

NORTH AFRICA

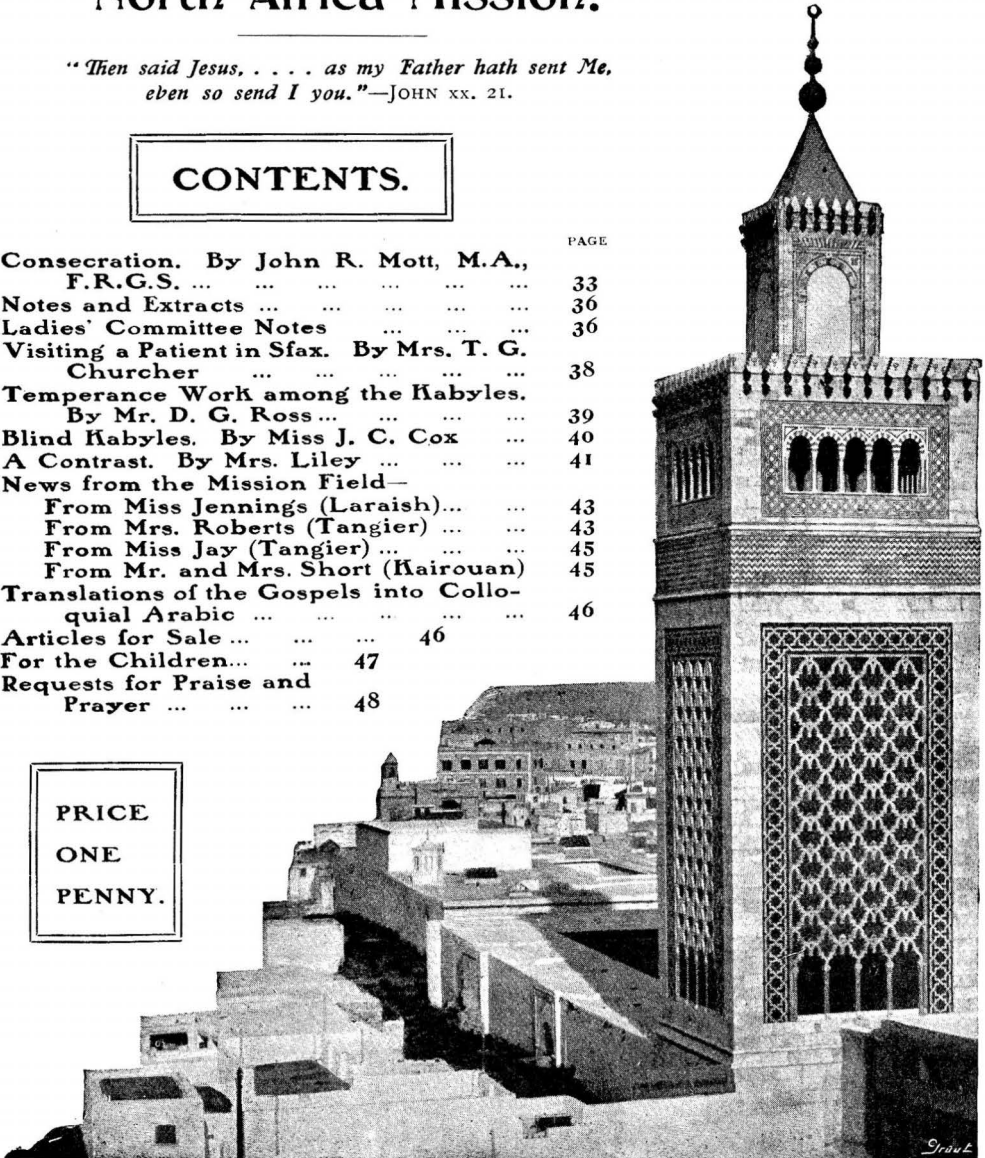
The Monthly Record of the North Africa Mission.

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

CONTENTS.

	PAGE
Consecration. By John R. Mott, M.A., F.R.G.S.	33
Notes and Extracts	36
Ladies' Committee Notes	36
Visiting a Patient in Sfax. By Mrs. T. G. Churcher	38
Temperance Work among the Kabyles. By Mr. D. G. Ross	39
Blind Kabyles. By Miss J. C. Cox	40
A Contrast. By Mrs. Liley	41
News from the Mission Field—	
From Miss Jennings (Laraish)	43
From Mrs. Roberts (Tangier)	43
From Miss Jay (Tangier)	45
From Mr. and Mrs. Short (Kairouan)	45
Translations of the Gospels into Colloquial Arabic	46
Articles for Sale 46	
For the Children 47	
Requests for Praise and Prayer 48	

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.

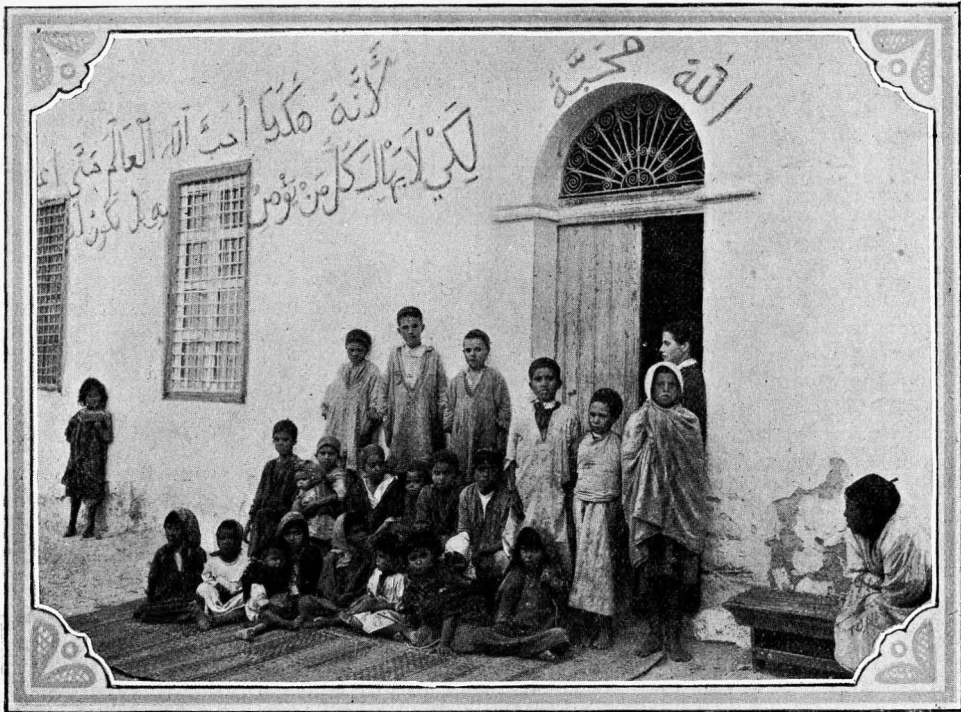
It was Founded in 1881 by the late Mr. George Pearse assisted by Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called The Mission to the Kabyles, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, work amongst Mohammedans 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 JANUARY 1st to 31st, 1908. GENERAL AND DESIGNATED FUNDS.

