

NORTH AFRICA

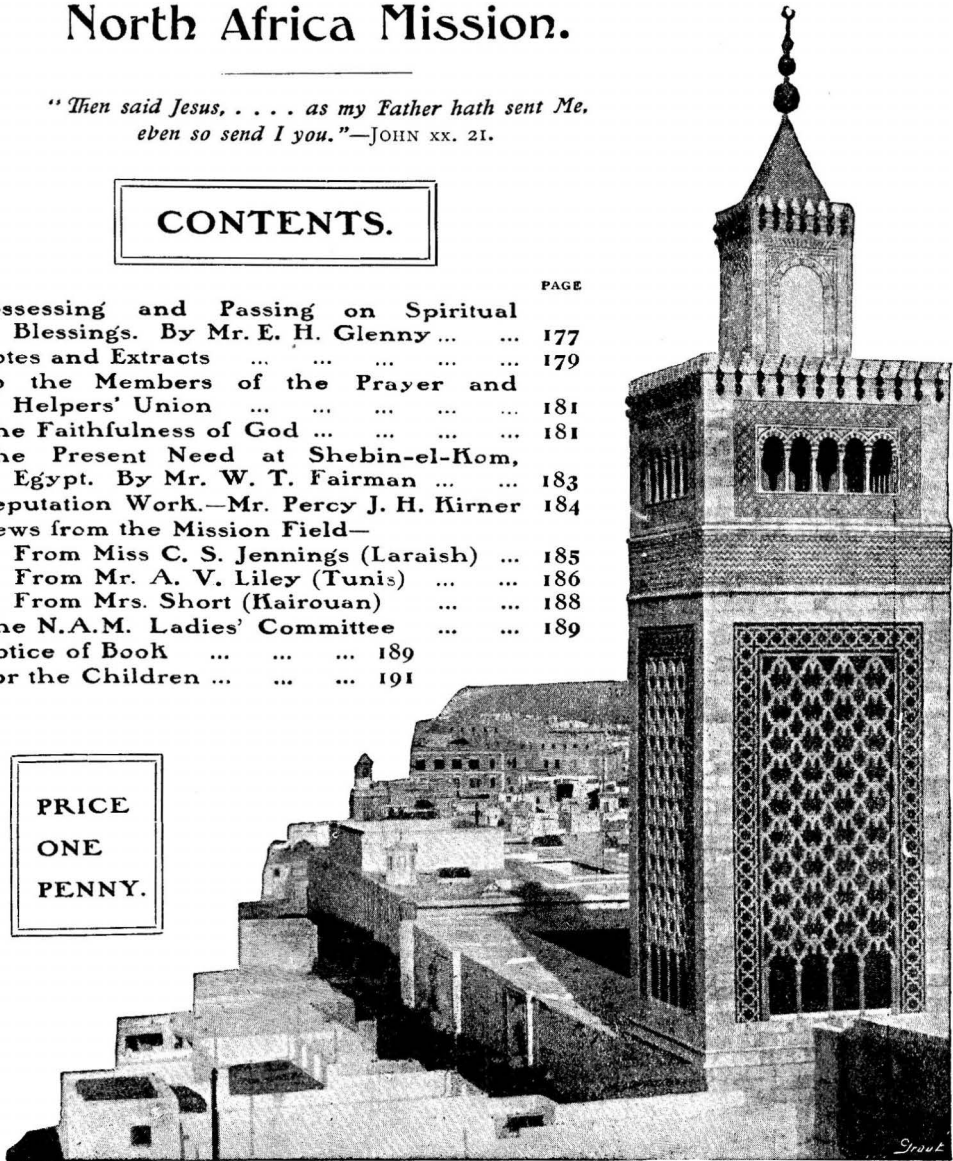
The Monthly Record of the North Africa Mission.

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

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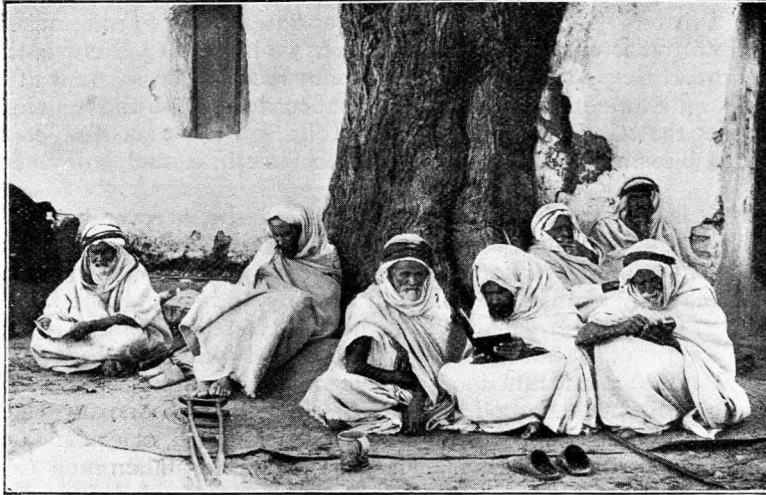


Photo by]

[A. de St. Dalmas, Esq.

Algerian Arabs reading Christian Books.

Possessing and Passing on Spiritual Blessings.

“Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ.”—Eph. i. 3.

GOD blessed Israel under the law with many natural and earthly blessings, but He blesses His people in this Gospel dispensation with all spiritual and heavenly blessings in Christ.

It is impossible to mention all these spiritual blessings, but we can notice some amongst them. First we have redemption through Christ's blood, the forgiveness of sins. What intense joy filled our hearts when we first believed and realised that God had truly forgiven all our sins, on the ground of Christ's death, and that we had eternal life through Him.

The freshness of the blessing may have in some measure passed away, but the reality of it remains as a never ceasing ground of joy and praise. And even the freshness of our first joy may be restored to us as we learn more deeply our own sinfulness, and claim the virtues of Christ's blood to meet our vileness.

A second spiritual blessing is to know that in Christ we have received an inheritance surpassing all human imagination or conception, for being united to Christ as a part of His bride and as members of His body we are “Heirs of God, and joint-heirs with Christ.” Rom. viii. 17.

Then another most wonderful spiritual blessing is that God has given His Holy Spirit to indwell, instruct and enable all believers. Thus our bodies are the temples of the Holy Spirit who resides permanently in us, never departing. He has been given to us that by His aid we may be fitted and prepared for every emergency that can possibly affect us in our earthly pilgrimage to our heavenly home.

It is this glorious divine person dwelling in us that seals us or marks us unmistakably as God's children and God's property; for, “If any man have not the Spirit of Christ he is none of His.”

But the Spirit of God dwells in us also as an earnest of the remainder of our inheritance, into the actual enjoyment of which we have not yet come, though it is legally ours already. Just as a deposit of money received on account of the sale of a property is a guarantee and an assurance that in due course the remainder will be paid, so the fact that God has given us the Holy Spirit is an assurance that every other promised blessing shall in due course be ours in actual enjoyment as well as legally.

But what passes all understanding is why God should ever have poured out these and many other blessings upon us poor hell-deserving rebels. This we shall probably never fully know, for to do so we should have to fathom the unfathomable grace of our Heavenly Father's heart. Still we may and should know the source of our blessing, for God has revealed it to us here. He tells us, and He knows, that the spring and fount of all our mercies was His good pleasure, which He purposed in Himself, when He predestined or predetermined to make us His children by Christ Jesus according to the good pleasure of His will. No one suggested to Him to thus bless us. No angel, no burning seraph either did so, or could have done so. The thought is self-evidently divine. The idea of making fallen men the children of God was utterly and profoundly too noble to have proceeded from any created mind, even though of the highest order. Here, then, is the fountain and spring of all our spiritual blessing, even in the unfathomable and eternal love of God's heart.

