

No. 43.—New Series.

November, 1908.

NORTH AFRICA

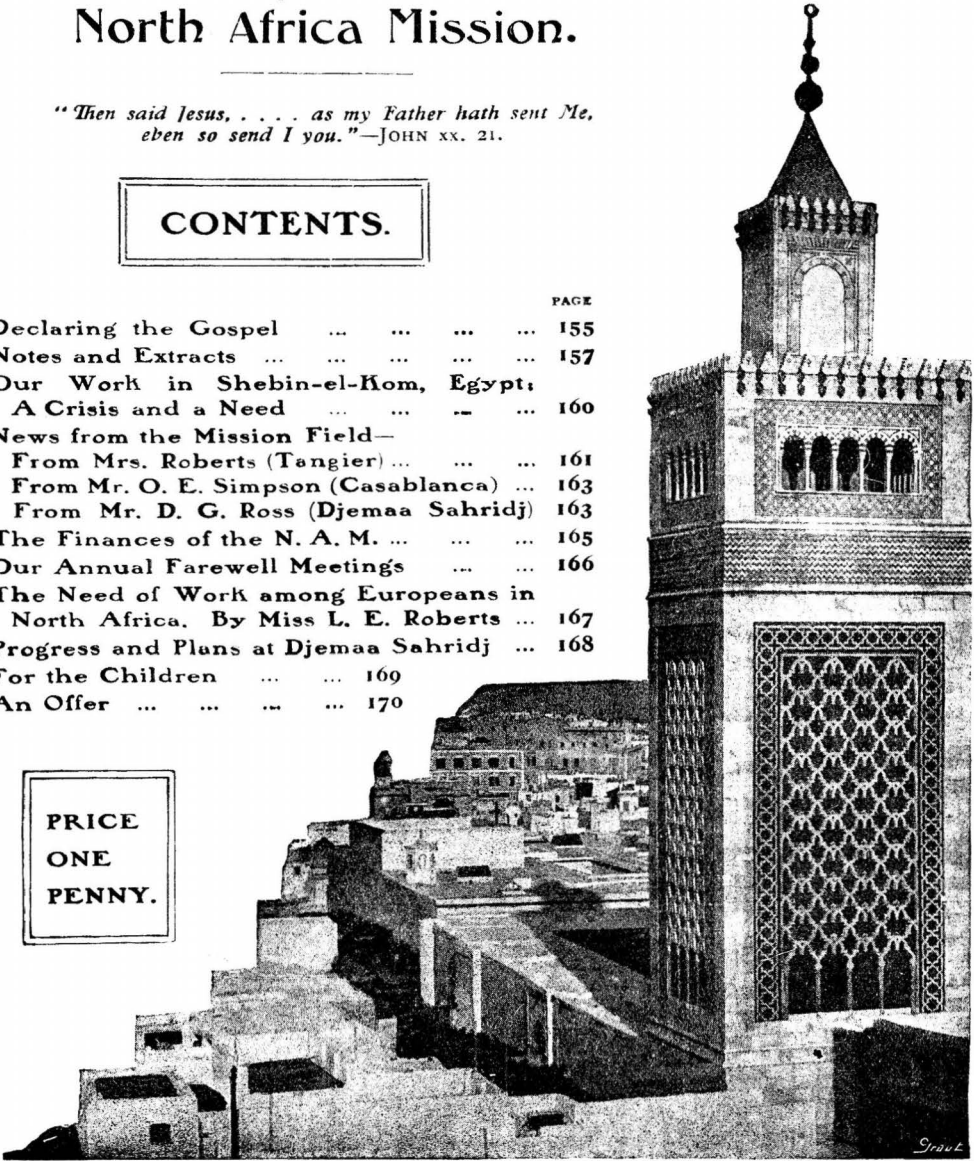
The Monthly Record of the North Africa Mission.

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

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PRICE
ONE
PENNY.



Office of the North Africa Mission, 4, Highbury Crescent, London, N.

S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

Subscription for this magazine 1s. 6d. per annum, post free.

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 SEPTEMBER 1st to 30th, 1908. GENERAL AND DESIGNATED FUNDS.

GENERAL FUND			1908.	No. of	Amount.	1908.	No. of	Amount.	TOTALS JAN. 1st to SEPT. 30th,
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DETAILS OF DUBLIN AUXILIARY.
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FORM OF LEGACY OR BEQUEST.

I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of _____ pounds sterling, free from duty, to be paid within six calendar months after my decease, and I direct that receipt of such Treasurer shall be a sufficient discharge for the said Legacy.

N.B. Land and money secured on land can now be bequeathed under the condition enacted by the Charitable Uses Act, 1891, 54 and 55 Vic., c. 73.

[The will or codicil giving the bequest must be signed by the Testator in the presence of two witnesses, who must be present at the same time and subscribe their names in his presence and in the presence of each other. Three witnesses are required in the United States of America.]

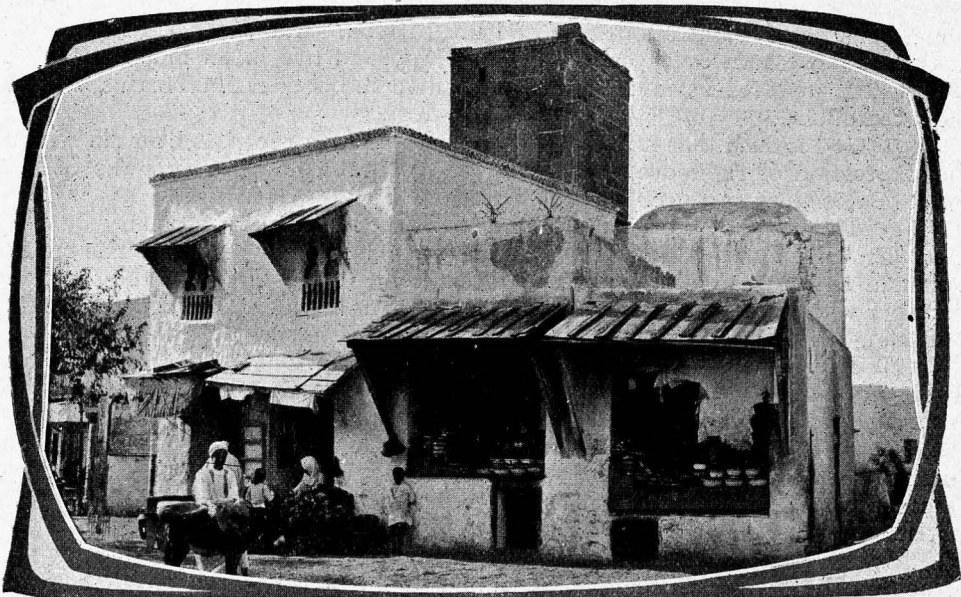


Photo by] **Tunisian Shops, with Native School-house in Upper Floor.** [Mr. A. V. Liley.

Declaring the Gospel.

*** Notes of an Address at the N.A.M. Annual Meeting by
Pastor James Stephens, M.A.**

THE brethren and sisters who form this Mission are a company who feel themselves charged with the work of declaring the Gospel, or otherwise, testifying of Christ, in order that people who are in ignorance of saving truth may come to the true knowledge of God and may become possessors of eternal life. They are not moved by merely human enthusiasm ; neither are they actuated by simply humanitarian motives, or considerations of promoting civilisation, or furthering the uplift of the peoples, or even pushing a better *form* of religion than that which opposes them. They are as those who have felt something of what the Apostle Paul felt when he said, "Necessity is laid upon me." Having themselves obtained mercy, the love of Christ constrains them.

There are some who, taking a very superficial view of things, may question their going to *Mohammedans* instead of simply to the heathen or idolaters ; and this because the Mohammedans, they say, already know and worship God. But this objection has no weight with the missionaries, for in their estimation the knowledge of God which the Mohammedans have is no true knowledge ; they know not the God of *Revelation*, the God and Father of our Lord Jesus Christ, the God of holy grace. They have no knowledge of God *unto life eternal!*

There are certain first principles which, it seems fitting, should be present in our minds when we declare the message with which we believe ourselves charged. These may be set in order.

