

# NORTH AFRICA

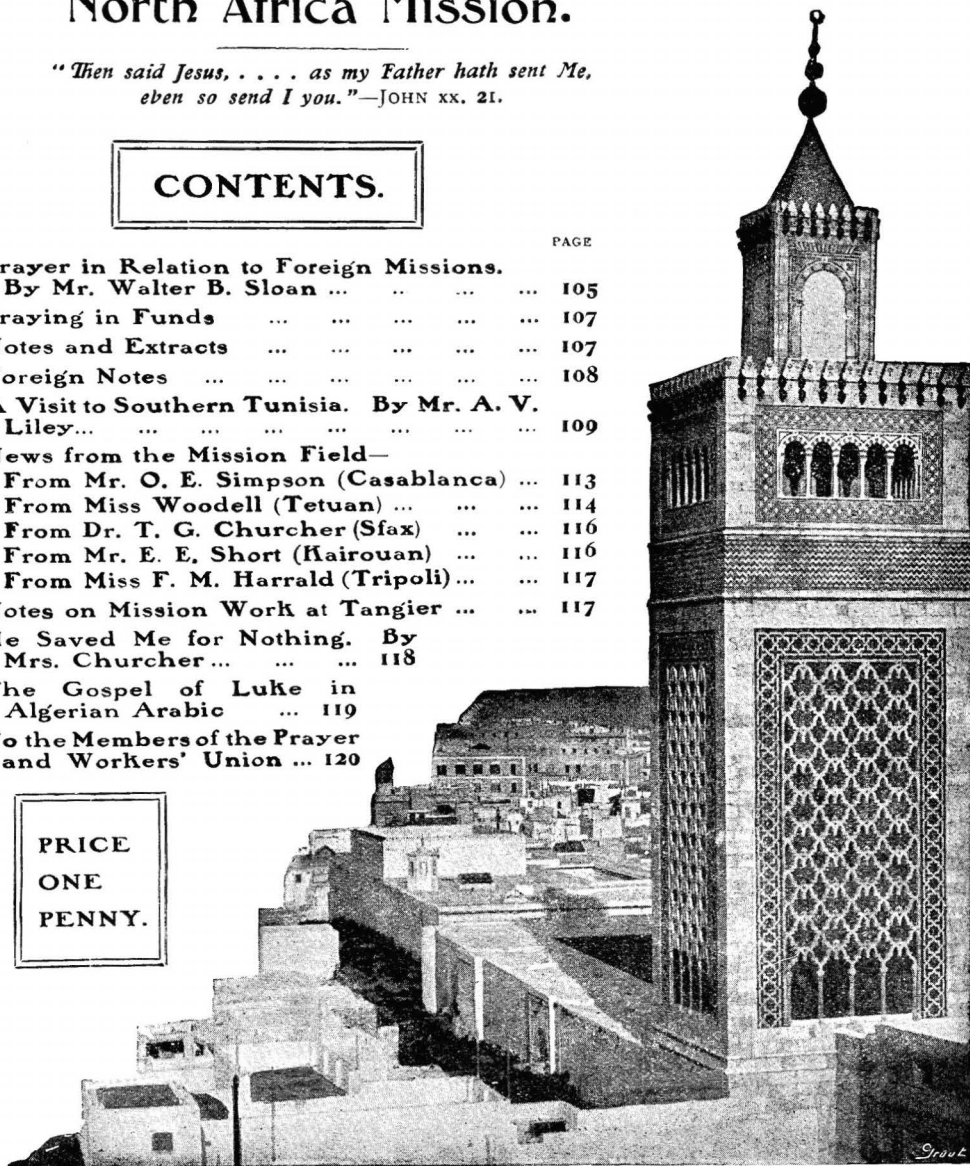
## The Monthly Record of the North Africa Mission.

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

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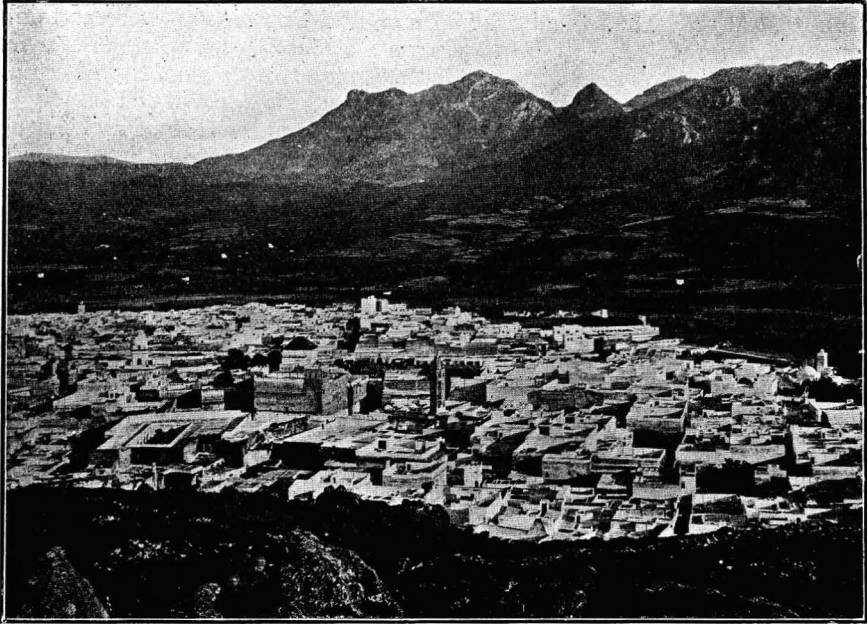
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A View of Tetuan, Morocco.

## Prayer in Relation to Foreign Missions.\*

By Mr. WALTER B. SLOAN.

**I**F we would pray effectually for those who are far off from us, we must first be able to pray for those who are just at hand. The great secrets of prayer that is to be answered are revealed in the Lord's own words, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you"—John xv. 7. We must be in fellowship of heart with Jesus: that is the true condition of prayer; and the abiding of His word in us will give the true direction to our prayers. But we are now to think specially of prayer in relation to Foreign Missions.

We have probably all of us, at some time or another, heard prayer offered for missionaries abroad that seemed so indefinite and cold that we could scarcely expect an answer. First, then, let us understand the importance of true prayer. God is waiting to be enquired of, in order that His blessing may come. His faithfulness has pledged His power on behalf of those for whom we pray. Before all the efforts that we have seen put forth for the evangelisation of India, Africa and China, there was the cry of some faithful hearts to God: all the activity that we now see is the result of these prayers. *We must be deeply convinced that prayer is our most effective weapon against the powers of darkness;* that only by it can we prevail against the fearful odds that have still to be faced in carrying the Gospel to every creature.

\* From a booklet published by the Young People's Missionary Movement, 78, Fleet Street, London, E.C.