There in His glorious grace, before the foundation of the world, He chose us in Christ to be holy and without blame before Him. We who were leprous with sin, who from the crown of the head to the sole of our feet were spiritually wounds and bruises and putrifying sores, were chosen to be holy and without blame. But we were chosen to be this, not merely in the eyes of devils, men, and angels, but, before Him in whose sight the heavens are not clean, and who charges His angels with folly.

We were chosen to be before Him also in love, to be the objects, not only of the love of compassion and pity, but of the love of divine complacency in Christ; so that God Himself should see nothing to alter or improve in us who are made acceptable in His beloved Son.

Is it remarkable that the Apostle, as he exulted in these glorious realities prayed that believers might have the spirit of wisdom and revelation in the knowledge of Him? Such glorious truth is too high and too deep for the unaided human mind to properly understand. We need Him, the Spirit of God, who fully knows the unfathomable depths of God's heart and mind, to take us by the hand and lead us into such truths, for they are not merely like an ankle-deep stream, but as a mighty river to swim in. And this glorious guide will reveal to us other wonderful truths. He will unfold to us what is the hope of God's calling; what are the eternal prospects of those who believe in Jesus. Hill-top rises above hill-top in the distance, each range of future glory excelling and surpassing the other in glory, till the further ranges are lost to sight in the vision of the eternal future.

The riches of God's inheritance in the saints is a mystery that few have fathomed yet, even with the aid of the Holy Spirit. The riches of our inheritance in God we can, by God's grace, in measure, understand; but how God can regard poor guilty sinners redeemed by His grace as a rich inheritance seems inexplicable.

But the Holy Spirit is also to reveal to us what is the exceeding greatness of God's power to usward who believe. This power was illustrated and exemplified in the raising of Christ from the dead, not only to live on earth again, but at God's right hand, far above all principality and power and might and dominion and every name that is named in this world or that which is to come; so that by God's power all things are under Christ's feet. This infinite power He is exerting and

will exert in the sanctification, service, and glory of His people. This force He would have us know and employ in our conflict with the powers of hell, so that we may be more than conquerors in His invincible might. Alas! how little do we live in the joy and triumph of these divine realities. He has given us all things that pertain to life and godliness in Christ, but too often we let our resources lie unused and hang down our hands in dejection. May God help us to do better in the future by His grace.

These uplifting truths were first propounded to converts at Ephesus, to men and women who had been brought up amid the degradation of the worship of the goddess Diana. In their delight at even an elementary knowledge of them they burned their books of magic. What effect have they had upon us? Should they not impel us to tell to Moslems, heathen, Jews, and nominal Christians the glorious tidings of God's salvation? Our feet are to be shod with the preparation of the Gospel of peace. Does not this mean that a heart knowledge of the Gospel of peace with God through Jesus Christ is a mighty incentive to go and tell others of God's great salvation?

If these things are true, as we know they are, should we not hasten to tell them to the degraded Moslems of North Africa, so that, like the heathen of Ephesus, they may be saved, sanctified, and eternally blessed? This Gospel is worth passing on. If we do not pass it on, it is pretty clear that, however much we know of it in our heads, we know little of it in our hearts.

Let us examine it more carefully, and as our hearts burn, go forth, or help others to go forth, to tell this marvellous story of God's love for lost sinners, who may thus be saved and infinitely blessed through all eternity with us.

EDWARD H. GLENNY.

Notes and Extracts.

HOME NOTES.

N.A.M. Prayer Meeting.—The monthly meeting for prayer is held in Room No. 44 of Paternoster House, 34, Paternoster Row, E.C., on the first Thursday in every month from 3.30 to 4.30 p.m. Tea at 4.30, after the meeting. The presence of friends of God's work in North Africa is heartily welcomed and is a great encouragement.



Hove Auxiliary.—The usual sale of work in connection with the Hove Auxiliary of the N.A.M. is to be held (D.V.) on December 5th. Miss E. E. Shelbourne, 53, Hove Villas, Hove, Sussex, will be most grateful for articles to sell on that occasion, and will acknowledge the receipt of any such, if sent to her at the above address.



Cherchell Carpet School.—A few rugs and carpets made at the carpet school at Cherchell, Algeria, are still unsold, and may be inspected at the offices of the Mission. To friends at a distance full particulars will be supplied by the Secretary on application, or rugs will be sent on approval, if carriage is paid both ways in the event of their being

returned. Friends will materially benefit the industrial work by buying these goods, which are guaranteed all hand-made and of pure wool only. The prices vary from £1 15s. 11d. to £6 16s. 3d.



Picture Post-cards.—A series of six Egyptian post-cards from photos by Geo. Goodman Esq., *not* used in NORTH AFRICA, may be ordered of the Secretary, price 4d. per packet, post free, 4½d.

A second series of six Egyptian post-cards from photos used in recent numbers of NORTH AFRICA is now ready also, price 3d. per packet, post free 3½d.



"Tuckaway Tables."—Will friends kindly make known that these small handy folding-tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from C. M. G., Bankside, Silverdale Road, Eastbourne, price 12s., postage and packing case included. The proceeds will go to the funds of the N.A.M.



Lantern Lectures.—A lecture on "The North Africa Mission in Algeria," for adults, and one on "A Visit to North Africa," for

children, are available for use at the present time. They include about sixty slides in each, and a type-written lecture. These lectures will be gladly lent to friends of the Mission wishing to make use of them. Application should be made to the Secretary.



DEPARTURES.—Miss Case and Miss Roberts left London for Tunis *via* Marseilles, on November 16th.



Mr. and Mrs. Simpson, with their children and a lady helper, leave Southampton (D.V.) on November 27th, for Gibraltar, *en route* to Tangier and Fez.



FOREIGN NOTES.

Algeria.

Miss E. Smith and Miss Welch write of their "Holiday Home" for women and children which was open during the spring near Algiers: "So far as we can judge, the lesson our home has impressed on them, the women as well as the children, is that prayer reaches God, and that God answers prayer offered in the name of His Son. 'We must pray,' they nearly all said when we called them to bed, 'before we sleep,' and they insisted on repeating each sentence after us so as to make our prayers their own.

"My mother prays every night," said one small child of eight. 'Yes,' we replied, 'but your mother prays as a follower of Mohammed, and we want you to pray as we do.' 'No,' quietly replied the little maid, her dark eyes looking into ours, 'my mother covers her eyes with her hands and prays to God in the name of the Lord Jesus; she has prayed like that ever since she stayed in "the garden" (the "holiday home").' That was two years ago. This woman we believe to be a Christian, and her child's simple testimony to the mother's faith comforted us not a little.



The *Courrier du Dimanche* (Algiers) of September 23rd, 1906, contains the following interesting note: "Under the direction of the sympathetic agent of the Bible Society of London, a firm in our town is just now engaged in printing the Gospel of John in Shilha. This is the name of a Berber dialect spoken in the Sûs country in Morocco, which resembles the language of the Zwawa, the Shawia, the Riffs, and is even to some extent understood by the Twaregs. The translation of this Gospel has been made by two missionaries of the Southern Morocco Mission living at Marakesh. It is the first portion of the Word of God to be published in this dialect. The Sûs people, for whom it is intended in the first place, live in the Moroccan

Atlas, and number about a million souls. As the Shilha character is not the same as Arabic, and as no printer had type in this language, the publishers have had recourse to lithography. The work of the missionaries has been transferred to stone with the greatest care by some friends in Algiers, and they have shown us to-day the proof of the first sheet."



Tunisia.

Day 11. The fast month—*Ramadhan*—is a time when special efforts are usually made to gather in the Moslem men to evening meetings. Mr. Liley writes that their efforts this year in Tunis have had encouraging results. "Apart from seeing souls saved, the Lord has given us all that we could desire in connection with the special meetings. The speakers have evidently been helped of the Lord; the people are coming in good numbers, and listening with attention and interest, the order being perfect." Will friends in giving thanks for this ask that God will bring some of these attentive listeners into the Kingdom of His dear Son.



