

No. 52.—New Series.

Aug. & Sept., 1909.

NORTH AFRICA

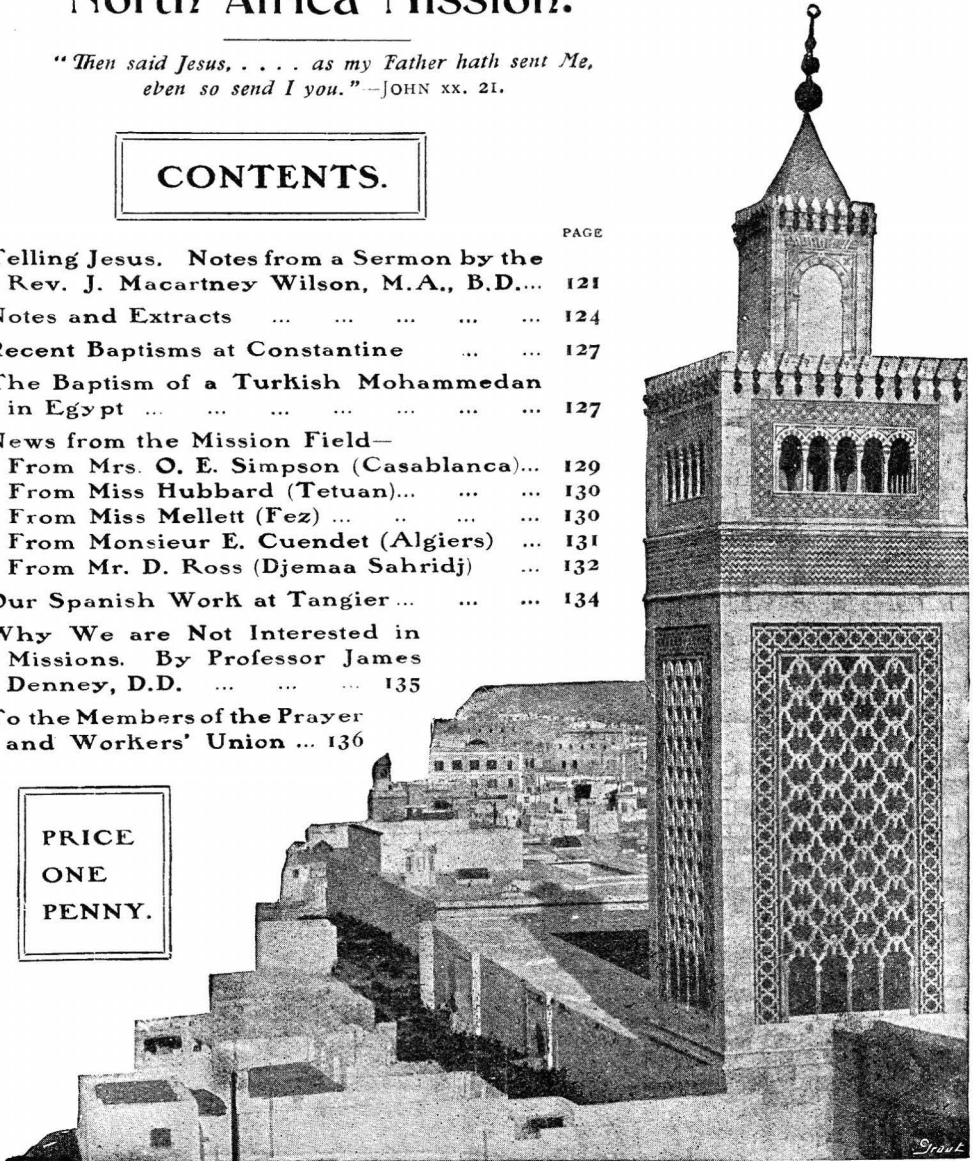
The Monthly Record of the North Africa Mission.

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

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PRICE
ONE
PENNY.



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

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

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

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.]