Table with columns: GENERAL FUND, 1908. Jan. No. of Receipt. Amount. £ s. d.; 1908. Jan. No. of Receipt. Amount. £ s. d.; OFFICE EXPENSES FUND, 1908. No. of Designated Receipt.; ADDITIONAL DESIGNATED DONATIONS. For period ending Dec 31, 1907. 1907. Dec. No. of Receipt. Amount. £ s. d.; DESIGNATED FUND. 1908. Jan. No. of Receipt. Amount. £ s. d.



Arab Children attending Dr. Churcher's Sunday Afternoon Meeting.

(Text on wall is John iii. 16.)

Consecration.

**Extracts* from an Address delivered at the Liverpool Conference by
John R. Mott, M.A., F.R.G.S.**

General Secretary of the World's Student Christian Federation.

IF a man is not a Christian he may debate whether or not he will become a Christian; but having once become a Christian there is no longer room for discussion as to whether Jesus Christ shall dominate him. Jesus Christ is our Lord. That we are Christians is not sufficient. That we are Christians bent on the evangelisation of the world is not sufficient. It is obligatory that we be under the sway of Jesus Christ as Lord, that we be consecrated Christians. This involves the absolute yielding unto God of the lives which hitherto we may have tried to direct and control. It means the voluntary offering of ourselves to God to do His will instead of our own.

Jesus Christ is our Saviour! We say to-night with conviction, not born of dogmatism, but with the knowledge each one of us has of the facts, that there is none other Name given under Heaven among men whereby we must be saved. But Jesus Christ is likewise Lord. Yet one of the most alarming things is to find, both in our colleges and outside our colleges, so many Christians who have accepted Christ as their Saviour, but have not placed themselves under His sway as their Lord. They have tried, as Samuel Rutherford would say, to divide Jesus Christ into two parts. They have gladly availed themselves of His saving

* The whole address appears in "Hoc Deus Vult," a small book containing a selection of the addresses delivered at the Conference, held January 2nd to 7th, 1908, at Liverpool. This book, price 1s. 6d. net, is published by the Student Christian Movement, 93, Chancery Lane, E.C. Mr. Mott's address will shortly be published in pamphlet form, to be obtained from the same address.

power, but to render constant, steady and heroic obedience to Him, to work out their own salvation, to seek to follow in His steps, this, as Rutherford has quaintly said, is the stormy North side of Jesus Christ; and they fain would eschew or shift it. But Christ must have His rightful place. If He was what He claimed to be, and if He is what you and I believe Him to be, let us be consistent and logical, and give Him His rightful place as Lord.

Jesus Christ should dominate us not only because of Who He is, but also because of what He has done. By His death on the Cross He loosed us from our sins. We may not understand why, we may not understand how, but that there is a necessary connection between the sufferings and death of Christ on the Cross and emancipation from the power of sin and the washing away of sin stains there can be no question. In other words, we are not our own, but we are bought with a price. And that death on the Cross gave Christ proprietary rights in every Christian. Therefore it is unfair and dishonest not to give Him absolute sway over us. He has the right to us. Purchase gives title. Delivery gives possession. Christ has purchased us. Let us give Him what He has purchased. Let us hand ourselves over to Him. I say by what He has done He has a right to us; and it is an exceeding belittling of the sacrifice of Christ on the Cross that it does not impel us to cast ourselves and all we have quickly at His feet, rather than letting it simply move us to reluctant and abridged and calculating gifts of parts of ourselves or of parts of what we have.

Likewise, because of what Christ's sway makes possible in the life of the Christian He should dominate us. In order to guide us, in order to purify us, in order to transform us, in order to energise us; yes, in order to use us, He must have the right of way with us. For I ask you, how can Jesus Christ guide a man who is not yielded to Him? How can He purify a man who has not consciously put himself under His sway? Still more, how can He transform, how can He energise, and how can He wield? If we want to live lives of liberty, of power, we must be under the sway of that matchless hand.

One of the principal perils in this matter of consecration is that we do not make a practical thing of it. This is only tantamount to saying that we do not make our consecration actual and real. That is, we do not so order our lives as those should who say, Jesus Christ my Lord. We should not only say, Lord, Lord, but should also do the things which He says. Too often we make this matter of consecration something of the past or of the distant future. We hark back to some time in the past when with the best light we had we did consecrate ourselves, and we dwell on that fact as contrasted with making a diligent effort day by day to bring ourselves under the sway of Christ. Or we look to some distant time; we vaguely think of a day when we will perform this great act, when we leave college perchance, or when we get out to India—then we will hand ourselves over to the mighty working and control of Christ. It will not do to limit consecration to the realm of discussion and theory. It must be translated into fact. The great mission of the Church is to translate the abstract into concrete. What Christ wants is a life of constant response to His commands and wishes. That is consecration!

Wherein should Christ dominate us? Certainly in our bodies. The body should be allowed to do nothing which is inconsistent with its being the abode of Christ's Spirit. How this conception should revolutionise habits! We should present these bodies a living sacrifice, not half alive. We should not come with jaded nerves to render service to our Lord. We are to be careful of our health, yet not too careful—that is, not be selfish. I do not forget that while we should not burn the candle at both ends, the candle melts away if it gives out light. It would be unfair in a Convention like this not to remind

delegates that the price not a few of us will pay if we accomplish the desires of our Saviour will be the price of our lives. It has always been so; it always will be so. It is well that our consecration should include it, that this matter should be settled. At what a cost the Kingdom is won! But how gladly should we pay it if it be in the way of His appointment. Are you willing, if it comes in the path of God's appointment, to lay down your life in inland China, or by one of the great lakes in Africa, or on the plains of India?

This mastery of Christ's includes not only our bodies, but likewise the use of our time. I sometimes think that our time is the most potent talent we possess. Yet I wonder how many of us have the habit, month by month, if not oftener, of remorselessly examining ourselves with reference to the use of this talent of time. Are we making the best use of it? The value of our actions and of our silent influence at a given time depends upon the degree of our union with Christ at that time. How this should change the use of time.

Then Christ should dominate not only the body and time but our money as well. We might solve all the financial problems of foreign missions if a sufficient number of Christians would acknowledge the Lordship of Jesus Christ over their money. We are trustees, and in no sense sole proprietors. We are trustees not simply of a tenth but of all we possess. Christ cannot be called the Lord of a man's life, if He is not at the same time Lord of His substance.

Let us, moreover, give Christ the dominance or mastery of our thoughts. The really consecrated Christian is one whose every thought has been brought into captivity to the marvellous obedience of Jesus Christ. That is only other language for saying that such a man has the mind of Christ. Can you imagine the mind of Christ entertaining thoughts like these: Envious thoughts or jealous thoughts! Jesus Christ as Lord. Selfish thoughts! Jesus Christ as Lord. Impure or unclean imaginations! Jesus Christ as Lord. Uncharitable judgments and unkind feelings concerning others! Jesus Christ as Lord. Certainly not.