Day 15. Mr. Short, writing from Kairouan on October 25th, 1906, tells that the girls' class is going on well, and that, in the absence of Miss North and Miss Addinsell, Mrs. Short has found her hands full with the women's and children's work. During the fast month of *Ramadhan* they were holding special evening meetings, two nights weekly being reserved for women and the others devoted to the men. The women who come are chiefly negroes, as very few Arab women would be allowed to attend. The girls of the class are only admitted if they bring some older person with them, and some of them have proved successful recruiters.

Mr. Short continues: "We are spending a little while specially each day in prayer for blessing on the work during *Ramadhan*, and I believe the Lord is already answering us, but we are looking for much more."



In a later letter comes news of encouragement at these special *Ramadhan* meetings. The numbers at Kairouan are necessarily much smaller than in Tunis, and the meetings were held by Mr. and Mrs. Short in their own house, but they are cheered by the fact that there were very few attempts to disturb the meetings, and that many paid earnest attention to the addresses. Here, too, there is cause for praise and need for much prayer, that in this centre of unusual bigotry and callousness the power of God may be felt, and stubborn hearts softened by His love.

To the Members of the Prayer and Helpers' Union.

November 19th, 1906.

DEAR FELLOW-MEMBERS,—

Since the last printed letter in NORTH AFRICA was addressed to you; our Union has grown in an encouraging way. It now numbers forty branches with about 750 members. We are hoping that this praying band will still go on to increase and that through the members much help may come in various ways for the work of evangelising North Africa. The Mission needs many more Home-helpers and an altogether wider circle of friends with a knowledge of the work and a prayerful, practical interest in it. We are deeply grateful for all who have hitherto helped and are still helping to forward the work, but it is evident that, while waiting on God and having our expectation from Him for the support and development of the work, we must resolutely seek to increase the number of those who will co-operate in prayer and in giving.

For some time past the Council of the Mission have had before them the proposal to form a committee of ladies, who would be able to take up various branches of work on the Home side of the Mission. This has now been carried into effect, and the "Ladies' Committee of the North Africa Mission" has been formed and has already begun work. It has been arranged that this new committee shall at once take over the working of the P. and H. U., and we believe this step will prove to be the beginning of fresh growth and usefulness. Almost all the local secre-

taries are ladies, so that it seems specially fitting that the P. and H. U. should be carried on by a committee of ladies. The secretary of this new committee is Miss R. I. Lepper, and she will in future correspond on behalf of the Ladies' Committee with the local secretaries. Miss Lepper is familiar with the work and needs of the Mission, and has done valued service for the last seven years at the N.A.M. office, chiefly in the preparation of NORTH AFRICA for the press. I would like personally to thank the local secretaries warmly for their kindness in the past and to ask them to do all they can to respond to suggestions from the new Ladies' Committee with a view to getting fresh friends for the Mission.

Before this number of NORTH AFRICA reaches our readers, a circular letter will have been sent to the local secretaries of the P. and H. U. In case that circular should fail to reach any who are local secretaries I should be grateful if they would kindly write for it to me without delay, as it is important that it should get into the hands of *all* for whom it is intended.

In conclusion let us remind ourselves of Christ's commands to lift up our eyes and to look on the fields, and to pray the Lord of the Harvest that He would send forth labourers into His Harvest. O for daily grace to obey Him in this and in all things. "*Men ought always to pray and not to faint.*"

Yours faithfully in His service,

M. H. MARSHALL.

The Faithfulness of God.

"In Thy faithfulness, answer."—Ps. cxliii. 1.

"The Lord's . . . compassions fail not: new every morning: great is Thy faithfulness."

—LAM. iii. 22.

In the October issue, friends were asked to make October 10th, as far as possible, a day of special prayer. The Council were very thankful to learn that many were able to respond to this request, and that not a few friends met together both at home and abroad to wait on God.

It is with real joy they can now ask the same friends to join in rendering thanks to God for prayer answered. "*Whoso offereth praise glorifieth Me.*" With regard to each of the following five matters mentioned in the special requests, answers have been vouchsafed.

Doctor for Tangier.

On October 30th, the Council had the pleasure of accepting the offer of Dr. and Mrs. George Wilson for medical work at the Tulloch Memorial Hospital, Tangier. As stated in the October number, the health of Dr. and Mrs. Challice prevents their taking up this work. Mrs. Wilson is a trained nurse, and both the doctor and his wife have worked for ten years or more at medical missions in Palestine. As the Mission to which they belonged contemplated withdrawing from Safed, where they had worked many years, they retired from the field last year, and spent a year in British Columbia. They had, however, returned to Scotland with the purpose of again going to the East for mission work when in God's providence they happened to meet, *for just a quarter of an hour only*, in the house of Rev. Dr. Stewart, of Aberdeen, Mr. and Mrs. Ross, home on furlough from Djemaa Sahridj. From them they learned of the need of a doctor for Tangier and were led to offer. They hope very shortly to start for Morocco. The repairs at Hope House and final hospital repairs are being quickly proceeded with, and thus before long, God willing, the work will be in full swing once more. Dr. and Mrs. Wilson know something of colloquial Arabic as spoken in Syria, and will probably very soon be able to speak Morocco Colloquial.

It is a matter of great regret to the Council and to fellow-workers on the field, that Dr. and Mrs. Challice have found the climate of Tangier so trying to them. It is much hoped that some other place in Morocco may prove to be more suitable for them.

Organising Deputation Secretary.

The offer of Mr. Percy J. H. Kirner for the post of organising deputation secretary supplies another much-felt need, as well as a further answer to prayer.

Difficulties with Sfax Authorities.

Before Dr. Churcher left England there was ground for hoping that, owing to help from an unexpected quarter, he would not have to undergo the threatened trial for contravening the Tunisian local law in doing dispensing and medical mission work. It seems, however, from latest

news, that he had after all to appear on the 12th November, though as yet no details are to hand. Probably he will have been fined for the so-called offence, but there is good reason for expecting that his future work will not be stopped, as was feared, and for this there is much cause for thankfulness. The situation, however, still calls for earnest prayer.

Converts in Ramadhan.

It is too early yet (17th November) to know how the various converts at the different stations have come through the ordeal of the *Ramadhan* fast month, and the equally trying feast which follows it. We have heard, however, that two of the new converts at Fez made a bold stand at the commencement of *Ramadhan*. This victory over the bondage of custom and the fear of man will greatly strengthen their faith.

Financial Help.

Again God's faithfulness has been manifest. Since October 10th gifts of £250 and £500, and two other gifts each of £100 have been received, and were a great help to relieve the long strain. It is early days yet to say whether there has been any increase in the number of smaller subscriptions.

Continued prayer is called for in this matter of financial support. The constantly recurring needs for rent, work and personal support mount up, as the weeks go by, and each month a sum of between £400 and £500 is required for the General Fund, apart from the sums for specially supported workers.

SUBJECTS FOR PRAISE.

Other matters which call for thanksgiving are the formation of the Ladies' Committee; the "journeying mercies" experienced by all the workers who have returned to the field this autumn; the re-joining of Mr. and Mrs. Cooksey, and their return to work in Susa; the renewed health of Miss Turner, which has permitted her resuming her work on the field; the safety from harm of Miss Jennings whilst Arzila was in the hands of brigands; the reopening of Casablanca, where Mr. and Mrs. W. T. Bolton have just gone to restart the work; the offer of £300 for building at Shebin-el-Kom; and

the successful series of meetings held by Mr. and Mrs. R. C. Morgan, Miss Banks and Mr. Simpson in Ireland last month. All these matters give ground for the

further exercise of faith, and constitute an encouragement to earnest prayer that God will give great blessing during this last month of the year.

The Present Need at Shebin-el-Kom, Egypt.

By Mr. W. T. Fairman.

The Lord's work in this place is passing through a great crisis, the ultimate issue of which will greatly affect its prosperity.

Our Moslem landlords have taken action in the way we have for long anticipated. A few days before my return from England a long legal notice to quit, on December 31, 1906, upon expiry of lease, was served on the headmaster of the school by one of the officials of the Mixed Tribunal.