What practical direction shall our prayers take? (1) For the missionaries. We have too long regarded them as ideal men and women who were certain to be in earnest whoever else might be indifferent. Looking at the general line of sacrifice upon which they start forth, we have taken it for granted that the principle of self-sacrifice has been maintained in the details of every-day life. We have thought that in living in a heathen land, and away from the life of a civilised land, they were free from the temptations of the world that drag ordinary Christians down.

What are the facts?

That they are men and women of like passions with ourselves, apt amidst the constant contact with heathen indifference to become indifferent; in danger of self-indulgence in the details of every-day life, even although the first step of their career has been one which involved sacrifice; finding that the world is not left behind when home is forsaken for a foreign country. We must keep these facts before us, and ask that the missionaries may be kept earnest, self-sacrificing, and free from the power of this present evil world. Instead of the life of the missionary being a comparatively easy one, he has gone to attack the Evil One on his own special ground.

Constant contact with those whose lives are full of sin in its most vile aspects, and who think nothing of it, has a tendency to lower the missionary's own sense of its loathsomeness; presenting the truth of God day after day to those who treat it with utter indifference, tends to shake one's own confidence in its power; and seeing the multitudes passing away into eternity without receiving the message, is apt to raise questionings as to the reality of God's judgments.

Surely, then, the missionary needs to be upheld in prayer by those who can prevail with God. He needs to be kept in constant fellowship with the living, ascended Saviour; he requires the truths of the Gospel message ever to be made fresh and powerful in his own heart's experience.

The Holy Spirit is gloriously able to work in him these blessed results, but the Spirit only will do so in answer to the prayers of God's people on his behalf.

(2) For the Christians now gathered out from amongst the heathen. If we would pray for them we must love them. This can be, even although we never see them or come into contact with them. When our love to Christ is true and deep, it is easy to love all those who are His.

Then we must have some understanding of what their special needs, difficulties and dangers are, if we are to ask effectual help for them from God. It must be plain to us all that if the surroundings of heathenism are trying to the missionary, they must be so in a greatly intensified degree to the native Christian. He has grown up in the polluted atmosphere, and the effect of the old associations cannot be thrown off in a day, when he has to live in constant contact with the former surroundings. He lacks all that our early training in Christian truth and morality has done for us—and who can estimate how much that means? The Bible has all to be learned by a mind that has had no previous preparation for apprehending its wondrous truths.

Lastly, sacrifice and persecution are not mere names to the convert from heathenism: sometimes, wife, children and home have all to be left behind in confessing Christ. Serious bodily injury has often been sustained, and, in the case of Mohammedan converts, acknowledging Jesus has meant the loss of life itself. What a ministry of prayer lies open here before those of us whose lives comparatively are so full of privilege!

(3) For the heathen. Every one amongst them is entitled to hear the Gospel. What need for prayer that God will speedily thrust out labourers! When the Gospel is preached it must be "together with the Holy Ghost." He alone can

make it really effective to their salvation. Every day we live the message is being brought before numbers of people in heathen lands. Then let us daily wait upon God that His blessing may accompany the word spoken.

It is well that our interest should be specially concentrated on some part of the field, and that we should obtain all the information that we can about it, and so see the definite objects requiring prayer, and also the answers that God sends. Nevertheless, "the field is the world."

May God enlarge our hearts to pray in faith for all His children in every land, and for the millions in darkness by whom they are still surrounded.

## Praying In Funds.

It is estimated that between June 14th, the date of writing this, and the end of July the North Africa Mission will need £1,500 to carry on its work satisfactorily.

God has given the Mission many signal tokens of His favour in the past, and many Christian friends have been most kind and generous in their help. Nevertheless, during this year, thus far, the Mission's receipts have been about £700 less than its estimated requirements.

How is this needed money to be obtained? We believe, in response to persistent and believing prayer.

Various means have been used, and are being used, to acquaint the Lord's people with the spiritual needs of North Africa and with the spiritual and material needs of the workers and the work. Now we need increased, persistent and believing prayer to God, and in due season the supplies will surely come in.

But sometimes we *talk* and *write* about faith and prayer, but do not actually pray very much, or expect much from God. *It is not enough to adopt the principle of obtaining help by faith and prayer, it is needful also to adopt the practice of faith and prayer*, if we are to succeed in obtaining what is needed. Is it not *here* that failure so often comes in? Many things come in to divert us from diligence in prayer. We need Divine help to *continue* in believing supplication. It is easier to give days to telling about the condition of North Africa and the Mission to our fellow-men, than to spend hours in waiting upon God in prayer.

We invite our readers to unite with us in this difficult but blessed practice, assured that, if we really carry it out, this Divine method will prove eminently successful, both in bringing in all needed supplies and in spiritual blessing to ourselves and the work.

## Notes and Extracts.

### HOME NOTES.

#### The Monthly Prayer Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on the first Thursday of the month (July 1st), at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



The Annual Farewell Meeting of the N.A.M. will (D.V.) be held at Caxton Hall, West-

minster, on September 28th, at 3 p.m., preceded by a meeting for prayer at 2 o'clock. Fuller particulars will be given in NORTH AFRICA for August, but friends are asked at once to reserve this date.



ARRIVALS.—Mr. and Mrs. Shorey (from Algiers) arrived on May 27th.

Miss S. Jennings (from Laraish) arrived on June 8th.

A somewhat unlooked-for result of the freedom of the press granted by the new Turkish Constitution has been the insertion in the Tripolitan papers of articles calling on the authorities to interfere with the work of our missionaries there. Details will be found in Miss Harrald's letter on page 117. A letter from Mr. Reid mentions that while the reactionary party has taken this step, there is no fear of opposition from the progressives, who are very friendly indeed.



### DEPUTATION WORK.

Mr. A. V. Liley, who has had twenty-four years' missionary experience in North Africa, and who returned from Tunis in May, will be exceedingly glad to hear of openings to make known the spiritual needs of the Moslem people of Tunisia, during the coming autumn and winter. He has an entirely new set of beautiful, coloured lantern slides, and can bring all the necessary apparatus for showing these. Will any friends who would be able to arrange meetings kindly communicate with Mr. Liley himself, at the office of the Mission, 4, Highbury Crescent, London, N.



### "WANTS."

Mr. Webb would be very grateful for a portable American organ for the work at Susa. If any friend, having a small organ to spare, is willing to give it for this purpose, will he or she please communicate with the Secretary at the office of the Mission. The sum of £7 would buy just the kind of instrument required.



### FOREIGN NOTES.

#### Morocco.

Miss Mellett writes from Fez on April 18th: "We arrived here on the 15th, having spent rather longer than usual on the road, partly because of the bad weather, which detained us for a day and a half, and partly because we accepted an invitation from some tribesmen to remain at their village for a day. There we had a good opportunity of telling the story of the Gospel, and we gave some Scriptures to the people. We received here in Fez a very hearty welcome from friends and neighbours, and have had visitors in the house almost incessantly since we arrived. Some of our Sifroo friends have been in to see us already. We found our

house had been well taken care of during our absence. . . . It belongs to the government, and was granted to us by the ex-Sultan. While we were away it was begged for from the present Sultan, and given to the one who begged for it. It is now a question whether we will be obliged to leave it or not. We very much hope not, as it suits us very well in almost every way, and houses are very difficult to get in Fez."



