves us for our return journey in the overcrowded train, in which it is impossible to get a seat. We return to the foyer to find that Mr. Warren has had several Kabyle men in during the afternoon and wished we had been there to help him.

The Late Madame Gamati

We regret to have to announce the decease of one of our older missionaries, Mme Gamati, of Nabeul; but while we mourn the loss of this earnest and devoted worker, we cannot but be thankful that her weakness, which of late had very considerably increased, is now at an end, and that she is at home with the Lord. She joined the Mission as Miss Annie Harding, nearly forty-one years ago. She was trained as a nurse in preparation for her work, and was a very gifted and spiritually-minded woman. She had an intimate knowledge of those amongst whom she worked, and was used to the conversion of several. After some years' labour in the field under the North Africa Mission, she carried on her work as an independent missionary, but later rejoined the Mission, and was associated with it until her death. We pay a warm tribute to her earnestness, her devotion, her love to the Lord and her compassion for perishing souls.

* * *

We have received the following additional particulars from Mr. Harvey Farmer who was at Nabeul at the time of her decease. "Mme Ann Augusta El Gamati was called suddenly into the presence of the Lord about 5.30 yesterday afternoon. She had been about as usual feeding her birds in the morning and occupying herself in other ways during the early afternoon. She told Mrs. Webb about five o'clock she was not feeling very well and took a little medicine. Shortly after she fell on Mrs. Webb's shoulders and her spirit left the earthly tenement. We made arrangements for the funeral which took place about four o'clock to-day, February 8th. It was my privilege to take the service. After the interment Mr. Short gave out a hymn in French and gave a brief address in French and Arabic



The late Mme Gamati and her faithful helper.

and closed with prayer in the former language. There were present Mr. and Mrs. Gordon-Oswald, Miss Tapp, Miss Marcusson, Mrs. Webb, Miss Petter, Miss Gotelee, Miss Martin and Mr. and Mrs. Kiser of Tunis, Mr. Leadbetter of Sfax, Mr. Short, Mr. Morriss and myself and a number of Mme Gamati's local friends."

E. J. P-C.

Little Girls in North Africa

A Talk for the Children by Miss Rene Wholman, of Cherchell

I want you to come over in imagination to Cherchell with me and be introduced to some of the little Arabs who live there. The first one is a little girl about nine or ten years old, but alas! much older in her knowledge of bad things. I remember this child from my first days at Cherchell, for she always seemed to be beside me

and was continually smiling. She comes from a poor family, and I used to feel so sorry for her on fête-days, for when all the little girls would be about the streets in new bright-coloured garments, she would be wearing her ordinary clothes. I visited her home one day. Oh, it was so dirty and so dark! Her mother

was seated on a bundle of rags; while lying in an old basket, wrapped in a dirty cloth, was a baby brother only a few days old. What joy there was when the baby was presented with a little garment!

Not long after the arrival of this baby brother we were needing an errand-girl. We had tried several girls. One of them we used to call "Lightning," because she was so slow; another we called "The Imp," because she was so naughty. Of all the errand-girls we had, I think "The Imp" was our biggest trial. She used to call at her mother's house on her way home from market and leave some of our potatoes there, and then declare that the man must have given her short weight. She would eat the peas as fast as she shelled them. We had to send her away finally, and she was so cross about it that, like the imp that she was, she gathered together the noisiest, naughtiest children and brought them to shout in front of our house.

Well, as we were without an errand-girl, it was suggested that we should try the poor little girl whom we called "The Smiler." This suggestion did not meet with the approval of all the missionaries at first, because although she had a bright smile she was very dirty. One very good point in her favour was that she was quick. She would run along like the wind. Finally, we decided to take her, after telling her mother to send her to the baths to get scrubbed. We found her an overall and she settled in, and a prouder girl than our little Smiler could not be found in all Cherrchell! So far she has suited us well, and she is learning to do lots of useful things. I want you to pray for this little girl. She comes most regularly to Sunday school and is quick to learn the hymns and texts. Little girls in North Africa are reckoned to be grown up and old enough to be married when they reach the age of fourteen or fifteen. Their girlhood is a very short one; they have to shoulder the responsibilities of life at an age when most of you are still care-free schoolgirls.

