

No. 35.—New Series.

February, 1908.

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.



Office of the North Africa Mission, 4, HIGHBURY CRESCENT, LONDON, N.
S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

Subscriptions 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 DECEMBER 1st to 31st, 1907. GENERAL AND DESIGNATED FUNDS.

Table with columns for GENERAL FUND and DESIGNATED FUND, including 1907 Dec. Receipt, Amount, and various donation categories like 'Readers of The Christian' and 'Missionary Helpers'. Includes sub-sections for 'OFFICE EXPENSES FUND, 1908.' and 'DETAILS OF BARNET AUXILIARY.' with Mrs. C. L. Terry's receipts.

(Continued on page iii of cover.)



A Water Seller, Tangier, Morocco.

The Pattern Shewed in the Mount.

Notes from an Address given by Rev. Stuart Holden, M.A., at the Barnet Conference, December, 1907, in the Pennefather Memorial Hall.

"See, saith He, that thou make all things according to the pattern shewed to thee in the Mount."—HEBREWS viii. 5.

THE preceding part of the verse points backward to the message spoken originally by God Himself to Moses when He had called him up into the Mount to reveal to him all the details and intricacies of the building of the Temple in which He desired to be worshipped, and from which He desired to manifest Himself to His people.

"Make all things according to the pattern which thou has seen in the Mount." This seems to me to speak of the necessary connection which the mount of vision has with the valley of action. We do not live on the mountain: our lives are mostly lived in touch with reality in the valley. But right through our Lord's life we see His frequent retirement into the mount. Some of the greatest

scenes and the principal crises of His life took place on mountains. He met His Father on a mountain, and expounded the laws of His kingdom: it was on a mountain He was transfigured; on a mountain He was crucified; and from a mountain ascended into His Father's presence. But he would be a bold man who would say that the life of Jesus was *lived* on the mountain top. He lived away down in the mists and fogs of sin and wickedness. So we recognise that the mountain was the place of vision: the valley was the place of concerted action. There is a great danger of "tabernacle building"—the mistake that was made on the Mount by those who took part with Jesus in the transfiguration. "Oh, that we might live here for ever. Oh, that we might dwell in the atmosphere of Christian fellowship always!" I believe such a conception as this is little more than refined selfishness. God does not intend us to live on the mountain. That which is bracing to me as a tonic, and which is necessary for me from time to time, would be enervating and deteriorating if it were not counterbalanced by practical, powerful, exhilarating life in service for God and souls.

I want, therefore, to speak of the absolute necessity of a life which "makes." "*Make* all things according to the pattern." I believe the life to which you and I have been called by the Gospel of Jesus Christ is not a mere life of contemplation, it is not sitting and singing ourselves to everlasting bliss: it is a life of "making according to the pattern." If our hearts are full of Jesus Christ, our hands will be busy for Him. If our mind is full of Jesus Christ, our hands will be full of work for Him. There is no connection between holiness and laziness, not the slightest.

For the moment, let us think what the "Mount" really means to us. There is nothing mystical about a mount. We know what it was to Moses; but to us, our blessed Lord Jesus Christ is the Mount. A mountain seems to be a place where the earth lifts itself up to meet the heaven which descends down to touch it. It seems to be the place of heaven's condescension and of earth's exaltation. And surely, in Jesus Christ we see the condescension of God and the exaltation of man: we see God bending low, and man lifted up. Jesus Christ is the Mount. Let us bear that in mind. Beholding the pattern, and making all things according to the pattern, are just alternate terms for fellowship with Him and obedience to Him.

There are three things to be noted about the Pattern. *Firstly*, the necessity you and I have of beholding the Pattern in order that we may know it. We need to *behold* the Lord Jesus Christ. A glance saved us, but it will take a long gaze to sanctify us. A moment's look on Jesus saved us, but a life-long beholding is necessary if we are to be changed into the same image and made holy and Christ-like in our lives. We ought to make this the chief duty of our lives. There is nothing extemporaneous about the Christian life; it is not a life of littles, either moral or intellectual. It is not a life which is spasmodic—there is nothing incoherent about it. There must be the symmetry of the life of Jesus in each one of us. There is no part of our lives for which God has not a plan—our social life, our religious life, our commercial life—God has a perfect plan for every part, and that perfect plan is Jesus. If you want to know how to live at home, Jesus Christ is a perfect example of holy domestic life; in your commercial relationships with the world, Jesus Christ is a perfect example of holy contact with the world—the witness of the Father. "Lord, how would Thou have me live? Lord, how would Thou have me walk so as to please Thee?" The answer does not come in any inner voice, or in any vision, but in Jesus Christ. "He hath left us an example that we should follow His steps." "Follow

Thou Me." That is the plan—the pattern. Day by day ascend the Mount of God and behold it, and then go away down to the valley and work it all out—make all things according to it.

Secondly.—A knowledge of the pattern liberates me from the tyranny of convention. What need I care what people say about my life as long as it is like the pattern—as long as I am perfectly sure, with a blood-cleansed conscience, that my life is according to the pattern on the Mount. If I am daily beholding the Pattern, I am daily being made conscious of the tremendous difference between the ideal and the actual—what God intends me to be in Christ, and what I am in London. If I daily behold Christ's pattern, every bit of conceit will be knocked right out of me, and I shall have nothing to say but that I am a poor sinner, and Jesus Christ is my All in All. There will be no pride of grace, or race, or face. I shall be made only too humbly conscious of my shortcomings. . . .

Thirdly.—And we have to BUILD according to the Pattern. There is an awful danger here of mistaking emotion for principal—of mistaking seeing for being. There is danger of seeing the Pattern and going away and saying: "It is beautiful—I want to be like Jesus Christ—I want to live as He lived: I see where His beauty condemns the crudity and ugliness of my life"—of mistaking that for real life; of mistaking mere light for life; of mistaking creed for character, and of forgetting that faith must become a force in every life, otherwise it is only so much sound or form of words. And if I see in Jesus Christ God's pattern, I am to set myself—cost what it may—with all the strength which God gives me, to reproduce a copy in my own life.

Note also that Christ's pattern to the individual is drawn attention to in His own teachings. He taught in two ways, viz.: by introversions and illustrations. He took the ordinary course of nature and showed the truth by introverting it, and He took the things of daily use as illustrations of His meaning.

Amongst other introversions, He taught that real gain is by loss; that real riches come by sacrifice; that real influence comes from separation; that enrichment and enlargement of life come from the seeming restrictions of consecration; real life by losing life. Introversion of all natural order and thought.

Amongst many other illustrations, He took the common lamp. "Ye are the light of the world." Salt, "Ye are the salt of the earth." Your presence among men is to make it harder for others to sin, and easier for them to be holy and pure. The vine; ye are to be fruit-bearing branches of the vine—"Witnesses unto Me."

In all the truths thus taught, Christ is the pattern.

