

No. 45.—New Series.

January, 1909.

NORTH AFRICA

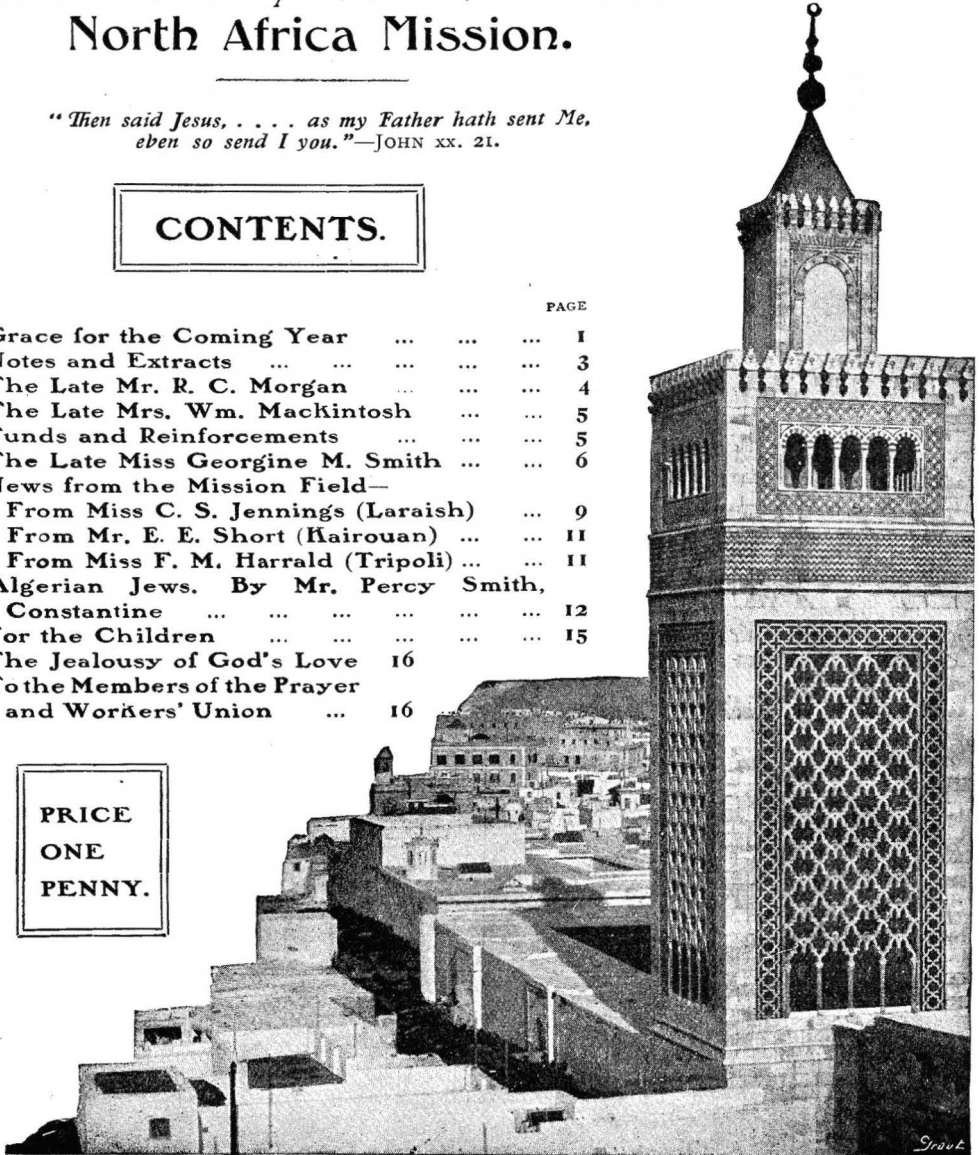
The Monthly Record of the
North Africa Mission.

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

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PRICE
ONE
PENNY.



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

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LIST OF DONATIONS from NOVEMBER 1st to 30th, 1908.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1908.	No. of	Amount.	1908.	No. of	Amount.	DETAILS OF	
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FORM OF LEGACY OR BEQUEST.

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

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

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

NORTH AFRICA.

Grace for the Coming Year.

"My grace is sufficient for thee."—2 COR. xii. 9.

WHAT will the new year bring to those who are spared to enter upon it? The year that is closing has brought many things that we did not expect, both joys and sorrows, and the new year may do the same.

Yet while the future is full of uncertainty there are some things that are absolutely sure. It is certain that we shall stand in need of God's grace toward us as much as ever. This must be so all through life's pilgrimage, for we are feeble and failing followers of our faithful Lord, and if He did not deal with us in grace and mercy we should indeed fare badly.

But if our need of grace is certain, the Lord's willingness to manifest it is not less certain, nor His supply less abundant. We are under grace, and grace reigns.

Our Lord is dealing in grace with us all along the way, not only in salvation, but in life and service. We do not always realise this, and consequently are often more distressed by our experiences than we need to be. It will be an immense help to us if in future we settle it in our hearts that *God is only good*, that whatever happens He loves us, and He is ordering all things, for even His failing children, in grace, with a view to their being conformed to the image of His Son, and being made partakers of His holiness.

Never for one moment does God fail to keep before Himself His purposes of grace for His true people. If we can in future live in the realisation of this it will do much to give peace to our souls in times of sorrow or trial.

Often, indeed, our circumstances are so trying and perplexing that to outward appearances it seems as though God our Father were dealing with us in anger instead of love, or in judgment instead of grace. The eye of faith perceives that this is not so, however much sense or Satan may suggest such an explanation.

The histories of God's saints as recorded in the Bible make it clear that God has purposes of grace even in His most trying dispensations for them. He is ever seeking to teach them experimentally the blessedness of entire dependence on Himself, and the mistake and folly of depending on any mere creature.

The grace of God that brought salvation trains as well as saves, and life is a constant course of instruction leading on to eternal blessedness.

Consequently, whether in 1909 and onward we experience health or sickness, poverty or wealth, joy or sorrow, the one purpose in it all in our loving Father's heart will be always our real and highest good. Often we may not be able to see how this can be, but by God's help we may be enabled to believe that it is so. At times God does permit His people to see the gracious purpose He has in view. Thus we conclude, that as the Word of God assures us of His unvarying purposes of love, and as sometimes we can see these purposes ourselves, so could we see everything in the light of God we should see that all that God sends or permits is working for our greatest possible blessing and happiness. The process may or may not be painful, but the end must be blessing for the objects of our Father's tenderest affection.

How dark were the experiences of Joseph when he was sold as a slave, and then wrongfully imprisoned in North Africa! Yet the Lord was with him, training and preparing him for usefulness and glory even in this life, as well as the life to come. It was not anger or punishment or forgetfulness on God's part in regard to His dear servant that permitted all this to go on for so long; no, it was grace and love training and preparing him for the weight of honour and joy he was about to receive.

How agonising were the experiences of Job which the Lord permitted him to go through! They seemed like God's anger and abandonment, but they were not really so. Job was a blameless man, well thought of by everyone, and even Satan was unable to find ground for accusation against him. Yet there was a higher experience and a happier life for him to live, and the Lord in love desired him to enter into this more blessed experience. How was Job to be raised to this higher level of bliss? He must have revealed to him experimentally by painful processes those secret defects that God alone could see. He must learn that though so good and well thought of he was largely rejoicing in what he was instead of in what God was. He had to learn the ignorance, weakness, and vileness that lay hidden beneath a fair exterior, until he abhorred himself, and learned to rejoice, not in what he was or had done, but in what God was to him and for him, in the goodness, greatness, and love of God.