Efforts have been and are still being made to induce the landlords to extend the lease for a short period at an increased rental, but up to the present they have refused to listen to any proposal we could make, and on their part only make suggestions which we are entirely unable to consider even if we would.

Great pressure from various sources has been brought to bear upon them to induce them to turn us out. Our work has gained for us the ill-will of both Copts and Moslems, for they realise that it is telling. The landlords tell us, "You have put us to shame in the town. The people have *eaten our face* because of you. We hired you the premises for schools, and you have turned them into a church. We cannot endure this shame any longer, you must go." The truth probably is that the Moslem national school here is working to get the premises for their girls' school. An additional factor may be the effect of the disturbed state of the mind and spirit of the Egyptian Moslem in relation to the English, a state fostered and fanned by notorious political agitators in the pay of Turkey, and certain partisan and fanatical newspapers.

But whatever the cause, the fact remains that on December 31 we must leave our mission premises, and then, as there are no other premises in the town either

suitable for or capable of containing our work, it will be destroyed, and the labour of years brought to nought.

We need, therefore, at the present juncture, great and earnest prayer that the landlords may be prevailed upon to extend the lease for at least another six months to afford us an opportunity to build.

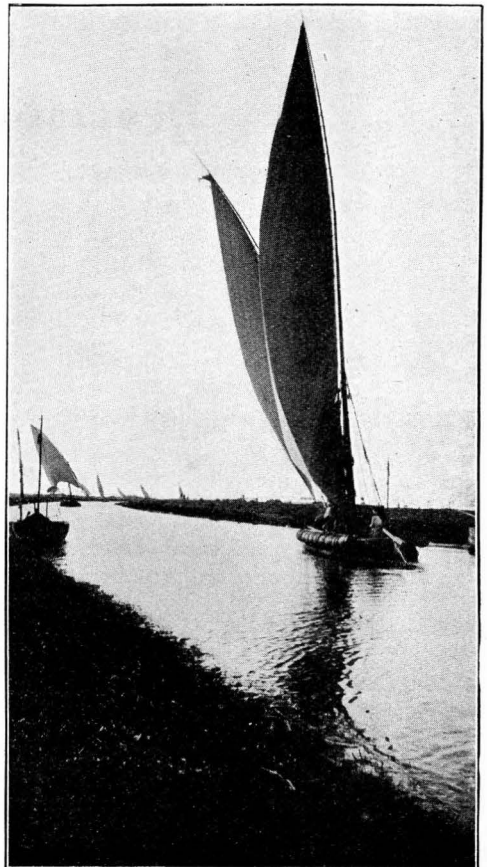


Photo by]

[Geo. Goodman, Esq.

On the Nile

We also need the gifts, large and small, of the Lord's people to enable us to erect at once the premises needed on the plot of land we were enabled to purchase from the Government at the beginning of the present year.

The necessity is very urgent, and the work is deserving of liberal help at this crisis, and we feel confident in appealing for help, believing that this varied work will not be allowed to die for want of timely aid.

Shebin-el-Kom is the capital of the province of Menoufia, and has a population of 28,000 inhabitants. The population of the province exceeds three-quarters of a million, and we (my wife* and myself), are the only resident missionaries working amongst them. Our work consists of:—

(1) Boys' school, with ninety boys in daily attendance.

(2) Girls' school, with daily attendance of twenty-five.

(3) Evangelistic services every night in the week. Average attendance throughout the year, twenty-five.

(4) Sunday morning services, with average attendance of fifty-five to sixty.

(5) Colporteur, who traverses the province from end to end selling Scriptures.

(6) Bible-woman, who visits and deals with the women in their homes.

(7) Visitation of men in the evenings in their houses.

(8) Itineration in the province as time and strength permit.

The sum of £2,000 is needed to erect all the premises required, and of this only a little over £200 is in hand.

[Since the above was written the sum of £300 has kindly been promised, but only on condition that the buildings shall be of wood.]

Deputation Work.

Mr. Percy J. H. Kirner, Organising Deputation Secretary.

Workers home on furlough know only too well the burden of arranging meetings. To some the speaking at meetings even is an ordeal, but those who, finding no difficulty in speaking, have set themselves to getting up a series of meetings, know the labour involved and the expenditure of time and energy required for writing endless letters, let alone travelling to and fro. Several workers in years gone by, have, when home on furlough, done splendid service to the Mission by such work, and have made many new friends and aroused fresh interest. The problem of how to keep the interest thus aroused has ever been a difficult one. The meetings must be followed up by letters and further meetings at the same place later on.

The Council have felt very much the desirability of setting aside a worker for this organising work—one who could give his whole time to arranging well in advance meetings for workers home on furlough, and to keeping in touch afterwards with

* Mrs. Fairman is remaining for the present in England with her children.

the new friends thus made. They have also felt greatly the need of someone who could act as a deputation: a good speaker who, being in sympathy with the aims and methods of the Mission, and having the confidence of Christians generally and opportunities for reaching different sections of the Church of Christ, could make known the needs of North Africa and tell of the work being done.

For the organising work they are very thankful to have secured the services of Mr. Percy J. H. Kirner, of 27, Ashley Road, Crouch End, N. Mr. Kirner brings to the new work a good business training, and also some experience in the special line of work, as he is honorary secretary and organiser for Miss Perry's Korea Mission. He expects to begin with the N.A.M. on December 3rd, giving his whole time to the work. Friends are asked to pray that Mr. Kirner may be much blessed in this new departure. The Council will also be grateful for prayer that God may graciously guide in the matter of securing a deputation.

News from the Mission Field.

MOROCCO.

From Miss C. S. Jennings (Laraish).

October 29th, 1906.—You may have heard that there has been another, and more serious rising than ever in poor little Arzila. Nine days ago, on the evening of the 20th, we were terribly alarmed at 10.15 p.m. by a sudden and continuous firing only 100 yards away. We could only bolt our doors tightly and keep quiet in fear and prayer.

The next morning we learned that fifteen of Raisuli's friends—mountaineers, who had been by stealth in twos and threes coming and hiding in the town—and others, had climbed the walls that night, and had risen against the Basha, demanded the town keys from him, which he had yielded up, and barred him in mortal fear in his house.

They had also demanded the fire-arms and office of the *Kaid el meea*, the Centurion over the 100 soldiers stationed in Arzila, and he, refusing, had been stabbed. He died at noon the next day. The rebels killed one soldier; the others (all unarmed as they were) submitted in terror, and were allowed to escape early the next morning through the Sea Gate (the country gate these rebels have kept shut).

Other soldiers climbed over the town wall that night to save themselves. And so a quiet (!) "reign of terror" started in Arzila.

The shops were shut next morning, and the people were in fear and trembling, while these fifteen to eighteen brown-clad mountaineers stalked, guns in hand, about the town in full possession, and each day were joined by further comrades from outside.

The Jewish population gave themselves up entirely to *fear*, barring and bolting tightly their windows and doors, and sitting idle and fasting in their houses. They went at night, two or three families together, to shop.

I knew little fear those three days, but continued my daily visitings and minis-

trations to the sick and poor. I took round "Daily Light," in Spanish, on the 22nd to read to some of these fear-stricken Jews; the verses both morning and even-



A. Mozabite Berber of North Africa.

ing being of reassuring comfort to any who trusted in God.

On Tuesday morning two armed soldiers, on horseback, arrived from the consul here to bring me back, and so I had to return, though with a very sore heart at leaving my unprotected poor and sick friends in Arzila and fleeing to save myself!

I do hope affairs will quiet down, and

that I shall be able to return in a few weeks with Miss Harris, whom I am expecting daily from Tangier.

Five and a half busy weeks in humble ministrations and Gospel preaching to sick and sinful, poor and needy Jews and Moslems, have been passed in Arzila, and now I can but pray that God's Holy Spirit may water the seed sown in Christ's name.