Mrs. Simpson writes from Casablanca on May 7th: "We had 1,247 patients in April, and I paid fifty-five visits to houses. . . . It is not possible to get through the day's work before 11 p.m. . . . To-day was cloudy, and patients came later, but I closed the door at 9 a.m., as usual, when fifty had been admitted, and had a long Gospel service and such attention. As they assent to the truth of my words, there seems but one thing needed—the conviction of the Holy Ghost."

Mr. and Mrs. Simpson have been much cheered by a gift of some of the more expensive drugs needed for their work. This came from a retired chemist, who himself prepares these for missionary friends, who would often otherwise be unable to obtain them owing to the cost.



Miss Greathead, in a letter from Fez dated May 20th, speaks of the unsettled state of the surrounding country, and says that it is impossible to obtain reliable news. She writes: "The three Kaids from Morocco city have arrived; and a large army with them, which is encamped outside the city in tents. Of course the Kaids and their friends are housed in Fez, ten houses in each district having been emptied for them. . . . Prices have gone up, especially the cost of oil, charcoal and wood; but, apart from that, we are hardly affected by the fighting. Everything is quiet in Fez itself. . . . there is nothing to be alarmed about, so far."



Miss Jennings writes from Larais, on May 19th, 1909: "Lately I have returned from a good three weeks' mission to my out-station, Arzila, during four days of which I had a most refreshing visit from Mr. and Mrs. Steven, of the B. and F. Bible Society. With dear Sofia we three met our Lord round His table on the Sunday evening, and had sweet fellowship together. Mr. Steven found very good sale for the Scriptures in Arzila, especially among the Jews. They have now gone to Fez, taking Miss Aldridge with them."

## Tunisia.

Mrs. Short writes from Kairouan on May 28th: "We have our hands very full with the work. I reckoned one week that we touched altogether over 200 different people. Some of them come several times a week, and so get regular teaching. . . . We are praying that God will bring home real conviction of sin to our hearers. . . . One of my women, who has been in my class from the first, said the other day, 'My heart is pure.' When I pressed her a little more closely, she said, 'Whoever would confess that they had black hearts?' It was a good opportunity for me to seek to show the need of confession to God, and humiliation before Him on account of our sins."

Dr. and Mrs. Churcher had a large number of patients during April, the total number of visits being 1,015. Dr. Churcher writes: "One or two cases among both men and women patients have been hopeful spiritually, but we long to see a hungering and thirsting after Christ." Again, on June 6th, Dr. Churcher writes: "Many thanks for your welcome letter and most welcome cheque. On the strength of it we went out to a country market yesterday. We treated eighty-two cases in a ruined native café. It was dirty and evil-smelling, but it gave us shade, and was not inconvenient, as the congregation came in through a hole in the wall and went out at the door opposite when they had been 'seen.' The attention was good, and, as they came from many different villages, we gave away about forty Gospels."

## A Visit to Southern Tunisia.

By Mr. A. V. Liley.

(Concluded.)

It was a long and slow journey to Gafsa, over a flat, sandy, uninteresting country, but the time was not idly spent. Gafsa was reached about 3.45 in the afternoon, and as soon as I had found a lodging-place, I went out to visit the town and people. Going up from the station, one sees El Ksour on the left. It is a sad-looking village, with one-storied houses of sun-dried bricks. A small mosque stands in its midst, with a large *marabout* [saint's tomb] a little distance further on. Though outwardly devout and with the name of God continually on their lips, these people are utterly ignorant of anything respecting a real spiritual life. Religion to them is repeating the *shahada*, the witness, "There is no god but God, and Mohammed is His prophet;" praying five times daily, if they have the inclination to do so, which the majority have not; and fasting during *Ramadhan*.

On the evening of my arrival I was attracted by a loud tom-toming to a *marabout* a little distance from the town, where a *séance* of the *Aissawiya* was being carried on under an arched balcony quite open to the public gaze. I went up a small flight of stone steps, and there saw a mad crowd of Arabs, mostly young men.

Sitting on low stone benches with their backs to the wall, were some half-dozen men banging away on enormous tambourines and shouting at regular intervals.

In front of these men was a line of young fellows, hand in hand, bending their knees, swinging their heads backwards and forwards, and shouting "Allahu! Allahu! Allahu!" in such a frantic style as no pen can describe. Outside this line of young men and in the open court were others dancing, or rather rolling about, barking like wolves. Presently one of them seized a pointed piece of iron, the thickness of a pencil, with a large wooden ball at the end. This he thrust through his left cheek and tongue, the point coming out through the right cheek, all the while he continued dancing about like a demon. In fact, it was a demoniacal display. I retired to the outskirts of the crowd and asked some of the Arabs if they thought this was of God. "*Ma shi maleeh*" (It is not good), was the reply. But they remained looking on all the same.

On the west and north sides of the town are large Arab settlements, the natives just living in their bare tents; they are not

nomads, though living this primitive life. It is needless to say that the sanitary arrangements are anything but healthy, nor is the life conducive to morality. It was a very great joy to get these people about me and sow the Gospel seed on virgin soil. None of them had heard the story of the Cross before; they had heard of the Lord Jesus as a great prophet, they had also heard of Moses, but Mohammed was the first and the last, the nearest and dearest to God. I tried to make these dark-minded people with their seared

by. During the two days I spent there I saw more drunkenness than I have seen in two years in Tunis.

Through the kindness of an Arab friend I was able to make arrangements with a native driver to take me to Tozeur and Nefta, and bring me back again to Metlaoui in a week. We might have travelled more quickly on mules, but my books, luggage, etc., necessitated my having a native springless cart. It was four o'clock in the morning when we started over the flat, sandy waste.



Photo by]

**A group of Camels near Gafsa, Tunisia.**

[Mr. A. V. Liley.

consciences and warped judgments understand the holiness of God, and that He must punish sin, and thus impress upon them our great need of a Redeemer.

In these tents and in the streets and mosques and *zawias* it was again and again my privilege to read and explain the Gospel to these people. May the Lord grant that His Holy Spirit may carry conviction home to some and lead them to trust in the finished work of the Lord Jesus.

My next move was on to Metlaoui, in order to get some kind of conveyance to take me on to Tozeur and Nefta. Metlaoui is a little village that has sprung up because of the great phosphate mines close

After travelling for an hour or two we overtook a company of the Ooled Soof returning to their desert home just over the border in South Algeria; they had five days' march before them. The opportunity to tell them the old, old story was not to be lost. My guide made the way easier by telling the people what had already been said to him. After speaking to them for a while, one man said, "You should come to my country. Our teachers would argue with you." I replied that salvation was not a matter of argument, but of belief in the truth, and then went on to show them that we are all guilty before God, who, in His holiness and justice, demanded an Atonement, and that it had been made by



the death of the Lord Jesus. One man became so interested that he begged for and received a lithographed copy of the Gospel by Luke. It was a great pleasure to me to know that that Gospel would go right down into the desert where no missionary had been.