LIST OF DONATIONS from JUNE 1st to 30th, 1909.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND			1909	No. of	Amount.	1909.	No. of	Amount.	1909.	No. of	Amount.
1909	No. of	Amount	June	Receipt.	£ s. d.	June	Receipt.	£ s. d.	June	Receipt.	£ s. d.
June	Receipt.	£ s. d.	Brought forward..			Brought forward..			Brought forward..		
1	{ Men's B.C. S. Stifford } 1706	2 11 0	23	1746	0 3 5	7	{ Readers of 'The Christian' } Watville St S.S., (Handsworth)	1 0 0	24	3438	13 3 3
3	7	0 15 3		{ Memorialian A. H. G. } Surrey Chapel S.S., Norwich	0 19 2	8	3466	1 0 0		Sundries	£288 2 9
4	8	1 8 1		{ Surrey Chapel } { F.M. Eand, Norwich }	2 0 0	9	7	42 10 0			57 5 9
	9	2 14 1			4 17 3	10	8	1 15 0			<u>£345 8 6</u>
	10	0 5 0				11	9	0 4 0			
	1	0 15 0				11	10	1 2 0			
	2	0 6 6					1	5 0 0			
	3	1 11 2	25	51	0 7 9		2	2 0 0			
	4	1 3 6	26	2	1 0 0		3	0 10 6			
	5	0 15 0		3	0 10 0		4	0 10 0			
	6	0 9 6		5	5 0 0		5	5 0 0			
	{ Gartshore Hall, Edinburgh }	1 10 6	20	5	5 0 0		{ Talbot Tabernacle } { Women's B.C. } { Leaf Hall Eastbourne }	5 0 0			
5	8	1 0 0				14	4	5 0 0			
	9	1 5 0					{ Amity Bap. Church C.E. Soc., New York }	4 3 4			
	20	1 0 0					6	1 4 0			
	1	5 0 0					7	2 16 0			
	2	1 0 0					8	5 0 0			
	3	2 0 0					8	5 0 0			
	4	10 0 0	30	8	6 3 0		9	1 2 6			
	5	20 0 0		9	1 2 6		10	1 5 1			
	{ Readers of 'The Christian' }	21 6 6		60	1 5 1		1	2 2 0			
8	7	1 1 0		1	2 2 0			£119 8 2			
	8	0 6 0						Publications ..	1 0 0		
11	{ Iota, Devonshire Square }	1 0 0						Sundries ..	0 4 0		
	30	0 5 0							£120 12 2		
12	{ P. & W. Union, Bristol }	0 18 3									
14	2	0 7 6									
15	3	0 10 0									
	4	0 2 5	1	3594	5 0 0						
	5	0 2 6	2	5	1 0 0						
	6	0 5 0	4	6	5 0 0						
16	7	0 5 0		7	4 1 0						
	8	0 2 6	5	{ Harrogate Auxiliary }	6 0 0						
17	9	0 5 0	7	9	10 0 0						
18	40	2 2 0		3490	0 16 0						
	1	0 10 0		2	5 0 0						
	2	1 13 7		1	0 16 0						
19	3	2 10 0									
23	4	0 10 0									
	5	0 15 0									
			Carried forward	£92 6 11		Carried forward	£47 13 0		Carried forward	£274 19 6	

SUMMARY.
June

General Fund ..	£120 12 2
Designated Fund	345 8 6
Total Receipts	£466 0 8

TOTALS JAN. 1st to June 30th, 1909.

General Fund ..	£1,629 15 0
Designated Fund	1,513 19 8
Total	£3,143 14 8

DETAILS OF DUBLIN AUXILIARY.
S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glenageary, Designated Receipt No. 3438.

