

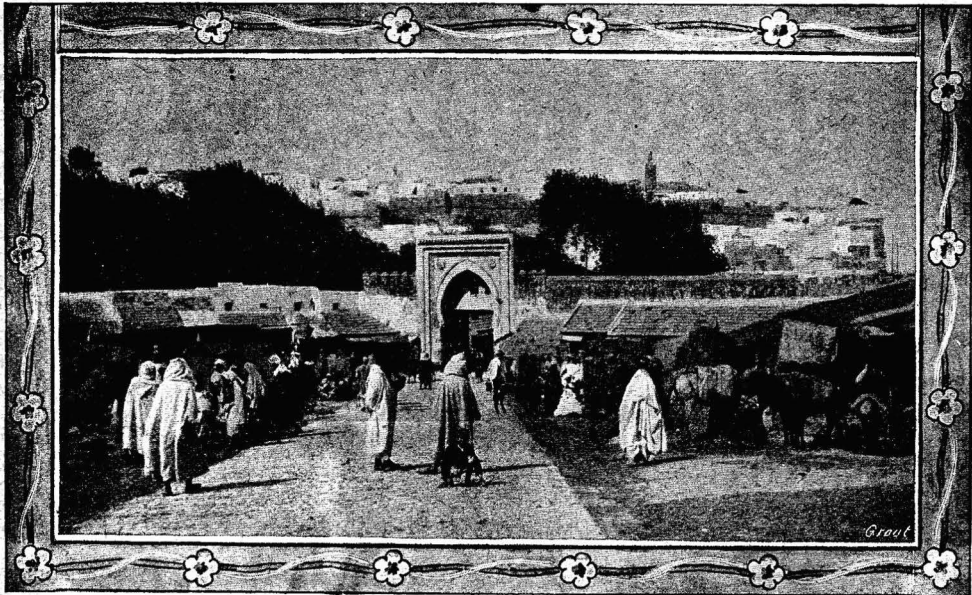
No. 78.—New Series.

January, 1912.

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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THE NORTH AFRICA MISSION.

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1911.	No. of	Amount.	Nov.	Receipt.	£ s. d.	Nov.	Receipt.	£ s. d.	
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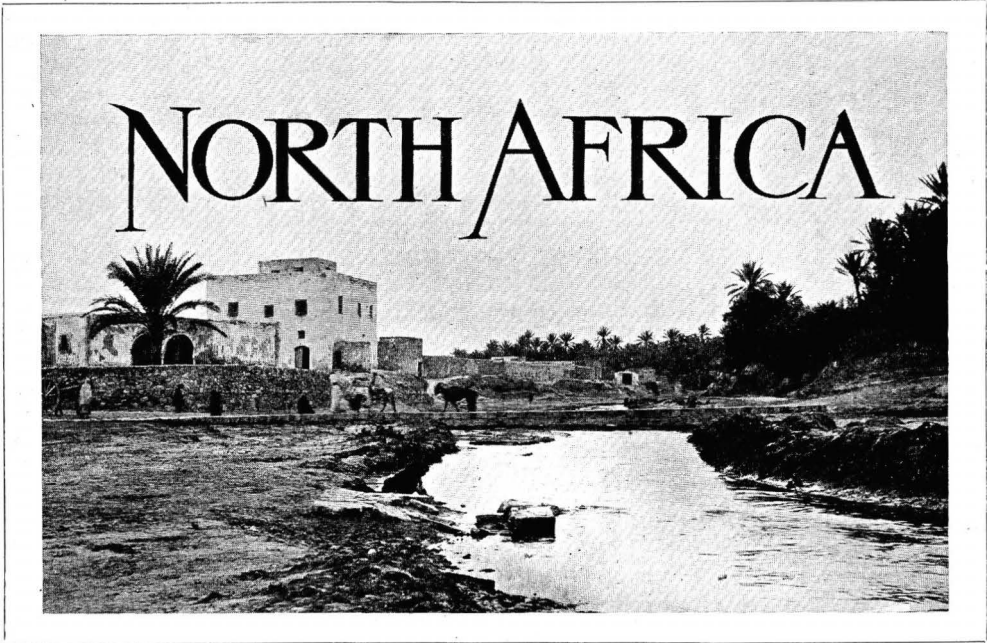
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NORTH AFRICA

The Manner of Man.—2 Sam. vii. 19.

The Manner of . . . God.—2 Kings xvii. 27.

THERE had come a pause in King David's busy life when he could review his course and discover any special tendencies or dangers in it, and this made him aware that the Lord who had been so good to him had not had the pre-eminence in his thoughts and plans that David would have wished Him to have. Immediately the desire filled his heart to build a house for the Lord, and he made known his purpose to Nathan the prophet. We know how graciously the Lord accepted the will for the deed at the same time that He told David that his were not the hands that could bring that wonderful offering. The Lord then lifted the veil of the future and showed the entranced King that his throne should be established for ever, and, under the type of Solomon, He foreshadowed "great David's greater Son" building indeed a house for God, "an holy temple, . . . an habitation of God through the Spirit" (*Eph. ii. 21, 22*). David, with deep emotion, went in and sat before the Lord, and humbly and quietly reviewed the smallness of his beginnings, dwelling on God's sheltering care which had brought him hitherto through almost continuous dangers and difficulties, until, as his thoughts rose to the glories of the future just revealed to him, words failed, and he could only exclaim, "And is this the manner of man, O Lord God?" He felt himself that it was not, for as the heavens are higher than the earth, so God tells us are His ways higher than our ways (*Isaiah lv. 9*).

We stand at the portal of a New Year, and through joy and sorrow, cloud and sunshine, we have come to January, 1912. A quiet review of the past year may reveal to us much that was hidden from us while we were immersed in its doings. Well for us if we also can say, "Thou hast brought me hitherto."

The Manner of Man.—2 Sam. vii. 19.

The story is told of a national schoolmaster who was walking one wintry day, as he sometimes did, in company with nearly a dozen boys from the school, towards home. The way to their village lay past snow-covered farm-lands, and as they came to one small field, whose glistening surface lay spread in spotless, unbroken purity between them and their homes, an idea struck the master. He gathered the boys round him, and told them to wait on this side of the field while he walked round to the opposite side. He would then call to them, and the boy who made his way by the straightest course to his master should get a reward from him. The boys willingly agreed, and eventually the little company straggled across the field from different points and stood by their master's side. It was immediately plain that only one of the boys had made a bee-line across the snow. When asked how he had done it, he replied, "I just kept my eyes on the master till I got across." Only twelve months ago, 1911 lay before us with the purity of untrodden snow, yet even at this short distance of time, as we look back upon it, what waste of time and energy we are conscious of, and how much we would wish undone! If this be the case down here, how much more will it be true

When I stand with Christ in glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know—
Not till then—how much I owe.

May the Lord enable us in the coming year to "keep our eyes upon the Master till we get across." Except He enable us, we cannot do it, but shall gravitate into the old habit of looking to our fellow-creatures and to what they can do for us, instead of looking to God. The Israelites persisted in this, in spite of repeated disappointments (*see Lam. iv. 17*), but surely it must be blindness of heart that makes this policy so attractive, for when we come to consider it, what is the manner of man? It has been said that the words of the ruler of the feast in John ii. 10 give a fair description of it. "Every man at the beginning doth set forth good wine, and when men have well drunk then that which is worse." The world smiles upon the man who is at the beginning of his resources of mind and money, at the freshest of his energies and health, in his youth and spring-tide, and offers to him its good wine of popularity, admiration, and friendship; and these in lessening degree, as through sickness, age, or what not, the man's ability lessens to give the world a fair return for its benefits. Many present-day reforms are attempts to cope with the sad fact that, speaking generally, when people most need help they are most apt to be neglected by their fellows. The world and the devil give nothing for nothing, but sell or exchange only.