(1) There exists in every human being a proclivity or bent, a disposition or dominant tendency which is profoundly and radically out of harmony with God,

* Revised by the speaker.

which constitutes "alienation from the life of God," and which expresses itself in this, that we turn every one to his own way and live in an independency of God, which involves us in the guilt of positive disobedience. To this we give the name of sin.

(2) God is such that it is inconsistent with his glory to pass over sin without the expression of righteous displeasure, or to pardon it apart from the offering for it of expiatory sacrifice.

(3) There is no expiation which avails except the substitutionary death of One who, while a sinless man, was not merely man but One who before His birth as a human being was existent as a distinct Person in the Unity of the Godhead, Partaker with the Father and the Holy Spirit of that Unity, and from all eternity sustaining a relationship to the Father expressed by the word Sonship.

(4) There is but one living Mediatorship, that of One raised from the dead to die no more, and exalted; a Mediatorship which is definitely Priestly, on the ground of sacrifice once offered.

(5) Safety and eternal blessing for any human being are only secured and assured when one is brought under the *cover* of the Sacrifice, under the *value* of the Obedience, as is the case when he, through grace, "believes in the Lord Jesus Christ."

"We preach CHRIST," said the apostle. We sometimes designate such preaching the *simple* Gospel. It is simple in the sense that it is not complex, and not made up in any part of human philosophy. But while simple, it is profound. The things of the Gospel are things which angels desire to look into. While we preach a Gospel which is adapted to simple souls, to the ignorant and them that are out of the way, we require to give heed that we do not fail in preaching it adequately. While, for example, we set forth Christ's wondrous *life*, His holy tenderness, His wisdom, His beneficence, His sinless excellency, should we not also set forth that life as an OBEDIENCE unto the Father who sent the Son, an obedience rendered unto DEATH, an obedience by which, by the imputation of which, in due time, many came to be constituted righteous? (Rom. v. 19.)

Further, where we tell of the *death* of Christ and of his endurance of awful suffering, should we not go on to set forth that He was not in His death simply as a helpless sufferer, but as the Worker of a work in which was expressed the Divine energy of a holy will, a work of expiation; that He was as One who had presented Himself to have the sins of sinners imputed to Him, and who was presenting Himself to bear the stroke of justice which those sins called for?

And again, should we not make known the *raising* of Christ from the dead, not only as the working of the strength of God's might, but as, in effect, a declaration on God's part of the *fulness* of "*satisfaction*" rendered by Christ's death, and of the *acceptableness* of Christ as the Representative in heaven of all sinners who come to be "of faith"?

It is of great importance that, while we seek to preach the simple Gospel adequately, we should preach in the freshness of spirit of those who are themselves, at the time, enjoying the Truth, who are feeling the comfort and power and preciousness of it in their own souls. This is connected with speaking with the impressiveness, convincingness, and persuasiveness which we have in mind when we use the expression preaching "in the Holy Ghost." May the blessed secret of this be abidingly learnt!

It cannot but be that the missionaries should find great difficulties constantly meeting them. The minds of the hearers are, not seldom, very dense, almost impenetrable, it seems, to the simplest ideas of the Truth; or, if not dense, are full of bitter, unyielding prejudice.

Besides the unseen adversary of souls, the deceiver and tempter, full of wiles and subtle in tactics, is ever active. Of him, surely, it is to stir up direct opposition to the Gospel, and by all means to produce discouragement in the missionary and make him lose heart, or become perfunctory in his service, or slack and unsystematic in the occupation of his time and the arrangement of his work. Of him it is to excite little misunderstandings between workers, to make one (perhaps at a time of weakened health or strained nerves) exacting and inconsiderate, or another somewhat impatient and ready to take offence, and thus bring about some mutual aloofness or even estrangement and prevent loving union in lowly confession and earnest prayer. "We are not ignorant of his devices."

But what are all difficulties but occasions for new faith, and for encouraging ourselves in God? "The name of the Lord is a strong tower, the righteous runneth into it and is safe." "Our sufficiency is of God." Let us by faith and faithfulness continually make proof of Jesus our Lord.

"Dear Name, the rock on which I build,
My shield and hiding place,
My *never-failing treasury*, filled
With boundless stores of grace."

Notes and Extracts.

HOME NOTES.

The Monthly Prayer Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on the first Thursday in the month (November 5th), at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



Miss Florence A. R. Dundas, of Tripoli, has removed from that station to Malta, in order to devote herself to Gospel work there among soldiers and sailors. In making this change Miss Dundas has retired from the N.A.M., partly on account of her poor health while in North Africa, and partly from a preference for missionary work among a European population.

The Council have accepted Miss Dundas' resignation with a cordial recognition of her useful service in Tripoli since 1903, when she joined the N.A.M., and with a sincere hope for much of the Divine blessing to be with her in her new work in Malta.



Just as we go to press, a telegram has been received from Tunis telling that **Miss Edith North** died there at midday on Sunday, October 25th, after a serious operation.

The October issue of NORTH AFRICA went to press too early to mention the illness of our revered friend **Mr. R. C. Morgan**, but at our annual meeting on 29th September he was affectionately remembered in prayer. Since then the weekly notice in the *Christian* has spoken of a measure of improvement in his condition, for which we join with very many in sincere thanksgiving, with prayer that, if it be the Divine will, recovery may be granted. Just before this illness, Mr. Morgan, though no longer able, by reason of failing health, to share in the work of the N.A.M. Council of Direction, had kindly agreed to continue his association with the Mission as a member of the Advisory and Auxiliary Council. His name, therefore, now appears in that list instead of on the Council of Direction.



Dr. Henry Soltau, after an illness of several weeks in the summer, has been ordered by his medical adviser to take complete rest for several months, and in future to restrict his work. He has, therefore, very regretfully retired from the Council of Direction of the N.A.M., and requested that his name be put on the Advisory and Auxiliary Council. This change is accordingly made in the present issue of NORTH AFRICA. Dr. Soltau has left London, and is now resting in Devonshire. The Council will greatly miss his help at their regular meetings, where his sympathy, his wise judgment and experience of matters, both missionary and medical, have been of great value in the conduct of the

work. The Council are grateful to Dr. Soltau for all the help he has rendered to the N.A.M. in so many ways during many years, and earnestly hope that he may speedily regain health and vigour for his important Christian service.



CONCERNING MEETINGS. IMPORTANT NOTICE.

Mr. and Mrs. Cooksey, who returned from Susa last spring, when Mr. Cooksey's health necessitated a change to the homeland, will remain in England during the coming winter. At the request of the Council, Mr. Cooksey will devote himself to Organising and Deputation Work in the coming months. He first went out to North Africa in 1892, and has thus had long experience of missionary work there among the Arabic-speaking Mohammedans, with whose language, mode of life, and social and religious ideas he is well acquainted. Mr. Cooksey is an able and intensely interesting speaker, whose addresses will enforce the missionary duty, and give rich information about the field of North Africa and the present outlook there. We hope many friends will arrange meetings for the N.A.M. this winter, and thus give us help in this important department of the work. Drawing-room meetings are especially desired, besides those in connection with associations, churches, etc.

Letters should be addressed to Mr. J. J. Cooksey, N.A.M., 4, Highbury Crescent, London, N.



CASES AND PARCELS FOR MOROCCO.

We desire to call the special attention of our friends to the following note *re* some newly-enforced Custom House rules in Morocco. Our shippers have written us that they cannot forward packages unless they are informed of the particulars required by the very stringent customs regulations, viz., the kind, material, number, weight, size and value of goods. Regarding goods ready packed for shipment, both the net and the gross weights should be given. Will senders of packages for Morocco please note this, and send them, with careful particulars, to Messrs. Bride and Eastland, 39, City Road, London, E.C.?