Christ's pattern to His Church, if followed out, would lead to progressive holiness within, and aggressive evangelisation without.

In all attempts to follow Christ's pattern, the believer must remember, as he gets into the mountain, this blessed fact, that his efficiency is conditioned by His sufficiency, and the sufficiency of Jesus Christ makes him efficient for the work of translating the ideal into the actual, thread by thread, step by step, day by day, moment by moment.

PRESENT FINANCIAL STRAIN.

The Council feel that the friends of the Mission should know that the great shortness of funds still continues, so that large supplies are urgently needed. The members of the Mission are waiting on God in prayer for these supplies, and would earnestly invite Christian friends to join them in praying that the need may be met very soon.

Whilst nearly £500 per month is required for the General Fund, the receipts for this fund in January, 1908, up to the time of going to press, amount to only £182.

Notes and Extracts.

HOME NOTES.

The Monthly Prayer Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on the first Thursday of the month (February 6th) at 4 p.m. Tea at 3.30. **Pastor B. Wright Hay** will preside. A hearty invitation to be present is given to all friends of the work who are able to attend.



DEPARTURES.—On January 15th **Mr. Reid** left London for Tripoli, via Marseilles.

On January 17th **Miss Marston** left London for Tangier by P. and O. ss. *China*.



We are asked to announce that the **Annual Meeting** of the **Blackheath Missionary Helpers' Band** will be held on Monday, February 17th, at 7.30 p.m., at the Alexandra Hall, Blackheath. Mr. William Bolton, of Casablanca, who, it is hoped, will return early this year to resume Gospel work in Morocco, will address the meeting and give some account of the Lord's work at Casablanca. Any of our readers who can attend this meeting are heartily invited to be present. The Blackheath Missionary Helpers' Band have taken up Mr. and Mrs. Dickins, of Alexandria, as their personal representatives in the foreign field, and contribute substantially towards their support. Mr. and Mrs. Dickins are specially remembered in prayer at the weekly prayer-meetings of the Band.

Other members of the North Africa Mission are similarly helped by other circles and associations of Christian workers, and by individuals, who support a missionary in whole or in part. The Council of the Mission would be very thankful to hear from any friends desiring to help God's work in this way, and would gladly put them in touch with an approved worker whom they might support and pray for as their own representative.



Offices Expenses Fund.—The attention of readers of NORTH AFRICA and all friends is called to the new column which appears in the donation list on page ii. The cost of the home-end of the work, though a very necessary part of mission expenditure, is a draw on the general fund, and friends are invited to contribute to a fund to be specially used for this purpose. Three gifts have already been made, and further contributions will be welcomed

ARTICLES FOR SALE.

Knitted gloves, white or coloured, ordinary size, 2s. per pair. Proceeds will go to the funds of the N.A.M. Please apply Mrs. Pake-man, Carlisle Avenue, St. Albans.



A friend kindly offers to sell for the benefit of the Mission a small **gipsy ring**, mounted with two little diamonds and a ruby. Price one guinea. Also a very nice piece of **Honiton lace**, price one guinea. Either article will be sent "on approval," if so desired. Apply to Miss B. Grissell, 39, Southdown Avenue, Preston Park, Brighton.



Photo Frames and Carved Wood Bookstands.—Mr. Ross, of Djemaa Sahridj, will be glad to supply beautifully carved frames, in white or walnut wood, prices according to size, 1s. 6d. to 3s. 6d. per pair. Bookstands, 5s. each. These are made by a Kabyle native convert, who is thus supplied with honest employment. Orders to be sent to the Secretary, North Africa Mission, 4, Highbury Crescent, London, N. Time required for obtaining from Djemaa, about three weeks.

[N.B.—In January issue the *white* wood was erroneously called "olive."]



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.



New Set of Picture Post-cards.—Morocco series, six beautiful pictures of people and places in the Sunset Land. Printed in a pretty brown tint. Price 3d. per packet, post free 3½d.

Fancy and Plain Work.—All kinds of fancy work, Irish linen, and flannelette garments. Assorted parcels, suitable for sales, will be sent carriage paid to any address on receipt of postal order for 2s. 6d. and upwards.

On orders of £1 and more, 10 per cent. discount allowed. Address: Miss Shelbourne, 53, Hova Villas, Hove, Sussex.



"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.



Modern Cyclopædia for Sale. A friend has sent a set (eight volumes) of "The Modern Cyclopædia," Gresham Publishing Company, 1904 Edition, edited by Charles Annandale, M.A., LL.D., to be sold for the benefit of the Mission. It is quite new, and in good condition. Published price 48s. Any reasonable offer would be accepted. One volume could be sent for inspection to any friend before purchasing.



FOREIGN NOTES.

Morocco.

Mrs. Roberts writes from **Tangier**, January 11th, asking that through the pages of this magazine friends may be thanked who have so kindly sent her parcels of clothing, but whom she has been unable to thank, as their names were not attached to the parcels.



Tulloch Memorial Hospital.—**Dr. Wilson** has sent in the statistics of patients seen during the year 1907, at the Hospital, **Tangier**. These will be incorporated, all being well, in the Report No. in June. They show that 4,470 out-patients were treated, and 106 in-patients, seventy-four of which were surgical cases requiring operation. As mentioned in last month's issue, some of these patients were, during the time they were under treatment, led to Christ, as was also the hospital servant.



Miss Jay, writing from **Tangier**, January 6th, sends a letter addressed to her by a lady missionary belonging to another mission, who is at present at a coast town in Morocco. It is cheering to get such testimony to the reality of the conversion of one who was recently a patient in the Tulloch Memorial Hospital at **Tangier**, and who, when there, was dealt with as to his soul by **Miss Jay**,

Dr. Wilson, and others. The letter runs: "Dear **Miss Jay**, Your Christian soldier boy **A.**, from —, asks me to write you for him conveying to you his salaams. He asks me to let you know he comes here each Wednesday and Sabbath for Bible reading and prayers. He asks me to let you know that there is a reader in barracks with him, to whom he lends his book which you gave him—**Luke's Gospel**—and who, when they are off duty, reads to his comrades. To me **A.** seems so real that one can but praise God for such a trophy of grace. I like his seeking to publish the 'glad tidings' among his comrades. This, I think, is one of the surest proofs of the new life within.

"He asks me to tell you that he should like to secure permission to return to **Tangier**, but must await Government orders here. He asks most kindly after the **tabeeb** (doctor), **Mr. Simpson**, **Miss Mellett**, and the others with whom he met. He longs to see you and all the others, and bids me tell you he prays for you constantly. He prays most touchingly for you here. I believe the Holy Spirit is initiating him in the art of true prayer."

It is hardly necessary to point how greatly such a convert stands in need of much prayer that he may be kept steadfast in such surroundings in the native army.



Algeria.

