

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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PRICE ONE PENNY.

THE NORTH AFRICA MISSION.

LIST OF DONATIONS from August 1st to 31st, 1918.

GENERAL FUND.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	Previously ack'd	Local Rect.	No. of Rect.	Amount. £ s. d.	
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Miss H. Kenworthy's Sunday Class, Cherrhell.

Two Helpers standing at the back.

The Burden of Allotment.

By Rev. James Douglas, M.A.

"Cast thy burden on the Lord, and He shall sustain thee ; He shall never suffer the righteous to be moved"—Psa. lv. 22.

THE literal rendering of the latter clause is—"He shall not suffer the righteous to be *for ever* moved."

The meaning of burden in this verse is, the burden of allotment. That eminent Hebraist, Dr. Kay, commenting thereon, says: "Cast upon the Lord what He has assigned thee or gives thee to bear ; thy burden ; thy lot."

I. Observe *the Sovereignty of God* in the appointment of the lots of men. There are no two of us that have the same lot. We see the sovereignty of God in the circumstances of our birth, in our parentage, in the physique we bring with us into the world, in our specific type, temperament and disposition ; and in the endless variety and quality of our mental aptitudes and powers.

God is sovereign in the natural lots of men ; He is equally sovereign in their spiritual lots ; and also in the providential ordering of their lives among men.

The Sovereignty of God is to be accepted. It inheres in the fact that God *is* God, and that of Him and through Him and to Him are all things.

Nothing can be more foolish than to quarrel with our Maker ; or to sit in judgment upon Him in respect of the lot He has given us in life. Let us take our lot as from His hand, ever remembering that He has sovereign rights over

us. Let us not kick at secondary causes, but take the scheme of our circumstances as from Him—not looking at the creature, but looking above the creature to Him who is God alone, in the lap of whose Providence we are, who in His wisdom appointed the date of our birth, with all its attendant circumstances, and has also determined the bounds of our habitation. Let us bow under the sceptre of His sovereignty and adore Him who is God over all, blessed for ever.

II. Note *the implication.*

The implication is that every lot has its burden. How true! There is a crook in every lot; there is no lot on earth so perfect as to be without any burden at all. As there is a peculiarity in the lot of each one of us, so there is in every case a peculiarity in the burden belonging to it.

This applies naturally to every one that is born into this world; and it applies spiritually to every one that is born into the Kingdom of God. The same sovereignty appears in relation to our lot in this life and in relation to our spiritual lot in the Kingdom of Grace.

III. *The Charge*—"Cast thy burden on the Lord."

He knows all about it. His sovereign wisdom has framed the burden, and you cannot do better with that burden of yours than to make of it a link of connection with the Living Lord. It is a mistake to nurse your burden; and, perhaps, a still greater mistake to try to cast it on some creature arm. Friends may help you to bear the burdens that are more or less common to man as man. But it is very seldom indeed that any friend, however intimate, understands the burden of another's lot; or is capable of real sympathy with another in the bearing of it.

Howbeit you make no mistake in casting your burden on the Lord; you act wisely in appealing to His sustaining arm. If I may be permitted the expression—There is more sympathy in the little finger of the Almighty Lord than in the sum of all humanity.

There is an implication in the charge, "Cast thy burden on the Lord," and that is, that the burden of one's lot becomes an unspeakable boon, *provided it be cast upon the Lord*. Note in proof the cases of Jabez (I. Chron. iv. 9) and Paul (II. Cor. xii. 7-9). By casting our burden of lot on the Lord we link our feebleness with His might, our foolishness and nothingness with His all-sufficiency.

IV. *The twofold Promise*—"He shall sustain thee; He shall not suffer the righteous to be for ever moved."

The Psalmist does not say,—He will take away thy burden. He may do *that* indeed; but this is not expressly contained in the promise. But the Psalmist does say,—“He shall sustain thee,” either by sustaining thee under it, or by bearing up both thee and thy burden too.

Then to this assurance there is the significant addition—"He shall not suffer the righteous to be *for ever* moved."

The Lord's people are a much vexed and sorely tribulated people. Their

- lot is as far removed as the poles from the ungodly who prosper in the earth, and are not, as Asaph saw in his day, in trouble as other men. "Many are the afflictions of the righteous." Said a dying saint, "I hear a voice continually saying unto me, 'The Christian must suffer.'" Even so. But this shall not go on for ever. There is an appointed limit set—a limit beyond which the Lord's people shall know surge of disquietude no more. Praise the Lord!

To the Friends of the North Africa Mission.

"*St. David's,*"

Manor Park, London, E. 12.

18th October, 1918.

DEAR FELLOW-WORKERS,—

The late General F. T. Haig, for many years a Member of the North Africa Mission Council, was deeply interested in work for God amongst the peoples of Arabia, and as a result of his correspondence and efforts the Hon. Ion Keith-Falconer went out to Aden. The C.M.S. sent Dr. Harper to the Red Sea coast of Arabia, and Messrs. Cantine and Zwemer went out from America, and founded the Arabian Mission in the Persian Gulf, while the North Africa Mission sent out Mr. S. Van Tassel to open up work in Northern Arabia. This was in the year 1886.