Half-way is a small fort, where travellers may rest during the heat of the day. I found both the guardian and his son intelligent and good readers. They were quite surprised as I addressed them in Arabic and spoke to them of the things of God. I spent a very pleasant hour or two in this desert place, reading and explaining the Gospel by John to the people. The son had evidently received his education in a local Koranic school, and tried to argue for Mohammed, but I kept both father and son to the question of their guilt before God and their need of a Saviour. Before leaving, a Gospel was given them, with the promise of a New Testament to be sent them by post on my arrival at Tunis.

It was late in the afternoon before Tozeur was reached. Like most of these places, it was dull and sad-looking from the distance, for all the houses are made of sun-dried bricks; it was only here and there that I saw a *marabout* or any white-washed building.

I soon found an old friend, a native barber who formerly lived in Tunis, and had now set up in business in this town. He received me with evident delight, made me sit down in his shop, and regaled me with coffee. A few inquisitive folk soon entered, so I was able right away to begin my mission in Tozeur by telling these people of the love which passeth knowledge.

At Tozeur there is a fine mosque with a Koranic school attached to it. It was a very sad sight to see so many fine young fellows and boys wasting their time, strength, and intellect in learning to repeat the Koran off by heart. I got into conversation with some of these, and found that they understood very little of what they were learning, and were quite ignorant of anything really spiritual. The *mueddin*, or "caller to prayer," and another Arab accompanied me up the minaret, from which I prayed that a blessing might come down upon these

people. I spoke to the *mueddin* and his friend, and gave them Gospels.

Like all other places, Tozeur had its beggars. I heard one of them calling out, "Where is the doer of good deeds? Where is the doer of good deeds? Who will give me a *sou* in the name of God?" This was rather a cunning way of getting alms given to him, for all these people want to be known as doers of good deeds, and thus get to heaven.

I spent some time in the shop of the friendly barber. A good number of Arabs came in and heard my message. One young fellow persisted in saying that the prophet would intercede for the Moslems, until I asked for a proof from the Koran for this statement. Of course, he could give none. He then talked very reasonably, and I was thankful to have had such a good time.

The next morning I met one or two young fellows who had studied in the great mosque at Tunis, and knew me. They asked what had brought me to Tozeur. I told them that, having found a good thing which had been a great blessing to my soul, I wanted others to know of it and participate in it too. "And what is that?" was the question. "Pardon of my sins and the salvation of my soul," was my reply. "How is that?" was their next question; so again the opportunity was seized and the message delivered.

Early in the afternoon I left for Nefta, an oasis some fifteen miles away; it took us, however, five hours to get there. We arrived just in time, for the wind got up, and there was a terrible sand-storm, which made it impossible to get out that evening. However, I had a very profitable time in speaking to the hotel-keeper and his wife. He was a sincere soul, and in his way was trying to serve God, though utterly ignorant of the Gospel, so much so that among other questions he asked me what was the difference between the Bible and the Gospel.

The next morning was spent in speaking to different groups of Arabs in the oasis. The first of these was at a place where they evidently perform their ablutions and prayer; for I found several of them so occupied. After their prayers I spoke to them of another cleansing than that by



Photo by]

**A Saint's Tomb and the Kasbah, Gafsa.**

[Mr. A. V. Liley.

water. In this I was again helped by the Arabic Gospel of John, which has the wordless book at the end of it, and has proved so very useful during this journey. The men listened with great interest, and made no objections as I spoke of judgment to come, and of salvation through Jesus Christ the Lord. After thus speaking to many, my guide asked me if I would like to visit the sheikh. Who the sheikh was I did not understand, but I said I would be glad to call upon him. It turned out that he was the great leader of the Moslem brotherhood of the *Kaderiya*, who hold tenaciously to the doctrine that God is "Kader," almighty over everything, and that all that we do or say is by His power; they thus make man an irresponsible being. The sheikh received me very kindly, and would have me drink coffee with him. I was able to turn the conversation to spiritual things. Before leaving him I gave him a Gospel; may the Lord bless its reading to the salvation of his soul!

In the afternoon, on going out to the market-place, I had a splendid time, being invited to sit down in the office of the market tax-collector. I began my conversation with him and one or two others

who dropped in. Taking out my books and laying them on the table, I said to those present, "We are all agreed that there is no god but God, the Creator of us all; we also know that in this life there are but two ways, the right and the wrong, the way to heaven and the way to hell. We are all sinners, for the book here says there is none righteous, no, not one." I continued to speak of the fall, the result of sin, and the sacrifices of the Old Testament; the life and death and the redemptive work of our Lord Jesus Christ. The crowd increased, and one or two made objections; these I answered. One or two Arabs tried to argue, and said, as God was mighty over all, it was by His power we sinned. I refuted this common assertion. Then an Arab went off and brought along two native lawyers. I continued preaching the Gospel until they raised objections, and it took too long to answer them. Seeing that the two Arabs were getting a little heated and the crowd continued to increase, I remarked that the sun was nearly set and that we had better terminate the discussion, but asked for the names and addresses of the two lawyers, promising to send them some books by post.

The next morning I was able to go out into the oasis again and talk to some of the people before leaving in the afternoon for Tozeur, Metlaoui and Sfax. I returned, thankful for having been permitted to take this journey, but saddened by the spiritual state of the people, the great needs of the work, and the large spheres

still unoccupied—Gabes, with its oasis and villages; Gafsa, a large centre; Tozeur, with its 16,000; Nefta, with 14,000 people; and the great Sahara and Soudan beyond, and not a single missionary, and all within a few days of London! May the Lord lay this neglected country upon the hearts of Christian friends at home!

## News from the Mission Field.

### MOROCCO.

[Mr. and Mrs. Simpson have been absent nearly two years from Fez, and, although four of the lady missionaries are now at work again there, it was felt to be important that Mr. Simpson should visit the native *men* Christians and colporteurs, to see how they were faring, and give them counsel and encouragement in their most difficult and often dangerous work. We are thankful that he has been able to do this, and that he has been much cheered by his visit. Below are some extracts from letters received from Mr. Simpson since his return to Casablanca from Fez.]

#### From Mr. O. E. Simpson (Casablanca).

On the 27th of April, accompanied by our man who has been with us for some years, I started for Fez to visit the native Christians there.

The first day we travelled along the sea in the Showia country, now occupied by the French. A bank of sand on our left kept the mighty sea from view, but we could hear its never-ceasing roar as we went along. About sundown we pitched our tent near a little village of black tents in sight of the red *Kasbah*, which is now occupied by the French. Several Jews and Moors camped at the same place, as a good well of sweet water was near at hand.

