

Kindly read, circulate, and do not destroy.

No. 7.—New Series.

July, 1905.

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.

CONTENTS.

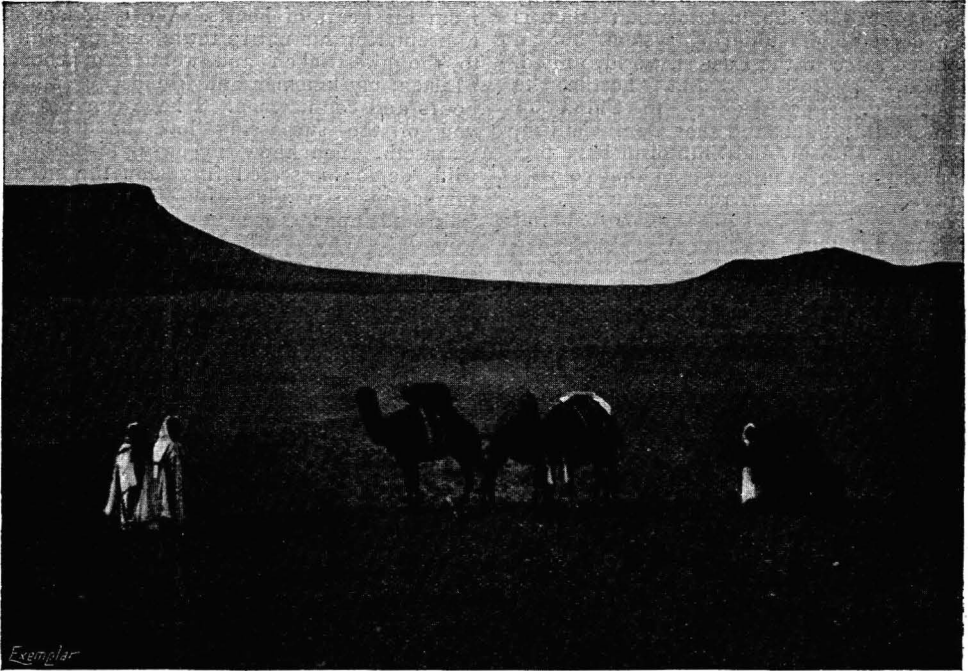
	PAGE
From Demoniac to Missionary. By Rev. Henry H. Jessup, D.D. ...	129
Notes and Extracts	131
Our One Life	133
Special Statement to the Friends of the N.A.M.	134
The Work of the British and Foreign Bible Society in North Africa	135
An Operation in the Tul- loch Memorial Hospital, Tangier. By Dr. H. D. Roberts	137
News from the Mission Field—	
From Mrs. Simpson	138
From Miss E. Smith	138
From Miss L. E. Roberts	140
Spiritual Guides for Egypt. By Mr. W. Dickins ...	141
Homeward Bound. By Mrs. A.V. Liley	143

PRICE
ONE
PENNY.



Office of the North Africa Mission, 34, PATERNOSTER ROW, LONDON, E.C.

S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.



In the Desert.

From Demoniac to Missionary.

A Study of the Gadarene Demoniac and His Missionary Qualifications.*

By Rev. Henry H. Jessup, D.D., Beirut, Syria,

Author of "Kamil," "Women of the Arabs," etc.

THE first missionary ordained to preach the Gospel east of the Jordan was chosen and commissioned by our Lord Himself. In that region of Greek and Roman cities, of high officials, amphitheatres and great wealth, one might naturally expect our Lord to select a scholar like Paul or a disciple like John. But no, He selected a Gadarene demoniac out of whom He had cast a legion of demons; He chose a man who had been a terror to the land, and who was both feared and hated by the whole population. In his life he had assaulted them, and now in the hour of his healing he had caused their property to be destroyed. Yet Christ chose him, ordained him, and sent him as missionary to Decapolis. The man begged, naturally, to be allowed to

stay with Christ, to be under His protection and instruction; but no, Christ taught him that the disciple nearest to Him is the one who obeys Him and does His service. "Go to thy house," said Jesus, "and tell thy friends how great things the Lord hath done for thee, and how He had mercy on thee." And the man went and preached in the cities, telling what the Saviour had done for him.

In what respects was this man a well-qualified missionary?

1. A missionary should have a vivid sense of the power of Satan over men. In undertaking aggressive work we must know the power of the enemy. To underrate our foe is to invite disaster. This is true in our individual spiritual life, in labours for moral reform, and in the great enterprise of con-

* From an address to outgoing missionaries, delivered in the First Presbyterian Church, New York.

quering the world for Christ. A missionary to Mohammedans should know that Islam is not a decrepit and tottering system, but an organised force in the Eastern world, united, fanatical, aggressive, and hostile to Christianity. A missionary to China or Japan should understand that Confucianism, Buddhism, Tauism, and Shintoism have pre-occupied the moral fortresses of that colossal empire, and will not surrender in a day.

To ignore Satan and his wiles is to be off our guard. This rescued Gadarene had known and felt in every fibre of his being the terrific power of Satan. His mind, his soul, his will, his hands and feet, his eyes and his tongue had been poisoned, and then completely subjugated by this fiendish tyrant. Now that a stronger than the "strong man" had set him free, emancipated his will, calmed his spirit, let light into his mind and re-enthroned him in control of his eyes and hands and tongue, he looked upon his wounded body, gashed and mangled with the sharp flint-stones of the mountain, and felt the exhaustion of his long enthrallment, and could realise the power of the Evil One. He could now warn and entreat his friends and neighbours to resist the devil, to beware of Satan's wiles, and guard against his temptations.

2. A missionary should realise the power of Christ over Satan. This man had seen two thousand of the demon host, the legion soldiery of Satan, put to inglorious flight and driven into the depths of the sea by a word from Christ, his King and Saviour.

A missionary, above all men, should believe in the supreme power, the omnipotent sway, of Jesus Christ, the Great Head of the Church; that He who gave the great last command, "Go teach all nations," has all power in heaven and in earth, and "will be with him always, even unto the end of the age." To believe less than this is mischief and disloyalty. Christ has all power, and He is ready to use it. "According to your faith be it unto you." Every Christian missionary should believe with all his soul and mind and heart that omnipotence is armed on the side of the Gospel, and that Satan's empire is to be overthrown. He will not be deceived by the subtle philosophies of Oriental religions or their hoary antiquity, or overawed by the countless multitudes of Asiatic and African populations, or discouraged by the pessimistic wail of faint-hearted Christian theorists. "If God be for us, who can be against us?"

If a missionary has felt in his own soul the power of Christ over Satan in giving him the victory over self and sin, he can preach confidently the Gospel as the "power of God unto salvation to every one that believeth," high of low, rich or poor, civilized or savage.

3. A missionary should be able to speak from experience of the love of Christ for him

personally. This the Gadarene could do from his heart of hearts. We can imagine him entering his native town, and preaching to the awestricken and wondering people: "Listen, my kinsmen and friends, my neighbours and countrymen. I have come to tell you of the surpassing love of Jesus of Nazareth. You know my awful history, my wild, demon-possessed fury, my life in the tombs, my struggles with wild beasts, my imbruted appearance, my nakedness, and wounds! Why should He, a stranger, think on me? What could He gain by coming to me? But He came on the wings of love. I met Him face to face—and such a face! beaming with the light of heaven! Such an eye of pity, such a voice of love! It banished the demon host, it broke my heart, it melted me to tears, it was love conquering death and hell. He is the Christ of God. He has saved me, and He is ready to save you. Oh, how I love Him! He has sent me to tell you of His love and power and willingness to save. Come to Him and He will give you rest."

There is no eloquence like that inspired by the experience of Divine love, and who can say that this man was not thus eminently qualified to proclaim the unsearchable riches of Christ! Let no man enter upon the work of saving men at home or abroad unless he has known by experience the power of Christ's love. Without this, he is but "sounding brass," but with it, he can speak words full of the eloquence of personal experience.