After spending a time in Beyrout, Mr. Van Tassel itinerated amongst the Bedouins to the north and north-east of Damascus, making Homs, about eighty-five miles north of Damascus, his headquarters, a city which this very week has been wrested out of the hands of the Turks by the troops of General Allenby. He found that the Bedouins were not at all bigoted Mohammedans: in fact, they appeared to be only Mohammedans when they came to town. When in the country, in their own tents with their flocks and herds, they were quite willing to listen to the Gospel, and practically gave very little evidence of any interest in Mohammedanism, though they were very reverent in their worship of God as Creator and Lord. The work was encouraging, and Mr. Van Tassel came back to England to find a fellow-labourer, and return to prosecute the work. In 1891, he returned with his wife, accompanied by

Mr. and Mrs. Hogg, but this increase of staff with tents and other necessary outfit alarmed the Turkish authorities, who, though they did not interfere with the missionaries, brought pressure to bear upon the Bedouins by stating that if they received these missionaries, they would be severely dealt with. As a result, progress was hindered, and Mr. Van Tassel, feeling that further attempts would be useless, retired from the Mission, and went back to America. Mr. and Mrs. Hogg remained on for a time, but they were as yet inexperienced, and so took up their quarters in Damascus to see how things would develop.

In May, 1892, accompanied by the late Mr. William Summers, I landed at Beyrout, and we travelled on horseback to Damascus, which we reached in two days, to confer with Mr. and Mrs. Hogg, and consider what was best to be done. It was ultimately decided to abandon the Northern Arabia Mission for the present, and that Mr. and Mrs. Hogg should join Mr. Summers in Alexandria, where we had, at General Haig's suggestion, opened a branch of the North Africa Mission. Mr. Summers and I then travelled on horseback without tents from Damascus to Caesarea Phillipi, then on to Tiberias and Nazareth, and so on to Jerusalem; from thence back to Jaffa and Egypt.

After thirty-two years, these poor Bedouins have still no one to evangelize them. Missionary work in Syria is in the main occupied with the Syrians, so that there is practically nothing attempted with these Bedouins who seemed then, and we believe still are, open to the Gospel. What a mercy it would be if, now that these Bedouins are freed from Turkish oppression, some brethren could

be found to go and dwell amongst them in their tents, and make known to them the unsearchable riches of Christ! Who is there who would be willing to undertake this difficult if encouraging work? The North Africa Mission has its hands full, and its staff has been reduced, so that it needs more workers, especially more brethren, all over the field. It could not therefore possibly attempt to reopen this work without special labourers and the means to support them. But at least we can pray that God will guide, and if it be His will, enable the recommencement of work amongst the Bedouins of Northern Arabia.

On the very day of our late Annual Autumn Meeting (October 8th) my wife and I received a message from the War Office that our youngest son, Ernest Howard, had been taken into the Officers' Hospital, Basra, Mesopotamia, on Oct. 4th, seriously ill with pleuro-pneumonia. After qualifying as a doctor a little more than a year ago, he spent three months as House Physician at St. Bartholomew's Hospital, and then on November 1st was sent to Blackpool. From thence, towards the end of December, he was drafted to Mesopotamia, as a Lieutenant in the R.A.M.C.

On the 10th we received another telegram from the War Office to say he was dangerously ill on October 7th. Then we did not hear for several days, and hoped that no news was good news, but on Tuesday, the 15th, came another telegram telling us that he had died of pneumonia on October 9th. This was a heavy blow to us. We have often had to sympathise with the relatives of missionaries who have fallen in North Africa, but now we had to pass through a similar experience ourselves. Out of the 200 missionaries—in rough numbers—that it has been our privilege to help forward to North Africa, thirty have died while on the Mission staff, and about ten after coming home, but now it is our own turn. We know that God makes no mistakes, and that His ways are perfect, and though we cannot comprehend His providence we know His love is unfailing. Our boy had professed his faith by baptism some years ago, and had been a Sunday School

teacher, &c. He would have been twenty-seven years of age had he been spared till the 26th of this month. We would ask your prayers that we may have grace to glorify God in this affliction, and that we may all be stirred up to work while it is called to-day, and look forward with still greater expectancy to the Return of our Lord and Saviour, Jesus Christ.

Please pardon this personal reference, but many of you have been so kind in your sympathy that I felt it appropriate to mention these facts.

An account of our Annual Autumn Meeting will be found on another page, and those of us who were able to be present found it to be a very happy and profitable time. There was a good spirit of prayer, and the Chairmen and other speakers gave us very helpful and encouraging words, so that prayers that the Meetings might be a success were answered.

Funds have still been coming in very slowly until this week, but the last few days, some considerable help has been received and the heavy pressure has been moved. About £1,700 for our General Fund is still required to clear up everything to the end of this year. During the autumn of 1917, after a time of financial strain, a number of friends came very kindly to our help, with the result that the last two or three months in some measure compensated for the shortness of supply which had previously been experienced. We shall indeed be thankful if again this year our funds are replenished in some such sort, so that we may close the year with an added note of praise.

We are glad to say that the Spanish exchange in Morocco has improved considerably since I wrote last, and we are now able to get about twenty-three pesetas to the £, instead of as at one time only about sixteen. On the other hand, in Algeria and Tripoli the exchange is less in our favour than it was, though the decrease is slight compared with the increase in Morocco.

