

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 ANNUAL FAREWELL MEETINGS
 TO BE HELD (P.V.) AT
THE CROWN ROOM, HOLBORN RESTAURANT
 ON
Thursday, September 26th, 1907
AFTERNOON, 3.30,
EVENING, 7 P.M.
 See page 141.



THE NORTH AFRICA MISSION.

It was Founded in 1881 by the late Mr. George Pearse assisted by Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called The Mission to the Kabyles, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, work amongst Mohammedans being its main business.

Its Object was and is to make known the Gospel of God's grace to those amongst whom it labours, and then to instruct them in the way of God more perfectly, that they may be intelligent and devoted witnesses to others.

Its Character is Scriptural and Evangelical, embracing Christians of various denominations who seek to be loyal to Christ and to God's inspired Word. It seeks to encourage simple dependence upon God in all things.

LIST OF DONATIONS from JULY 1st to 31st, 1907. GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			DESIGNATED FUND.		
1907. July	No. of Receipt.	Amount. £ s. d.	1907. July	No. of Receipt.	Amount. £ s. d.
1	72	0 7 8	1	{ Amity Bap. Ch. C.E., New York }	3 1 6
2	3	1 0 0	2	2436	1 0 0
3	4	2 14 6	3	7	15 0 0
	5	3 3 0	4	8	0 3 0
	6	2 2 0	5	9	5 0 0
			6	40	80 0 0
			7	{ All Nations M.U. }	6 5 8
			8	2	6 5 0
			9	3	1 1 0
			10	4	0 15 0
			11	5	6 0 0
			12	{ Park Hall S.S., Barking }	3 5 5
			13	7	10 0 0
			14	3	1 10 0
			15	7	1 10 0
			16	5	0 3 4
			17	6	1 1 0
			18	7	0 2 6
			19	8	0 2 6
			20	9	2 6 0
			21	10	2 6 0
			22	11	4 11 8
			23	12	1 17 6
			24	13	0 10 0
			25	14	1 3 0
			26	15	2 0 0
			27	16	0 16 0
			28	17	0 5 0
			29	18	0 5 0
			30	19	0 10 9
			31	20	0 2 4
				21	2 10 0
				22	0 14 5
				23	0 14 5
				24	0 2 6
				25	5 0 0
				26	10 0 0
				27	0 5 0
				28	2 0 0
				29	1 1 0
				30	0 10 0
				31	0 10 0
					£142 16 5
					£3 16 11
					£2 0 3 0
					£146 16 4
					2,866 9 8
					£3,013 6 0
					£3 013 6 0
					2,472 12 9
					£5,415 18 9
					£81 15 5
					£304 11 8

1907. July	No. of Receipt.	Amount. £ s. d.
31	2482	304 11 8
		1 0 0
		£305 11 8
		66 17 10
		£372 9 6
		2,030 3 3
		£2,402 12 9

DETAILS OF BARNET AUXILIARY.
Mrs. C. L. TERRY, Hon. Sec., Ridge View.
Designated Receipt No. 2,443.
No. of Receipt. £ s. d.
32 0 6 6
33 0 4 6
34 0 10 0
Previously ackgd. .. £1 1 0
65 17 4
£66 18 4

DETAILS OF DUBLIN AUXILIARY.
S. S. MCCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glengaeary.
Designated Receipt No. 2,480.
No. of Receipt. £ s. d.
83 2 0 0
4 0 5 0
5 3 3 0
6 2 0 0
7 2 0 0
Previously ackgd. .. £9 8 0
118 8 1
£127 16 1

DETAILS OF BRIGHTON AUXILIARY.
Miss Q. PFEIFFER, Hon. Sec., 25, Bloomsbury Place.
Designated Receipt No. 2,460.
No. of Receipt. £ s. d.
4 2 6 0
Previously ackgd. .. 5 15 0
£8 1 0



Photo by] **View of the Marrakesh Gate, Casablanca,** [Mr. H. Nott.
At which heaps of dead and dying lay after the bombardment.

Being and Doing.

Christian Social Duty.

*Extracts from Bishop Handley C. G. Moule's Exposition of the Epistle to the Romans
chapter xii. 9-21.*

PPOINTING out that the words of this passage are addressed to all who, in Rome of old, in England now, "have peace with God through our Lord Jesus Christ," and "have the Spirit of God dwelling in them," Dr. Moule translates the Greek into what he calls rough, crude English, as follows:—

"Your love, unaffected. Abominating the ill, wedded to the good. For your brotherly kindness, full of mutual home-affection. For your honour, deferring to one another. For your earnestness, not slothful. For the Spirit, glowing (boiling). For the Lord, bond-serving. For your hope (i.e., as to your hope of the Lord's return) rejoicing. For your affliction enduring. For your prayer, persevering. For the wants of the saints, communing (sharing). Hospitality, prosecuting. Bless those who persecute you; bless and do not curse. To rejoice with the rejoicing and to weep with the weeping; feeling the same thing towards one another. Not haughty in feeling, but full of lowly sympathies. Do not get to be wise in your own opinion. Requiting no one evil for evil. Taking forethought for good in the sight of all men. If possible, as regards your side, living at peace with all men. Not avenging yourselves, beloved: no, give place to the wrath. For it stands written, 'To Me belongs vengeance; I will recompense, saith the Lord.' 'But if thy enemy is hungry, give him food; if he is thirsty, give him drink; for so doing thou wilt heap coals of fire on his head.' Be not thou conquered by the evil, but conquer, in the good, the evil."

In the good; as if surrounded by it, moving invulnerable, in its magic circle, through "the contradiction of sinners," "the provoking of all men." The thought is just that of Psalm xxxi. 17, 18. *The good* here is no vague abstract thing: it is "the gift of God," Rom. vi. 28; the eternal life found and possessed in union with Christ, our Righteousness, our Sanctification, our Redemption. Practically, it is "not It, but He." The Roman convert who should find it more than possible to meet his enemy with love, to do him positive good in his need, with a conquering simplicity of intention, was to do so, not so much by an internal conflict between his "better self," and his worse, as by the living power of Christ received in his whole being; by "abiding in Him."

As this paragraph of epigrammatic precepts is reviewed, some leading

principles emerge. It can be seen that the sanctity of the Gospel is no hushed and cloistered "indifferentism," but a thing intended for the open field of human life, to be lived out "before the sons of men." The saint is to take practical, provident pains to live not only aright, but manifestly aright, in ways which "all men" can recognise. Again, his life is to be essentially social. He is contemplated as one who meets other lives at every turn, and he is never to forget or neglect his relation to them. Particularly in the Christian society, he is to cherish the "family affection" of the Gospel; to defer to fellow-Christians in a generous humility; to share his means with the poor of them; to welcome strangers of them into his house; to enter into the joys and sorrows round him; to keep his sympathies open for despised people and for little matters; to be ready to meet suffering with a spirit far greater than that of only resignation; to bless his persecutor; to serve his enemy in ways most practical and active; to conquer him for Christ, in the power of a divine communion.