What was the course that Infinite Love took with His servant? Should Love leave him rejoicing in his own goodness and righteousness, or should Love bring him into circumstances where he should abhor himself and rejoice only in what God was? Love chose the latter course, and wrecked his family, his property, and himself, and then out of the wreck gave him much more than he had before.

Jeremiah, writing of his own grief and foreshadowing the sorrows of his Lord, says of them, "My soul hath them still in remembrance, and is humbled in me." Yet he goes on to speak of the Lord's mercies, faithfulness, and goodness.

David and Paul also passed through very trying experiences, but they both came to the conclusion that God's ways with them were wise and good.

But periods of intense trial are often preceded and followed by times of comparative calm. The process of gracious discipline goes on, but in another and less trying form.

Let us remember then that whether in storm or in calm the grace and love of our Father abide the same. Nothing changes God's affection. All through 1909 His love will be the same though the manifestation may be varied.

He is unwearied in His love as well as unchanging. Our love may grow cold, our service may become slack, our conduct may be unsatisfactory. Yet His love and grace remain the same. He never fails, however much *we* do. But the manifestation of love varies. Love may have to chastise instead of embrace, to wound instead of heal. Still in either case it is love.

May we so believe in our Father's love, so absolutely be assured of His tender affection that we may be constrained to seek constantly to please Him. Then shall 1909 and beyond be spent in delighting in His grace. E. H. G.

"Loved! then the way will not be drear;
For one we know is ever near,
Proving it to our hearts so clear
That we are loved.

Loved when we leave our native soil,
In Moslem lands to live and toil;
Under His shadow nought can foil—
Still we are loved."

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 (January 7th), at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



At the last Council meeting, held in December, it was unanimously decided to ask **Colonel George Wingate** to become **Honorary Secretary** of the North Africa Mission. This he kindly consented to do. Colonel Wingate has, during his connection with the N.A.M., rendered valuable and important services which it is hoped he will be able to continue in this honorary appointment.



On the 3rd December, **Miss de la Camp** and **Miss Greathhead** left Tangier to return to Fez, from which city all N.A.M. workers have been per force absent for more than a year, owing to the disturbances in Morocco. May the return of these two sisters be made a great blessing to the native Christians there. **Mr. and Mrs. Simpson** will, by the desire of the Council, continue at Casablanca for the present, until other workers can be found and arrangements made to carry on the valuable medical and Gospel work that they have re-started there with evident blessing.



A rest house for missionaries has lately been opened at Ramlah, in Egypt, by Miss Annie Van Sommer. It is intended for missionaries in Egypt during the summer months, but in winter those from other lands will be received, and also Christian workers from the home lands wishing to see the work in Egypt or needing rest in a warm climate. It is not suited for invalids, being seven miles from a doctor. All particulars may be obtained from Miss Wood, Fairhaven, Palais San Stefano, Ramlah, Egypt. Ramlah is close to the Mediterranean, and is connected with Alexandria by electric car.



Miss Harnden has now returned to Constantinople, and **Miss Loveless** has, at the Council's request, removed from Tunis to join her there in the growing work among women and children.

Miss F. Guillermet's health has caused anxiety for some time past. She has now been ordered some months of complete rest, and will stay for the present in the South of France.



"WANTS."

Lantern Slides and Coloured Pictures. **Dr. Churcher** is in need of slides either on Scriptural or general subjects for his work among boys at Sfax. He would be most grateful to any friend who could supply these. He also finds coloured pictures a great help in arresting the attention of the illiterate classes, and would be glad to have more of these. Please address **Dr. T. G. Churcher**, El Masrah, Boulevard de Tunis, Sfax, Tunis.



"THANKS."

Miss Harrauld wishes to express her thanks to the friend who sent a roll of coloured pictures which was forwarded to her. She finds the pictures of great use in teaching, and a source of great delight to the girls.



FOREIGN NOTES.

Morocco.

Mrs. Simpson writes from Casablanca on December 3rd, 1908: "My heart was full on Tuesday last, during the address to roomful number two (we had ninety altogether). All those on the front seats were leaning forward, straining to catch every word. I was telling of how I came to Jesus and what a wonderful Saviour He had been to me ever since. At last several said, 'She must be telling the truth; you see she has tried Him for herself and found Him all this.' As I pleaded, would no one there try Him too? there was a silence of real moment. I knew I was speaking for eternity, and told them so. We can only feel that this manifest interest is the direct answer to all the prayer that has been going up for this poor oppressed town and people. I long that the intercessors might see for themselves what answers God is giving them, then they would assuredly not stop short of claiming complete salvation for many around us. Our neighbour is a wondrous instance of this. It is not every day that an intelligent reader comes pleading, 'Tell me more about Jesus; oh, read to me out of the Book.' After the reading, which lasted on till 11 p.m., he added, 'Living or dying, I believe in Jesus.' Just an earnest of God's future, surely."

Miss Bolton writes from Tetuan on December 4th, 1908: "There is movement among the Spaniards of our meeting, and we believe to see a revival this winter. Now that Miss Woodell is attending to surgical dressings in a room of her own, we are getting good results. I believe this will prove a real extension of the work. Hitherto we have not been able to do this work for lack of time."



Egypt.

Mr. W. T. Fairman writes from Shebin-el-Kom on December 5th, 1908: "With respect to the house-building, we were all made glad by the news that you have £46 in hand towards the £500. . . . There has been a little relief of the pressure upon us here, as I have this week been able to induce the landlords to extend the lease for four months, at an increased rental of £1 per month. It was with great difficulty that I obtained this grace. Indeed, I only obtained it by proving to them that we were going to build by buying a stack of bricks. Until I had bought the bricks, they were unwilling to come to terms at all. I was obliged to buy at once also for fear of being unable to get bricks later on. No bricks are made here in the winter months, and the Governor is about to build a house, which will swallow up all the bricks

which are for sale. We have got very good bricks, and at a very fair price.



"Seeing that we have only four months' grace, it is imperative that we should begin building at once. The landlords have told me that they will only increase the four months to six in the event of their being compelled to do so by our not having finished building, and that for that further extension they will want additional rent. If we have not evacuated the premises by the end of the six months, they will institute legal proceedings and have us summarily ejected. If we work hard we shall be able to evacuate in the four months, but that means building at once without any delay. A friend has offered to lend me £50 without interest, and without stipulation as to date of repayment, and under the circumstances I shall accept the loan and put the builders on to work at once. I have no doubt that all we need will be forthcoming as we go on step by step in faith. 'Every place that the sole of your foot shall tread upon, to you have I given it.' As we know, the children of Israel only got what they did put their feet upon, and failed to get all that was promised because their courage and initiative failed. I hope we shall not follow in their train in that respect."

ALGERIAN RUGS AND MATS.

We still have a good stock of these goods for sale, and we should like to dispose of them quickly on behalf of the industrial work at Cherchell, which is helping so many poor girls and women there, and bringing many natives under Gospel influence. The carpets, rugs and mats are all hand made, of best wool, in rich colours and artistic designs, and the pile is very thick, ensuring almost endless wear. We invite our readers to order any of the following as acceptable presents for their friends, or for their own use: Carpets, from £3 5s. to £5 15s. 9d.; rugs, from 16s. to £1 16s.; one mat at 9s.; sample mats, suitable for footstools, chair seats, etc., at 2s. 2d., and a larger size at 2s. 10d.; also one mat (imitation silk) at 10s. A price list, giving sizes and descriptions of these goods, may be had on application to the Mission Office. Any article sent on approval; but in such cases friends are expected to pay carriage both ways if they do not purchase. Postage extra in all cases. Please apply to the North Africa Mission, 4, Highbury Crescent, London, N.