Miss Harnden writes on January 12th from **Constantine**:—"The girls' classes have started well, and I am kept busy, and if I had more strength I could do more, for the women are eager for me to visit them in their homes, and more would come to be taught if I could undertake to receive more."



Mr. Lochhead writes on January 15th from **Constantine**:—"We observed the Week of Prayer (Evangelical Alliance), and had a meeting each evening from Sunday to Sunday. Two or three nights there were over twenty present. There was a very earnest spirit in the meetings, and great liberty in prayer. These meetings were, of course, attended by French people. Yesterday and this afternoon I was visiting in a village nine kilometres from **Constantine** with **M. Bonin** the colporteur. To-day at one Arab café I had a group of about thirty men, who listened most attentively to the old story of sin and salvation. At another café there were certainly twenty men, and they too were willing to listen to all we had to say. 'Faith cometh by hearing.' Last night we had our weekly meeting for Arabs, and nine were present. They were quite serious, and listened attentively."

Egypt.

Mr. Chapman, although he has only been in **Shebin-el-Kom** a few months, already finds his life an exceedingly busy one. Besides the study of the language he has been preaching at the English service every Sunday; he has a good deal of work among the English-speaking natives, and helps in the lantern services and in other forms of work. He writes on January 1st: "We held a watch-night service last night with a good attendance: this was followed by a communion service, at which eighteen took part (including six women). It is impossible to exaggerate the need of mission work here, and one might almost say the same regarding the possibilities in this Shebin station. There are some fine native Christians connected with the work here, and many seem to be 'almost persuaded.' The opportunities for itineration are splendid, but alas! where are the men, and where the means? The Scripture knowledge of our schoolboys would put the average English Christian to shame, and the simple teaching of the word cannot fail to yield a harvest of fruit in the days to come. Amongst our regular attenders are three men, all heads of Government departments, and one of them a very well-taught Christian indeed.

NUMBER OF SERVICES HELD EACH WEEK IN THE CHAPEL

	Arabic.	Total.
Sunday..	3	*1. 4
Monday ..	2	.. 2
Tuesday ..	2	.. 2
Wednesday..	2	.. 2
Thursday ..	2†	.. 2
Friday ..	1	.. 1
Saturday ..	1	.. 1

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* English. † 1 Lantern.
(The above in addition to Sunday School.)

"Mr. Fairman is held in very great respect by everyone. His Arabic is very highly spoken of, not only by the natives but by the resident Europeans."



Conditional offer of help for Shebin work.

—In connexion with the work at Shebin it is a great pleasure to be able to record a generous offer made by the Bible Lands Missions Aid Society of the sum of £12 towards the first year's support for a Biblewoman.



As before mentioned in former numbers of NORTH AFRICA the school building is not complete at Shebin, and there is great need of finishing the girls' schoolrooms, as also of obtaining proper fittings and furnishings for the chapel. It is estimated that a sum of £90, to be exact, £89 6s., is needed for these purposes. Towards this a conditional offer has been made of £20, provided that the balance, say, £70, can be raised by March 31st. Who will thus help forward this work? (For account of school inspection, see page 27.)

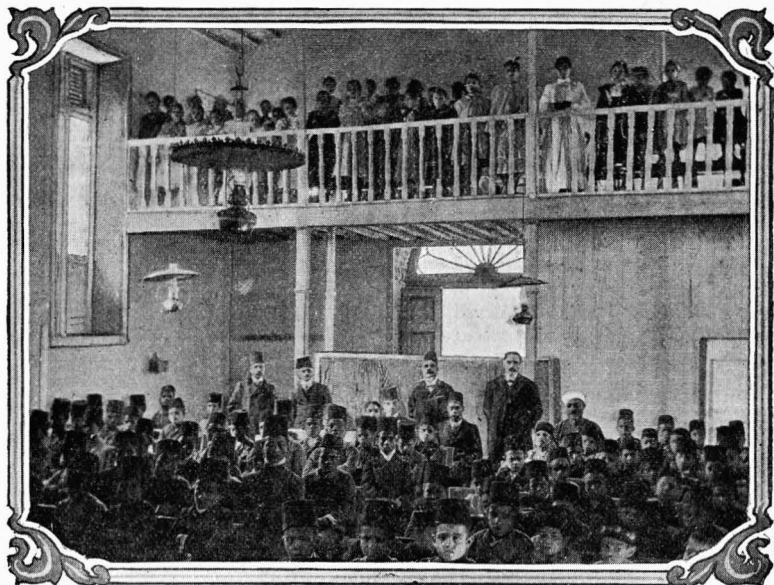


Photo by **Shebin-el-Kom Mission Chapel Interior.** *[Mr G. Chapman*
Photograph shows daily instruction service for whole school, 107 present. Gallery used exclusively for women and girls at every service.

CHERCHELL CARPET INDUSTRIAL WORK.

The following Carpets and Rugs are now on sale at the offices of the Mission, 4, Highbury Crescent, N.:—9 Carpets, prices from £3 7s. 6d. to £6 16s. 3d.; 14 Rugs, prices from 6s. to £2 4s. 6d.; Sample Footstool Covers, prices 2s. 2d. and 2s. 10d. each; 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.

Morocco's Bombarded Town

By Mr. H. Nott.

Having been asked by the Council of the N.A.M. to go down to my old station, Casablanca, and make investigations regarding the reopening of the work there, and the position of things in general now under French occupation, I journeyed to Tangier, where I was joined by Mr. Simpson (of Fez), and after finding a suitable steamer going direct, we left on Saturday afternoon, November 23rd. The Lord prospered our way right from the very first, helping and blessing us in everything.

Next morning early we arrived within sight of the old place, and while we were yet half an hour out from the anchorage we passed two or three French men-of-war watching over the entrance to the bay, and keeping a sharp look-out on the coast-line opposite. As we came nearer in, the bay seemed quite busy and full of ships of merchandise and war. I went up on deck, expecting to see Casablanca much altered and destroyed, but I was surprised and glad to find it, from all appearances from the sea, much the same as when I left it, more than a year ago. It is true, the old fort seemed battered about, and the houses near by it were pitted and scarred with shot and shell; also a saint's tomb in the cemetery seemed badly split and broken by a shell. Otherwise, everything presented the usual appearance, though outside to the east of the town could be seen great buildings looking like farmsteads, in the early morning light. These seemed to be scattered over the country, about a mile or two or three miles from the town. They proved to be the barracks and quarters put up for the French soldiers.

From all reports of the scarcity of boats and boatmen, I expected we should not get ashore until ten o'clock at the earliest, and we thought to see the boats manned only by Jews, for we were told by some who had recently been there that there were very few Moors about the place, and that only Jews were used for this work, as well as for everything else in the town. But we were agreeably surprised to find a good few boats and lighters in the bay,

all manned by Moors, and soon not a few boats were alongside. I recognised among them some of the old boatmen of the fort, who were soon on board, and seemed pleased to see me again. We got ashore about 8.30. As we neared the shore it was with mingled feelings of gladness and sadness I came in sight of the old places and people again. I was glad to see so very many old faces and friends, who welcomed me very heartily indeed, but I was sad when I heard their tales of woe and suffering. As we went up to the Custom House, we found things much as usual, *i.e.*, Moorish officials with a Frenchman, just the same as at other port-towns in Morocco.