This life, though so positive, so active in its effects, is to be essentially all the while a passive, bearing, enduring life. Its strength is not to spring from the energies of nature, which may or may not be vigorous in the man, but from an internal surrender to the claim and government of his Lord. The saint has presented himself to God (Rom. vi. 13), and has presented his body, a living sacrifice (xii. 1).

This passive root below a rich growth and harvest of activity is among the chief and deepest of the characteristics of Christian ethics, and is expressed or suggested all through the New Testament. The first Beatitude is given to "the mendicant in spirit," the last is for those who trust without seeing. The portrait of Love (1 Cor. xiii.) produces its effect, full of indescribable life as well as beauty, by a combination of almost negative touches: the "total abstinence" of the loving soul from impatience, envy, self-display, self-seeking, brooding over wrong, from the faintest pleasure in evil, from tendency to think ill of others. Everywhere the Gospel bids the Christian take sides against himself. He is to stand ready to forego even his surest rights, if only *he* is hurt by so doing; while on the other hand, he is watchful to respect even the least obvious rights of others, yea, to consider their weaknesses and prejudices to the furthest just limit. The straits and humiliations of his earthly lot, if such things are the will of God for him, are not to be materials for his discontent or occasions for his envy, but opportunities for inward triumph, the theme of a "song of the Lord," in which he is to sing of strength perfected in weakness, of a power not his own, "overshadowing" him (2 Cor. xii. 9, 10).

Such is the passivity of the saints, deep beneath their serviceable activity. The two are in vital connexion. The root is not the accident but the proper antecedent of the product. For the secret and unostentatious surrender of the will, in its Christian sense, is no mere evacuation, leaving the house swept but empty: it is the reception of the Lord of life, the placing in His hands of all the walls contain. The surrender of the Moslem is, in its theory, a mere submission. The surrender of the Gospel is a reception also; and thus its nature is to come out in "the fruit of the Spirit."

The main emphasis of the passage is rather on being than on doing. Nothing is said of great spiritual enterprise; everything has to do with the personal conduct of the men who, if such enterprises are done, must do them. When the Apostles thought of the life and zeal of their converts, their first care, by far, was that they should be wholly conformed to the will of God in personal and social matters. This was the indispensable condition to their being, as a community, what they must be if they were to prove true witnesses and propagandists for their Lord.

May God multiply a hundredfold the scattered host of His "witnesses in the uttermost parts of the earth," through the dwelling-places of those eight hundred millions who are still pagan, not to speak of the lesser yet vast multitudes of mis-believers, Muhammedan and Jewish. But neither in missionary enterprise, nor in any sort of activity for God and man, is this deep suggestion of the Epistles to be forgotten. What the Christian does is even more important than what he says. What he is the all-important antecedent to what he does. He is "nothing yet as he ought to" be if, amidst even innumerable efforts and aggressions, he has not learned, in his Lord, an unaffected love, a holy family affection, a sympathy with griefs and joys around him, a humble esteem for himself, and the blessed art of giving way to wrath, and of overcoming evil into "the good" of the presence of the Lord.

THE ANNUAL FAREWELL MEETINGS

WILL BE HELD (D.V.) AT THE
CROWN ROOM, HOLBORN RESTAURANT, W.C.
 (Entrance in Newton Street, almost opposite British Museum "Tube" Station),

On Thursday, September 26th, 1907, at 3.30 and 7 p.m.

Afternoon Meeting—Chairman: R. COPE MORGAN, Esq. Short Addresses by Out-going Missionaries and by Pastor R. WRIGHT HAY.

Evening Meeting—Chairman: Colonel GEO. WINGATE, C.I.E. Short Addresses by Out-going Missionaries. Closing Address by Rev. W. HOUGHTON.

There will be opportunities for Special Prayer for Morocco at both Meetings.

Further Meetings have been arranged as follows:—

DATE.	PLACE.	Hour.	SPEAKERS.
Oct. 1—	Winchmore Hill	Evening	Mr. W. T. Bolton
" 2—	Highgate Road Baptist Chapel	7.30 p.m.	{ Mr. Fairman Mr. and Mrs. Ross
" 2—	S. Aubyns, Upper Norwood	Evening	Mr. W. T. Bolton
" 3—	Hornsey Road Baptist Chapel	8 p.m.	Mr. W. T. Bolton
" 7—	Dalston Junction Baptist Church	7.30 p.m.	Mr. W. T. Bolton
" 16—	S. Matthew's Church Room, Ealing Common	Morning	Mr. M. H. Marshall
" 24—	Hither Green Baptist Tabernacle	Evening	Mr. M. H. Marshall
Nov. 4—	Y. M. C. A. Hall, Ealing (Public Meeting) ...	Evening	Mr. W. T. Bolton
" 10 to 16—	Mr. Bolton will (D.V.) be in the neighbourhood of Manchester.		
" 16 to 25—	Mr. Bolton will (D.V.) be in the neighbourhood of Liverpool.		

CHERCHELL CARPET INDUSTRIAL WORK.

The following Carpets and Rugs are now on sale at the offices of the Mission, 4, Highbury Crescent, N.:—12 Carpets, prices from £2 to £6 16s. 3d.; 8 Rugs, prices from 13s. 6d. to £2 4s. 6d.; 4 Footstool Covers, prices from 2s. 2d. to 5s. 3d.; 2 Mats (imitation silk), 10s. each.

Any of the above will be gladly sent on approval to friends wishing to see them before purchasing. Application should be made to the Secretary.

FINANCIAL POSITION.

Since the statement made in the August-September issue, about eight weeks ago, the sum of about £1,500 has been received for the General Fund. This amount gives a weekly average about £80 over and above the weekly current expenditure. For this help and answer to prayer the Council would ask friends to give thanks to God. The answer to prayer is the more noticeable in view of the fact that usually these eight weeks are times of very small and very few receipts, as so many friends are away from home. A further sum of from £1,000 to £1,200 would enable all needs to be met, and would remove the likelihood of workers, who are now ready to return to the field after furlough, from being kept back for the want of travelling expenses.

Notes and Extracts.

HOME NOTES.

The monthly prayer meeting will (D.V.) be held at 4, Highbury Crescent on the first Thursday of the month (October 3rd) at 4 p.m. Tea at 3.30. A hearty invitation to be present is given to all friends of the work.



Picture Post-cards.—A series of six Egyptian post-cards from photos by Geo. Goodman, Esq., not used in NORTH AFRICA, may be ordered of the Secretary, price 4d. per packet, post free 4½d.

A second series of six Egyptian post-cards from photos used in recent numbers of NORTH AFRICA can be had, price 3d. per packet, post free 3½d.



"Real Photograph" Picture Post-cards.—A set of twelve beautiful "real photograph" cards, all different, is now ready, and may be ordered of the Secretary, 4, Highbury Crescent, London, N. Price, six different cards, 1s. 1d., post free; twelve different cards, 2s. 1d.

A reduction will be made on all post-cards if quantities are bought for sales of work, etc.



"Tuckaway Tables."—Will friends kindly make known that these small handy folding-tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from C. M. G., Bankside, Silverdale Road, Eastbourne, price 13s. 6d., postage and packing case included. The proceeds will go to the funds of the N.A.M.