THE LATE MR. R. C. MORGAN.

We are glad to hear that a life of Mr. R. C. Morgan, to whose connection with the North Africa Mission we referred in our December issue, is to be published in due course.

His son, Mr. George Morgan, M.A., will undertake this work, and he will be aided by Mrs. R. C. Morgan, who will specially write of Mr. Morgan's journeys abroad in North Africa and other mission fields, in which she was his constant companion. They will value any information concerning Mr. Morgan,

or letters from him which might aid them in this work. Communications should be sent to 12, Paternoster Buildings, London, E.C.

The *Christian*, through the pages of which Mr. Morgan so frequently helped the N.A.M. in various ways, will now be edited by Mr. George Morgan, assisted by the trusted staff that his father gathered round him during his lifetime. He has, in fact, been doing this for some years during his father's frequent absences abroad, though the latter always liked to feel that he kept his hand on it to some extent. The paper will therefore go forward on its old lines of loyalty to Scripture and love for all the Lord's people. We are sure that Mr. George Morgan and his helpers will value our readers' prayers in their responsible and most important work.

The late Mrs. Wm. Mackintosh.

Another faithful labourer amongst Moslems has been called home. Mrs. Mackintosh, after labouring for a number of years in Syria, was compelled by the state of her health to retire from work in that land. In 1882, however, she and her husband went on a visit to Morocco for the British and Foreign Bible Society, and in 1883 Mr. Mackintosh went out to Tangier as their agent in that country.

There they laboured most devotedly for eighteen years, being loved and respected by natives, fellow-missionaries, and European residents alike. Mr. Mackintosh had then to return to England in failing health, and he was taken to be with Christ in 1900. Mrs. Mackintosh has since then resided in England, but her love and prayers for the people and the work were continued to the end. On November 21st she was called to her rest and reward.

This is another reminder of the need of fresh labourers in the field and of further helpers in prayer at home.

We thank God at every remembrance of His departed servant, as well as of her late husband. They were most true-hearted and self-denying missionaries, and their memory will be a blessing to the land in which they laboured. We de-

sire to express our true sympathy with the relatives of our departed friend.

E. H. G.

FUNDS AND REINFORCEMENTS.

The need for reinforcements for the thinned ranks of the N.A.M. workers becomes more and more pressing.

The death of Miss G. Smith, following so quickly after that of Miss North, draws special attention to the matter. To fill the gaps caused by death, ill-health, and retirement from various causes during the last few years, about twenty-five new workers are required. Beside this there are vast districts with cities, towns and villages still destitute of any witness for Christ.

We ask special prayer that the Lord of the harvest will Himself send forth labourers to fill these gaps amongst His servants, and to toil in the still uncultivated fields in His estate.

It is felt that until the Mission finances are more flourishing it is only desirable to encourage those to go forth in the N.A.M. who can be supported independently of its general fund. Are there not some able to support themselves who will volunteer?

The finances of the Mission during the year have not been without encouragement, but further improvement is required. It was in the hope of bringing this about that an old friend offered to give £500 if £1,500 were given by others by Dec. 31st, to put the finances in a satisfactory state, so that the sending out of reinforcements might be wisely undertaken.

This offer was made on October 9th, and since that date the following amounts have been received up to December 15th:

For the general funds, £1,233 8s. 3d.

For designated purposes, £542 1s. 8d.

We are most thankful for several large sums, as well as for the equally welcome smaller ones, but we ask your prayers that supplies may be further augmented so that reinforcements may be sent out and the work kept up and new work undertaken.

If it be God's will, He can send us both the men and the means, but He who or-

gains the end also plans that we should take the steps that lead to that end—steps of prayer and whole-hearted devotion. Let

our watchword for the New Year be "Progress in response to prayer and effort."

The late Miss Georgine M. Smith.



The late Miss G. M. Smith.

On Wednesday, December 2nd, a telegram was received at the Mission Office at Highbury from Dr. George Wilson, Tangier, saying:—"Miss Georgine Smith passed away last night, pneumonia and heart." The news came as a sad shock, for, though we were somewhat prepared by news received two days previously of her serious illness, yet, after prayer, the conviction had been strong that she would be restored to health. But God willed otherwise.

From letters received from Dr. Wilson we learn that Miss Smith helped him with operation cases in the hospital on the Friday before she died, and appeared to be in her usual health then. But the next morning she was down with bilious fever, and by Sunday the doctor was very anxious about her on account of a high temperature and weak pulse, while at the

same time one lung was affected. She continued to grow weaker the two following days, and in spite of all that skill and care could do the heart gradually failed. Dr. Wilson writes:—"A quarter of an hour after midnight she passed quietly away without a struggle, after being unconscious for about three hours. All through she suffered little. Up to the end she was bright and happy. Even in her delirium she thought she was camping with her sister in Spain. The funeral took place at 9 o'clock Thursday morning, and she was laid near her sister Ida. We had a little service in Hope House and at the grave also.

"It is impossible to realise she is gone. Personally, I feel dazed. She and I were so closely connected in our work, and were such good friends. Mrs. Wilson nursed Miss Smith night and day, in addition to Miss de la Camp and Miss Greathead. I can't well carry on the hospital until I have someone in Miss Smith's place. In the meantime I have cleared the hospital as far as I can. Yesterday and to-day seven in-patients were sent out. We have still four, two of them operation cases. If the hospital is to be carried on it is essential that a nurse be provided who is strong and healthy physically, and who has had training as a hospital nurse."

From other letters we learn that Miss de la Camp and Miss Greathead had arranged to start on their return to Fez, the very week that the home-call came to Miss Smith. They were able to help in nursing her, and to be present at the simple funeral service, but immediately afterwards they had to start on their inland journey to the Moorish capital.

Miss Georgine Marie Smith was the youngest of seven children; her father was a solicitor. She was born in 1882. When she left school (aged sixteen) she joined her eldest sister in Spain, to work among the young in connection with the Children's Special Service Mission. She

returned to England in 1901, when she received training at the London Medical Mission through the kindness of Mr. Huntington Stone, who later on also facilitated her studies when she took the C.M.B. certificate during another of her visits to this country.

During her two years of happy service in San Roque in Medical Mission work she was much blessed among the children. While there she prepared "Daily Light" for the Spaniards in their own tongue. She was deeply interested in the blind through visiting a family where there were four blind children, the eldest only seven years of age, a little girl, Genoveva by name, whom she took to the Mission House and cared for as her own child for two years.

She was a diligent Braille writer, and every moment she could spare was spent in writing the Scriptures for Spanish blind. Not a few will deplore her loss among these sightless ones, as here and there she made them her friends while travelling with her sister, Miss E. F. Smith, on C.S.S.M. work among the children in Spanish schools.

