

NORTH AFRICA

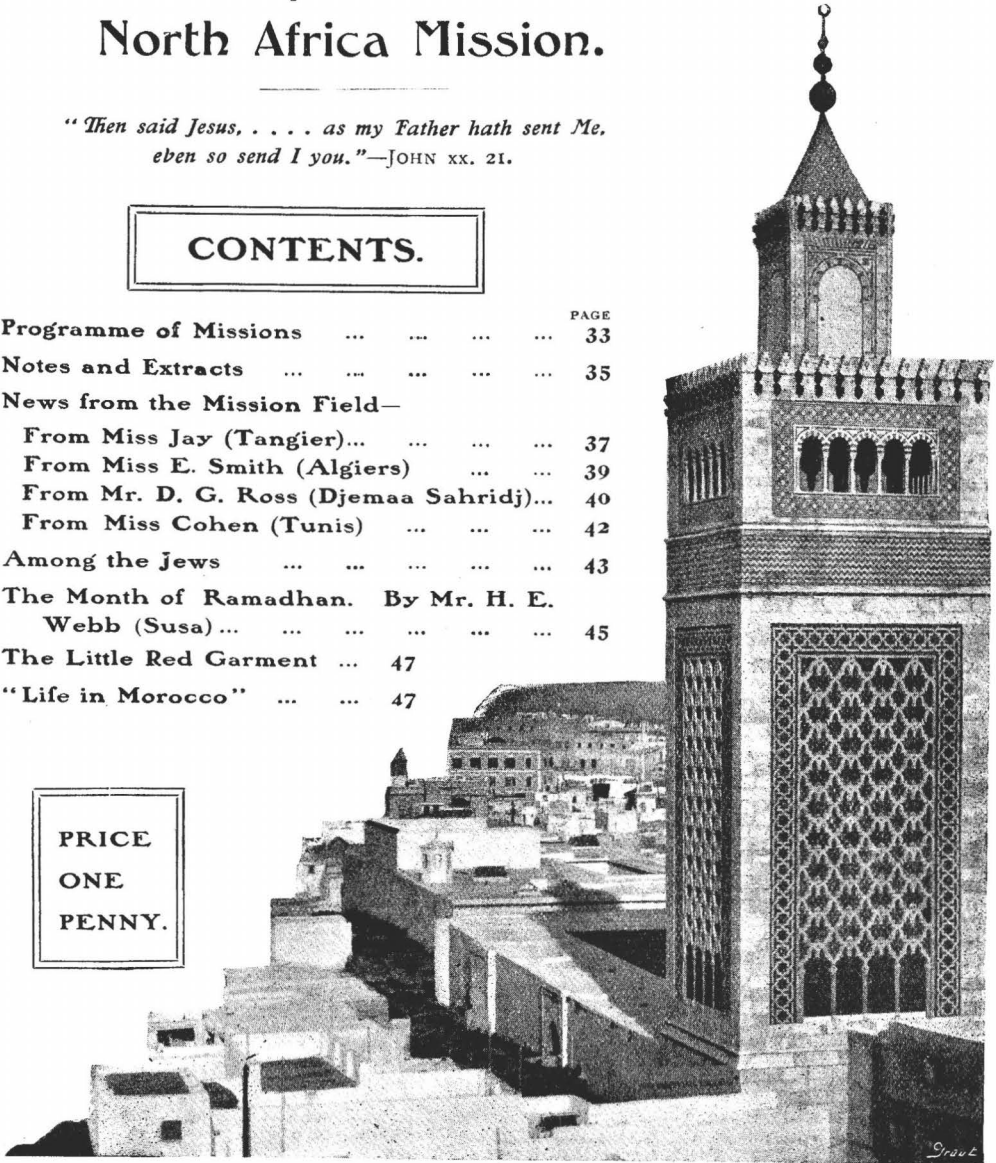
The Monthly Record of the North Africa Mission.

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

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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.



A Native Christian Family, Djemaa Sahridj, Kabylia.

Programme of Missions.*

ACCORDING to the divine programme, the work of the present age is that of election as well as witnessing. "Simeon hath declared how God at the first did visit the Gentiles, *to take out of them a people for His name.*" This new departure in redemption had been revealed to Simon Peter by his vision at Joppa, and afterwards confirmed by the effusion of the Spirit upon the house of Cornelius. The house-top vision is a suggestive piece of divine symbolism. That vessel, "as it had been a great sheet let down from heaven," filled with unclean animals of every kind, and then drawn up again into heaven, gives a vivid tableau of the Gentile Church. On the day of Pentecost the Church was let down from heaven. Within it were to be enclosed and cleansed those hitherto counted unclean, "aliens from the commonwealth of Israel, and strangers from the covenants of promise." The outgathering and ingathering of such is now going on, and will continue until the number of elect Gentiles shall have been accomplished; then the Church will be taken up again into heaven.

The saying that "on the day of Pentecost the Church was let down from heaven" needs a word of explanation. That which the Scripture calls the *ecclesia*—the called out—is not simply a body of believers voluntarily associated together for the worship and service of God. Such a definition, though often heard, is quite inadequate. The Church is the body of Christ, composed of believing souls, "begotten from above," and united in the Head through the Holy

* From "The Holy Spirit in Missions," by A. J. Gordon, D.D. By permission of the publishers, Messrs. Hodder and Stoughton.

Ghost. However disciples may have associated themselves, there could have been no Church in the New Testament sense of that word, until Christ came down in the person of the Holy Ghost as the constituent centre of the Church. The first statement following the record of Peter's sermon of the Day of Pentecost is: "Then they that gladly received the word were baptised; and the same day *there were added* about three thousand souls" (Acts ii. 41). To whom were these added? The translators, in our common version, have inserted "*to them.*" But these words are not in the original; and it is not true that the first believers were added to the apostles, under whose preaching they were converted. A later record in the Acts gives a fuller statement of this union: "And believers were *added to the Lord*" (Acts xi. 24). Here is the true principle of spiritual accretion. Jesus Christ is the first integer in the Church: He is the divine unit standing at the head of the column and giving value to all who are added, even as the numeral does to the figures placed at its right. Therefore, until Jesus Christ came down in the person of the Paraclete and took His place in the midst of His brethren, the Church did not begin. But as soon as He had done so, and even one or two had been added to the Lord, then had the true *Ecclesia* been established; and from that time onward could the record continue: "And the Lord added *to the Church* daily such as should be saved" (Acts ii. 47). [The revised version reads: "And the Lord added *to them* day by day those that were being saved."] And such addition will go on until the last disciple from both Jews and Gentiles shall have been gathered. This is the "*one new man*" in Christ made of both Jew and Gentile—a body not voluntarily associated, but sovereignly elected and indwelt by the Holy Ghost. As the gathering of the Church extends from Advent to Advent, so the method of that gathering—the election according to grace—obtains throughout this entire dispensation.

The first stage then prescribed in the redemption programme is that of *elective outgathering*. Whenever in the history of missions men have ignored this and undertaken to establish Christianity by *universal ingathering*, it has proved utterly disastrous to the interests of spiritual religion. Roman Catholic Christianity on the one hand and Latitudinarian Christianity on the other have constantly grasped for the ultimate stage of redemption in the time of its preparatory stage; and with what result? Rome has made a drag-net of her sacraments, embracing whole nations at a single swoop, and enclosing them in the Church; and the outcome of her missions has been that in Christianising the Pagans she has paganised Christianity.