After a little breakfast, we had prayer and thanksgiving for journeying mercies. We specially prayed for Casablanca, that her troubles might now be turned into blessing, and that there might be a turning to the Lord of not a few.

We then made our way to the Mission Hospital, about ten minutes' walk. Most of the houses in the main part of the town and European quarter were quite untouched, but the shops around the market and main streets and bazaars were destroyed; this was the work of the country Arabs, who, after pillaging and looting, set fire to the places. But now we found the people busy rebuilding shops, and outside the main gate of the wall in the sook great improvements were being made, including a square with a barrier, inside which the country people bring their produce to sell. The exit of the gate from town had also been widened by taking down shops and houses. As we moved on outside, we noticed the great barracks, from the midst of which the much-dreaded balloon was just ascending. Going on we came to the English burial ground and church, both of which seemed to have been but little hurt. Next we came within sight of the Hospital ruins, and were soon inside the bare walls. Just the outside and the partition walls were standing. The roof and floors, with everything else, were destroyed by fire, the result of shells or the Arabs' last act before

making off with their spoil. Inside the building, in the passages and every room, the ground was piled up with debris about three feet high. It was very sad to see the old place, where so many had heard the Gospel from time to time, and had been cured of bodily sickness—once a place of light and influence for great good to the town and country round for miles, now desolate, while the wild birds made their nests in its walls!

We made our way back via Bab Marrakesh, and through the native hut-town outside. Here we found nothing but ruin and desolation; the place, once so full of life and noise, was now still and deserted. One could see where huts and enclosures had been by the burnt appearance of stones, reeds, and mud that had once formed roofs and walls. Everywhere potsherds, mill-stones, and other utensils that make up a poor native's home were strewn upon the ground—everything left to get away from shot and shell and murderous Arab tribesmen. Inside the town near this gate not so much damage was done, because there were fewer huts, but most of the small native houses and shops were minus doors and windows, etc., and many were pitted with bullet-marks, and bore evidence of a desperate struggle; the people say more against Arab tribesmen than French soldiers.

Being Sunday, we spent the rest of the day in prayer and meditation, and on Monday morning sallied forth to a part of the town called "Tenacker," where we heard most of the damage was done by shells from warships. We paid a visit to the old fort. Three shots had been fired from this fort by the Moors, all to no purpose! Algerian soldiers guarded the old place, but they allowed us in to have a look round. It had been battered about a good deal, but not so much as one expected to see; also the houses round about it, but none were utterly destroyed with shells. Indeed, in no case could we find a house utterly destroyed as the result of shell-fire in this or in any other quarter. As we moved on we came across natives making new roads, and in one place that was once a waste they were laying out paths, planting trees, and making a parade-ground for the soldiers, a sort of Alamada like that at Gibraltar. We came

across a lad working there with his donkey, who told us a pitiful tale. He said he had taken refuge in the French consulate, but his parents were still away among the tribes, doubtless as prisoners.

Some of these poor people are thoroughly cowed by all that they have passed through, but on the whole the people speak well of the treatment they receive both from French officials and soldiers; and whatever their actions may have been, at present, as far as one could see, all classes seemed to be treated well, and justice meted out to all.

One was glad to hear that very few of the really old inhabitants had perished, most having turned up again from various port-towns. Those who were killed were mostly from among the Arab tribes, who invaded the town, and from among the Jews. The latter acted bravely in many cases, and not a few escaped by disguising themselves with clay on their faces and old sacks on their backs.

While in the main street a mounted Algerian rushed through the streets calling out the soldiers to war. The balloon had sighted the tribes coming in about fifteen miles away, and in a short time the men had fallen into rank and moved away. We could see them from our roof going up the side of the hills. They did not return till sunset, and we heard in the afternoon that the balloon party had seen Mulai Hafid's men defeating the Sultan's general.

We overheard a conversation between two town Moors as they saw the French going out to fight the Arabs. One of them said, "May God strip them (*i.e.*, the tribes) as they have stripped us and our children."

I feel I could write a great deal more about Casablanca, having known the place so well in years gone by, and now seeing it in its present state. I must say I was agreeably surprised at all I saw and heard, and praised God that Casablanca seems emerging from her troubles. In a few months all signs of the bombardment will have disappeared. The place is filling up well again, though very few of the tribes come to buy and sell in town. They are afraid of the other tribes, who have not yet made peace, attacking them on the road.

There is plenty of scope for mission work among all classes, and there seems to be no let or hindrance from the French at present.

In the town there was one thing that especially pained us—to see so many drinking-shops. But these were patronised by the soldiers chiefly.

Work in Kabylia.

By Mr. D. G. Ross. (Djemaa Sabridj.)

The principal event in the work here during December was a visit from Monsieur Mayor, of Moknea, and a five days' tour among Kabyle villages. It is twenty-six years since Mr. Mayor commenced to work for God amongst the Kabyles. He started at this very station, and soon God gave him the joy of leading souls to the Saviour. One is now in Damascus, and still professes faith in Christ. Another has long since entered in to be for ever with the Lord, washed in that blood most precious, shed for *all nations*.

It was interesting to us to hear of these first victories for the Master, and more so that one was brought to conviction of sin quite independently of the missionary, through reading the Word of God. He became a great power in the village, disputing with sheiks and leading men, and showing from the Scriptures that Jesus was the Christ, the Saviour of the lost. But alas! his Christian career was short, for, strange to say, the man who promised most of all to become a leader of others was not allowed to shine long here below.

Until this visit Mr. Mayor had not visited the station at Djemaa for twenty years. He was much struck with the changes that had taken place. The village has grown considerably since then, there being now 3,100 inhabitants, and, in place of the ordinary Kabyle huts, there are now a few solidly-built houses with French windows, doors, and chimneys. It was not, however, the material changes which pleased him most, but rather the spiritual. He told us on the first Sunday morning of his visit that it was a great encouragement to him to see so many young men gathered together to worship the Lord Jesus, as compared with the few in his day. We could not help feeling how greatly privileged this village has been.

As Mr. Mayor was anxious to make a tour among the surrounding villages, I agreed to accompany him for five days, leaving my wife and Said to take charge of my medical and class work. Si Mohand was at the time away for a fortnight helping at another mission

The Algerian soldiers are well liked, and seem kind and civil to everyone.

After we had made all the inquiries we wanted to, we got on board, and at eleven o'clock next morning arrived in Tangier, after a very successful visit. We had much to praise God for in the way we were led and helped in all our business.