Now I want to tell you a rather sad story about another little girl. One day a man brought his child on his back to our house, saying that her legs were

burnt. Nothing could be seen of the burns because the wounds had been covered with black ink. Ointment was given to the father for the little sufferer, and he was told to return for more, but as he did not return we went to see her. At first they declared all was well, but the poor mite looked so ill as she lay on her chest on a foul straw mattress on the floor that we persuaded them to let the doctor come. The doctor said he felt sure the child could not live as she was so badly burnt, and the relatives had put on so many of their Arab concoctions before we saw her that there was little hope of recovery. Yet because the cooling ointment eased her pain we continued to go and dress her dreadful wounds for about a fortnight. One day the sick child asked in a tiny weak voice that the "musika" should be brought and that the hymns she had learned in the Sunday school should be sung to her. It was a pitiful sight to see the child, but she said that talking about the Lord Jesus helped her. She would point with a wasted finger towards the picture we were showing, and say, "Suffer little children to come unto Me." We were glad when the Lord took her to be with Himself. We believe He did, for in her simple way she loved Him.

This is not the only child who has suffered through the ignorance and superstition of the parents and relatives; and often as I sat beside the little girl of whom I have been speaking, my thoughts would go to the clean, orderly hospitals of England, and I would thank God that I had been born in a Christian country. I am sure that you little people who are reading this will thank God for it too, and also for your mothers, who tend you with such care when you are ill, and your fathers, who do their best to equip you to go out into the world when you are old enough.

If the boys and girls who read this magazine were to determine that they would pray daily for the children of sunny North Africa, they would be helping the missionaries to do their work; yes, and they would become helpers also of the Lord Jesus in winning the children for Him.

Please note our new telephone number—Holborn 6065.

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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The next bi-monthly prayer meeting for North Africa, in connection with the Leyton to Ongar Auxiliary, will be held at Grove Road Mission, Woodford, on Thursday, April 18th, at 3 p.m.

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A Prayer Meeting is also held at 3.30 on the first Wednesday of each month at Pastor F. R. W. Heath's residence, Harrowsley, Upper Rose Hill, Dorking (March 6th and April 3rd).

* * *

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

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

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

* * *

DEATH

Madame Ann El Gamati fell asleep on February 7th, 1929, at Nabeul, Tunisia, aged 74.

* * *

DEPARTURE

Mr F. A. Rayner left for Rabat on December 28th, 1928.

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WANTS

A Missionary of the N.A.M. would be grateful to receive lantern slides illustrating Scriptural subjects. If any friend has some to spare and would send them to 18, John Street, London, W.C.1, they would be thankfully received and forwarded.

* * *

DEPUTATION WORK

Pastor Poole-Connor has visited Reigate (2 meetings), Hampstead (St. Cuthbert's), Cheltenham, Tunbridge Wells (3 meetings), Hook (3 meetings), Basingstoke, Stockport (3 meetings), Manchester (2 meetings), Willesden, Clayton-le-Moor (3 meetings), Y.M.C.A. Aldersgate Street (5 meetings), Hounslow (2 meetings),

Kensington, Southbourne (3 meetings), Maidenhead (3 meetings), Walthamstow.

Forward engagements include Reigate, Bell Street Mission (March 3rd), Winton, Bournemouth (6th), Hulme (9th-11th), All Nations Bible College (13th), Preston (18th and 19th).

* * *

EASTER CONVENTION AT "HEIGHTSIDE"

We desire to call the attention of our friends to the forthcoming **CONVENTION**, to be held in connection with our **Mission at "Heightside"** next Easter, if the Lord will. See page iii of cover.

* * *

ALGERIA

Miss Fison writes: "Since our return from England in September we have rented a Kabyle shop in the village, which has made the work amongst Kabyle men and boys easier. The two Messieurs Rollands have been very kind in co-operating with us and have been up to Michelet on six occasions to hold meetings for Kabyle men and boys. These meetings have been well attended. Mr. Arthur from Azazga has also been over to hold a meeting, and to sell books in the market. Tuesday is the market day here and Kabyles from the villages all around, often from a distance in the mountains, come to Michelet to purchase their provisions and sell their goods, which makes it a good occasion to gather them for a meeting.

"Amongst the boys we have water-carriers, porter-boys, and others, some of whom have come regularly throughout the year.

"On Fridays we have the schoolboys at mid-day. It was difficult for a time to get these boys to come, probably because their fathers or the *marabouts* had forbidden them, so we are glad to welcome them back. On Tuesdays and Fridays the classes for Kabyle women are full of encouragement, particularly as they come from a considerable distance.