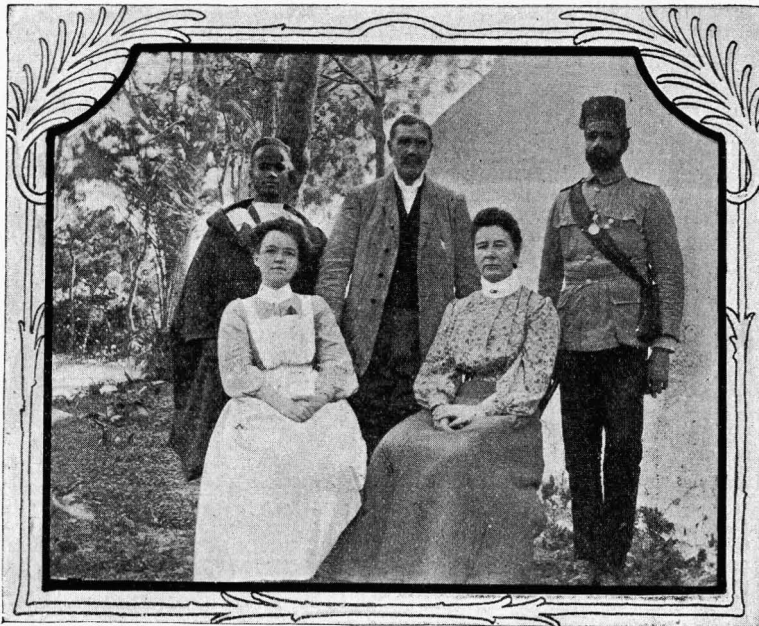
She was a most acceptable speaker both among children and adults wherever she went, and her sweet voice taught many to sing new hymns.

There is no doubt but that the fruitfulness of this young life was largely due to the deep interest and prayers of Mr. Robert C. Chapman, of Barnstaple, who loved her as a child, and with whom she stayed over and over again for a month at a time.

She never lost her interest in her little blind girl, and only a couple of months ago took a hurried journey to San Roque to pack her off to Germany, having been successful in obtaining subscribers to the amount of £12 per annum for three years that she might be trained to become later on a useful worker in her own land.

It was in March, 1906, that Georgine Smith's elder sister Ida, who had been the nurse under Dr. Roberts in the Tulloch Memorial Hospital of the N.A.M. at Tangier, died at the same time as Dr. Roberts. A severe epidemic of typhus was raging at the time, and they had both worked nobly among the sick Moors, overtaxing their strength, and filling the Mis-

Dr. Wilson.



Miss G. Smith.

Miss Mellett.

A Group of Workers at the T. M. Hospital.

sion Hospital to overflowing. Miss Ida Smith's two sisters (Edith and Georgine) came across from Spain in time to be with their dying sister in her last hours. The late Mr. R. C. Morgan was at the time in Tangier, and conducted the touching funeral service at which the bodies of the devoted missionary physician and nurse were laid to rest. That same day Georgine expressed her conviction that God was calling her to take her sister Ida's place, which she soon did, joining the N.A.M., and going out to be nurse in the Tangier Men's Hospital in October, 1906.

She soon endeared herself to her fellow-workers and to the people, proving herself a spiritual worker and a capable nurse. She made good progress with Arabic, and was delighted when she found she knew enough of the language to take the evening service in the hospital ward. Her thorough familiarity with Spanish, previously acquired, was also of great value in the work. Her two short years of service in Tangier were faithful, happy, and most useful. And now, at the same early age of twenty-six as her sister Ida, she has gone from us and from the work that needed her so much. As Mrs. Roberts, one of her co-workers at Tangier, writes:—"We cannot yet realise that Miss Smith is no longer with us. A week ago to-day she was walking about the town, apparently as usual; to-day she was carried over the threshold for the last time. God's way we know is perfect, but to our finite minds how mysterious! She was so young, brave, and purposeful—one imagined a long life of service before her, should the Lord tarry." May our faithful God, who in His unerring wisdom and love has called this dear young missionary so early home to glory, Himself unmistakably point out who shall take the vacant place in the work at the Tulloch Memorial Hospital at Tangier.

The following are extracts from letters of sympathy sent to Miss Edith Smith, and show how highly her sister's work was appreciated by those who knew it,

and in what esteem her sweet Christian character was held.

Dr. J. Scott Challice writes:—

"There is something beautiful beyond description in this bright young life, offered so unhesitatingly in the moment of sorrow less than three years ago, and now—faithful unto death—yielded up in the service of her Lord and Master in the forefront of the battle. We, remembering all the circumstances and acquainted with the facts, feel that you had two noble sisters indeed, and their lives were those of two missionary heroines."

Miss Squire, San Roque, S. Spain, with whom she was associated in work for some time, writes:—

"Dear Georgie has left such a sweet, bright memory. I feel personally glad and thankful to have known her. How often when she was with us she was an inspiration to me, young as she was! She was so true and faithful to her convictions, so straight and right in all her actions, and yet with strength of character there was blended that loving sweetness which rarely accompanies it."

Miss C. S. Jennings, of Larais, in a letter to the Mission Office, writes:—

"Ere closing I must refer to our very, *very* great and sudden loss in the death of dear Miss Smith, so bright, capable and earnest. With her good knowledge of Spanish she often met unexpected emergencies at Hope House, or in the Spanish work, or at the Hospital when an interpreter was needed.

"I was so struck, when staying at Hope House this autumn, with her growing likeness in character, and devotion to the work and joy in it, to her dear sister Ida. We could ill spare so promising and devoted a young life, so wholly given up to the service of her Lord. But God makes no mistakes, and all His ways are *mercy* and truth, though often we fail to recognise the *mercy* in taking away such, to our minds, necessary workers, and we are tempted to question 'Why?'

"Though she has passed from us to Him, yet the memory of her devoted days of glad service among the sick will be a living influence among many, and may we not hope to welcome in that great, glad day some of these patients from our hospital at God's right hand—trophies won for Jesus by the willing-hearted service of these two sisters, Ida and Georgie Smith, who lived for Christ among us?"

News from the Mission Field.

MOROCCO.

From Miss C. S. Jennings (Laraish).

November, 1908.—It is, I fear, many months since I penned a journal or circular letter to those who so kindly take an interest in my life and work for the Master in this small, dark corner of His great vineyard. So I will briefly narrate how He has led me and let me serve Him since April last.

In that month I was very busy moving out of our mission house, where Miss Parkinson and I had lived and worked for nearly nine years. We were forced to leave, owing to the exorbitant increase in the rent, occasioned by the incoming of the police and of the French, who snap up all available houses at once. Failing to find another large enough to accommodate us both with our separate work (Miss P. works in Spanish among Jews and Spaniards), we were forced each to take a small one and live apart. Mine consists of three rooms only—one of them being a nice, large, light mission room on the ground floor.

We had very late rains this spring, and at 8 p.m. on May 26th, at the close of a terrible thunderstorm, when I was mopping up my flooded landing upstairs—the court below also being flooded, as it is not roofed in—poor blind Mananah, with her four-year-old child tied on her back, was brought to my door to stay the night! The rain and wind had rendered their tumble-down bamboo and straw and mud-plastered hut uninhabitable! Mananah is divorced, and her mother is a delicate little Arab widow; and this very needy family only represents many such who come constantly to me, pouring out their unending woes and wants, and calling me “mother and husband.” They look to me to more than fulfil the privileges of such relationships!!

I live among the poor, and my cottage is open to them every morning.