"The Gospel of Barnabas."—An article on this subject appears in the September issue of *The Mission World*, over the name of James Monro. "A copy of this Gospel, as contained in an Italian MS. of some antiquity, has now been published by the Clarendon Press." "There is one crucial point of difference between the Gospel of Barnabas and the Koran, to which the attention of Moslems, and of all workers amongst Mohammedans, may well be drawn" writes Mr. Monro. This is the fact that, while the Koran speaks of Jesus as the Messiah, in this spurious Gospel He is made to deny that He is the Messiah. This important discrepancy should be pointed out to Moslems who affirm that the Gospel of Barnabas is the "true Injil."



Spanish Church Rebuilding Fund.—Friends will no doubt remember that some time ago the building used for the Spanish services in Tangier was burned down. To-

wards a fund for rebuilding it, some £50 or £60 has been received up to the present. It is calculated that the modest sum of £250 will be sufficient to erect a suitable building. **Captain Hill**, who is specially interesting himself in the Spanish work in Tangier, has received a promise from a kind friend of the Mission that he will ultimately give the balance of the £200 on the condition that further sums are in the meantime contributed. The work is greatly crippled for the want of a building, and it is hoped some may feel led to help this branch of the work, which has been so much blessed in the past.



ARRIVALS.—Miss F. Marston reached London on July 27 from Tangier.

Mr. and Mrs. Bolton, with their children and governess, reached London from Casablanca on August 18.



FOREIGN NOTES.

Morocco.

Miss Mellett writes from Tangier on September 1: "You will have heard already of our having arrived here on Friday evening. We had a very good journey down country, everything quiet on the road. We had a very large escort of soldiers, which seemed quite unnecessary; however, it was ordered by the powers that be. At Laraisch we stayed from Thursday to Friday mid-day with Mr. and Mrs. Nott, and then were taken on board the French man-of-war, *Du Chayla*, for Tangier, which we reached in four hours. A great many people have run away from here, and many seem very nervous, but there is not so far any trouble around Tangier."



Miss Breeze, M.B., writes of a young girl in Tangier, who gave a month's wages to buy calico for the destitute Jews who came in from Casablanca, and got up at four a.m. to make garments for them. Anyone who knows with what a bitter hatred the Jews are hated by Moslems will readily believe that a radical change has taken place in this girl's heart.



Miss Brown, writing from Tangier on September 6, tells of numbers leaving the town for Spain by every boat, but adds: "The work of the Lord is going on as usual. None of our Spaniards who are accustomed to attend the meetings have left, and His servants are more needed than ever at this time."

Day 6. **Miss Bolton** writes from **Tetuan** on September 6, that all is quiet there so far. She adds: "We have not been allowed to get that unsettled, distracted feeling that usually possesses us in stirring times, for which we are most thankful. We all realise that we are being remembered in prayer, for we are enabled to go quietly on. Yesterday, in my class of 'poor things,' I had a most earnest talk with a woman whose life is quite in the shade. On my asking her why she cried, she replied: 'Because all my friends have gone or are going. I have no one.' I told her the difference between trusting in man—Mohammed—and in the Lord Jesus . . . She said, 'Yes, I shall be helped one day, it is coming,' meaning, through Mohammed; afterwards she said most distinctly, 'I am trusting on Mohammed.' I want to be such a friend to her that she shall get her heart softened. She is only a poor little nobody, but I should like to find her a place in your prayers."



Algeria.

Mr. Shorey is very anxious to have more literature for the Kabyle work, and would like to publish some Kabyle tracts in Arabic characters. These would be translations from French and English. He would also like to have some Scripture portions with comments in tract form. Perhaps some friends interested in tract distribution would like to help in this particular bit of work, either by gifts of money to pay cost of printing, or by remembering it specially in their prayers.



Day 8. **Mr. Shorey**, writing from **Algiers** on July 22, asks prayer for a Kabyle scribe who is carefully reading through the Bible, and comparing it with the Koran. He is so far not in the least convinced of the truth of Christianity, but there is much hope in the fact that he is reading that word which is living and powerful.



Mr. Shorey writes from **Algiers** on September 9: "This summer we have launched out in a new direction. Four French missionaries (Miss Trotter's workers) and myself have had open-air meetings in three French villages. Of course religious open-air meetings would hardly be tolerated in this land, but temperance meetings are allowed. A declaration has to be made at the *Mairie* of each village for permission to hold an 'anti-alcoholic' meeting. We stand in the public place and commence singing temperance hymns. . . . a crowd soon gathers round, and one of the French missionaries gives an address on 'Temperance.' . . . Finally the meeting is

wound up by appealing to Jesus Christ as being able to save from the power of drink and other vices. Copies of the New Testament and Temperance Almanacks have been sold to several in the villages, real evangelical tracts and a few Gospel portions have been distributed to the listeners. . . . In some of these French villages there are Kabyle and Arab cafés, and so we reach not only the French but the natives also. In one place I found a café full of Kabyles, who listened most attentively as I spoke about Jesus, while another missionary also spoke to them in Arabic."



The French missionaries do this work with the aid of their bicycles, and Mr. Shorey is anxious to get a machine also, if possible, that he may be able to launch out into more of this village work. If any friend would like to supply this need, will he kindly communicate with the Secretary, at 4, Highbury Crescent, London, N.



Day 9. **Mr. Lochhead**, writing from **Constantine**, mentions that those who had been showing an interest in the Gospel have continued to come to the meetings during the hot summer weather, when one would usually expect to find a great falling off in numbers. He has also had encouraging personal interviews. Please pray that many definite conversions may take place at this station amongst both natives and Europeans.



Tunisia.

Miss Case, writing from Bizerta, where she has been spending part of the summer with the Swedish ladies, tells of difficulties in starting the branch of the Y.W.C.A., which seems so much needed in Tunis. Although there are branches all over France, the same rules will not satisfy the Government in Tunisia, and new *statuts* have to be made. This means delay, and necessarily hampers the work. Will friends remember in prayer these difficulties, and ask that the way may soon be made plain for the full working of a branch of the Y.W.C.A. in Tunis.



Days 15 and 23. **Miss Addinsell**, writing on August 8th of their negress servant, mentions that she gives good evidence of being a true believer in the Lord Jesus Christ. She had been with Miss Addinsell and Miss North away from Kairouan, and had in a simple, frank way spoken to the natives of Christ, but they felt that the real testing time would come when she returned to Kairouan and

was living among her people again. Will friends please remember her in prayer.



Miss Benzakine writes to ask that a correction be made regarding the letter from her which appeared in August and September number of NORTH AFRICA. It was stated

that "more than a thousand children" had already attended the classes; this should have read "more than a hundred."



An account of the baptism of four Italian converts, sent in by Miss Roberts, appears on page 152.

A Call to Prayer.

CRITICAL POSITION IN MOROCCO.

Casablanca Mission House Destroyed. Fez Workers Ordered to the Coast.

