

# 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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*A  
Scene  
in  
Southern  
Algeria.*

*Office of the North Africa Mission—*

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# THE NORTH AFRICA MISSION.

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Photo by]

The Source of the Sidi Rahat at Nefta, Tunisia.

[Mr. A. V. Liley.

## Prophetic Inspiration.

By Rev. James Douglas, M.A.

**I**N the witness of Holy Scripture to itself, Divine Inspiration has two relations: first of all, it is affirmed of the Sacred Writings, and in the second place, it is affirmed of the holy men of old through whom those writings have been communicated to us.

According to this witness, Holy Scripture has the full force and authority of a Divine Revelation, both as regards its content and the diversity of inspirational or prophetic channel through which it has come to us.

In this connection the opening words of the Epistle to the Hebrews are specially noteworthy, where we read, "God who in many portions (Gr. *polumerōs*) and in divers modes or methods (*polutropōs*) spake in time past unto the fathers by the prophets, etc." According to Heb. i. 1, Divine Inspiration covers alike the many-portioned content of Old Testament Scripture and the variety of prophetic mode concerned in its production—either or both being regarded as a case of God speaking.

So in 2 Tim. iii. 16, the order of the Greek words "*Pasa graphē theopneustos*" requires the rendering, "Every Scripture is Divinely inbreathed," or "given by Inspiration of God." Besides, "*theopneustos*," being a verbal adjective, must have the force of a predicate, so that the Revisers' alteration of this well-known text is doubly unwarranted. We may not with the Revisers say, "Every Scripture inspired of God is also profitable," as if Scripture were inspired in part and non-inspired in part. For not only is that rendering contrary to the Greek order of the words, but it gives to "*theopneustos*" a purely adjectival force, being tantamount to the statement, "Every Divinely inspired Scripture is also profitable, etc."

Then, too, we have the words of the Blessed Master through whom God the Father spake immediately, confirmatory alike of the Inspiration of the Sacred

Writings and their authors. See Matt. iv. 1-12; John v. 45-47; Luke xvi. 31, and also xxiv. 44-47.

Now in these days, when "Higher Criticism," so called, has given axiomatic force to the opposite of Scripture's own claim to itself, has levelled down prophetic inspiration to that which is common to man, and has stripped the Written Word of its specific quality and authority as a Divine Revelation, it is imperative that our stand as the disciples of Christ for the truth of Scriptural Inspiration be as full and clear and determinate as the witness of Holy Scripture to itself warrants and prescribes.

For one thing, if it be the case, as the passages quoted and the Master's own authority prove, that Divine Inspiration applies to the Sacred Writings themselves, then it necessarily follows that the qualities of the Written Word are Divine qualities. And is not this precisely what is affirmed in Heb. iv. 12, "For the Word of God is quick (living), and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner (or 'judge') of the thoughts and intents of the heart"? For the like reason, if Divine Inspiration attach to Scripture as such, it is not surprising to find that the properties of Scripture enumerated in Heb. iv. 12 become merged in the verse following, into the Personal Attributes of Christ Himself—the Word of God Incarnate. "Neither is there any creature which is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do" (Heb. iv. 13).

Similarly, because Scripture or the Word of God is a Divinely inspired Word, it follows that it is self-evidencing, that Faith comes by means of it (Rom. x. 17); and, further, that it is final and ultimate, needing no supplement, not even one to rise from the dead, but has in itself every means and power requisite to convince the mind, to arouse the conscience, and to persuade the will—which is plainly our Master's thought in Luke xvi. 31.

Turning now to Prophetic Inspiration, nothing can be clearer or more assuring to the Lord's servants than the witness of the Inspired Word on the subject.

First of all, there is that phase of Prophetic Inspiration which concerned the Divine Voice, audibly expressed to the natural ear, and which is known as BATH KŌL, that is, "the daughter of the Voice." It is ground of everlasting wonder to mark the large place filled by this phase of Inspiration in the writings of Moses.

Thus there was "the voice of words" at the giving of the Law, which not only Moses heard, but all the people, to their confusion and dismay.

So in the erection of the Tabernacle, it is the "Bath Kōl," or the Divine Voice, uttered to the natural ear of Moses, which conveys the charge; "for see, saith He, that thou make all things according to the pattern showed to thee in the Mount."

The like applies to the Law Ceremonial: the Book of Leviticus being mainly a series of Divine Allocutions, or Homilies, uttered to Moses *viva voce*.

Now we come to two kindred modes of Prophetic Inspiration, which are mainly interpretative of this subject all through the ages, to wit, "The Uncovered Eye" and "The Uncovered Ear."

Both these modes of Prophetic Inspiration are related to the same key-word, namely, "Galah," meaning to uncover or to reveal.

Up to the time of Samuel, it was the uncovering of the eye in the prophet's case that furnished the name for a prophet, *i.e.*, "a Seer," in Hebrew, "Roë" or "Hozë," one that sees (1 Sam. ix. 9).

As examples of the uncovered eye, may be mentioned the references to

Balaam (Numb. xxiv. 4, also 15-17); Elisha's servant, and, by implication, Elisha himself (2 Kings vi. 17); Isaiah's call (Isa. vi.); Daniel's night vision (Dan. ii. 19); Job's confession (Job. xlii. 4-6), and Ezekiel's visions.

More important still as a channel of Prophetic Inspiration is "the uncovered ear." Samuel was a prophet of the uncovered ear. Note the use of the term "Galah" in 1 Sam. ix. 15. Undoubtedly "the uncovered ear" represents the dominant phase of Prophetic Inspiration through the greater period of prophetic history. Isaiah and Jeremiah were mainly, though not exclusively, prophets of this order. So were the Minor Prophets; and so, likewise, but with a more liberal discount, were Ezekiel and Daniel, with whom may be associated St. John, in the isle called Patmos.

Nothing is more important in these days than that we who name Christ's Name should accept with profound joy and gratitude Scripture's Witness to its Divine Inspiration, and unfurl our Banner among all nations.

## News from the Mission Field.

### MOROCCO.

#### From Miss A. G. Hubbard

(Tetuan).

May 7th.—Rahemu is still with us, and is to remain till we leave for England. We also have a woman named Asfia just now. Hers is a sad case, and it is no wonder that she is not a happy guest. As a small child she ran a stick into one of her eyes and lost the sight of it; now she is a young woman, and has been married three years. About three weeks ago she was gathering wood, and managed to injure her sound eye, as she had done the first, by running a stick into it. Last Monday her husband brought her to the dispensary, and we persuaded him to leave her with us for a few days to see what could be done. The inflammation is now much less; but at present, beyond distinguishing light from darkness, she can see nothing. If she does not get her sight back what hope is there for her? Certainly her husband will not keep a blind wife. She has no parents, and she says, "What are brothers and sisters? They never help anyone." So I am afraid her outlook on life is very dark, all ways. An English workhouse would be like a king's palace to such a woman.