Rationalism with its dictum, "the Church is co-extensive with the human race," has practically repudiated the great commission, logically concluding that it is a superfluous task to seek to bring into the fold those who are not really outside the fold. In the light of centuries of Christian history we boldly affirm that the principle of election contains both the secret and the safeguard of missionary success; for it binds us to labour for that new birth of individual souls by which disciples are separated from the world, and defends us from that "multitudinism" by which the Church is submerged in the world.

It is necessary, however, for us to enquire diligently concerning the real purpose of the divine outgathering from among the nations. Is election an end in itself, or is it a sovereign means to a yet higher end? Those who regard the present age as final, and yet hold by the orthodox doctrine of election, are logically shut up to the most hopeless pessimism. For, though coupling with this doctrine its opposite—that of the world's conversion—they can show no evidence that the circle of election is broadening out into that of universal redemption. The facts as presented by an eminent authority, Rev. James Johnston, in his "Century of Missions," are most significant. He finds, upon careful investigation, that "*the*

heathen and Mohammedan population of the world is more by two hundred million than it was a hundred years ago; while the converts and their families do not amount to three million." "While we rejoice in the work accomplished by modern missions," he says, "we mourn over the sad fact that *the increase of the heathen is, numerically, seventy times greater than that of the converts during the century of missions.*" What impression should the recital of such facts make upon us? Should it lead us to hang down our hands and to relax our endeavours before a hopeless task? No! It should rather lead us to redouble our diligence to preach the Gospel to every creature; and meanwhile to pray the more fervently to the Head of the Church "that it may please Thee shortly to accomplish the number of Thine elect, and to hasten Thy kingdom." We can but believe from many hints and analogies of Scripture, that election is a kind of divine conscription for the army of Immanuel; and that when this army shall have been completed the Lord will take personal command of it, and will march forth to the final conquest of the nations.

We cannot but believe that there is a plain and scriptural reconciliation between those whose hope is the world's conversion and those who look only for a Gentile outgathering in the present dispensation. The world's conversion is predicted and pledged in multitudes of inspired texts. We only hold that this stage of redemption cannot be reached until the previous stage of world-wide witnessing and election shall have terminated at "the end of the age." Then will our glorified Lord take unto Him His great power and reign, and then only will be given unto Him the uttermost parts of the earth for His possession.

There is occasion, therefore, for unspeakable hope and rejoicing. The river is narrow, but it leads to the sea: election is restricted, but it is the precursor to universal redemption. It is delusion to say that the river is itself the sea—that is, that election and universal redemption are identical. On the other hand, it is disheartening to recognise this river *only* as they seem to do, who see in election the end and consummation of sovereign grace. Fret not at the narrow banks, which as yet hem in the Gospel's triumphs, so that the true Church of this dispensation seems but a little silvery stream flowing through the nations rather than an all-embracing sea compassing them about; but also fail not sometimes to ascend into the heights of prophecy, where the stream can be seen pouring into the sea.

Notes and Extracts.

The Hon. Secretary desires to acknowledge with warm appreciation the many replies he has received from workers in the field to his circular letter addressed to them in January last. Their letters have served to quicken interest in their work and in themselves, as well as to increase his knowledge of their spheres.

It is a cause for much thankfulness to note the spirit of faith, as well as of courage and devotion, which animates the communications received. In not a few cases, the writers tell of signs of awakening among old and young, such as are full of promise. There is no room for discouragement while such workers are found to carry on the work, and great is our responsibility who remain at home, to sustain them by constant prayer, as well as to do all that in us lies to further the interests of the Mission.

For those in Morocco our special supplications are urgently called for. God grant that the threatening aspect of things there may be averted, so that in that land, as well as over all the lands of North Africa, there may come the long looked for "showers of blessing."
W. F. G.



Lantern Lectures.—A lecture on "The North Africa Mission in Algeria," for adults, and one on "A Visit to North Africa," for children, are available for use at the present time. They include about sixty slides in each, and a type-written lecture. These lectures will be gladly lent to friends of the Mission wishing to make use of them. Application should be made to the Secretary.

Picture Post-cards.—A new series of twelve different cards will be ready almost immediately, price 4d. per doz., post free 4½d. These have been chosen from interesting pictures which have appeared during the last few years in NORTH AFRICA, and include some from each of the five countries where the Mission is at work. Orders may be sent to the Secretary, N.A.M., 34, Paternoster Row, London, E.C.



Dr. and Mrs. Scott Challice have been accepted as honorary members of the North Africa Mission, and expect to leave shortly for Tangier, where they will (D.V.), for a time, at least, work with Dr. Roberts at the Tulloch Memorial Hospital. Dr. Challice has had several years' experience in medical mission work in London and Liverpool. Mrs. Challice is the youngest daughter of Mr. J. McCarthy, so well known in connection with the China Inland Mission.



Many friends have expressed their approval and appreciation of the **Cycle of Prayer** published in the January issue of NORTH AFRICA. The Cycle will (D.V.) be issued printed on cardboard a little later on, for those who desire to keep it by them for daily use.



It is a cause for thanksgiving to God that news has recently been received of the **conversion of three Moslems**. One regrets very much that names and details have to be kept secret, for could these be told it would lead to the encouragement of friends who have long been praying for conversions, and probably also to the determination of many to pray regularly for these new converts. It may perhaps be safe to say that the station is an inland one. Two of the converts are a mother and daughter. The father has long been a Christian worker, and his joy is indeed great, as the whole family are one in Christ, and at one with each other now that those who were very bigoted and proud and aloof have yielded to Christ.



The other convert has been for many years intimately associated with the workers at the station. He is a **descendant** of the Prophet, and always showed himself most **fanatical**, and as regards his religion, **hotblooded**—to use the word in which the natives speak of him. For three years special prayer has gone up for him, and at the beginning of this year he became quite changed, and has become a sincere believer in the Lord Jesus Christ.



The **universal week of prayer** was a time of very special blessing to the workers and

the converts at the same station. The converts met daily, and continued to do so during the next week also. There was a realisation of the Holy Spirit's presence, a fervour in the prayers, and keen delight in the Word of God, that had not been known before. Will friends thank God for this time of blessing?



Monsieur Cook-Jalabert, a French missionary in Kabylia, held a short mission at **Cherchell** from February 5th to 7th. In addition to meetings for Europeans, one was held also for French-speaking Arab men. Such visits are rare in Cherchell, and are correspondingly appreciated by the workers there.



Rev. Charles Inwood, who is so well known as a speaker at conferences for the deepening of spiritual life, is intending to visit the mission stations at Tripoli, Tunis, Sfax, Susa, Kairouan, Constantine and Algiers, during the month of March. Will friends pray that these visits may be productive of much blessing to the missionaries, and also to the natives? Mr. Inwood is already deeply impressed with the need and importance of work amongst Mohammedans.



It is a great pleasure to be able to state that **Mr. E. H. Glenny** has been restored to health again in a large measure. On February 9th he left England with his eldest daughter on a visit to Tangier. He is hoping also to visit Tetuan and Algiers, and probably other stations of the Mission. Will friends pray that this visit may be a blessing and encouragement both to Mr. and Miss Glenny, and to those whom they visit.