There has been a very serious epidemic of influenza amongst the natives in Tangier and the neighbourhood, and there have been a great many deaths, including one convert in a village not far

away. Two patients in the hospital, who had been brought in with pneumonia far advanced, also died. If they had come earlier they might possibly have been spared. It is reported of one village that 200 people fled to the woods in the hope of escaping influenza. To add to the difficulty, quinine had almost run out, and while the Government will permit us to send a little out, there is some delay in doing so.

Miss Glen, who went to Gibraltar for an operation, has passed through it successfully, and is now improving in health. Miss Eason, of Casablanca, has been rather seriously ill, and it is hoped that she may get a passport to come home for an operation about the end of this month.

The winter's work in the various Mission stations is just recommencing, and we need to pray specially that the blessing of God may rest upon it. The autumn and spring are better times for itinerating than either mid-summer or mid-winter, but the classes and local work can go on fairly steadily all through the winter.

Mrs. Fairman is rather better than she was, though her nerves are still rather shaken.

We still need to pray for new labourers, and now that there seems some prospect, through God's mercy, of this terrible war coming to an end, we trust we shall hear of young men and young women willing to give their lives for the spread of the Gospel, as others have done in the defence of their country. Many young lives have been cut down, but still no doubt there are many who have been spared who, if their hearts are right, may be fitted to tell to others of the great salvation they are enjoying.

Counting on your continued prayerful sympathy,

Yours heartily in Christ,

EDWARD H. GLENNY.

P.S. — The enclosed inset, entitled "Making War with Mighty Power," is a reprint of an article which appeared in *The Christian* and *The Life of Faith*. The whole expense of printing and circulating has been provided entirely independently of the Funds of the North Africa Mission, by a friend who wishes the spiritual needs of North Africa to be more widely known and more fully supplied.

News from the Mission Field.

MOROCCO.

From Mr. A. J. Moore, B.A.

Tangier.

A—A—. I spoke of this young man in my June notes as about to get married shortly in the R.C. Church, to a rather nice girl, who had also attended many of our meetings, and Miss Brown's night school. (It will be remembered that we baptized him and received him to the Lord's table in 1915.) He has now taken the step of marriage—and in the R.C. Church—to our deep regret, and continues to absent himself from the services; yet is friendly when one meets him in the streets, which looks as if he doesn't want to "cut" us altogether. Prayer will in time win him.

The old man nearly blind with cataract. Since I last wrote, I have the sad news to

communicate that this dear old believer—for such I am sure he was—has now passed away. He had a stroke of some sort, which quite deprived him of speech; but I think he knew Miss Brown and myself, and followed what was said to him. His wife is elderly, and not very clean, and could not nurse him well; so he was removed to the Spanish (R.C.) Hospital, and there died, and was buried by the Friars. No doubt they look on him as theirs—a "renegade" as they term it; but I used to visit and read to him very often, and have reason to think he grasped the way of salvation by resting on Jesus' merits. His widow is not—as far as we know—yet delivered from the subtle poison of Romanism. I saw her at our meetings, for the first time, last Sunday (Sept. 1st).

Maria V—, whom I mentioned as having gone to Spain with her husband, has now returned. You may remember, she is a sister of our young member, *A*—, who was baptized in 1915. *Maria* has not yet taken this step; we hoped she would this year; but from what Miss Brown tells me, she seems unwilling to face it, and brings up the pretext of her husband's unwillingness. Over in Spain, in San Roque,—where there used to be an Evangelistic Mission,—she was entirely without the means of grace; her mother-in-law and relatives seemed worldly, the young people of the house given up to dress and amusement, opposed (some of them at least) to serious thought. Besides, *Maria* was idle. So one is thankful she is back here, where she will have plenty of hard work, and be in touch with our meetings. We may reckon her return a distinct counter-move to Satan's plans.

Another woman, who sells vegetables just outside the main market, has recently lost her husband. This woman, *Francisca C*—, has been in touch with us for some years now, and about a year ago (if I am not mistaken) rose in the meeting to testify her acceptance of the Saviour. She reads, I am glad to say; is a regular subscriber to *El Cristiano*, and on the "Scripture Union." We trust she is the Lord's, though still there is too much Romanist leaven about her. She and her daughter have been in great grief over their loss in August, and have not yet come back to the services, but I hope they will soon.

**From Miss E. K. Aldridge,
Laraish.**

Sept. 24th, 1918. This month all my Jewish neighbours are very busy with their feasts—first the New Year, then the Day of Atonement, and now the Feast of Tabernacles, when many booths of green boughs are erected on the roofs around. Beside which it is the big feast of the Moslems, and on their roofs are hanging sheep skins and strings of meat drying in the sun. It costs something to be a Moslem these days, with everything at war prices. The very poor always used to sell off certain things before this feast,

such as washing bowls, carpets, &c., and loan their jewelry; but this year beside that, or for want of those things to sell, many have gone into debt, I believe, to obtain the sheep.

A— still comes to read with me on Sunday afternoons, though she hears very little—she is so deaf. *S*— came in one day and had a long talk—said he believed in the Lord, and I think he does, but in a very general way, as he believes in all the prophets. His wife is very friendly, and listens and is interested.