No. of Receipt.	£ s. d.
200	0 10 0
201	1 0 0
2	0 10 0
3	5 19 3
4	0 5 0
5	2 0 0
6	1 0 0
7	0 3 0
8	0 10 0
9	0 10 0
10	0 5 0
11	0 11 0
Previously ackgd. ..	£13 3 3
	83 15 1
Total	£96 18 4

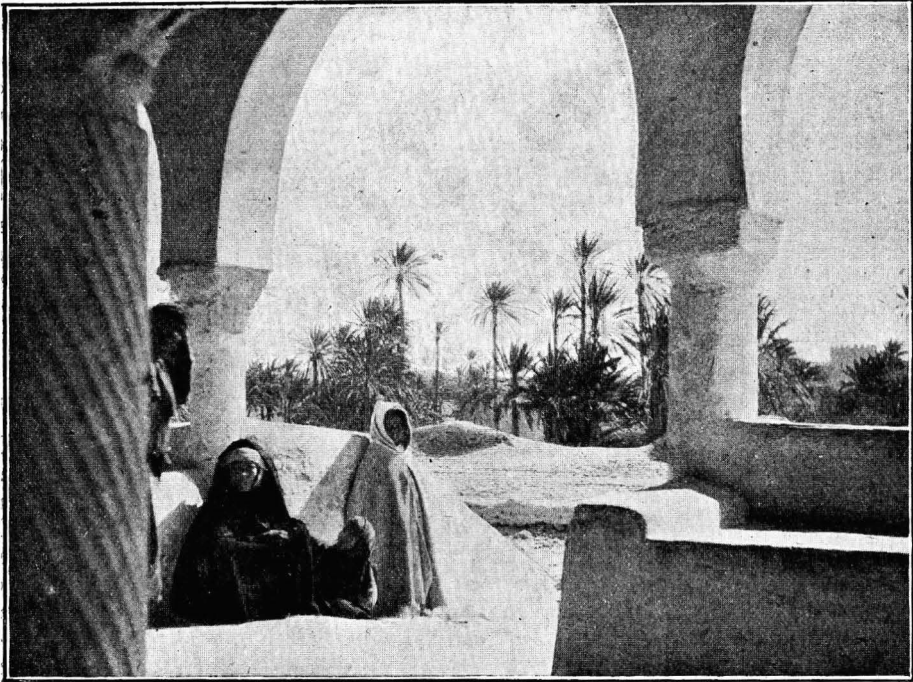


Photo by]

At a Saint's Tomb, Gafsa.

[Mr. A. V. Liley.

Telling Jesus.

Notes from a Sermon by the Rev. J. Macartney Wilson, M.A., B.D.

"And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done and what they had taught."—MARK vi. 30.

IT is not good, the Scripture says, for man to be alone. God has made us linked to each other, has given us the eyes, the face, the hands, the voice, so that in unnumbered, complex ways we may have avenues into each other's beings, entrance into each other's souls. We need sympathetic intercourse with our fellows.

Earlier in this chapter we are told how Jesus sent out His disciples to preach and teach and cast out evil spirits—sent them out, you remember, in pairs, with His deep wisdom making provision to save His messengers from the oppression of loneliness and the discouragement which beset the solitary soul. It was their first experiment of doing work without Jesus. No doubt they were often downcast, and they must have been glad when the experience was over and they were able to come back to their Master again. When they came they told Him all they had done and what they had taught, and He, we may suppose, rebuked them for their want of faith, and praised them for whatsoever had been well done; and He said, "Come ye yourselves apart into a desert place and rest awhile." He wanted them to think over their experience and to let the sense of His presence restore them again for further service. Here, then, is a lesson for all Christian workers. There is no more urgent or more valuable lesson they can take from the Scriptures than the one conveyed by our text.

Of late I have been reading again that old story of how Livingstone entered those gloomy forests of darkest Africa, in which there was nothing but degraded savages, that he might preach Christ to the swarming peoples that lived there; and I think some of us who are gifted with imagination can picture to ourselves what was the loneliness that gathered on his soul. Yet those who know the spirit of the man must know that all the time he had converse and companionship. For in those African forests there was One present with him—He who of old was in the fiery furnace—One who walked beside him through that jungle, One who sat at meat with him and broke for him the bread, One who listened to all the outpourings of his heart, comprehended and sympathised with them all. And One who, when the weary traveller came to die, was with him when he passed through the waters and received him on the other side. It was He who said, "Lo, I am with you alway."

So it must have been with David Livingstone, so it is with every lonely worker who has learned the presence and companionship of Jesus Christ our Lord.