TUNISIA.

From Mr. A. V. Liley (Tunis).

October 22nd, 1906.—It is a very great joy to be back again and in the midst of the work at Tunis. We have again been made to realise what powers there are opposing us, the real love of sin reigning in the hearts of the people, though professing to be the "faithful of the Lord." While also realising our own weakness, ignorance, and inability to touch the hearts and consciences of the people, and our insufficiency, yet we claim all the promises that are ours through the Lord Jesus Christ, and our sufficiency is from Him.

On returning to Tunis, after a break in the work, there is always much preparation in oiling the machinery and getting it into work. Our visit to the Marsa (a seaside place near Tunis) was anything but an idle time for us. We are most thankful for the time spent there, the many Arabs reached, and much preparation done for future work.

Immediately on my return the evening meetings were begun, and the porter boys' class started; both have been well attended. I felt the necessity of having a separate class for the older boys, as the young Arab boys did not behave themselves so well while they were present. Since this new arrangement the smaller boys have behaved themselves very well, and it has been a real pleasure to talk to them.

One longs to see fruit in these young hearts. Of course they have always had a wild, untrained life, no education and no restraint, and so have learned only that which is evil, though priding themselves on being children of "the faithful." Yet they have learned a number of Scripture texts and some hymns, and have again and again heard the Gospel

message, and we know the Holy Spirit can lead them into the light and liberty of Salvation by faith in the Lord Jesus. What inexpressible joy it would give us were we to see some of these lads converted and becoming native evangelists!

Since the Bible dépôt has been cleaned and painted, and fresh pictures, Scriptures, etc., have been placed in the window, it has been the centre of great attraction. One afternoon I counted the number of people (mostly Arabs) who stopped, and there were over fifty in one hour. One Arab stood some twenty minutes reading from the open pages of the Gospel by Luke. As often as I feel it expedient I go to the door and explain the pictures, etc., and speak a word for the Master. Very often such a crowd congregates that I invite them inside to hear more; unfortunately, however, they are not always responsive. We do thank God for the dépôt, and all the work carried on at it. Like my work among the seamen, itinerant work, etc., we look to the Lord to supply the means for it through our own personal friends. Without them these branches of the work would be seriously crippled.

A greater number of English ships are coming into Tunis. On one steamer, after visiting the whole crew, and giving them something to read, from the Captain downwards, just as I was going down the ladder, the Captain and chief engineer came forward and thanked me for my interest in their welfare. On another boat I found the Captain's wife with her Bible upon her lap, and on going down to his cabin to visit him found he had his Bible near him as though he had been reading it before taking his afternoon nap. It was very pleasant to meet with these people and have a talk with them.

Last Tuesday afternoon I had a tremendous crowd in the dépôt. A professor from the Moslem college and one of his pupils stepped inside to hear more of one of the pictures in the window; it was an Eastern shepherd going before his sheep. After explaining all this, I spoke of our being like sheep that had gone astray, and told them that the Lord Jesus had come to seek and to save the lost; that He had laid down His life for the sheep, etc. During this one Arab after another had dropped in; when the Arab professor raised his voice in maintaining that all the

is the only Saviour and Redeemer, and has made atonement for sin, and is now raised and sits at the right hand of God."

Most of the people walked out after this, but one of the professors stayed behind and said, "You Christians hire shops, preach the Gospel, and seek to do all you can to get the Moslems to become Christians, but you don't succeed. We Moslems have no need to preach Islam, for people, seeing it is the true religion, accept it without any invitation." "Well, that is very curious," I replied. "I have been over twenty years in N. Africa, and



Photo by]

[Mr. A. V. Liley.

Negroes at Chess, Tunis.

prophets were the same, Christ was only a prophet, etc., etc., many more crowded in, among them being another Arab professor. As three or four of them wanted to speak at once, I had to say I was not there to argue but to preach what had brought salvation to my own soul. In order that none should go away without hearing of my object in being there, I raised a Bible in my hand and said, "This is the Word of God which tells the way of Eternal life. In it God says He must punish sin, we are all sinners; how shall we escape? This book tells us how we may escape, for the Lord Jesus came into the world to save sinners; He

have not yet seen a single convert to Islam from among the Jews or Europeans."

"Of course you have not," said he, "for when they become Moslems that is a matter between them and God, they have no need to go and tell everybody about it." With that he walked off! I might have told him that if there had been converts it would have been because men love darkness rather than light.

Saturday was a very busy day with the Jews. One feels perplexed sometimes what to do with the Jews who lazily stroll into the Bible dépôt on Saturdays. Having nothing to do, they seek some distraction, and it would seem that

arguing in our depôt gives them the greatest pleasure! Some of them come with the same old round of questions that have again and again been answered and met. One Jew's objection to-day was that the Lord Jesus could not have been the Messiah, as the genealogy shows in Matthew's Gospel that He was descended from a bad man like Jechonias, and the Messiah was to come through good people.

After referring to the many prophecies respecting the Messiah, I said, "If Christ is not the Messiah it is wonderful that very soon after His ascension the Jews should have been driven from Palestine, and that they have not returned though nearly 2,000 years have elapsed." "Oh, that has happened in order that the Jews should spread the knowledge of God in fulfilment of Hab. ii. 14." "My experience of the Jews has been just the opposite," I replied, "for not only do the Jews often try to hide their religion, but many of them have become free-thinkers." After our long discussion I did not fail to make an appeal (as I always try to do) to them to seek pardon and salvation through the death and resurrection of the Lord Jesus Christ.

Ramadhan began on Thursday, and so we began our special meetings in the same large shop we had last year. We feel this has been given to us in answer to prayer, for soon after we gave it up last year it was turned into a café. When looking out for a shop some three weeks ago, I passed by this place and found it and all the others let. I stopped, and there asked the Lord to give us a shop for *Ramadhan*. Passing down the same road a day or two after I found our old shop to let, the café people had cleared out. I went and found the landlord, an old friend of mine, who was only too glad to let us have it. I spoke the first night, but we only got a few in, as the meetings are not yet known, but the few who came in listened well. Miss Grissell spoke next evening, and had a large and very attentive lot of Arabs.

From Mrs. Short (Kairouan)

November 12th, 1906.—The commencement of our work here has been most encouraging. First of all we had a big "welcome home" from all our

friends (on returning from Monastir), which made us feel that, after all, "there is no place like home," even though that home be "poor, dirty Kairouan," as a fellow-missionary once called it!

The girls have come up well, and I have now twenty names on the book, and three more waiting to be put on. These latter are new girls who have to attend a week before being entered on the register. The average attendance is fifteen or sixteen.

My negresses, too, have all come back again, bringing one or two new ones. They are still at their own desire having their class twice a week.

During this month I have had to stop the regular visiting, as I am only free in the afternoons, and that is when the women are most busy. Still, I have been able to help in the evenings with the lantern services. Twice a week we have had them for women and girls, and I have had some very good times with them, though we have not often had big numbers. Then with the men each night, Mr. Short has carried the little organ into the room, and we have had singing in Arabic, and, sometimes when understood, in French. This is quite a new thing for them, and has proved a big attraction.

We are very thankful for all these opportunities of spreading abroad the truth; but we do long to touch bigger numbers, so that it may be said of us, "Behold, ye have filled (Kairouan) with your doctrine."

One thing that has brought a number of people to the house lately is the fact that I have turned "oculist." While at Monastir our little son had a touch of ophthalmia, and, the ordinary bathing with boric lotion failing, we took him to the chemist, who gave "protargol." The effect was so good that on returning here I tried it on one or two of the girls. They told their friends, and the fame has spread until I have had people from the other side of the town coming to be treated. I give them the boric lotion to use themselves at home, but they have to come to me for the syringing. It is only a little thing, but it has brought me into contact with women and girls I have never known before. Several girls have been added to the school through it, and more houses opened to visiting.

The N.A.M. Ladies' Committee.