Now let us think for a moment of "The manner of God." His ways are entirely different from the world's, and the only barrier to His friendship (impassable and high as heaven, but for the death of Christ) is sin; for need is no hindrance here, but rather a claim. One expression in David's prayer in this chapter reminds us how great is the debt that every saved sinner owes to the Saviour's inalienable love—"Thou, Lord, knowest Thy servant." David rejoiced in that fact, for at that moment there was not a shadow on his communion with God, and nothing that he was not glad to have the Lord know. "Beloved, if our heart condemn us not, then have we confidence toward God (1 John iii. 21). We too may be glad at this thought, for if the Lord knows us, our poverty, our blindness, our wilfulness, our helplessness, all the disappointing characteristics of us, then no later discovery of what we are can alienate the Lord or rob us of Him. Yet how little David knew himself, for when he said this, the dark record, only four chapters further on, was hidden from him. When that time came, David

The King's Encampment.

had to be "chastened of the Lord that he should not be condemned with the world" (1 Cor. xi. 32)—a terrible chastening as to temporal things, for the sword never "departed from his house," and his dying ears were filled with the sounds of battle between two of his sons. Still, even here the repentant king must have found it a comfort to reiterate, "Thou, Lord, knowest Thy servant, his repentance, his sorrow for sin, his clinging to Thee in spite of all." Yes, if our heart condemn us, God is greater than our heart and knoweth all things (1 John iii. 20). David's sin was a revelation of himself to David. It was none to the Lord. The unfathomable grace of God is beyond what we can sound, even with our sins. As one has written:—

"Strange gladness seemed to move Him whenever I did better,
And He coaxed me so to love Him, as if He was my debtor.

I thought His love would weaken as more and more He knew me,
But it burneth like a beacon and its light and heat go through me."

In the future of bliss that awaits even the humblest and weakest of His children, the language of us all will be, "Thou hast kept the good wine until now."

M. E. S. W.

The King's Encampment.

At the time when this goes to press, the greatest Camp that this world has ever seen is pitched at Delhi, where the King of England and Emperor of India is received in scenes of unparalleled splendour. In olden time, when a king was crowned, the "style" of the king was proclaimed and all his titles published. In Psalm xxiv., so full of the Lord's coronation glory, the heavenly heralds proclaim His "style," and one of the titles they ascribe to Him is Lord of Hosts, or armies. Our Lord will one day receive the kingdoms of this world, which He rejected when offered Him by Satan (Matt. iv. 9), from the hand of His Father in heaven (Rev. ii. 27). What a joyful time of reward that will be for those who have served Him in rejection! Our Prince-Leader is now conducting His warfare unnoticed and unseen by men in all the kingdoms of the world. The faithful missionary on the field, and those who are sustaining him by prayer and gifts at home are the instruments in God's hands in this great struggle between light and darkness, the powers of heaven and of hell. The prey is to be divided "between them who took the war upon them and

between all the congregation" (Num. xxxi. 27).

In the meantime let us encourage one another with the words of the apostle, "Who goeth a warfare any time at his own charges" (1 Cor. ix. 7). We may sometimes feel disappointed at what appears to us a lack of means to sustain adequately the work that has been already begun by us in North Africa; not to speak of our inability to enter other doors that lie open there. But should not such experiences call us to fresh seasons of humiliation and prayer that the Lord may honour us by entrusting us with larger supplies for the conduct of this campaign?

In order to sustain the work already undertaken by the North Africa Mission in the five territories of North Africa, which stretch for 2,500 miles from the Atlantic Ocean to the Red Sea, as much as £200 per week is needed; yet the Mission does not send out appeals for money, but recalls with unbounded thankfulness at the beginning of the New Year that nearly £200,000 has been received in answer to prayer since the commencement of the work in 1881. To God be the praise.

Hitherto—Herein—Henceforth.

A BIBLE WORD-STUDY FOR THE NEW YEAR.

I.—HITHERTO.

(a) The "**hitherto**" of a **Divine Partnership for our sakes** (John v. 17). "My Father is still working, and so am I" (Weymouth). The work of the Father and the Son from before the foundation of the world, unfolded through the ages and culminating in the incarnation, death, resurrection and exaltation of the Son: and the sending forth of the Spirit of His Son (Gal. iv. 6), as the result of which we have—

(b) The "**hitherto**" of **personal blessing** (Joshua xvii. 14). The Lord *hath* blessed me "hitherto" (Joseph's sons to Joshua concerning their inheritance). Who *hath* blessed with all *spiritual* blessings (Eph. i. 3).

(c) The "**hitherto**" of **Divine forgiveness** (Num. xiv. 19, margin). Moses' intercession for the murmuring and rebellious children of Israel and his plea that God would remember His past forgivenesses. (As Thou hast forgiven this people hitherto.) *Having* forgiven you *all* trespasses (Col. i. 14). *Hath* forgiven (Eph. iv. 32).

(d) The "**hitherto**" of **Divine keeping** (2 Sam. vii. 18; 1 Chron. xvii. 16). David's acknowledgment of God's wondrous mercies and preserving grace. "Who am I . . . that thou hast brought me hitherto." "Kept by the power of God through faith" (1 Pet. i. 5).

(e) The "**hitherto**" of **triumph** (1 Sam. vii. 12). The Ebenezer stone recorded God's triumph for Israel and the subjugation of the Philistines. Conditions whereby that had been made possible fully set forth in this chapter. "Now thanks be to God who in Christ ever heads our triumphal procession" (2 Cor. ii. 14—Weymouth)

(f) The "**hitherto**" of **human weakness and failure** (John xvi. 24). "Hitherto ye have asked nothing in My Name. Ask . . . that your joy may be full." God's purpose is *fulness* of blessing, and especially the gift of the Holy Spirit, as the result of the linking with each petition "our great Redeemer's Name."

2.—HEREIN.

God's great present purpose for us (John xv. 8). Herein is my Father glorified that ye bear fruit (v. 2), more fruit (v. 2), much (or abundant) fruit (v. 5), fruit that remains (v. 16).

3.—HENCEFORTH.

Our responsibility as sons, soldiers, servants, workmen, vessels (2 Tim. ii. 1, 3, 24, 15, 21).

(a) No more service in sin (Rom. vi. 6). (b) No more self-pleasing (2 Cor. v. 15). (c) No more worldly associations (Eph. iv. 17). (d) No longer carried about with every wind of doctrine (Eph. iv. 14). (e) No longer slaves, but friends of Christ (John xv. 15). (f) Now fishers of men (from henceforth thou shalt *ake men alive*—Luke v. 10); and the final (g) **Henceforth**. A crown of righteousness from the hands of the righteous judge for . . . all those who love His appearing (2 Tim. iv. 8).

For *of* Him, and *through* Him, and *to* Him are all things: to whom be glory for ever (Rom. xi. 36). Amen.

EDWARD A. TALBOT.

Itinerating Among the Mountains of Kabylia.

The following article by our missionary, Mons. Cuendet of Algiers, was unavoidably crowded out from our December issue. M. Cuendet has been associated with the North Africa Mission for the past twenty-seven years, first in Kabylia, and now for some years in Algiers City, where he is continuing the translation of the Bible into Kabyle, assisted by Said Rahal formerly of Djemâa Sahridj.