Friends who are in the habit of sending annually parcels and cases for our missionaries for Christmas, are specially appealed to that these may be sent in as early as possible in November, otherwise it is impossible to ensure their reaching the field in time to be used at Christmas. Parcels and cases should be marked with the name of

missionary and station (N.A.M.), and sent to Messrs. Bride and Eastland, 39, City Road, London, E.C. See note on back cover of this magazine.



DEPARTURES.—Miss Addinsell left for Tunis on October 3rd, 1908.

Dr. and Mrs. Churcher left for Sfax on October 12th, 1908.

Miss I. L. Reed left for Tangier on October 13th, 1908.

Miss Aldridge left for Larais, and Miss Knight for Tetuan on October 16th, 1908.



"WANTS."

Mr. Liley writes asking that the need of shirts for prizes for the porter boys' class at Tunis may be mentioned. The shirts should be of unbleached calico, similar in shape to English nightshirts, and in sizes for boys from eight to sixteen years of age. Garments for the poor countrywomen would also be very gratefully received. A pattern and further particulars about the latter will gladly be sent to any friends willing to help by making some of these. Inquiries and parcels should be sent to the North Africa Mission, 4, Highbury Crescent, London, N.



Wanted, Sunday School Prizes for Cherrchell. Miss Read writes that the workers at Cherrchell will be most grateful for gifts of flannelette shirts (the same as those worn in England) for boys from six to fifteen years old, and for blouses in sateen or flannelette for girls from five to thirteen; they would also be most grateful if friends sending the above would add a few pence to defray expense of carriage and duty. These prizes are for a year's attendance, learning Scripture and hymns, and attentiveness in the classes. They should be sent to the North Africa Mission office by the end of November.



An autographic press for printing Bible stories and tracts for Kabyles in Arabic characters. Mr. Shorey has already received some money for this purpose, but would be most grateful for the sum of £4 to complete the sum required. He writes: "I feel sure that some friends interested in tract distribution will help in this matter, and thus aid us in disseminating far and wide the truth as it is in Jesus, and that He, and not Mohammed, is the only Saviour and Intercessor."



Mr. Reid, of Tripoli, is needing the sum of £2 to buy a special series of lantern slides. He is desirous of making more use of the lantern in his work, and writes that "the Jews are asking for it."

"THANKS."

For the number of old-age spectacles sent in, in response to the request from Miss Bolton, of Tetuan.

For the water-bed given for the Tulloch Memorial Hospital, Tangier.

For the enquiries for patterns of the native garments and shirts asked for by Mr. Liley.

For garments, materials, dolls, etc., and useful parcels sent in for various stations.

**FOREIGN NOTES.****Morocco.**

Mrs. Simpson writes from **Casablanca** on September 7th, 1908: "The work has grown and is still growing. July saw 340 patients treated and twenty-one visits paid in the homes; August brought 629 patients, with but six visits paid. The better-class houses have been much on our hearts, but we waited for the Master to open them. This He did very definitely in the urgent summons from the Basha's and from other houses to go to them. Now we ask that some of these inmates may open to Jesus also."



Miss Bolton writes from **Tetuan** on September 13th, 1908: "Old Rakia has been very ill lately, and has not yet recovered. I

am glad to say she is again very bright, and assures me she is trusting only in the Lord Jesus. For a long time we have been troubled about her—she seemed so hard."

**Algeria.**

Miss A. L. Cox has written recently of the case of a Moslem at **Tebessa**, in Algeria, with whom she came in contact before her illness: "You will be glad to know that before I left Tebessa one man, somewhat elderly, a good reader, definitely confessed his personal acceptance of Jesus, the Son of God, as his Saviour from sin. We believe him really sincere, and he has already mentioned his new faith to another Moslem in our hearing. We do ask special prayer for this soul, that the absence of human help all these months may mean that he is being 'taught of the Lord.'"

**Tunisia.**

Mr. Short writes from **Susa** (where he and Mrs. Short were spending the summer months) on September 15th, 1908: "A month or so ago there died an old man, Abd-es-Salaam, who knew much of the Gospel and seemed to welcome it, though he was very cautious not to commit himself much in speech. I met him here in February last. One may hope that he had a saving faith."

CHERCHELL CARPET INDUSTRIAL WORK.

A large consignment of new rugs and mats has lately been received from ChercHELL. The following are on sale at the Mission office:—Six Carpets (from £3 5s. to £5 15s. 9d.) and forty Rugs from 16s. to £2 4s. 8d.; seven Mats from 5s. 6d. to 9s.; and sample Mats suitable for footstools, chair seats, etc., at 2s. 2d., and larger size at 2s. 10d.; also two Mats (imitation silk), 10s. each. Any article sent on approval; but in such cases friends are expected to pay carriage both ways if they do not purchase. Postage extra in all cases. Please apply to the North Africa Mission, 4, Highbury Crescent, London, N.

N. A. M. MEDICAL MISSIONS.**Encouragement and Thanksgiving.**

In our last number we set forth the excellent results that have come from this department of the Mission's work, and the need that there is for it to be efficiently maintained and widely extended.

We praise God that He has heard prayer and used the statements made to stir the hearts of some of His servants. One has sent £500 towards the support of our medical workers and their work. This is a great help and will be a real encouragement to those who were sorely in need of aid.

Beside this, another friend has sent in £15 for a hospital bed, with the promise of its annual support; another has given £5 for drugs, and a fourth a water-bed. Will our readers join us in thanking God for these generous gifts?

It is important, however, to remember that the needs are recurring, and we shall be thankful should others be inclined to take up the regular support of medical workers, beds in hospitals, rents of dispensaries, and the supply of drugs.

Since God has graciously answered our prayers thus far, we are encouraged to still wait upon Him, and shall be glad to be joined in this by others.

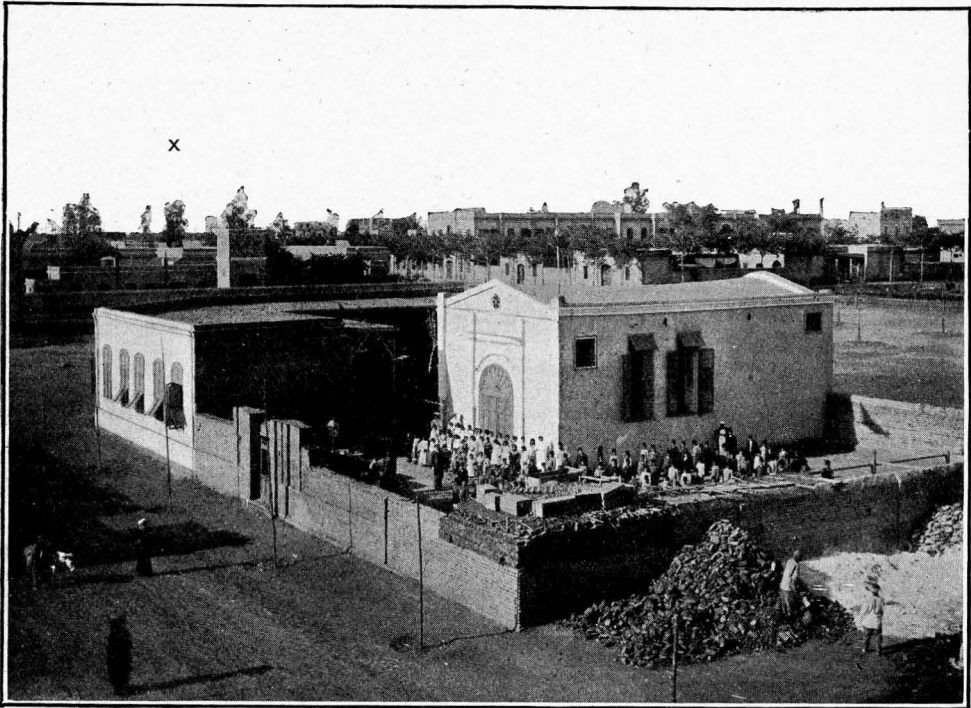


Photo by]

The Chapel and School Buildings, Shebin-el-Kom.

[Mr. G. Chapman.

The X shows the school over which it is desired to erect a dwelling-house.

OUR WORK IN SHEBIN-EL-KOM, EGYPT.