"On New Year's Day we were so happy to give them a fête. On New Year's morning forty-seven Kabyle women gathered for the fête, followed by a Gospel lantern meeting. In the afternoon we had a fête for the lads, also followed by a Gospel lantern meeting. Thirty-six were present. On both occasions Delphine gave the address. (Delphine is a baptised Christian Kabyle woman related to

Said Abouad'an of Djemâa Sahridj, now employed by the American Mission.)

"On Christmas afternoon we had forty people present for the Christmas tree. Please pray, dear friends, for these people who hear the Gospel in the meetings in Michelet, that they may be saved, and also for those who hear the Word less frequently in the villages; and above all that Kabyle and French Christians may be speedily raised up who shall themselves be bearers of the Good News to their own people in places where a missionary never goes."

Mlle Rochiette, Miss Fison's helper, adds: "It is sad to think that our work is needed not only among Mohammedans, but also amongst European women living in the Kabyle villages.

"Some little time ago we visited a Kabyle village, situated a few kilometres away from Michelet. On our arrival we learnt that there were two European women in this village married to Kabyles. A small boy conducted us to pay them a visit. We arrived in front of a little Kabyle house, the appearance of which showed that comfort was lacking. There was a European woman, who received us graciously, but on the doorstep! for she understood that the interior was too dirty for us to go inside. However, we had a little conversation with her. She was rejoicing in the fact that she was going to keep the Sheep Killing Fête, and that the sheep was there, fattened, ready to be killed. After our conversation we offered her the New Testament and left her, to visit the second French woman, whom we found living under the most miserable conditions, dressed like a Kabyle, very dirty, evidently living in sin, and one saw that here the devil had really done his work. However, she received us into the house and introduced us to her Kabyle relations. She had three children of eight, six and three years old, miserably clad, the whole living in one small dark room—people, sheep, cows, chickens, pigeons and rabbits all living together. Several days previous to our visit they had had a big fête at her home for her eldest son. She related to us their joy, for they had had Kabyle music accompanied by dancing, firing of shots and cous-cous served; in a word, a real Mohammedan fête. The saddest side of the question is that these French women do not show the least desire to abandon their mode of living and show no regret, but live exactly like the other natives, witnessing to Mohammed and keeping the Kabyle fêtes. We asked her how she thought of bringing up her children, whether she would bring them up as little Christians? But she said that she would have to bring them

up according to the wishes of their Mohammedan grandparents. After our conversation we offered her the New Testament. We ask our friends with all our hearts to pray not only for the natives in Algeria, but also for these women and children living amongst them, that they may be snatched from the power of Satan and led to the Saviour."

* * *

Mr. Shorey writes from Bougie: "Mr. Twaddle, Beriki and myself have visited during November sixteen native villages around Bougie and also two important centres where the Kabyle men gather, namely, El-Kseur and Toudja, as well as the native café at Réunion. We have thus given our testimony to some 250 men and to 100 women and children. In some of the villages one finds hardly any men, but then we have here and there been able to speak to the women and children. They all need to hear the message of salvation. We had hoped to go to more villages, but were hindered by the rain, although altogether the month was very fine for November.

"At El-Kseur, in one of the cafés, someone went to fetch a sheikh, evidently to combat our teaching. What seemed rather remarkable to us were the words of one of the hearers, a man fairly well versed in the Koran, who told the men listening that it was not sufficient for them to 'Witness to God and Mohammed' to enter heaven. This 'Witnessing' has been a great hindrance to the preaching of the Gospel in past days, almost everywhere in Kabylia one would meet those who say that 'Witnessing' to God and Mohammed gives the right of entrance into paradise. In fact, Moslems say that over the door of paradise are written these words, 'There is no god but God, and Mohammed is the apostle of God.' Whoever confesses this, no matter what his life may have been, will enter paradise. So we were very surprised to find a Kabyle man who would sap the very foundation upon which so many Moslems base their false hopes. The man I have mentioned above appealed to the sheikh who entered the café and the sheikh confirmed his statement. Islam is changing. There is much indifference, but less fanaticism than in former days.

"At one village an old blind woman had coffee made for us. This is the second or third time she has shown this hospitality when we have been to her village. The poor old woman, however, had firmly impressed on her Moslem mind that she has never done any wrong and so was not a sinner needing pardon and salvation."