For a long time past the question of getting some voluntary lady helpers for the Mission's work at the home-end has again and again been debated. Steps were recently taken by the Council to form a ladies' committee, and a start has been made with eight members. These have made a good commencement at the first two meetings already held, and more friends are being invited to join. We hope to give next month further particulars, and the names of members and the appointments made. Probably a page or more of NORTH AFRICA will be reserved each month for giving news of this branch of the work.

The committee, whilst in no way executive, nor dealing at all with work on the field, will be able to render most valuable help in many different directions, and will, it is expected, take up and push forward many of those things left undone, or done only spasmodically, owing to the want of workers at the office with time to attend to them regularly.

It is still early days to speak of work done, but a good earnest of what will be accomplished has already been given. The committee has taken over the management of the Prayer and Helpers' Union. Believing that all things should be done with prayer, and that prayer accomplishes much, the committee has started praying that means may be found for getting a "home" for N.A.M. workers home on furlough. They hope, amongst other plans, to organise a "wants" department and a curio loan department.

It is also hoped that new Auxiliaries may be formed in various places, and that lady workers in the provinces may be linked on to the committee.

The members of the committee will much value prayer that God will give help and guidance, and blessing on all that is attempted to help forward the work and to create further interest in the Mission.

NOTICE OF BOOK.

The Young People's Missionary Movement, by C. V. Vickrey, is a small book of some seventy-two pages, giving a sketch of the Movement and a slight "Forecast" of

the possibilities before it. The address of the Society is 156, Fifth Avenue, New York, U.S.A.

To a mind accustomed to the slow progress and uphill climb which seem necessary in evangelising Mohammedans, this little book comes with a breath of new invigoration. It is optimistic in no small degree, but who have more right to be optimistic than the followers of the ever-present and ever-victorious Captain? Are there not too many Christians in captivity, perhaps not even unwillingly, to Giant Despair? Else how is it that so many pray large prayers and expect small answers—or *none*?

It will be remembered that the Student Movement in America produced at one time more suitable candidates than the Boards of Foreign Missions were able, from financial straitness, to accept. This led to many campaigns by American and Canadian Christian students among the Churches of those countries, with the result that much enthusiasm was aroused.

To conserve and extend this, the Young People's Missionary Movement was organised on July 18, 1902. It is an entirely interdenominational movement, reaching the young people of the various Protestant Churches through already formed organisations, and acting as a "clearing-house of the young people's departments of the various Home and Foreign Missionary Boards of North America." "The control of the Movement is vested in a Board of Managers limited to fifteen persons, all of whom are secretaries of denominational or Church Missionary Boards."

The purpose of the Movement is "the evangelisation of the world in this generation"; and its mottoes are, "Men enough, money enough, power enough; we can do it if we will."

Its method is the systematic instruction of the young in the history and work of home and foreign missions. This is done by training leaders of classes at summer conferences and schools, who, on their return, take up the work of teaching others. One young woman taught nine such classes in the course of a year. Presumably each class would be held weekly or monthly. Not infrequently two classes are organised at one church, and in one church there are as many as eight classes, "which the pastor regards as *one of the greatest sources of power* in his exceptionally spiritual and well-known missionary congregation."

To give an idea of the wide extent of the Movement, one may mention that the number of mission study text-books sold already is 192,731 volumes, besides 169,847 ordinary missionary volumes. Two more study text-

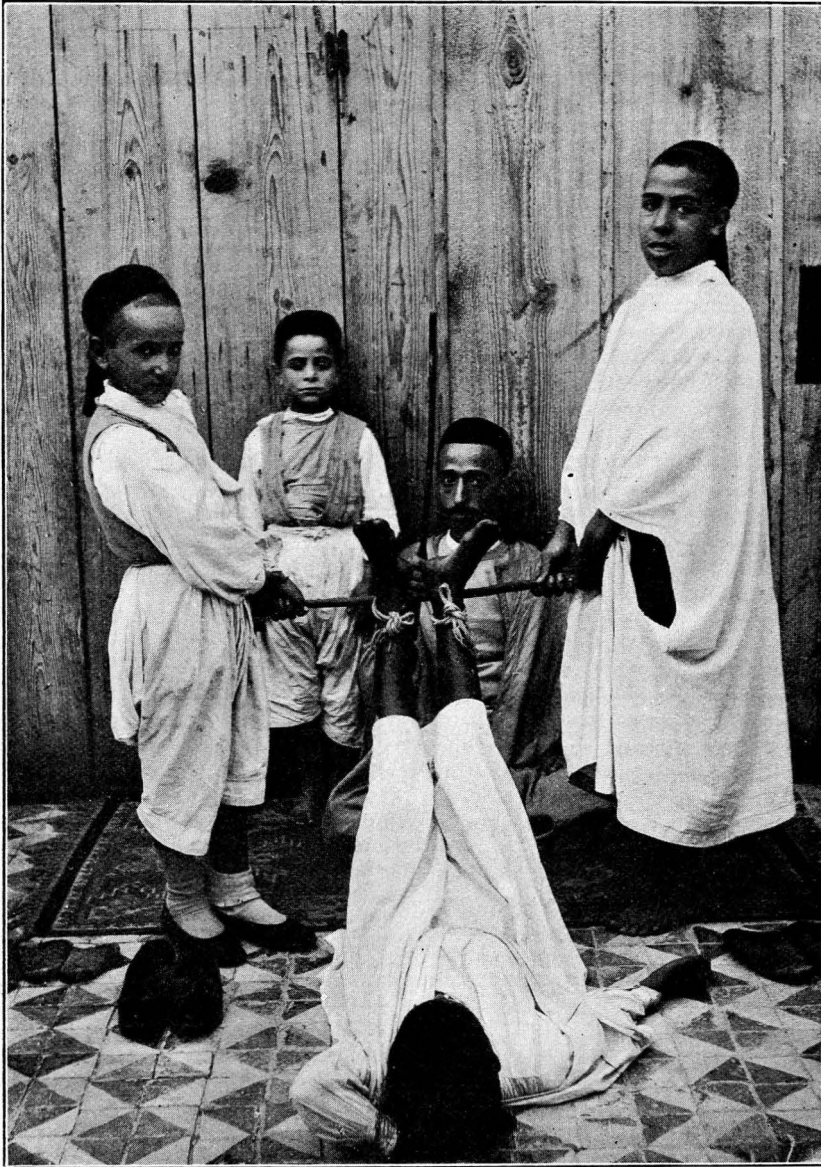


Photo by]

[Mr. A. V. Liley.

The Bastinado—A North African Form of School-Punishment.

books are just being published, one in a first edition of 75,000 copies.

"In one . . . class of twenty-three members, six persons have volunteered for service on the mission field since beginning the study."

The need and power of *prayer* have been strongly emphasised in the Movement, and many remarkable answers have been recognised.

At a conference of foreign missionary secretaries held at Nashville, Tenn., last spring, it was resolved that there *ought* to be 1,000 volunteers offering for foreign service *annually*, and the secretaries appealed to the Student Movement in America that they should thus challenge the churches to provide the necessary funds.

It is estimated that five cents (2½d.) per week from the members of the Sunday-

schools and young people's societies *alone*, *without larger sums*, would more than furnish enough money to evangelise the world! Of the entire wealth of the Church "less than a tithe of a tithe of a tithe"! "Men enough" and "money enough"!

Power enough, for "ALL power" is given unto Him Who sends them! There is but one obstacle in the way—the disobedient indifference of His people, and for its removal perhaps there is still lacking on the part of all of us—*prayer* enough. R. I. L.

For the Children.

A Little Arab Servant.

A little boy of about nine or ten years old, with a skin naturally brown, but made almost black by constant coatings and re-coatings of dirt and sunburn, a bright intelligent face, and dressed in a garment of dark brown coarse material trimmed with a sort of white (?) braid, with a pocket hole one side but no pocket, so, of course, showing a dirty leg—this was Aamir, our Arab servant.