After twenty-four years of practically uninterrupted work in Morocco, the Mission is now face to face with the stopping of some at least of its work in this strange country. If prayer has been needed in the past, it is now needed more than ever—

**believing
prayer and in-
tercession**

for the converts and enquirers left at two of the stations without the help of the missionaries, and in circumstances of peril; prayer that, if God

will, the interruptions to work may not be long lasting; that bloodshed and slaughter may be avoided in the political changes now in progress; prayer also that God will over-rule events, so that ultimately there may be granted in the country religious liberty and freedom for evangelising; and prayer that even during this time of chaos the copies of the Gospels put into the hands of the people during past years may be used of the Holy Spirit.

There are also matters for thanksgiving. The workers at Casablanca were

preserved in safety through the bombardment last month; those ordered to leave

Fez were brought in safety to the coast; and, despite the general anarchy which now exists, in addition to the local war at Casablanca, the workers at three of the N. A. M. stations, viz., Tetuan, Lar-aish, and Tangier, have been able, so far, to keep on their work without break, and it is not improbable that they will be able to continue doing so.



Mr. W. T. Bolton.

In the present troublous state of affairs in Morocco, there are several new factors in the situation which make it difficult to forecast events. The chess-like playing one European nation against another, by means of which the Sultans of Morocco have so long been able to resist each attempt to force them to reform their corrupt government, and in fact to keep the country an independent Empire, is now no longer possible. The nations have agreed on a concerted plan of action, and at the Algeiras Convention, whilst

they decided to uphold the integrity of the Empire, they practically gave France a

mandate to carry out certain reforms, with the help of Spain.

The commencement was made at Casablanca, where the French began some harbour works and built a light railway. The tribes around the town resented the coming of the French, and promptly proceeded to murder eight of the European railway employés. The sequel is well known. To punish the murderers, blue-jackets from the French cruiser *Galilée* were landed. These were fired on by the

Moorish town guard, and immediately the *Galilée* bombarded the town. All native control, both of the tribes and the town Moors, was at an end the moment the bombardment commenced, and the small French force landed was utterly inadequate to keep order. Thus the whole place was given over to pillage and looting, the

Jews were, many of them, murdered, and all of them robbed, and women and children, some Moorish even, as well as Jewish, were carried off by the tribes as captives.

Mr. and Mrs. W. T. Bolton, who at the time were carrying on medical mission and other work at the hospital, outside the town where they lived, were, with their governess and two children, summoned immediately into the town. There they had

to pass through all the horrors of the bombardment and the looting. In

God's goodness they were able after a few days to leave by an English steamer, and reached Gibraltar in safety. Mr. Bolton's graphic account of what he saw, too long alas! to be printed in NORTH AFRICA, has already found a larger circle of readers through the kindness of the editors of *The Christian*, who published it on September 5th and September 12th.

French troops were soon landed at Casablanca, and for many weeks the Moorish tribes have been, with conspicuous bravery, but without hope of success, endeavouring to drive these "foreigners" into the sea.



Mrs. Bolton and Kinza and Cecil Cooper.

A further complication has been caused by the southern tribes of Morocco having chosen this moment of distraction to proclaim Mulai Abd El Hafid, brother of the Sultan, as Sultan of the whole country, at Marrakesh. Thus there is a revolution in progress, and as the Government officials hardly know which Sultan it is politic for them to uphold, a state of anarchy and

general chaos has resulted.

Some have feared that either or even both of the Sultans would, in order to make a bid for the support of the fanatical Moslems, proclaim a "jihad," *i.e.*, a holy war, in which Moslems would slaughter all non-Moslems, Christians or Jews, in the country. But their need of money, which must be borrowed from Europe, makes this hardly likely.

Whilst the threatened revolution is disturbing the whole country, the neighbourhood of Tangier in the north is in a very disturbed condition, owing to the

**presence of the brigand ex-governor,
Raisuli,**

who at the present time is holding to ransom his captive, Kaid Sir Harry Maclean. The Sultan's army, sent against Raisuli's partisans, was recently defeated, and now has been disbanded. The tribes of the north, many of whom favour Raisuli, consequently feel free from all restraint, and should they unite, they might easily become a source of danger to Tetuan, Laraish, and Tangier.

Towards the end of August, the Government at Fez felt they could no longer guarantee the safety of Europeans, and so all of these, including the N.A.M. missionaries, were ordered to leave for the coast. The five days' journey of the large cavalcade was performed without incident, though trouble with the tribes en route was anticipated. In the next issue we hope to print Mrs. Simpson's interesting account of this journey.

Thus at Fez and Casablanca the work of the missionaries has been stopped, and it is difficult to say how long these stations will remain closed.

At the present time the workers at Tetuan are still continuing at their posts and are going on with their work. The country round seems quite quiet, and they consider there is little danger.

At Laraish, Mr. and Mrs. Nott and Miss Jennings are able to go steadily on with work, although they have had to keep their boxes ready packed, in order to leave at a moment's notice, should danger from the tribes arise.

At Tangier, whilst there has existed for

a month past considerable unrest and alarm among Europeans, resulting in large numbers leaving the town, so far no disturbance has occurred, and all the usual missionary work is still going on. At the hospital, where Dr. and Mrs. Wilson and Miss Georgine Smith and Miss Woodell carry on the medical missionary work, and where Miss Jay has lately been helping in addressing the patients, treatment to some of the sick amongst the destitute Jewish refugees from Casablanca has been given, in addition to the usual in-patient and out-patient work. These poor Jews arrived at Tangier in great need, and were helped by Miss Jay and several of the workers, who made garments for them.

Mrs. Roberts sent her children and helpers over to Spain, but she herself has each week crossed from Gibraltar and spent several days in Tangier, to keep on regularly her large and well-attended classes for women and girls.

The arrival of the Fez workers at Hope House has provided extra helpers both for Dr. Wilson and for Miss Breeze at the Women's Hospital.

Miss Brown reports that though many better-class Spaniards have left Tangier, the poorer people remain, and the Spanish mission work goes on as usual.

The whole situation

constitutes a very special call to prayer for a dark land of the earth. There will be an opportunity for united prayer at the forthcoming farewell meetings (see page 141). A hearty invitation to attend these is extended to all Christian friends.

Our Work among Kabyle Girls.

August 28th, 1907.—During the first eleven years of our missionary life at Djemâa Sahridj, the work among women and girls was exceedingly difficult. No woman could be found, either for love or money, to be servant in our house; the girls were assured that if they came to us they would never be married (a terrible threat in Mohammedan lands!); the Roman Catholic sisters close by, who gathered the little girls twice daily for sewing and French, did their utmost to

prevent the children from attending our classes.

In spite of these and many other obstacles, we succeeded in getting a small Bible and sewing class among the girls, and a weekly meeting among the poorest and most ignorant of the women; we also visited in their homes.

We found the women very hard, fanatical, superstitious, and ignorant. Having been cruelly treated in their youth, they themselves became cruel. The power of

the devil was great among them, murders and poisonings not being uncommon.