A Crisis and a Need.

Mr. Fairman and his co-workers have been greatly encouraged in their service for God in this large town, which has become the centre of quite an important mission work. There are two day-schools, a Sunday-school, and about twelve Gospel services are held each week, besides meetings for native converts. There is also a Book Dépôt for the sale of Scriptures and Christian literature, while itinerating work and visiting in the native houses are undertaken. Through God's goodness, some converts have been baptised, while unlimited opportunities for service lie all around. Our workers have large numbers of men, women and children under their influence and Gospel teaching.

To accommodate all this work in the capital of a province with a population of over three-quarters of a million, it was found necessary to obtain premises belonging to the Mission. For this there were two reasons. First, suitable buildings were both difficult to find and expensive to rent. Secondly, there was a strong spirit abroad of opposition to the Gospel, which made people unwilling and even afraid to let their buildings to the missionaries at all. The North Africa Mission always tries to avoid building if it can, and prefers to rent suitable premises. The anti-British and anti-missionary feeling, however, became so strong that it was decided to open a special fund to build premises at Shebin-el-Kom. To this fund about £1,200 was contributed, and a suitable site was obtained, and a Mission chapel and

school have been put up, a view of which was given on page 106 of the June number of NORTH AFRICA, and is reprinted in the current issue.

Now Mr. Fairman writes to tell us that he has received notice from the landlord to quit his dwelling-house, and that so strong is the feeling against Gospel work and so considerable the prosperity of the town, that he finds it impossible to get a house at all suitable when his term expires at the end of the year (except at a prohibitive rental), though he has made diligent search. The Council, therefore, has acceded to his request to make known that about £500 is urgently needed to build a dwelling-house over the mission-school already erected. This will have the added advantage of saving time, and a tiring walk each day—no small matter where the temperature in the shade (in summer) is not much under 100 degrees.

We have independent testimony to the high value of the work in Shebin-el-Kom and to the real need for the building of this dwelling-house. The town is becoming an increasingly important centre, both for native education and Mohammedanism, also for commerce and traffic. Property is rapidly rising in value, so that the money expended is well invested.

To us it seems perplexing that money is so urgently needed in various directions at one time, but so it is, and if this building plan is of God, He will in some way provide what is needed. It is most important that money should not be diverted from the general fund of the Mission, as that is of all the one most needing support. It is not of much use providing buildings, if the missionaries' personal wants are not adequately supplied. *But God may have some servants of His to whom this need may come as a special call from Him. We therefore make it known and ask Him to help as He sees best.*

News from the Mission Field.

MOROCCO.

From Mrs. Roberts (Tangier).

October 1st, 1908.—You will soon come to the conclusion, on glancing at the photo this month, kindly taken by Miss Wallace, that I have started the reading class I spoke of in my last letter. I am content with small beginnings. These are just the children in the house with a few of the neighbours' children living in the thatched huts on the other side of our garden hedge. I tried to get these to attend without any inducement, but it was a failure. They have little or no ambition to learn to read or write, nor have their parents for them; in fact, many object to their daughters being taught. So, instead of their paying me a small sum to learn, I have to give them head handkerchiefs, etc., to incline them to do me the favour of submitting to be taught! However, we look forward with hope and patience to the reverse order of things:

You will notice they are all very young;

I do not care to have them over seven or eight years, because they would, in that case, probably be married in a few years, and unless they have a grip of reading before, they will scarcely get it after marriage.

One of the girls was soon taken away; her mother said to another of my mothers: "I do not mind my girl going once a week to a sewing class—that cannot do her much harm—but if I let her go every day to read, and she hears the words of the Christians so often, she may become a 'Kafir' (unbeliever).

At first I had to have them squatting on the floor, native fashion, and it was most trying to go about on my knees in order to overlook their slates and guide the little dirty hands, but the Lord in His goodness sent an unexpected gift of money, and I was able to buy some second-hand school desks just then for sale.

The attendances at the sewing classes have been very good throughout the

summer. Sometimes nearly 200 women and children have come during the week. The Wednesday girls were getting almost more than I could manage. I think they were getting the idea that I would put up with any kind of behaviour in order to have them come, so lately, when they have been noisy and inattentive, I have dismissed the whole class and not received them the following week as a punishment. They are learning their lesson, and are much quieter. A large number of the older girls have been married, and some of the young ones; I should think two could not have been more than ten or twelve.

The Monday and Tuesday classes for women keep up well. Some of the women are very bigoted. I was teaching the text, "Christ died for our sins according to the Scriptures, etc." and as I stopped to explain something, I heard one say to her neighbour, "He did *not* die, He did *not* die." Moslems say that Christ was miraculously saved from death on the cross, and will quote this passage from the Koran: "The Jews have said,

We have slain Christ Jesus, the son of Mary, the Apostle of God; yet they slew Him not, neither crucified Him, but He was represented by one in His likeness; . . . but they have not really killed Him, but God hath taken Him up." Some go so far as to say that Judas Iscariot was suddenly changed into the form of the Son of Mary, and crucified by the Jews.

One day the girls were learning that fearful list in Rev. xxi. 8; not one could find herself outside when it came to "all liars," though they glibly denied having anything to do with any other sins on the list. "But," said they, "we could not possibly live without lying; what then are we to do?"

You will be glad to get further news of Moonette, who went back to her country with her husband last January. The poor girl is having a sorrowful time. I heard nothing for some time after they left. There are no posts in the Riff, news and letters are brought by travellers. The first news to reach me was that her husband had died suddenly. He went out in the morning and returned later in the

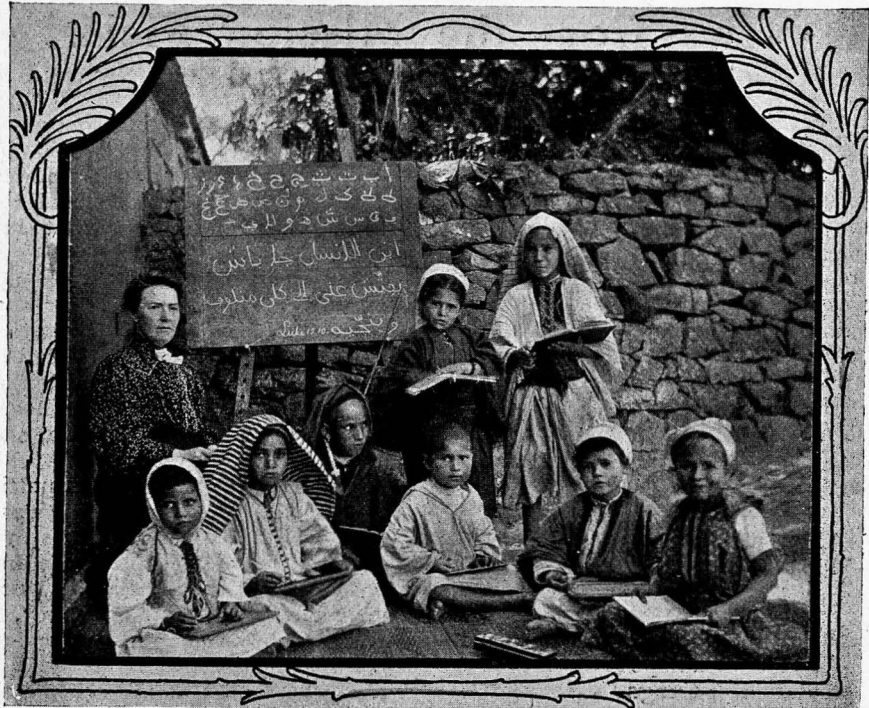


Photo by]

Mrs. Roberts and Moorish Pupils, Tangier.

[Miss Wallace.

day feeling ill. Before they realised what was happening, he was gone. It is generally thought he was poisoned. Shortly after this her little girl was born, and she got someone to write me a letter in which she told me of her husband's death and of the birth of her little daughter, asking if I could send her by the bearer, who was shortly returning, some little garments and another Gospel of Luke. I of course sent these, and got word later that she had received them.