He was one of the many little urchins who crowded round us the day we arrived at Monastir, and as we had brought no servant and knew of no one to help us we engaged him. His wages were agreed on—the (to him) enormous sum of one franc (9½d.) per week, with a little food to help him on with his work.

There were several things Aamir had to learn before he began his round of household duties. First of all he must have a daily wash, for you will imagine it was not very nice to have grimy finger-marks on everything. So each morning when he came he was sent down to the sea to have a bathe, and the natural colour of his skin soon began to show itself.

Then a little politeness was the next thing, for, of course, it never did for a boy to say to his mistress, "Give me that," or "Reach me down this," without saying, "Please"; or to take his bread and coffee, and never add, "Thank you." He learned this lesson so quickly that he began to tell other boys what they ought to say when they spoke to us! Our house was at first a perfect "curiosity shop" to him. "What are all these little plates for?" he said one day when washing the saucers. (Saucers are hardly known in Arab houses.) "What a lot of knives," was a very natural exclamation, when you knew that perhaps in his home there was only one for the whole family.

But the grandest thing of all in his eyes

were three carpet folding chairs, and he seemed thoroughly to understand that they were "easy" chairs, for, in spite of frequent scoldings, we often found him sitting in one or the other, eagerly looking at the pictures in a book or magazine.

Of the religion of Jesus Christ Aamir knew nothing; and indeed, of his own religion he knew but little; but of stories, and traditions, and superstitions he was full. Many marvellous and wonderful things did we hear from him. How good it would be if we were able to add that he eagerly listened to the words of God and became a believer in Jesus. No; we cannot say that. We did tell him of Jesus many times over, and he listened, and went home and told what he had heard, but that is all we can say at present. Will you not pray that the seed sown may one day bring forth fruit a hundredfold?

But unconsciously this lad helped a good deal in giving us opportunities to speak of the Saviour. He introduced me to his home and to a neighbour's house near, and in these two houses over and over again I have been able to tell my message to all sorts of listeners.

As week by week Aamir took his money he began to dream of new clothes, and all sorts of things, and one day he actually came arrayed in a new white cotton overall. His savings were carefully hidden away at home to buy boots, etc., for the winter, but alas, for him, his mother knew the place, and one day in an extremity stole it all. I do not know what happened, but I am very much afraid that there would be no small noise in that house when it was found out.

Soon after this we had to send Aamir away, as we found a woman who served our purpose better, but we still often saw him running about.

This little Arab servant is but one of

many hundreds of Arab boys who are growing up in the midst of evil and sinful surroundings, such as you know nothing of. As St. Paul says, they are

"without God and without hope in the world." Will you not help us to do all we can to win them for Christ?—Your loving friend,
BEATRICE M. SHORT.

Cherchell Carpet School.—Picture Post-cards with the picture of the rug given in NORTH AFRICA for October, and a few words of explanation about the carpet school are now ready, and may be ordered of the Secretary, price 3d. per doz., post free, 3½d. A number of these for distribution among friends will gladly be sent free to any purchasers of rugs or carpets, upon application to the Secretary.



"How not to do it."

A little girl who had never suffered from hunger and cold, offered this prayer for one less fortunate than she, "O Lord, I saw a poor little girl on the street to-day, and her feet were all bare, and she looked awful cold; but it's none of our business, is it, dear Lord?"—*Selected.*



An Example to the Churches.

The church at Westminster, of which Dr. Campbell Morgan and Rev. Albert Swift are the pastors, has recently resolved to devote one-tenth of all church moneys to foreign missionary work over and above the personal contributions from the members to the Missionary Society. Dr. Morgan intends to preach a missionary sermon every month.—*The Baptist Missionary Herald.*

When Mahmoud the Conqueror came to Amritsa, the Brahmins implored him to spare their one great idol. He might take all else; they would give him wealth untold, but spare their idol. Looking at their tremendous bribe, he was inclined to waver, hesitated, but only for a second. Seizing his battle-axe, he began to smash the idol, when, wonder of wonders! at every blow a shower of priceless jewels, diamonds, rubies, emeralds, poured from out it. The image had been a colossal repository of the priests' wealth, exacted from the poor superstitious worshippers. How often the cunning adversary says to the young Christian: "Spare this one idol. Don't be extreme. Don't slaughter everything belonging to the old life." Happy is he if, resisting this, he hews down all rivals to his Lord; for every idol broken, God makes to bring us riches of joy and peace, and conscious well-pleasing of Him.—*Selected.*



"Some seem to imagine I am an optimist because life has been easy and I have never known trial or sorrow. But I tell you I am an optimist because of what I see—the changes that have taken place these fifty years. Sorrow! loss! I have known the bitterest—wife, children—I have gone through it all. Disappointments, dangers—many! But I am an optimist in spite of it all!"—*Dr. Griffith John.*

North Africa Mission Publications.

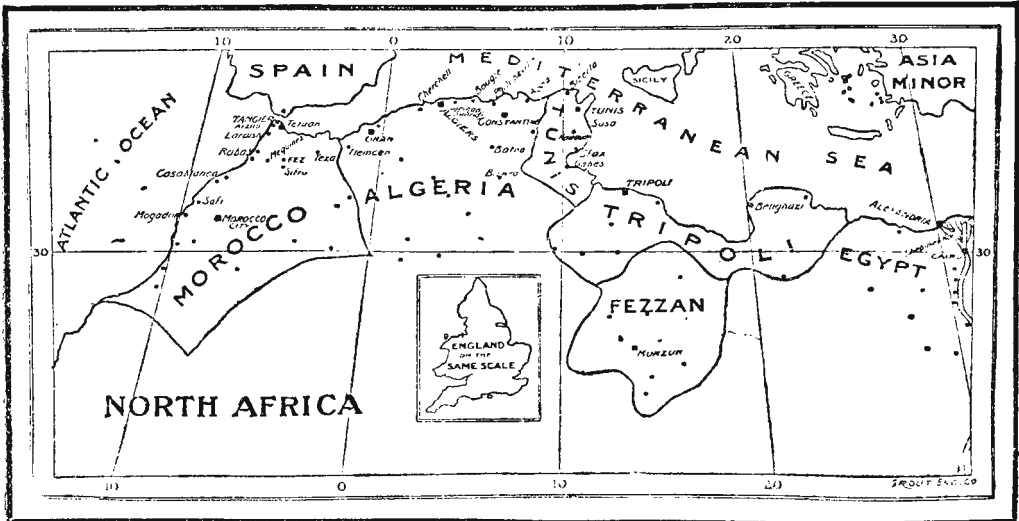
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NORTH AFRICA consists of
MOROCCO, ALGERIA, TUNIS, TRIPOLI, EGYPT, and the SAHARA,
 and has a Mohammedan population of over 20,000,000.



MOROCCO has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 4,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz. The country is divided into districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan.

ALGERIA is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population 4,500,000, principally Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate and much beautiful scenery; there are excellent roads and extensive railways.

TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of

about 2,000,000, nearly all of whom are Mohammedans. There are, however, some thousands of Italians, Maltese, French, Jews, etc., on the coast.

TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel.

EGYPT is still tributary to Turkey, but under the guidance and supervision of the British Government. It has a population of about 10,000,000.

THE VAST SAHARA, with its scattered population of Berber and Arab Mohammedans, remains still without a solitary missionary.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but are willing to be enlightened.

FORM OF LEGACY OR BEQUEST.

I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of _____ pounds sterling, free from duty, to be paid within six calendar months after my decease, and I direct that receipt of such Treasurer shall be a sufficient discharge for the said Legacy.

N.B. Land and money secured on land can now be bequeathed under the condition enacted by the Charitable Uses Act, 1891, 54 and 55 Vic., c. 73.

[The will or codicil giving the bequest must be signed by the Testator in the presence of two witnesses, who must be present at the same time and subscribe their names in his presence and in the presence of each other. Three witnesses are required in the United States of America.]