Let us be thorough-going at this point. It may mark the difference between a life of mediocrity and a life of holiness. No price is too great to pay to cut out from our mental habits any of these tendencies which do not end in God. And surely I need only to state that the dominance of Christ involves the mastery of the will. That carries with it the control of our aims, our ambitions, and our choices. Yes, consecration is a comprehensive thing. Jesus Christ moves amongst us and asks for all. He wants all. I say it reverently, and hope it does not jar against you, that we cannot be consecrated in water-tight compartments; that is, we cannot say, Lord, be Master of my mind, but let me do as I wish with my body. We cannot say, Lord, be Master of my money; but let me settle the question of my life-work. No, Christ will not be played with. He is either Lord of all, as has often been said, or not Lord at all. He wants us undivided; and we will be dealing with the fringes of this subject to-night if we allow the question to linger in any mind that any mere gifts of time, money, influence, nervous energy, thoughts, and will compass the subject. Christ wants the entire personality, in all its relationship, through all time. He wants us not only for all time, but at all times.

May our loving Lord, before Whom all idols must fall, actually conquer us, actually subject us! May the constraining memories of His Cross, and the love wherewith He hath loved each one of us, lead us to hand ourselves over to Christ wholly, irrevocably, and gladly, henceforth to do His will and not our own!

PRESENT FINANCIAL STRAIN.

Whilst praising God for some substantial gifts received during February, which have met some of the most pressing claims, the Council again earnestly invite Christian friends to join them in waiting on God for the fuller supply of the Mission's needs.

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 (March 5th) at 4 p.m. Tea at 3.30. Rev. J. P. Clark will preside. A hearty invitation to be present is given to all friends of the work who are able to attend.



ADDITIONAL PRAYER MEETING.

Numbers of our friends are unable to be with us on the first Thursday in each month, when we hold our monthly prayer meeting for North Africa, because of business engagements. We are therefore arranging for another meeting to be held from 5 to 6 p.m., i.e. an hour later than our monthly meeting, on the third Thursday in each month. March 19th will be the first meeting. Will business friends kindly note and join us at these meetings?

N.B.—This does *not* cancel the meetings on the first Thursday in each month, which will continue as heretofore.



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. A few gifts have already been made, and further contributions will be welcomed



DEPUTATION WORK— MEETINGS.

It is estimated that in Africa nine people die every minute, five hundred and sixty-two die every hour, thirteen thousand five hundred will die to-day, and sixty-four thousand five hundred will die this week, and the vast majority of these are going out of the world unevangelised. We want to obtain meetings to make this appalling fact known, and to tell people of the portion of Africa which we, as a Mission, are endeavouring to evangelise. We want Christians TO HAVE SUCH A BURDEN

ON THEIR SOULS WITH REGARD TO NORTH AFRICA THAT THEY ARE COMPELLED TO CRY TO GOD ON ITS BEHALF. If any of our readers can convene a meeting will they please write to Mr. P. J. H. Kirner, The North Africa Mission, 4, Highbury Crescent, London, N., who will arrange for a speaker to visit them? We shall endeavour to refuse no meeting, however small.

To arrange a meeting may mean some trouble, but it is worth it. It may mean some personal inconvenience; this will enhance its value. To be successful it will certainly mean much prayer, and this will be a blessing to you. As to the results of such a meeting, they can neither be measured nor anticipated, possibly it might produce a new labourer for the Master's harvest field; then, cost what it may, it is worth the effort. We shall be glad to hear from you.



Ladies' Committee Notes.

PRAYER AND WORKERS' UNION.

It is interesting and helpful to know how wonderfully some of the branches are growing; the six largest have eighty-one, sixty-five, sixty-four, fifty-six, forty-five and forty-three members respectively. Many of the small branches are doing excellent work, and a monthly prayer meeting is held at almost every centre, while an annual meeting is becoming a regular event.

This year we have two new P. and W. U. branches started, and another secretary appointed to a branch which was almost extinct.



MONTHLY MISSIONARY COR- RESPONDENCE COURSE.

Our readers will rejoice to know that the first paper was sent out to thirty-four enrolled members—we have now fifty-eight on the books. If each member could secure one new one, our circulation would quickly reach 100.

The second paper, entitled "The Christian Church in North Africa," will be issued (D.V.) on February 29th.

WANTS.

Map of North Africa for prayer meeting (6 ft. by 8 ft. about).



We desire to heartily thank two friends—one for a gift of tea to be used at the tea on prayer meeting day, and the other for her repeated gift of cakes.



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?



FOREIGN NOTES.

Algeria.

Mr. Ross, writing from **Djemaa Sahridj** on February 4th, says:—"Winter has just commenced here. We woke this morning to find eight or nine inches of snow had fallen during the night. So I am getting a rest from my daily four or five hours' walk through the villages. But this morning was spent in seeing the patients nearer home—two little boys with dysentery, a woman with tonsillitis, a lad with enlarged spleen and dropsy after high fever, eye case, etc. Going into a café to have an interesting talk with thirty or forty men, I found a man had paid for coffee for S— and me because I had extracted his tooth the other day."



Mr. Percy Smith, writing from **Constantine** on February 1st, says:—"We are experiencing the presence of God with us in the work. We had the baptism of an Italian last Sunday, and we believe that others will follow. I was present yesterday when an Arab, an old member of Mr. Lochhead's class, paid him a visit. He seems a true believer. We pray that he may be established, and so have courage to profess his faith. His father rules his household with a rod of iron. Both his sons, who are married, live in the same house, and every member stands in awe of him. This son is learning carpentry in order to have some employment of his own."



Mr. Lochhead writes from **Constantine**, February 12th, 1908, as to the baptism mentioned by Mr. Smith:—

"On Sunday, 26th June, we had our first baptism in Constantine. Not an Arab, it is true, but an Italian. He has frequented our meetings for several years, and is a rare trophy of grace. The baptism took place at

the hot-water baths, which were built a few years ago in the great ravine which surrounds Constantine. The baths are well suited for baptising men, but would not do for women.

"A few of the people who attend the meetings came and witnessed the baptism, among them our Arab servant. All seemed much impressed, and we trust and pray that the baptism of our brother, M. Bonifacio, will be followed by many others both of Europeans and Arabs. We all felt it to be a blow struck at the enemy's kingdom, and we praise God for what He has done."



Regency of Tunis.

Mr. Cooksey, writing from **Susa** recently, says, "Will you please pray for two men who for about a month have professed faith in Christ, and have been coming to the services here and at the shop morning-reading? I am waiting and praying that they may indeed be good fruit. One is a Moroccan and the other Tunisian.

"Mrs. Cooksey's class for women is giving encouragement, and her efforts to form a class of girls and one of boys I hope will be successful."



Dr. Churcher, writing from **Sfax**, January 30th, 1908, says:—

"The visits to the medical mission during the month have been just over 300 (many of the poor are still busy with the olive harvest), but we have been having patients daily, and had a number of really interesting talks; it is pathetic to hear the men confess that *truth* is dead in the land. A second donation of a thousand Gospels from the Scripture Gift Mission enables us to put the Word of God into their hands without charge.

"On the 13th we gave a lantern meeting to big boys, and had about fifteen present. On the 17th we had a very busy day at Djibeni market, holding three services during the day.

"On the 26th Mr. Reid was with us. He spoke very acceptably to the children's Arabic meeting, and then to our little English service in my house.