4. A missionary must have a sense of men's lost estate without Christ. This the Gadarene had felt in his own life, and had seen it in the hard-heartedness of his friends in driving Christ away from them. If we would sincerely preach Christ as the only Saviour we must believe that men need Him and are lost without Him; that Christ came to seek and to save that which was lost. Christ is "The light of the world," not one among many lights. He is the Saviour, not one among many saviours. Without Him men are lost, not simply unfortunate. The Gadarene knew that in all Decapolis men were in want of just such a Saviour as Jesus Christ. We know that all the world is lost without Him.

5. A missionary should be familiar with the language and the people. In this respect the Gadarene was fully prepared. The Aramaic and the Greek were familiar to him as to all the people. He knew their customs, their modes of thought, their prejudices, their religious views, their superstitions, their hopes, and their fears. He could speak without danger of being misunderstood.

A knowledge of the language is the first need of the missionary. Without it he is helpless. The dispersion and confusion of tongues at Babel has rendered the proclamation of the Gospel most difficult. Diversity

of languages is an immense barrier between the races of men. But the missionary must break this barrier down. Everything else must bend to this object. To preach through an interpreter is to rob the message of a great part of its power, to say nothing of the danger of perversion and misrepresentation of the truth. The missionary must identify himself with the people—use their idioms, their common speech, their proverbs, know their national prejudices, so as not to offend and alienate them, and without a knowledge of their language this will be impossible.

6. A missionary should have sympathy with the people. He should live near their life. As soon as possible he should train native preachers, who ought to be by far the most effective labourers for their own people. Jerry McAuley in New York, Sheshadri in India, and Neesima in Japan, are examples of the success of men in sympathy with those to whom they preach. An Arabic proverb says: "The handle of the axe which cuts down the tree is made from a limb of the tree." An American missionary, while proud of his native land, must remember that he is first a Christian and second an American, and that the commonwealth of Christian love is wider than any nationality. His foreign habits and ways are more an obstacle than a help to his work, and any assumption of superiority will repel those whom he came to win to the truth.

7. A missionary should have a personal call to the work. This Gadarene could have no doubt about the genuineness of his call. Christ Himself who healed him called him to a special service. There could be no mistake about it.

Can we now be sure of such a call? Why not? Christ has healed us, forgiven us, saved us. He has called us out of darkness into light, out of conflict into peace, out of hostility or apathy into active loyalty and service. A call by Christ to follow Him is a call to His ser-

vice. Once enrolled in His army we are sworn to literal obedience to His commands. The fact of service is settled once for all. The mere detail of locality or kind of work is a secondary matter. The foreign missionary work is a part of Christ's work which is to be done. If you are fitted for it and there are no providential obstacles in the way of your going, then Christ calls you to it. We need not wait for an audible voice. The cry of a nation for help is an indication as to what Christ wants us to do. All the providential openings among the nations are echoes of the voice of Christ. We are called to take the message or send it by a substitute.

What has Christ done for you? Count up your mercies, the gifts of His hand, beginning at the greatest and coming to the least—spiritual, moral, intellectual, social, and physical. What has He not done for you? How, then, will you show your gratitude? The Gadarene thought it would be better and safer for him to be in Christ's immediate society, and enjoying His instruction and protection; but the Master sent him away to active work in his own country. That was hard work. One needs strong faith and burning love to be able to speak of Christ in his own village or city, and among his own friends. A prophet is not ordinarily honoured at home.

Let us go and tell our neighbours the glad news of salvation in Christ, and we shall find our neighbours everywhere. Any and every needy man is the Christian's neighbour. Some live near and some far away. They have varied customs and speak many languages. Let us tell them what Christ has done for us, His sufferings and atoning death, His resurrection, ascension, and glorious regal intercession for us. Let us tell them of His power to save unto the uttermost, for time and eternity, ALL who come unto God by Him.—From the *Missionary Review of the World*.

Notes and Extracts.

The attention of readers is called to the **special statement on page 134** with reference to the fresh arrangements that have now been made for carrying on the work of the Mission.



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.

At the end of April **Dr. and Mrs. Churcher**, accompanied by Dr. Maxwell, who has been spending a few months in North Africa again this spring, moved down to **Sfax**, and commenced medical mission work there. Sfax is a port in the south of the Regency of Tunis, and it will be remembered that it was here that Dr. and Mrs. Leach were murdered nine years ago. The place has often been visited by Dr. Churcher and others, and itinerant medical work has been done.

Baptisms.—At Tunis Miss Case and her fellow workers in the **Italian mission** have had the joy of seeing three women baptised during the month of May. Early in April the father of one of their former Sunday School scholars, who is now an earnest Christian worker, was received into the little Italian church.

The regular support contributed for Miss Case during many years has recently ceased through the death of a valued donor. Should any other friend or friends feel that they would like to step in and "fill the breach," their help in this matter would be most warmly appreciated.



Mr. and Mrs. Simpson write of a **young Englishman** who, while visiting Fez recently, was taken very seriously ill, and was received by them into their house. He had some time before become a Moslem, but without really understanding how terrible a step he had taken. He was the subject of many prayers, and it is a great joy to be able to record that before he died at Tangier, where Mr. Simpson had brought him on his way home, he gave evidence of having come to the Saviour Who had been seeking him so long.



The missionaries at **Tunis** are very pleased that they have at last been able to take a **larger depot** for their book-shop work and meetings. **Mr. Purdon** writes on June 4th:—"Our new depot has prospered well this week, I am glad to tell you. The large window with the Biblical pictures attracts crowds, and our evening meetings on Monday, Tuesday, Wednesday and Friday have been large and encouraging. We get in a number of Jews as well as Moslems. The former are drawn by the pictures from the Old Testament. I wish I had a model of the Tabernacle, for I believe we could use it with great advantage to bring home the 'way to God' to those who only think of it as so much ceremony. I feel sure it would touch both Moslem and Jew, for very few of the Moslems here object to pictures or models."



Our sister **Miss Cohen** has found several openings for service for the Master in the city of **Tunis**, and has the opportunity of presenting the Gospel to people of various nationalities. On Sunday afternoons she conducts a class in the Italian Sunday School for the older boys and girls—nine in number, and on Monday afternoons a small mothers' meeting for Italian women. At a Monday evening class for Jewish lads the attraction is an English lesson, which is followed by half an hour's instruction in the

Scriptures. Arab and Jewish children who come at intervals are taught needlework, and texts, hymns, and Scripture. In addition to the classes, Miss Cohen visits in the homes of the various nationalities, thus seeking to reach those who cannot, or do not wish to, come to her.



The Summer School at Littlehampton is to be held this year from July 8th to 15th, and a very interesting programme has been arranged, a number of prominent missionaries and mission secretaries having promised to take part. The North Africa Mission will be represented by **Dr. and Mrs. Churcher**. The terms are 25/- for the week. Applications (enclosing Registration fee of 5/-) should be sent to the Hon. Secretaries, Y. C. M. U. Summer School, 78, Fleet St., London, E.C.



"**The Congo Balolo Mission Record**" is the title of a new magazine issued by the Congo Balolo Mission. It is to be published quarterly, and the aim of those sending it out will be to give missionary information direct from the field. The subscription is 2s. per annum. It is of great interest that this magazine is published on the Congo, the whole of the type of the first number having been set up by two native lads, under superintendence by the missionary. **Mr. W. Wilkes**, Harley House, Bow, London, E., will be pleased to arrange for the forwarding of the magazine to any who may wish to become subscribers.



Picture Post Cards.—A new series of "North Africa" picture postcards, including sixteen different pictures, is now ready—packets containing a dozen different cards, price 7d. post free. Please apply to the Secretary, North Africa Mission, 34, Paternoster Row, London, E.C.