On June 4th I went for my third mission visit to Arzila this year, and stayed alone there in work among Jews and Moslems

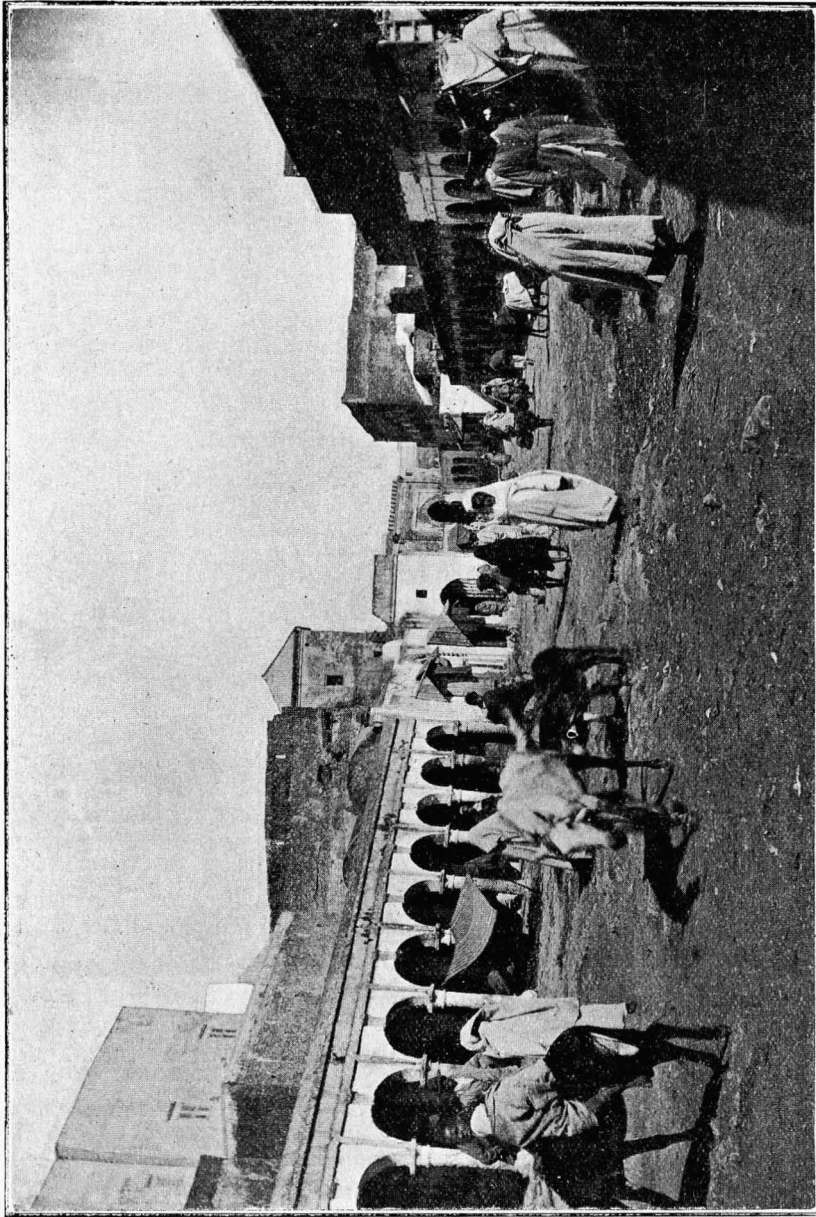
till the 29th. I found Sofia, the convert, as ever, anxious to be taught more of the Word, for she can neither read nor write. She would visit me early, sometimes by 6 a.m., to get a quiet time alone ere the poor people came.

On August 12th I went for a rest and holiday to Tangier, staying till nearly the end of September; but a fortnight of that time I spent in Gibraltar, helping a tired friend there in Y.W.C.A. work. It was soul-refreshing to have fellowship with the workers in Tangier.

On leaving I was able, after four years of unquiet, to return *overland*, so, taking Miss Brown with me for her much-needed rest and holiday, we first spent thirteen happy days together in Arzila, my out-station, and she helped me in reading and talking with the Jews in Spanish. One of these young men we found reading of an evening, in his little grocer's shop, a Hebrew New Testament I had given him on a previous visit. The seed has been frequently sown among this poor and “pious” Jewish community in Arzila, but the need seems now for some Spanish-speaking worker to visit the town for two or three months, where, I verily believe, upheld by our prayers, a harvest might be reaped to the glory of their Messiah and Saviour.

By the middle of October I was again back with Miss Brown in this my head-station, and am now quietly busy again among my needy flock who daily visit me for cheer and sympathy. Often the German translation of Isaiah lviii. 10 comes to me: “Let the hungry find *thy heart*.”

Among these unloved Moslem wives, widows, and cast-off sick women and mothers, I find there are some *hearts* which have an unrecognised hunger for sympathy and love, though, generally speaking, it is the needed bread and clothes, rent money, etc., which fill their minds and words. Only great and *Christ-given* patience and love suffice for the round of daily life among such; but *our God is able*.



A Street Scene in Morocco.

TUNISIA.

**From Mr. E. E. Short
(Kairouan).**

November 30th, 1908.—I have been wishing to recommence lantern meetings at the bookshop on Wednesday evenings. S. (a native convert) has offered his help, and some real help is absolutely necessary for one to use the lantern at the shop. He has also suggested that he and I should take an evangelistic trip to a place called Gamooda at the New Year, when he is free from his present employ. About that time, too, he is to enter the service of the American M. E. Mission. I am hopeful yet fearful about him. I had a little talk with him last week, and we came to a somewhat better understanding. He has been with me to-night at the bookshop.

Three "reading" men came in—countrymen, I believe—two of them joined in questions and objections, and S. spoke also. One of the two seemed really impressed as we spoke of redemption, imputed sin, and righteousness—not a mere letting off from punishment of a man still guilty and sinful, as is rather the Moslem idea of God's mercy, but the justifying of the sinner and the removal of his sin. He said, "We never heard like that before." The other man had had enough, and would not be kept longer, so all three went. I invited them to come to the house to-morrow night. The shop door was shut as they preferred it to be so, but of course we had to put up with a few big bangs on the door from some who wished to come in or merely to annoy. Our house is free from these annoyances, when one can get men to come to it.

We had a good time at the bookshop

last Wednesday; some four or five lads begged to be let in, not a hopeful lot, and several unlearned men followed. Most of the boys soon had enough, as I feared, and left more or less noisily, but the men were so interested that their attention was not lost, and we kept on speaking together for a good while.

Last Friday we had fifteen boys at the class, and the previous time nineteen—our highest attendance this autumn. I was glad to have Mrs. Short back at her old post for the hymns and text repetition. Last week the attention to the Bible lesson was decidedly better; this has often been the weakest point, and has caused me concern.

Our old sometime friend, sometime enemy, Si S., has been in the bookshop a few times lately, and I have been able to get his attention to appropriate truth and its personal application, though he shifted his position frequently. I believe he is afraid of his father seeing him in the shop. If it please God to bring him back, it will be with a truer and soberer view of his own weakness and sinfulness and inability than when he came first, and we too shall know him better.

I went down to Susa on the 16th inst., returning the next day. I spent some time with M., the convert from Islam, at the bookshop there, and he greeted me warmly. I also spent some time in brotherly converse with Mr. Smaggia, the Jewish convert.

B, of whom I wrote, has been in prison; the offence so far as I can make out is partly against Moslem religious law, and also partly drunkenness. I have seen him two or three times the last few days, but fear that I cannot get hold of him. This is one of our disappointments.

TRIPOLI.

**From Miss F. M. Harrald
(Tripoli).**

November, 1908.—Since I last wrote our little band of workers in Tripoli has greatly changed. Owing to poor health, Miss Dundas has left Tripoli for Malta, where she is now working among our

British soldiers and sailors. I shall greatly miss her at the medical mission, in classes and visiting, especially as, so far, no one has come to take her place. We are very thankful that two devoted workers have been found to take Mr. and Mrs. Venables' place in the medical work, in the persons of Mr. and Mrs. Bolton.

As Mrs. Venables bore practically all the expense of the large sewing-class, and her daughter helped very considerably in preparing the needlework for the girls, we shall greatly miss their help, and I am afraid shall have to limit the number we take this winter, both on account of lack of time and of funds. If any friends would like to send contributions towards the class expenses, or a parcel of dolls, or some pretty flannelette long-sleeved overalls for prizes, for girls from seven to fourteen years of age, we shall be pleased to receive and acknowledge the same.