"On the 28th we enjoyed a visit from three young sailors from a British ship loading here. They had been two years and nine months, they told us, away from Britain, and were surprised how uncivilised we seemed here, though so near home.

"I send a photograph of the Arab children attending the Sunday afternoon meeting; the blind boy who is standing last in the back row is the best at singing the hymns and learning the texts. May the Lord bless them all." (For photo see page 33.)

Visiting a Patient in Sfax.

By Mrs. T. G. Churcher.

Among our women patients this morning there was only one old patient, therefore only one who had heard the Gospel before. The listening was good, as I tried to show them the difference it must make to us whether we are trusting in a living Christ who saves from sin now, or in a dead prophet. Our old patient had come to consult the doctor about her daughter. My husband thought I should go and see the patient, as it seemed a serious case. Dear reader, will you come with me and get a little glimpse of the hard lives these sisters of ours have to live in this world? and, let us remember, they have no hope beyond.

Soon we reach the Arab town. My guide asks if I will call and see her sister, as she also is ill. Soon we reach the sister's house. She is sitting in the midst of a group of girls, teaching them sewing. We get a warm greeting, and then we listen to a history of all her pains and aches. Having given a little advice, which we hope will help, we promise medicine for her eyes. All work is stopped while I explain the wordless book, and tell the story of the cross. How eagerly these dear women and girls listen, but it is all so strange and new to them, they have never heard it before. Will they ever hear it again? They represent many different homes. Sfax is such a big town, and what are we among so many!

As I was leaving a pale looking girl said, "What am I to do?" When I went into her case I found she was very ill indeed. She was the mother of three children, her baby being about three weeks old. She was suffering much, and had a good deal of fever. I told her she must go to bed at once, at least for a week. "But who will look after me and my children?" "Have you no friends here?" "No." "Where is your mother?" "She is upstairs." "Can I see her? I want to tell her that you are very ill, and that you must stay in bed for some days." "But her master is in just now." "Oh, I will see the master also." "She has a boy who is very ill; she must attend to him." "What is the matter with the

boy?" "Who knows!" "I should like to see the boy; can I go upstairs?" After some hesitation, "Come, I will take you."

When we reach the door my guide enters. "Who is she?" "I don't know; she is a *tabeeba*, but she must be good because she has been saying that we have only to fear God and to fear sin." After this introduction I was asked into the room, where a man and two women were having their mid-day meal, and sitting on a bed beside a young man who was looking very ill. After I had apologised for interrupting them at breakfast, I inquired what was the matter with the lad; his father said he had been ill for a fortnight. Had he seen a doctor? No! Had he taken any medicine? No! The father asked, "What medicine do you think he needs?" I suggested quinine. The father then said, "When he was taken ill at first I went to the dispensary and bought him two cachets of quinine. I gave him one, but he spat it out, because it was so bitter. The other is on the shelf." After a search the lost cachet was found. I suggested that he should take it at once. Oh, he could not take it; it was too bitter. Being reminded that he was a man and not a child, and that even I took them, he said that he would try, and it was taken without much difficulty. Having advised his father to get him some more from the chemist, and to give him one each morning, I asked for the mother of the girl, and tried to impress on her how seriously ill her daughter was, and that I wanted her to be put to bed at once. The mother asked, "How can she nurse her baby if she is lying down?" I replied that I used to nurse my babies while lying down, and she would be able to do the same. "Oh, have you children?" "Yes." "How many? Where are they?" These questions being answered, we take our leave and make our way down to see our real patient.

Soon we reach the house of my guide. I found a young girl, she was only a girl, kneeling on a bed looking so ill. She seemed to have developed whooping

cough about a month ago. A week ago she gave birth to a still-born child. After getting the history of her illness, I was glad to get an opportunity of speaking to herself and her sisters of our Saviour's love. By the time I had finished two other women had come in. I was asked to examine the arm of the old lady, who was suffering great pain in her elbow. She promised to come to-morrow morning to see the doctor. Then the younger woman needed to be seen. She was suffering from palpitation. The history was that her boy had died suddenly four years ago, and she had been ill ever since. She assured me she did not want to have anything to do with doctors or medicines. What was written, was written. "But

the Lord has given us the medicines to help us in our difficulties," I told her. "What do you advise me to do?" "You must be careful not to hurry, not to go upstairs quickly, and not to quarrel." The last word brought forth a peal of laughter from the others, as they said, "Oh! you see she knows, for you were so ill last night after you had been scolding."

My guide returned with me to get a prescription from the doctor for her daughter, for, alas, we are not allowed now to make up our own medicines. On the way back the mother told me that last night she had dreamt that she saw the doctor preparing some medicine in a glass for her daughter, that was the reason why she had come up this morning.

Did the Lord send the vision that these souls might have one chance of hearing of His wonderful love? Who will bare the burden of these souls before the Lord in prayer?



Our Sfax Friends and Neighbours.

Temperance Work among the Kabyles.

By Mr. D. G. Ross.

Our hearts were saddened to-day on hearing that another of our lads had fallen a victim to that accursed drink which is destroying body and soul here as well as elsewhere. For years this lad had been regular in his attendance at the classes until he went a short time ago to work in a French village. He was a bright, clever lad, and liked by all; he commenced to drink, however, and yesterday was added to the long list of those who by it have been brought down to the grave.

We have had it on our hearts to start a temperance or Band of Hope work here, and now feel constrained to ask your assistance. On going up to Misloub this afternoon my mind was made up to write and ask definitely for help to start this work. On returning from this same village I heard at some distance loud groaning, as of someone in great pain. On arriving at the public road I saw a young man, who had been married that very day, rolling about in agony. It was evident at a glance he had been drinking

heavily. Some few yards away I found another young man in the same condition, though not quite so bad. I said to him, "Surely, if anyone ought to hate the drink, it should be you." Little more than a year ago his brother was found one night dead, bathed in his own blood, having taken his life in a fit of drunken frenzy. We had often read and prayed with him, but, like many more who go to the cities, he could not withstand the temptation of our boasted civilisation.

Last Tuesday night we prayed with, and for, a man in the class who, alas! is also addicted to this evil habit. It has already cost him ten years in prison, for whilst under its diabolic influence he put another man to death. The Friday following his release found him again under its awful spell.

The French village being so near, the

Kabyles here have every facility of getting wine and absinthe. It is this latter that maddens them. Every year sees a terrible increase in drunkenness. Formerly it was confined to the cities, now it is rapidly taking hold of the people of the villages. Oh, what can be done to counteract this working of Satan! No one is more convinced than myself that signing pledges and temperance appeals avail little without the mighty power of Christ, but we believe we could do much to prevent them commencing to drink. There is excellent French literature to be had on the subject which we would like to purchase for distribution. We also want striking placards for exhibition, besides lantern slides, etc., but expenses such as these cannot be met without your kind help.

Please pray with us that the Kabyles as a nation may be kept from its awful ravages.

Blind Kabyles.

By Miss J. C. Cox.