Many of you are Christian workers, and I suppose many of you have had the experiences which come to every Christian worker. You make mistakes; we are all guilty of that, and there is nothing more disheartening than to look back and find that all unwittingly we have chosen the wrong path. Well, we need not let that thought fester within us. It is very easy to let this discouragement become so acute as to kill the desire to work. We have a resource that we have not tried often enough; let us, whatever we have said and whatever we have done, *tell Jesus* about it. Let us make humble confession to Him. Remember that He can put right whatever we have done wrong, and He can give us the absolution we need.

And then every Christian worker must be conscious of a sense of failure. To think he has failed takes the heart out of a man. To think that your task is apparently beyond your powers; to see your class unaffected, as far as you can see, by all your loving teaching; to travail in soul and see no result—these things come home to the Christian worker and deprive him of the courage without which he can do nothing at all. And yet there is no need for him to be discouraged. There may be many explanations of your failure beside the one that occurs to you first, that you are a perfectly useless instrument. It is perhaps God's guiding warning to you to alter your methods, to find out some better way; or that failure that so disheartens you may not be failure at all. We cannot always judge what our work is and what the fruits of it are. Let not despair take hold of you. He who works for Jesus Christ ought to be ashamed to despair. The trouble is that we try to do the work in our own strength and our own wisdom; that ends in disaster always. Go and *tell Jesus*, and then in some marvellous way the sky will clear, and you will come back to your work like a giant refreshed.

And not only is this confidence good for Christian workers, it is necessary for every soul. Everyone in life needs someone to talk to. To be shut up into our own hearts is the tragedy of life. Solitary confinement is now being recognised as too terrible a punishment for even the worst of criminals, but solitary confinement is what some doom themselves to of their own choice. Such are not happy; they cannot be happy. Sometimes you and I pass the tragedy by without ever seeing it or knowing it. We are afraid of naked emotion, we shrink from it, and we chill that outreaching for sympathy and repel it when we might have helped the soul. If our frosty silence has shut up the hearts of men, then we ought to crave their forgiveness. We need to show more sympathy with our fellow-men.

But though human sympathy continually fails, if you remember the fact of the presence of Jesus Christ, and if you have faith in Him sufficient to pour out your heart to Him, you need not be lonely any more: He is always present, He is always ready to listen to whatsoever story you have to tell, He is never too busy

to hear. We are sometimes unconscious of this privilege which is ours. We are Christians; we know our creed and our catechism; but somehow there are many amongst us who have never known Jesus as a Friend who wishes to hear us tell Him all that is in our hearts, all that we have said or done. Of course, He knows all about it; but there is need to tell Him. The very act of telling relieves the heart; it eases the pain and the aching, it calms the heavy-laden spirit. Precious is the gift of the Divine sympathy, but we must *seek* the gift and be willing to receive it; we must take Jesus for a friend and tell Him all.

“Come ye yourselves apart, and rest awhile,
Weary, I know it, of the press and throng;
Wipe from your brow the sweat and dust of toll,
And in My quiet strength again be strong.

“Come, tell Me all that you have said and done,
Your victories and failures, hopes and fears;
I know how hardly souls are wooed and won:
My choicest wreaths are always wet with tears.

“Then, fresh from converse with your Lord, return
And work till daylight softens into even:
The brief hours are not lost in which ye learn
More of your Master and His rest in heaven.”

N.A.M. Annual Farewell Meeting

A Farewell Meeting will be held (D.V.) at the

CAXTON HALL, WESTMINSTER, S.W.,

ON TUESDAY, SEPTEMBER 28th, 1909, at 3 p.m.

Preceded by a MEETING FOR PRAYER at 2 p.m.

CHAIRMAN: Major-General E. OWEN HAY, C.B. (late R.A.).

ADDRESSES will be given by several of the **MISSIONARIES**, and the closing address by the

Rev. D. J. STATHER-HUNT, M.A.

Vicar of Holy Trinity, Tunbridge Wells.

TEA AND COFFEE WILL BE SERVED IMMEDIATELY AFTER THE MEETING.