Errata.—Owing to an oversight two regrettable mistakes appeared in February issue of NORTH AFRICA. The name of the late Mrs. Boulton was spelt wrongly under the portrait of her which appeared, and Miss Vining's address was given as 1, Palmeira Avenue; it should be 19, Alexandra Road, Southend-on-Sea. Should the latter mistake have caused any delay in communicating with her, friends are asked to accept sincere apologies for the inconvenience thus caused.



Day 1.—**Mr. Jones**, writing from **Tangier** on January 29th, tells of five native boys who have professed conversion lately. One of these was an older lad mentioned in January number of NORTH AFRICA. Another is the son of the Christian Hospital servant who died a few years ago. They have all been under Christian teaching for some time.

In the Men's Refuge two natives stood up before sixty or seventy others, and professed to have repented of their sins and put their trust in Christ. A native Christian present was so stirred that he got up and pleaded with much power that others would repent and believe. All these new converts—young and old—need much prayer that they may remain true to their profession.



Day 11.—A second **Bible depot** has been opened recently in **Tunis** with a view to reaching people untouched by the older depôt. It is of small dimensions, being only six feet by ten. It is in a street full of *fundooks*, or native inns, where traders from the south of Tunis—even as far as Tozeur—put up when they bring their caravans with dates and oranges to the city. Mr. Purdon asks that this new effort may have a place in the prayers of friends at home.



Day 16.—**Miss Benzakine** who lately went to **Sfax**, not having the language difficulty to contend with, seems to have got well into work already. She has a class for Arab children with twenty-eight names on the roll, of whom twelve come regularly. One of these, a little blind boy of ten, said to her lately: "I asked Jesus to wash my sins away last night, and now I ask Him every day to keep me from sin." A Sunday school is held also for European children, with about twenty in regular attendance, and a class for women with five members; these give encouraging attention. One Sunday in January a priest and four women came into the Sunday school. The former said to Miss Benzakine: "It is all right, you may go on speaking," which she accordingly did. She asks special prayer that the children may not be scattered as a result of this unexpected visit, and that God's word may be blessed not only to them but also to these uninvited strangers who heard the Gospel.

Day 17.—At **Tripoli** the workers have been encouraged lately by the large numbers who have come to the dispensary. On four occasions during the month of January the attendances reached 100. The cold weather has, however, interfered a little with the number of children coming to the classes, but even so about thirty girls attend. The number of boys has increased lately, and over twenty were coming in January. Formerly it was difficult to get the boys in. It is very encouraging to get such large numbers within the sound of Gospel teaching in a country under Turkish rule, but prayer is asked that the apathy and self-complacency of the people may give place to a genuine desire to learn the way of life.



Day 18.—**Miss Hodges** writes on January 27th from **Alexandria**: "We have been 'rushing' busy ever since we moved into our new house, with extra outside meetings, meetings for the sailors from the warships, and preparations for the girls' treat added to the usual routine. There does not seem to have been time to take breath. We had some very good meetings during the week of prayer; people came together in good numbers, and I think there is a wider spirit of prayer amongst missionaries of all denominations in Egypt. This week we have been meeting with the American missionaries for special prayer for Egypt.

"I am struck with the many open doors in Egypt, and there is no doubt that education is doing a good deal to open the door to the Gospel. I find a great difference, in visiting, between the women who have passed through our schools, and those who are entirely ignorant, but we know that knowledge is not sufficient in itself. What we want is the enlightening, vivifying presence of God's Holy Spirit to work on these prepared hearts, and it is for this that we have been meeting specially to pray during this week." Surely many friends at home will join in these prayers.

News from the Mission Field.

MOROCCO.

From Miss Jay (Tangier).

January, 1906.—It is a long time since I have been able to write about the work, as, for many weeks after I recovered from the attack of typhoid, I was too weak to have the children, and when, about Sep-

tember, I felt stronger, I had to move into a new house.

Many friends have written to ask if this house is healthy and suitable for the work. I am thankful to say it is both; it is also in a cheerful situation on the Marshan, which is a great relief, after the loneliness

of the other house. It is not damp, the roof is sound, and there is a large light schoolroom twenty-five feet long, with a wide verandah opening from it where the children can play and be completely sheltered from either rain or sun.

There is a side entrance down a little footpath, so that the girls and people coming to see me can do so without attracting attention. The living rooms are also very nice, and I thank God continually for leading me to this house, for good houses in Tangier are now exceedingly scarce. It is expensive, as all rents have been raised since the French came in such numbers; but, as I was compelled to leave the other house, and could only find this one, I felt it must be God's will for me to take it.

There were a good many alterations and repairs needing to be done to the house; and, as workmen here seem never to keep their word, the process was a tedious one, and even now there are many things still incomplete. By November, however, the house was fairly in order, and the children began to come again regularly. My friends, too, both Moorish and Spanish, began to find out where I had moved to, and visitors became frequent. I think the people will be able to come quite as easily to this house as to the other, although it is further away from the Moorish quarter, as it is on a more frequented road.

Minana and her family moved to the new house with me, and live in rooms in the garden, and Aiweesha and her baby frequently come to stay with us for a few days. She and her husband met with a great misfortune in November, when, one windy night, their little home and all its contents were completely destroyed by fire. It was a nice roomy hut, with a specially thick, thatched roof, as the husband had just put on a new one to make it warm for the winter. When they awoke the whole roof was blazing, and Aiweesha had only time to snatch up the baby and rush from the hut. All their clothing and goods were destroyed, and poor Aiweesha was very broken-hearted at first, as she had made the hut into quite a pretty little home. It was really not like a Moorish home, for she kept it always beautifully neat and clean, and to have all her trea-

tures swept away in a night was a great blow.

I had the family here to stay for a week or two while they decided what to do. Huts are very expensive to build, so with some money kindly given me by friends, and a small sum kindly advanced by the husband's employers, he has been able to have quite a nice little house erected, and they were settled in it before the rains began. It is small and cold compared to their comfortable hut; but they are *very* thankful for it, for, as Aiweesha said to me, "*Tabeeba*, I think the saddest thing of all is not to have a home of your own, however small." She is now full of gratitude to God for saving their lives, and seemed bright and happy again when she and the baby came to stay with us at Christmas for a few days.

I had the poor Spanish friends here, as usual, on Boxing Day, and they were very grateful for the garments so kindly sent by friends at home, as most of the children were very poorly provided with clothing. One mother, a nice woman who attends our meetings, brought her new baby to show me; it was only twenty days old, and she said proudly, "It is a boy, and already he behaves like a man, and enjoys his coffee and bread every morning, and his soup and bread for supper."

On January 2nd we had the school treat. Fifty girls came to it, all looking so neat and pretty in their best dresses, with clean hands and faces. Friends at home had sent all sorts of nice gifts, and the dolls especially delighted the little ones. Friends in Tangier also helped most kindly, both by their presence and by presents of dates and biscuits. Mr. Jones gave a Gospel address, after which came the distribution of toys.

All those who came to see the children were very pleased with the way they behaved, and with the number of texts they could repeat. The girls were very sorry when the morning came to an end, and several of them asked when we should have the next treat, and seemed to think a year or even six months a very long time to wait!