To try and get into closer personal touch than is possible when crowds are coming, the medical mission is being held this winter *every* weekday (the men and women coming on alternate days), instead of only three times per week as formerly. As we do not wish to have the girls coming to the house the days the men come, and on women's days I shall be occupied with them, I am arranging to have the girls from two to four o'clock each afternoon, beginning with three-quarters of an hour for a Bible lesson, then three-quarters of an hour for needlework, and then half an hour for reading. Will you pray that I may be able to get hold of those willing to be taught, and that during the little time I have them with me their minds may be stored with precious truths that will stand them in good stead in days to come? I am also anxious that they should learn to read the Word of God intelligently, that they may not be cut off from spiritual help as soon as they leave us and get married.

While the changes were being made at our own station, I took the opportunity of spending some time at the oldest mission station of the N.A.M., Djemaa Sahridj, in Algeria, and very helpful I found the

experience. The physical surroundings were restful and refreshing; the variety of trees on the well-wooded hills, and the rugged mountains beyond made a refreshing picture after our desert with its narrow fringe of palm trees around the city. The air, too, was cooler than in Tripoli, but even more refreshing and encouraging to mind and spirit were the opportunities of gathering with the little band of converts on the Lord's Day and at the week-evening meetings. The last Sunday evening I was there, at the evangelistic service the converts all happened to sit on the same side of the hall, and the contrast between them and the others in regard to cleanliness, intelligence, and general respectability was most marked, showing what the Gospel does even for the outer man.

Not knowing Kabyle, the only help I could give at the evangelistic services was to play the harmonium and offer up silent prayer for speakers and hearers. But the converts' and Gospel Temperance meetings being in French, I was able to take a more active share in them.

I had several interesting trips with Mr. Ross when he visited patients in distant mountain villages, only reached by mule tracks, where he used the opportunity of the visits to hold meetings also in the men's public gathering places.

Though the Kabyle women are not veiled and secluded as our Arab women are, their lot is very little, if any, better, for it is the same Mohammedan system that makes them the property and not the companions of their husbands. The result is that they are equally degraded, and need our prayers and earnest, loving efforts that they may be won for Christ and become new creatures in Him.

Algerian Jews.

By Mr. Percy Smith, Constantine.

In every town and in almost every village of Algeria Jews are found, and nearly always engaged in commerce. They range from the wholesale merchant down to the smallest retailer. There have been Jews in Northern Africa for ages.

Before the French conquest of Algeria,

the Jews there were entirely Eastern in their life and dress. Although a distinct people from the Arabs in religion and feeling, they were assimilated to them in their manner of life.

The introduction of European civilisation with the French has produced a marked change in the Jew. Ever ready to make the most of the advantages presented to him, he has moved forward, leaving his Arab neighbour far behind. In 1871 all the Jews then living in Algeria

were naturalised as French citizens. It has been the avowed policy of the Anti-Semitic party to abrogate this law.

To-day a great and increasing proportion of the Jewish population has become French in speech and manner of life. This has been brought about by contact with the French, through their readiness to adopt that which is supposed superior, and by means of free education established by the French.

The most marked conservatism is found in the home-life. Their women, as a whole, have not moved so much with the times as the men. Arabic is generally the language of the family. But even here change is breaking in, and tight-lacing is taking the place of the looseness of the Oriental garb. One young Jewess expressed herself thus: "I am civilised, but my mother is a native," referring to their dress and speech. Among the men, the elder as a rule retain the native dress, while the younger dress in European fashion. Speaking generally, the native dress is considered to be a mark of the ignorant and backward mass, while the European costume is a sign of civilisation and progress.

Ideas and modes of thought are not so easily discarded or adopted as the dress, yet one expects to find greater enlightenment and less narrowness under the French dress; and more rigidly held ideas, derived from tradition, under the ancient garb.

In the schools of the Rabbis, the children are taught to read the LAW, the PSALMS, and the *Haphtarah* (i.e., certain short portions of the prophets read with the Law each Sabbath). These are read in Hebrew, which is not understood. Therefore they give them a word-for-word translation in Arabic, but without dissecting the words into their component parts. I have found that nineteen out of twenty could not give me the meaning of the separate parts of the first word of the Law—"Bereshith"—"In the beginning," although they would give me the Arabic "filowel," which they had learnt in parrot fashion. So, again, in translating the first part of the first chapter of Isaiah into Arabic from the Hebrew in a meeting, all would follow me, ever ready with their own translation learnt in the above fashion, but in the second chapter

they were as mute as possible, the reason being that the first chapter comes in the *Haphtarah*, and this had been orally translated to them and learnt off by heart. No grammar is taught whatever. This is the stock of religious instruction.

The new way of teaching is seen in the method of the school lately established at Constantine by the *Alliance Israelite*. Here everything is taught in French. The grammar of the Hebrew tongue is taught, so that the Law and Psalms, etc., may be read and translated intelligently. For purposes of translation the ordinary French version is used in place of the *viva voce* translation of the Rabbi.

But the majority of the Jews are sadly ignorant of the Prophets. Prophetism (the doctrine contained in the prophets) has been called the bud of which Christianity is the expanded flower. What wonder that they should not be inclined to accept the Gospel, when the prophets are unknown to them. This ignorance is due to two things, viz.: (1) Ignorance of the Hebrew, and (2) the difficulty of understanding them, especially from the Jewish standpoint. I have never heard of a Rabbi undertaking to expound the prophets in a series of sermons. Such knowledge is considered to be the exclusive portion of the learned, and even for these there is no room left for free investigation, since they take the decisions of their old commentators to be binding.

The text of the prophets is only known in those short extracts known as the *Haphtarah*. The prophets are never read in a continued manner in the synagogue, so that those portions which are not included in the *Haphtarah* are never read. This will account for the surprising ignorance of passages of Scripture which speak of the Messiah. Although the Word of God is not interpreted, yet the foolish additions to it contained in the Talmud are recounted and accepted.

The most susceptible to the influence of the missionary are—(1) the children, who readily come to Bible-classes, and (2) the young men. The age of these last, together with the education (French) they have received, makes them of an inquiring turn of mind. They cannot accept all that their fathers believe. Roman Catholicism appears folly to them. Official Protestantism does not affect

them, because it does not seek them. Therefore a faith firmly held, and at the same time reasonable and based on both

Old and New Testament Scriptures, and efforts put forth directly in their interest cannot fail to strike them. The minds of the children are stored with important passages of Scripture, and the impression is deepened through the kind influence of the teacher.

The little result of work among Jews is often cited. But we must never forget that much of that which passes for Christianity is only nominal. Taking the proportion of true Christians to the rest among Gentiles in Europe and comparing with the proportion of Christian Jews to their unbelieving brethren, which would stand the higher?



“Christ is a well of life; but who knoweth how deep it is to the bottom?”—*Rutherford*.



“Faint not; the miles to heaven are few and short.”—*Rutherford*.