The Lord was manifestly with us during our itineration, and more ideal weather could not have been desired. Though at the beginning of December, when snow frequently falls here, the weather was as delightful as at home in mid-summer. After three and a half hours' stiff climbing up the mountains, we arrived at Fort National, which looks down from its height upon hundreds of Kabyle villages perched upon less prominent mountain or hill tops. We set to work immediately to visit the villages adjoining, and had good meetings.

Next day, with one mule, we set out for the tribe of the Bennie Yennie. It is three and a half hours from the Fort, but the view was so very varied and picturesque that one forgot the distance and the fatigue. In the first village we entered the people were very argumentative and unsympathetic. Only the young lads can read, but no one wanted to buy books, they wished to have them for nothing. We were not sure that they would quite appreciate what did not cost them anything, so asked if they could not give us their value in kind. Many of the boys were only too glad to part with their portions of figs in order to get copies of Scriptures.

The following day was one of peculiar joy to us, because it was full of blessing. We set out on foot to visit several villages, and found on the road men in groups walking to the weekly market at Fort National. We stopped each group as far as possible, and sold quite a number of books, besides having splendid opportunities of giving messages in the Master's name to the twos or threes, as well as to the dozens. Nor did we find the villages entirely empty. To the old men, women, and children who could not go to market we lifted up the Lord Jesus Christ as the One poor sinners need, and we felt that the messages were being blessed to women and men alike.

Returning from our tour, we met a nicely-dressed man from a distant tribe, who asked us why we had not started a mission station in his village. He said he would give us the

land and help us all he could if we would only go. The man interested us much and seemed to be sincere, so we entered the hotel to drink coffee together and have further talk.

Next day we made for Michelet, and visited several villages there. In one was an old man who seemed deeply interested. He is eighty-seven years of age, but is strong

and quite intelligent. The seed just seemed to enter in and find a prepared soil. It is seldom the Word so apparently penetrates at the first hearing of the message.

The following day commenced with a heavy downpour of rain and hail, but we had finished the tour we had intended, and with glad hearts descended the mountains to the mission station at Djemaa.

A Christmas Fete at Djemaa Sahridj.

By Miss K. Smith and Miss J. Cox.

Come and see our guests arrive! Forty were invited for six o'clock this evening, and forty have come!

The young men are invited to enter the Men's Hall, while their wives and little children, with several unmarried girls, come crowding into our dining-room, turned for the present into a Kabyle-room for our little girls, until we have more space for our "Home and School."

See, here is L. with her bonny little son and two little daughters. L. is an earnest witnessing Christian, and her eldest little girl loves Jesus too. L. has long prayed for her husband's conversion, who seems now to be turning his face heavenward.

Then there is D., her sweet, sunny face testifying to her faith in Christ and her daily walk with Him. Her husband patiently taught her all she knows, and brought her to her Saviour. Now they pray together that their carefully-trained little son may one day be an evangelist.

Do you see that dear girl with the dark, sparkling eyes that soften into loving glances towards a young man with a quiet, gentle face? That lad professed conversion five times, but continually fell into sin; now he is helping his little wife to walk with him in holiness and righteousness.

That rather satirical-looking girl is holding back, while her husband and little daughter are trusting Jesus; they have been to our classes, while M. has not moved out of her native village. However, she is now attending a young women's meeting held in D.'s house, and we doubt not she will soon see Christ in His beauty.

A. has two sons and two daughters; her husband is not yet a believer; but dear A. is seeking, and is long-

ing to be like D., whose happy home is the wonder of her many relations.

There is a young couple, lately married, just a boy and girl! We have known them since babyhood; they are both looking to Jesus! But we fear to weary you, or we could continue with a long list of those who have come out of deep darkness into His glorious light!

Our hearts overflow with joy and praise as we look upon our large family. The simple repast in the tastefully-decorated Women's Hall seems enjoyed by all; but see, the girls have soon finished, while the men continue to sip their coffee and eat their cakes. The fact is, every girl is carrying away her dainties in her loose dress to give to some one at home.

Hear how sweetly they sing, "I love Thee, my Jesus, I know Thou art mine," and we have the happy assurance that most of them mean what they sing.

But what are all those red garments draped and folded so gracefully on the platform near the Christmas tree? Ah! they are the gifts that you and many other dear, kind friends have toiled over, so that our dear girls may rejoice. See their happy, smiling faces, as one after another receives her charming present. How delighted they are, and what clapping of hands succeeds the distribution.

We thank you, dear friends, very warmly and affectionately for your kindness in supplying us with the means for giving so much pleasure.

We are afraid of trespassing on your time, or we could tell you of three more fêtes for girls, all most successful and happy, when we distributed your red garments, 150 in all, which were given only to those who are regular attendants of our classes.

VISIT OF MINISTER OF EDUCATION TO THE SHEBIN-EL-KOM SCHOOLS.

By Mr. George Chapman.



Photo by]

[Mr. G. Chapman.

Saad Zaghlool Pasha, Egyptian Minister of Education, and Mr. W. T. Fairman leaving the School after the Inspection.

About the first week of December it became known in Shebin-el-Kom that upon the 15th the town would be honoured with a state visit from the Minister of Education, and that he would probably take the opportunity to inspect the schools of the district.

Some few days later we received official intimation that Saad Zaghlool Pasha would visit the Mission School on Monday, the 16th. This news caused great excitement amongst the boys and girls, and from each class a leading scholar was selected to prepare and recite addresses of welcome.

The 16th duly arrived, and we were early astir. The previous day, our Sunday, the town had been *en fête*, admiring crowds everywhere following the Pasha and his cavalry escort, and we rather wondered what impression our plain, but efficient, mission school would make upon his Excellency and the civil and military officials accompanying him.

At 9.30 a.m. the guard of honour

arrived and formed up outside the gate of our walled compound; the boys selected to sing the salute customary upon such occasions took up their position, with our broken-down harmonium, outside the chapel door and opposite the entrance gate, whilst the remainder of the scholars were lined up on three sides of the square formed by the school buildings and chapel.

Precisely at 10 a.m. the thud of hoofs and the clatter of accoutrements heralded the arrival of the Pasha, attended by the Mudir (Governor of Province), Commandant, and other Government officials, and a small army of journalists and sight-seers.

The Pasha was received by Mr. Fairman and myself, and the boys of the saluting party went through the vocal gymnastic performance, which does duty for a musical salute.

To break the boys of the slow and leisurely habits characteristic of this people I am giving them fifteen minutes physical drill before morning school, and

as the Pasha and his suite approached the square they were received in English fashion, the boys coming to attention and saluting, on the word being given, with the precision and alacrity of the Grenadier Guards.

Our visitors were first conducted to the girls' school, where answer followed question correctly and promptly, to the satisfaction of all. (See picture below, showing girls, with teachers and Mr. and Mrs. Fairman.)