The last patient we had in the house was just about as hopeless, though from a different cause. She was about twenty-three, and had had a bad internal injury. Her husband had divorced her, and had kept

her only child. She has a mother and a brother living in the town. The mother would not take her in, and the brother told her that the back of her heels was the best part of her! When she left us she told us she should go back to her husband's village and try to do field work there; but I am afraid that as long as she lives she will have to live alone. Oh, Mohammedanism is a hard religion when it comes to helping the poor and sick and outcast! There are plenty who will give a copper as they pass a beggar, but none who will help the helpless regularly in such a way as to make the burden less heavy. When charity is given, it seems mostly to be in order that the *giver* may gain merit, not that the *receiver* may be helped. Consequently the receiver is as likely to be a strong, healthy person who won't work as a poor sick body who can't.

Out of about thirty men at dispensary this morning, there was not one who would acknowledge that he was able to read. I think most of them could not, but also I think some *would* not. Here, it is a very real difficulty to get the Word of God into the hands of the people. Some of them really seem afraid to touch the books, as though the very touch might pollute the holy Moslem! There were about sixty women at dispensary to-day, so we were kept busy. May God guard His Word spoken to them!

May 14th.—A few days ago we were

asked by a gentleman here to go out to spend an afternoon in his garden. His wife could not entertain us, as they are in mourning for a year for his brother, but he sent his young son to represent the family, an elderly woman to play propriety and take charge of the party, and three or four slave girls. The fruit season is just beginning. The early figs want a few days more "on their mother" (*i.e.*, on the trees), but the apricots are about ready. The apricot trees in this garden were a picture!—big trees, like ash and elm trees at home, and full of fruit. The girls kept gathering for us, and one girl carried home the fruit on her back in a towel, and we found we had well over thirty pounds.

I asked one of the slave girls if she remembered her mother, and she said she did. She remembered living in the land of the Soudan, and then some men came and made war with them, and most of the grown folk were killed, and she, with a lot of others, was taken a long, long journey till they reached Morocco City, and there she was sold. Her memory does not seem clear as to details; but the time of "the war" and leaving her friends she is quite clear about. I suppose "the war" was just a slave raid. The slaves

in this particular household are treated as kindly as possible, and in some ways seem much like spoiled children, but that does not make slavery right.

We have been having full dispensary lately, though I think there were rather fewer to-day. In the first room of men there were fourteen or fifteen present. When I sat down to read, just for an opening and introduction, I asked what the news was. "Oh," said one man, "the mountaineers mean to fight the Spaniards, but *the Lord Jesus did not die.*" Evidently he had been here before, and had remembered the special point in our teaching—that the Lord Jesus *did* die. So he thought we need not beat about the bush, but get to work at once. I said to him, "How do you know He did not die?" He seemed a little surprised at the question, but answered that people say He did not die. So I said that "people" often tell lies, but God only says the truth, and He says, "It behoved Christ to suffer and to rise from the dead the third day . . .", and so on. The man talked and argued a bit, but it only made the others listen more attentively. It is wonderful sometimes how the folks will themselves open a way for the very Gospel they don't want to hear.

## EGYPT.

### From Mrs. W. T. Fairman (Shebin-el-Kom).

June 21st, 1913.—Prayer must certainly be our keynote this month. As we review the past and see how God has answered prayer, and how He is working in our midst, our hearts smite us for our lack of faith, and we are ashamed because of our surprise at His manifestations.

The teacher in the girls' school having been away ill, I have been there more than usual, and have taken the opportunity of holding a Scripture examination. I was delighted to find how many passages of Scripture and hymns the girls had committed to memory. I asked a Moslem child (who had only been to school a few days) what was the meaning of prayer. She replied, "Prayer is the repeating of the word 'Allah' (God), as the men do in the mosques." Immediately a number

of hands went up, for the elder girls were longing to answer. Then I asked a Coptic child the meaning of prayer. She replied, "Prayer is the repetition of 'Our Father which art in heaven,' etc." At this answer, a child who has been in our school four or five years, and whose father was one of the first to be baptised in our church, became very excited and said, "Please, Sitt, let me answer. Prayer is the seeking from God what we want." Then I questioned her more closely, and she said, "Prayer is asking God to help us when we are frightened; prayer is seeking God's forgiveness for our sins." I said to her, "What do you mean by sins?" She replied, "Sin is doing that which is contrary to the Word of God, to lie, to steal, to curse, to swear, to bear false witness; all these are sins, and if we do such things and are sorry, and ask God to forgive us, He will do



*From a postcard.*

**A Tunisian Barber at Work.**

so; the asking Him is prayer." How glad I was to hear this child's simple confession, and to realise that the daily prayer and the Scriptural teaching in the school was bearing fruit and influencing these young lives.

As in England, so here, one cannot enter a house and insist upon reading the Bible and praying; but on comparing Sitt R——'s report for April and May, I find that during April she only had five opportunities for prayer in the houses, while during May she had eighteen. This shows that not only are the women getting to know her, but their hearts are opening to God's Word and her teaching. The following are some of her experiences:—

"I visited the house of a Coptic woman, and spoke about the salvation that is in

Christ Jesus. She listened with joy. After a word of prayer she said, 'O my daughter, what is this prayer that you have prayed? I pray as Christ taught His disciples, "Our Father," etc.' I replied, 'It is necessary also that people should pray for what they want.' 'Then teach me how to pray,' said she. 'Since I knew you, I have been greatly comforted in my soul, and my heart has been changed towards my son and his children. I used to hate them, because they treated me badly, and now, in spite of their treatment, I love them even as Christ loved me; and if you teach me how to pray I will also attend the meetings.' So I taught her a few simple words of prayer, and now, whenever she sees me going to other houses, she comes and enters with me, so that she may listen to what I say and to the prayer, and when I finish she asks me to teach her more. She said one day, 'Every time you pray, you pray differently.' I said, 'Yes; prayer is supplicating the Lord—the expression of the thoughts of the heart, and if you will give your heart to the Lord, you will learn how to supplicate also.'

"Another Coptic woman said to me, 'I thank you very much for teaching me how to pray, for I used not to pray, and knew nothing about the Bible. My relatives all despise me because I have only daughters and no sons. I used to be very sad; but now I do not mind, for when one reviles me I resort to prayer and the Lord comforts my heart, and fills me with joy. I pray you now whenever you visit me to ask the Lord to give me a son, so that I may lift up my head, if the Lord will.' This woman used to refuse even to listen to the Word of God. She was a very fanatical Copt, full of superstition; but now she is concerned with the fact that she is a sinner, and she prays constantly for forgiveness and acceptance in Christ Jesus.