Some years ago Mr. F. J. Burns, of the British and Foreign Blind Association; 206, Great Portland Street, London, W., sent Monsieur Cuendet an offer of help for teaching the blind to read by the Braille system. M. Cuendet kindly sent the letter on to us; and we commenced, with the assistance of Mr. Burns and the blind themselves, to apply the Braille to the Kabyle language.

Out of our first three pupils, one proved very intelligent; in three months he could read, and then commenced to teach the other two; also to read the Gospels in his village. The Kabyles were astonished, some were interested, but others opposed, and poor El Houssin did not feel able, in his helpless condition, to brave persecution; he therefore gave up reading in public, to our great disappointment. The blind here earn their living by begging, but as El Houssin possessed a tiny dwelling and a very small fig garden, he was not considered by his people a subject for charity! Unable to obtain sufficient for bare food here, El Houssin walked to Algiers, a distance of eighty miles; there, however, he was put into prison for begging, and then returned to his own "commune." Nothing daunted, how-

ever, he returned three or four times, but always with the same result. Three winters the poor fellow came to us, almost dying of starvation and cold, and had to be housed, fed, and clothed, yet we did not find it answer to maintain him in idleness. Our satisfaction was therefore great when a society was inaugurated in Algiers, June, 1906, for teaching the blind brush and broom making. After some deliberation El Houssin was prevailed on to sell half his fig garden for 40 francs—about £1 12s. 6d.—in order to defray some of his expenses, and we succeeded in obtaining his entrance into the workshop, 18, Rue Michelet, Algiers. El Houssin began work in February, 1907, but has been ill in the French Hospital for three months since that time. However, on paying a visit to the establishment last week we were delighted to receive an excellent account of him from M. Chezal, the working manager, also from the lady who was teaching him to read and write in French Braille. For nearly nine months El Houssin has received from us 50 cents (about 4 $\frac{3}{4}$ d.) a day for food and lodging, a very small sum, but often sent with much difficulty, and it is to interest you on his

behalf that we have written this little account. He needs at least 60 cents per day, and some clothing. We hope El Houssin will return here when he knows his trade, to teach other blind men and

boys; for this we desire to make a workshop on the premises. We earnestly plead for your assistance in this work, and also your prayers that it may increase.

A Contrast.

By Mrs. Liley.



Photo by]

The two girls when little ones.

[Mr. A. V. Liley.

Two girls of nearly the same height and nearly the same age, yet how great the contrast between them! First, there is a contrast in dress (see photo on next page), for one lassie wears the serge skirt and loosely-fitting blouse of an English school girl; the other, baggy white calico trousers coming almost to the feet, a short loose jacket which she calls a "bloosa," and a silk handkerchief over her hair, with two ends crossed at

the back of the neck and brought up to tie at the top of the head. The feet are encased in bright-coloured cotton socks and yellow Arab slippers, and under the little jacket she wears a woven vest, which is an object of some pride, as it is a real European garment.

But there is a greater contrast still in appearance, for the English girl has most of the characteristics of her race, while her companion looks already a little

woman, and is plainly seen to be of Tunisian nationality.

When they speak, we hear from one the clear, decided tone and accustomed English language, and from the other a difficult tongue, and pronunciation which a stranger finds most difficult to imitate.

When they walk into a room we again notice a contrast, for one maiden seats herself upon a chair, and the other by preference upon the floor, while almost every movement betrays the great difference which has existed since infancy in their lives. But the greatest contrast of all is in the moral atmosphere to which they have been exposed.

One girl has been taught that lying lips are an abomination to the Lord, and that even what looks a small fib must be punished; while the other has heard and seen both her parents and sisters lie and deceive with impunity, and has often been guilty of the same practice.

Also in all things her moral standard of right and wrong is very low as compared with that in Christian lands.

Filthy language and blasphemous words have been used around her from infancy, so what wonder if she has learned to use many of the same expressions with scarcely a thought of their sinfulness.

Happily for this Arab maiden, good and pure influences came into her life at an early age to counteract some of the evil, for a mission class, and then school was opened, and she became one of the first pupils.

For a long time her conduct gave much grief to her teachers; but little by little the message of the gospel found an entrance into her heart, and when impure and evil words were about to find expression, the striving of the good Spirit was felt, leading her to try hard to restrain them.

Being just as quick and clever as any European child, she made rapid progress in learning, and when the annual fête came round she received with great pleasure the little gift sent by kind English friends as a Christmas memento and reward for diligence and progress.

This happy state of things continued until Z— reached her teens, when her parents seemed to awaken to the fact that it was time to seek a husband for this their prettiest daughter.

A young man soon appeared as a suitor who was in their eyes most eligible, because willing to pay the sum they demanded to secure their daughter as his bride.

The feelings of the poor girl herself were not consulted at all, nor was she allowed to see her future husband.

Preparations went forward for the marriage, which was duly celebrated, and was little short of sacrilege, for six weeks later the bridegroom announced that he was bewitched, and divorced and left his little bride, who was cast again upon her parents, to be in time bestowed upon some other man as a second-rate article.

So far, thank God, this has turned to her salvation, for she has been received into the house of a kind missionary lady, and is being trained in the ways of pleasantness and peace. Little by little the sullen, oppressed expression of countenance has given place to content and happiness, and it is believed that she has listened to the voice of the Lord Jesus, saying, "Come unto Me, and I will give thee rest," and has found in Him her own personal Saviour.

If this be truly the case, her life in future may be a pleasing *contrast* also to that of many whose lines have fallen in goodly places, and the misfortune of being a poor little divorced bride may prove her greatest blessing.



News from the Mission Field.

MOROCCO.

From Miss Jennings (Laraish).

Could I send you, dear home friends, a photo of my Sunday Bible Class of poor women I am sure you would be interested, but this being impossible, I'll endeavour to give you a *pen-sketch* instead, though I fear it will be but a rather tame one! Our Moslem friends only reckon time by the hours of the various prayer-calls from the mosque, and as the two afternoon calls take place respectively during these short days at 1.20 and 3.15, and I want my women to come about 2 p.m., I have to tell them, "A little while after the 'dehorr' or 1.20 'call.'" So they assemble irregularly. When I went down to the mission-room at a quarter to two o'clock to-day, I found most of them had assembled, and also our Jewish maid Solica, who has lately confessed her faith in Jesus to our exceeding joy, and she had brought her youngest brother Abdissalaam to hear the lesson too. He is staying with us just now, under Miss Parkinson's kind "mothering" care and teaching. His sister is very wishful for him to know the Bible truth.

Blind Manana's widowed mother, who had been out washing, came in just as I had finished my lesson, which was from the story of Christ and the paralytic of Matt. ix.; as specially enforcing the three-fold manifestation of Christ's Divine power in, first, reading the thoughts of the heart; second, in healing with a word; and third, in forgiving sins. So I asked who could tell this late comer the story we had had, and to my joy, her blind daughter responded; but this dear, suffering girl never hesitates to tell new or dull members that Jesus Christ is the Saviour and died for us, but did not remain dead; after three days He arose. She confesses to me her faith in all I've taught her, but has not broken away from Mohammedanism yet. Arbica, who sat on a low stool my other side—the mother of my twin boys—also avows to me her faith in Jesus, but has taken no definite stand before her family. Two old, nearly blind beggar women and the Arab mother of

the poor sick girl—an operation case of the Scotch missionary, Mr. Taylor—whom I am caring for daily, completed the class. These three last are very dense, but much enjoyed the hot coffee and bread I gave them at the close! When I had bidden them "good-bye" I folded up the harmonium and took it and a chair down our "alley" and into the next street to the mission-room, where this sick Arab girl is lying on the floor alone, I taking her hot tea and bread morning and evening, and generally village friends supply a midday meal. With her and a few others who come in to listen, I had a second service and ended with prayer. Oh! it is good to be entrusted as an ambassador with so glorious a message of salvation "full and free" to the very poorest and most despised of human creatures—angels might well envy us.