The following day I had a treat for my special Moorish friends, who have for so many years joined in our Christmas re-

joicings. The party consisted of Aiweesha, her husband, and baby; Sodea (Aiweesha's sister), her husband, and two babies; and other members of the same family, making in all sixteen. Dr. Roberts kindly showed them the magic lantern, in which they were greatly interested and amused; he showed them texts on the sheet, as well as pictures, and explained the meaning to them. The entertainment lasted nearly two hours, and when it was over they all had a feast of *cous-cousoo* and meat, followed by tea, cakes, oranges, etc. All the guests remained the night—the men sleeping in the verandah, and the women and babies with Minana, in her rooms in the garden. As most of the men had their guns, the house was well guarded that night!

Poverty and sickness abound all around us; the outbreak of small-pox is a severe one, and already two of my little pupils

have died of it, and many others are ill.

Robberies are frequent. Only a few days ago my donkey was stolen; it is a great loss in every way, and one does not like to think of the ill-treatment it may now be receiving in this land of cruelty.

A crowd of the lowest beggars are encamped on the Marshan, almost opposite this house, and their wretched condition makes them all thieves; but we hear they are shortly to be removed further into the country by order of Raisuli.

Everything is very dear, and even those who are earning good wages can hardly manage to feed and clothe their families. The condition of the country has not at present improved, and much prayer is needed at this time on behalf of Morocco and its people, that, whatever conclusion the nations may come to concerning it, the Kingdom of God may be extended.

ALGERIA.

From Miss E. Smith (Algiers).

January 27th, 1906.—The whole work is still growing and moving slowly forward.

This year our French (Roman Catholic) fête was held in the French Protestant church through the kindness of the pastors. Monsieur le Pasteur Begou-Bonnefon spoke to the children and their parents before Mons. Cuendet, who is now an old friend to them all, gave the children their Christmas message. This year we had a choir, which made a complete change for us all. Mr. Hunter led it, and most of our fellow-workers took part in it, singing in French the Welsh revival hymns. This help from outside saved Miss Welch and me a lot of work and responsibility.

Mr. Shorey's boys took part in this fête, as half of the past year they had been members of our class. We are so thankful to know that these boys are now under the influence of a Christian man; it has been the great need in the work in this quarter. Not only the boys, but also the lads and young men will gather round him little by little; they are already beginning to do so.

The mothers had their usual tea, when Madame Cuendet spoke.

The Kabyle fête was held later. We had women and children all on the same day, though in different rooms. They were all very happy, and ninety-three were present, all fairly regular members of our classes; but it needed us both and Mrs. Shorey, too, to keep any amount of order! Perhaps the most curious of the gifts were the ordinary white candles, one of which every woman and child received. These candles *should* have been coloured and "growing" alight on a Christmas tree; but such unnecessary waste is terrible to native eyes, and one unlit white candle gives far more real and lasting pleasure to our people. When each child stood up (they sit on low forms, according to height), holding a doll, a garment, and a candle—the dolls were only penny ones—in their hands, high over their heads, they made our "Christmas tree."

These women are learning well—all the old lessons are remembered, and new ones listened to with delight. They sing in a curious half-European, half-native way, drawing out the last syllable of each line into a sort of wail; we let them do it, feeling they are more likely to sing our

words when alone in their native homes, if they resemble their own songs.

The children still ask when the Holiday Home is to be opened. We are looking out for a suitable house, and praying we may be guided aright. We need to be fairly well and strong, if this piece of work is to be a success.

Mrs. Shorey helps us in the native work, and the people like her. A few days ago I heard her tell one of the children she was "not good" that day, and the child, who had not heard her speak in Kabyle before, caught her hand and kissed it! I fancy the reproof was lost in the pleasure of hearing her speak Kabyle. A journey alone into the native quarter, to carry eggs to a sick woman, won the hearts of all in the house.

From Mr. D. G. Ross (Djemaa Sahridj).

January 29th, 1906.—I suppose the ideal missionary is one who works hard during the month, but leaves one day for writing about his encouragements and discouragements, in order that those at home may participate in his joys and sorrows!

However much one desires to reach this standard, certainly in regard to the writing there has often been a great remissness, and the conscience, which took refuge in the thought of there being a time later on of telling everything, is convicted of the necessity of telling a little now! The day is also an ideal one for so doing, for, after the usual medical round, we have been compelled to remain indoors on account of the heavy rain.

As each month has its own long story, I shall confine myself to the present one.

The first day of the month and of the New Year was a day peculiarly joyful, not so much because we enjoyed good things ourselves, but because it was a busy and a happy day among our dear Kabyles. We were visited in the forenoon by 120, who came to say "Bonne Année," and to receive bread and coffee.

These poor Kabyles must have something of the spirit of many in England who gather at the watch-night service, but who are only conspicuous by their absence during the rest of the year. Many of the Kabyles come on New Year's Day whom nothing will induce to come to my weekly class, although bread and coffee is given at it also. Perhaps it is that they come because the crowd comes; if so, may the Lord hasten the day when some will come regularly to the meetings just because the crowd does so! There is always hope for those who put themselves in the way of the means of grace.

It was found most convenient to have four services, not only because the hall is not large enough, but also because they did not all come together. Several young converts helped in the singing throughout, and an older one helped, as usual, in the speaking. They were all so quiet and grateful, and many were the blessings which lips uttered, whilst



Kabyles at Work with Mr. Ross at Djemaa Sahridj. 7

we, in turn, blessed God for the privilege of telling them the Glad Tidings.

All the classes have been held without interruption; the average attendance is much higher than that of last year, perhaps because I have offered a garment to the best attenders. The total attendance of young men and lads who came under direct and regular instruction is 439, without counting those at morning prayers, held before the giving out of medicines. With the exception of the evangelistic meeting on Sabbath evening, when the older lads are permitted to sit with the young men, the classes are kept distinctly separate. The Sunday evening meetings are decidedly encouraging. Last year we had invited a few young men to come in for singing in the evenings, but the numbers increased so that we were compelled to have them in the hall this year. I have found it very helpful, in the absence of magic lantern and Bible pictures, to draw sketches of the lessons, either on the blackboard or on large sheets of paper, thus appealing "through the eye to the heart." The lessons are better remembered by these means, and they also serve as a peg for "Saïd's" thoughts, and perhaps keep him from running over to Keswick and describing so graphically what he saw and heard there. He is undoubtedly a good and interesting speaker, and his life and walk is the strongest testimony to the saving and keeping power of the Gospel.

One could speak of several young men and lads who give good evidence of being really blessed of late; but, unless one knows the Kabyle and Mohammedan nature, one would be inclined to draw from figures more than ought reasonably to be drawn. For example, yesterday afternoon, in visiting the village of Mis-loub, and after a most blessed time with sixteen men and a few lads, a young man accompanied me home. He said how much he liked the words, and how he also was saved; he expressed deep sorrow for the other Kabyles who were still in their sins, and having their hands and hearts tied, and their eyes blinded by Satan. Had I left him there I would have been unwarrantably encouraged. However, as we went on talking, he said he wished very much to go to England—"Ionakker a'd

tsonselleker' sona sona" (in order to be well saved). I said to him, "But God is everywhere, and it is He alone who can save you, and He can do it now." He then said how much he desired to work with me, and get a chance of hearing more. "But," I said, "you do not come to the meetings even now, and therefore I do not know much about you. God is not pleased when people refuse to come to hear His Word preached." "Oh!" he said, "your religion is very good, but you leave out one important thing, if you would only say one word [alluding to the testimony to Mohammed], your heart would become like that snow," pointing to the white ground. I showed him from the Koran itself that even Mohammed had to ask forgiveness for his own sins, how then could he cleanse *our* hearts? "No!" I said, "it is the blood of the Eternal Son of God which alone can cleanse and purify the heart, and without it you must perish."