According to custom, her brother-in-law was going to marry her, but he already had two wives, and she refused. However, before things could be settled he was shot dead in a blood feud. These feuds go on from generation to generation, and numbers die in this way. It is said there are no old men in the Riff, and few die in their beds. They die a violent death before they have a chance to grow old. Both these men were quite young.

We have now got Matthew, John, Acts, and Romans in the Arabic colloquial version, as well as Luke. They are such a help in dealing with the uneducated. I trust in time we shall have the whole Bible.

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

Sept. 4th, 1908.—M. [a native colporteur] is doing very well in the sale of books, and although he has to bear continual persecution, he is able to dispose of many portions.

T. begs us to return [to Fez], and tells how the people are desirous to have us back. He says that many are willing to listen to the Gospel. We have met several Fez people here, and they seem very friendly. The population here is altogether different from that of the learned city of Fez. The great majority are poor

and live from hand to mouth, and some say that it is on this account we have not had many men patients, but I think it is rather that we are not yet known so much among the men. However, last time we had more men at the dispensary. The women have been coming very well, and the numbers have been as high as 120 a morning, so we are not idle.

S. [a native colporteur] writes of his visiting the markets with a tent and books. He says that they meet on Sundays in B.'s house for prayer and reading of the Word. He writes: "We gathered five measures of barley, which we sold, and, with the proceeds, we built a room on B.'s house, and we meet in it on Sundays for prayer. The people of — are gathering together, and are desirous of building a room this month. Five men of them have believed. We rejoiced this year because of the preaching in this part of the country, for certainly believers have been added, and the believers have increased in their faith. I go about with M. The believers witness to their faith in Jesus, and that no one is able to forgive sins except Him, and that He died and rose again, purchasing us with His own precious blood, and made us to be at peace with God. We want you to pray for us, because believers have been added, and they have undertaken to sow (wheat) each one according to his ability, to build the church and entertain guests and (secure) bedding."

He seems to be having many openings for the Word, and I gather from his letters that the reception of the translation of the Gospel into Sus is quite wonderful.

Now that nearly the whole country has turned to the new Sultan many are expecting to see things quieten down. But others say that more trouble is brewing. The late Sultan, Abd-el-Aziz, is preparing to settle in a garden house near here.

ALGERIA.

From Mr. D. G. Ross (Djemaâ Sahridj).

August 13th, 1908.—In my two last circular letters I chiefly alluded to itinerating tours; it is time now to say a word about the regular work at the station. Let me begin with the latest innovation.

It is some time ago since an appeal appeared in NORTH AFRICA asking for financial help to start a temperance society; God allowed this to come later than we expected; we had almost despaired of receiving anything, but He sent it through one of His dear servants, and at the best time. The moment was

opportune, because the young men were returning from the cities for their summer holidays, and, by a wise Providence, we were favoured on the opening night by having with us a French colporteur who had had special experience in his previous employment of the evils of the drink, and was able to testify accordingly.

Since the inauguration only one weekly meeting has passed without additional signatures being secured. At our last gathering three new members were admitted. The young men have taken up the matter with enthusiasm, and come prepared to take part. We have a good French Temperance hymn-book, where all the hymns are thoroughly "gospel," whilst at the same time dealing with the particular sin of drunkenness. Our aim, after all, is regeneration, not reformation.

But the results of our efforts have exceeded our most hopeful expectations, being followed by a movement which is sure to have far-reaching effects in the future, and has already made itself felt. If the "Young Turks' " movement in Constantinople is necessary, and is, as we believe, an encouraging sign, so is this "Young Kabyle " effort.

For many years one has had to deplore in the village an ever-increasing number of young men giving way to drink. It was becoming very unpleasant to be out on the road on certain days after dusk. Missionaries from other villages, less advanced from an educational standpoint, had just reason to speak reproachfully of Djemaa, with its drinking and gambling centres. But we rejoice to say a society has now been formed, under the title "Le Progrès Saharidjien," which has for its object the putting an end to drunkenness and gambling in the village. In addition the members agree to stop other vices, make improvements from a hygienic point of view, prohibit girls under fifteen years of age from being married, petition the Government for a school for girls, and, in short, to do everything in their power which will tend to the moral elevation and good of the inhabitants.

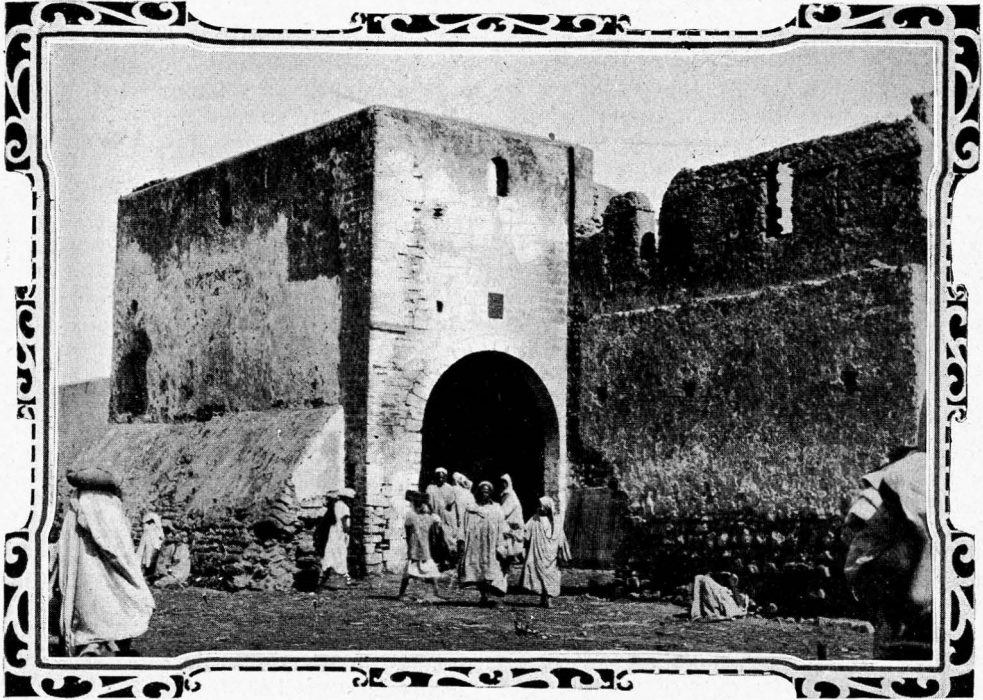
The idea originated with Ali, the oldest convert; he and two other Christians were nominated in the committee of seven, the other members being native school-

teachers. Already over thirty of the most influential young men have joined. It is not a religious movement, although, like many others, it would never have been thought of but for Christian principles exercising their powerful sway on the people.

Last Saturday a deputation waited upon the Roman Catholic Sisters and pleaded with them to stop selling wine to the natives. The lady superior replied that, as they were amongst the natives with a desire to do them good, they would promise to carry out the request, and only sell in future to French visitors.

Drunkenness, which used to be freely tolerated in the village, is now to be severely dealt with, and every case brought before the Justice of Peace. Encouraged by this new "esprit de corps " in their favour, the representatives of the law are strengthened to do their duty. According to French law gambling is prohibited, but the law is continually broken in city and village, because of the weakness of the powers that be; however, since the society started this evil has entirely disappeared. Whereas we used to see the poor victims at the cafés and on the roadside often laying their last garment on the chance of a turn in the tide, now gambling of every description is stopped. A schoolmaster was such a slave to the gambling-demon that a few hours after his arrival here on holidays found him playing cards. Sometimes after a few days, his nine months' savings would be swallowed up; up to the present, however, though he has been greatly tempted, he has not yielded, but has become a member of the Society, with all the restraint that implies. He was with us at our last Sunday afternoon meeting.

We firmly believe that this society has a future before it; there is much to be done, and the unity which has been manifested will be a striking example to other villages. We have the conviction that Djemaa is to redeem its name, and to become an example for sobriety and moral behaviour. The gendarmes came down from Fort National the other day, and visited all the cafés. We have not heard of their doing this before; the café-keepers, therefore, know that the society has been officially recognised.