From Mrs. Roberts (Tangier).

Since I last wrote I have been greatly cheered by seeing "after many days bread cast upon the waters." Some of you will remember about four years ago I had for six months three young girls living in the house under daily teaching. Two went back to their villages in the Riff Mountains, and before leaving professed to accept the Lord Jesus as their Saviour. I remember specially asking your prayers for them, that they might be sincere and that the Holy Spirit would guard the seed sown.

One of them, Moonette, came to Tangier about two months ago, having fled owing to fighting in their district. When I last saw her she was a girl apparently about twelve years of age. Now she is a woman and has been married two years. She had a lot to tell me, and I was delighted to find she could still repeat most of the texts and hymns she had learned, though she had forgotten her reading except the letters. I inquired if she still prayed; she said, "Yes, sometimes." I asked if she still loved the Lord Jesus. She answered, looking straight into my eyes, "Do you think I should come to you

to hear more of His words if I did not?" She recollected we used always to sing Arabic hymns after tea on Sundays, and asked permission to join us again. Since then she as well as Aiweesha, her sister-in-law, the hospital servant's wife, have frequently come to join Fadna and little Aiweesha at prayers. Last night for the first time, and without being asked, big Aiweesha opened her lips in prayer. She made a profession some years ago, but we were never very satisfied about her, fearing she was a "rice Christian." Perhaps we were wrong; it is so difficult to judge correctly where there is so much ignorance and superstition to allow for.

Moonette's brother Shiab, a lad about ten, was with Mr. Elson, and learned to read the colloquial Gospel of Luke. He returned with his sister to the Riff country, taking his book with him. It soon got known that he was able to read, and the talebs or students at the mosques asked him to read and interpret to them, because they have another dialect. So there, where missionaries cannot go, and in their very mosque, the word of God was

several times read by this lad. Moonette has begged me to give her another copy to take back to him when she returns, as the other is torn. For herself she has begged a doll. She took the one she had when here, but it has been handled and admired by so many who had never seen such an "ajooaba" (wonder) that it has ceased to exist. When here, she and the others used to try our nerves somewhat while about their work singing the hymns they knew, often decidedly out of tune and in a shrill voice. Moonette says she still sings them in the Riff, and when at home her mother will say to her sometimes, "Sit down and repeat all you can remember of what the Signora taught you in Tangier." Then she and little Shiab would help each other to remember. Hearing the singing (?) the neighbours would drop in to know what was going on, and the words would be interpreted. While giving praise for this encouragement, will you not still remember this girl in prayer? She will probably be leaving with her husband in a few days. Miss Wallace has kindly photographed her; she looks much older than she really is, being, as far as I can judge, sixteen or seventeen.

Si Hamed, of whom I spoke in my last, goes on well. We are so glad he has found employment with Mr. Elson, and is looked after spiritually as well as bodily.

My treats for the women and children went off very successfully, notwithstanding the stormy weather and pelting rain. The Lord graciously gave two fine afternoons. The women first of all were treated to a magic lantern exhibition through the kindness of Mr. Jones. Then the younger ones played games outside while we were dishing the *Coos-Coos*. Fifty-five natives sat on the mattings to partake, besides several friends. That evening we sang hymns, and Miss Denison, one of the Fez workers, gave a clear straight talk about the birth of Christ and what it meant to them. On leaving, each received a bag with various little treasures and a head handkerchief. The two girls' classes united for their treat—103 in all. Fortunately they did not all turn up; there were 84 or 85, as many as we could comfortably manage. Several of the absentees have been since to claim their dolls, etc. Owing to the kindness of



Photo by]

"Moonette,"

[Miss Wallace.

several friends at home I was able to give to each child a doll and a necklace. You should have heard the cheering from some of the little brazen throats when they saw the big baskets brought out into the garden, one filled with dolls and the other with surprise bags of various things. Through the generosity of our friend, Miss Winslow, each child received a pretty cotton head handkerchief; they had never had these before and were highly pleased. Then our kind friends, Captain and Mrs. Jenkins, were good enough to give the natives cakes and tea, of which they partook with great enjoyment.

The political outlook is as uncertain as ever, but we trust that, whatever may be permitted to happen, the end of all will be greater freedom for the circulation and acceptance of the truth.

From Miss Jay (Tangier).

All my girls came to the treat, notwithstanding the fact it was given on the day of the feast. We rather wondered if the children would all come; not one was missing, and they had a most delightful afternoon at Miss Winslow's house, where she kindly arranged the treat should take place. Forty-five came, all looking clean and pretty in their fresh clothes. They had a sumptuous tea, also sweets and oranges; afterwards came the distribution of toys and dolls. Before leaving Miss Winslow presented each girl with a pretty native towel to wear over the head and shoulders; they put them on at once, and it made such a pretty scene. All went away with radiant faces and warm thanks.



Some of
Miss Jay's
Class Girls.

*(The others
refused
to be
photographed,
in accordance
with Moslem
teaching,
which forbids
the making
of pictures.)*

TUNISIA.

From Mr. and Mrs. Short (Kairouan.)

January 24th, 1908.—On Monday Mrs. Short and I went out on donkeys, though the weather was somewhat threatening, and, some rain coming on, we had to curtail our trip. However, in compensation, in both groups of the tents visited we

found the men sitting at home, and had good opportunities with both men and women.

Our boys' class has been much more satisfactory since the change of time was made to the afternoon. The little Christmas party with them had a very good effect, and created a friendly feeling. The

two following class days we had sixteen, with good behaviour and attention.

We have had a few opportunities in the shop, and a few gatherings in the house, with a few individual visitors. One night, we had four negroes and a negress, formerly our servant. They are very cordial towards us, but though they have not much knowledge of Islam, it has a hold on them, and they are also held specially by a lot of really heathen superstitions and customs, some savouring of witchcraft.

Describing other of the Monday donkey-ride excursions, Mrs. Short says:—The first Monday trip we went to an encampment where we had been before, so we had the privilege of once more telling "the same old story." The week after we had the hardest time we have known. We rode out about two hours to a very famous saint's tomb, where a num-

ber of women resort for the healing of their diseases. They kill an animal as a sort of gift to the saint and come away healed (!). We felt indeed the power of the enemy. Neither ourselves nor our message was wanted, for as many of the people were Kairouanese, they knew both us and our doctrine. Still, we said what we could, and the result must be left with Him who sent us. Sometimes He can bring and does bring blessing out of the hardest times.