With the commencement of the New Year the varied departments of our work in Algiers, under the direct on of Messrs. Cuendet and Shorey, will be concentrated in one building instead of separate quarters as heretofore, an arrangement which should certainly be of considerable advantage. M. Cuendet hopes, with a more attractive Reading Room and with fresh equipment in the way of lantern slides, that a greater number of young Kabyles will visit the hostel night by night. Any help towards purchase of slides for this work will be valued, and should be sent either direct to Mons. Cuendet at 35, Rue Dupuch, Algiers, or to 4, Highbury Crescent, N.

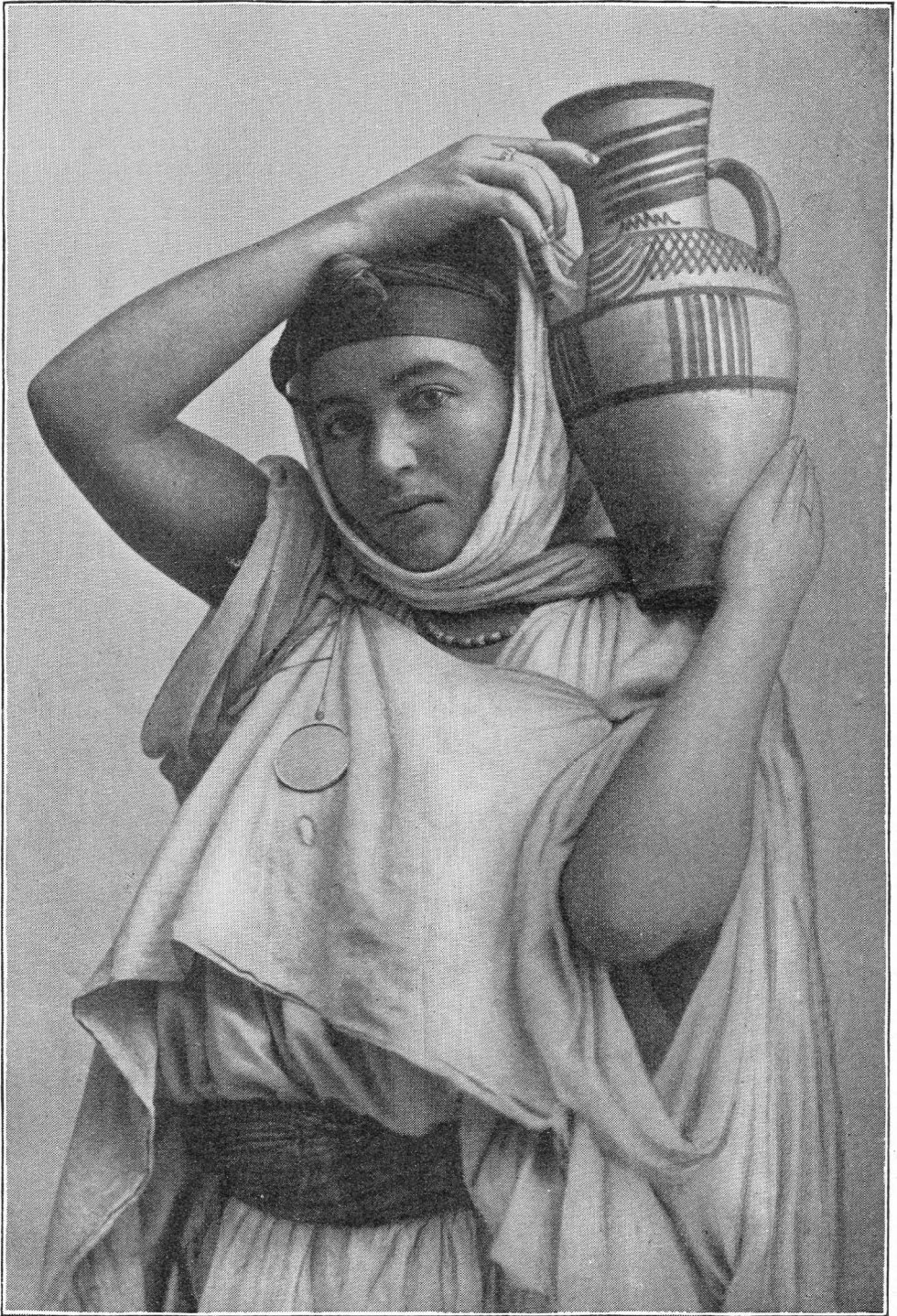
Visitors to Algiers during the winter season will greatly help and cheer the workers by sympathetic interest in the work.

September, 1911.—Having need of a rest and change during the hot months of summer, we have come to the beautiful mountains of Kabylia, which I have so often visited to preach the Gospel of Christ. Michelet, where we are staying with our dear daughter and our son-in-law, is not unknown to the readers of NORTH AFRICA, for it is one of the best centres for itinerating work in this country, and I have often mentioned it when writing about my evangelistic tours in Kabylia. This place is about 3,600 feet above sea-level, and faces the high range of the rocky mountains of the Djura, between which and Michelet there are a succession of *contreforts*, or smaller mountains, making a real contrast with the range itself, as they are cultivated and planted with trees up to the summit, which is generally crowned with a large native village. From the window of our room, I can easily count thirty of these villages, and there are many others which are out of sight. From the top of this hill, about a hundred could be counted. I often think of the words of the hymn: "Every prospect pleases, and only man is vile."

All this region is without a single resident missionary, and all these villages are only occasionally visited. By most of these Kabyle tribes the missionary is well received, and in some villages they beg for someone to come and live among them in order that they may be taught the things of God. While resting here it is a joy to feel that we can do something for the Lord and the advancement of His Kingdom by visiting the native villages

around us, and, after preaching the Gospel, we can leave two or three copies of the written Word which, by God's grace, we hope will contribute to bring light into the hearts of these poor people. I often meet with young men with whom I have come in contact in Algiers. Many come to their homes for the summer and return to the town for the winter. When we were speaking in one of the villages near, a man made the remark that their *marabouts* taught them about the same things. An old man, who had been listening most attentively, and who seemed very much interested, said, "Oh, no! they never speak of God in such a way."

We are now at the end of the sad month of Ramadan. On the last Friday of it, when one of the largest markets of Kabylia is held at a place not two hours' distance from here, they have every year what they call the "great prayer." Thousands of men can be seen praying together. We had decided to go there, not only to witness such a great sight, but to be witnesses of Christ before many of those poor and ignorant people; but a very heavy rain prevented us. The Kabyles say that the first man who kisses the *marabout* who conducts prayer that day is assured of his salvation. Such a crowd of people used to throw themselves upon him that a few years ago the poor man was crushed by them and nearly killed. Since that event the French authorities have sent horsemen to keep the crowd in better order. Poor Kabyles! They are, like all other Mohammedan peoples, in-



A KABYLE WOMAN.

Contrasts.

tensely superstitious, and in great darkness. How we long to see the light penetrate among them, and how we should like to see Christian churches all over this beautiful country, as there were in an early time! We thank God for what has been accomplished; especially for the few converts who are now witnessing for Christ among their own people. But all this is but little in comparison with what remains to be done.

In a few days we hope to resume our work in Algiers; and for this, as well as for our itinerating in the interior of the country, we need the help and the prayers of all Christian friends at home. The

work in Algiers among the many young Kabyles who come there from every tribe of Kabylia, either to study or to take different situations, is most important. In the town they are surrounded with all kinds of temptations, and we feel more and more that every good thing must be done to attract them to the home opened for them last year. In this home there is a reading-room already, but further improvements are necessary. Anyone who feels called of God to help in such a work would be the means of very great blessing. The whole work is God's, and not ours. May He incline the hearts of His servants to do His will!