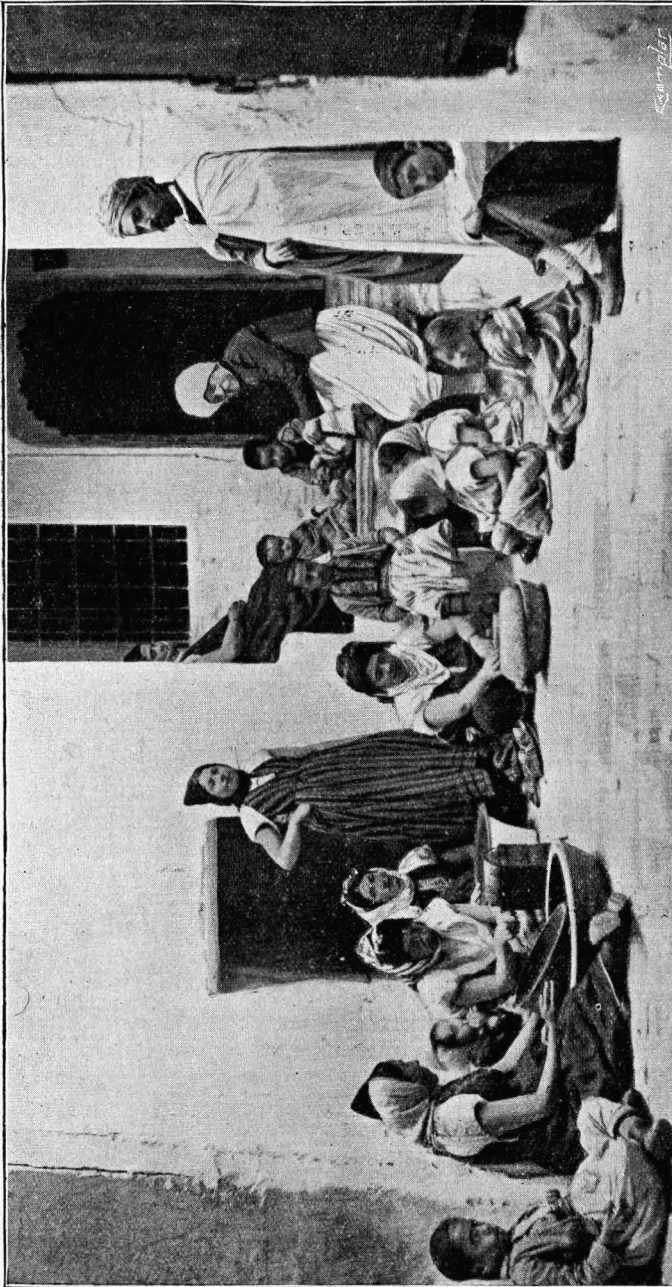


“The more we call God in, the more surely and wholly shall we cast the tempter out.”—*Bishop Moule*.



“This blessing above all,
Always to pray, I want;
Out of the deep on Thee to call,
And never, never faint.”

—*C. Wesley*.



A Jewish Family in Algeria.

For the Children.

"A Voice Crying in the Wilderness."

The Experiences of an Arabic Bible in North Africa.



A Tunisian Girl.

I am a cheap edition of the Old and New Testaments, printed in Arabic, and sold for about one shilling. I was sent from Beyrout with many others like myself to the Bible Depôt in Susa, Tunisia.

After my grey paper wrappings had been removed, I was placed upon a shelf behind the glass door of a bookcase. Here, I seemed

of no use to anyone, and it would have been dull work sitting stiffly there, had not the door of my case been often left ajar.

This enabled me to overhear many of the conversations held in the shop, conversations which always took their cue from the subjects within my covers. And I thrilled with joy when, from time to time, the bookcase was slid wide open and I was taken down and offered for sale to some Moslem who had begun to get interested in me.

But alas! none seemed sufficiently courageous to spend his cash on me, since the followers of the Koran all say that we Bibles have been changed by the Jews and the Christians, and are not therefore the original *Tourat* and *Injil* which their prophet Mohammed held as a true revelation from God.

So on the shelf I stayed, until one day a stir and excitement began among the bookcases, which were all opened wide. Hands were stretched up to make selections among us books. To my relief and joy, I was seized among others, and, together with a host of tracts, Testaments, Gospels, etc., in different languages, but chiefly in Arabic, was packed into a box. Many a prayer was breathed over us that we might become messengers of light and life to some poor dark souls.

How we were hauled about those days in that dark box! Lifted up, dropped down, tumbled about, jolted, and, according to our feelings, more often than not made into a seat or even footstool. Twice en route we saw the light, the box being opened that some of us might be taken out and distributed among the inhabitants of certain villages through which our road lay.

But at last we reached our destination, and there we were all unpacked on the floor of a funny little mud-built place in the midst of a desert village, surrounded by thousands of beautiful waving palm trees. Here we were day by day read from, explored in, explained, lent, sold, and given away.

Among the crowds of sunburnt Mohammedans who thronged that little room, almost from sunrise to sunset, it was good to our hearts to be thus "a voice crying in the wilderness, Prepare ye the way of the Lord."

But the days passed by, some fifteen of them, and while most of my brethren and friends had been disposed of among the listeners, I still remained.

One afternoon a very thoughtful group sat round the missionary on the mats spread upon the dusty floor.

After a long and solemn talk on the wondrous work of the Lord Jesus Christ in dying for man's pardon, a poor, dark-skinned Arab, with traces of tears in his big black eyes, turned round to the teacher and said, with his heart in his voice, "I believe in Jesus Christ's death."

A sudden opposition instantly arose, and many a man in that room scoffed at, chid and remonstrated with the speaker—for the Mohammedans hold with intense bigotry to their Koran's statement that *Jesus never died*.

But as it was just time to close the room for that day, and as already many persons had left in anger and disgust that any reading Moslem should dare to make such a confession, it was not very difficult to get rid of the rest; and a sign was made to the man who had made the confession to remain behind. He did so, and the missionary then laid her hands on me, and, hastily opening me and placing markers in certain pages to indicate the most helpful passages, she presented me to the man, exhorting him to read me carefully and to seek light from God.

Finding that he lived away down further in the desert, at a place called Wad el-Soof, where very few would be the opportunities of disseminating the Word of God, she added several other books and tracts, telling the man to distribute them among his fellows. He seemed very grateful, and quickly hid me and my companions in the folds of his dusty-coloured robe, murmuring many thanks and saying that he was going back to his village that week.

THE JEALOUSY OF GOD'S LOVE.

(Extract from an Address by Professor James Denney, D.D.)

"God is love." Love insists on being taken for its full value, and will not be taken for anything else. It is most sensitive, it can be most deeply wounded, and it will not deny itself or give away less than it really has. On the other hand, its sense of honour in love like that, asks everything because it gives everything. If God loves us with that kind of jealous love, we may be sure that in every part of our life, in our regard for God's honour, in our interest in God's work, and I will say this particularly, in our care of our own life there ought to be something equally jealous and inexorable and vehement. How often we become careless about our own life! How often we say it really does not much matter, it is no use trying to be anything else than what we are! We have begun so often, and so often have failed. We will just be

lax about ourselves and take it easy, and if God is content to take us for what we are, well and good, and if not—well, we can make no more of it. That is utterly and vitally wrong. That is not the way God loves men. The finest of all commentators on the New Testament says, in speaking on one of Christ's parables: "God trusts men." God believes in us, to be something better and to do something better than that. God loves us with a kind of love which is entitled to something better than that. We dare not scorn ourselves, He loves us still. That is the kind of lesson we should learn from the jealous love of God, and make an answer of love, simple, undivided, constant, and whole-hearted, so that we may not be ashamed before Him at His coming.—*The Student Movement.*

To the Members of the Prayer and Workers' Union.

Requests for Prayer and Praise.

(1) Praise for Miss G. Smith's life, for what she was and what she did; prayer for her sister, for the workers in Tangier, for another nurse to take her place in the Tulloch Memorial Hospital.

(2) Prayer for Mrs. Roberts's classes of boys and girls.

(3) Prayer for a deepening of the spiritual life in all native converts.

(4) Prayer for a better class Jewish lad at Tangier who has been earnestly and happily listening to the teaching for some time, and has now gone to an inland town.