My encouragement in dealing with this young man came, not from his words spoken at first and implying an experience of heart he had never known, but from the look of sadness and loss of conviction in Mohammed, which one sometimes does see when, with the convictions of an inner and greater experience, one lifts up the mighty Saviour. Oh that the sadness might turn to gladness at the reception of the Truth!

Until a few days ago the weather has been perfect for itinerating, thus enabling me to go to one near village regularly twice a week, and to many others further off at least once during the month. On two occasions I made a tour on mule-back, reaching three or four different villages at a greater distance. A good number of Scripture portions in French, Kabyle, and Arabic were given away. Unfortunately, one cannot get more Kabyle Gospels, as they are all sold out. We shall be glad when the new translation is quite finished.

In all these visits I met with good attention; sometimes there were long talks with the Sheikhs, but these are not so well up in their Koran as are the Arabs, and consequently they are not difficult to deal with; victory over them helps to open the ears of the others.

In these itinerating tours, both on foot and on mule, I calculate that over 400 heard

the message altogether. At one village the men asked me to go "often, often," but alas! what can one do among so many? It takes money to hire a mule, and one cannot walk for several hours up the mountains and still be in the best form for speaking! We can only pray that the words spoken and the books left may, by the gracious Spirit's blessing, do their own convicting and quickening work.

How often one looks with a saddened heart at dozens of those villages on the mountains, some not visited for years, to say nothing of hundreds just beyond in the same sad condition! How many have never yet been visited I cannot say. Oh that those at home might hear the sounds of the Master's chariot-wheels as He comes to claim His own, and, ere it be too late, learn to bestir themselves to obey His last command and preach to all the glad tidings, either personally or by substitute.

From my short experience here, I have come to the conclusion that the Kabyles really love to hear the Gospel, but they are afraid to take the stand their conscience dictates. They see how little their faith has done for them, and there comes to them the natural thought, What if after all the religion of Jesus is the true one, and God is not blessing us because He is not pleased with us? Still, do you wonder

that there has been no great movement yet towards Christianity? Think of generation succeeding generation without their beliefs being challenged, or one single voice except that of an occasional foreigner being lifted up on behalf of the Divine Sonship of Him who suffered so much to redeem mankind!

Here we are, three days' journey from London, amidst an ignorance, a superstition, a heathendom as bad as any in the centre of this dark continent. Heathendom! Yes, I repeat it, for what heathen ever gave more reverence to his gods than these poor miserables give to their Mohammed, or kissed more fervently their stocks and stones than these Moslems kiss their Black Kâaba!

Superstition! Yes, the air is full of it; their amulets prove it, and their poor animals suffer for it. Ignorance! why it would take one of the Japanese cannon-balls to drive into many heads the fact that the Russians have been defeated and not the Japs, and only a special decree from their beloved Sultan in Turkey, to the effect that he is not really the greatest ruler on the face of the earth, could convince them of the truth. Please continue in prayer for us, and keep praising for what God has done, whilst trusting for what He will do.

TUNISIA.

From Miss Cohen (Tunis).

January 2nd, 1906.—Seven mothers came this morning. I told them about the birth of our Lord. They listened very nicely. In the afternoon three big girls came with their respective mothers. I spoke to them on the fruits of the Spirit, and taught them Gal. v. 22, 23. In the evening only two lads came for reading; the others are busy stock-taking.

January 6th.—During my lesson with my Arab master, I asked him to put a passage in Colossians into the colloquial style; this he could not do, and he gave as his reason that our religion was spiritual, and therefore beyond him. This gave me an opportunity to tell him of Christ.

January 9th.—Seven mothers came this morning, and Miss Hammon spoke to

them. I had four girls in the afternoon. The mother of one has come for the first time; she was very fidgety during my speaking; she did not like my saying that Christ bore the punishment of our sins on the cross, and kept on muttering something all the time. Three Jewish lads came in the evening. M. Moreno is so different in his manner; he wants to read the Bible, and confesses that he knows nothing about the Old Testament.

January 10th.—I visited the old granny to-day. There is a tremendous quarrel between the members of the family. The mother of my little girls has been divorced, and I am doubtful whether the children will be able to come again, at any rate for a time.

January 15th.—Only two little girls came to-day. Their mother is now in the house of correction, and her newly-

married daughter too! Poor thing! she has had a beating from her husband every day for the last month.

January 16th.—Six mothers to-day. Mrs. Purdon spoke to them. Only three girls came this afternoon; the one whose mother came last week for the first time has taken fright, and will not let her daughter come any more.

The Jewish lads came. We are reading together the Gospel of St. Matthew.

January 20th.—To-day I had another opportunity of speaking to my Arab master. He says he does not believe in Mohammed, nor in the Koran; he is a free-thinker, like many of the better educated who have come under French influence.

January 21st.—I had a small class in Sunday-school, which is unusual. The Jewish girl is forbidden to come either to the school or to me. I visited her mother this morning; by what I saw, I am afraid she does not lead a right life. I spoke very plainly to her on the commandments, how she and I were utterly unable to keep any one of them. She listened politely to me, but she has forbidden her daughter to come.

January 26th.—An Arab woman came to see me to-day. After a long talk about

sin and the need of atonement for sin, she informed me that her heart is pure and as white as milk.

January 29th.—The old granny came to tell me that the quarrel is now so big, they have had to go to the *cadi*.

I visited Arouseya, whose aunt has just died. She and her mother had their faces scratched and disfigured, the custom here when anyone dies. I found a lot of women in the room, listening to harrowing details. These women were supposed to weep; some did, but others rubbed their eyes hard to squeeze out the tears. How little do they consider the after-life! I was not able to say anything, but I invited them to come to my house.

Only one girl came this afternoon, but I was able to have a long talk with her.

January 30th.—This evening we had the magic lantern for the Jewish lads. It was a very wet evening; however, all but one came. Mr. Purdon spoke so nicely to them on Abraham offering up Isaac, and on the talents. We sang two English hymns, which they enjoyed very much. Then I presented each one with a Bible in French. I do hope and pray that they will read them regularly.

Among the Jews.

The Jewish element forms no insignificant part of the population of North Africa. Bitterly hated and despised by the Mohammedans, and, alas, too often by Europeans too, they live on and thrive—as elsewhere!

A fine work is carried on by the London Jews Society in Tunis, and in one or two other centres, but there are many Hebrews in other towns almost untouched.

In Fez.

Among the latter places may be mentioned Fez, Morocco, from which Mr. Simpson recently wrote as follows: "How one's heart goes out to God to see more workers actively engaged in reaching the Jews. We do a little for them, but they need workers specially for them and living among them. From where we live it is impossible to carry on a work in their quarter effectually.

"I wish we might have had some workers specially set apart for giving the Gospel message to God's chosen people. There are some ten or fifteen thousand Jews here in Fez without a single worker for them, except as we are here for Jew or Gentile. I wonder if anything could be done to interest some who are not interested in the work among Moslems.