E. CUENDET.

Contrasts.

Scraps from an Address given by Miss A. Cox (of Tebessa) at Caxton Hall.

L— S— received the Gospel like a thirsty soul drinking in fresh water. With tears in her big, dark eyes she listened and questioned. Again and again she came to know more. Suddenly her interest ceased, and she became sullen, silent, almost scornful. The very atmosphere was different. One day we had an opportunity to catch her alone, so we asked her the cause of the change. She said, "My neighbours told me that to listen to you and accept your Jesus as my Saviour is to renounce Mohammed, and will send me quick to the fire of hell. I sent to a Sheikh (a reader of the Koran) to ask him if this was true, and he sent answer, 'Jesus was a great prophet in His time, but Mohammed has entirely replaced Him. Do not listen to the Christian.'" Now S— scoffs at all reference to Jesus Christ.

* * * *

N— confessed her faith in Jesus at our "mothers' meeting" about six months ago. I think I hear her now as she squatted on the ground in a poor, dirty room, with earth floor—the only light available coming through the open door—a few sacks of corn, a large wooden box, several bundles, a platform of boards for a bedstead, a few pots and pans, with the carcase of a freshly killed sheep suspended just over our head, and some ten poor

neglected-looking women with babies squatting round. We sang a hymn. . . . Then I said: "My heart is sad to-day." "Why?" cried they all together. "Well, you sing these hymns and you learn the words of God, but you do not seem to care in your hearts, and perhaps you only come to get these garments."

And then N— spoke, "I believe in Jesus Christ. I believe He died to save me from my sins."

How silent and surprised they all were! Then one or two remarked:—"Ah, yes, N— knows. She is quicker than we are—she understands."

N— needs our prayers that the divine life implanted in her may be strengthened day by day.

* * * *

A poor old Moslem woman, L— A—, a *Hadja* [a pilgrim to Mecca], died a week before I left Tebessa in July. She was desperately bigoted and superstitious to a degree, fearing even to shake hands with me. She would never suffer me to speak of the Saviour in her presence. Holding her Moslem rosary out before my eyes, she would scream out to drown my voice, "Mohammed, Mohammed, he is the first and the last."

One day I found her ill, and the fear of death was upon her. She desired me to give her some medicine, but her son, a

A Day to be Remembered.

garrulous old man, forbade me, saying that she was old—he had got medicine for her, etc., etc. Two or three days later they told me that she had passed away, exhorting them not to weep for her or tear their faces and arms, for she was dying as she had lived—a true believer in Mohammed, and she would go straight to Paradise. . . .

* * * *

Z—, one of our children at Susa, had been taught by Miss Bagster not only to read and write in Arabic, but to love the

Bible. The incorruptible seed of the Word of God fell into prepared soil, and when Z— was about fifteen she was truly converted to God. This does not please her bigoted family, and they leave no stone unturned to move her and put an end to her "heresy," as they call it. Still, she has kept true, and last spring she wrote to Miss Bagster:—"How I wish you were here! I kiss you on your cheeks and on your eyes. It is very hard to keep on, but I do love my Lord Jesus, and the words of the Gospel are honey to my heart."

A Day to be Remembered.

It may be of some interest to the readers of NORTH AFRICA to have a few notes from one who is *not* a missionary, but is at present on a visit to the Mission field. Therefore, I venture to pass on some little account of the baptism of a dear native brother, at which I was present a week or two ago. How I wish that all the friends in the home-lands who, by prayer and otherwise, labour on behalf of these dark souls could have shared the privilege with me! Pen and ink are such poor mediums wherewith to convey to others that which touches one's very soul.

The candidate, M— D—, had found the Lord Jesus as his personal Saviour two years ago, after a tremendous fight with the adversary. Being a well-read man, and learned in all that is held dear by true Moslems, there was much—very much—of error and fanaticism to break down. It was only as the Holy Spirit applied the word read and explained by the missionaries and a native Christian, who often laboured far into the night to help this soul out of his bondage, that at last, amid choking sobs, he testified that he took Jesus only as his Saviour, and left Mohammed for ever.

The renewed heart *at once* manifested itself in change of life. Our brother was missed from the mosque, where for many years he had never omitted attending Moslem prayers. His little shop was closed on the Christian Sabbath. The Gospel became his constant companion and guide, and when customers appeared it was not hidden, but to indignant en-

quirers he boldly confessed he was a Christian. Such testimony soon drew upon him the bitter hatred and threatenings of his former friends, and one after another his customers left him. He was summoned to appear before the Government, but God graciously interposed at the last moment. Notwithstanding all this, and much that cannot be written, this babe in Christ stood firm and grew in grace daily. And so, after these months of testing, he undertook a troublesome sea-journey in order to meet his spiritual father and to be baptised by him.

It was Saturday evening. Nineteen Europeans and four natives gathered to have fellowship in this ordinance, and all were conscious of the presence and power of the Holy Spirit. One or two hymns were sung in Arabic, and a little account of M— D—'s history was given and testified to by a second brother. Rom. vi. 1-6 and Matt. xxviii. 16-20 were read in Arabic and commented upon. Then the candidate, having stated his faith in Christ with no uncertain sound, was immersed in the name of the Triune God. After the singing of another hymn, we all partook of the Lord's Supper with our dear brother, and very sweet was the sense of real communion with the Lord and with each other. Was it not a little foretaste of the Marriage Supper of the Lamb when there shall be gathered from "all nations, and kindreds, and people, and tongues," those whose robes have been made "white in the blood of the Lamb"?

Shall we not praise God for such souls,

A Visit to Fez.

and remember that they need our prayers, that God may enable them to "stand fast in the liberty wherewith Christ has made them free"? Are there not some who

will read these lines to whom the Lord of the harvest has said, "Go ye"? May He give you grace to reply, "Here am I; send me."
E. CRAGGS.

A Visit to Fez.

By Mr. O. E. SIMPSON.

When we heard that Mr. Steven of the British and Foreign Bible Society, contemplated a visit to Fez, our thoughts naturally turned to our native brethren in that inland city and their oft-repeated request for our return. The way did not seem open for more reasons than one, but we knew if He was planning for me the joy of seeing them, all would open in due course. One by one the obstacles disappeared, and when I mentioned the matter to Mr. Steven who wanted a companion, he said, "There will be enough room for your baggage on my animals." We thanked him very much, but then there was a riding animal needed which I could not purchase; the day before the start, however, a man brought a horse to our door and said, "I have brought you your horse." "Not ours," we replied; but he insisted that it was so, and just at that moment the kind donor stepped up, saying, "I have purchased it for you, so do be kind enough to accept it." We praised Him from whom all good gifts are dropped, like "the handfuls of purpose," into our lives.

We were ready, but the muleteer did not want to go for a day or so; however, he promised us the pack animals needed and a man if we desired to start ahead of the caravan. This we did, leaving Tangier on Thursday morning, September 28th. The first day we crossed the well-known "Red Hill," and put up for the night at Dshar Jadeed (the new village), behind some prickly-pear trees which formed a shelter for the tents from the strong east wind. A Jewish doctor going to Fez attached himself to our small caravan; we often tried on the journey to turn his thoughts to God's Word, but seemingly all to no avail, though he repeatedly heard the testimony we were enabled to give to the Moors. The

second day we camped by the roadside at Kharoba (locust tree), near where my camp had been fourteen years before, on my first journey in the Sunset land. On the third day we entered the town of El-Kasar El-Kabir (the big mansion), which is, without doubt, the dirtiest town in all Morocco. It is entirely surrounded by rubbish heaps, some of them higher than the houses, and is in the possession of the Spanish troops. Having obtained permission, we pitched our tent near the camp, under some olive trees, where we spent a quiet Lord's Day in prayer and in reading the Word. In this town of several thousand natives there is no resident worker to proclaim the only way of life and peace.