One day, just outside the town, I came across a slave girl I had known long ago in a house I used to visit. When her master died she was freed, and she is now married. She took me into her hut to see her husband, who was down with fever. When I went next time he was better, and I read with him, and found him most intelligent and thoughtful. I think he had not heard the gospel before, but he told me that Christ was exalted and coming again shortly, to reign in righteousness for forty years (?). The wife was so pleased to renew old acquaintance and to entertain me in her own house, that she prepared tea.

This afternoon, when visiting, I had a little more cheer than I often get. In visiting some old friends, I spoke to a girl on the lower floor of the house, who was lying on a mattress outside her own room. I went on upstairs and she soon followed, and remained all the time. Presently she asked if I had the Book, and that made it easy to start. I read of the Resurrection, and that led to talk of much beside, and both she and the lady of the house listened and talked as though they really wanted to know, the younger one explaining some things to the elder, as she said her head was so light (?) she could understand quickly. Then she told me that some friends of hers had told her of my reading in their home. From what they said, she had made up her mind that when she saw me she would hear the Book for herself. I was specially glad to hear this, as those people she spoke of had always seemed to me to listen on sufferance and out of politeness only.

TUNISIA.

From Mr. E. E. Short.

[Mr. and Mrs. Short, of Kairouan, have been spending some weeks this summer at Monastir. During that time Mr. Short had many interesting talks with individuals, and before leaving he visited Moknine, a town eight or nine miles distant, where years ago Dr. Churcher opened a dispensary which he visited periodically.]

Sept. 5th, 1918. At six o'clock yesterday I started for Moknine, having found a carriage waiting for one more passenger to make up its load. We did the journey in two hours, and I had good opportunities with my three fellow passengers inside. One was an educated man who had been in contact with Mr. Liley, and he started conversation directly. He showed considerable knowledge of the truth as well as some wrong impressions. Among the latter, speaking of the great wealth of Missionary Societies! and the number of missionaries, he guessed there might be 200 in Tunisia! My fellow travellers all wanted to leave again about 11.30, so I had not so much time there as I expected. However, I had talks with several men outside cafés, and gave away a few Jewish and Arab tracts.

In the first café, I found a Kairouan lad temporarily employed here; at another, two educated men had both heard something of the gospel. One would have been a willing listener, but the other had much to say, and asked questions to

silence me, not to learn. One man remembered and spoke well of Dr. Churcher. I also met someone who had known Miss A. Cox at Tebessa.

The return journey was not as pleasant as the outgoing one had been, though the sea breeze tempered the heat most of the way. But we were delayed, taking two hours and a half for the journey, and nearly all the way I was one of three tucked into the back seat. However, we had much more interesting conversations, and often there was an opening for my message directly or indirectly.

As one meets now and again in different places people who have come into contact with the missionaries in two or three of the central stations at some time or other, one gets the impression that a large number of the educated class have had some knowledge of the gospel. In their case, the great need is a serious concern which will lead them to enquire further. But among the poorer and the country folk who have never stopped in these centres, one wonders how many have ever heard anything. Between Monastir and Moknine we passed through or close by six villages, one quite a large one. So there is a scope for work here. It is a district quite different from that round Kairouan, for it has a settled population with industries (weaving, &c.) and olive trees: Kairouan is surrounded mostly by tent folk more or less nomadic.

The Autumnal Meetings.

At Sion College, Victoria Embankment, October 8th, 1918.

"Behold, he prayeth," was the Divine Word to Ananias concerning the young man who was to become for all time the greatest missionary of the Cross. He entered the Christian life with prayer, and through all the subsequent eventful years of earnest striving to preach the gospel where Christ had not been named, prayer

with thanksgiving was the great outstanding feature of his devoted ministry. These were some of the opening thoughts in the address given by Pastor F. E. Marsh at the preliminary prayer-meeting at 2.30. He read Acts xvi. 25-34, and pointed out that the consequences which followed the praying of Paul and Silas in

the jail at Philippi might be taken to illustrate the fact that there is opening, loosening, awakening, preventing, illuminating, saving, and sympathising power in prayer.

Sir T. F. Victor Buxton, Bart., presided at 3.30, and after Mr. Sloan had read a portion of God's Word and offered prayer, the Chairman reminded us that the missionary campaign was the supreme task to which the Lord Jesus Christ had called the whole Church. Our missionaries go forth to represent Him, and to carry His Word to those lying in darkness. North Africa is indeed a most difficult field. All the more honour to those who are Christ's witnesses where men are so firmly set against Him, and all the more will the Lord cheer and strengthen and bless those who are working in these hard Moslem lands. However dark the present days might be, there was the glorious inspiring promise of the future, when the earth shall be filled with the knowledge of the Lord as the waters cover the sea.

The Assistant Secretary followed with a review of the work for 1917; and the Chairman then called upon Prebendary Fox to give his address.

The Prebendary's gracious message dealt with prayer as the greatest power we can use to help the missionary. He called our attention to John xiv. 13, and reminded us that we must ask "in the Name"—making Him the central power in our prayer, pleading all that He is, all that He has done and all that He will yet do.