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Parcels and Small Cases for transmission to the field should be sent to the N. A. M., c/o Messrs. Bride and Eastland, 29-35, City Road, London, E.C. Will friends wishing to send large cases kindly write for instructions before doing so? In all cases particulars as to contents and value of packages must be sent, being required for Customs' purposes.

Gifts in Money or in kind should be sent to the Secretary, Dr. C. L. Terry, North Africa Mission, 34, Paternoster Row, London, E.C., to whom all cheques and money orders should be made payable.

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Tunisia.		EGYPT.	
Tangier.		Cherchell.		Algiers.		Alexandria.	
	Date of Arrival.		Date of Arrival.				
J. SCOTT CHALLENGE	...	Miss L. READ ...	... April, 1886	Miss E. TURNER ...	... Jan., 1892	Miss M. ERICSSON ...	... Nov., 1887
M.R.C.S., L.R.C.P.	... Mar., 1906	Miss H. D. DAY ...	... April, 1886	...	...	Miss R. J. MARRUSSON ...	... Nov., 1888
Mrs. CHALLICE ...	... Mar., 1906	Miss K. JOHNSTON ...	... Jan., 1892	Susa.			
*Geo. WILSON, M.A., M.B.	... Designated	Miss E. TURNER ...	... Jan., 1892	Mr. J. J. COOKSEY ...	... Oct., 1892	Mrs. COOKSEY ...	... Dec., 1896
*Mrs. WILSON ...	... Designated	Algiers.		Miss A. COX ...	... Oct., 1892	Miss N. BAGSTER ...	... Oct., 1894
Mrs. ROBERTS ...	... Dec., 1896	<i>Kabyle Work—</i>		Miss N. BAGSTER ...	... Oct., 1894	Kairouan.	
Miss J. JAY ...	... Nov., 1885	Mons. E. CUENDET ...	... Sept., 1884	Mr. E. SHORT ...	... Feb., 1899	Mrs. SHORT ...	... Oct., 1899
Miss G. R. S. BREZZE,	... Dec., 1894	Madame CUENDET ...	... Sept., 1885	*Miss E. T. NORTH ...	... Oct., 1894	*Miss G. L. ADDINSELL ...	... Nov., 1895
M.B. (London) ...	... Dec., 1894	Miss E. SMITH ...	... Feb., 1891	Sfax.			
Miss P. MARSON ...	... Nov., 1895	Miss A. WELCH ...	... Dec., 1892	T. G. CHURCHER,	...	M.B., C.M. (Ed.) ...	... Oct., 1885
Mr. H. E. JONES ...	... Jan., 1897	Mr. A. SHOREY ...	... Nov., 1902	Mrs. CHURCHER ...	... Oct., 1886	Mr. H. E. WEBB ...	... Dec., 1892
<i>Spanish Work—</i>		Mrs. SHOREY ...	... Oct., 1904	Mrs. WEBB ...	... Nov., 1897	<i>Associated Worker—</i>	
Miss F. R. BROWN ...	... Oct., 1889	Djemaâ Sahridj.		Miss M. BENZAKINE ...	... Jan., 1906	DEPENDENCY OF TRIPOLI.	
Miss VECCHIO, <i>School Mistress.</i>	...	<i>Kabyle Work—</i>		TRIPOLI.			
Casablanca.		*Mr. D. ROSS ...	... Nov., 1902	Mr. W. H. VENABLES ...	... Mar., 1891	Mrs. VENABLES ...	... Mar., 1891
Mr. W. T. BOLTON ...	... Feb., 1897	*Mrs. ROSS ...	... Nov., 1902	Mr. W. REID ...	... Dec., 1892	Mrs. REID ...	... Dec., 1894
Mrs. BOLTON ...	... Dec., 1897	Miss J. COX ...	... May, 1887	Miss F. M. HARRALD ...	... Oct., 1899	Miss F. DUNDAS ...	... April, 1903
*Miss H. B. CAWES ...	... Designated	Miss K. SMITH ...	... May, 1887	EGYPT.			
Tetuan.		Constantine.		Alexandria.			
Miss A. BOLTON ...	... April, 1889	Mr. J. L. LOCHHEAD ...	... Mar., 1892	Mr. W. DICKINS ...	... Feb., 1896	Mrs. DICKINS ...	... Feb., 1896
Miss A. G. HUBBARD ...	... Oct., 1891	Mrs. LOCHHEAD ...	... Mar., 1892	Miss R. HODGES ...	... Feb., 1899	Shebin-el-Kom.	
Miss M. KNIGHT ...	... Oct., 1895	Miss E. K. LOCHHEAD ...	... Mar., 1892	Mr. W. T. FAIRMAN ...	... Nov., 1897	*Mrs. FAIRMAN ...	... Feb., 1896
Miss G. SMITH ...	... Oct., 1906	Mr. P. SMITH ...	... Feb., 1899	REGENCY OF TUNIS.			
Laraiash.		Mrs. SMITH ...	... Sept., 1900	Tunis.			
Mr. H. NOTT ...	... Jan., 1897	Miss F. HARNDEN ...	... Nov., 1900	Mr. A. V. LILEY ...	... July, 1885	Alexandria.	
Mrs. NOTT ...	... Feb., 1897	Miss F. H. GUILLERMET ...	... May, 1902	Mrs. LILEY ...	... April, 1886	Mrs. DICKINS ...	... Feb., 1896
Miss S. JENNINGS ...	... Mar., 1887	REGENCY OF TUNIS.		Miss M. B. GRISSELL ...	... Oct., 1883	Miss R. HODGES ...	... Feb., 1899
Miss K. ADRIDGE ...	... Dec., 1891	Tunis.		Miss A. HAMMON ...	... Oct., 1894	Shebin-el-Kom.	
Fez.		Mr. A. V. LILEY ...	... July, 1885	*Miss R. COHEN ...	... Nov., 1902	Mr. W. T. FAIRMAN ...	... Nov., 1897
*Mr. O. E. SIMPSON ...	... Dec., 1896	Mrs. LILEY ...	... April, 1886	Miss E. LOVELESS ...	... Nov., 1902	*Mrs. FAIRMAN ...	... Feb., 1896
*Mrs. SIMPSON ...	... Mar., 1898	Miss M. B. GRISSELL ...	... Oct., 1883	*Miss H. M. M. TAPP ...	... Oct., 1903	EGYPT.	
Miss L. GREATHEAD ...	... Nov., 1890	Miss A. HAMMON ...	... Oct., 1894	Alexandria.			
Miss M. MELLETT ...	... Mar., 1892	*Miss R. COHEN ...	... Nov., 1902	Mr. W. DICKINS ...	... Feb., 1896	Mrs. DICKINS ...	... Feb., 1896
Miss S. M. DENISON ...	... Nov., 1893	Miss E. LOVELESS ...	... Nov., 1902	Miss R. HODGES ...	... Feb., 1899	Shebin-el-Kom.	
Miss I. DE LA CAMP ...	... Jan., 1897	*Miss H. M. M. TAPP ...	... Oct., 1903	Mr. W. T. FAIRMAN ...	... Nov., 1897	*Mrs. FAIRMAN ...	... Feb., 1896
IN ENGLAND.		<i>Italian Work—</i>		Miss A. M. CASE ...	... Oct., 1890	EGYPT.	
—Miss F. M. BANKS—For Deputation Work.		Miss L. E. ROBERTS ...	... Feb., 1899	Miss L. E. ROBERTS ...	... Feb., 1899	Alexandria.	
IN ALGERIA.		Tunis.		Alexandria.			
—Miss B. VINING, <i>Invalided.</i>		Mr. A. V. LILEY ...	... July, 1885	Mr. W. DICKINS ...	... Feb., 1896	Mrs. DICKINS ...	... Feb., 1896
* At Home.		Mrs. LILEY ...	... April, 1886	Miss R. HODGES ...	... Feb., 1899	Shebin-el-Kom.	