Will friends please note that only **one number of NORTH AFRICA** will be issued for August and September of this year, in order to facilitate the office arrangements during the summer? This number will be ready (D.V.) by September 1st.



"**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 A. H. G., "Astwell," 20, The Avenue, Eastbourne, price 10s. 6d. Postage, 1s.; packing case, 6d. extra. The proceeds will go to the funds of the N.A.M. The sum of 10s. 6d. was received from A. H. G. on June 7th.

The Need of Meetings.—Several of the missionaries who are in England just now would be most happy to avail themselves of openings for meetings. Will any friends willing to help by arranging for missionary garden parties or meetings in halls or drawing-rooms within the next few months kindly communicate with the Secretary. Such help will be warmly appreciated.



DEPARTURES.—Miss M. Mellett and Miss S. Denison left Tilbury on June 16th by P. and O. ss. *Oriental* for Gibraltar *en route* for Fez.

ARRIVALS.

Miss Brown from Tangier, and Miss Greathead from Fez, arrived in London on June 3rd.

BIRTHS.

At Susa, Tunisia, on May 25th, to Mr. and Mrs. H. E. Webb, a son.

At Manor Park, on June 8th, to Dr. and Mrs. H. D. Roberts, a daughter.



Miss Harrald, who spent five weeks with her father at Mentone, where he had been ordered for his health, returned to her work in Tripoli at the end of March. Mention of this was, unfortunately, omitted from the May issue of NORTH AFRICA.



"We may take these two little words, 'but God,' and write them over against every dark cloud, every difficult problem, every impossible situation of life. The trial may be too hard for us, too hard for others, 'but God' is equal to it. He is the remedy for it. He is

waiting now to turn it into a background on which He will write the eternal records of His grace."—*Selected.*



Dr. Lorimer once met a man who boasted that he was a Christian, but had never joined any church, and gave as his reason, that the dying thief never joined a church, and he went to heaven.

"But you support the cause of missions?" said the minister. "No," said the other: "the dying thief never supported missions, and he went to heaven." "Yes," said the Doctor; "but he was a dying thief, and you are a living one."—*Selected.*



Two millions sterling annually is all the entire Church of God can raise to prosecute the missions of the world, yet there is buried in jewellery, gold and silver plate, and useless ornamentation, within Christian homes, enough to build a fleet of fifty thousand vessels, ballast them with Bibles and crowd them with missionaries, build a church in every destitute hamlet, and supply every living soul with the Gospel within a score of years.—*Dr. A. T. Pierson.*



NOTICE OF BOOK.—*The Blue Book of Missions for 1905* (4s., Funk and Wagnalls Co.), edited by Rev. Henry Otis Dwight, LL.D., is a directory of foreign missionary societies and of the fields in which they work. It contains full statistics and much very useful information regarding foreign missions, and by its arrangement and small compass should prove a valuable and handy book of reference for all whom such matters concern.



Our One Life.

'Tis not for man to trifle! Life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours,
All must be earnest in a world like ours.

Not many lives, but only *one* have we,
One, only one;
How sacred should that one life ever be,
That narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

HORATIUS BONAR, D.D., 1808-1889.



"Faith keeps us, but God keeps our faith."
"If you say it is good to have doubts, you are just saying it is not good to take all that God offers."
"There were many who touched Christ in the press, but only one who touched Him drew virtue out of Him."
"Learn to read your title to the family of God by what God has said, not by a special message to yourself."
"My' is the handle of faith."

ANDREW BONAR, D.D.

Special Statement to the Friends of the N.A.M.

IN the last issue of NORTH AFRICA it was stated that, in consequence of the very serious breakdown in health of Mr. Edward H. Glenny (who since September of last year had been Honorary Director of the North Africa Mission), it had become necessary to make fresh arrangements for carrying on the work of the Mission. As Mr. Glenny was quite disabled by his illness from continuing to bear the responsibility, he requested Pastor W. Fuller Gooch, of West Norwood, the only member of the advisory Council in England, to take what steps he thought best for the continuance of the work. Mr. Gooch agreed to take over in conjunction with Dr. Eccles, who was abroad, the direction of the affairs of the Mission on the understanding that he should at once seek the aid of the members of the former Council. These brethren Pastor Fuller Gooch forthwith invited to meet for prayer and conference. He laid before them the urgency, the necessity, of their taking up with him the responsibilities of the work. They, after first agreeing to an expression of their sorrow and concern at Mr. Glenny's illness and their deep brotherly sympathy with him, gave earnest consideration to the circumstances of the Mission and the exigencies of the situation. The meeting was twice adjourned, and finally the brethren were able to come to a unanimous decision to accept Mr. Gooch's urgent invitation, and they agreed to form with him and Mr. Glenny and Dr. Eccles a Council of Direction in accordance with Article 3 of the "Principles and Practice" of the North Africa Mission. Pastor Fuller Gooch very heartily and thankfully received this consent to serve. He forthwith took the chair, and the new Council was recognised.

Those thus forming the Council are Mr. J. H. Bridgford, Mr. A. Chapman, Pastor W. Fuller Gooch, Mr. R. C. Morgan, Dr. Henry Soltau, Pastor J. Stephens, and Dr. C. L. Terry, together with Dr. W. Soltau Eccles and Mr. Edward H. Glenny. The new Council proceeded to elect their officers, and are thankful to be able to report that Pastor W. Fuller Gooch consented to act as Chairman of the Council, and Mr. R. C. Morgan as Honorary Treasurer of the Mission; Dr. C. L. Terry accepted a hearty invitation to return to the Secretaryship, and Mr. M. H. Marshall accepted the appointment of Assistant Secretary.

The Council acknowledge with deepest gratitude to the Lord that since the issue of the June NORTH AFRICA one gift of £100, and two gifts of £500 each have been received from beloved friends of the work. In these supplies the Council thankfully recognise the manifest interposition of God in His mercy and faithfulness, and also His special favour to His servants at a time of crisis. Further large supplies are still needed, and the Council ask the friends of the Mission to unite in prayer that these may be sent in; and also that they and the missionaries may be enabled to go forward in the path of faith and obedience, so that God may in all the work be glorified.

* * * *

The Council are deeply sensible of the remarkable devotedness with which Mr. Glenny spent himself during so many years for the cause of Christ in connection with the North Africa Mission, and they are glad to be able to report that his health is steadily, if slowly, improving.

The Work of the British and Foreign Bible Society in North Africa.

THE Bible Society's work in Morocco, Algeria, Tunis, and Tripoli is under the care of their agent, Mr. W. Summers, formerly a missionary of the North Africa Mission.* The work in Egypt and other regions comprised in this agency is under the care of the Rev. A. A. Cooper, Mr. Hooper, formerly of the North Africa Mission, having the superintendence of seven colporteurs in the Delta of the Nile.

We greatly regretted losing these two valued brethren, but they are both doing excellent work in their present spheres, and though labouring in a separate organization, they are aiming at the same end—the making known of the Gospel amongst those who know it not.

Bible distribution in the Mohammedan lands of North Africa is greatly hampered by the fact that such a small proportion of the people know how to read, probably not more than about four per hundred. Even of these a certain number do not very well understand the Arabic into which the Bible is at present translated, consequently a less classical version is being produced for the people of Morocco, and it seems to be appreciated also by many of the people of Algeria. A colloquial version for Algeria is also a good way towards completion, and a Gospel in Tunisian colloquial exists in manuscript. There is even some thought of producing a Gospel in the colloquial of Egypt. At first there was a great deal of doubt as to whether it was wise, with such a beautiful translation as already exists, to produce a less classical one, but the welcome which the Gospel of Luke, prepared by the missionaries of the Gospel Union in Morocco, has received, has encouraged them to reprint it, and to proceed with other Gospels. Thus a new departure has been made which, under the blessing of God, will, we trust, be the means of disseminating a much larger amount of Gospel light than has hitherto been diffused.