Could any bigger offer in the universe be made than that of our blessed Master? "If ye shall ask anything"! It is true that He does not always grant our specific requests; but if not, He always gives something better. What an illustration of this is found in Mark v., where the Lord answered the prayer of the demons to their confusion, and that of the Gaderenes to their loss; but the prayer of the poor man whom He had healed, although not answered as he hoped, obtained something better than he had asked. He wanted to be always with his Deliverer, but he was told—"Go home, and tell how great things the Lord hath done for thee." He

went, and all the country heard his testimony, "and all men did marvel."

It was the same with St. Paul, who besought the Lord three times for the removal of his "thorn." It was not removed: but he got a great deal more than he asked for, so that he was most glad to go on suffering in order to be of more use to his Lord.

It is of supreme importance that we give earnest heed to our prayer life, lest it become slipshod, or conventional, or the utterance of a divided heart. The consummation of our praying can never then be attained—"That the Father may be glorified in the Son." Do we realise that God is honoured because of what the Lord Jesus Christ will do in answer to our Spirit-inspired prayers, as the Word of God dominates all our thoughts and directs all our ways?

Miss Hubbard recounted a few of the things which filled her heart with gladness. She was very glad indeed to have the privilege of belonging to a Mission which holds the full inspiration of the Word of God with all the fundamental verities enshrined therein, and which welcomes as workers all who stand for this evangelical position, irrespective of denominational distinctions. She was glad to have spent so large a part of her life in Morocco, whither she hoped to have the opportunity of returning as God opened the way. She was glad to know that a warm welcome awaited her from the people among whom she has worked so long, a welcome which tells of the breaking down of prejudice as a result of the spread of Gospel Truths. She was glad to remember that the power of Islam is weakening, as evidenced by the fact that she, a *foreign Christian woman*, had been allowed to enter a Moslem shrine on medical ministry, thus giving the opportunity of passing on for the first time the message of the Lord Jesus to the men who were therein. She was glad to be reminded a short time ago that, in the natural harvest field, man's share in the result was 5%, while that of nature's God was 95%, the latter being dependent upon the former. So in the spiritual harvest. It is only as the Lord's people

do their 5% that we shall see His 95% of added blessing. One of the sad features of Morocco is that the noxious weeds of Islamic error are growing so fast, owing to the fewness of the labourers in that long-neglected land.

Miss de la Camp told us of the priceless opportunities which obtained to-day for the distribution of the Word of God. Indeed the demand was far in excess of the supply: and no one could estimate the blessing resulting from the thousands of Bibles, Testaments and portions which have been and are being put into circulation. It was a specially pleasing feature of this part of the work to find those who possess Scripture portions reading them aloud for others to hear. Frequently you would come upon groups of men sitting together reading and discussing the Word, and there was nothing that could effectively combat the errors of Islam but the Truth of God.

The tea interval afforded welcome opportunities of social fellowship: and it was specially cheering to see such a large attendance of young people at the evening gathering. Pastor E. Poole-Connor occupied the chair, and Mr. Talbot opened the meeting with the reading of Scripture and prayer.

Mr. Poole-Connor pointed out that there were three outstanding reasons why North Africa had a special claim upon God's people. (1) There was the vastness of the field with its many millions of inhabitants sunk in all the hopelessness of unrecognised need, the great majority of whom had never heard of the living hope in Christ. (2) There was the blasphemous challenge of Islam, which ought to be more widely taken up for the sake of the honour of our Lord Jesus Christ. (3) There was the oft forgotten fact that North Africa represented territory which had been lost to the Christian Church as a result of the Moslem invasion thirteen centuries ago. Did not that of itself constitute an urgent call to go forward in the name of our Lord to regain it for Him?

Let us see to it that we are among those who press on in witness and work for God, with our faith renewed and our courage strengthened, having as the outstanding

characteristic of our lives a whole-hearted confidence in Him whose glory shall yet be fully manifested at His return.

Miss Ada Buxton told of God's faithfulness and guidance in her life. Her presence at the meeting was His answer to prayers of past days, and a fulfilment in her experience of the promise of Isa. xlix. 11—to make all His mountains a way for her to go forward in His will and work.

Dr. Churcher urged us never to forget the need of prayer for our missionaries. Remember they are foreigners in an alien land with an enervating climate, and they are among a people whose normal attitude towards them would be that of contempt and hatred, as those who are in league with the devil. He pictured the work at different stations under its varied aspects, and how the workers in all their many-sided activities were reckoning upon our prayers.

He told us of the work at Susa, and of a young convert who got up in the gospel meeting one night and bravely gave his testimony. The next day a crowd of about 700 fanatics set upon him, tearing off his turban and otherwise ill-treating him. In order to quell the riot, the authorities ordered the boy out of the town as they would not be responsible for his life.

The Mission house had a blank white-washed wall on the side facing the Tunis road. On this wall he and Mr. Webb painted John iii. 16. The morning after its completion they found the words, "His only begotten Son," had been smudged out. They were replaced during the day, but at night they were again obliterated, so on the following day they were once more painted in. After further repetitions of this, the text was left untouched, and there was something of added triumph in the fact that the repeated painting in of those four central, crucial words caused them to stand out with conspicuous clearness. So must it be both at home and on the field. Christ must have the pre-eminence in the lives of His true-hearted disciples. It may involve sacrifice for His sake; but with such sacrifices God is well pleased.