The priests, or *marabouts*, had great power over the women, regulating even the details of their lives: they claimed to have power to drive out evil spirits and write charms. The people believed implicitly in these things, and would pay some francs for a scrap of paper with Arabic writing enclosed in a tiny leather case to hang round the neck of a sick person. In fact, everything had to be paid for, the *marabouts* living on the credulity of their dupes.

Of all the efforts we made to gain the hearts of the women, the care of the sick was perhaps the most effectual. By means of simple remedies scores of badly burnt cases were healed (the fires are made in holes in the floors, and children frequently fall into these, or catch fire as they crouch around the blazing wood), fevers were cured by quinine, sores dressed and bound up, etc., etc.

Our loving care was much appreciated by the sufferers, and those who had declared that they wished all Christians were doomed to hell fire now assured us that we had earned Paradise by our good deeds! And the mothers who formerly ran to hide their infants so that we might not harm them with the "evil eye," now brought them to us for blessing. When we knelt on the mud floor of the miserable habitations to ask for healing and help for the inmates, their astonishment was unbounded. "We did not know that you prayed!" they exclaimed.

Another method of getting nearer to the people was by inviting the children to stay in our house. When we became more known, little girls would venture to spend a few days with us; but soon the neighbours would exclaim that the parents were giving their children to the *Roumi* (Christians), and the little ones would be taken away, after considerable trouble in getting them clean enough to sleep in our rooms.

Nevertheless, hopeless as it all often seemed, we were obliged to own that things were moving *forward*, and that "every defeat of the right was a victory

over the wrong." Amulets began to disappear, and the priests were no longer regarded as infallible, while confidence in the missionaries increased.

Nine years ago a change was made in our plan of work. Miss Cox, assisted by Monsieur Rolland, took up all the meetings and classes, also the sick work among men, lads, and boys; while I, with the assistance of Madame and Made-moiselle Rolland, devoted myself entirely to the young women and girls. About that time also we succeeded in obtaining a Kabyle widow to act as our servant.

Then began brighter times for our dear girls; they were often at the station, receiving little kindnesses and learning to love those who so truly cared for them, and when at the close of seven years Monsieur Rolland and his family left Djemâa for the education of their children, the grief of the girls was unbounded. All that could be elicited from them was the cry, "They have left us!"

Soon afterwards, however, seven of the elder girls openly professed their faith in Jesus, and two of them began to replace, with wonderful efficiency, their French teachers, helping in the meetings by their clear testimony, and by gently but firmly keeping order.

The younger girls who had been touched by the love of Jesus soon followed in the steps of the elder ones, and gave evidence of a change of heart, confessing their faith at the meetings.

At the present time we have five weekly classes for girls, and an attendance of 110 pupils.

In our next paper we will give an account of the "House and School for Kabyle Girls," that we opened last Christmas, and which we believe is being blessed of God, whose eyes have been on our little station from the beginning even until now.

Our very grateful thanks we send to the friends who are so kindly responding to our plea for "Red Garments."

KATE S. SMITH.

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

A Baptismal Service in Susa.

By Mr. J. J. Cooksey.

The late Sir Wm. Muir once remarked that one of the greatest services a Christian missionary could render a Mohammedan was to induce him to read the Scriptures with him. . . The difficulty, of course, is to find the Moslem who will candidly read the word, and yet if men and means were forthcoming to search for such, both extensively and intensively, I doubt not but that we should soon have cause for encouragement.

I have had three Moslems reading the New Testament with me constantly and consecutively. We have read most of it, and in particular we have read and re-read the Gospel of John; and they have believed and accepted Christ's testimony concerning Himself, as authentic and unquestionable; they have found in Him their Saviour, and testify to the power of His salvation in their lives, and the reality of prayer when offered in His name. . .

Mohammed — had heard the gospel in Morocco, but remained obdurate, and led

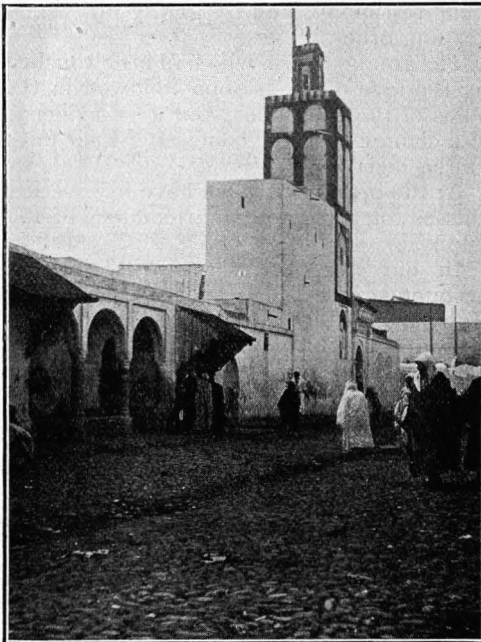
for some time a rough, wandering life; I happened to meet him as he entered this city, in a providential manner, and was able to bring him under the influence of Christ. He eventually professed conversion, and for the past five months has assisted me very finely in the shop; he was the first to be baptised. Ahmed — was the next to follow him; he borrowed a Bible from a worker here about a year ago, but soon after, falling into a quarrel with the man who shared his rooms, he read little of it, and eventually the book was sold with some furniture by his lodger. His was a case where the Scripture apart from an interpreter was but of limited utility; he is a type of many among Moslems, who, from a peculiar Islamic bias, find it difficult to enter into the spirit and meaning of the Scriptures.

Six months of Bible study have wrought a great change in his mental outlook, and Christ has won a great victory in him; though a man in humble circumstances himself, he is related in the Moghrab to men of authority and influence.

El Hadj A— came next; he hails from the borders of Algeria, and has been here only ten months. I was brought into contact with him through Mohammed, and he began to attend our Sunday morning reading and prayer with the few converts. I remember his distress when he was not given the communion, although he had professed to have accepted Christ; however, he began to attend our daily gathering for reading and prayer, and soon made good progress in his knowledge of the Saviour. His request for baptism, made some months ago, was recently renewed, and granted.

Our service at the sea-shore on Sunday morning last—July 14th—was a simple one; we met in our bathing-house and read suitable Scriptures, then a word of testimony and praise was offered by each, followed by a chain of prayer and thanksgiving.

Abd El A—, the convert recently baptised here, and also Mr. Herbert Webb, of Sfax, accompanied us into the water; the former offered a word of



The Kaid's Mosque, Casablanca,
destroyed in the bombardment, the lower part
being used as a temporary hospital.

prayer. I then baptised the three candidates, and joining hands in a circle, we repeated the Lord's Prayer together. We then went to the house for a short communion service, when Mr. Webb gave us a cheering word concerning the believer's new relation and privileges in Christ.

We finished up a happy morning by adjourning for a fraternal breakfast of *cous-cous*.

Mohammedan work in the Barbary States is immensely difficult. Seeking for souls here is like seeking for diamonds—they are hard to come by, and the arch-thief is ever seeking to steal them; nevertheless, they are to be found, and the pressing question before the supporters of this work is how, in face of the enormous need, we can continue to leave so many

of God's precious jewels unsought for.