A Gateway at Casablanca.

The Finances of the N.A.M.

God has in the past wonderfully supplied the needs of the North Africa Mission in answer to prayer. It is true that often our faith has been sorely tried, and sometimes, to our shame, be it confessed, it has failed, but God's faithfulness has never failed, and it never will. May we be enabled by God's grace to have an unwavering trust in our gracious Lord and His never-broken promises.

It is now about twenty-seven years since the Mission was begun, and during that time God has inclined His servants in answer to prayer to send in about £173,000 for its work.*

When we consider how unimportant have been the instruments that God has used, and how difficult it is to obtain money for spiritual work, especially among Mohammedans, we realise how

very much reason there is to praise God for so wonderfully helping those who have so failingly served Him. But, though we have so much to be thankful for, we wish that we could have borne a better and clearer witness to the love and faithfulness of God in answering prayer.

When supplies have been short, there has sometimes been a lack of the courage of faith, or even an inclination to complain of the lack of generosity on the part of God's people, instead of a more diligent and expectant faith in God. We confess our failure, and we know that our gracious Father for Christ's sake forgives our lack of trust. Perhaps, too, there has sometimes been a failure on our part in the matter of informing and stirring up the Lord's people at home to practical fellowship with Christ and His servants in His work.

Present Opportunities.

The spiritual needs in North Africa are as great as ever, and the opportunities

* And at the present time it owns property at its various stations to the value of about £7,000, and has an interest in legacies not yet due worth perhaps £1,500 more.

are much greater than ever, for the movements in Turkey and Tripoli, the better feeling towards us in France and Algeria and the quieting of troubles in Morocco all indicate that this is a pre-eminently favourable time to go forward with the Gospel. Time also grows shorter, we are all growing older, and our days of service here are growing less, while the coming of the Lord draweth nigh. *We believe, therefore, that God wills that the North Africa Mission should seek not only to maintain its work, but to increase and extend it by the help of God.* If God wills the end, He also wills the means to that end. Labourers and their support, and friends to sustain them by sympathy, prayer, and gifts, are God's means to this end.

From various parts of the field come requests for more labourers, while vast districts lie still without any regular witness for the Lord. These needs we pray God to meet. We pray the Lord of the harvest to send forth labourers into His harvest. But before more labourers go forth we want to see those in the field fairly and reasonably sustained, and the work they have in hand efficiently maintained.

A Generous Offer.

This year, the Mission's general fund has received £700 less than at this time last year, only £336 having come in during August and September for this fund. Last year there were several legacies which helped. The decrease, therefore, does not show any falling off in general giving, but it makes clear the Mission's need of prayer that its general fund may be replenished speedily. To this end we are seeking to economise to some extent at home, but this alone will not be enough. If we are to go forward, we must look to God for an increased income as well as reduced home expenditure. To make up for past shortage and give the work a good start so that we

might encourage suitable new workers to go forth, we should be glad of £2,000 beyond our ordinary income of £9,000 a year, and then we should like to see the income steadily increased from £9,000 to £10,000, or £12,000 as the work goes forward.

Is this too much to ask God for? We think not, and we invite our friends to unite with us in prayer and effort that this improvement may be brought about. *A friend of the Mission, who knows it, and has helped it for years, has spontaneously offered to give £500, if others will give £1,500 by December 31st, 1908, making £2,000 in all.* He desires to stimulate others to give, and thus makes this offer. We pray God that others may be moved to help. Some of our well-trying friends are failing in health. Mr. R. C. Morgan, of the *Christian*, lies seriously ill. He has helped the work from the beginning. Dr. Soltau, who for years has been a member of the Council of Direction, has been reluctantly compelled to resign in consequence of a serious illness, though still deeply interested in the work. Other old and valued friends, through failing health, are unable to assist as they have done. But God remains with all His grace and power. This work is His, and we are but His instruments. He can do without any of His servants, but it pleases Him to work through them.

We invite you, therefore, to join with us in praise for all that God has done and is doing, and in prayer that labourers may be raised up, that the general income of the Mission may be maintained and increased, and that the £2,000 above referred to may be supplied.

God, who has so wonderfully and graciously helped in the past, can supply all that is needed now. Let us seek above all things to do His work in His way, and trust in Him to meet every real need.

EDWARD H. GLenny.

Our Annual Farewell Meetings.

The annual farewell meeting of the N.A.M. was held in the Crown Room of the Holborn Restaurant on the twenty-ninth of September, 1908. Sir Robert Anderson, K.C.B., who it was hoped would take the chair, was in the end unable to be present, but

Mr. J. W. Gordon-Oswald, the newly-appointed hon. treasurer of the Mission, very kindly came from Scotland in order to take his place. After engaging in prayer and reading Psalm lxxvii., Mr. Gordon-Oswald called upon the acting-secretary,

Mr. M. H. Marshall,

to make a statement. After making sympathetic reference to the serious illness of Mr. R. C. Morgan, Mr. Marshall mentioned the number of missionaries hoping to return to the field this autumn as eighteen.

He also stated the fresh difficulty Mr. Fairman had now to confront in Egypt, in having received notice to leave his present house at Shebin-el-Kom at the end of 1908. The only thing to be done seemed to be to erect a dwelling-house over the school building, which is Mission property.

The state of Morocco appeared somewhat more settled, and the missionaries were not without hope of being able to return to Fez before very long.

Miss I. L. Reed, who formerly worked in Fez for so many years with Miss Herdman, had rejoined the Mission as an honorary worker, and was going out again to Morocco.

The chairman next called upon

Dr. T. G. Churcher

(of Sfax) to speak. He took for his text the words over the door of the China Inland Mission Home, "Have faith in God," "Ebenezer," and "Jehovah Jireh." However varied the difficulties of the work in the five countries of North Africa, the same basal difficulty underlay them all—that of bringing these Mohammedan people to Christ.

There had been great progress in the twenty-three years he had been in North Africa as to the number of stations opened, and the missionaries had lived down criticism from the natives. The missionaries were at first regarded by many as really wicked people; the latest idea is that they are fools!

Dr. Churcher spoke of his work as a medical missionary and of the great need for other such workers; he also told of the work among children, and the change this had made in the language of the little ones of the suburb where he lived.

Miss Hubbard

(from Morocco) was the next speaker. She wished to mention three cases which had come

under her notice just before leaving Tetuan, in illustration of a statement she had recently read, to the effect that the condition of things in Moslem lands was *not in spite of the Mohammedan religion, but because of it.*

The first was the case of a black girl, who had been brought up to Morocco from the South as a slave when a tiny child. She said to Miss Hubbard one day, "I have nobody on earth who cares for me, whether I am sick or well, sad or happy."

The second was that of a child whose wedding Miss Hubbard had attended, and who had three times run away from her husband's house for fear of being poisoned.

The third case was connected with the blood feuds so common among the Riff people who live near Tetuan. To such a pass has this "avenging of blood" now come, that lately a baby boy, only six weeks old, was killed because he was the next of kin and would, if spared to grow up, be the avenger of blood.

Mr. J. J. Cooksey

(of Susa) spoke next. He referred to the possibilities of the division of labour in the Church of Christ. Those who stayed at home might be doing missionary work just as much as those who went abroad, if they realised the part they had to bear in the work of God. He asked for renewed ardour in the work among Moslems, because in a peculiar sense it was identical with the work at home—in both spheres the Church was called to maintain the authority of the Word of God and the truth of fundamental Christian facts and doctrines against opposing forces. Work among Moslems is the great "battle of the books"—once they accept the Bible as genuine and authoritative Islam will fade away.

Mr. Cooksey afterwards spoke of the converts from Mohammedanism, and especially of one who is employed at the bookshop in Susa, and told how he was not afraid to stand alone as a follower of Christ.

The valedictory address was given by Pastor James Stephens, M.A., and appears as our opening article this month. R. I. L.

The Need of Work among Europeans in North Africa.

By Miss L. E. Roberts.