On our way back on another of our excursions, we visited a small group of tents and found the people in them had come from a place a day's journey southward, having rented the spot for the agricultural year. Thus we see a possibility of touching a wide sphere without going far ourselves. But after all it is only a *slight touch*. May it have in it some abiding fruit!

TRANSLATIONS OF THE GOSPELS INTO COLLOQUIAL ARABIC.

Next month we hope to insert a notice as to the new Morocco Colloquial Translations of four New Testament portions made by members of the Kansas Gospel Union in Morocco. The Gospel of Luke has been circulating there for some years with great acceptance.

The standard Arabic version of the Bible, which is understood by the educated natives of North Africa, has been in circulation, and has been used by the missionaries since the commencement of the work. But to give the people of these lands the New Testament in such a homely form that the men and women of the market place can more easily understand it, is, it has been felt, a very great desideratum, and is perhaps the most important piece of missionary work that can be done.

Probably the decline, and finally the ex-

tinguishing of Christianity in North Africa in former ages, are, to a great extent, accounted for by the fact that the Bible was not given to the people in their own language, and remaining in Greek and Latin translations, could be read only by those who were well educated.

At the present time members of the Mission in Tunis are engaged in settling the text of the Gospel of Luke, done into Tunisian Colloquial Arabic. At Cherchell, members of the Mission and members of the Algiers Mission Band are settling the text of the same Gospel in Algerian Colloquial Arabic, which Mr. Percy Smith has worked at in Constantine.

Those who are doing this sacred work feel greatly their need of guidance and wisdom, and would be grateful for the prayers of all Christian friends that God may bless this effort to make known His word.

ARTICLES FOR SALE.

"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.



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.

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.



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

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.



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.

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.



Cherchell Carpet Industrial Work.—The following goods are now on sale at the Mission office:—Four carpets (from £4 15s. to £5 15s. 9d.), a few rugs (from 22s. 6d. to £2 4s. 8d.), sample mats for footstools, etc., at 2s. 10d. each. Any of the above will be sent on approval to friends wishing to see them before buying. Please apply to the Secretary, N.A.M.

For the Children.

MY DEARS,—I hope soon to have the "Young Workers' Guild" cards ready, and shall be delighted to send them on to each of you who apply, sending your first penny, in the shape of a stamp (*not* stuck on to the paper, but pinned on, or with the strip of gummed paper stuck on!). Now, I want you all to read the article on "How Thirty-six Pennies were Turned into £7 6s. 1d.," in the February magazine. And when you have read it carefully, just see what *you* can do in that way. If you can make and sell things, *do so*, and start a North Africa money-box, and put all your profits in it. Perhaps father or mother would help with advice or as treasurers. Then in August or September, probably at the end of the summer holidays, you will send in all your earnings, and receive a receipt for them, and also any things you may have ready for our sale of work. And I think I will give three prizes for those who send in the largest amounts, *the proceeds of their own industry*. We must remember that our Lord Jesus Christ is trusting us

to carry, and to help others to carry, the good news of salvation through His blood to all nations. He has given us talents of various kinds, and we shall be obeying His word and doing "all to the glory of God" (1 Cor. x. 31), if we use these talents in His service to procure money to speed His message far and wide. Read Luke xix. 12-27, and notice the personal interest in each one of His servants which our Lord shows (v. 15). And He is just as pleased with those who can only do a little, provided that that little is their *best*, as with those who can do more.

Now what can *you* do? Just think; and then ask yourself this: "God loves *me*; He gave His Son to die for *me*, and I say I love Him. Do I love Him enough to *do* something for Him, to help send the message of His love out to the boys and girls in North Africa?" And try and get your friends to help you; get them interested, too, and see if you can't have a North Africa working party, boys and girls, once a month, or oftener. And

get someone (perhaps a mother or big brother or sister, or teacher) to read aloud to you about the people of North Africa while you work, so that you may better understand the need of these poor souls, blind in sin, to have "the light of the glorious gospel of Christ" brought to them. And I think you would learn a *great* deal from the monthly missionary correspondence course just being started, and about which you can very easily get all information from the Assistant Secretary of the Ladies' Committee, 4, High-bury Crescent, London, N. We are going to do this where I live, I hope, and just see what *you* can do in the matter. No one is too small, or too weak, or too anything, if you really have the desire to do something for God's glory and to extend His kingdom, and I have known children able to interest big people afresh in this grand work, who had got too busy with the world's cares and pleasures and bustle, that they had almost forgotten that they (like all of us) were hired to

work in God's vineyard. Do not say there is *nothing* you can do or make; but just tell yourself that you are going to do *something*, choose what you can do best, and begin. Then GO ON (nice big letters for that, please). And then *keep on*. It's quite simple. If I can help any of you in any way, write to me; I am delighted to get your letters. I hope some day to see all my "nephews and nieces," and am looking forward to making your personal acquaintance. If any one of you can, when writing, tell me where this part of a verse is found in the Acts, "Lord, what wilt thou have me to do?" I will send him or her a little book about two Arabs. Now, who is going to try for one of those three prizes? The amounts sent in, together with the industrious winners' names, will be published in our November number, and all entries must be sent in by September 1st. Do try and get your friends to join too! You don't know what a help you can each one be!—Your loving AUNT LILY.

Requests for Praise and Prayer.

1. Praise for the baptism of an Italian at Constantine, and prayer that this may be followed by that of many others of both Europeans and Arabs.

2. Praise that so many of the agricultural people around Kairouan are being reached by Mr. and Mrs. Short on their Monday excursions. Earnest prayer is asked that the seed thus sown may result in conviction of sin and conversions. Prayer is also asked for four elder girls who gather on Sundays for special Bible teaching at Mrs. Short's.

3. Praise for the possibilities of teaching the blind Kabyles to read the Braille system, and also of teaching them trades.

4. Praise for Miss Brown's recovery from her illness, and prayer that she may be much blessed in her work among the Spaniards of Tangier.

5. Praise for two women in Miss Read's Saturday afternoon class, who have stated that they believe Jesus has saved them, and prayer that they may be able to confess Him openly. Prayer also that the workers at Cherchell may be much blessed in their work.

6. Prayer that the Arab in Mr. Lochhead's class, who seems a true believer, may be established, and have courage to confess Christ.

7. Prayer that the unsettled political condition of Morocco may soon pass, and peace be restored, that the Fez workers may be able to return to their station.

8. Prayer that the Kabyles as a people may be kept from the awful ravages of strong drink.

9. Prayer that a married worker and his wife may be found for Tripoli to continue the work of Mr. and Mrs. Venables there, when they return to England this summer for a stay of some years.

10. Prayer for the converts at all stations, especially for those in Tangier and Fez at this time.

11. Thanksgiving for an improvement in the amount of funds received during February, and prayer that still further improvement may take place, that all needs may be supplied.

Telegraphic Address:—"TERTULLIAN, LONDON."

Telephone:—2770 NORTH

THE NORTH AFRICA MISSION.

Council of Direction.

PASTOR Wm. FULLER GOOCH, West Norwood, S.E. (*Chairman*).

J. H. BRIDGFORD, Christchurch, Hants.

A. CHAPMAN, Highgate Road, N.W.

ARTHUR DENCE, Guildford.