"On entering a Moslem house I found the owner and her daughter quarrelling. The mother turned to me and said, 'O Sitt! You come and teach us that we must love each other, and see! here is my daughter quarrelling with me.' I said, 'Quarrelling is bad; children must obey their parents, and parents must be kind to their children. Listen to what the Book



has to say about Peter and his forgiving his brother. He asked Christ, "How many times must I forgive my brother? Seven times?" Christ said, "Until seventy times seven." Immediately the daughter got up and kissed the head of her mother and confessed her fault, and her mother forgave her and then said, "Truly, Sitt, I have been thinking much about our way of living—what we shall eat and what we shall drink; and now since you began to visit us I cannot think of anything except about this—that I am a sinner. Praise be to God! I no longer think about food. I am content with what God provides, be it little or much. We used when we quar-

relled to be angry for days at a time; but if we quarrel now, our anger is over and finished in a day. Many thanks to you, O Sitt, for visiting and teaching us better ways.' Now both mother and daughter attend the meetings regularly."

We have not only to praise God for answered prayer among the women, but in answering prayer for our scholars. Four of them have recently sat for the Government examination, and yesterday, when the report was issued, we found that three had passed. We have also to praise God that the epidemic of small-pox is over, and we have not lost a single child.

## Holiday Finance.

At this season of the year many friends are away from home, and the office staff also require a little rest and change. We, therefore, in accordance with our usual custom, issue **NORTH AFRICA** for August and September in one number.

But while missionaries, friends and donors require times of repose, the expenses of the Mission go on all the same. The receipts from June 15th to July 15th come to just over £1,000. Of this amount £500 was a legacy not available for general purposes, only about £210 being received for the general fund. It is estimated that from the present time to the date when our October issue is published (some ten weeks hence) about £1,800 will be needed for general purposes. This is a large amount, but not larger than our gracious God can supply. Only let us wait upon Him in faith, and let us show the honesty of our supplications by ourselves helping, as God may enable and guide.

The captains of some fishing smacks on the North Sea once met to pray God to help one of their companions in distress. One of them said, "I don't think we need trouble the Lord about this. I will give so much. What will you give?" In a few minutes all that was needed was contributed by those thus met together, and instead of prayer, they joined in praise. Perhaps if our friends act on this principle, we also may unite in a Praise Meeting.

## The Tulloch Memorial Hospital, Tangier.

[The following particulars recently sent to us by Mrs. Simpson from Tangier will doubtless be of interest to our readers.]

Si — came into "Evans" bed to die. Gangrene of lung had already commenced. But alone and dying, who would care for him in his last hours, or whisper into his ears the name of Jesus! He was a self-righteous and self-satisfied Moslem. He had travelled in England, Germany and France, and could speak the language of each of these countries. A French Testament was given him, and he began to read

it, and the entrance of the Word brought light and life. He lingered on unexpectedly and grew in grace, spending his sleepless nights over the sacred page. His disease was most distressing to nurses and patients, but his triumphant home-going stirred even Moslem hearts.

A young Moor was received into the "Me First Cot." Well-read and of good family, his mind opened intellectually to the truth of God's Word during his first stay among us. But it meant so much to take his stand on the Lord's side, to leave



father and mother and every earthly provision, to be cast alone upon God. During this last winter, however, he felt the time had come to declare Whose he was and Whom he served. His father forbade him ever to mention his Saviour's name in the home if he wished it to shelter him. Moslem prayers were, however, replaced by supplications at the Throne of Grace, and good evidence given of a change of heart and of faith in Christ alone.

Si — came to us last March, after five months of suffering. With the help of a native this poor fellow had sawn through the bone of his own leg in order to save his life. But a further operation was required, and at last he took the four days' journey to the hospital, in order to avail himself of the English doctor's skill. In his physical weakness the necessary operation was extremely critical, but it was his only hope. Even before it was performed the patient became interested in the reading of a colloquial Gospel, and not long after, he asked that he might be taught to pray in the Name of Jesus,

whom he desired to know and follow. For three or four days his life seemed to hang in the balance, but prayer was heard for his recovery, and we were encouraged to ask that he might be made a partaker with us of the heavenly Life. He steadily maintains his profession of faith in Christ alone. The testing time will come, when back in his distant mountain home he will have to stand alone in his witness for the One who has saved him.

In the early days of his enquiry after the truth, he was greatly helped by a frail young mountaineer then in the "Me First Cot," whose clear and bold profession of faith among his fellows was in marked contrast to his intense bodily weakness. When first admitted that young man was curious to see the Gospel, but most fearful of being seen with it. For weeks it disappeared under the bed-clothes when any of us set foot in the ward; but the Word proved once again to be the power of God unto salvation, as interest deepened and the new life dawned in that formerly bigoted Moslem heart.

## "The Old Paths."

(Continued from page 73.)

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Ephesians vi. 24.

"Many deceivers are entered into the world."—2 John vii.

"Whoso transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: For he that biddeth him God-speed is partaker of his evil deeds."—2 John 9-11.

There is ever a danger of Christians being either too strict or too lax in their Christian fellowship. There have been times when devoted and orthodox believers have been made an offender for a word, by those who did not agree with them on some non-fundamental point. To such, Paul's words, "Grace be with all them that love our Lord Jesus Christ in sincerity," seem an appropriate exhortation. The North Africa Mission has ever sought to welcome Christians of various denominations who are sound as to fundamental doctrine and consistent in their walk, even though they may differ from one another in non-essential matters.

At the present time the widespread tendency to union or federation is a very

real danger, both at home and on the mission field. Formerly, undenominationalists were understood to be those who gladly received as fellow-Christians any who, while walking consistently, gave reasonable evidence of repentance and saving faith in the Lord Jesus. Now there are not a few who prefer an interdenominationalism, in which denominationalists are accepted as such. They look upon it as unnecessary and impertinent to inquire whether an individual is personally sound in the faith, or even whether such an one is converted. The fact that he is a member of a denomination is to be regarded as quite sufficient. No inquiry must be made as to his belief in the inspiration of Scripture, the Deity of Christ, the fact or

necessity of the Atonement, the need of repentance and saving faith, or any other important doctrine.

According to this method of procedure, John was wrong when he said that those who brought not the doctrine of Christ were not to be received into one's house or bidden God-speed. These latter-day professors, who are indifferent as to fundamentals, receive (not only into their houses but into their churches and missions) and wish God-speed to men who give no evidence of the new birth, and are unsound to the core, provided they belong to some recognised church. Probably this practice is not wholly new, but what *is* new is, that this course of action is adopted by some who profess to be sound in the faith themselves, and in some cases may be; that these, for the sake of a shallow, outward unity, will join in combining

with those who are manifestly unsound.