But, there are other difficulties in the way of Bible circulation beside the lack of education. The poverty of the people makes them disinclined to spend their money on books when but poorly supplied with food. Then, again, in some countries the restrictions on colportage are considerable, so that the colporteur stands the risk of being apprehended if he does not conform to what seem to us very unreasonable

regulations. Still, in spite of all these difficulties, in the countries of Algeria, Tunis, and Tripoli, during the three years 1901, 1902, and 1903, more than 2,500 Kabyle portions were circulated, over 7,000 Arabic portions, Testaments or Bibles, and about 4,000 Hebrew Judeal Arabic and Tunisian colloquial Arabic Scriptures, making a total of over 13,500 portions, Testaments or Bibles, in what may be called the native languages, beside 23,000 copies in European languages. In Morocco the details of the reports are not available for 1903, though the total is given. It would appear that between five and six thousand Arabic Scriptures, either portions, Testaments, or whole Bibles, were circulated during the last three years, and probably about 5,000 Hebrew Scriptures. Spanish comes next with about 5,000, then we have about 1,500 English, and rather more than 1,000 in other languages; so that, altogether, in the Barbary states during the last three years, some 55,000 Bibles, or portions of Bibles, have been circulated. Surely there is enough good seed here for God, by His Holy Spirit, to use in the enlightenment of many dark souls.

In 1903 in the Delta of the Nile in Egypt, where Mr. Hooper superintends seven colporteurs, the circulation of Scriptures amounted to over 10,000 copies. In 1902 the sale was a good deal less, only about 3,000, but probably some 16,000 copies were put in circulation in the three years. This does not include the circulation in other parts of Egypt, the total of which for the three years in all languages would be over 90,000,

* Since the above was written, Mr. Summers has been appointed to superintend the Bible Society's work in Spain, having his headquarters in Madrid. He has still charge also of the work in the Barbary States.

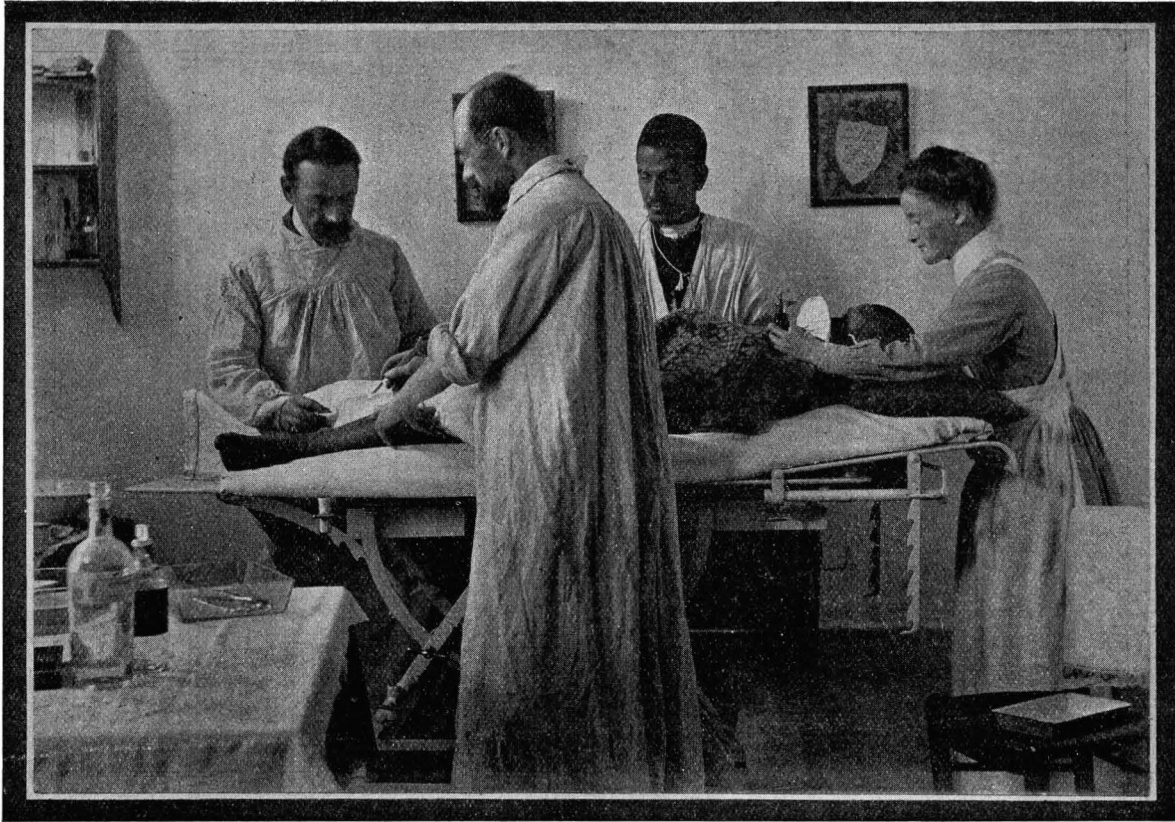


Photo by]

An Operation in the Tulloch Memorial Hospital, Tangier.

[Dr. H. D. Roberts.

so that, putting Egypt and the Barbary States together, there appears to have been a circulation in the last three years of about 150,000 portions or whole copies of the Word of God.

The Bible Society has always been a good friend of the North Africa Mission, and has rendered very great help in the printing of the New Testament in Kabyle, which has been translated by Mr. Cuendet in Algiers. They have also made grants to Mr. Cuendet to assist him in his translation work.

It is thought by many who have studied the question that one of the reasons why the early Christian Church in North Africa

was extinguished by Mohammedanism was the fact that the people never had the Bible in their own tongue; Scriptures no doubt they had, but probably in Latin rather than in the Berber dialects. Now, for the first time in the Christian Era, the Scriptures are being put into the Berber tongue and into the Arabic colloquial, which, if less beautiful than the classical, is more easily "understood by the people."

We commend the Bible Society, its agents and colporteurs, to the prayers of our readers; for the work of spreading the Scriptures is one with the work of the North Africa Mission.

An Operation in the Tulloch Memorial Hospital, Tangier.

By Dr. H. D. Roberts.

This seems rather a gruesome subject for a missionary magazine, and the illustration may send a thrill of horror through some of my readers, but it may be well to draw aside the curtain for once, and see a little behind the scenes.

First of all let us find out who is who in the illustration before us. At the head of the table stands Miss Ida Smith administering the chloroform. She is our nurse, matron, etc., all rolled into one, and without her assistance we should find it difficult to get on. Then at the foot of the table is Mr. Bolton with a swab and artery forceps, ready to render valuable assistance as soon as the operation has begun. The operator stands with his back towards you, and in the middle of the picture we see a native assistant. He is a Christian man, but is not our usual native helper. Not long ago he was pressed into service when we were very short-handed, but had soon to retire looking very green and ill. Some natives, however, prove very useful at operations. Last, not least, lying on the table, you will see the patient to be operated upon.

How glad we are to have such a nice operating table; it was the kind gift of a friend. When it first came, replacing the old wooden one with a leg almost drop-

ping off, someone remarked that now the doctor would always be wanting to operate! This, however, is not the case; but it has been possible to do the operations with much greater ease than we could with the old one.

It is with a note of praise to our Heavenly Father that we mention that as far as the writer knows there has never been a fatality at an operation since the work began almost twenty years ago, and chloroform has invariably been used. We begin, continue, and end our operations in prayer. Occasionally, when artificial respiration has had to be resorted to, what a fervent "Praise the Lord!" has escaped from the lips of those present when the poor collapsed patient has once again taken a long breath.

It is interesting to notice how differently the patients act at the time; some *few* are very quiet and submissive, as was one boy we had, who was much less perturbed on the occasion of his operation than when a week or two later I took his photo for those who supported the bed he occupied. Others again are very nervous, and quite a number make off the morning of operation!