Mr. A. S. Lamb recalled some of the incidents in his ten years of happy service in Kabylia. His return to this country was necessitated by family reasons, but his heart was out yonder, and he often found himself longing to be back on the field again.

The Assistant-Secretary made a statement concerning certain outstanding features of the work during the past year, after which

Pastor R. Wright Hay gave the closing message. He emphasised the point that while there were many incentives to missionary service, there ought to be only one motive—and it was admittedly a motive both supreme and sufficient—that of a whole-hearted love to the Lord Jesus Christ: Christ is Himself the argument why those should go whom He has sent.

In such a Mission as ours, which accentuates faith in God for all life and service, how unspeakably tragic it is to remember that Mohammedanism came into existence as the result of the failure of faith on the part of Abraham. That child of God, through unbelief, was responsible for the birth of Ishmael, the progenitor of Mohammed. It should not be forgotten that Mohammed was driven into errors which culminated in the religion of Islam through the apostasy which prevailed in his day. He was shocked by the blasphemous worship of the Virgin Mary, and the other forms of idolatry into which Christianity had then sunk. Are not these considerations a call to every evangelical believer to seek by every possible means to stem—in some measure—the spread of this false religion—the only religion which denies that the Lord Jesus Christ is God's Son or that He died for our sins according to the Scriptures? It must also be borne in mind that the error of the Koran can only be effectively antagonised by the truth as set forth in the infallible Word of God.

The speaker recalled, in closing, an incident in connection with his work among the students at Dacca. A little company of the Lord's remembrancers in South London had pledged themselves to pray that, at the first meeting on his return

to his station, one soul might be led to accept Christ. He arrived in Dacca in time to conduct the meeting on Saturday, and found the hall filled with young Hindu students, except for one elderly man, a highly esteemed professor at the Moslem College. When the meeting closed, this man remained behind to bear testimony that "In so far as I know what it is to accept Christ as my Saviour, I have received Him to-day." So God answered prayer. The old man had heard the message previously, and for six years had held back, knowing that a declaration of belief in Christ would mean the loss of all things. Though he still shrank from open testimony, grace was given him to pray from the heart, "Father, Thy will be done." It was then twenty minutes to twelve, and at noon he was due at the College, where he would be engaged till four. "Come back at four o'clock, and be baptized," was the missionary's suggestion. "But why keep me waiting longer, after six years' delay," came back the reply; and without any formal service the new convert was immersed into the name of the Father, Son and Holy Ghost. He went straight to the College, performed his duties, and at the close asked to meet the whole staff, to whom he told all. He was hustled from the building, hooted through the streets by the students, and grossly insulted in public by his own son. At the close of the day he came to the mission house to tell of his fiery baptism. His wife and daughter had deserted him, and there was a mob of 40,000 fanatical Moslems to face. It was suggested he should spend that night with the missionary. He answered with a look of amazement, "We must not be all together in one place. The Saviour needs a witness yonder, and I must go to them with His message of love, even though their hatred of Him makes them want to kill me." How humbling is that thought to-night! There *are* too many of us together.

"Then said Jesus unto them again, Peace be unto you; as My Father hath sent Me, even so send I you."

H. F.

Snapshots of a Native Convert.

By a Missionary.

(1)

The missionary sat in the Bible Dépôt writing her journal of the past week's work. Two tall, swarthy young natives enter. "Please give us some of your books to read." Doubting their singleness of purpose, the missionary paused, but on eager repetition of the request, gave each of them a copy of St. Luke's Gospel in Arabic. They departed with smiling thanks.

Ten minutes elapsed, and then, as from a pneumatic tube, two coverless books shot into the dépôt, while the sound of someone taking to his heels fell on the ears of the sorrowful worker.

(2)

Two years later, S——, the elder of these young men, began to attend regularly at the depot, and would sit for an hour at a time reading to himself and occasionally putting a question.

For a while the worker doubted somewhat the motive for this assiduous study, and once reminded the lad of his sacrilegious treatment of the Word of God. "I am ashamed of it," he replied, "and now desire to read and to be taught."

(3)

One day S—— sat reading by the table, when suddenly, looking up he said, "This Book is the truth." At the evening meeting, when a group of other Moslems were arguing against the Crucifixion, he announced with quiet firmness, "I know it is true."

(4)

It was during the Fast of Ramadan, a burning July afternoon.

A small group of natives sat under the honey-suckle arbour in the mission garden, discussing as usual the respective creeds of Christianity and Islam. One of them declaimed loudly against the fundamentals of the Gospel. S—— reproved him. "They are the truth," he said.

"Are you than a Messiahite?" asked Ch——.

"I have told you so already," replied S——.

Then, placing his right hand solemnly upon the open Bible, he added, "Though all should swear they did not kill and they did not crucify Him, but substituted another Jew in His place, I know and believe that they did kill and they did crucify Him."

A storm of abuse followed, and the meeting broke up.

(5)

But S—— remained behind.

One of the missionaries said to him, "Praise God for your testimony to His truth, my son. In order to prove by deed what you have stated by word, will you here and now break the Fast of Ramadan by drinking a cup of coffee before me?"

"As you please, Saïda," replied S——.

And there and then this new-born soul broke once and for ever the chain most binding in Islam, and ate and drank before the missionary. Later, he bought a copy of the New Testament, and is now daily reading and learning how to walk so as to please God.