First and foremost, we need the power of the Holy Spirit, and then the instruments of the Spirit, consecrated men and consecrated money, and enough of both; and if God will, quickly.

A true note was struck at the recent Rome Convention, when one of the leading delegates uttered these words: "Brethren, I fear the energy of the Church is being expended in church-going, and Bible-readings, and conventions; by all means give these their rightful place, but above all, for God's sake, *let us go and do something.*"

We want some more men here, and some money at once for forward work. Will you *do something*, brother? And will you do it now?

The Conversion of a Moslem Woman.

June 7th, 1907.—You will, I know, rejoice in the good news of which I am writing to tell you. For a long time we have had a young woman to read with us on Sunday afternoons, and lately we have been seeking her salvation more earnestly than ever by constant prayer.

Humanly speaking, her conversion seemed an impossible thing. Years ago, before her wicked father died, she had a miserable life, and she inherited a most unlovely and difficult disposition. She was very bigoted and hard to deal with, and there have been times when we have wondered whether such an one as she would ever enter the fold of the Good Shepherd.

Her one happiness all these years has been her intercourse with us, and it has been wonderful to see the change that has taken place in her outwardly. From an ugly, awkward, and most unpromising girl she has developed into a nice-looking and graceful woman, and, for one of her temperament and surroundings, the changes in her have been most exceptional, but through it all she gave no sign of any real change of heart. Often we have said, "We can get no further with A. She is so unresponsive and so unmoved."

But, gradually, lately, there has been a change in her. At Easter I took her

for reading, and one Sunday, before she was with me, for an hour. Each time I felt led to ask her questions and speak to her as I had never done before. I found she was just holding on to Islam, not because of any real conviction, but because of her people, and of all they have said to her about God having chosen to make them Moslems and us Christians.

In answer to prayer the Lord gave me many illustrations to put to her, and I saw she was much shaken. On the 14th of May I said to her, "I want you to tell me honestly what the religion of Islam has ever done for a poor, miserable woman like your mother, or our washerwoman, or any other woman in trouble you know. What happiness or comfort has it ever brought to the women and children around us?" And she said at once quite readily, "None." So I said, "Then why do you put your trust in it?" And I told her that Mohammed was one raised up by the Evil One to keep all her people from Christ, the only Saviour. . . I felt the time had come to speak to her like that, because she knows so well the teaching of God's Word, and that we have no faith whatever in their prophet. She was not angry, and afterwards, when I said, "Shall we agree to pray for one month that God will teach you the truth?" she agreed willingly.

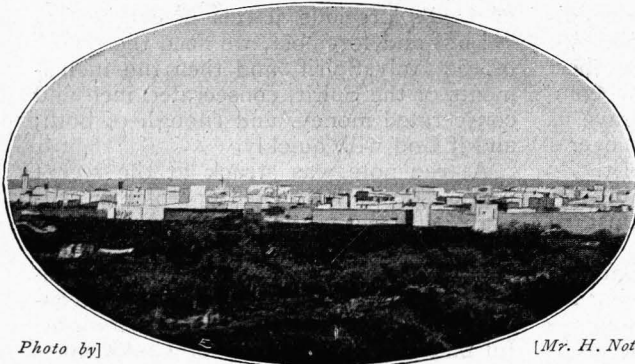


Photo by]

[Mr. H. Nott.

A View of Casablanca.

Last Tuesday fortnight I took her out, that we might be quite alone and talk freely, and she then told me that a few days before she was convinced that Jesus Christ was the only Saviour, and that she could now say He was *her* Saviour. You will know my intense joy and thankful-

ness. It was the happiest day I had had in North Africa.

Will you at home remember her very often in prayer, for she will be now more than ever exposed to the fiery darts of the Evil One. She told us that if her mother and brother knew they would kill her in her sleep. We know the Lord is as able to keep and protect her as to save her, but she is naturally timid and fearful, and it is a very great step to take to have done even so much as she has, and she will do more by and by, we

are sure.

[The names of the workers and the station at which the conversion mentioned above took place are not published, lest trouble should be brought on this new convert or on others frequenting the Mission house.]

News from the Mission Field.

MOROCCO.

From Miss Jay (Tangier).

You will be interested to hear I was sent for last week to a garden near here, and found, on entering, nine men lying on the ground, all very ill. Only one was able to speak when I first went, and three of them seemed nearly dying. They had all been poisoned, the Moors said by arsenic, which had been put into their food, and, as the natives all eat out of one dish, the whole party had suffered. They were all from the Sahara—black, handsome men, and all water-sellers, about twenty of them living together in this garden and sharing expenses.

A big crowd of Moors, Jews, and Spaniards filled the garden, and were eager to tell me the story of how it all happened; but I, of course, left directly I saw how ill they were to fetch Dr. Wilson, who kindly came at once.

When we returned they were still lying about as I had left them—four in one place, three in another, and two in a hut by themselves. Their friends the other water-sellers told us the vomiting had been very severe, and were very grateful to us

for coming. They promised to give the medicine regularly and attend to all the directions. The men were under the doctor's care for about ten days, and all recovered except one. He was much older than the others, and had eaten rather more of the poisoned dish. He sank at the end of a week. I visited them daily, and found these black water-sellers most pleasant men to deal with, and very willing, as they got better, to listen to the Gospel.

The man who poisoned them lived close by, and had long wished to move into the garden rented by these men, as his own was too small for his work. Repeatedly he went to the landlord and begged him to turn out the present tenants and let the garden to him; but he refused, saying the men were well-behaved and paid the rent regularly.

The man then went to the water-sellers themselves and asked them to leave, explaining why he wanted the garden, but they declined to move, and quite laughed at the suggestion. He did not openly quarrel with them, and they parted good friends; but a few days after he invited himself to supper with them, and when

the big dish of meat and coos-coosoo appeared (in which he had put the arsenic), he declined it, saying he was not well enough to eat meat, and would only take some bread which he had brought with

him, but he sat down with them and watched his victims eat what he hoped would be their last meal!

The man is now in prison, and will probably long remain there.

TUNISIA.

From Mrs. Webb (Sfax).

I think you would like to hear a few details of the work you so faithfully pray for, and so to-day I want to introduce you to the members of my *negress* class. I have had ten coming pretty regularly during the past winter, but the day the photograph was taken four of them were unable to come.

The one in the top left corner is called Fatima; she is still a bride, having been married only about a year, and I assure you she possesses the requisites for negress beauty, being very black and thick-lipped.

Next to her stands Dooja. She has had a sad time the past few months. Her husband met with an accident . . . so Dooja went to work to maintain them all; but at the end of the month she could only obtain from her mistress *half* her wages. Some of the Europeans are so cruel to the natives.

The last on the top row is also called Fatima. She is very delicate, and has already had three husbands, and next month is to take her fourth! At the bottom left-hand corner sits Howa, a tall, gaunt woman, very fond of taking snuff. On my other side is Khadija, a girl of about thirteen years, already engaged to be married. By her side sits Aisha, about the same age, and also soon to be married. Besides these six there is another Fatima (it is a favourite name with them; after one of Mohammed's favourite wives), Khadija's mother, and Saida, who has been on pilgrimage to Mecca, and who, I fear, will not be with us much longer. She has been very ill for some weeks now, the doctor fears with cancer of the stomach. Fortunately she lives within a short distance of our house, so I am able to visit her frequently. Her present husband is her fourth.