Federation and Combination are in the air; and if these be on the basis of sound and firm conviction, it is all to the good. If, however, Combination is founded on latitudinarianism or indifference to fundamental truth, or on the idea that there is no such thing as fundamental truth, then it is bad and utterly harmful. It is to be feared that many of the present-day Churches, even those that were formerly considered evangelical, do not know what they believe.

The North Africa Mission not only assents to the truths of the Bible, but holds these truths and desires to be held by them. Yet surely we need to watch and pray lest we, too, be carried away by the strong tide of practical agnosticism in the Church of to-day.

E. H. G.



Miss Knight's Sewing Class at Tetuan.

The big girl in front is Rahemu.

## Rahemu.

After Miss Hubbard and Miss Woodell left Tetuan for England, Rahemu came to spend a fortnight with us. She used to beg to be told what she could do to help, and took delight in weeding and tending the garden. At last she made up her mind that it would be less painful to leave and go back to her

mountain home whilst we were in the town, than to see us go out of the house not to return. Accordingly, on Friday (market-day) she went out in the care of old Rahama to seek villagers from her tribe. Two were found, who remonstrated with her, telling her to "give praise to God," meaning, "Be

thankful for what you have found, and stay where you are." She said she would run back and take leave of the Tabeebas, and join them. Quickly seeking us, she again made for the city gate, only to find that the women had left. She was very disconsolate, knowing that she could not go home alone.

The next market-day, her duenna again accompanied her to the gate—to be informed that no one would be coming into the town, for fighting was imminent. That same evening I had her up to my room, and sought to direct her to the Lord Jesus. Certainly her face is set toward Him, if she has not yet come over the line. She told me that her grandfather said that the Book the Tabeebas had was the Truth; and also that a woman in their village had been to our dispensary,

and she said just the same things that I was telling her. It gladdened us very much to hear this testimony of the result of the dispensary services, which Miss Knight and Miss Hubbard take with all the patients, the women and men respectively.

When Rahemu knew that we would gladly provide for her whilst she remained in our house with our own people, her gratitude knew no bounds. She was up by 4.30 next morning, working in the garden, attending to the fowls, etc. In all probability she will now remain with us unmolested by the few relatives she has, and when Miss Hubbard returns, she hopes to be servant to her. The girl's heart has opened wide to us all, and she finds great delight in our love.

A. BOLTON.

## A Moslem Saint!

By Miss Hubbard.

For years past there has been a poor mad woman in the town of Tetuan—at least, she was in town by day, but seems always to have spent the night in the open country. She has just helped herself to anything she wanted from the shops, and no one has said a word to her. A friend of ours has a garden out in the country with a number of almond trees in it, and for some months Shemshem Cultsum lived under those trees (the owner got none of the almonds that year), and when she "moved" she left her furniture behind her in the shape of all kinds of native tins and crocks, water-pitchers, fire crocks, and everything else she had helped herself to in the town and taken out there. Some years ago she went one day into what is a large shop here, though it would be thought tiny in England, and, being upset about something, she set to work to smash a lot of crockery, etc. The owner had her taken to a kind of poor-house that is attached to one of the saints' places, and chained up—hands and feet—as other poor mad things are chained up when they get violent. But though that night she was left firmly chained to the wall in the Marstan, next morning she was free, and in front of the same shop again! Of course, everyone believed she had been freed by supernatural agency, and the owner of the shop ran out and kissed her head and hands, and begged

her to forgive him. Since that time, Shemshem seems to have done about what she has liked with other people's property, and had just helped herself freely.

The last time I saw her she was in a very favourite attitude—standing with hands and eyes uplifted to heaven, as though she were calling down blessings or cursings on the town. The next day she was seen down at the river. She went into the water three times, and then came out and rolled on the sand; but the third time she did not rise, and when people went near her they found her lying dead. A bier was taken out, and the poor body was carried to a "saint's" place in the cemetery, where it was prepared for burial, and covered with green silk, etc. In the afternoon everybody went to her funeral. We are told that "there remained not a man in the town, except, maybe, a few who had not heard the news." The men absolutely fought for the honour of putting their shoulders under the bier to help carry her, until a gentleman suggested that each man should just take a turn for a few steps, and then move out for someone else to earn the blessing of carrying a saint.

Poor Shemshem Cultsum! She is a familiar figure gone! It is said that her trouble began when her old master died. She and her daughter were slaves, and when the owner died, the daughter was



Photo by]

Bedouin Women.

[Mr. A. V. Lilcy.

sold away from her, and the poor thing went mad in her grief. The same men who would uphold slavery are ready to canonise the poor, maddened mother. Some months ago a sick woman came from Beni Said. For years she had suffered from constant fever, and could get no relief from any of the "saints," etc., round about her district. She said she had

always wanted one thing from town, and that was a scrap of Shemshem's garment; because she had been told that a scrap of it burned, and the smoke inhaled, was a certain cure for fever. When poor Shemshem was gone, the very bier on which she had been carried was, we are told, smashed up for the crowds to get fragments as charms against fever, etc., and

her poor garments were torn into shreds and carried away for the same purpose!

A gentleman who received much blessing at her hands (!) has built a shrine over her grave, and planted two trees, in order that generations to come may visit her tomb to find healing; and doubtless the shrine where she lies buried will have as

much healing virtue as her poor rags had in her lifetime! So they say, and it is, no doubt, true! The place is some little distance from the public road, but many visit it; some from curiosity, to see the new tomb, but all of them with reverence for the "saint" buried there, hoping to receive good through visiting the shrine.

## The Southern Morocco Mission.

From the bi-monthly paper, issued by the Southern Morocco Mission which has now twenty missionaries at the four stations of Marrakesh (Morocco City), Mazagan, Saffi, and Mogador, we are glad to know that, notwithstanding the difficulties of the work, our friends have been having times of encouragement.

Mr. Nairn, who has been on the field since the commencement of the Mission in 1888, writing concerning the wonderful developments in China, says:—

"With our rejoicing over His work there, we rejoice in anticipation of what we believe He shall yet do here. More than a century of patient sowing has gone on there. At times it has seemed as if the progress has been very slow. He, however, was working all the time, and now the whole world is forced to confess that great things have indeed been accomplished. The pioneers who have long since entered into rest, the martyrs who gladly laid down their lives for His cause, and those who are now in the midst of the reaping, are all sharing in the gladness that the millions of China are meekly stealing out of the darkness of idol-worship into the light and love of the glorious Gospel.

"And God is as mindful of His cause and His glory in Morocco as in China. The wheels still seem to turn very slowly, and the progress is not easily seen, but it is all known to Him, and His patience will not be exhausted. He will not fail or be discouraged, but the honour of His name in connection with His work in every corner of His vineyard will be abundantly vindicated, and in Morocco as truly as anywhere else.