Prayer is earnestly asked on behalf of this young Arab.

Home and Foreign Notes.

A PRAYER MEETING

is held on the **first Thursday of each month** at 18, John Street, Bedford Row, W.C., at 3.30 p.m. Tea at 3 o'clock. A hearty welcome is given to all friends of the Mission who are able to attend.



DEPUTATION WORK.

The Assistant Secretary has been privileged to give forty-one addresses at the following centres: 1, Shoreditch; 2, Harlesden; 3, Eastbourne; 4, Ilford; 5, Slough; 6, Tadworth; 7, Tunbridge Wells; 8, Bidborough; 9, South-

borough; 10, Belmont; 11, Acton; 12, Brixton; 13, Amersham; 14, Lambourne End; 15, Highgate Road; 16, North Brixton; 16, S. Kensington; 18, Maynard's Green; 19, Stonegate; 20, Buckhurst Hill; 21, St. John's Wood.



"THANKS"

to our kind friend Mr. Calow, of Lingdale, Yorks., for gifts of drugs and medicines of value as follows: For use in Tripoli, £10 11s.; Tetuan (Miss Bolton), £10 15s. 8d.; Casablanca (Miss Jennings), £5 1s. 2d. Owing to the war

those of our missionaries who carry on medical work have the greatest difficulty in obtaining a sufficient supply of drugs. They are, therefore, especially grateful for Mr. Calow's timely help.



Pastor Poole-Connor writes to say that the R.C. translation referred to in his article in our last issue is found not in the *Douai* but in the *Polish* Version of the Scriptures. The actual words (translated into English) are, "And when they were making sacrifice." The reference to the Mass is implied, but not stated.



Algeria.

Mrs. Ross writes from **Djemâa Sahridj** on October 7th: "Mr. and Mrs. Warren are away for the month, first at the Bible School, then the Conference at Algiers; finishing up with a rest at Sidi Ferruch. Just before twelve o'clock one night I was awakened by a knocking at the door, and someone calling my name. I knew the voice, so was not afraid to open the door, and there I found a blind man who had come to ask me to go to the village to see a sick woman. I did not care to go out with a blind man at midnight, nor did I like to leave the children alone. I said to the man, 'I don't see how I can come: I have no one here.' 'Oh, Madame Ross,' he replied. 'I will take you to the village, and then I will come back and mind the house until you return.' I did not think it would comfort the children very much to hear his voice, should they wake, and I thought it would be better to have him to bring me back from the village than to come alone. I was able to leave the woman comfortable, and got back to find the children asleep as I left them, so all was well."



From **Boghni**, **Mr. Shorey** writes on Sept 9th: "When we returned from Algiers, Sept. 5th, it was terribly warm. We hear that, as usual, numbers of both French and Kabyle have been laid aside with fever, and amongst them three out of the four *gendarmes*. We are very thankful to the Lord for arranging this year for us all to get away together. My wife, myself, **Thasâdith**, and the orphan boy, **Said**, left **Boghni** for Algiers on August 1st, and stayed in one of Miss Trotter's Arab houses close to the **Medersa**. The house was nice and cool, but the mosquitoes were troublesome at night. We are

very grateful to Miss Trotter for so kindly putting the place at our disposal.

"While in Algiers several of the Jewish children came to see us, and others we met in the streets. I was also stopped several times by young men, both French and Kabyles, who used to attend our classes, and I had several opportunities of pointing them to Jesus."



Tunisia.

Mr. Liley, of **Tunis**, has been spending a few weeks in Malta this summer, during which time he took charge of the work among sailors carried on there by a friend. He writes after his return from Tunis: "The work at Malta consisted of three meetings on Sunday, and visiting the men in the naval hospital, in the motor launches, mine sweepers, &c., during the week. Twice I had a meeting in the naval prison, and on other occasions I spoke on the work in N. Africa, and addressed Bible Classes and other meetings. The work fully occupied my whole time, and made a considerable demand upon my strength, for the climate of Malta at this time of year is very hot and damp; but the Lord gave all the needed grace and strength, and my own soul was refreshed.

"The most delightful work was visiting twice weekly in the hospital. During my stay I took the opportunity to visit some of the natives who have professed conversion and left the R.C. Church. Ignorance and superstition abound in the island, the people being under the power of the priest. It was a great joy to see the native Christians standing firm in spite of much persecution."



Mr. Short writes on Oct. 10th from his new address, **56, Boulevard Sadiki, Kairouan**: "We moved in here on Saturday last. The actual removal went off well, but as the house was not ready we had to 'dump' our belongings into one part and live through Sunday with our goods stacked and the men at work in the rest of the house. . . Direct Mission work has been rather crowded out the last week owing to the circumstances, but I had good times at the shop before then and a few sales. Two young Europeans, one or both Maltese, bought an Italian New Testament and a French Gospel, after an interesting talk. Two Jews were the other purchasers."

Daily Subjects for Praise and Prayer.

The list of Workers on the back of this Magazine should be consulted in connection with the Stations mentioned.