Daily Subjects for Prayer and Praise

1. For all the triumphs of the Gospel in North Africa during the past forty-seven years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
3. For Spanish Mission at Tangier—Day and Sunday Schools, Evening and other Classes. Visiting.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Gospel Car Work, Bible Depôt, Dispensary and Night Refuge.
5. For Tetuan—Dispensary, Visiting and Tract Distribution, Classes for Adults and Children (Native and Spanish).
Prayer for four men who are earnest enquirers, but who need fuller light; also for two others recently professing conversion.
6. For Settat—Visiting among the women and children, Classes for girls.
7. For Fez and Oudjda—Dispensary, Classes, Visiting, Bible Depôt, &c.
Prayer for the village work in the neighbourhood of Fez, and for the girls' class in the city.
8. For Taza—Visiting, Itinerating, &c.
9. For Rabat and Salé—Itinerating, Visiting, Bible Depôts, &c.
10. For Cherchell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.
11. For Algiers—Visiting homes, cafés and villages, Classes and Meetings, Itinerating, &c.
Praise for encouragement in the efforts made to get into personal touch with Kabyle women and girls in and around the town.
12. For Djemâa Sahridj, Mekla, and Michelet—Meetings among Kabyles and French, &c., School for girls, Day and Sunday Schools Visiting, Itinerating, Dispensary, Work among men and boys, &c.
13. For Azazga, and Les Agribbes—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.
14. For Bougie and Oued-Amizour—Meetings and Classes for Kabyle men, boys and girls; Visiting and Itinerating.
15. For Lafayette—Classes, Itinerating and Visiting.
16. For Tebessa—Bible Depôt, Classes and Visiting, &c.
17. For Bône—Classes, Visiting among women and children, &c.
18. For Moslem Work at Tunis—Bible Depôt. Meetings for Students and others, Classes for women and girls, Gospel Car Work, Work among British Sailors, &c.
19. For Italian and French Work at Tunis and Bizerta—Sunday and Weekday Services, Classes, Distribution of Scriptures, Itinerating and Village Work, &c.
20. For Nabeul—Classes, Visiting, &c.
Prayer that the Gospel seed sown during the long and devoted life of Madame Gamati, recently called to her rest, may bear abundant fruit.
21. For Kairouan—Classes, Visiting, Bible Depôt. &c.
Prayer that the recent tour inland undertaken by Messrs. Long and Miles in order to preach the Gospel and distribute the Scriptures, may be richly owned of God.
22. For Sfax—Classes for Arabs and for European children, Visiting, Bible Depôt, &c.
23. For Tripoli—Dispensary, Visiting, &c.
24. For Paris—Visiting cafés, &c. Meetings for Kabyles.
25. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
26. For the Council and the Staff at Headquarters.
27. For fresh openings for Deputation work in different parts of the country; and for the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union and Study Circles.
28. For increasing blessing on our Magazine, its Contributors and its Readers.
29. For the supply of all the needs, spiritual and temporal, of work and workers; also for more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
Prayer that the Lord in whose Hand are the hearts of all men, will be graciously pleased to send in through His stewards the financial supply of which the Mission is just now in pressing need.
30. For workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

From January 1st to 31st, 1929.