"These last two months have brought us many opportunities, and thousands have heard the Gospel which is the power of God unto salvation. Some have refused to listen, the majority have listened with deference to the preachers, and some have listened with real interest. God is behind all that has been done, and results can be well left to Him.

"In temporal matters, the state of things owing to the drought is sad in the extreme. We recently had occasion to travel between here and the coast, and the sight of the arid plains, the empty villages, the poor women digging for wild arrowroot tubers, and the pinched faces of their little ones, and the emaciated animals eagerly seeking after what they could not find, made our journey one long drawn-out sorrow. We had

heard that things near the coast were vastly different from what they were inland, but we failed to see this. It seemed to us that all the grain visible from Marrakesh to Mogador would not suffice for the needs of the people more than a month or two. Yet it will be twelve months before a new supply can be procured locally. Here grain is rising in price enormously. We calculated some three weeks ago how much it would cost to keep an animal for a year at the then price of grain. In the short interval, grain has risen from fifty to sixty per cent., and the limit is not yet reached. Let our farmer friends imagine such a thing as wheat rising in price, say, from 35s. a quarter to 140s.; and in imagination, at least, they will be for the moment in the grain market of Morocco. In other things the dearth is just as apparent. Potatoes are now quite beyond the power of our purses. As much as £25 a ton is given now by those who must have them. Natives do not use them much, so the price does not affect them, but we mention it just to show home friends the state of things all around us. We anticipate that present prices will bring supplies from other countries, but the cost of transport inland makes anything that comes here abnormally dear, even when compared with European markets. God have mercy upon both man and beast is our sincere and earnest prayer."

Mr. Haldane, a new worker, writing also from Marrakesh, speaking on modern changes, says:—

"This city at present is a scene of bustling activity, the natural outcome of an increasing European population. The motor-car and cycle are common in our streets, and occasionally the flying-machine can be heard and seen overhead. The old easy days so dear to the native have passed away, and the sights and sounds characteristic of modern life have come to stay. We would like to think that all this will prove beneficial to Morocco, and yet there is so little trace of God in it all at present, that we are compelled to face the fact that it has grave dangers.

"It is not enough for us to hold the fort these days. God is calling us to 'storm it.' This does not necessarily mean more preaching, but it does mean more prayer and sacrificial service from all who are seeking with undeviating perseverance to meet Morocco's need.

"I have paid several visits to the Senegalese camp, which is about a mile from the city wall,

and here one gets a glimpse of real primitive life. The Senegalese are as black as ink, and they do not trouble much about clothing. The women sit and cook the greater part of the day, the children run about and to all appearance are as happy as birds in spring, while the men fulfil their duty as soldiers under the French."

Miss Macarthur tells of the happy home-going of one of the women connected with the Mission, as follows:—

"Years ago, when her boy, who had learned to believe in Christ, told Habeeba of the Saviour he had found, asking her to put her faith too in

Him, she had answered, 'No, my boy; I am too old to think, too old to understand, but you must learn all you can, and 'God is the Merciful.' Day by day in simple faith He prayed, week by week in simple words he repeated the message, till the old mind woke up and the heart responded, and Christ became for her the only Saviour. A month ago she became very ill, and soon she knew herself she was dying. 'My boy,' she said, 'when I am gone, you must not give any alms for me; you must not have any prayers said for me, because Jesus has done everything, and I am going straight to Him.' That night she went Home." E. A. T.

## Items from our Letter Baskets.

From a boxholder:—

"The enclosed is but a mite, but comes with our united prayers for blessing on the Mission. We wish it were more, but we have six more 'blessing boxes'; we are, however, glad to be able to help in a small way."

\* \* \* \*

With a gift of £20 for the work in Fez from a very old friend of North Africa comes the following note:—

"I have followed dear Miss Greathead's and dear Miss Herdman's work at Fez for some years, and been so thankful for the Lord's work through them. They are now with the Lord, and in His presence is fulness of joy. I trust Miss Fenn will be in body, mind and soul fitted for the work in Fez."

\* \* \* \*

"Your short resumé of the work of the N.A.M. is very interesting and encouraging, although some others might not think so; but seeing that it is the work of God it cannot be otherwise even though man may fail. I think that the gap made in the workers being filled so soon by Miss Fenn shows that God is caring. 'Be ye steadfast, unmovable,' etc.

"I enclose postal order for 10s.; not much, but every little helps."

\* \* \* \*

"Finding I have 10s. in my missionary box, I am sending it along with prayer for much and great blessing upon the work in North Africa. It must mean so much to those who give their lives to such a great work. May His richest blessing rest upon dear Miss Fenn. We read NORTH AFRICA month by month with greatest interest, and our every sympathy goes out to the dear workers there. The grace and patience they possess is, without doubt, the result of the personal indwelling of the blessed Holy Spirit. In that great day may thousands have to testify to having been brought to love and trust the Saviour through their instrumentality."

\* \* \* \*

"Please accept 5s. for the funds of the North Africa Mission. It is not very much, but if

everyone would give their little it would mount up. It's a pity we keep back from giving, simply because we cannot give much."

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In a circular letter recently issued, Dr. H. Grattan Guinness mentions a generous gift recently received, which had greatly moved the workers of the R.B.M.U. He says:—

"The other day I received a call from a humble Biblewoman, who desired to give to the Congo Balolo Mission the sum of £200, which she had saved during many years of devoted service. At first we hesitated to accept the gift, but further explanation showed that our generous friend was provided for in her old age by a kindly hand, and that she was not to be dissuaded from her desire to provide for the maintenance of several native evangelists for a period of years. She explained to me that instead of living in two rooms, as she might have done, she lived in one; and in various ways had exercised daily self-denial in order thus to forward the Master's Kingdom. She spoke feelingly of the Christian privileges we enjoy, and felt that she could not do other than secure that the Message of Salvation, as told by native lips, should reach the forest dwellers of our vast Mission field. Surely this example of noble giving will receive special notice from the King in the day of His appearing!" E. A. T.

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We are pleased to note from *Trusting and Toiling*, the monthly magazine of the Mildmay Mission to the Jews, that Dr. and Mrs. Goldstein are now occupying the new premises of the Mission at Tangier. Our beloved friend Mr. Samuel Wilkinson writes concerning the work there:—

"These premises lie in a district inhabited by Spaniards of a low moral type, from whom much insult and molestation has been experienced. It was only after one or two serious accidents had occurred in this quarter, and when Dr. Goldstein and Miss Steele had ministered in relief and cure, that the enemies' hearts were subdued; now the molestation has ceased and Spaniards are coming to listen to Gospel truth,

even though the gatherings are designed for Jews! So one difficulty has been solved, and others not less trying in the work at Tangier shall be solved in God's good time. Let us

keep in prayer for the little missionary band, and for the other towns on the North African seaboard with Jewish populations."