Passing in order from class to class the Pasha visited the five boys' classes, from fourth year down to the Primary class, examining one in English and another in Arabic grammar, one in arithmetic and another in geography, asking many questions, and expressing pleasure at the replies received.

Coming to the Primary class of boys, too young to stand ordinary tests, two little fellows were selected to represent the class, and it was with close attention and evident delight that all present listened to the stories of Cain and Abel, and Shadrach, Meshach, and Abednego, as told in their own words by the two youngsters, the Pasha himself leading the applause when they had finished.

The boys, young and old, have all had a thorough grounding in the Scriptures. The other morning I caught the word for

"fourteen" in an answer to a question of the headmaster's, and turning to Mr. Fairman I enquired to what it referred, and found the question which had been asked and had received prompt answer was—"How many Judges were there and what was the name of the first?"

The visit ended with a review of all the scholars and a well-delivered speech by the senior boy.

On his departure the Pasha expressed his entire satisfaction with all he had seen and heard, and two days later, in acknowledging receipt of some photos I had taken on the occasion of his visit and presented to him, he wrote with his own hand:—

(Literal Translation.)

Ministry of Public Instruction,
Cairo,

December 19th, 1907.

To their venerated presences, the revered Fairman and Chapman.

I have received the four photographic pictures which were taken during our visit to your school, and which you have graciously presented to us.

We shall preserve them as a memento of the joys we felt at the progress of your school. I pray you, in conclusion, to accept my sincere respects.

SAAD ZAGHLOOL,

Minister of Public Education.



Photo by]

[Mr. G. Chapman.

Group of thirty of the thirty-eight attendants at the Shebin-el-Kom Girls' Mission School, taken on occasion of the visit of Saad Zaghloul Pasha.

Ladies' Committee Notes.

PRAYER AND WORKERS' UNION.

The majority of the returns giving details of the varied work accomplished during 1907 by the sixty branches of the P. and W. U. are now to hand. I most gladly take this opportunity of thanking every one of our friends for the splendid results of their efforts. As it is not possible to write to all, may I, through the medium of this magazine, say how much the Ladies' Committee is cheered and encouraged by the faithfulness in prayer, and the persevering love which will not amid repeated difficulties be discouraged!

It is possible to double our number of branches during this year. Shall we do it? We can already chronicle one new branch.

Have you ever been in a railway yard when shunting has been going on? An engine comes slowly up to one end of a long train of wagons, and bumps against it and stops, and immediately the bump is passed on from wagon to wagon down the entire length of the train, but the train as a whole does not move from its place.

Please excuse this crude illustration. There are many of our largest towns in which we have as yet no P. and W. U. Branch!! Perhaps some of us may be able to "bump" an interested friend, who will be willing to commence a small branch say of three or four members. This will not involve a great expenditure of time or labour, but the results may be, as has already been proved in existing branches, very fruitful, and of practical use to the Mission. In the following towns we have friends who regularly receive NORTH AFRICA: who will help? Aberdeen, Bedford, Guildford, Leeds, Leicester, Liverpool, Manchester and York. The assistant secretary of the Ladies' Committee will gladly reply to any communications sent to her with reference to above.

WANTS.

From Larache Miss Jennings writes asking for any gift of odd lengths of any kind of cotton or other material. Also for old clothes, sheets or sacking, all of which would be invaluable to her in her work among the poor women of Arzila.

Materials for Mrs. Cooksey's sewing classes at Susa. These should be flannelette, calico or coloured cotton—bright colours are much appreciated. Pieces of two yards or over would be most valued.

Chairs.—Owing to the increased attendance at the prayer meeting, the need of a

larger number of chairs has been felt. Would friends like to supply this need by sending chairs or small amounts to purchase these?

Hints to our Box-holders.—One of our regular givers for the work in North Africa writes:—"Perhaps it would interest you if I let you into *the secret* of filling my box. I used to get most of it through selling my newspapers, but have not been able to sell them lately. So it is chiefly *little bits* of discount off bills, and a few pence now and again saved by doing *small bits* of laundry work instead of giving them out. I also found the sale of my cream-jars a great help. *Little sums* so soon mount up into large ones." Will readers of NORTH AFRICA please note. *Some* of our box-holders surprise us joyfully by the sums they send in. Will *all* do their very best to send us largely increased help this year, and thus make it possible to relieve the strain on some parts of the work.

MONTHLY MISSIONARY CORRESPONDENCE COURSE.

In these days of stress and almost incessant occupation, it seems well-nigh impossible, much as we desire information, to find any time for missionary study.

To supply this need we are arranging a Monthly Missionary Correspondence Course, and propose issuing a monthly paper dealing with the more prominent features of North Africa, the Mission and its Needs, under the following headings:—

"The Mission, its Origin and Progress"; "The Barbary States and Egypt"; "Mohammedanism"; "The Peoples and Customs of North Africa"; "The Special Difficulties of Missionaries"; "What it Costs to Become a Convert"; "Holding the Ropes at Home"; etc., etc.

These papers will take the form of a letter, giving the fullest information possible, and will not necessitate the use of text-books. The course is quite elementary.

It is hoped that many of our young friends will become members, as we are confident that it will dispel ignorance, remove prejudice, arouse interest, stimulate prayer, encourage giving, and provide missionaries.

The course is open to all, and fuller particulars will be sent to anyone who will write to the Assistant Secretary of the Ladies' Committee, 4, Highbury Crescent, N. The first letter will be issued on January 31st, 1908.

"HOW THIRTY-SIX PENNIES WERE TURNED INTO SEVEN POUNDS SIX SHILLINGS AND A PENNY."

"Thirty-six pennies gain more than seven pounds! Impossible! It could not be!" But it's quite true. April 10 saw the pennies handed round, and November 10 saw them returned, with their interest.

Well, of course, you would like to know how the miracle was performed? It was not done by ordinary collections, for our school has plenty of those all the time; nor is there anyone rich amongst us to give a nice big sum. No; it was all earned!

Said the superintendent one Sunday to one of the teachers: "I was reading NORTH AFRICA before I came to school to-day, and I find the committee is terribly short of money, and I feel it is laid on my heart that we ought to try and do a little more to help on the good work."

"But we really can't have another collection added to our long list," was the reply.

"That's true; but surely we can do something if we try! What can we do?"

"Well, I can't think what we can do," said the teacher, "unless we take to trading."

"Trading! What do you mean? Children can't do that!"

"Oh yes they can!"

The result of this conversation was that on the following Sunday the bell rang for teaching to cease ten minutes before the usual time, and a campaign of missionary trading was proposed to the scholars and teachers. The suggestion took like wild-fire, and it was most entertaining to watch the faces of the boys and girls as the plan of campaign was opened out before them. No boys fidgeted for the freedom of the open air that afternoon. Here was scope for the most enterprising mind and the plodding one alike. Some were full of what they would do, and how they would do it. One cautious boy, when questioned as to how he intended to trade, said, with a wise shake of his head, "Wouldn't you like to know? I keep that to myself and have no imitators."