About 10 a.m. on Monday we rested at Jaraifi, where there is a nice spring with fish swimming about in the clear, limpid water. No one is allowed to catch the fish, as a calamity would immediately befall him from some departed Moorish saint (?). While the horses were drinking, a note came from the teacher in the mosque asking for a gift to make a feast for the students. I began to talk of the Saviour and His gift, but they cared for none of it, only pressing for an answer. I replied that I could not comply with the request. The messenger then began to drive my audience away, and wanted to turn my words into other channels, and when he did not succeed, he began to revile. That God may bless any word dropped, even in such hard soil, is our daily prayer.

While talking with the people at the spring, the pack-mules passed on toward Ardats, where we erected our camp near the house of Dar Saeed (the house of the blessed). On Tuesday we passed the three rivers, camping on the Fez side of the Shoo, where we arrived in time for a

A Visit to Fez.

swim. Wednesday was our longest day. As it commenced to get light, we were ready to march on, though there was a thick fog which hid the landscape and even the roads. We were now entering that part passed by the French expedition on its way to the relief of Fez, and heard the stories of the havoc wrought by the shells among the defenceless inhabitants of the plains. Before noon we were resting under the olive trees at Beni Ammar, where a muleteer lent us a carpet to sit upon. The Nazala had been burned and the village which was on the side of the mountain shelled, but the people were very friendly, and the muleteers and camel-drivers camped in the open, trusting to the keeping of God. A few enterprising men had brought barley and fruit which they sold from their booths built under the trees. On our return journey the villagers had commenced to rebuild their roofless houses. We rested here some time. We had expected to stop at Mikkis, but when we reached that well-known village, only ruins were seen as the inhabitants had fled on the advance of the French. The next three villages were also in ruins. Our pack animals were in front, and though the sun had now set, we had nothing to do but to press on for another two hours in lovely moonlight. Underneath God's beautiful blue sky, studded with twinkling stars, with our Heavenly Father as our Keeper, we slept at Duweyats (lakes), surrounded by a number of huts, only a few of which were occupied.

Thanks to the coming of the French, the country was very quiet, and every one honoured the foreigner, men, women and children saluting as we passed. They had evidently come into contact with Europeans. One man, very anxious to let us know his ability to speak our language, said with a gusto, something which sounded like—"Bones you are." When it flashed upon us that he wanted to say, "Bon jour," we were greatly amused.

By 9 o'clock on Thursday morning we were entering the capital, Fez, and, except for a French soldier now and again, one would hardly know that a European army had recently visited the place. Modern invention was in evidence by the

telegraph poles along the Mequinez road and the wireless station inside and outside the city walls. We went direct to our native brother, Si T— and family, where we had a hearty welcome. The days which followed will never be forgotten, because of the sweet fellowship in the things of God, both in our little meetings and over the Word in the home. One dear woman for whom we had long prayed came and listened again and again, and the Lord opened her heart to receive the Word and to confess Him as her own personal Saviour. One dear man, who was regularly present during the meetings two years ago, had finished his labours and entered into the presence of his Saviour. It was refreshing to our hearts to listen to the prayers of the native Christians, and to hear them relate their experiences, and the Bible-readings were a stimulus to their faith. They had gone through many trials since we had last met together.

A visit to Sifroo to see B— A— and his family made us rejoice in the fact that God has His own, even among the thousands of the followers of the false prophet. We also had fellowship with our American brethren living in Sifroo, who labour among the Berbers. Our hearts thanked God and took courage as we listened to the story of God's deliverances vouchsafed to them and their fellow-workers while shut in the city and surrounded by fanatical Moslems desirous of slaying the foreigners.

In Fez we had fellowship with the ladies in the usual weekly services. Before leaving it and its pleasant memories, let me lay before you the request for one, Si M—, who is very near the Kingdom, that God may enable him to receive Christ and trust Him to make all clear and plain as to his future path. Two women named Fatima desired to be remembered in our petitions, also H— and M—; the former recently confessed Christ and the latter is anxious to hear and learn about Him. Then there is the little flock of native believers, surrounded on every side by Mohammedans, who ever need our earnest and believing prayers.

I feel that God has some precious jewels hidden away in this city, awaiting the

Little Aweesha's Birthday.

dawning of the morning when they shall shine forth with no little brightness in the Kingdom of the Son of His love.

We were eight days on our return journey, passing through El Kasar, as in going; but from there we deviated to Laraish, where we spent the Lord's Day in the company and fellowship of His children. On Monday evening we reached Arzila, and were welcomed by our dear

sister, Miss Jennings. Her heart was stirred to praise and prayer as we told of the dear native brothers and sisters in Christ who were being polished by trials and used to the glory of God in the salvation of others. Before six o'clock on Tuesday morning we bade her God-speed and hurried on to Tangier, where we arrived at half-past two, to the praise of His glorious Name.



Photo by]

A Cherchell Group.

[Miss E. Turner.

Little Aweesha's Birthday.

This photo was taken on little Aweesha's second birthday. She is the tiny child stuffing a cake into her mouth. She is very shy, and afraid of strangers, but when unconscious of being noticed she managed thoroughly to enjoy her party. It was sweet to see her happy little face when cuddling in one arm a doll Miss Read had given her, and in the other a parcel containing a new frock. We pray that she may early learn to know and trust the Saviour.

Her mother has lost ten children, all of whom died quite young. She is seated at the back—the first on the left. Of late

years Zohra has seemed to understand more of the love of Christ, and always listens eagerly to either teaching or singing. Fatma, her sister—the stout, jovial-faced woman, the second to the right—is, we trust, a true Christian; she seems to try to tell her sister and others what she knows.

The girl seated in front, the first to the left, is Fatma's daughter, Shereefa, who works in the carpet school and has for some time professed to be a Christian, though we feel she has much to learn before she will be ready to make an open confession. It is good to hear mother and

Bible Talks in Tunis.

daughter singing together the sweet hymns in praise of Jesus, and to know that they pray together. Fatma-Zohra's mother, the first to the right, is a member of the weekly women's meeting, and one of the weavers in the carpet school. She has often seemed touched and deeply impressed.

The day this photo was taken was made a happy day to us by the half-confession of the woman sitting between Fatma and Aweesha's mother. Her name is Fatma-Zohra, and she has been one of the most earnest listeners and learners in Cherchell. She bears a very good character, too, and Fatma told us that she had never heard her say an unkind or wrong word. This is a unique testimony to a native woman's purity of speech. I was sitting on the matting by her side for a few minutes, and she leant towards me, saying, "Mademoiselle, I am nearly a Christian." She spoke as if there was some little hindrance to her becoming altogether a Christian, but gave me to understand that it might be removed. Surely our prayers will be answered, and soon she will be a real Christian.

Will you join us in prayer for these four

women and the children, that one day we may rejoice together when Christ shall gather His jewels for His crown?

ETHEL TURNER.

Cherchell, Algeria.