E. A. T.

## The British and Foreign Bible Society's Work in North Africa.

Mr. William Summers, the agent of the British and Foreign Bible Society for Spain and North Africa, was present with his wife at our monthly prayer-meeting on Thursday, July 3rd. It will be remembered that Mr. Summers was connected with the North Africa Mission from April, 1887, until his transfer to the Bible Society in 1900. He has thus been for twenty-six years associated with missionary work in North Africa.

Mr. Summers gave an interesting account of the changes which have taken place during the last quarter of a century—principally from a missionary point of view. "You will never convert these people; they have a better religion than you have," said the Europeans at first. Many of the Moors looked upon the missionaries with a kindly contempt, while those who had any feeling for their own religion took up a decidedly antagonistic attitude, saying that we did not know God—that we had three gods; and they denied with fury the fact of the death of Christ, and therefore His saving work. They regarded the Scripture as a book that had outlived its day, and was of no value to them or to anybody else. To-day, in each of the countries of North Africa there is a little flock, called out and branded with the Name of the Lord Jesus. The Europeans now look upon us with respect, as having done something and as being likely to do more. The natives, as a whole, have changed their attitude towards the fact of the death of Christ, and now give a sort of assent to it. "Oh, yes," they say, "He did die for *the Christians*." That is something gained. They have, too,

better ideas of what we believe as to the Trinity. They used to think that we believed in the Father, Son and the Virgin Mary. They now see that our teaching brings them nearer to God than the bald Deism which they profess.

The work of Bible translation in North Africa has many points of interest. Quite recently the MS. of the entire Kabyle Bible has reached England—the completion of a work begun by and carried on for twenty-five years by M. Cuendet, of the North Africa Mission. There is a great deal to thank God for in that the *whole Bible* is now translated into a language indigenous to North Africa. The New Testament and several Old Testament portions have been previously published, but now the whole Bible is translated. The missionaries who are working among the Kabyles are most anxious that it should be published, but it is a question how far this can be done by the Bible Society at the present juncture, as the cost of production would be very great, and it is anticipated that the sales for some years would be very small indeed. Mr. Summers asked for prayer for the Bible Society with regard to this matter.

From the point of view of circulation, the year 1912 was the best that the Society has ever had, and, without giving figures, Mr. Summers said that it was five or six times what it was twelve or thirteen years ago, and that most of these books are in the hands of the natives. One of the greatest needs at the present time is a larger staff of native colporteurs.

E. A. T.

### NOTICES OF BOOKS.

*Henry Varley's Life-story.* By Henry Varley, B.A.

As one of the best-known evangelists of the latter part of the nineteenth century, Henry Varley will be known to many, and his biography will have undoubted interest to not a few. Mr. Varley was thrown on his own resources at a very early age. He received his first definite religious impressions at about the age of sixteen in John Street Chapel,

Bedford Row, London, under a sermon preached by the Hon. and Rev. Baptist Noel. The story of over fifty years' devoted labour in the gospel in many lands is lucidly told by his son. The headings of the chapters show at a glance the period embraced by each, a plan which it would be well if some other biographers adopted.

*Published by Alfred Holness, 13, Paternoster Row, London, E.C.; and by Pickering and*



*Inglis, 11, Bothwell Circus, Glasgow. • Price 3s. 6d. net, or post free, 3s. 10d.*

*The Bible.* By I. M. Haldeman, D.D. This pamphlet of 66 pages is extracted from a book entitled *Christ, Christianity, and the Bible*. It contains much that is both valuable and interesting. Its chief thesis is "The Bible is proved to BE the Word of God when it is shewn to be NOT the word of man, and it is proved to be not the word of man when it is

shewn to be—not such a book as a man WOULD write if he could, nor such a book as a man COULD write if he WOULD." While not necessarily endorsing everything brought forward by the author, we have no hesitation in commending this short treatise to the thoughtful reader who cannot fail to find much that is worthy of note in its pages.

*Published by Charles C. Cook, 150, Nassau Street, New York. Price 8d., post free.*

## For the Children.

### BABY'S FIRST BATH      By Mrs. E. E. Short.

There was a big quarrel here, in this town of Kairouan, not long ago, over a "Baby's First Bath"; and, since this is always a very important event, I thought you would like to know about it. I am not going to tell you about the quarrel, of course, as quarrels are not nice things to tell about.

Out here, little babies are never washed until they are seven days old. They may have little "dab" washes, here and there, but the great tubbing takes place on the seventh day. The mother gets up early that morning, and dresses herself up in her nicest clothes, and then gets all Baby's things ready before the friends begin to arrive. Some of the women bring drums with them, and when the tub and the water are all ready, and Baby is put into it, they begin to beat the drum and to sing songs. The other friends present then throw money into the water. This money is given to the women who beat the drums and sing, and is not meant for Baby's money-box, I am sorry to say. After the washing is over, Baby is dressed up very smartly, and the mother receives a lot of congratulations from the company.

While all this is going on, Baby's name is chosen. Sometimes it is just a name that takes the fancy of parents and friends; but more often it has been chosen by an "astrologer," who pretends to know all about the stars—what star the baby is born under, and what name he ought to have. This man has to be paid for his trouble, of course. When all is over, the friends and relatives sit down to a nice

supper of native food, some of which, I daresay though, you would not like at all.

Baby's first washing is a very important affair, you see. It makes me think of a much more important washing that all little children, all over the world, must have—and grown-up people, too, if they would have any part in the kingdom of the Lord Jesus. The washing I mean is that spoken of in that lovely verse, "The blood of Jesus Christ, His Son, cleanseth us of all sin."

Then, after our black, sinful hearts have been washed in the blood of Jesus, we have our clothes changed. I wonder if you have learned that beautiful hymn beginning, "Jesus, Thy blood and righteousness, My beauty are, my glorious dress." Then, having been washed and clothed, we have a new name given us. Before we were washed, we were called "Servants of Sin," "Children of Darkness," and many other dreadful names; but afterwards, we receive new and beautiful names, "Servants of God," "Children of Light"—all chosen and given to us by God. Then, too, there is the great feast—"Joy in the presence of the angels of God over one sinner that repenteth."

Have you been washed from your sins in His blood? Do you daily wear that lovely robe? Are you called by a new name? Has there been a feast in heaven over you? If so, then help us to tell the poor Moslems about it. If not, how dreadful it will be for you one day. Ask Jesus now to do it all for you, and He will not turn you away.

A Review of 1911 and 1912, with the Cash Statement for 1912, will shortly be sent out.