At half-past five the next morning we were on the move. We soon reached a *Kasbah*, called "the red fortress," which is the limit of foreign occupied territory. A picket on the line stopped our caravan and requested me to speak to the French officer in charge. I walked to the gate of the fort, and told him in reply to his enquiries that the animals belonged to the muleteer, and that we were on our road to

Fez. He apologised for asking me, but said that he wanted the Arabs to know that they were under authority. We then passed into the country of the Sultan, where everyone was friendly and the road quiet and safe.

It was nice to get a glimpse of the city of Rabat, but nicer still to enter the lanes approaching the city, and catch the scent from the lovely orange gardens, still laden with fruit. A stranger led us to the house of the English missionary, Dr. Kerr, with whom we were to stay. Our brother has been there upwards of twenty years. He is known by most of the people of Rabat and Salee, and has, I think, a large medical work for a single-handed missionary. It was a pleasure to hear him tell of his experiences in the work of God.

It was Friday morning when we left the coast for the interior, and on the following Tuesday morning we entered the gates of Fez. We found the country very quiet, notwithstanding reports to the contrary, and the people were everywhere preparing to gather in the abundant barley and wheat crop.

Everybody seemed to have a wholesome fear of the new Sultan, and the tribes were giving their contingent of soldiers for the army.

At Lalla Yettu I had a splendid time preaching the Gospel both to men and women who had come for some medicine. They did not leave the tent until after nine o'clock, and it was interesting to hear one of the brighter ones explaining what I was saying to others who did not catch the meaning or could not understand. Two books were left to be witnesses for the Master.

The next night, at the river Redim, I had a good audience of travellers from the Sus country, who were passing the night in the *Nzala*. They had been in Tangier and had stayed in Mr. Elson's refuge, and had heard the story of the cross. I made them tea, and spoke and testified to them of the power there is in the Lord Jesus. Sometimes I find men will listen to a testimony when they do not care to hear preaching. I gave two of the men portions of the Shilha Gospel, and, at the request of one of them, put my name in his copy, that he might show it to Mr. Elson when he saw him again in Tangier.

I had a warm and hearty welcome from the natives on arriving, and many asked where the *tabeeba* was, and why she had not come, and when I was returning to live at Fez. The following days were very full with seeing friends, holding meetings for the native professing Christians, and looking over the things which had been left behind nearly two years previously.

That same evening we called a meeting of the Christians, and each night we met together during the whole of my stay. That first evening we had nine present, though we were not able to let all know about the gatherings. I began with Matt. xvi. 15. I dwelt upon the Divinity of the Son of God as set forth in the Word of God, His death, resurrection, intercession, and God's grace in our salvation through Christ, and redemption alone through the blood of Jesus. I also dwelt upon the necessity of separation from the religion of the land, the ideas and practices of Mohammedans, the maintaining of good works as an evidence of our faith in Jesus, the assembling together for prayer and reading of the Bible, the closing of shops or work on Sunday, moral purity, truthfulness and faithfulness in prayer. The last night I closed with the texts Acts xx. 32; 2 Peter i. 5-8; Heb. x. 25. God was in our midst, and there were evidences of His working in the hearts of the hearers. We had a screen in the room which enabled our two native sisters living in the house to be present and hear the Word of Life. In the day I had talks with the women folk of some of the Christians. On the two Sunday mornings I had a service for those who could not come in the evenings.

I had some very precious times with the native Christians. Notwithstanding all their failures and shortcomings, we must see in them, I fully believe, those who have forsaken Islam and are resting by simple faith upon the Lord Jesus for the salvation of their souls.

M. H., who works for the ladies, seems to give good evidence of a work of grace in his heart, and they believe him to be a really converted man, though I had many doubts of him when we left Fez nearly two years ago. He showed a considerable interest this time, and came again and again to be read with and taught from the Scriptures.

The *Imam* came each night, and seemed to drink in the truth. This is the first time he met the other men at the meetings. He seems to have grown in the faith, and his prayers were spiritual.

### From Miss Woodell (Tetuan).

I am glad to tell you that Miss Hubbard and I are very happy in our new home. Already we have had a good many visitors to see us, and our neighbours are all very friendly, and tell us we are very welcome in their district. We do desire that this house may be made a blessing to many Moslems.

For some weeks I have been daily visiting a poor man who was badly shot through the arm. At first I thought we could do him little good, the arm looked as if it would drop off, if it was not taken off. He was very anxious that we should doctor him, so I took him on, dressing his wound daily, and caring for him. He is making a wonderful recovery; the wound has almost healed. He comes to me now every morning for me to see it and change the dressing if necessary. He seems quite strong and well again, and is very grateful for all that has been done for him. We hope to get this man and his wife to continue to visit us that they may hear more of the Gospel.

We have plenty of room in this house to take in sick people, and we hope to do this if funds come in; we know that our God is able to do abundantly above all that we ask or think.



*Photo by]*

**The Tomb of Sidi Boo Ali at Nefta.**

*[Mr. A. V. Liley.*

## TUNISIA.

**From Dr. Churcher (Sfax).**

During the last two months over two thousand visits have been recorded, scores, if not hundreds, of Gospels have been put into circulation, and the Gospel of the Grace of God has been preached daily to Moslems from a large area. Their ignorance is great. This morning I had a free talk with twelve men patients. They were *quite* sure that all Christians and Jews would go to hell, especially Jews; then some *very* bad Mohammedans who had not said their prayers would go too, but these would come out soon through Mohammed's intercession. They said that there was no prophet either before or after Mohammed, and yet that all the prophets witnessed to him, that Jesus witnessed to him, and some even asserted that Mohammed did not really die.

But the pathetic part was when they said, "Well, that is what we have been taught, and we cannot read"—not that the power to read makes a Moslem a better man. A reader told me this week that he had learnt a great number of the chapters of the Koran, and he was sure that he was a worse man afterwards than before. Of open opposition we have not found much, though one day, when my eyes were closed in prayer, I heard a shout, "No, *not* Jesus, but Mohammed," and then the pattering of feet told that the objectors were departing.

Just lately I was present at a gathering of about 300 Arabs. In the midst was a man, swaying to and fro and shouting wildly. I learnt that he was a "saint," and was bringing down fire from heaven. In front of him was a small fire only partly alight, into which I saw him slip a small paper packet, placing it amongst the unlighted charcoal. After some more invocation, he pushed the packet with a rod amongst the live charcoal. An explosion followed, the crowd yelled triumphantly, the fire had come down. The music rose to its highest notes, and amid the smoke and excitement another little packet was slipped amongst the cold charcoal ready for the next miracle! The whole thing was childish, yet it was evidently being taken most seriously.

A poor man with eye trouble has cheered us, by his interest, and by admitting the fact of the Lord's death; also a young lad with hip disease, who says he now prays each night for God to save him for Jesus' sake.