We made it a rule that none under eleven years of age should trade. Includ-

ing teachers, forty took the penny which was to constitute the capital wherewith business was to be commenced.

Of these forty, four did nothing; but you will agree the thirty-six did grandly!

Perhaps one of the secrets of our success was that we got a young business man—a former scholar in the school—to act as a sort of adviser and treasurer, to whom the children could bring their earnings from time to time. And right well the little traders worked. The girl who got the prize offered for the largest earnings made 12s. A penny tin of blacking, which she applied with much polishing to the boots of her uncles, soon turned her copper coin into a silver one; then she bought coarse linen and made it into aprons for her aunts to buy; then she went in for postcards, which she sold at a profit, and so on.

We got a fine illustration of "counting your chickens before they are hatched." One lad was heard to say: "I shall buy a pennyworth of lettuce seed; there will certainly be 250 seeds in the packet. Say I get 200 lettuces, which will fetch a penny apiece, that will be sixteen shillings to the good!" But I am afraid all that "good" did not accrue.

One little girl bought a packet of vegetable marrow seeds, thinking how much she could earn by the young plants she meant to sell.

She watched those young seedlings with such loving care, and almost watered them with her tears, when the horrid slugs and snails would come and take an early breakfast from the tender leaves. But in spite of all these misfortunes, her penny brought six hundred-fold into the bank.

A boy got a bit of ground from his father, from the family garden, and planted it with radish seed; but the ground was poor, and the crop not large, in spite of his energy. But I think God valued the money brought to the fund, for His eye saw the heart with which His young servant had worked.

Several girls worked hard at making crochet lace, and thus their pennies soon made shillings.

The penny tin of blacking was rather a favourite first outlay with the girls as an easy way to increase capital, with which to buy materials such as print, calico, crochet cotton, or silk, to be worked up more profitably.

In fact, space fails me to state all that was, and could be, done with the "nimble penny" in the hands of enthusiastic traders.

Of course, the teachers worked very energetically in the good cause, for they could not allow themselves to be outdone by their scholars.

A very big help came to the fund through the school treat in the summer. Like all youngsters on such happy occasions, ours came along with their pockets full of pennies to spend. But our up-to-date treasurer was quite prepared to give North Africa some benefit from the luxuries of the occasion. Said he: "We will do the refreshment stall on the field this year"; so he got up before the birds—and you know the birds get up very early in June—and with a pocketful of the

traders' earnings, he went to town, and got all sorts of good things—fruit, ices (excellent ones, sold at a halfpenny each), temperance drinks, sweets, all at wholesale price; and to these some of the teachers added home-made cakes, etc. When evening came there was only a cart-load of empty boxes and baskets to take away—and—yes—and two pounds five shillings, which were the profits of the stall when all expenses were paid, to help swell the £7 6s. 1d.

One nice thing about our trading band was the fact that almost every boy and girl in it belongs to the Lord Jesus, so their efforts were not merely for amusement or novelty, but in the service of a Master who is ever ready to say, "Well done, good and faithful servant."

We are most anxious that this little account of our efforts should appear in NORTH AFRICA, because we are sure there are many other schools which could do as we have done, and perhaps better, if the plan were suggested to them.

For the Children.

MY DEARS,—Time *does* slip away so quickly! Don't you find the holidays simply *melt*? And we must not forget that we shall have to answer to God for all we say and do and think during our time here on earth. Sometimes we forget that, I'm afraid; but this year, let us try and live more and more in the loving presence of our Lord, and see if each day, as we go to bed, we cannot call to mind, at any rate ONE opportunity used to speak for Him or to do something for His sake. He expects the smallest as well as the biggest to serve Him, and to help others to do so.

Now for Mr. Cooksey's

"SWEET BUNDLES."

If you were out here and saw preparations being made for an itinerating journey, you might see some bundles placed carefully away in the panniers across a mule's back perhaps; they are well packed and wrapped, and might look outwardly like boxes of chocolate, or any other article usually packed in squares; in reality

they are bundles of little travellers, full of love and goodwill, and sweetness of manner beyond praise; some of them wear old coats, some black, some green, and very gay and fresh they look; they will be handed down gently at different places on the journey, and they go and live with the Arabs, sometimes in houses, sometimes in funny camel-hair tents, and they travel thousands of miles at times in very strange company. These little travellers you have already guessed are Bibles and Gospels. I was reading to-day about a sweet bundle in which Solomon was interested; he speaks about it in the first chapter of the Canticles, where he says, "My well-beloved is a bundle of myrrh unto me." I will tell you what he was thinking about.

In Palestine they had a nice custom—perhaps they have it now—when a young lady who wanted to think constantly of her sweetheart used to hang a small bag of myrrh and henna leaves mixed, around her neck, resting it near her heart. It gave out a rich, lasting scent, and was

very sweet. So, says Solomon, is my beloved to me; he was speaking, of course, of Jesus, and you know how true this was of Him; that was why the children liked so much to be with Him.

Another pretty custom in Palestine is to hide a bundle of sweet-smelling myrrh in the bedroom of a guest; you can't find out from where the perfume comes, you only know that the whole room and all in it appears to be scented through and through with it. There are children like that who love Jesus; they don't say much about what they feel in their hearts, but they are like the bundle of hidden myrrh, they perfume and bless the whole house by the sweetness of the love of Jesus.

If you are interested in bundles we may have another chat about them later on.

J. J. COOKSEY.

Some while ago we had a story out of several together, called "A Bundle of Herbs for those of Quick Scent" (Isa. xi. 3, marg.). Here are two others, translated from the Arabic, and showing the hardihood of the poor country people as compared with the softness, weakness, and luxury of the wealthy city folk.

THE FEZ GENTLEMAN AND HIS PLOUGHMAN.

One night a ploughman, servant of a Fez merchant, fell asleep on his plough, and when he wakened in the morning, he found he had broken it, and so could not continue his work in the field. So he came into Fez to tell his master; but when he got to the house, the door was opened by a slave-girl, who said: "My lord has not risen, he is ill! He fell asleep on a grain of wheat in his bed last night, and it has hurt him so he cannot rise!"

Another countryman was walking in the fields barefoot, and stood on a twig of an olive tree. It went right into his foot, and he pulled it out through the upper part of his foot, saying, as he did so: "I am glad I had not my shoes on! That would have quite spoiled them."

So far—mind, I am writing this in January—I have *no* design sent in for the Guild Card, and not nearly as many applicants for the little books as I had hoped. I am still expecting many, many more, so please *hurry*, my dears, and send in as soon as you read this, if you haven't already done so, to

Your loving

AUNT LILY.

Requests for Prayer and Praise.

1. Praise for the sustained faith and testimony of a young Riff woman who for six months was under teaching in Mrs. Roberts' household in Tangier some years ago.