Will friends kindly keep this date free, and encourage the Council and the Missionaries by a large attendance at the Meetings.

Caxton Hall is close to St. James's Park Station, on the District Railway. Buses running through Victoria Street pass the front of the Hall.

Notes and Extracts.

HOME NOTES.

The Monthly Prayer Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on August 5th and September 2nd, at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



Important.—Will friends please note that the present number of NORTH AFRICA is for **August and September**, and that the next issue of the magazine will be for October.



A New Booklet.—"From Death unto Life, or How a Tunisian Mohammedan Became a Christian Preacher," is the title of an illustrated booklet just published, which will be found deeply interesting. Will friends please order copies for enclosing in letters, and passing on in other ways. The price is one halfpenny, postage extra, or twenty-five copies for one shilling, post free.



ARRIVALS.—Miss K. Johnston (from Cherrchell) arrived on June 24th.

Miss F. M. Harrald (from Tripoli) arrived on July 19th.



We greatly regret that the London office of the N.A.M. will not in future have the assistance of **Miss R. I. Lepper** in its work. Miss Lepper has helped in the Home Department of the Mission since the year 1899, and her personal acquaintance with the missionaries and knowledge of the North African field, some parts of which she has visited, have been of real value to the Mission. Her special work has been that of sub-editing NORTH AFRICA, the monthly organ of the Mission, and preparing for the press other N.A.M. publications, besides rendering much valued help in a variety of ways.

The Council cordially thank Miss Lepper for these ten years of valuable and unselfish service in the interests of the work of God in North Africa, and much regret that the Mission will no longer have the advantage of her help. We hope that, in whatever branch of Christ's service she may in future be occupied, she will have very abundantly God's enabling and prospering.

Miss Lepper's place in the N.A.M. office will be filled by **Miss E. Fryer**, a member of the church at Highgate Road, of which our friend Pastor James Stephens, M.A., is the minister. Miss Fryer will have charge of the literary department of the Mission, and we ask for her the prayers of our readers, that she may be definitely blessed of God in this service.



Our sister, **Mrs. H. Nott**, who returned to England from Morocco last March (after her husband's death at Laraish), has been resting since then with her relatives at Malvern and Sunderland. After taking counsel with friends, and much waiting on God, she has decided not to return to the mission field, feeling it to be her present duty to remain at home for the sake of her young son and of her mother. The Council have accepted Mrs. Nott's resignation with an expression of sincere appreciation of her twelve years' missionary service in Morocco, and of heartfelt sympathy with her in her sore bereavement. We pray that our Heavenly Father may continue to guide our sister's way, and richly bless her future life and service.



We wish to record our thanks for the very kind help given to some of our missionaries by a new friend, **J. Calow, Esq., of Redcar**. Mr. Calow has been a chemist of distinction, and now uses his time and means in the preparation and sending out of valuable medicines to workers in different parts of the foreign field. We pray that God may greatly bless him in his work of furthering the spread of the Gospel by thus helping medical missions; nor would we forget to praise our heavenly Father for other Christian friends from whom we receive similar and much valued help.



Algerian Arabic Gospel of Luke—A Correction.—The writer of the page in last month's NORTH AFRICA on the above subject greatly regrets that he wrongly attributed the writing of the beautiful MS., from which the book was reproduced, to a native, whereas it was entirely the work of **Mr. J. May**, the representative of the British and Foreign Bible Society at Algiers. The members of the committee engaged in the translation, who met in Algiers, are very grateful to Mr. May for his beautiful and accurate work, which involved so much

patient perseverance in a tedious and tiring task during the heat of the summer.

It is also desired to emphasise that this Algerian translation was not the work of one missionary solely, but that a committee of men and women was engaged upon it. The late lamented Dr. Erik Nystrom, a Swedish missionary of distinguished attainments, who had lived many years in Algiers, should have been named as one who had already rendered into Algerian Arabic the whole New Testament, of which, however, he had published only a little volume of selected portions. Mr. Smith and the committee engaged upon the recently published Gospel of Luke in Algerian Arabic, had the benefit of Dr. Nystrom's version in their work. The final result represents a very careful revision and re-translation.