We have noticed several of the men and boys, just as they are coming out of

chloroform, open their eyes, and in a semi-dazed condition read the text in large black Arabic characters, "There is one God and one Mediator between God and man, the Man, Christ Jesus." And some had never let us know they could read!

As to the sequel of an operation, a patient who has been before bigoted and prejudiced may be overheard saying,

"After all, the terrible things we have heard about these Christian dogs are not true, and the things they tell us and read to us about are not bad, but very good." And then, during convalescence, they listen, and we hope the good seed has been sown on good ground in some cases, and certainly deep-seated prejudice has been removed in most.

News from the Mission Field.

MOROCCO.

From Mrs. Simpson (Fez).

Last week I was asked to read the story of the Crucifixion "from the book" with the words, "I have heard of His birth and life, and even death, but never as recorded in the Gospel. Read me what itself says."

I commenced with the preparation for the passover night, as given in Luke's colloquial. Every word was understood and eagerly drunk in. The baby cried, and the mother called a boy: "Take the baby; keep it quiet that I may hear the words of the book." As we passed on to the last supper, Gethsemane, when all slept throughout that hour of darkest agony, Judas' betrayal, Peter's denial, the mock trial and the curse of that awful night, her head bent lower, almost resting

over the book that she might not miss a word. Her usual ejaculations or questions were lacking, and perfect silence reigned until we reached the words: "Father, into Thy hand I commend my spirit." It had been a long story. Seldom would a Moorish woman have listened throughout!

I closed the Gospel, saying, "We must leave the rest; His burial in Joseph's tomb, His three days in that grave, and then His glorious resurrection, until another time;" for the sun had set while we read, and darkness was creeping on. But oh the joy of reading for the first time to a thirsty soul this wondrous story! It almost made it new to me in its blessed freshness. May many another such be awakened to interest and inquiry, and to accept Christ as Saviour!

ALGERIA.

From Miss E. Smith (Algiers).

It is long since I last sent you a diary. Could you see how full the days are, you would not, I think, wonder at my long silences!

Nothing seems to stand still in our lives out here. One longs for immortal strength with which to cope with earth's sins and sorrows, but then perhaps we should forget that it is "not by might nor by power," but by God's Spirit that triumphs are won. God, Who sets our limitations, knows what is best!

All the work is increasing, and, thank God, souls are coming into the knowledge of salvation.

First about the French Work.

The children come on Thursdays in such good numbers that we rejoice. They learn wonderfully well, and we believe that some of them have understood that "Christ receiveth" children, and have come to Him by faith.

One bright boy of about eleven years was present at an evening meeting here, and accepted salvation. The next morning he came to the class, and we overheard this conversation between his boy companions: "Oh, how M. cried last night as he went home! He couldn't stop, and when we asked him why he cried, he replied, 'I can't help it, my heart is so

full of joy to-night.' " May God keep the lad, and give him grace to live all his days as a soldier of Christ.

The number of girls in the Bible-class held on Sundays has also increased. On the first Sunday in the New Year we spoke

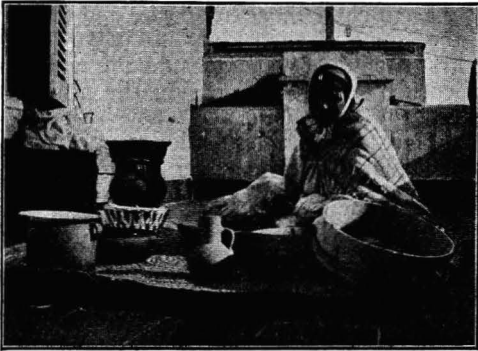


Photo by]

[Miss E. Smith.

A Kabyle Woman Preparing Food, Algiers.

from the words in Deut. xxx. 19, 20, "Choose life," and several of the girls stayed behind to an after-meeting, and we believe accepted the gift of salvation. They have joined the prayer meeting and Scripture Reading Union.

One of those converted some two years ago seems to have gone back, choosing the pleasures of the world rather than a close walk with Christ. Will you pray for her?

Another one has been the means of bringing a friend to a knowledge of Christ. They work together in one workshop, and M. seems to have talked much with her friend. One Sunday she brought her to us—a very pretty girl of eighteen, and to our joy we found she was already a Christian.

"Do you want to be saved?" we asked.

"Oh, no," was the quick answer, "I am saved."

When asked how she knew the way, she replied, "M. taught me, and for over a year I've read the Bible she lent me." She lives far from us, but every Sunday she is at the class.

A few days ago we asked one of the new converts if she were sure she was saved, and *how*. She replied, "I am sure; I believe that 'the Blood of Jesus cleanses from all sin.'"

Our French Mothers' Meeting has also been blessed by God. We have seen for

some time past that several of these women were touched by God's Spirit, and ready to accept God's salvation.

Some of our fellow missionaries (men) have lately been holding appeal meetings in the different quarters of the city. We asked them to conduct one in our room, and invited the people. The room filled and *over-filled*, and still the people came—men, women, young girls, and children, till about seventy were packed in. When the appeal for surrender to Christ came, ten women rose at once with white, earnest faces; but the first on his feet was a young man, who has well nigh broken his mother's heart, and wrecked himself. Oh, how we thanked God!

One of the women has just left Algiers for a month with her family. Her eldest girl is a Christian; the mother told us that the first things packed were her own New Testament (her husband *found* it in the street), and the girl's Bible. "We all read together," she told us, "every evening." We earnestly ask your prayers for these people.

The Kabyle Work.

The native work, too, gives us cause for rejoicing. The women and girls seem to be coming to the Light.

The Women's Class is always well



Miss E. Smith Reading with Kabyle Children.

attended, and those who have professed themselves Christians still declare in a decided way that their hope and trust are in Jesus Christ. We asked one woman what she could tell us of all we had tried to teach them in class. She replied, "I

don't know *anything*." Imagine our dismay! "Nothing?" we asked. "Nothing," she replied, "nothing but *this*—Jesus Christ came into the world and died for our sins; if we put all our trust in Him, He will open the gate of Heaven to us at the last." We thought she had, after all, learnt *something*!

Others remember all we teach, and surprise us by their retentive memories. Talking with F. one day, she told us the names of the women who believed in Christ as Saviour, adding to those whom we already knew two or three others whom we had been inclined to doubt.

We have had much sickness this year among the people; first, small-pox, and then a very bad and fatal kind of measles, and many, many children have died.

You will, many of you, remember the name of Sheikh M.; probably you may be among those who have prayed for him. For some months now he has been reading the New Testament, and a little while ago, when Mr. Summers, of the Bible Society, offered to give a him a book explaining the doctrines of Christianity, he gladly accepted it, saying, "You will render me a service by giving me such a book; I want to understand Christianity. I am weary of discussion and argument." He has just lost his baby son, aged two years, and his grief has been very great. We think this trouble has softened his heart, and made him more ready to think of that Saviour whom as yet he cannot acknowledge.

The little girls' class increases continually. We have at last decided that we cannot accept more children as it is impossible to control so many. They attend well, and seem thoroughly to enjoy the lessons. About twelve of the elder ones learnt so well that we gave them an extra treat in our house. We interested the Sunday class girls in them, and they bought and dressed some dolls, and made some little native garments for them.

Then one Sunday afternoon, when these French girls came, a native woman brought up the little band of native chil-

dren, and they sang hymns, and recited the portions of Scripture they had learnt in class. When we found a hymn in Kabyle and one in French, set to the same music, and let the two nationalities sing together, each in their own language, they were delighted.

Each child chose her prize, and thanked the young French giver for it, so for the first time the two peoples among whom we work met together to sing the praises of Him Who died for the whole world.

Here are a few questions asked at our last class, and the answers we received:—

1. "How many Saviours are there?"—"Only one," was the reply from most of the children.