W. SOLTAU ECCLES, M.R.C.S., Upper Norwood, S.E.

HENRY EDMONDS, Tunbridge Wells.

EDWARD H. GLENNY, Manor Park, E.

EDWARD MERRY, M.D., Wandsworth, S.W.

R. C. MORGAN, Crouch End, N.

E. E. SHAW, Wimbledon, S.W.

HENRY SOLTAU, L.R.C.P. and S., Highbury, N.

PASTOR JAMES STEPHENS, M.A., Highgate Road, N.W.

C. L. TERRY, B.A., M.B., Barnet.

COL. GEO. WINGATE, C.I.E., Blackheath, S.E.

Advisory and Auxiliary Council.

J. W. GORDON-OSWALD, Esq., Aigas, Beaulieu, N.B.

CAPT. C. H. HILL, Gibraltar.

REV. CHAS. INWOOD, Hove, Sussex.

W. E. D. KNIGHT, Esq., Upper Clapton, N.E.

W. R. LANE, Esq., Kew.

REV. J. J. LUCE, Gloucester.

COL. E. R. KENYON, R.N., Gibraltar.

R. McKILLIAM, Esq., M.D., Blackheath, S.E.

COL. J. F. MORTON, late of Mildmay.

REV. J. RUTHERFURD, B.D., Renfrew.

REV. CANON STORER-CLARK, M.A., Greenwich, S.E.

PASTOR FRANK WHITE, Streatham Hill, S.W.

ARTHUR WOOD, Esq., Dublin.

FRITZ P. WOOD, Esq., Dublin.

Hon. Treasurer.

R. C. MORGAN, Esq.

Hon. Secretary.

Pastor Wm. FULLER GOOCH.

Secretary.

C. L. TERRY, M.B.

Assistant Secretary.

M. H. MARSHALL.

Organising Deputation Secretary. P. J. H. KIRNER.

Bankers, LONDON AND SOUTH-WESTERN BANK, Islington Branch, London, N.

Hon. Auditors, Messrs. A. HILL, VELLACOTT AND CO., 1, Finsbury Circus, London, E.C.

Office of the Mission:—4, HIGHBURY CRESCENT, LONDON, N.

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.

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.			Blzerta.	
Tangier.	Date of Arrival.		Chercheil.	Date of Arrival.			Date of Arrival.
GEO. WILSON, M.A., M.B.	Dec., 1906		Miss L. READ ...	April, 1886		Miss M. ERICSSON ...	Nov., 1888
Mrs. WILSON ...	Dec., 1906		Miss H. D. DAY ...	April, 1886		Miss R. J. MARRUSSON ...	Nov., 1888
Mrs. ROBERTS ...	Dec., 1896		Miss K. JOHNSTON ...	Jan., 1892		Susa	
Miss J. JAY ...	Nov., 1885		Miss E. TURNER ...	Jan., 1892		Mr. J. J. COOKSEY ...	June, 1892
Miss G. R. S. BREEZE, M.B. (Lond.) ...	Dec., 1894		Algiers.			Mrs. COOKSEY ...	Dec., 1896
Miss F. MARSTON ...	Nov., 1895		<i>Kabyle Work—</i>			Miss A. COX ...	Oct., 1892
Miss H. E. WOODSELL ...	Jan., 1907		M. E. CUENDET ...	Sept., 1884		Miss N. BAGSTER ...	Oct., 1894
Miss G. SMITH ...	Oct., 1906		Madame CUENDET ...	Sept., 1885		Kairouan.	
<i>Spanish Work—</i>			Miss E. SMITH ...	Feb., 1891		Mr. E. SHORT ...	Feb., 1899
Miss F. R. BROWN ...	Oct., 1889		Miss A. WELCH ...	Dec., 1892		Mrs. SHORT ...	Oct., 1899
Miss VECCHIO, School Mistress.			Mr. A. SHOREY ...	Nov., 1902		Miss E. T. NORTH ...	Oct., 1894
Casablanca.			Mrs. SHOREY ...	Oct., 1904		Miss G. L. ADDINSELL ...	Nov., 1895
*Mr. W. T. BOLTON ...	Feb., 1897		Djemaa Sahridj.			Sfax.	
*Mrs. BOLTON ...	Dec., 1897		<i>Kabyle Work—</i>			T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885
Tetuan.			Mr. D. ROSS ...	Nov., 1902		Mrs. CHURCHER ...	Oct., 1889
Miss A. BOLTON ...	April, 1889		Mrs. ROSS ...	Nov., 1902		Mr. H. E. WEBB ...	Dec., 1892
Miss A. G. HUBBARD ...	Oct., 1891		Miss J. COX ...	May, 1887		Mrs. WEBB ...	Nov., 1897
Miss M. KNIGHT ...	Oct., 1905		Miss K. SMITH ...	May, 1887		<i>Associated Worker—</i>	
Miss K. ALDRIDGE ...	Dec., 1891		Constantine.			*Miss M. BENZAKINE ...	Jan., 1906
Laraish.			Mr. J. L. LOCHHEAD ...	Mar., 1892		DEPENDENCY OF TRIPOLI.	
Mr. H. NOTT ...	Jan., 1897		Mrs. LOCHHEAD ...	Mar., 1892		Mr. W. H. VENABLES ...	Mar., 1891
Mrs. NOTT ...	Feb., 1897		Miss E. K. LOCHHEAD ...	Mar., 1892		Mrs. VENABLES ...	Mar., 1891
Miss S. JENNINGS ...	Mar., 1887		Mr. P. SMITH ...	Feb., 1899		Mr. W. REID ...	Dec., 1892
Fez.			Mrs. SMITH ...	Sept., 1900		*Mrs. REID ...	Dec., 1894
Mr. O. E. SIMPSON ...	Dec., 1896		Miss F. HARNDEN ...	Nov., 1900		Miss F. M. HARRALD ...	Oct., 1899
Mrs. SIMPSON ...	Mar., 1898		Miss F. H. GUILLERMET ...	May, 1902		Miss F. DUNDAS ...	April, 1903
Miss L. GREATHEAD ...	Nov., 1890		REGENCY OF TUNIS.			EGYPT.	
Miss M. MELLETT ...	Mar., 1892		Tunis.			Alexandria.	
Miss S. M. DENISON ...	Nov., 1893		Mr. A. V. LILEY ...	July, 1885		Mr. W. DICKINS ...	Feb., 1896
Miss I. DE LA CAMP ...	Jan., 1897		Mrs. LILEY ...	April, 1886		Mrs. DICKINS ...	Feb., 1896
IN ALGERIA.			Miss M. B. GRISSELL ...	Oct., 1888		Miss R. HODGES ...	Feb., 1889
—Miss B. VINING, Invalided.			Miss A. HAMMON ...	Oct., 1894		Miss F. M. BANKS ...	May, 1888
			Miss E. LOVLESS ...	Nov., 1902		Miss H. B. CAWS ...	Oct., 1907
			*Miss H. M. M. TAPP ...	Oct., 1903		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., 1907
			* At Home.			Missionary Assistant at Alexandria, MISS ADMA ZREVK.	