Then there is Miriam, who is partially paralysed, and whose fifth husband divorced her when she fell ill! She is quite a character in her way, and full of

humour. There are also several others, who came for a short time and then had to leave Sfax. Last week I received a new one, Zeinab by name. All of these are either freed slaves or children of freed slaves.

The first hour is spent in sewing, and while they sew we have a general talk together, so that I can get to know something about their families and circumstances; and after that they learn hymns and texts, in which they are making good progress. Then sewing is folded away and a Bible lesson follows. Very interestedly they listen, and agree that the words are indeed good words. Readily they assent to the statement that they are sinners, but they lack real conviction of sin. Will you please pray, dear friends, that He who was exalted "to give re-



Photo by] [Mr. H. E. Webb.
Mrs. Webb and some Members of her Class
of Negresses.



Two Italian Converts, Tunis.

penitance" may pour out His Spirit upon these women, and that the entrance of His Word may give light.

From Miss L. E. Roberts (Tunis).

ITALIAN WORK.

In June we had the joy of seeing four Sicilians baptised at Kram, in the sea. It was a beautiful day and not too hot.

Mr. Liley very kindly invited us to meet at the house where he was staying. A few of the members of our church came, and we assembled in the pretty sitting-room and had some prayer.

Then we went down to the sea. As they stood in the water with bent heads (three girls and one lad), Sig. Bianco gave them each a text. We met again at the house to take the Lord's Supper together. Mr. Liley then asked each to give a verse of Scripture or a thought to encourage and help the newly-baptised, all of whom had been admitted as members at the commencement of the winter. We were pleased to see how ready all were with their texts, knowing where to find them as well as being able to repeat them by heart. After the communion service we had some prayer, then a good deal of embracing took place, and finally they went

for a walk along the shore, taking their lunch under a fig tree.

I think I mentioned in my last letter about a poor woman, who had been provided for by two of our Christian women—how they paid for her room and gave her a blanket, etc., and all for the sake of winning her for Christ. A few days ago she died; but I am quite sure that she was "won for Christ," and that they will meet her in heaven. Her thirst for God was wonderful. I taught her the verse, "Create in me a clean heart, O God," and every day and all day she kept repeating this. Then I taught her another—"He loved me and gave Himself for me." If I turned to speak to her daughter a moment, I felt her feeble fingers pulling at my dress, and heard her trying to repeat the verse; she continued this till she knew it. Her keen desire to learn was touching to see. The women say she died repeating her verses.

Pray for our Christian women, that they may have the joy of helping many another into the way of life.

Meetings! Meetings! Meetings!!!

A Supreme Effort.

With the autumn and winter months before us, with all their possibilities, and the burden of North Africa on our hearts, we call upon our friends to assist us to make a supreme effort to spread the knowledge of the need of the Moslem world, and of North Africa in particular.

With many people who have not come into contact with the seething corruption of Mohammedanism, the false idea is prevalent that these people have a very good religion of their own, and that it is waste of time and energy to attempt to carry the Gospel to them. To open the eyes of such people we want meetings, meetings where we have never had them before; and while we are doing our best to obtain such meetings, we appeal to our friends to help us to obtain more, for the sake of the Lord Jesus Christ and for the sake of the poor bigoted Moslems.

If you can do anything to assist in this direction, please write to the Organising Deputation Secretary, North Africa Mission, 4, Highbury Crescent, London, N.

P. H. J. KIRNER.

Ladies' Committee Notes.

The Ladies' Committee has been very glad to welcome to the New Ladies' Association some who kindly applied in response to the notes in July number of NORTH AFRICA, and would again issue a very hearty invitation to join to any ladies who would like to become in this way helpers of the Mission.



"WANTS" AND WANTS SUPPLIED.

Will the friends who so kindly sent gifts of spectacles and flannelette during the month of August please accept very grateful thanks for these.

From Tangier, Miss Jay writes of most pitiful need of clothing for the many very poor natives there. This need must become still more acute as winter comes on. She will gratefully receive pieces of material to make garments, or will send patterns to any friends willing to make up the materials for her. Almost any kind of washable material will be welcomed, and small pieces can be used for frocks for the little children.

Any gifts for this purpose may be sent by parcel post to Miss Jay, Mission School, Tangier, Morocco, or to the Secretary of the Ladies' Committee at the Mission office.

Miss F. M. Banks would be most grateful for some good coloured lantern slides of Scripture subjects to take out with her this autumn to North Africa.

European clothing is much needed for the very poor French and Spanish women and girls in Algiers. This need not be new. The Secretary will gladly send particulars as to what is required.

The oil lantern for Mr. Cooksey's work at Susa has not yet been received. This would be most useful to him during the coming winter.

Crochet pattern books or crochet patterns, size, one inch to three inches, would be very useful for the girls' class in Tripoli; and for the boys' prizes, gifts of coloured pictures of flowers, animals, or country scenes—not fashion plates!!—would be much appreciated. These pictures or the pattern-books should be sent direct by book-post (½d. for every 2 oz.) to Miss F. M. Harrald, Tripoli, North Africa. The crochet patterns may be sent to the Secretary of the Ladies' Committee, who will forward them.

Communications or gifts may be addressed to the Secretary of the Ladies' Committee, N.A.M., 4, Highbury Crescent, London, N.

To the Members of the Prayer and Workers' Union.

NORTH AFRICA MISSION,
4, HIGHBURY CRESCENT,
LONDON, N.

September 16, 1907.

DEAR FRIENDS,—It is just two months since my circular letter went out to you regarding the matter of the inadequacy of our supplies to buy up the many golden opportunities which are presenting themselves on every hand in North Africa. We feel sure that many of you have responded to that call to prayer, for God has already begun to send the answer. You will like to know some details about this matter.

In the postscript to my letter I mentioned the urgent need of £1,000 to £1,200; for this we had to wait and pray for some time, but from unexpected quarters God has sent it to us—from July 16 to September 14 the sum of £1,520 has been received altogether. Two large gifts—one of £200 and another of £500—helped to make up this figure, besides a legacy of £442.

I think the donors of these large gifts can never realise *what* joy their gifts give us all, but, what is far more important, and what *none* of us can realise, is the joy the smallest

gift gives to our Master if it is truly "according to what a man hath," and cheerfully given for His own sake. We judge the largeness of the gift by pounds, shillings, and pence, but He has other measurements, and what makes the gift large in His eyes is just—LOVE. So the poorest of us may head the list in the books which the recording angels keep.

But while God has sent us this great encouragement and help, the needs have been again accumulating as the weeks have passed by, and to make everything perfectly clear up to date, £1,150 would be required, so that you see the time has by no means come yet when we can change prayer wholly into thanksgiving, although we can with all our hearts praise God for what He has done.