## Home and Foreign Notes.

Will our readers kindly note that the present issue of NORTH AFRICA is for **August and September**, and that the next number issued will be for October.



Please note that the usual **Monthly Prayer Meeting** at 18, John Street, Bedford Row, W.C., will **not** be held in August. The next gathering will be on **September 4th** (D.V.), at 3.30 p.m. Tea at 3 o'clock. A hearty invitation is given to all friends of the work who are able to attend.



Our **Annual Meetings** will be held (D.V.) at **Sion College, Thames Embankment**, on **Tuesday, September 30th**. All particulars will be sent to our friends as usual about the middle of September.



### ARRIVALS.

**Miss A. G. Hubbard** and **Miss H. E. Woodell** (from Tetuan) on June 5th.

**Miss A. Bolton** and **Miss M. Knight** (from Tetuan) on June 19th.

**Miss K. Johnston** and **Miss E. Turner** (from Cherchell) on July 2nd.

**Miss F. M. Harrald** (from Tripoli) on July 5th.



**NEW WORKERS.**—**Miss Gertrude E. Petter**, who has for some time been engaged in active Christian work in connection with the Y.W.C.A. and the Women's Protestant Union, has recently been accepted by the Council of the N.A.M. The Council has also accepted **Mr. Sidney Arthur**, of Bradford. It is hoped that the latter will proceed to Algeria in the autumn, while **Miss Petter** will join **Miss Case** in the work among the Italians in Tunis.



It is with sincere regret that we record the passing away of **Miss Nora Wenham** who for several years was associated with **Miss Addinsell** in her work at Kairouan. Though not a member of the staff, the N.A.M. greatly appreciated **Miss Wenham's** willing and devoted service to the Lord. A sharp attack of fever early in 1911 withdrew our sister from the field for some months, but she returned to Tunisia late in the year and continued there until the summer of 1912. Upon consulting medical opinion on her return to England she was advised to give up all thought of returning to North Africa. Ever since then her strength has been steadily declining, and she passed quietly away on Friday, July 4th.



**Miss Addinsell's** health has for some time been far from satisfactory. The death of her

former fellow-worker and friend, **Miss North**, was a severe shock, and since then the illness of **Miss Wenham**, added to the strain of over seventeen years' work in the mission field, has naturally affected her. She is at present in England, and, by medical advice, will take a prolonged rest, which, it is hoped, will thoroughly restore her strength and fit her again for years of future service.



In the month of May our esteemed friend and Member of Council, **Rev. J. J. Luce, M.A.**, of Gloucester, presided at a Conference at Algiers convened by **Miss Lilia Trotter**. He took the opportunity of visiting the N.A.M. stations at **Djemaa Sahridj** and **Cherchell** and encouraging the workers there. Several have written home of the blessing they received from his short ministry among them.



It has been suggested by some of the missionaries working in Kabylia that it would be highly desirable to hold a Week of Prayer throughout the whole of North Africa for all converts from Islam in view of the approaching **Fast of Ramadan**, which lasts from August 4th to September 2nd. This fast is always a time of great trial and temptation to the native Christians, and it would be well if we, in the home-land, would join with our missionary brethren in remembering all such at the Throne of Grace.



### Morocco.

**Miss Jay** sends us the following little anecdote as an illustration of the way in which "the Light spreads." She writes from **Tangier** on June 14th:—"On Sunday evening, a little Spanish girl whom I know well came to see me. We had a happy time together, singing hymns and talking of the Lord Jesus, and I asked her if she still read regularly the New Testament I gave her last year. 'No,' she said, 'I have not got it now. I used to read it every day till three months ago. But one day the man who lives opposite to us saw me reading it, and asked what book it was. I said it was the Bible, and he said, "Please lend it to me for a few days. I have never seen one, and should like to read it." So I lent it to him, and now he will not give it back to me. I have asked him ever so many times for it, but he always says he has not finished with it. We often see him reading it, and I am afraid he will never return it.'

"Of course, I told her to let him keep it, and I gave her a nice marked Testament, with which she was delighted.

**Tunisia.**

Dr. T. G. Churcher writes from Sfax on June 28th:—"We have registered over 1,100 visits during the month. The sale of 'gospels' only amounts to eighteen, for often, in a whole roomful of men, not one can read, or knows anyone who could read to him. Here the "wordless books" come in, and are regularly given to newcomers. The **Sunday-school** has averaged **thirty-two**. There are seventy-nine on the roll, and, out of these, thirty-eight were present at the 'treat' this week. The average attendance at the **Porter boys' meeting** was **twenty-eight**. We were pleased to receive a visit from Signor Varvelli, the evangelist, from Tunis. He spoke one morning to the Italian patients at the medical mission, and his other meetings were, I believe, very much appreciated."



Mr. E. E. Short writes from Kairouan on June 24th:—"Our work goes on steadily. Mrs. Short's **women's class** was up to **twenty-three** in number, two weeks in succession, though down again a little last week. Two of Miss Addinsell's negroes have been coming to us several Sunday afternoons for worship. It is good to have them, as they appreciate and respond to the reading and prayer. . . . The small French service on Sunday morning also continues, and we have been encouraged by a newcomer, a young lad (nominally a Catholic), who attends regularly now with his Protestant mother."

**Tripoli.**

At Tripoli, Mr. and Mrs. W. Reid are left alone for the summer months, Dr. Maxwell and Miss F. M. Harrald having come to England on furlough. All the workers have had a very busy time this year. Since the medical mission was re-opened in November last the attendances registered have amounted to 10,267. Mr. Reid mentions in his letters that there is much greater freedom of intercourse with the people than formerly. As an instance of this, he tells of a rich Moslem whom he has met for several years almost daily in the streets, without speaking. Lately, both being in the shop of a Jewish friend, the Moslem gentleman entered into conversation with Mr. Reid, and asked him for a copy of the New Testament. This sort of thing would not have happened in Turkish days, as he would probably have feared that he might compromise himself by having anything to do with the Christians.

**Egypt.**

From Shebin-el-Kom, Mr. Fairman writes on June 25th:—"The Medical Work is going on well. Since we opened, we have had 1,085 consultations, and have been able to relieve a considerable amount of suffering, and we have been encouraged by the evident success of this branch of the work in softening the hearts of the people towards us. . . . We shall be glad of special prayer for our Bible Colporteur, who is very dangerously ill with typhoid fever."

**REQUESTS FOR PRAISE AND PRAYER.****PRAISE.**

For a marked increase in the seriousness of those attending the meetings in the Spanish Church at Tangier, and prayer that certain members of the congregation may be brought back to the path of obedience, and that many outsiders may be gathered in.

For God's protecting care over those of our workers who have been recently travelling in the disturbed parts of Morocco, in preserving them from harm in the midst of the general unrest.