1. For all the triumphs of the Gospel in North Africa during the past thirty-seven years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
3. For Spanish Mission at Tangier—Sunday and Week-day Services, School, Scripture Distribution, &c.
For the work of visiting in connection with the Spanish Mission to Roman Catholics in Tangier; and specially for all efforts to reach the young people.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Itinerating, &c.
5. For Fez—Dispensary, Classes, Visiting, &c.
6. For Lارايش, with its one witness for Christ among the women and children.
7. For Tetuan—School for Spanish children, Visiting, &c.
8. For Algiers—Visiting homes and cafés, Classes and Meetings, &c.
9. For Boghni—Classes, Visits to neighbouring tribes, &c.
10. For Bône—Classes, Visiting among women and children, &c.
11. For Cherchell—Carpet School, Classes for lads, women, girls, and infants; Visiting, Itinerating Work, &c.
For Miss Kenworthy's Sunday Class of little girls at Cherchell and the young helpers (see illustration on page 77).
12. For Djemâa Sahridj—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, &c.
13. For Mekla—Itinerating, &c.
14. For Tebessa—Classes and Visiting, &c.
For a young Arab who has recently professed conversion and broken the Fast: that he may be blessed in his reading of the New Testament and may be enabled to bring glory to God by a consistent life.
15. For Moslem Work at Tunis—Bible Depôt, Meetings for men, Itinerating Work, &c.
Also Visiting English ships in port, and Work among sailors generally.
16. For Italian work at Tunis—Sunday and Week-day Services, Classes, and Y.W.C.A. Work, Distribution of Scriptures, &c.
17. For Bizerta—Bible Depôt, Visiting, Classes, Meetings for Soldiers, &c.
18. For Kairouan—Bible Depôt, Classes, Visiting, &c.
19. For Sfax—Classes for Arabs and for European children, Visiting, &c.
20. For Tripoli—Dispensary, Visiting, &c.
21. For Alexandria—School for girls, Visiting, &c.
22. For Shebin-el-Kom—Sunday Schools for boys and girls, Visiting, Itinerating, &c.
23. For Converts, Native Helpers and Enquirers.
24. For the Council, the Staff at Headquarters and Deputation Work.
25. For the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union, Study Circles, and other efforts to enlarge number of prayer helpers.
26. For deepening heart concern among more of the Lord's people on behalf of those still in darkness.
27. For increasing blessing on our Magazine, its Contributors, and its Readers.
28. For the supply of all the need, spiritual and temporal, of work and workers.
29. For more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
30. For Workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa.

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Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C." 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, 148, Holborn, London, E.C. 1, or into any of its branches.

LOCATION OF MISSIONARIES.

MOROCCO.			ALGERIA.			TUNISIA.	
Tangier.	Date of Arrival.		Cherchell.	Date of Arrival.		Bône.	Date of Arrival.
Mrs. ROBERTS	Dec., 1896		Miss L. READ	April, 1886		Miss L. COLVILLE	April, 1886
Mrs. SIMPSON	Mar., 1898		Miss K. JOHNSTON	Jan., 1892		Miss H. GRANGER	Oct., 1886
Miss J. JAY	Nov., 1885		Miss E. TURNER	Jan., 1892			
Miss G. R. S. BREZES, M.B. (Lond.)	Dec., 1894		Mons H. KENWORTHY	Nov., 1910			
Miss F. MARSTON	Nov., 1895		Mons. P. NICOLLE	Dec., 1914			
Miss ALICE CHAPMAN	Oct., 1911		Madame NICOLLE	Dec., 1914			
Mr. A. FALLAZE	Nov., 1915						
Miss E. CRAGGS	Oct., 1912						
Miss M. M. GLEN (Associate)	Jan., 1913						
<i>Spanish Work—</i>			<i>Algiers.</i>			<i>Tunis.</i>	
Mr. A. J. MOORE, B.A.	April, 1909		<i>Kabyle Work—</i>			Mr. A. V. LILEY	
Miss F. R. BROWN	Oct., 1889		Mons. E. CUENDET	Sept., 1884		Mrs. LILEY	July, 1885
			Madame CUENDET	Sept., 1885			July, 1913
						<i>Italian Work—</i>	
						Miss A. M. CASE	
						Miss G. E. PETTER	
						Oct., 1890	
						Oct., 1913	
						<i>Bizerta.</i>	
						Miss R. J. MARCUSSON	
						Nov., 1888	
						<i>With Scandinavian Helpers.</i>	
						<i>Kairouan.</i>	
						Mr. E. SHORT	
						Feb., 1899	
						Mrs. SHORT	
						Oct., 1899	
						<i>Sfax.</i>	
						Mr. H. E. WEBB	
						Dec., 1892	
						Mrs. WEBB	
						Oct., 1899	
						<i>TRIPOLI.</i>	
						Mr. W. REID	
						Dec., 1892	
						Mrs. REID	
						Dec., 1894	
						<i>EGYPT.</i>	
						<i>Alexandria.</i>	
						Miss R. HODGES	
						Feb., 1889	
						Miss M. FARLEY	
						Nov., 1915	
						<i>Shebin-el-Kom.</i>	
						Mr. W. T. FAIRMAN	
						Nov., 1897	
						Mrs. FAIRMAN	
						Feb., 1896	

AT HOME.—Miss ADDINSELL, Miss BAGSTER, Miss BANKS, Mrs. BOLTON, Miss DE LA CAMP, Miss THOMASSEN, Miss WOODRELL