P.S.—On Monday, October 23rd, three of the women in the photograph, including Fatma-Zohra, came to us, and we had a little meeting with them in our garden. The conversation turned on the second coming of Christ. Fatma, the Christian, was most interested, and repeated to the other women the verses she had heard some time ago as to "two women grinding at the mill," the one being taken and the other left, etc. We had a solemn time, and, as the women were preparing to leave, we said to Fatma-Zohra that we had not forgotten that the last time she was in our garden she had said she was "nearly a Christian," and we asked her when she would become truly a "Messiahya." "Oh! mademoiselle," she answered, "I am become a Christian." She seemed so in earnest and so happy, and kissed us so affectionately. Our hearts are full of praise as we believe that she has really laid hold of Christ as her Saviour.

Bible Talks in Tunis.

Extracts from Mr. Liley's Journal.

I have been much pleased with the constant visits of an old Egyptian. He has combated my teaching a little, but only with the object of understanding it better and getting fuller light. He has asked for baptism, but I fear he does not understand what it means, nor is he in a spiritual state to be allowed to take such a step. It is one of the perplexities of our work, to know how to deal with such a case as this—to be able to hold on to him and encourage him to go forward, yet at the same time to refuse him the baptism which he presses for.

At one of our recent Bible exposition meetings, we studied the character of Noah. All were much interested, and one of the men present was desirous of knowing more, and asked a number of questions. I had dwelt much on the fact

that at the time of the flood there were only two classes of people, those *inside* the ark and those *outside*. The door made all the difference. To make the whole matter more personal, I said, "These two men (the two converts) and myself are inside the ark, while I fear you are outside." His inquisitiveness was very much aroused by this assertion, and he wanted further explanation. "Well, we are in Christ," I said, "and you are out of Christ." This he could not understand, but it made him desirous of more light on the subject. Then came my opportunity of putting before him the whole plan of salvation.

Another evening our course of reading led us to the first part of John iii. Though the Arabs are getting more and more used to hear us speak of the Lord Jesus

Our Helpers' Page.

as the Son of God, still they always combat the truth. On this occasion, however, one of the men present broke in and said, "The blood, the blood of Jesus—you are always speaking of the necessity of blood there is no remission of sin"—"The blood of Jesus Christ His Son cleanseth us from all sin," I quoted. "If we believe that then," said the Arab, "we can go on sinning and doing what we like and have no fear of future punish-

ment, for the blood has been shed and we shall be pardoned." I explained to my hearers that the blood has efficacy only where there is faith, and there is only faith in the efficacy of the blood where there is repentance and a hatred of sin and a corresponding newness of life. We read the opening verses of John iii., and I spoke of the new birth. Islam is so materialistic that it is extremely difficult to get these people to understand the spiritual teaching of the Gospel.

Our Helpers' Page.

The Blackheath Missionary Helpers' Band.

This Band was inaugurated seventeen years ago, for specific and definite prayer for individual missionaries and their work; and also to obtain, by systematic contributions of one penny and upwards a week, sufficient funds for the purpose of supporting at least one Missionary representative abroad.

Weekly meetings have been held every Monday evening, when either letters are read from missionaries, or a short address is given by a member, and public meetings are usually held monthly, with addresses by those working in different parts of the foreign field.

For the past fifteen years the Band has been represented by Mr. and Mrs. Dickins, of the North Africa Mission in Alexandria, and the contributions towards their support during those years have totalled £1,574 18s. 10d. In addition to this, other missionaries and missions have been helped through the public meetings, and through the gifts in kind, of which an annual exhibition is held in November, before despatch to the missionaries in time for Christmas and the New Year. The total number of gifts on the last occasion was 555, and letters received from those who are benefited thereby show how really the right gift has been directed to the Lord's servants, proving how exactly the smallest need is known to Him.

The Band has not only been instrumental in helping to support its own missionary, and to encourage various labourers, but many of its own members have heard the call to "go," and at the present time there are twelve members engaged in missionary work in Algeria, China, Egypt, France, and India. At the weekly meeting, prayer is consequently made for (1) our own representatives; (2) our fellow members abroad; (3) those missionaries who have addressed us. A list is kept of the two latter, who are mentioned by name at each meeting.

New members will be gladly welcomed, and communications concerning the Band should be addressed to the Secretary, Missionary Helpers' Band, 136, Burnt Ash Hill, Lee, S.E.

* * * * *

How £12 a Year is Raised by a Christian Endeavour Society.

Regular and systematic giving, though it be of but small sums, will amount to substantial help, as in the following case of a Christian Endeavour Society connected with a Mission Church in Wood Green.

A Missionary Committee of six, led by an enthusiastic and energetic Convener, was formed, and each member of that committee provided with a list of friends—members or non-members of their church—from whom they collect one penny per week towards the missionary fund. To this list each one seeks to add the names of new friends willing to contribute at least one penny weekly.

Each collector keeps a record of the amounts received, and endeavours to meet once a week his own particular contributors. At the end of each quarter they hand over their collections to the Convener, who passes on the total to the Secretary, by whom it is forwarded at the end of the year to the office of the North Africa Mission, towards the support of a native Christian worker in Algeria.

The total membership of the church to which they belong is less than one hundred, so that some amount of work is necessary for each member of the committee to maintain a list of ten or twelve names.

To seek to stimulate and increase the missionary interest, the Christian Endeavour Secretary provides a number of copies of NORTH AFRICA for circulation among the contributors, and supplies at least once a year to each a typewritten copy of a letter received from the missionary in North Africa, in whose

Notices of Books.

work they are particularly interested. Occasionally he reads interesting notes from a missionary's diary obtained from the Mission Office.

In this way (assisted by collections from the Sunday School) over £12 is raised annually by a small circle. Does this appeal to you? Can you not by this or similar means help forward the Lord's work in North Africa?

I. E. B.

[We shall be glad to hear from others of our helpers with accounts similar to the foregoing which we can pass on through these pages to those who are inaugurating missionary bands or circles of help. We have an increasing staff of native helpers whose support is not wholly, and in some cases not even partially, guaranteed, and shall be pleased to supply information to any who can help towards the support either of their own missionary or of a native helper. Please correspond with the Organising Secretary thereon. — E. A. T.]

NOTICES OF BOOKS.

Hudson Taylor's Choice Sayings. A Compilation from his Writings and Addresses. This little book, as its title signifies, contains a selection of "choice sayings," which are calculated to prove truly edifying and comforting to the Christian reader. Arranged topically, they include, among other subjects, thoughts on Abiding in Christ, God's Care, God's Faithfulness, Joy, Obedience and Service. There is a freshness and fervour in many of the passages quoted which will appeal to the experience of the believer, and should find an echo in many a heart.

Published by the China Inland Mission, Newington Green, London, N.; and also by Morgan and Scott, Ltd., 12, Paternoster Buildings, E.C. Price 1s. net.

Hudson Taylor in Early Years. By Dr. and Mrs. Howard Taylor. Published by the China Inland Mission, and also by Morgan and Scott, 12, Paternoster Buildings, London, E.C. Price 7s. 6d. net.

The early years of this devoted servant of Christ have been made to live before us by the authors of this book. Beginning with an interesting account of Hudson Taylor's great-grandfather and his conversion on the morning of his wedding-day, we are carried on to the year 1860, at which time Hudson Taylor was about twenty-seven years of age, and had spent seven years in China. The story of the Lord's dealings with him from a very early

age, and the way in which his path was opened up for service abroad is graphically told. It is interesting to remember that at first he worked under the auspices of the Chinese Evangelisation Society, of which Mr. George Pearse, one of the founders of the N.A.M., was at one time the secretary.