2. "What is His Name?"—"His Name is Jesus," was the ready answer.

3. "Who is Jesus?"—"He is God's Son"; the words came more slowly.

4. "But not *God's Equal*?"

A pause, and then a few clear, young voices replied, "Yes, Jesus is God's Son *and His equal*, for God the Holy One and Jesus His Son *are one*."

5. "Do you believe in Him, and love Him?"

And the ringing answer came at once—"We believe in Him, and we love Him because He died for us."

May God in His great mercy make the faith of the children living and real that it may not pass away like the morning dew!

There is so much work to be done; so many souls to seek, and the labourers are very few, and those few are working at a rate that cannot be long maintained. Yet there are hundreds in the homeland whose lives are passing away, doing, I will not say *nothing* for the Lord who bought them with His life-blood, but who certainly *are not* doing all they could or all they should. The "love of Christ" must "constrain" us to put His claims first, to put them before those of parents and home and friends, and comfort and ease. We have only "one life to give," and only "one to lose," to and for Him, who did not hesitate to give His life for us.

TUNISIA.

From Miss L. E. Roberts (Tunis).

Italian Work.

We had the joy of baptising three more converts a few days ago, two girls and

one woman. One of the girls was our former servant, C., daughter of a Christian woman. She was converted in our Sunday-school, and is a veritable flower amongst thorns.

The other girl is the chemist's new servant, who has been led into the truth by the chemist's wife, an earnest soul-winner. M. is a poor ignorant girl, who cannot read or write, but she has grasped the fact that Jesus is her Saviour, and is very happy.

Mrs. L. is a superior woman, who likes to think for herself, and who would not be forced into baptism before she understood what conversion was, and so she withstood all the persuasions of her husband and his friends, who wished her to be baptised long ago. But now, after much teaching, she has yielded herself to Christ, and given up her trust in Mary and the saints, and we trust will make rapid progress in spiritual things.

For the baptismal service, we went to Hammam-el-Lif, where there are baths.

There is a large pool, paved in marble, with steps leading down into the water. It is all so private that we are able to sing and pray unmolested; in fact, it is a perfect place for such a ceremony, and we thank God for having led us to it.

Our Italian evangelist baptised them. Afterwards, we went a little way up the mountain, and under the pines we had a meeting. Several brothers and sisters gave the trio a verse of Scripture, and after some singing and praying we went to catch the train.

We were glad to see M.'s old father amongst the party. He is being gradually led into the truth, and when a certain wrongdoing in his life is set right, we trust he will come out brightly for God. We very much hope that before long we shall see some men coming forward.

Spiritual Guides for Egypt.

By Mr. W. Dickins, Alexandria.

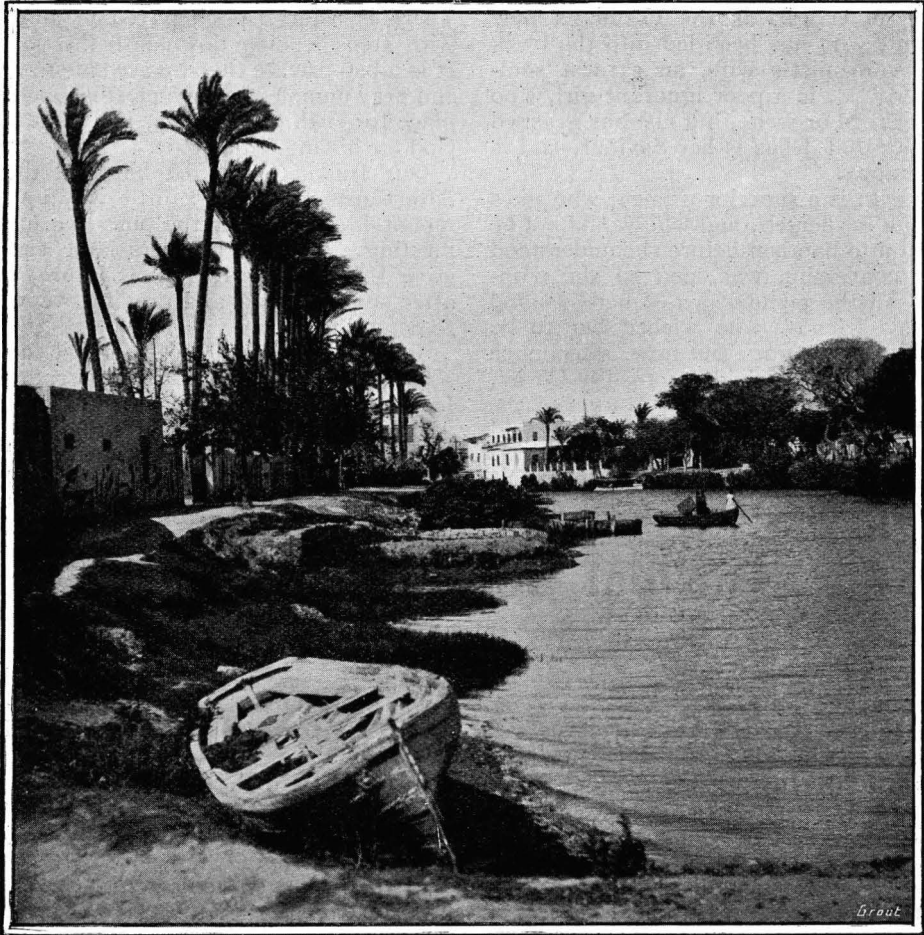
A man of Ethiopia was once reading the prophecy of Isaiah, when an evangelist, led by the Holy Spirit, drew near and said, "Understandest thou what thou readeest?" He replied, just as many educated Egyptians would to-day if asked the same question, "How can I, except some man should guide me?"

The most influential people in Egypt are readers to-day. They have their daily papers, reviews, and standard works in Arabic and English. And many of them are reading the Word of God. In Alexandria, with a population of more than 300,000, there were sold in the streets and cafés last year by the colporteurs of the British and Foreign Bible Society alone 4,559 copies of the Scriptures; and in the 2,260 towns and villages of the Delta, with a population of 6,000,000 souls, 9,681 copies were sold—a large proportion to Mohammedans. Even in the dark Soudan itself 153 Bibles, 340 Testaments, and 1,476 portions were distributed during last year.

These sacred books contain views on almost all subjects concerning man's spiritual need and God's great provision for it beyond the power of natural reason to understand, especially when that has been warped by the intricate

theories of the religion of Islam. For that reason the Holy Spirit has been given, that He may guide the reader into all truth. But, as a rule, He guides the reader as He did the Ethiopian, by an evangelist who is himself a believer in Jesus Christ our Saviour and Lord, and yielded up to His guidance. It is still true that the great majority of Egyptians cannot read and do not want to understand the Word of God, but even they are often changed through the ministry of the Spirit-guided evangelist.

One day I entered a room full of Mohammedan patients in a large hospital in Alexandria. A zealous Mohammedan most ostentatiously spread his carpet on the floor and recited his prayers aloud, and then, creeping back into his bed, covered his head completely, so as not to listen to my message. I was reading and applying the parable of the Good Samaritan, and saw my friend gradually bringing the sheet below one ear to listen. When I said that the representatives of the law had given no helping hand to the smitten traveller, and that he would have perished but for the timely arrival of the good stranger, and showed that no self-effort of the man could have saved himself, my zealous friend sat up in his bed



A View on the Nile, Alexandria.

suddenly, and cried out, "What did you say? - Can't I save myself by my prayers?" Then came my opportunity, and I had his perfect attention to the end.

The next time I called there was no opposition, except to the subject I had chosen for the day. He said, "I want to hear again about that good Samaritan. Will you give me a copy of the story and its explanation to take back with me to my village?" So a most bigoted Mohammedan became an earnest enquirer! How can these men understand except some one guide them?