GENERAL FUND			No. of Amount.			No. of Amount.			No. of Amount.			No. of Amount.			BELFAST AUXILIARY.			DUBLIN AUXILIARY.			
No. of Rect.	Amount.	7th	No. of Rect.	Amount.	16th	No. of Rect.	Amount.	29th	No. of Rect.	Amount.	12th	No. of Rect.	Amount.	14th	Mrs. B. Bolton,	S. S. McCURRY,	16th	Amount.	17th	Amount.	
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	Esq.,	Esq.,	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
5	1 10 0	8566	100	0 0 0	8618	10	0 0 0	8666	3	6 0 0	7694	1	0 0 0		Hon. Secretary,	Hon. Secretary,					
Jan. 1st		7	5	0 0 0	9	5	0 0 0	7	5	0 0 0	(j)	6	11 3		Gordonville,	9, Manor Rd.,					
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(c)	1 1 0	(l)	2	15 0	(v)	1	0 0 0	71	5	0 0 0	9	1	0 0 0	Local			Local				
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7	13 0 0 0	9	4	4 0 0	26th			(p)	14	3 0 0 0	(p)	14	3 0 0	Local			Rect. No. £ s. d.				
8	1 0 0 0	10	1	0 0 0	(a)	1	0 0 0	(p)	23	0 0 0 0	(g)	15	0 0 0	61			2 2 0 0				
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(a) Harrogate Prayer Circle. (b) C.A.W.G., Bolton. (c) Market Rd. Ch., Chelmsford. (d) Zion Bapt. Ch., Brynmawr. (e) Y.W.C.A. of Southport. (f) Toxteth Tab. (g) C.A.W.G. Surbiton. (h) Rye Lane C.E. Soc. (i) Boxholders at Maidenhead. (j) Cricklewood Bapt. Ch. (k) St. Cuthbert's Ch. Hall. (l) N. Ormesby Bapt. Mission. (m) Tower St. Bapt. Ch., W. Hartlepool. (n) Bethel B. Cl., Hitchin. (o) Mission of Joy. (p) Highgate Rd. Missy. Evg. (q) Bethesda Hall, Liverpool. (r) Good Shepherd Mission. (s) Parish of Rathaspeck. (t) Victoria Hall Mission S.S. (u) Friends at Staveley. (v) Cong. S.S., Fazeley. (w) Duke St. Free Ch. S.S. (x) Emmanuel Ch., Hove. (y) Bristol Rd. Bapt. Ch., Weston. (z) King George V Hosp., Malta. (aa) Faith Mission Central Foreign Fd. (ab) Widcombe Bapt. Ch., Bath. (ac) Olive Hall S.S. (ad) Worthing Tab. (ae) Bury Rd. Bapt. Ch., Leeds. (af) Battlefield U. Free Ch. S.S. (ag) Highgate Rd. S.S. (ah) Falkland Hall S.S. (ai) Bethesda Hall, Liverpool. (aj) Zion Bapt. Ch., Chesham. (ak) Uxbridge Rd. Tab. (al) Gainsboro' Hall S.S. (am) Merleswood Junior Girl Crusaders. (an) Welcome Mission, Heathfield. (ao) Lambridge Mission Room. (ap) B. Cl., Purley. (aq) Y.P.M.B. Nailsea. (ar) Trinity Rd. Ch. (as) M.M. to the Jews. (at) Friends at T. Wells.

* Gifts from America = £5 14s. 0d.

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March 28th to April 2nd, 1929.

(Inclusive Terms £2 5s., from Thursday evening to Wednesday morning.)

Apply Miss WRAY, "Heightside," Waterfoot, near Manchester.

PLEASE BOOK TO RAWTENSTALL.

PRELIMINARY NOTICE OF THE

N. A. M. MAY MEETINGS,

AT ECCLESTON HALL, ECCLESTON STREET, VICTORIA, S.W.

To be held (D.V.) on the Afternoon and Evening of May 28th. Fuller particulars later.