At a private conference after the annual meeting, Col. Wingate remarked that "one of the greatest hindrances to work amongst Mohammedans is the false example they have before their eyes of Christianity in the Roman Catholic Church in North Africa." It is just *here*

that work among Italians, French, or Spaniards is helping to bring about the evangelisation of North Africa. Let the Arabs see flourishing little churches, where no images are displayed, and where, in the changed lives of men and women who live among them, they see the

truth exemplified, and they will be the more easily won.

I firmly believe also that if churches could be formed in every town in Tunisia, for example, one day when God's time comes for an awakening among Mohammedans, these very men and women and children also, whether French, Italian, or Spaniards, would be the principal instruments used by God for their conversion. It is with this thought in our minds, as well as our desire to see souls won amongst the Italians of Tunisia, that our hearts burn to see the work go forward and spread. We have prayed long and much for openings in other towns beside Tunis. We think of Susa, Sfax, and Bizerta, as well as the many mining districts, all crowded with Italians and Sicilians, and no witness. To show you how willing and ready they are to receive the Gospel, let me quote from a letter written and signed by twenty-three newly converted men in Bizerta.

They ask "for an evangelist capable to guide us in the way of the Lord," and add, "Our hearts feel that our souls have need," and, "You do not know how many more there are here still to be saved. Please send on this earnest request."

This station was opened to us quite unexpectedly. A Swedish lady offered to rent a hall and furnish it, and Miss Case and I were asked to send an evangelist. We felt it too glorious an opportunity to let slip, and so in faith we undertook it. It became too expensive to send our

evangelist up every week from Tunis (some sixty miles and more), and so we lent him to Bizerta for three months. Those three months were most fruitful. The hall was so full that we had to enlarge it, and there it is, as pretty a little hall as could be seen, but shut up because we cannot provide the evangelist's salary. Must we tell those poor people that we cannot accede to their request?

We have been looking a little at the part the Europeans might take in the *future* towards the evangelisation of Mohammedans, but what are they doing towards it at present? Many, many times it has been our joy to give Arabic gospels to our converts at their request when they are going out into the country where the missionaries rarely, if ever, go. A converted Sicilian becomes at once a missionary, and is most anxious to speak to all with whom he comes in contact. Many speak Arabic, and thus they help to spread the Gospel.

So many people say to us, "Why do you work among Roman Catholics, they are Christians, the Arabs need the Gospel more?" Neither the Arab nor the Roman Catholic believes in the *one* Mediator between God and man, even Christ Jesus. Will those who are interested in Arab work please remember that *all* work in North Africa for Christ is working *together* for good—European work is one means to the end for which we are all labouring, viz., the conversion of the Arabs.

PROGRESS AND PLANS AT DJEMAA SAHRIDJ.

For the last eighteen months our prayer has been, "Thy kingdom come, Thy will be done," and now we believe the answer has come:—"Go forward," "Goodness and mercy shall follow."

And truly things are moving forward here at this the oldest station of the N.A.M. The mission house, built more than twenty-five years ago, is far too small for our present plans. Mr. Ross has a successful Gospel and medical work, besides Scripture, temperance, and hygiene classes for young men and boys; while the work among women and girls has far-reaching possibilities. But these could not be attained hitherto for want of

sufficient space. So at last a suitable European house, built by a native, has been taken, which, after alterations, will be occupied by Mr. Ross for his work and residence, while the older mission house and premises are to be devoted to the women and girls.

Already many eager little faces scan ours to see if they have a chance of becoming inmates of a home where Jesus dwells.

We have told you about the spinning and weaving, the reading and writing, the sewing and knitting, the cooking and washing taught in our house; and as the year 1909 sets in, we hope the two houses,

the new one on the hill, and the old one in the hollow, will be in full work.

When Mr. and Mrs. Ross leave here, the side of this house which they have occupied will need furnishing as a "home and school," and we are asking for £50 for this purpose.

We have received several orders for woollen mats, *couvre-pieds*, perambulator covers, etc., to be made by little Kabyle fingers. Weaving frames will have to be set up.

Soon we hope to have a young French

lady (certificated) to teach our children, as, among other forward movements (of which we hope to write later on), the young Christian Kabyles especially desire that the girls shall read, write, and speak French.

May we ask your prayers for great blessing on the two houses and their workers and work?

We heartily thank all the kind friends who are sending us "red garments" or money to provide material. K. SMITH,
J. COX.

For the Children.

MY DEARS,—Things for "Our Sale of Work" are coming in, though more slowly than I had hoped. Eva Wood has again been the first! She was the *only* one who sent in a design for the membership card; I do wish you boys and girls would bestir yourselves a little, and use some of your spare time to help carry the Gospel.

We do not half realise the value of a soul in God's sight; nor do we hear the voice of the Lord Jesus Christ still saying, "I thirst"—thirsting for the souls of the boys and girls, the men and women whom He died to save.

Read 2 Cor. v. 19 and Acts xx. 28, and think of the awful value of the price of redemption. Doesn't it make it seem more worth while to try and help on those who spread this good news?

Does it not seem worth while to give up some of our spare time to do or make something which will perhaps be the means, under God, of bringing others to the knowledge of the loving Saviour who is stretching out His pierced hands to them?

Perhaps some of you have not yet understood that unless you too have told the Lord Jesus that you know you have done wrong, and that you are truly sorry and are turning away from those things for good and all, and have asked Him to blot them out in His blood—why, unless you have *come to God by Him*, you are not one of God's children! Have you done this?

My dear children, this is probably the last time I shall write to you, and I beg of you each one to look into this matter.

It is no use, in God's sight, to "try and live a good life." God wants more than that; besides, if we choose to try and keep God's law in our own strength, and fail in one little bit, He says we are guilty of the whole (Gal. iii. 10, 11).

We *can't* be good! But Christ *can* and *is*, and, if we will come to Him, asking Him to be "my Saviour" (which is a very different thing from "a Saviour"), and if we open the door of our hearts to Him, He comes in (Rev. iii. 20), and takes His place, first as guest, then as Lord, and lives His life in us (Gal. ii. 20), and we are redeemed—or "bought back"—from the Law (Gal. iii. 13).

Don't ever believe you will have to "give up so much." I used to say that before I was converted, but after I was converted I found I did not *want* to do anything I felt my Master and Friend would not like—it was no question of "giving it up." So don't believe the devil when he uses that argument to hinder your giving yourself to the One who bought you by His blood from the power of the enemy. And let nothing and no one hinder you from doing what you can to help God's work forward.

What have you done for Him this year? It is not too late even now to begin, is it? Please do; and make sure you have each given Him what He most desires as a loving, whole-hearted gift from each of His children—yourself to be "a living sacrifice, holy, *acceptable unto God*" (Romans xii. 1). And then ask Him what He will have you do.

Now, good-bye, my dears. If any of you care to write to me, and will address

to "Aunt Lily," 4, Highbury Crescent, London, N., I am sure Mr. Marshall will be good enough to forward your letter, and then I will write, giving you my home address,

I will let you know, through this paper,

how the sale goes off. I have to thank Miss Best and Miss Cox and Mrs. Short for articles sent in for it.

God bless you all, and draw you daily nearer to Him.—Your loving

AUNT LILY.

AN OFFER.

In order to spread information as to the spiritual needs of North Africa and to increase the circulation of our magazine, the following offer is made:—

A 1s. 6d. copy of "The Gospel in North Africa" will be sent to anyone obtaining *two* new subscribers to NORTH AFRICA and forwarding their subscriptions (3s.) to the secretary. A 2s. 6d. copy to anyone obtaining *four* new subscribers and forwarding 6s. A 3s. 6d. copy to anyone obtaining *six* new subscribers and forwarding 9s.

"The Gospel in North Africa" is a book of 248 pages, with over 120 telling illustrations and 8 maps. The following are extracts from some of the reviews of the book at the time of its publication:—

"The Sword and the Trowel."