Perhaps the key to the life of Hudson Taylor may be found in the Introduction to the book, which is from the pen of Mr. D. E. Hoste, the Director of the China Inland Mission. "*The path of discipleship is the only road to spiritual power.*" Any book which emphasises this truth at the present day cannot fail to be of real benefit to the Church of God.

This volume has a good index, and contains some splendid illustrations and several maps.

E. F.

We again call attention to a beautiful volume, entitled *Tangerine*, which was reviewed in NORTH AFRICA in December, 1907. It contains seventy-eight pictures, reproduced from admirable photos, and is printed on thick art-paper. The letter-press consists of the substance of letters written by a little English girl to her uncle during a visit to Tangier. No better volume could be placed in the hands of children to give them an idea of life in and around Tangier. (Price 3s. 6d.) Copies can be supplied through our Publication Department.

E. A. T.

CURRENT NOTES.

The Monthly Prayer-Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on the first Thursday of the month (January 4th) at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



At the December Monthly Missionary Prayer Meeting, at 4, Highbury Crescent, our friend and neighbour, Pastor Rose of Highbury Fields, gave some very helpful thoughts

on prayer, based on St. Paul's counsel to the Church at Ephesus in connection with the Christian's armour, recorded in Ephesians vi. 18.—

As to (1) the spirituality of prayer—*praying in the spirit*; (2) its variety (social, secret, public)—*with all prayer*; (3) its intensity—*making supplication in the Spirit*; (4) its continuity—*praying always, at all seasons*; (5) its vigilancy—*watching thereunto with all perseverance*—"always being on the alert to seize opportunities for prayer."—Weymouth;

Current Notes.

(6) its catholicity—for all saints; and (7) a closing thought as to the *particularity* of prayer—*pray for me.*



Any reader who desires an **Index** of NORTH AFRICA, 1911, for purposes of reference or binding, will be supplied on application to the Secretary, 4, Highbury Crescent, London, N.



"WANTS."

The Misses Cox and Smith will be very grateful for the gift of a "Universal Folding Organ," for use in connection with the Home and School for Girls and the Women's Mission Work at Djemâa Sahridj. Will any friend able and willing to supply this need kindly communicate with the Secretary, 4, Highbury Crescent, N.



FOR SALE.—"Shebka" or native lace made by the Arab girls in Tunis. Insertion, cuffs, collars, etc. Samples sent on approval. Proceeds in aid of the support of a bed in the Tulloch Memorial Hospital, Tangier. Write, Miss Fryer, North Africa Mission, 4, Highbury Crescent, London, N.



Morocco.

Miss Jennings, writing from **Arzila** on November 29th, sends us a heart-rending account of a poor Arab girl about seventeen years old who has been turned out of her home in a neighbouring village by her cruel step-mother because she fell ill. She arrived in a pitiable plight at Miss Jennings' door, but her condition was such that it was utterly impossible to admit her into the house. Miss Jennings dressed her wounds, and then set to work to find some place where she could be received. This was a difficult matter. Application at the women's shelter in connection with the Saint's Tomb in the neighbourhood met with a flat refusal. At last, a poor widow was found who consented to take in the poor outcast for a time for a small sum.

This is one of many cases in which our missionaries find themselves face to face with the direst need, under circumstances which make it very difficult to give assistance. Prayer is asked for guidance and direction.



Quite recently a young *fokeeh*, in whom Miss Jennings has for some time been much interested, and with whom she has read the Scriptures, went by her advice to the T.M. Hospital at Tangier, as he was in need of medical help. After many days of reading and talking with Mrs. Simpson and others, this young man confessed his faith in Christ before the unconverted patients in

the ward, and plainly showed by his answers to questions put to him by Mrs. Simpson, that he fully understood that in taking this stand he would encounter opposition, and probably persecution. When Mrs. Simpson had spoken to him on the verse in John xiv., "I am the Way, the Truth, and the Life; no man cometh to the Father but by Me," he said to her, "I am coming to the Father by Jesus." Miss Jennings writes: "Will you join in prayer that God's Spirit may fill and empower him with all boldness and wisdom as he returns to his bigoted family . . . and that Christ may come into that home."

It is encouraging to note that T—, a convert of last February, whose foot has just been amputated by Dr. Wilson (see NORTH AFRICA for December, p. 179), has been a great help in leading this lad to the Saviour.



Spanish Work.—Miss F. R. Brown, of **Tangier**, writes, on November 29th:—"We have cause to praise our God for two backsliders, a man and his wife, who have returned to the Lord after many years of living in sin. The man stood up in one of our cottage meetings last Friday night and confessed his sin before his fellow countrymen; and said how the Lord had for some months been speaking to him and drawing him back into the right path. We feel very cheered, as it is all of the Lord. We have had nothing to do in the matter; He has Himself brought them back into the fold. Please give thanks to God, and pray that He may keep them true and make them strong in faith."



Tunisia.

Mr. A. V. Liley writes from Tunis on November 27th:—"The work was somewhat impeded for a week on account of something like a revolt breaking out among the Arabs against the authorities. There seems to have been some misunderstanding connected with the intention of the municipality respecting one of the cemeteries. A large crowd of Arabs gathered at the cemetery, and came into collision with the police, the result being that the military had to be called out, and armed force was used. Unfortunately, some of the Arabs lost their heads or their tempers, and began throwing stones and using their sticks, and some shots were fired.

"The Arabs began to give vent to their vengeance on the Sicilians, of whom there are a large number here, and blood was shed on both sides. Most of the Europeans were in great fear, and there were some wild stories going about the city. We were kept in perfect peace, and went on with the work as usual, except that we had to close our Bible Depôt for the day, as it was not far from the centre of the riot. An order was issued

Current Notes.

that no Arabs were to be out after 8 p.m., so we arranged to have our meetings earlier."



Writing from **Kairouan** on November 29th, **Mr. Short** says:—"This evening, among a number of others, a young townsman came in, accompanied by a friend from the country. All that I said was quite new to the latter, and he listened eagerly and approvingly with his head stretched forward to listen. The townsman however took no interest, but began to ask questions simply to interrupt my line of talk. His friend begged him to let me continue, but he still interrupted with fresh and trivial questions about different things. At last I had to request him to leave, and they both went out together. It has not unfrequently happened thus; the hardened townsman seeks to prevent the new-comer from the country from hearing the Gospel. One can only hope and pray that this new-comer will return alone some day."



Dr. Churcher writes from **Sfax**, on November 30th:—"We have had few patients during November. Much field work is going on; there is also a good deal of cholera in the country places—and then we have not felt justified in spending money to go out to markets while our balance is so low. The troubles in Tripoli on the one side, and in Tunis on the other [see page 15], have caused considerable feeling here, but no outward manifestations."

Egypt.

From **Alexandria**, **Mr. Dickins** writes, on November 25th:—"It is with gratitude that we can testify to blessing resting upon our labours, in spite of severe opposition. God is owning the Room in the square by gathering in enquirers day by day. Every afternoon I have met some, and occasionally as many as seven have been present together. Will you pray that these may be led to decision for our Lord, in spite of all the trial and persecution it may mean for them.