THE NORTH AFRICA MISSION

Founder—Mr. EDWARD H. GLENNY

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

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LOCATION OF MISSIONARIES

MOROCCO		Salé		TUNISIA	
Tangier		Cherehell		Tunis	
	Date of Arrival.				
Miss J. JAY	Nov., 1885	Mr. A. E. CHATFIELD	Nov., 1922	Mr. E. E. SHORT	Feb., 1899
Mrs. E. A. SIMPSON .. .	Mar., 1898	Mrs. CHATFIELD	Nov., 1922	Mrs. SHORT	Oct., 1899
Miss E. CRAGGS	Oct., 1913	ALGERIA			
Miss M. M. GLEN (<i>Associate</i>)	Jan., 1913	Cherehell			
Miss E. D. BOWEN	Feb., 1923	Miss K. W. JOHNSTON	Jan., 1892	Miss H. M. M. TAPP	Oct., 1903
Miss L. A. Y. MEYER .. .	Oct., 1925	Miss E. TURNER	Jan., 1892	Mr. C. MORRIS	Oct., 1924
<i>Spanish Work—</i>		Miss H. KENWORTHY	Nov., 1910	Mrs. MORRIS	Nov., 1927
Señor PEDRO PADILLA .. .	June, 1926	Mrs. FISHER	Oct., 1922	Mr. L. J. BOCKING	Oct., 1928
Señora D. PADILLA	Dec., 1922	Miss E. F. COLLINS	Feb., 1927	Miss M. W. FARR	Oct., 1928
Miss L. GRIFFITHS	Oct., 1927	Miss E. HEATH	April, 1928	<i>French Work—</i>	
<i>Casablanca</i>		Algiers			
Miss C. S. JENNINGS .. .	Mar., 1887	<i>Kabyle Work—</i>			
Miss F. M. BANKS	May, 1888	Mons. E. CUENDET	Sept., 1884	Miss G. E. PETTER	Oct., 1913
Mr. C. C. GABRIEL	Dec., 1919	Madame CUENDET	Sept., 1885	Miss K. M. E. GOTELEK .. .	April, 1920
Mrs. GABRIEL	Feb., 1920	Miss A. ROSS	Nov., 1902	Miss J. E. MARTIN	Oct., 1922
Miss M. W. ROSS	Nov., 1920	Mrs. D. OAKLEY	Nov., 1921	<i>Bizerta</i>	
Miss BLANCHE ELLIS .. .	Oct., 1926	Djemaa Sahrldj, Mekia and Michelet			
<i>Tetuan</i>		<i>Kabyle Work—</i>			
Miss A. G. HUBBARD	Oct., 1891	Miss E. J. C. COX	May, 1887	Signor A. FINOTTO	Oct., 1923
Miss A. M. KNIGHT .. .	Oct., 1899	Miss K. S. SMITH	May, 1887	Signora FINOTTO	Oct., 1923
<i>Spanish Work—</i>		Mr. A. G. WILLSON	Oct., 1922	<i>Nabeul</i>	
Miss E. HIGUID	April, 1921	Mrs. WILLSON	Oct., 1922	Mrs. F. M. WEBB	Oct., 1899
Miss E. HARMAN	Oct., 1921	Miss L. M. FISON	Nov., 1919	<i>Kairouan</i>	
<i>Settat</i>		Azazza and Les Agribbas			
Miss A. BUXTON	April, 1919	Mr. S. ARTHUR	Dec., 1913	Miss I. M. DAVIS	Oct., 1920
Miss K. REED	April, 1922	Mrs. ARTHUR	Sept., 1923	Mr. E. J. LONG	Feb., 1923
Miss M. ARCHER (<i>Associate</i>)	1928	Miss C. ELLIOT	Nov., 1919	Mrs. LONG	Jan., 1924
<i>Fez</i>		Miss M. WIDMER	Nov., 1920	Miss E. M. TILNEY	Mar., 1920
Miss S. M. DENISON .. .	Nov., 1893	Bougie and Oued-Amizour			
Miss I. C. DE LA CAMP .. .	Jan., 1897	Mr. A. R. SHOREY	Nov., 1902	<i>Sfax</i>	
Dr. JAS. A. LILEY	Nov., 1910	Mr. R. TWADDLE	Oct., 1924	Mr. R. S. MILES	April, 1921
Mrs. J. A. LILEY	Nov., 1910	Mrs. TWADDLE	Oct., 1925	Mrs. MILES	April, 1926
Miss L. F. EVANS	Nov., 1921	Mlle. E. M. S. DEGENKOLW	Oct., 1913	Miss A. STONEHAM	Oct., 1927
Miss E. L. MILLAR	Oct., 1928	Lalayette			
<i>Taza and Oudjda</i>		<i>Kabyle Work—</i>			
Miss F. E. S. MARSTON .. .	Nov., 1895	Mr. C. R. MARSH	Oct., 1925	<i>TRIPOLI</i>	
Miss A. CHAPMAN	Oct., 1911	Mrs. MARSH	Oct., 1925	Mr. W. REID	Dec., 1892
Miss E. K. ALDRIDGE .. .	Dec., 1891	Tebessa			
<i>Rabat</i>		Madame E. PAGES	June, 1924	Mrs. J. C. MEERS	Nov., 1923
Mrs. F. K. ROBERTS	Dec., 1896	Miss D. POVOAS	Nov., 1922	Mr. J. C. MEERS, B.Sc. .. .	Oct., 1928
Miss I. DRW	Feb., 1924	Miss A. CLACK	Jan., 1924	<i>PARIS</i>	
Mr. L. V. ROBINSON	Nov., 1924	Bône			
Miss B. L. F. ROBERTS .. .	Mar., 1928	Miss H. GRANGER	Oct., 1886	Mr. T. J.A.P. WARREN .. .	Feb., 1911
Mr. F. A. RAYNER, M.A. ..	Jan., 1929	Paris			
				Mrs. WARREN	Feb., 1911
				Mons. E. BLANDINIER .. .	Feb., 1925
				Mons. Th. HOCART	Feb., 1925

AT HOME.—Mrs. BOLTON, Miss A. BOLTON, Miss R. O. HODGES, Miss L. READ, Miss L. R. WHOLMAN. *New Workers*—Miss G. G. ADAMS, Mr. C. COOK, Misses E. and M. FEARNLEY, Mr. G. K. GILLOTT, Miss O. LONGDEN, and Miss E. A. STEPHENS.