On the other hand there are many who are reading and longing to know the truth. A very learned *sheikh*, a pro-

fessor of Islamic theology, and tutor in one of the most renowned mosques in the Delta of Egypt, had to undergo an operation in the same hospital. Being a "first class" patient, he did not come within the range of my ordinary visits, but while convalescent he began carefully to read the Christian Scriptures. He soon had many questions to ask of those round about him concerning the meaning of the Word. When informed that I was visiting his brethren frequently, he sent for me, and for more than a month I had the joy of telling him what we as Christians believed the Word to mean. We had an especially long conversation on the doctrine of the Holy Spirit, he at first maintaining that, in the case of the Incarna-

tion, the Holy Spirit was Gabriel, the angel.

After his return to his town, I took an early opportunity of visiting him, and was very heartily welcomed. A number of leading men of the different villages around had called to congratulate him on his recovery. One asked who I was in a low voice, and I heard the reply that I was a Christian, but a true believer, and had shown him kindness in Alexandria. His friend then said, "But do you know that the Christians are distributing in our villages a tract called 'Mohammed or Christ?' and in consequence many of our people are not coming to the mosques to pray? What are we to think of this?" The professor, while condemning this, yet maintained that I was different from any Christian he had met before, which gave me an opportunity of calling their attention to the true Gospel, and showing them that while God had sent many prophets and teachers into the world, He had sent only one Saviour and Mediator, even Jesus the Son of Mary.

Later on, when visiting Alexandria, the professor called to see me, accompanied by some of the chief men of the native quarter in which I live, that they might hear from my lips the same message. But, toward the end of our interview, one of them rose up and declared that such doctrines were not useful to them. I then solemnly warned them not to turn away from the Saviour whom God had sent unto them, for their own sakes and for the sakes of their children, as God was evidently visiting them in mercy.

If such men, educated and trained in theological discussion, need a spiritual

guide, how much more the multitude who hear all kinds of traditions and superstitions, and are immersed in sensuality and materialism, but who are now beginning to read for themselves.

The headmaster of a new public school in Alexandria said in his last report that everything is being done to encourage the private reading of the pupils. Native boys who can now read the English language often show me their New Testaments, and ask me to guide them in the understanding of them. But what is one among so many? At present there are not twenty missionaries, English and American, at work among the 6,000,000 Fellaheen of the Delta, excluding Cairo and Alexandria. "And I heard the voice of the Lord say, Whom shall I send? and who will go for us? Then said I, Here am I, send me. And He said, Go and tell this people My message."

We are returning to our beloved work at the end of September (U.V.). How glad we should be to know that others were hearing the divine call to labour with us in this needy harvest field, and that some who cannot go personally are hearing the call to go by deputy, knowing that "he that doeth a thing by another is regarded as doing it himself." To my mind the spiritual need of Egypt has as great a claim upon the Church of Christ in England as the great Empire of India. We thank God for material progress, but if that is all, then our occupation of that country will be a vast failure. "Behold, now is the accepted time. Now is the day of salvation."

Communications on this subject may be addressed to Mr. W. Dickens, at the office of the Mission.

"Homeward Bound."

By Mrs. A. V. Liley.

(Mr. and Mrs. Liley arrived in London on May 23rd, having travelled from Tunis by French cargo boat to Dunkerque, and thence by Calais and Dover to London.)

Many dear friends came to say farewell to us on the boat at Tunis, and each with thoughtful kindness had provided some comfort for the journey. It was hard to say good-bye, but one necessary qualification for a missionary is to be ready for

whatever business the Lord, his King, may appoint; and it is His appointment which takes us back to England just now.

The third day of our journey on board ship found us at Sfax, a large and interesting town in the south of Tunisia. It has a population of many thousands of Arabs, besides a large European population.

Since the assassination of Dr. and Mrs.

Leach, Sfax has only been visited by missionaries during their itinerant journeys, but now the answer to prayer which has gone up to God for ten years has come. Only the week before we called there Dr. and Mrs. Churcher and Dr. Maxwell reached Sfax for the purpose of seeking to establish a medical mission among the Arabs.

We had the pleasure of meeting these friends, and of having communion and prayer together.

From Sfax we journeyed to Oran, where the boat was to take in cargo. The port presented a very animated appearance, and English vessels were well in evidence among those of other nationalities.

The port of Oran is becoming increasingly important, and on the morning of our arrival the quay was crowded by men and boys of varied nationalities, but chiefly Arabs and Spaniards.

Merchandise of all descriptions was waiting for shipment. In one corner perhaps two thousand sheep had been penned. They looked very bewildered at finding themselves huddled together in such a strange place. But already one hurdle had been removed, and by the passage made the poor animals were being pushed toward the gangway leading to the ship which was to convey them to France. About a thousand were already on board, and one could see here and there woolly heads peering out of some hole left open for ventilation.

On our right an English boat was un-

loading coal, indeed evidences of English commerce were everywhere apparent.

"Yes," said an old French woman, who came with a miscellaneous selection of goods to do business with the crew, "they are very nice, those English sailors, and do a good trade with me. I find them always obliging, and willing to do a service; it is a pity they cannot speak the language, poor fellows!"

We were particularly interested to see both Italian and French vessels crowded with Moors—men lithe of limb and strong of body, who cross from Tangier at this time of the year to find work in Algeria. They looked very picturesque in their loose garments and turbans wound round with camels' hair. We wondered if any of them had heard of a true Saviour, and wished that it were possible at least to present Gospels to such as could read. But alas, time and opportunity both were lacking.

Oran enjoys a very privileged position; it is the natural outlet of all the rich and fertile regions of South Algeria and Morocco, and doubtless commerce will continue rapidly to increase. Building in many directions is going forward with rapidity, and the population, which the census of 1901 gave at 93,330, continues to grow rapidly.

It seems sad to think of the wide province of Oran now without a missionary, and thought travels to the friends who for a time did much good work in this busy mart, and who were compelled through ill-health to relinquish their post.

North Africa Mission Publications.

"The Gospel in North Africa."

By JOHN RUTHERFURD, M.A, B.D., and EDWARD H. GLENNY, HON. SEC. N.A.M.

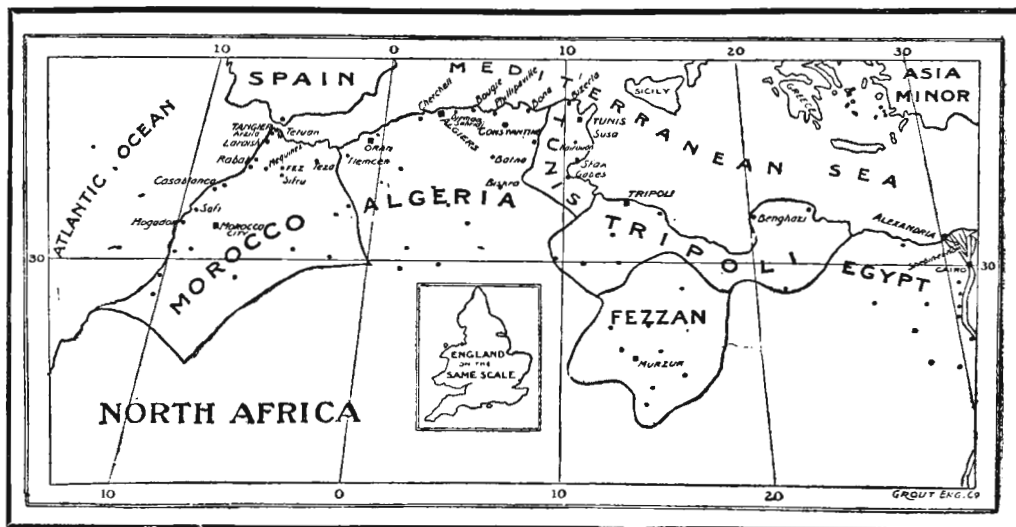
248 pages; over 120 telling Illustrations and 8 Maps. Prices (net reduced):—

On good paper; bound in paper covers	...	...	...	...	...	1	0
" " bound in paper boards	...	...	...	..	...	1	6
On high class paper, bound in paper covers	...	...	...	..	...	1	6
" " bound in cloth boards...	...	...	...	...	...	2	6
Special Edition, on Art Paper, bound in cloth boards, bevelled edges, with gold letters	...	..	...	...	...	3	6
"Some Children of Tunis," booklet, 2d. each, or per doz.	...	...	...	...	...	1	6

All post free.