(5) Prayer for the older boys in Mr. Elson's Orphanage, near Tangier, that they may be kept from temptation when they go to work in the town. Prayer for guidance about an evangelist for the Spanish work at Tangier, that the right one may be chosen of God, and that funds may be forthcoming for his support.

(6) Praise for the re-opening of the work in Fez, and prayer for the two missionaries who have now returned there.

(7) Praise for the recovery of a boy in the hospital at Tangier in answer to prayer, and for gratitude shown by his master.

(8) Praise for the successful outcome of an operation in the Men's Hospital, Tangier.

(9) Prayer for a young Spanish convert at Tetuan now showing signs of coldness of heart.

(10) Prayer for a young married woman at Tetuan who knows much of the Scriptures,

that she may come to the Lord and be a witness for Him.

(11) Prayer for a group of Moorish servants who have made profession of faith in Christ.

(12) Praise for the number who come to the missionaries at Casablanca (*e.g.*, ninety women on one day listening to the Gospel truth with much interest).

(13) Prayer for a Spaniard and his wife who professed to accept Jesus and are now in uncongenial Roman Catholic surroundings.

(14) Prayer for a Moor deeply interested in the Gospel.

(15) Prayer for guidance about a room for a night-refuge at Casablanca; also for the salvation of several Jews and Jewesses there.

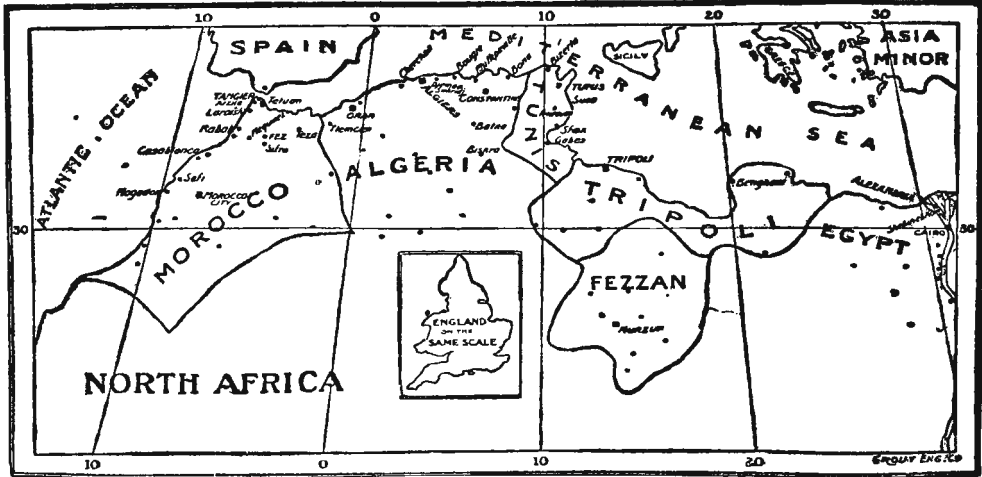
(16) Prayer for Miss Guillemet, who has been ordered a long rest in France, that she may be restored to health.

(17) Prayer that the workers at Constantine may have much blessing in their work among native women.

(18) Prayer is asked for more workers for Tunis; also that Mr. Liley may be strengthened for all the extra work devolving upon him.

(19) Prayer for Miss A. Cox and Miss Bagster, returning to Tebessa.

(20) Prayer that the remainder of the money required for building a house over the schools at Shebin-el-Kom may be sent in very speedily. £350 is still needed.



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“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.

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

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

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

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Bizeria.	
Tanger.	Date of Arrival.	Cherchell.	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. (London)...	Dec., 1894	Algiers.		†Mrs. COOKSEY ...	Dec., 1896
Miss F. MARSTON ...	Nov., 1895	<i>Kabyle Work—</i>	M. E. CUENDET ...	Mr. H. E. WEBB ...	Dec., 1892
Miss I. L. REED ...	Oct., 1908	Madame CUENDET ...	Sept., 1885	Mrs. WEBB ...	Nov., 1897
<i>Spanish Work—</i>		Mr. A. SHOREY... ..	Nov., 1902	Miss A. COX ...	Oct., 1892
Miss F. R. BROWN ...	Oct., 1889	Mrs. SHOREY ...	Oct., 1904	*Miss N. BAGSTER ...	Oct., 1894
Miss VECCHIO, School Mistress.		Djemaa Sahridj.		Kairouan.	
Casablanca.		<i>Kabyle Work—</i>	Mr. D. ROSS ...	Mr. E. SHORT ...	Feb., 1899
Mr. O. E. SIMPSON ...	Dec., 1896	Mrs. D. ROSS ...	Nov., 1902	Mrs. SHORT ...	Oct., 1899
Mrs. SIMPSON ...	Mar., 1893	Miss J. COX ...	May, 1887	Miss G. L. ADDINSELL ...	Nov., 1895
Tetuan.		Miss K. SMITH ...	May, 1887	Sfax.	
Miss A. BOLTON ...	April, 1889	Constantine.		T. G. CHURCHER,	Oct., 1885
Miss A. G. HUBBARD... ..	Oct., 1891	Mr. J. L. LOCHHEAD ...	Mar., 1892	M. B., C.M. (Ed.) ...	Oct., 1885
Miss M. KNIGHT ...	Oct., 1905	Mrs. LOCHHEAD ...	Mar., 1892	Mrs. CHURCHER ...	Oct., 1889
Miss H. E. WODELI ...	Jan., 1907	*Miss E. K. LOCHHEAD ...	Mar., 1892	DEPENDENCY OF TRIPOLI.	
Laraish.		Mr. P. SMITH ...	Feb., 1899	Mr. W. REID ...	Dec., 1892
Mr. H. NOTT ...	Jan., 1897	Mrs. SMITH ...	Sept., 1900	*Mrs. REID ...	Dec., 1894
Mrs. NOTT ...	Feb., 1897	Miss F. HARNDEN ...	Nov., 1900	Mr. W. T. BOLTON ...	Feb., 1897
Miss S. JENNINGS ...	Mar., 1887	Miss F. H. GUILLERMET ...	May, 1902	Mrs. BOLTON... ..	Dec., 1897
Miss K. ALDRIDGE ...	Dec., 1891	Miss E. LOVELESS ...	Nov., 1902	Miss F. M. HARRALD... ..	Oct., 1899
Fez.		REGENCY OF TUNIS.		EGYPT.	
Miss L. GREATHEAD ...	Nov., 1890	Tunis.		Alexandria.	
*Miss M. MELLETT ...	Mar., 1892	Mr. A. V. LILEY ...	July, 1885	Mr. W. DICKINS ...	Feb., 1896
*Miss S. M. DENISON ...	Nov., 1893	Mrs. LILEY ...	April, 1886	Mrs. DICKINS ...	Feb., 1896
Miss I. DE LA CAMP ...	Jan., 1897	*Miss H. M. M. TAPP ...	Oct., 1903	Miss R. HODGES ...	Feb., 1889
		<i>Italian Work—</i>	Miss A. M. CASE ...	Miss F. M. BANKS ...	May, 1888
		Miss A. M. CASE ...	Oct., 1890	Miss H. B. CAWS ...	Oct., 1907
		*Miss L. E. ROBERTS... ..	Feb., 1899	Shebin-el-Kom.	
		<i>Associated Worker—</i>	Miss M. BENZAKINE ...	Mr. W. T. FAIRMAN ...	Nov., 1897
		Miss M. BENZAKINE ...	Jan., 1906	Mrs. FAIRMAN ...	Feb., 1899

IN ENGLAND.—Miss B. VINING, *Swalwa*.

* At Home. † In England for Deputation Work.