"We have two young Jews coming who seem interested in reading the New Testament, and our hearts go up to God that their hearts may be opened to receive Jesus as the Messiah."

A Jewish "Literary Society" in Tunis.

The following is from one of the workers in Tunis who is brought a good deal into contact with the Europeanised Jews in that city:—

"Another young Jew who came to me often, and with whom Miss Hammon had



A Jew and Jewess of Algeria.

such a nice talk about four years ago—a really thoughtful fellow, and one who always seemed to love the Old Testament—met me the other day. ‘I have started,’ he said, ‘an evening meeting like you for young men, and my idea is to have various subjects, wholesome and scientific, etc., to keep the young men out of evil, and encourage a thoughtful spirit, and I want you some day to give us an address on jurisprudence, or anything suchlike, or on Christianity, if you like, as we would like to hear a little of everything.’

“Having regard to the recent legislation, I prayed to be excused until I came and saw of what kind or nature was his enterprise.

“Last Wednesday was the first ‘reunion.’ There were about thirty Jews present, and a Parisian Jew gave an address on the great Rabbi Zadok Khan who has lately died, and finished by reading one of his sermons on the Love of God. I assure you I heard not one word with which I was not in sympathy. Had you brought me to listen to a pious, godly Jew

of Nehemiah’s time, you could not have desired anything nicer. I assure you it was a treat for me, and I rejoiced to find so true a spirit of genuine faith in the God of Israel, and prayed that He who accepts those who in every nation work righteousness and fear Him would send some Peter from among us, to tell him words whereby he might be saved.

“At this meeting no opportunity was given for anyone else to speak, otherwise I should have liked to add a little concerning the New Covenant. This was the opening meeting, and the speaker said they wanted to commence with God, as the only way of happiness was to love God first, and our neighbour as ourselves. The next meeting is to be on Physiology.”

“My Good Little Book.”

Mr. T. Zerbib, of the London Jews Society at Mogador, Morocco, writes in the “Jewish Missionary Intelligencer” recently:—

“Our work continues without interruption. We sow the Word wherever we

can, often with pain and difficulty, arising as much from the ignorance of fanatics as from the rabbis. But the Divine seed is never lost, for we spread it in prayer, faith, love and perseverance, and God often gives us the assurance that we do not work in vain.

"Thus, speaking one day with a Jew from the Atlas Mountains on Is. vii. 14: 'Behold a virgin shall conceive, and bear a Son, and shall call His name Immanuel,' I said to him, 'This is the name given to Jesus of Nazareth. The name of Jesus signifies "Saviour"; it is the same as that of Joshua in the Old Testament. It is given to our Lord because He saves His people from their sins, which is His special function. The other name given to Jesus is not less interesting than the first; He is called Immanuel (God with us) as it is written: God was "manifest in the flesh."'

"The Jew listened with interest and

said, 'I know that! I read it in a good little book that I had and lost this winter in the snow of our mountains. I also lost my donkey and my tools, and nearly my life, and was only saved by my Arab friends. But I shall never see my good little book any more! It spoke of Jesus of Nazareth, and I remember one passage where He said: "Come unto Me, all ye that labour and are heavy laden."'

"You may imagine my joy at hearing a Jew from the mountains quote this beautiful verse, and I thanked the Lord for this ray of light with which He had illuminated our path, to see that our work is not in vain. I cannot describe the joy of this poor mountaineer on receiving from me another New Testament, and some tracts. He could hardly believe his eyes! He thanked me affectionately for these gifts, promising to read them, and especially not to lose his 'good little book.'

The Month of Ramadhan.

By Mr. H. E. Webb (Susa).

The natives were all on the tip-toe of expectation, various groups were talking excitedly together, and the usual greeting of the passers-by had all given place to an inquiry, "Is there news?"

By the Moslem calendar a new month had begun, and that the month of *Ramadhan*, which is observed as a month of fasting throughout the Moslem world. But has the moon been seen? Men had been stationed on the highest parts of the town, horse

riders had ventured further afield, each hoping to be the first herald of the



The Entrance to the Ghetto, Tetuan, Morocco.

tidings, but, alas! clouds covered the sky, and no one could be sure whether the moon had been seen or not.

A report was circulated that news had arrived, that the moon *had* been seen, but no official announcement was yet forthcoming. The fact was word had been received over the telephōne wire from Tunis from one of the leading Moslems there; but, on the *Khalifa* communicating it to the *Kaid*, the latter refused to accept information other than from eye-witnesses, so the people had to wait. At midday the train from Tunis arrived, and three men sent on purpose leaped from the train and made the long-looked-for announcement.

But this was not enough. The old-time custom of the leaders of Islam demanded more—these witnesses, after giving satisfaction as to their personal veracity, had to swear before the authorities; and, finally, when all had been satisfied, and just at the time of the *Aser*, or afternoon prayer, the old cannon was fired, and immediately a roar went up from the throats of hundreds of lads and children—the fast had begun.

Many had been the preparations for days before. Fruit-, cake- and sweet-sellers had got in a good stock. The shops selling olive oil, semolina, and cooscoos had driven a roaring trade. There were on all hands evidences of preparations for a feast rather than a fast.

The custom which prevailed with us until a year or two ago—namely, the firing of a cannon about three or four o'clock in the morning, has been done away with at the urgent request of the European residents, who do not like their night's sleep disturbed; and instead a man with a tom-tom is sent round to call the "faithful" to awake and eat ere the sun rises. The morning meal over, they settle themselves down to sleep again, and the majority do not bestir themselves till well on in the day. Those who have to work are irritable and quarrelsome, and impatiently wait for the gun-fire in the evening.

About an hour before sunset the shops are astir with people, the women indoors are busy preparing the evening meal, and every household contrives to get something extra for *Ramadhan*. The cafés

are opened and long rows of men are seated on forms in and around, and as the time approaches coffee is prepared, cups are made ready and placed at the elbow, whilst each holds in his hands his cigarette and match ready directly the signal is given. The old gun is placed over the country gate, around which crowds of children gather, and sweet- and nut-sellers are kept busy. The man at the gun is the centre of attraction, and as he prepares to fire so the youngsters prepare to join in with a yell of delight.

After a little the men repair to their houses for the evening meal, and all is comparatively quiet for an hour or so; then begins the revelry of *Ramadhan*.

All the shops are engaged for various kinds of shows, and a trifle is charged for admission. The cafés are again crowded, native bands and native singing serve to entertain the people, whilst in one or two more "respectable" cafés a reciter is engaged to recite stories from the "Arabian Nights" and other like books, but not the cleansed translation as we have it in English. In many cafés a curtain is drawn across a portion of the interior, and, as at the shows, attractiveness is found in decidedly impure things. In fact, most of these are death-traps to lead young and old further into sin. The Koran allows special indulgences during the month of *Ramadhan*, and the natives will sometimes admit that there is more sin committed in this month than in any other month in the year. The revelry is carried on far into the night, so that the cafés are not long emptied when the *tibala*, or tom-tom, is heard for the early morning meal.

During the first days of *Ramadhan* the people are excited and fanatical, but as the month drags on they begin to show the signs that are common to all who turn night into day. The *moosim*, or middle of *Ramadhan*, is an extra feast, and the twenty-seventh night is the great night, when special music (?) and feasting are carried on. This is the night, according to Moslem authorities, when the Koran came down from heaven to Mohammed.