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 BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," for the purposes of such Mission, the sum of _____ Pounds sterling, free from Legacy duty, to be paid with all convenient speed after my decease and primarily out of such part of my personal estate as I may by law bequeath to charitable purposes, and the receipt of such Treasurer shall be a sufficient discharge for the same.

Telegraphic Address:—"TERTULLIAN, LONDON.

Telephone—5839 CENTRAL.

THE NORTH AFRICA MISSION.

Referees.

REV. W. HOUGHTON, Norwood, S.E.
THEO. HOWARD, Esq., Bromley, Kent.
REV. J. J. LUCE, Gloucester.

JAS. MATHIESON, Esq., London, W.
DR. R. MCKILLIAM, Blackheath, S.E.
COL. J. F. MORTON, late of Mildmay.

REV. MARK GUY PEARSE, London, W.C.
PASTOR THOS. SPURGEON, Met. Tabernacle
PASTOR FRANK WHITE, Bayswater, W.

Council of Direction.

WM. FULLER GOOCH, West Norwood, S.E. (*Chairman*).

J. H. BRIDGFORD, Ryde, I. W.

A. CHAPMAN, Highgate Road, N.W.

W. SOLTAU ECCLES, M.R.C.S., Upper Norwood, S.E.

EDWARD H. GLENNY, Southend.

R. C. MORGAN, Crouch End, N.

HENRY SOLTAU, L.R.C.P. and S., Highbury, N.

JAMES STEPHENS, M.A., Highgate Road, N.W.

C. L. TERRY, B.A., M.B., Barnet.

Hon. Treasurer.

R. C. MORGAN, Esq.

Secretary.

C. L. TERRY, M.B.

Assistant Secretary.

M. H. MARSHALL.

Bankers, London AND SOUTH-WESTERN BANK,
Cheapside, London, E.C.

Hon. Auditors, Messrs. A. HILL, VELLACOTT AND CO.,
1, Finsbury Circus, London, E.C.

Office of the Mission:—34, PATERNOSTER ROW, LONDON, E.C.

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.		Bizerta.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.		Date of Arrival.
*J. H. D. ROBERTS, M.B., C.M. (Ed.)	... Dec., 1896	Miss L. READ ...	... April, 1886	Miss M. ERICSSON ...	... Nov., 1883
*Mrs. ROBERTS ...	... Dec., 1896	Miss H. D. DAY ...	... April, 1886	Miss R. J. MARKUSSON ...	... Nov., 1888
Mr. W. T. BOLTON ...	... Feb., 1897	Algiers.		Susa.	
Miss J. JAY ...	... Nov., 1885	Mons. E. CUENDET ...	... Sept., 1884	Mr. H. E. WEBB ...	... Dec., 1892
*Mrs. BOLTON ...	... Nov., 1888	Madame CUENDET ...	... Sept., 1885	*Miss R. HODGES ...	... Feb., 1889
Miss G. R. S. BREEZE, M.B. (Lond.)	... Dec., 1894	Miss E. SMITH ...	... Feb., 1891	Miss A. COX ...	... Oct., 1892
Miss F. MARSTON ...	... Nov., 1895	Miss A. WELCH ...	... Dec., 1891	Miss N. BAGSTER ...	... Oct., 1894
Mr. H. E. JONES ...	... Jan., 1897	Mr. A. SHOREY ...	... Nov., 1902	Miss K. JOHNSTON ...	... Jan., 1892
<i>Spanish Work—</i>		Miss E. ROSS ...	... Oct., 1904	*Miss E. TURNER ...	... Jan., 1892
*Miss F. R. BROWN ...	... Oct., 1889	Djemaa Sahridj.		Miss E. LOVELESS ...	... Nov., 1902
Miss VECCHIO, <i>School Mistress.</i>		<i>Kabyle Work—</i>		Kairouan.	
Casablanca.		Mr. D. ROSS ...	... Nov., 1902	Mr. E. SHORT ...	... Feb., 1899
G. M. GRIEVE, L.R.C.P. & S. (Ed.)	... Oct., 1890	Mrs. ROSS ...	... Nov., 1902	Mr. SHORT ...	... Oct., 1899
Mrs. GRIEVE ...	... Oct., 1890	Miss J. COX ...	... May, 1887	*Miss E. T. NORTH ...	... Oct., 1894
*Mr. H. NOTT ...	... Jan., 1897	Miss K. SMITH ...	... May, 1887	Miss G. L. ADDINSELL ...	... Nov., 1895
*Mrs. NOTT ...	... Feb., 1897	Constantine.		Sfax.	
Tetuan.		Mr. J. L. LOCHHEAD ...	... Mar., 1892	T. G. CHURCHER, M.B., C.M. (Ed.)	... Oct., 1885
Miss F. M. BANKS ...	... May, 1888	Mrs. LOCHHEAD ...	... Mar., 1892	Mrs. CHURCHER ...	... Oct., 1889.
Miss A. BOLTON ...	... April, 1890	Miss E. K. LOCHHEAD ...	... Mar., 1892	DEPENDENCY OF TRIPOLI.	
Miss A. G. HUBBARD ...	... Oct., 1891	Mr. P. SMITH ...	... Feb., 1899	Mr. W. H. VENABLES ...	... Mar., 1891
Laralsh.		Mrs. SMITH ...	... Sept., 1900	Mrs. VENABLES ...	... Mar., 1891
*Miss S. JENNINGS ...	... Mar., 1887	Miss F. HARNDEN ...	... Nov., 1900	Mr. W. REID ...	... Dec., 1892
Miss K. ALDRIDGE ..	... Dec., 1891	Miss F. H. GUILLERMET ...	... May, 1902	Mrs. REID ...	... Dec., 1894
Fez.		REGENCY OF TUNIS.		Miss F. M. HARRALD ...	... Oct., 1899.
Mr. O. E. SIMPSON ...	... Dec. 1896	Tunis.		Miss F. DUNDAS ...	... April, 1903
Mrs. SIMPSON ...	... Mar., 1893	*Mr. A. V. LILEY ...	... July, 1885	EGYPT.	
*Miss L. GREATHEAD ...	... Nov., 1890	*Mrs. LILEY ...	... April, 1886	Alexandria.	
Miss M. MELLETT ...	... Mar., 1892	Mr. J. H. C. PURDON ...	... Oct., 1899	*Mr. W. DICKINS ...	... Feb., 1896
Miss S. M. DENISON ...	... Nov., 1893	Mrs. PURDON ...	... Oct., 1899	*Mrs. DICKINS ...	... Feb., 1896
*Miss I. DE LA CAMP ...	... Jan., 1897	Miss M. B. GRISSELL ...	... Oct., 1888	Shebin-el-Kom.	
		Miss A. HAMMON ...	... Oct., 1894	Mr. W. T. FAIRMAN ...	... Nov., 1896
		Miss R. COHEN ...	... Nov., 1902	Mrs. FAIRMAN ...	... Feb., 1897
		Miss H. M. M. TAPP ...	... Oct., 1903		
		<i>Italian Work—</i>			
		Miss A. M. CASE ...	... Oct., 1890		
		Miss L. E. ROBERTS ...	... Feb., 1899		

IN ENGLAND.—Miss B. VINING, *Invalided.* Mrs. D. J. COOPER.

* At Home.