Will you, therefore, continue, if possible, to remember daily the North Africa Mission and its needs before God. "Wait patiently for Him."

Thanking you most sincerely for all your help by prayer and in so many other ways,

Believe me,

Yours faithfully,

R. I. LEPPER.

For the Children.

MY DEARS,—

I hope you have all had lovely holidays, and that you have been real blessings to many. Now, this month I have so *many* interesting things for you, that I have no space for more than my hearty thanks to all those children who earned their books so well. I'm hoping to hear from them again!

Now, children, this is a letter written two years ago from Casablanca, where there has been so much fighting, and where there is still terrible unrest and danger. This letter is written by a little girl of eleven years old, so you will find it doubly interesting.

"We were living in the country at the time, and there was a lot of fighting going on between different tribes in the mountains near by. That morning a little friend of mine had come to stay with me, and we were just beginning to enjoy ourselves, when we heard a great knocking at the big wooden gate, and a few minutes after, a servant (native, of course) came up to say that Käthe (my friend) had been sent for to go home at once. We were very cross, and ran out to ask 'Why?' The Moorish man who had come with her donkey told us that her father said it was not safe to stay out of town, so she had to go. Then my mother told me that perhaps *we* should have to go in too, if my father sent word (he was in his office in town). We were just settling down in the sitting-room, when the telephone rang! We could not make out what was said at first, but at last we heard, 'The Kaid (Governor) was sending five m'khasanis (soldiers) mounted and armed to bring us into town as fast as possible, as he did not consider it safe for any Europeans to stay out of town.' We were all very much excited, and rushed upstairs to pack as many things as there was time for. All our servants were running about, putting on their guns and knives and pistols! And in about ten minutes our old negress cook announced our protectors 'at the door.' We locked up all the silver and valuables in case our house was invaded, mounted our steeds (mostly donkeys), and off we set. We could see a good deal of what was going

on all round us. Once we thought we saw a party of horsemen riding towards us, which one of the soldiers assured us were 'only friends,' but they soon disappeared. Our cook, 'Rah-hah,' a very fat black negress, whom I mentioned before, shouldered an umbrella, and looked very brave! but she was really very frightened. On our way we called at some houses where English friends lived to see if they would like to go with us, but they had already gone. We got in just before the town gates were shut, and went to the Consulate to decide where we should go. I went to Käthe's and slept several nights there, but my father, mother, sister, and brother went to our house just outside the town. (I'm sure I should not have slept a wink if I had.) It was very dangerous, and we were the only people not in town. My father got up early next morning, and went out to see what was to be seen. He saw distinctly, about a quarter of a mile away, several soldiers rush at some unfortunate man and rob him!

"We left three men at the house in the country to guard it, and afterwards we were told that one of them had gone upon the roof to see, and they had fired at him, but missed, and in trying to dodge it he put his foot through a skylight and cut it rather badly. Then we heard that the same man had been attacked, knocked down, and the keys taken from him; but I don't think it was true. The fighting did not last long. The tribes were satisfied with a large sum of money from the 'Kaid,' and we watched them move off from the roof of our house.—M. MICHELL."

Very different to the peace and quiet in which we live, and for which perhaps we have never yet thanked God! We need to pray much for all living out there and labouring for Christ.

Now, I have such a nice letter from Miss Cox to all those who took missionary boxes, and two stories in it! And such an interesting letter from Miss Jay in Morocco; but no room to put them in. You must look out for next month!

Your loving

AUNT LILY.

LIST OF DONATIONS from AUGUST 1st to 31st, 1907.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1907. Aug.	No. of Receipt.	Amount. £ s. d.	1907. Aug.	No. of Receipt.	Amount. £ s. d.	1907. Aug.	No. of Receipt.	Amount. £ s. d.
			Brought forward..		378 3 6	Brought forward..		936 3 3	Brought forward..		109 6 5
1907. Aug.	No. of Receipt.	Amount. £ s. d.	15	183	1 0 0	31	220	0 15 0	19	5	1 0 0
1	146	0 5 0		4	0 2 6		1	0 5 0	20	6	1 1 0
	7	5 0 0		5	0 10 0	Publications		£937 3 3	21	7	2 12 0
	Readers of The Christian	4 4 0		6	0 17 3		1	1 8 8	22	8	1 0 0
	9	0 11 0	16	8	0 10 0	Previously ackgd.		£938 11 11		9	5 0 0
	50	1 0 0		9	0 1 0		1	3 0 0		10	10 0 0
	Stroud Green Crusaders' Band	1 1 0		90	0 1 0		2	10 0 0		1	3 0 0
	2	50 0 0	17	{ Christchurch Y.P.S.C.E., Westminster }	0 15 0		3	0 2 6		2	10 0 0
	3	0 2 6		92	2 0 0	DESIGNATED FUND.				3	0 2 6
	4	5 0 0		3	5 0 0	1907. Aug.	No. of Receipt.	Amount. £ s. d.		4	0 4 0
	6	1 0 0	20	4	0 5 0	1	2483	12 10 0		7	0 2 0
	7	2 0 0		{ A North Africa Reader, Montreal }	1 0 5		4	1 0 0		8	0 2 0
	8	25 0 0		6	1 0 0		{ Readers of The Christian }	3 7 6	24	20	1 0 0
	9	0 5 0	21	7	1 0 0		6	0 5 0	26	1	5 0 0
	60	2 2 0		8	500 0 0		{ Malden Hall S.S. }	5 0 0	27	2	1 0 0
	1	2 0 0		9	0 5 0		8	3 6 8		3	0 5 0
	2	0 5 6	24	200	1 0 0		9	0 10 0		4	0 2 6
	3	1 0 0		1	6 0 0		90	1 3 6		5	0 2 0
	5	15 0 0	26	2	5 0 0		{ Readers of The Christian }	15 0 0		6	0 5 6
	6	1 0 0		3	5 0 0		7	0 10 0		7	1 0 0
	7	1 5 0		4	2 2 0		8	0 1 0	28	9	20 0 0
	8	1 0 0		5	0 7 10		9	0 10 0		{ All Nations M.U. }	1 16 8
	9	5 0 0	27	6	1 0 0		10	0 11 3		{ All Nations M.U. }	0 17 6
	70	0 10 0		7	1 1 0		11	0 10 0		{ All Nations M.U. }	0 14 4
	1	0 5 0		8	3 0 0		12	0 10 0	31	33	5 4 0
	2	0 3 6		9	0 10 0		13	0 10 0		Sundries	£182 5 11
	3	1 0 0		10	0 18 11		14	2 0 0			4 12 4
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	6	0 10 0		3	0 5 0		17	0 5 0			£2,580 11 0
	7	1 0 0	29	4	0 6 6		500	5 0 0		TOTALS JAN. 1ST TO AUG. 31ST, 1907.	
	8	2 0 0		5	2 0 0		1	3 15 0		General Fund..	£3,931 17 11
	9	2 0 0	30	6	2 0 0		2	6 10 0		Designated Fund	2,580 11 0
	1	2 2 0		7	0 5 2		3	1 0 0			£6,511 8 11
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