"Yesterday we left the Room at 4 p.m. to attend a baptism service in the Mission House. Our young brother **Ayyâd**, who comes of a good Coptic family, and who has been joining us in our meetings for more than a year, and (we all believe) has passed through a spiritual change of heart, was baptised at his own desire and on a profession of his faith in the schoolroom of the Mission House (November 24th), in the presence of the missionaries, the baptised converts **Ameen** and **Asma**, three Moslem enquirers, a young German colporteur and four English visitors from Fairhaven. It was a precious season of power and joy in the Lord. I may say that the uncle of **Ayyâd** and his brother were at first opposed, but finally withdrew all opposition, and said if he was fully convinced in his own mind they had nothing further to say.

"I have a strong conviction that the Lord would have us deal as largely as possible with Moslems, *one by one*, rather than in congregations of unbelievers, and the Room in the square is of great service in this respect."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For continued blessing in the work among the patients in the **Tulloch Memorial Hospital** at **Tangier**; especially for the conversion of two of the Moslem patients, for one of whom much prayer has been offered.

That two backsliders have been graciously restored; and prayer that they may be preserved from falling, and enabled to walk humbly before God.

For the increasingly good attendance at the French evangelistic meetings and Sunday School at **Tebessa**.

For the news from **Alexandria** of the baptism of a converted Copt.

For the Lord's great goodness to the Mission during the year 1911; and much prayer that He will graciously grant wisdom to all who have any share in its work during the coming year, that all that is done may be for His glory.

PRAYER.

For the native Christians at **Fez**, especially for some who have recently confessed Christ; also for two others who seem near to the Kingdom.

For a class of young French girls at **Tebessa**, many of whom are afraid to continue their attendance; also for a **Hadj** there, who believes in the Lord Jesus, but is hindered by the fear of man.

For a **Kabyle** at **Tunis** who seems interested; that he may be savingly impressed and born again of the Holy Spirit.

For those of the workers who are suffering from ill-health, that the means used may be blessed to their speedy recovery.

For a renewed supply of money to meet the constantly recurring need; and to this end, for a spirit of importunate prayer and expectant faith.

MANY THANKS FOR—

GIFTS—other than money—received from November 14th to December 12th, 1911—on behalf of the Missionaries of the North Africa Mission and of the work of the Lord in their hands. (It should be particularly noted that only those gifts are included in this list of which intimation has been sent to the Office. Articles sent direct to the field are not included unless advice has been received at Office.)

DONORS.	ARTICLES.	DESTINATION.
Mr. J. (Horsell)	2 parcels of books, stationery, etc.	For Miss Jennings, Arzila.
Miss St. D. (Sidmouth) ...	Box of dolls	For Alexandria station (Miss Hodges).
Miss R. (Shoeburyness) ...	1 parcel material, etc.	For Arzila station (Miss Jennings).
Mayes Hall Sunday School	5 picture rolls	For various missionaries,
Mr. C. (Redcar)	Medicines value £6 5 4	For Shebin-el-Kom station.
" " " " " " " " " " " "	" " " £5 10 2	For Arzila station.
Miss D. (Uttoxeter)	1 box dolls, toys, etc.	For Spanish work, Tangier (Miss Brown).
Missionary Helpers' Band, Blackheath	1 box and parcel fancy articles, personal effects, etc.	For Alexandria (Mr. and Mrs. Dickins).
Miss M. (Ottery St. Mary)	1 parcel household linen, etc. ...	For Mr. Moore, Tangier.
Women's Missionary Association, New Barnet Presbyterian Church ...	22 women's garments	For Sfax station (Mr. and Mrs. Webb).
Purley Baptist Church ...	6 native shirts and dolls, etc. ...	For Tunis (Mr. Liley's work).
Mrs. H. (Wimbledon) ...	2 native garments	For Tunis.

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LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Bizerta.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.		Date of Arrival.
GEO. WILSON, M.A., M.B.	... Dec., 1906	Miss L. READ ...	... April, 1886	Miss R. J. MARCUSSON	... Nov., 1883
Mrs. WILSON ...	... Dec., 1906	Miss K. JOHNSTON ...	... Jan., 1892	Kairouan.	
Mrs. ROBERTS ...	... Dec., 1896	Miss E. TURNER ...	... Jan., 1892	Mr. E. SHORT ...	... Feb., 1899
Miss J. JAY ...	... Nov., 1885	Algiers.		Mrs. SHORT ...	... Oct., 1899
Miss G. R. S. BREEZE,		<i>Kabyle Work—</i>		Miss G. L. ADDINSSELL	... Nov., 1895
M.B. (Lond.) ...	... Dec., 1894	M. E. CUENDET ...	... Sept., 1884	Sfax.	
Miss F. MARSTON ...	... Nov., 1895	Madame CUENDET ...	... Sept., 1885	T. G. CHURCHER,	
Mr. O. E. SIMPSON ...	... Dec., 1896	Mr. A. SHOREY ...	... Nov., 1902	M.B., C.M. (Ed.) ...	... Oct., 1885
Mrs. SIMPSON ...	... Mar., 1898	Mrs. SHOREY ...	... Oct., 1904	Mrs. CHURCHER ...	... Oct., 1889
<i>Spanish Work—</i>		Djemaa Sahridj.		Mr. H. E. WEBB ...	... Dec., 1892
Mr. A. J. MOORE, B.A.	... April, 1909	<i>Kabyle Work—</i>		Mrs. WEBB ...	... Nov., 1897
Miss F. R. BROWN ...	... Oct., 1889	Miss J. COX ...	... May, 1887	DEPENDENCY OF TRIPOLI.	
Miss VECCHIO, School Mistress.		Miss K. SMITH ...	... May, 1887	Mr. W. REID ...	... Dec., 1892
Casablanca.		Mrs. ROSS ...	... Nov., 1902	Mrs. REID ...	... Dec., 1894
Miss F. M. BANKS ...	... May, 1888	Mr. T. J. WARREN ...	... Feb., 1911	Mrs. BOLTON ...	... Dec., 1897
Miss ALICE CHAPMAN ...	... Oct., 1911	Mrs. WARREN ...	... Feb., 1911	Miss F. M. HARRALD ...	... Oct., 1899
Tetuan.		Constantine.			
Miss A. BOLTON ...	... April, 1889	Miss E. LOVELESS ...	... Nov., 1902		
Miss A. G. HUBBARD ...	... Oct., 1891	Miss N. WEBB ...	... Nov., 1910		
Miss M. KNIGHT ...	... Oct., 1905	Tebessa.			
Miss H. E. WOODELL ...	... Jan., 1907	Miss A. COX ...	... Oct., 1892		
Miss M. EASON ...	... Dec., 1910	Miss N. BAGSTER ...	... Oct., 1894		
Azraia and Laraiash.		REGENCY OF TUNIS.			
Miss C. S. JENNINGS ...	... Mar., 1887	Tunis.			
Miss K. ALDRIDGE ...	... Dec., 1891	Mr. A. V. LILEY ...	... July, 1885		
Fez.		Mrs. LILEY ...	... April, 1886		
Miss L. GREATHEAD ...	... Nov., 1890	Miss H. KENWORTHY ...	... Nov., 1910		
Miss M. MELLETT ...	... Mar., 1892	<i>Italian Work—</i>			
Miss S. M. DENISON ...	... Nov., 1893	Miss A. M. CASE ...	... Oct., 1890		
Miss I. DE LA CAMP ...	... Jan., 1897	Miss L. E. ROBERTS ...	... Feb., 1899		
		Alexandria.			
		Mr. W. DICKINS ...			
		Mrs. DICKINS ...			
		Miss R. HODGERS ...			
		Miss J. E. EARL ...			
		Miss E. M. BLAKE-FORSTER ...			
		Shebin-el-Kom.			
		Mr. W. T. FAIRMAN ...			
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