The average attendance at the market boys' class has risen to twenty-one.

**From Mr. E. E. Short  
(Kairouan).**

May 7th.—To-night the shop has been full most of the time, the attraction being a man standing up for a profession of Islam as a sure means of having nothing more than the lightest punishment in hell, no matter how evil the life of the professor. As usual, once on this line, the man was prepared to deny the commonest ideas of right and wrong, and upheld the most absurd statements. I had to be sharp to get my share of the talking, and it was no time to enlarge on the way of salvation.

One could only show up the awful absurdity and evil of what he said, so that those present might recognise it, though they might not admit it there and then. He repeated several times that for *them* (Moslems), whatever their sins, the fire of hell would be like the "sun in winter, which does not hurt," and they would not remain long in it. To this line of talk I replied that he was practically making good and evil-doing alike; also, that the "believer" did altogether the works of Satan, and yet remained a "believer"!

Later on, he went so far as to say that a man's deeds might be evil in every way, yet his heart believing and pure; that lying and evil speech could come from a pure heart. I said that I would not argue any more on that, but that heart and true faith *must* produce a right life. Then the evening call to prayer sounded, and he left to perform his religious duty, all the rest following him.

On Wednesday, 5th, we had only about thirty men in to the lantern service, but they were attentive and orderly, and most stayed a great part of the time. When the pictures were ended, a good number stayed behind, wanting to hear more. On

Monday evening (the 3rd), we did not have many in for our music and hymn-singing. But one or two asked some

serious and sensible questions, and we also had a good little talk to some dozen boys at one time.

## TRIPOLI.

### From Miss F. M. Harrald (Tripoli).

*April 8th, 1909.*—You will be interested to know that one of the members of my girls' class is getting to read quite nicely, and another is not far behind. I hope before we close for the summer there may be others also. Once they know the letters thoroughly, I let them begin to read the Bible, so that the two mentioned above have been through the earlier chapters of Genesis, part of the Gospel of John, and are now reading straight through Mark's Gospel. If funds would allow, I would like to take the elder girl as assistant in the autumn.

*May 22nd, 1909.*—You will be sorry, I am sure, to hear that the liberty of the press granted by the Constitution is already being used against us and the work. One of the Arabic papers had a very unpleasant article last week, referring to our work generally, but attacking the

class in particular. It said that they did not fear that our teaching would lead any to forsake their religion, but that it tended to looseness of morals, etc., etc. Therefore the writer called on the police, the *Imams*, and the municipality to close the class. Another article is promised for next week, when no doubt the medical mission will come in for a share of their criticism. Curiously enough, the article does not seem to have taken effect until to-day, but, as we had a sudden drop in attendance to eight, I fear some of the parents have taken fright and kept their children away. I am sure you will remember us in prayer in regard to these special difficulties.

I am thankful the attack has come now rather than at the beginning of the session, for I had already decided to close the class in about three weeks' time, as I find it rather much on medical mission mornings; we are having such crowded attendances that we seldom finish before noon.

## NOTES ON MISSION WORK AT TANGIER.

*Extracts from a letter from Mrs. Isaacs (sister of the late Miss Emma Herdman).*

*May 10th, 1909.*—I have had quite an interesting time here, seeing the different evangelical agencies at work amongst Moors, Spaniards, and Jews. It is a cause for much thankfulness that there are many open doors for the entrance of the Word of God, and I believe the time is near when there will be a joyful reaping season.

Mrs. Roberts is very busy with her classes for women and children, and with the seven little boarders in Hope House. This latter branch of the work is most important, and one which will doubtless extend.

The Hospital has had a thorough good spring cleaning, and Miss Hodgson has made it look extremely nice with flowers and plants, and by binding all the pictures with bright red.

I am sometimes asked by Miss Reed to go into the Hospital, and gave the patients a little Bible talk which she kindly and

ably interprets. The Hospital looks very bright and clean, and Dr. Wilson is so kind and attentive to the many patients who come from time to time.

The advent of Mr. Moore has been an immense help to the Spanish work. He is very much engaged in visiting the Spanish families and holding services and meetings.

The memorial tablet [in memory of Miss Herdman] was already in its place at the west end of the pretty little English church the Sunday after I arrived, and looks very well. I am getting the grave put in order, but it is not finished yet.

I have also visited Mr. Elson's orphanage in the hills, where he and his wife and Mr. Jones are now doing a splendid work amongst about twenty-eight boys.

I have been to the prisons several times and given away a good number of portions of Scripture there, besides bread and fruit.

Mr. Jones took me to the refuge for Moors on Saturday night; there were about forty-six men, and he gave them a stirring Gospel address.

Before Mr. Steven of the Bible Society started for Fez, he put up a little tent on the Marshan, and we gave the Moorish soldiers some refreshments, and III of

them accepted portions of the Scripture in Arabic.

Miss Stiedenrod, an independent worker, is doing a remarkable work amongst Jewish boys and girls. Some of them are very earnest Christians, and are spreading the truth amongst their neighbours.

## He Saved Me for Nothing.

By Mrs. Churcher.

Three mornings ago, among our patients was a Maltese woman, who had come for the first time. We found she knew Arabic well. She seemed to listen with more than usual attention. Glad joy was ours that morning, for we felt that God the Holy Spirit was speaking to some heart. When we went over this morning, I found our Maltese friend in earnest conversation. She greeted me with a bright smile, and before I could begin our little talk, she began by saying, "Madame, I have just been telling this woman what you told me when I was here three days ago, that Jesus Christ will save us for nothing, and I have not known what to do with myself since for joy. My neighbours say that I have gone mad, but I tell them that it is because Jesus Christ saves for nothing. Before it was always money, money, and it brought no satisfaction to my heart."

"But," I replied, "suppose someone should tell you that my words were all wrong, and that there is no truth in them, what would you do?"

"I would tell them that I have Jesus

Christ in my heart, and that He saved me for nothing."

Ours was the joy to assure her that, whatever man might say, this glorious fact was God's own truth, and that *Jesus Christ saves for nothing, all that come unto God by Him.*

I know that some of you dear friends have been praying specially that we might see some fruit in Sfax this winter. God is answering your prayers. Praise Him for this soul, but oh, pray on. Ask great things for this dark land; our God is well able to break the chains of Romanism and Mohammedanism, and set the prisoners free. Some of us may learn a lesson from this dear woman. Have we told all our neighbours that Jesus Christ saves for nothing, and then, who will come forth to these needy lands and tell it out?