2. Prayer that Miss Jennings may be much blessed in revisiting her sub-station, Arzila, after five months' absence necessitated by the disturbances.

3. Prayer for the converted native colporteurs in Fez, more than one of whom has been maltreated recently. The political changes will probably put them into further danger, especially as the northern capital has now declared for the pretender.

4. Prayer that Mr. and Mrs. W. T. Bolton may be guided in making plans to return to Casablanca (God willing) at the end of March.

5. Praise for answered prayer in connection with decided opposition and bitterness shown against the workers and work in Kairouan. Prayer for blessing on all the branches of work there, the important girls' class, the negresses' class, home-visiting, lads' class, village itinerating work, bookshop and lantern services.

6. Prayer that guidance may be given with

regard to arrangements to be made as to the work in Tripoli, where Mr. and Mrs. Venables have to lay down their valuable medical and visiting work there this summer when they return for prolonged furlough.

7. Praise for much encouragement given to the workers recently. From Djemaa, Constantine, Shebin-el-Kom, and Tangier the news recently received shows progress and blessing in the work, and a consequent "heartened" up of the workers.

8. Prayer for blessing on the Missionary Correspondence Course which Miss Pike, Assistant Secretary of the Ladies' Committee, is starting on February 1st.

9. Prayer that much blessing may rest on the efforts being made to increase the deputations work at home, that many fresh openings may be found, and that all Auxiliary and Prayer and Workers' Union secretaries may be helped and encouraged in their efforts.

10. Prayer that pressing financial needs may be quickly supplied, and that full supplies for support and rent may be sent out to those on the field. Praise for God's faithfulness and for answered prayer in provision for the work during so many years in the past.

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Parcels and Small Cases for transmission to the field should be sent to the N. A. M., c/o Messrs. Bride and Eastland, 39, City Road, London, E.C. Will friends wishing to send large cases kindly write for instructions before doing so? In all cases particulars as to contents and value of packages must be sent, being required for Customs' purposes.

Gifts in money or in kind should be sent to the Secretary, Dr. C. L. Terry, North Africa Mission, 4, Highbury Crescent, London, N.; to whom all cheques and money orders should be made payable.

LOCATION OF MISSIONARIES.

MOROCCO.			ALGERIA.			Bizerta.		
Tangier.	Date of Arrival.		Cherchell.	Date of Arrival.		Miss M. ERICSSON ...	...	Nov., 1888
GEO. WILSON, M.A., M.B. ...	Dec., 1906		Miss L. READ ...	April, 1886		Miss R. J. MARXUSSON ...	...	Nov., 1888
Mrs. WILSON ...	Dec., 1906		Miss H. D. DAV ...	April, 1886		Susa		
Mrs. R. BERTIS ...	Dec., 1896		Miss K. JOHNSTON ...	Jan., 1892		Mr. J. J. COOKSEY ...	...	June, 1892
Miss J. JAY ...	Nov., 1885		Miss E. TURNER ...	Jan., 1892		Mrs. COOKSEY ...	...	Dec., 1896
Miss G. A. S. BREEZE, M.B. (Lond.) ...	Dec., 1894		Algiers.			Miss A. COX ...	...	Oct., 1892
Miss F. MARSTON ...	Nov., 1895		<i>Kabyle Work—</i>			Miss N. BAGSTER ...	...	Oct., 1894
Miss H. E. WOODBELL ...	Jan., 1907		M. E. CUENDRET ...	Sept., 1884		Kairouan.		
Miss G. SMITH ...	Oct., 1906		Madame CUENDRET ...	Sept., 1885		Mr. E. SHORT ...	...	Feb., 1899
<i>Spanish Work—</i>			Miss E. SMITH ...	Feb., 1891		Mrs. SHORT ...	...	Oct., 1899
Miss F. R. BROWN ...	Oct., 1889		Miss A. WELCH ...	Dec., 1892		Miss E. T. NORTH ...	...	Oct., 1894
Miss VECCHIO, <i>School Mistress.</i>			Mr. A. SHOREY ...	Nov., 1902		Miss G. L. ADDINSELL ...	...	Nov., 1895
			Mrs. SHOREY ...	Oct., 1904		Sfax.		
			Djemaah Sahridj.			T. G. CHURCHER, M.B., C.M. (Ed.) ...	...	Oct., 1885
			<i>Kabyle Work—</i>			Mrs. CHURCHER ...	...	Oct., 1889
			Mr. D. ROSS ...	Nov., 1902		Mr. H. E. WEBB ...	...	Dec., 1892
			Mrs. ROSS ...	Nov., 1902		Mrs. WEBB ...	...	Nov., 1897
			Miss J. COX ...	May, 1887		<i>Associated Worker—</i>		
			Miss K. SMITH ...	May, 1887		*Miss M. BENZAKINE ...	...	Jan., 1906
			Constantine.			DEPENDENCY OF TRIPOLI.		
			Mr. J. L. LOCHHEAD ...	Mar., 1892		Mr. W. H. VENABLES ...	...	Mar., 1891
			Mrs. LOCHHEAD ...	Mar., 1892		Mrs. VENABLES ...	...	Mar., 1891
			Miss E. K. LOCHHEAD ...	Mar., 1892		Mr. W. REID ...	...	Dec., 1892
			Mr. P. SMITH ...	Feb., 1899		*Mrs. REID ...	...	Dec., 1894
			Mrs. SMITH ...	Sept., 1900		Miss F. M. HARRALD ...	...	Oct., 1899
			Miss F. HARNDEN ...	Nov., 1900		Miss F. DUNDAS ...	...	April, 1903
			Miss F. H. GUILLERMET ...	May, 1902		EGYPT.		
			REGENCY OF TUNIS.			Alexandria.		
			Tunis.			Mr. W. DICKINS ...	...	Feb., 1896
			Mr. A. V. LILEY ...	July, 1885		Mrs. DICKINS ...	...	Feb., 1896
			Mrs. LILEY ...	April, 1886		Miss R. HODGES ...	...	Feb., 1889
			Miss M. B. GRISELL ...	Oct., 1888		Miss F. M. BANKS ...	...	May, 1888
			Miss A. HAMMON ...	Oct., 1894		Miss H. B. CAWS ...	...	Oct., 1907
			Miss E. LOVELESS ...	Nov., 1902		Shebin-el-Kom.		
			*Miss H. M. M. TAPP ...	Oct., 1903		Mr. W. T. FAIRMAN ...	...	Nov., 1897
			<i>Italian Work—</i>			Mrs. FAIRMAN ...	...	Feb., 1899
			Miss A. M. CASE ...	Oct., 1890		Mr. G. CHAPMAN ...	...	Nov., 1907
			Miss L. E. ROBERTS ...	Feb., 1899		Missionary Assistant at Alexandria, Miss ADMA ZREYK.		

IN ALGERIA.—Miss B. VINING, *Invalided.*

* At Home.