Thus the fast is kept up for the lunar month, and at the close commences the *Aid-es-segheer*, or little feast, lasting

three days. Everybody contrives to get new clothes for this feast, even the poorest, and you may see people dressed in all the colours of the rainbow.

Work is suspended, and the whole town given up to rejoicing—everybody congratulating himself that by the fast he has purged away his sins.

THE LITTLE RED GARMENT.

Eighty little Kabyle maidens, children of Mohammedan parents, coming every week to hear about Jesus!

Coming because they love Him?

Oh, no, not at first!

Then what brings them?

Just the promise of a pretty red garment at Christmas.

Week by week they come, until the wonderful news that Jesus loves even little girls sinks into their often sad hearts, and faith as a grain of mustard seed takes root downwards, and slowly, very slowly, grows upward until at last power comes to say, "I believe; I am saved."

As Christmas approaches, many little voices ask, "Are our garments coming?" and a bright "Inshallah" (God willing) is the reply.

But as the weeks pass by the "Inshallah" becomes less hopeful, until at last the material has to be bought at the little native shop; bought out of very limited means, and made up out of very limited time. Why? Because the big ship, after all, did not bring "the little red garments."

Will you sew, or ask others to sew, just a few, so that this year's disappointed "Inshallah" may, next Christmas, be exchanged for a glad "Elhamdoulah" (praise God).

A postcard with the promise of a garment or garments will be *very* welcome.

MRS. KING,
31, Montpelier Vale,
Blackheath,
London, S.E.,

will send patterns, and forward the garments to Algiers.

K. SMITH,
Djemâa Sahridj,
Mekla,
par Tizi-Ouzou, Algeria.

"LIFE IN MOROCCO."

"Life in Morocco," by Budgett Meakin (Chatto and Windus, 111, St. Martin's Lane, London, W.C. 12s. 6d. net). A well-printed, beautifully-illustrated volume, containing twenty-four full-page reproductions of photos, all of them elucidating some special points of North African life.

From Foreword to Appendix, the letterpress is most readable; throughout the thirty-five chapters there is not a dull page.

The history given in Chapter I., entitled "A Retrospect," is in every way admirable: though chatty in style, it yet touches on all the salient facts. Being from the same pen that wrote the carefully-put-together details and laboriously-compiled tables given in the author's "The Moorish Empire," the first volume of his "trilogy," which contains everything worth saying on Morocco, one can rely on the views expressed as being well balanced and accurate.

There is in this chapter incidental mention of a point of great interest, viz., the question as to what extent Christianity influenced the Berbers. Mr. Budgett Meakin inclines to the view that Christianity spread but little among them and that its influence was superficial. Since it is known, however, that 214 bishops of North Africa attended the Council of Carthage in 418, A.D., and that some of these were from Mauretania—the western part of it, *i.e.*, the present day Morocco part of it—and that at earlier councils, Mauretanian bishops took leading parts, it would seem that nominal Christianity was the religion of a large part of the inhabitants. If they had possessed the Word of God in their own language, they would probably have given a better resistance to Mulai Idrees, who first propagated Islam, as Mr. Meakin points out, not at the point of the sword, but when he sought refuge in Morocco as an exile, having fled from the Khalifa of Mekka.

Several other views popularly held are corrected, *e.g.*, the idea that there has been great retrogression since the days of the Moors in Spain. Mr. Meakin holds that they have merely stood still, and are thus now four centuries behind European nations. This probably is so, although an exception must be made as regards surgery and medicine, which seem lost arts, and are hardly now up to the standard of the days when Abulcassis first performed lithotomy at Fez.

Chapter II., "The Present Day," should be read by everyone wanting to know what lies behind the subject of the Conference of European nations going on just now at Algiers. It gives in a few pages an insight into the lie of things Moroccan that will enable the points of contention to be thoroughly understood. In connection with commercial

matters, a prophecy is made with regard to the Jews: "Into their hands has already been gathered much of the trade of Morocco, and there can be little doubt that by the end of the thirty years afforded [by the Anglo-French agreement] to other merchants than the French, they will have practically absorbed it all—even the Frenchmen trading through them."

Much of the backward state of Morocco is explained in the following sentence: "In Morocco each official preys upon the one below him, and on all within his reach, till the poor oppressed and helpless villagers live in terror of them all, not daring to display signs of prosperity for fear of tempting plunder."

In the chapter, "Behind the Scenes," the immorality and licentiousness indulged in—unashamedly among themselves—are shown to be the explanation of the inertness of the people; but despite their vices and bigotry, they are, nevertheless, friendly, genial, and hospitable, and can to some extent be respected. Oppression and prejudice and ignorance are the chief obstacles to their progress.

A panoramic picture passes before one as Mr. Meakin graphically describes the people of the land—the Berber, who but for *vendetta* and internecine and intertribal war, would be strong enough to descend from his mountain fastnesses and conquer every and all foes; the Arab in his tent, who, with a minimum of pleasures and a maximum of dirt, has much freedom, but does nothing except live, or rather, exist in it; the city-dwelling Moor, who shows a pride of house and clothes and strict etiquette, especially with regard to the women imprisoned in his house (one cannot say "home," for homes are impossible)—the women themselves, who, prohibited from learning to read or write, have to depend on mother-wit, and nature's bodily charms for their advancement, utterly failing in all except a few favoured cases to be anything except, first, playthings, and then drudges of the men whose property they are, and who absolutely rule them, the result, of course, being that the moral and social conditions of the country are hopelessly low.

In Part II. an amusing description of the difficulties and futility of diplomacy is given, and the utter absence of justice and some of the results of oppression.

Chapters XXX. and XXXI. should be studied by all who take the slightest interest in foreign politics. In some twenty or thirty pages the political situation is described, and the dealings of Europe in Morocco, during the last few years, are so narrated as to enable anyone to understand the *why* and *what* in regard to the Algeciras Conference and French claims. In fact, these two chapters

and Chapter II. might well form a popular guide to "the Morocco question," which Lord Salisbury long ago prophesied would trouble Europe, even more than the Eastern question had done. From Mr. Meakin's pages the young Sultan, Mulai Abd El Aziz IV., in his present dilemma; the pretender, "Bu Hamara," the figure-head of the "faked" recent rebellion; the romantic brigand Raisuli, erstwhile cattle-lifter, now governor of territory round Tangier; and many other personages, become something more than newspaper names.

The present situation, as regards the European nations' hovering around the derelict Empire, is aptly described. "It is, indeed, a curious spectacle, a group of butchers around the unfortunate victim, talking philanthropy; two of the strongest have at last agreed between themselves which is to have the carcase, but preparations for the 'pacific' death-thrust are delayed by frantic appeals for further consultation, and by refusal of one of their number, who had been ignored, to recognise the bargain. Consultation is only agreed to on conditions which must defeat its object, and terms are arranged with the intervener. Everything is clear, therefore, for the operation; the tender-hearted are soothed by promises that though the 'penetration' cannot but be painful, it shall at least not be hostile; while in order that the contumacious may hereafter hold their peace, the consultation is to result in a formal, but carefully-worded death warrant."