May I add a wee word to those who question if missions are worth while. I am sure you would have had your doubts for ever dispelled, could you have seen that radiant face as she said, "I will tell them that I have found Jesus Christ in my heart, and *He saved me for nothing.*"

## ARABIC SCRIPTURES, IN HEBREW CHARACTERS.

In North Africa it is found necessary to issue the Scriptures in several slightly varying dialects of Arabic. Nor is this the sole occasion for special editions. In Tunis the Jews speak the local form of Arabic, but prefer to read the Scriptures in Hebrew character. Missionaries to these Jews find, however, that their knowledge of Hebrew does not extend beyond an acquaintance with the alphabet: they are quite unable to understand the Hebrew Bible. As one result of this, the missionaries meet with no intelli-

gent response when they appeal to the prophetic testimony of the Old Testament. Our Society has therefore decided to print Hosea, Amos, and Daniel in the Tunisian Arabic dialect, but in Hebrew characters. The Society has previously published St. Luke and the Acts in this form. The Society thus seeks to extend to the Arabic-speaking Jews in Tunis benefits such as it has already imparted to Jews in Persia, in Turkey, and in other lands.—*The Bible in the World.*



# The Gospel of Luke in Algerian Arabic.

Below is reproduced a page of the recently published edition of Luke's Gospel in the colloquial Arabic, as spoken in Algeria. This is chiefly the work of a missionary of the N.A.M., Mr. Percy Smith, of Constantine, who has spent ten years in that important town, and who, with a good knowledge of

educated classes right through North Africa. But there is a growing conviction that more portions of the New Testament, at least, must be issued in the colloquial dialects for use among the illiterate, both for reaching the unconverted and for giving unlettered converts, especially women, a hope to

literary Arabic, has made also an exhaustive study of the colloquial dialects. Other missionaries had preceded him in this work and had prepared tentative versions of New Testament portions, but no text had hitherto been considered quite satisfactory for publication. Mr. Smith's translation, the result of much labour and of many conferences with fellow-missionaries in Algeria, both men and women, obtained the full approval of the British and Foreign Bible Society, and was printed at their expense last year in Algiers. We are grateful to the Bible Society for their indispensable help once a gain, without which it would be most difficult to get printed the translations made by our missionaries. That Society, so highly honoured by God in its work of spreading His own Word among the nations, is indeed the true and generous helper of the missionary societies.

✦ انجيل لوقا ١٩: ٤ ✦

١٠ وقف يسوع وامهم يجيبوه له . كى فم بوه ليه  
 ١١ سؤله . وقاله واش تحب نعمل لك . قاله  
 ١٢ يا السيد نحب نعود نشوف . قاله يسوع  
 ١٣ حل عينيك وشوف . ايمانك راه شباك وجيه  
 ١٤ الساعه والحين تخلوا عينيه وعاد يشوف  
 ١٥ وتبعه وهو يمدد الله . وجميع الناس اللى شاهاوا  
 ١٦ هذا الشئ عادوا يسبحوا في الله  
 الفصل التسعتين  
 ١ ومن بعد د خايسوع لبلاد اريحا وتمشى  
 ٢ فيها . وكان واحد اللى جاسمته زكا راييس  
 ٣ المكاسين وهو غنى . واشتهى يشوف يسوع  
 ٤ من هو لكن ما قدرش من كثرة الغاش على  
 ٥ نراهم كان هو فصبي الفامه . وراح يجي للخدم  
 ٦ ولعل في شجرة التوت يشوفه . على ظاه يسوع

be able to read the Scriptures for themselves. We thank God that by His favour this new Algerian portion is now circulating. The sales of the last few months have been encouraging, and prove it to be acceptable to the people. It is well reproduced from a neatly written manuscript done by a native hand. This is far more liked by the people of North Africa than a book printed from type.

Similarly prepared versions in Moorish colloquial Arabic of several portions of the New Testament have already been circulating in Morocco for some years. For these portions we owe heartfelt thanks to our brethren of the Gospel Union Mission from Kansas, U.S.A., who translated them. Other missionaries in

Luke xviii. 40—xix. 4.

the regency of Tunis have prepared a version of Luke in the Tunisian dialect, which it is hoped will be printed as soon as the text is finally agreed. Even further East, in Tripoli, where the spoken Arabic is purer than in Morocco and Algeria, the missionaries have felt the need of colloquial Arabic Scripture portions, and are considering the desirability of translating one Gospel, while in Egypt itself this has already been done.

This Algerian translation of Luke has been made from the Greek text with careful reference to the literary (or standard) Arabic version in the Bible published by the American Mission Press, Beirut, which is used by our missionaries in their contact with the

Missionaries in all these different countries find their work of teaching the Gospel to the ignorant immensely helped by having parts of the Word of God in these simpler forms. Now may He, the entrance of whose Word gives light, be pleased to greatly use these Scripture portions, and through them to regenerate many souls, still dead in sin, by His life-giving Spirit. \_\_\_\_\_ M. H. M.

### WORLD MISSIONARY CONFERENCE, EDINBURGH, 1910.

We have much pleasure in inserting the following announcement, at the request of the secretary of the Conference:—

In consequence of the widespread interest that is being taken in the World Missionary Conference, and the general desire to obtain information regarding its arrangements, it has been decided to issue a monthly *News Sheet* in connection with it. The first issue will appear in the month of October, and the *News Sheet* will be continued until the Conference meets in June of next year.

Each issue will consist of from eight to

sixteen pages, and will contain, in addition to general information regarding the plans of the Conference, a short article dealing with some important aspect of the gathering, and a second giving some account of the work of one of the eight Commissions.

In the October issue full particulars will be given regarding the general character of the parallel meetings which will be held throughout the eight days of the Conference in the two largest halls in Edinburgh, and the rules of admission to the meetings. The *News Sheet* will be sent regularly post free to all who send their names and addresses, with a postal order for 2s., to **The Secretary, World Missionary Conference, 100, Princes Street, Edinburgh.**

The *News Sheet* is indispensable for those who may think of attending the Conference, and it will be of interest to all who desire to follow intelligently the preparatory work of this important gathering. Any papers, leaflets or notices of a general character which may be issued in connection with the Conference will also be sent to subscribers to the *News Sheet*.

## TO THE MEMBERS OF THE PRAYER AND WORKERS' UNION.

### Requests for Prayer and Praise.

#### PRAYER.

1. That God will overrule, for His own ends, the opposition from the school authorities in Tangier, which has resulted in keeping away the Jewish boys and girls from the classes.

2. For a class of big lads at Tebessa, some of whom the devil is doing his best to hinder from paying attention. Also for a young Mohammedan, who last year professed to accept the Lord Jesus as his Saviour, but who no longer cares to hear the message. Also for a young Italian who attends the meetings regularly, that he may truly turn to God.

3. That the new translation of the Gospel of Luke into Algerian Arabic may have a wide circulation. Very definite, earnest prayer is asked that the Spirit of God would work through it for the blessing of many. (See page 119.)

4. That the workers in Tripoli may have the wisdom they need in this time of unrest in the Turkish Empire, and that all opposition may be overruled for God's glory and the salvation of many souls.

5. For Mr. Fairman, who has been suffering from constant insomnia and over-strain.

6. For the missionaries who will be home on furlough this summer, that they may be refreshed in body and soul, and fitted to return to their work in the autumn.