"This volume ought to find a place in every Christian home, and every Church, Sunday School, missionary or C.E. Library; and prayerfully studied, it should be the means of sending out to North Africa an ever-increasing band of men and women whose hearts the Lord has touched, and of moving those who remain at home to support them by their prayers and their purses. . ."

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"An attractive and well-illustrated volume worth perusal, not only by those interested in that particular work, but by all supporters of missions."

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"A handsomely printed and beautifully illustrated book. . . The volume is altogether most attractive in appearance and get up, and contains in a comparatively small compass a large amount of information."

TO THE MEMBERS OF THE PRAYER AND WORKERS' UNION.

REQUESTS FOR PRAISE AND PRAYER.

Praise.—(1) For the special gift of £500 so opportunely sent in for our Medical Mission work, and which has brought help that was sorely needed.

(2) That Miss A. Cox is now fast regaining health and strength.

(3) For very real encouragement at the annual farewell meetings, for which prayer was asked last month.

Prayer.—(1) For the work at *Shebin-el-Kom* faced with a *fresh crisis* and opposition (see p. 160), that *God may provide the £500 really needed* to build the dwelling-house over the school.

(2) That friends may be stirred up of God to respond to the conditional offer of £500 for

our general funds (see page 166), and to contribute the £1,500 desired by the end of the year, to secure this gift.

(3) That Mr. and Mrs. Cooksey may be blessed and made a blessing while in England, and that Mr. Cooksey may find many openings for successful meetings (see page 158), resulting in fresh help for the Mission.

(4) That several Italians, who have recently professed conversion at Bizerta, may prove faithful; and that a pastor may be raised up to continue the work among Italians in that town (see page 167).

(5) For the elderly convert from Islam at Tebessa, referred to by Miss A. Cox (see page 159).



North Africa Mission Publications.

“THE GOSPEL IN NORTH AFRICA.”

By JOHN RUTHERFURD, M.A., B.D., and EDWARD H. GLENNY, late HON. SEC. N.A.M.
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All post free.						

ARTICLES FOR SALE.

Hand-Painted Texts.—Miss M. Geddes, Huron Villa, Eaton Road, West Kirby, will be glad to receive orders for texts, hand-painted in oils, with flowers; prices from 2s. 6d. Proceeds in aid of the North Africa Mission.

“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.

Home-made Confectionery.—Cream-peppermint, lemon, ginger, vanilla, coffee; 2lb. for 2s. 8d., post free; smaller quantities at 1s. 4d. per lb., postage extra. Please send

orders, enclosing remittance, to N. L., Lakeview, Bangor, Co. Down, Ireland Proceeds in aid of the N.A.M. work at Constantine.

Picture Postcards.—The following series are now on sale:—“Real Photograph” cards, two series (Nos. 5 and 6) of six different cards, price 1s. 1d. each, post free; twelve different cards, 2s. 1d. Six Egyptian cards from photos by Geo. Goodman, Esq., price 4d. per packet, post free 4½d. Six cards illustrating “Life in Morocco,” price 3d. per packet, post free 3½d.

Knitted gloves, white or coloured, ordinary size, 2s. per pair. A handsome linen tea-cloth, embroidered, and trimmed fine crochet, price £1 1s. Proceeds in aid of the N.A.M. Please apply to Mrs. Pakeman, Carlisle Avenue, St. Albans.

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

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

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

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Susa	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.		Date of Arrival.
Geo. Wilson, M.A., M.F.	Dec., 1906	Miss L. READ ...	April, 1886	*Mr. J. J. COOKSKY ...	June, 1892
Mrs. WILSON ...	Dec., 1906	Miss H. D. DAY ...	April, 1880	*Mrs. COOKSKY ...	Dec., 1896
Mrs. ROBERTS ...	Dec., 1895	Miss K. JOHNSTON ...	Jan., 1892	Miss A. COX ...	Oct., 1892
*Miss J. JAY ...	Nov., 1885	Miss E. TURNER ...	Jan., 1892	*Miss N. BAGSTER ...	Oct., 1894
Miss G. R. S. BRERKE, M.F. (London) ...	Dec., 1894	Algiers.		Kairouan.	
Miss F. MANSTON ...	Nov., 1895	<i>Kabyle Work—</i>		Mr. E. SHORT ...	Feb., 1890
Miss G. SMITH ...	Oct., 1900	M. E. CUENDET ...	Sept., 1884	Mrs. SHORT ...	Oct., 1890
Miss I. L. REED ...	Oct., 1908	Madame CUENDET ...	Sept., 1885	Miss E. T. NORTH ...	Oct., 1894
<i>Spanish Work—</i>		Mr. A. SHORRY ...	Nov., 1902	Miss G. L. ADDINSELL ...	Nov., 1895
Miss F. R. BROWN ...	Oct., 1889	Mrs. SHORRY ...	Oct., 1904	Sfax.	
Miss VICCIGIO, School Mistress.		Djemaa Sahridj.		T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885
Casablanca.		<i>Kabyle Work—</i>		Mrs. CHURCHER ...	Oct., 1889
Mr. O. E. SIMPSON ...	Dec., 1896	Mr. D. ROSS ...	Nov., 1902	*Mr. H. E. WEBB ...	Dec., 1892
Mrs. SIMPSON ...	Mar., 1892	Mrs. ROSS ...	Nov., 1902	*Mrs. WEBB ...	Nov., 1897
Tetuan.		Miss J. COX ...	May, 1887	*Mrs. WEBB <i>Associated Worker</i>	
Miss A. BOLTON ...	April, 1889	Miss K. SMITH ...	May, 1887	Miss M. BENZAKINE ...	Jan., 1900
*Miss A. G. HUBBARD ...	Oct., 1891	Constantine.		DEPENDENCY OF TRIPOLI.	
Miss M. KNIGHT ...	Oct., 1905	Mr. J. J. LOCHHEAD ...	Mar., 1892	Mr. W. REID ...	Dec., 1892
Miss H. E. WOODRIL ...	Jan., 1907	Mrs. LOCHHEAD ...	Mar., 1892	*Mrs. REID ...	Dec., 1894
Laraish.		*Miss E. K. LOCHHEAD ...	Mar., 1892	Mr. W. T. BOLTON ...	Feb., 1897
Mr. H. NOY ...	Jan., 1897	Mr. P. SMITH ...	Feb., 1890	Mrs. BOLTON ...	Dec., 1897
Mrs. NOY ...	Feb., 1897	Mrs. SMITH ...	Sept., 1900	Miss F. M. HARRALD ...	Oct., 1899
Miss S. JENNINGS ...	Mar., 1897	Miss F. HARNDEN ...	Nov., 1900	EGYPT.	
Miss K. ALDRIDGE ...	Dec., 1894	Miss F. H. GUILLERMET ...	May, 1902	Alexandria.	
Fez.		REGENCY OF TUNIS.		Mr. W. DICKINS ...	Feb., 1896
Miss L. GREATHEAD ...	Nov., 1890	Tunis.		Mrs. DICKINS ...	Feb., 1896
*Miss M. MELLETT ...	Mar., 1892	Mr. A. V. LILEY ...	July, 1885	Miss R. HODGES ...	Feb., 1898
*Miss S. M. DENISON ...	Nov., 1895	Mrs. LILEY ...	April, 1886	Miss F. M. BANKS ...	May, 1888
Miss I. DE LA CAMP ...	Jan., 1897	Miss E. LOVELESS ...	Nov., 1907	Miss H. B. CAWS ...	Oct., 1907
		*Miss H. M. M. TAPP ...	Oct., 1905	Shebin-el-Kom.	
		<i>Italian Work—</i>		Mr. W. T. FAIRMAN ...	Nov., 1897
		Miss A. M. CASE ...	Oct., 1890	Mrs. FAIRMAN ...	Feb., 1899
		*Miss L. E. ROBERTS ...	Feb., 1899	Mr. G. CHAPMAN ...	Nov., 1902
		Bizerta.			
		Miss M. ERICSSON ...	Nov., 1888		
		Miss R. J. MARKUSSON ...	Nov., 1888		

IN ENGLAND.—Miss B. VINING, *Isvalidea*.
At Home.