For a new worker who will be able to help Miss Case in the Italian work at Tunis.

That the Moslems in Tripoli City seem less shy of approaching the missionaries than they were before the Italian occupation, and that thus there is greater opportunity of sowing the seed.

**PRAYER.**

That the Christians in Tetuan may be preserved during this time of disturbance, and that peace and order may speedily be restored to the neighbourhood.

For the work among the women and girls at Shebin-el-Kom, that both the teaching given in the school and the visiting from house to house may result in bringing many of these Moslems and Copts to understand and embrace the truths of the Gospel.

That the native believers in all the countries of North Africa may be strengthened, emboldened and preserved during the approaching Fast of Ramadan, which is always a time of great trial and temptation.

That the funds necessary for the maintenance of the Lord's work may be sent in speedily, and that His servants may be kept ever remembering the way He has led them hitherto, and looking for an answer to their prayers.

Bless the Lord, O my soul; and all that is within me, bless His Holy Name.

# North Africa Mission

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AUTUMN AND  
WINTER MEETINGS, 1913-14.

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Our Organising Secretary, Mr. E. A. TALBOT, will value opportunities for describing the spiritual needs of North Africa and of the work in progress there.

Will any who can help by arranging Drawing - room or Public Meetings (with or without lantern views), or Services on the Lord's Day, kindly communicate early with Mr. E. A. TALBOT, 18, John Street, Bedford Row, London, W.C., for open dates and full particulars.

# THE NORTH AFRICA MISSION.

## Council of Direction.

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## Office of the Mission.

18, JOHN STREET, BEDFORD ROW, LONDON, W.C.

**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. A. J. Bride & Son, 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 R. J. MARCUSON                 | ...        | Nov., 1888       |
| GEO. WILSON, M.A., M.B.               | Dec., 1906       | Miss L. READ                             | April, 1886      | <b>Kairouan.</b>                    |            |                  |
| Mrs. WILSON                           | Dec., 1906       | Miss K. JOHNSTON                         | Jan., 1892       | Mr. E. SHORT                        | ...        | Feb., 1899       |
| Mrs. ROBERTS                          | Dec., 1896       | Miss E. TURNER                           | Jan., 1892       | Mrs. SHORT                          | ...        | Oct., 1899       |
| Miss J. JAY                           | Nov., 1885       | Miss H. KENWORTHY                        | Nov., 1910       | <b>Sfax.</b>                        |            |                  |
| Miss G. R. S. BREEZE,<br>M.B. (Lond.) | Dec., 1894       | <b>Algiers.</b>                          |                  | T. G. CHURCHER,<br>M.B., C.M. (Ed.) | ...        | Oct., 1885       |
| Miss F. MARSTON                       | Nov., 1895       | <i>Kabylic Work—</i>                     |                  | Mrs. CHURCHER                       | ...        | Oct., 1889       |
| Mr. O. E. SIMPSON                     | Dec., 1896       | Mons. E. CUENDET                         | Sept., 1884      | Mr. H. E. WEBB                      | ...        | Dec., 1892       |
| Mrs. SIMPSON                          | Mar., 1898       | Madame CUENDET                           | Sept., 1885      | Mrs. WEBB                           | ...        | Nov., 1897       |
| Miss B. VINING                        | April, 1886      | Mr. A. SHOREY                            | Nov., 1902       | <b>DEPENDENCY OF TRIPOLI.</b>       |            |                  |
| <i>Spanish Work—</i>                  |                  | Mrs. SHOREY                              | Oct., 1904       | Mr. W. REID                         | ...        | Dec., 1892       |
| Mr. A. J. MOORE, B.A.                 | April, 1909      | <b>Djemâa Sahridj.</b>                   |                  | Mrs. REID                           | ...        | Dec., 1894       |
| Miss F. R. BROWN                      | Oct., 1889       | <i>Kabylic Work—</i>                     |                  | Miss F. M. HARRALD                  | ...        | Oct., 1899       |
| Miss VECCHIO, School Mistress.        |                  | Miss J. COX                              | May, 1887        | ERNEST J. MAXWELL, M.B.             | Nov., 1911 |                  |
| <b>Casablanca.</b>                    |                  | Miss K. SMITH                            | May, 1887        | <b>EGYPT.</b>                       |            |                  |
| Miss F. M. BARKS                      | May, 1888        | Mr. ROSS                                 | Nov., 1902       | <b>Alexandria.</b>                  |            |                  |
| Miss M. EASON                         | Dec., 1910       | Mr. T. J. WARREN                         | Feb., 1911       | Mr. W. DICKINS                      | ...        | Feb., 1896       |
| Miss ALICE CHAPMAN                    | Oct., 1911       | Mrs. WARREN                              | Feb., 1911       | Mrs. DICKINS                        | ...        | Feb., 1896       |
| <b>Tetuan.</b>                        |                  | <b>Tebessa.</b>                          |                  | Miss R. HODGES                      | ...        | Feb., 1889       |
| Miss A. BOLTON                        | April, 1889      | Miss A. COX                              | Oct., 1892       | Miss J. E. EARL                     | ...        | Oct., 1900       |
| Miss A. G. HUEBARD                    | Oct., 1891       | Miss N. BAGSTER                          | Oct., 1894       | Miss M. THOMASSEN                   | ...        | Nov., 1912       |
| Miss M. KNIGHT                        | Oct., 1905       | <b>REGENCY OF TUNIS.</b>                 |                  | <b>Shebin-el-Kom.</b>               |            |                  |
| Miss H. E. WOODILL                    | Jan., 1907       | <b>Tunis.</b>                            |                  | Mr. W. T. FAIRMAN                   | ...        | Nov., 1897       |
| <b>Arzila and Laraisa.</b>            |                  | Mr. A. V. LILLY                          | July, 1885       | Mrs. FAIRMAN                        | ...        | Feb., 1896       |
| Miss C. S. JENNINGS                   | Mar., 1887       | <i>Italian Work—</i>                     |                  |                                     |            |                  |
| Miss K. ALDRIDGE                      | Dec., 1891       | Miss A. M. CASE                          | Oct., 1890       |                                     |            |                  |
| <b>Fez.</b>                           |                  | Miss L. E. ROBERTS                       | Feb., 1899       |                                     |            |                  |
| Miss M. MIELLET                       | Mar., 1892       | <b>IN ENGLAND.</b> Miss G. L. ADDINSELL. |                  | <b>IN IRELAND.—</b> Mrs. BOLTON.    |            |                  |
| Miss S. M. DENISON                    | Nov., 1893       |  |                  |                                     |            |                  |
| Miss I. DE LA CAMP                    | Jan., 1897       |  |                  |                                     |            |                  |
| Miss KATE FENN                        | May, 1911        |  |                  |                                     |            |                  |