7. That the sum of £250, to make up the amount urgently required to complete the building of the house at Shebin-el-Kom, may soon be received. It is most earnestly desired that, if it be our Heavenly Father's will, this building may be completed with as little delay as possible, especially as it is thought that the new house will be more healthy than the one at present occupied by the missionaries.

8. For large financial supplies. Importunate believing prayer is asked with regard to the supplies which are at the present time pressingly needed for the work of the Mission. (See page 107.)

#### PRAISE.

1. For the confession of Christ made recently at Tangier by a young Spaniard.

2. For the faithfulness of the native converts at Fez, with prayer especially for the colporteurs and evangelists, that they may increase in the knowledge of God, and in faith and obedience. (See page 113.)

3. For two men (Copts) recently baptised at Shebin-el-Kom; also that some there, who have long been under the power of the Coptic priest, have broken away from his influence, and are taking a strong stand on the side of truth.

4. For the conversion of a young French woman at Tebessa, and prayer that she may be filled with the Holy Spirit.



Telegraphic Address:—"TEKULLIAN, LONDON."

Telephone:—2770 NORTH.

# THE NORTH AFRICA MISSION.

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Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 4, Highbury Crescent, London, N." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into the London and South-Western Bank, Upper Street, Islington, or to any of its branches.

Parcels for transmission to the field can, if not exceeding 11 lb. in weight, be sent to North African ports by Foreign Parcel Post from any post office in Great Britain. The cost can be ascertained from the Postal Guide.

Boxes and Cases can be sent to the N. A. M., c/o Messrs. Bride and Eastland, 39, City Road, London, E.C. Particulars as to contents and value, which must be declared for Customs' purposes, should be sent to the office of the Mission. Before sending large cases, friends should write for shipping instructions. A note showing the cost of freight and charges will be sent from the office in each instance, when the shipping account has been settled.

## LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Bizerta.		Date of Arrival.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Miss M. ERICSSON ...	Nov., 1888	Miss R. J. MARKUSSON ...	Nov., 1888
GEO. WILSON, M.A., M.B. ...	Dec., 1906	*Miss L. READ ...	April, 1886	Susa			
Mrs. WILSON ...	Dec., 1906	*Miss H. D. DAY ...	April, 1886	†Mr. J. J. COOKSEY ...	June, 1892	†Mrs. COOKSEY ...	Dec., 1896
Mrs. ROBERTS ...	Dec., 1896	Miss K. JOHNSTON ...	Jan., 1892	Mr. H. E. WEBB ...	Dec., 1892	Mrs. WEBB ...	Nov., 1897
*Miss J. JAY ...	Nov., 1885	Miss E. TURNER ...	Jan., 1892	Kairouan.			
Miss G. R. S. BREEZE, M.B. (Lond.) ...	Dec., 1894	Algiers.		Mr. E. SHORT ...	Feb., 1899	Mrs. SHORT ...	Oct., 1899
Miss F. MARSTON ...	Nov., 1895	Kabyle Work—		Miss G. L. ADDINSELL ...	Nov., 1895	Sfax.	
Miss I. L. REED ...	Oct., 1903	M. E. CUENDET ...	Sept., 1884	T. G. CHURCHER, M.E., C.M. (Ed.) ...	Oct., 1885	Mrs. CHURCHER ...	Oct., 1889
Spanish Work—		Madame CUENDET ...	Sept., 1895	DEPENDENCY OF TRIPOLI.			
Mr. A. J. MOORE B.A. ...	April, 1900	*Mr. A. SHOREY ...	Nov., 1902	Mr. W. REID ...	Dec., 1892	*Mrs. REID ...	Dec., 1894
Miss F. R. BROWN ...	Oct., 1839	*Mrs. SHOREY ...	Oct., 1904	Mr. W. T. BOLTON ...	Dec., 1897	Mrs. BOLTON ...	Feb., 1897
Miss VECCHIO, School Mistress.		Djemaa Sahriddj.		Miss F. M. HARRALD ...	Oct., 1899	EGYPT.	
Casablanca.		Kabyle Work—		Alexandria.			
Mr. O. E. SIMPSON ...	Dec., 1896	Mr. D. ROSS ...	Nov., 1902	*Mr. W. DICKINS ...	Feb., 1896	*Mrs. DICKINS ...	Feb., 1896
Mrs. SIMPSON ...	Mar., 1893	Mrs. ROSS ...	Nov., 1902	Miss R. HODGES ...	Feb., 1889	Shebin-el-Kom.	
Tetuan.		Miss J. COX ...	May, 1887	Mr. W. T. FAIRMAN ...	Nov., 1897	Mrs. FAIRMAN ...	Feb., 1896
Miss A. BOLTON ...	April, 1839	Miss K. SMITH ...	May, 1887	Mr. G. CHAPMAN ...	Nov., 1907	Provisionally at Asyut.	
Miss A. G. HUBBARD ...	Oct., 1891	Constantine.		Miss F. M. BANKS ...	May, 1888	Miss H. B. CAWS ...	Oct., 1907
Miss M. KNIGHT ...	Oct., 1903	Mr. J. L. LOCHHEAD ...	Mar., 1892	Provisionally at Luxor.			
Miss H. E. WOODFELL ...	Jan., 1907	Mrs. LOCHHEAD ...	Mar., 1892	Miss M. McLEAN ...	April, 1909	IN ENGLAND.—Miss B. VINING, Invalided.	
Laraisah.		*Miss E. K. LOCHHEAD ...	Mar., 1892	* At Home. † In England for Deputation Work.			
Mrs. NOTT ...	Feb., 1897	Mr. P. SMITH ...	Feb., 1899	RECENCY OF TUNIS.			
*Miss S. JENNINGS ...	Mar., 1887	Mrs. SMITH ...	Sept., 1900	Tunis.			
Miss K. ALDRIDGE ...	Dec., 1891	Miss F. HARNDEN ...	Nov., 1900	*Mr. A. V. LILEY ...	July, 1835	Italian Work—	
Fez.		*Miss F. H. GUILLERMET ...	May, 1902	*Mrs. LILEY ...	April, 1886	Miss A. M. CASE ...	
Miss L. GREATHEAD ...	Nov., 1890	Miss E. LOVELESS ...	Nov., 1902	†Miss H. M. M. TAPP ...	Oct., 1903	Associated Worker—	
Miss M. MELLETT ...	Mar., 1892	Tebessa.		Miss A. M. CASE ...	Oct., 1890	Miss L. E. ROBERTS ...	
Miss S. M. DENISON ...	Nov., 1893	Miss A. COX ...	Oct., 1892	Miss L. E. ROBERTS ...	Feb., 1899	Miss M. BENZAKINE ...	
Miss I. DE LA CAMP ...	Jan., 1897	Miss N. BAGSTER ...	Oct., 1894	Miss M. BENZAKINE ...	Jan., 1906	* At Home. † In England for Deputation Work.	