In Part III. a rounding off of the historical sketches, so to speak, is given by interesting comparisons between life in Morocco and in the other Barbary States—Algeria, Tunis, and Tripoli; whilst some notices are given of the remaining monuments in Spain of the five hundred years' Moorish rule in that country, the south part of which is so similar to Morocco itself.

In the appendix, the views of British traders and of those who are in the local "know" of things are quoted, and warnings given as to the egregious and often laughable errors made in many a newspaper telegram.

A full index completes the 400 pages.

A decade or more ago, Sir Lambert Playfair scheduled over 2,200 volumes, all written on Morocco, and many new volumes have appeared since then. Of these, Mr. Meakin's "The Moorish Empire," "The Land of the Moors," and "The Moors," three substantial volumes, gather up and give, together with much original matter, all of value contained in these many tomes. But whilst they are books for the serious student, or those with ample leisure, "Life in Morocco" can be read in a few evenings, as a recreation.

C. L. T.

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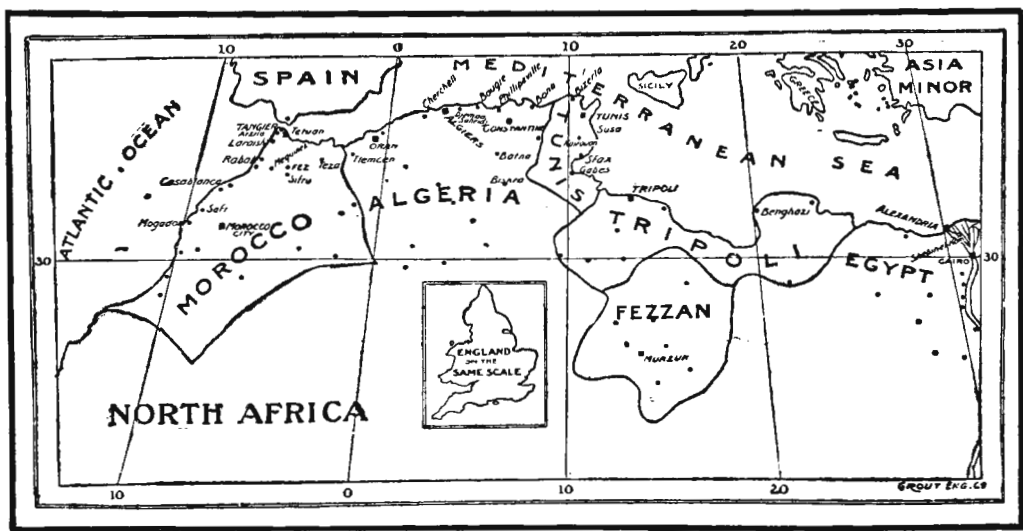
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LOCATION OF MISSIONARIES.

MOROCCO.			ALGERIA.			Bizerta.		Date of Arrival.	
Tangier.			Cherchell.						
		Date of Arrival.			Date of Arrival.				
J. H. D. ROBERTS,	...	Dec., 1896	Miss L. READ ...	...	April, 1886	Miss M. ERICSSON ...	...	Nov., 1888	
M.B., C.M. (Ed.)	...	Dec., 1896	Miss H. D. DAY ...	...	April, 1886	Miss R. J. MARKUSSON ...	...	Nov., 1888	
Mrs. ROBERTS	...	Dec., 1896	Algiers.			Susa.			
Mr. W. T. BOLTON	...	Feb., 1897	<i>Kabyle Work—</i>			Mr. H. E. WEBB ...	...	Dec., 1892	
Miss J. JAY	...	Nov., 1885	Mons. E. CUENDET ...	...	Sept., 1884	Mrs. WEBB ...	...	Nov., 1897	
*Miss G. R. S. BREEZE,	...	Dec., 1894	Madame CUENDET ...	...	Sept., 1885	Miss A. COX ...	...	Oct., 1892	
M.B. (Lond.)	...	Dec., 1894	Miss E. SMITH ...	...	Feb., 1891	Miss N. BAGSTER ...	...	Oct., 1894	
Miss F. MARSTON	...	Nov., 1895	Miss A. WELCH ...	...	Dec., 1892	Kairouan.			
Mr. H. E. JONES	...	Jan., 1897	Mr. A. SHOREY ...	...	Nov., 1902	Mr. E. SHORT ...	...	Feb., 1899	
<i>Spanish Work—</i>			Mrs. SHOREY ...	...	Oct., 1904	Mrs. SHORT ...	...	Oct., 1899	
*Miss F. R. BROWN	...	Oct., 1889	Djemaas Sahridj.			Miss E. T. NORTH ...	...	Oct., 1894	
Miss VECCHIO, School Mistress.	...		<i>Kabyle Work—</i>			*Miss G. L. ADDINSELL	...	Nov., 1895	
Casablanca.			Mr. D. ROSS ...	...	Nov., 1902	Miss E. LOVELESS ...	...	Nov., 1902	
G. M. GRIEVE,	...	Oct., 1890	Mrs. ROSS ...	...	Nov., 1902	Sfax.			
L.R.C.P. & S. (Ed.)	...	Oct., 1890	Miss J. COX ...	...	May, 1887	T. G. CHURCHER,	...	Oct., 1885	
Mrs. GRIEVE	...	Oct., 1890	Miss K. SMITH ...	...	May, 1887	M.B., C.M. (Ed.)	...	Oct., 1885	
Mr. H. NOTT	...	Jan., 1897	Constantine.			Mrs. CHURCHER	...	Oct., 1889	
Mrs. NOTT	...	Feb., 1897	Mr. J. L. LOCHHEAD ...	...	Mar., 1892	<i>Associated Worker—</i>			
Tetuan.			Mrs. LOCHHEAD ...	...	Mar., 1892	Miss M. BENZAKINE	...	Jan., 1906	
Miss F. M. BANKS	...	May, 1888	Miss E. K. LOCHHEAD	...	Mar., 1892	DEPENDENCY OF TRIPOLI.			
Miss A. BOLTON	...	April, 1889	Mr. P. SMITH ...	...	Feb., 1899	Mr. W. H. VENABLES	...	Mar., 1891	
Miss A. G. HUBBARD	...	Oct., 1891	Mrs. SMITH ...	...	Sept., 1900	Mrs. VENABLES	...	Mar., 1891	
Miss M. KNIGHT	...	Oct., 1905	Miss F. HARNDEN	...	Nov., 1900	Mr. W. REID	...	Dec., 1892	
			Miss F. H. GUILLERMET	...	May, 1902	Mrs. REID	...	Dec., 1894	
			REGENCY OF TUNIS.			Miss F. M. HARRALD	...	Oct., 1899	
			Tunis.			Miss F. DUNDAS	...	April, 1903	
			Mr. A. V. LILEY	...	July, 1885	EGYPT.			
			Mrs. LILEY	...	April, 1886	Alexandria.			
			Mr. J. H. C. PURDON	...	Oct., 1899	Mr. W. DICKINS	...	Feb., 1896	
			Mrs. PURDON	...	Oct., 1899	Mrs. DICKINS	...	Feb., 1896	
			Miss M. B. GRISELL	...	Oct., 1888	Miss R. HODGES	...	Feb., 1889	
			Miss K. JOHNSTON	...	Jan., 1892	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. Miss E. TURNER.

* At Home.