M. H. M.

DEPUTATION WORK.

IMPORTANT NOTICE.

Mr. A. V. Liley, who has had twenty-four years' missionary experience in North Africa, and who returned from Tunis in May, will be exceedingly glad to hear of openings for drawing-room or other meetings to make known the spiritual needs of the Moslem people of Tunisia. He has an entirely new set of beautiful, coloured lantern slides, and can bring all the necessary apparatus for showing these. Several friends have spoken in high terms of the lecture.

Mr. George E. Morgan, Editor of the *Christian*, writes: "I am greatly impressed with the clearness and beauty of your lantern slides. These, with your long experience in North Africa, and your apt gift of presentation, must assuredly make a most interesting lecture."

Pastor W. Fuller Gooch writes: "I am glad to bespeak for Mr. Liley as wide a sphere for his lecture on Mission Work in North Africa as it is possible for him to employ. His slides are specially beautiful and instructive, while his long and intimate knowledge of the field makes him fully qualified to speak of its real needs."

As Mr. Liley is now filling up his dates for the coming autumn and winter, he would be grateful if any friends who can arrange for meetings, either in churches, halls, associations, or their own homes, will kindly communicate as early as possible direct with him at the Office of the N.A.M., 4, Highbury Crescent, London, N.

FOREIGN NOTES.

Morocco.

Dr. Wilson writes from Tangier on June 21st:—"The hospital work goes on

quietly. In the dispensary we are having pretty good clinics. In addition to the Monday, Wednesday, Thursday, and Saturday clinics for Moors, I am starting a Spanish one on Fridays for the benefit of Mr. Moore's 'parishioners.'

"Politically, things are looking rather bad at present. The state of affairs at Fez is unsatisfactory. The pretender is within three hours' march of the town. The Sultan's brother is an unknown quantity, and may cause trouble. Near Tangier there is fighting between Raisuli and the Anjera tribes.

"Miss Reed has had an attack of relapsing fever. Mrs. Wilson is taking charge of the dispensary work meanwhile."

Mr. O. E. Simpson writes from Casablanca in June: "May we ask your earnest prayers for the young Jew with whom we read English? He is now sick in hospital; also for a Jewish family all very much open to the influence of missionaries (the mother cried when speaking of the kindness of the late Dr. Grieve); and for the young Jew who confessed Christ when Mr. Bolton was working here. He is afraid to speak to his own people, though he confesses and preaches before the Moors."

Later on, Mr. Simpson writes: "We are having more men at the Medical Mission, and it is interesting to hear the people saying that our medicines are the best, and that the Lord gives blessing to the drugs taken from here. A. says that he is continually hearing them tell others to come to Bab Marakesh, as they have the best, and those who go there are likely to get well. . . ."

"One day a Moor told us that a friend of his wanted to come just to hear the Word and preaching, as he thought that what I said was true and good. We have had several such lately, and we trust the good Word will find a place in some hearts where it will bring forth fruit to the glory of God."

Miss Aldridge writes from Laraisch on June 11th: "I returned about ten days ago from a visit to Fez, which I took in the company of Mr. and Mrs. Steven of the British and Foreign Bible Society. We were able to do a little work amongst the people, both going and coming, during the midday rest, or in the evening if we got into camp fairly early.

"I stayed with Misses Mellett and Denison, but saw a good deal of all the ladies there, and was most interested in all the busy work going on—such a contrast in every way to this small town, where everybody knows everybody else and the women have no liberty to

come out even for medicine, but send small children to get it for them.

"Of course, I saw chiefly the dispensary work, and was drawn in to give a little help, which I was very glad to do, and I was astonished at the number of well-dressed, respectable women waiting outside till the door should be opened, also at the numbers that came—over a hundred each dispensary morning, and one day 120. Fortunately the ladies have a wide house, but the waiting-room and courtyard were filled twice over with people, well packed close together, and it was really wonderful the quietness that prevailed during the Gospel addresses."



Referring to the medical work which has been carried on in Fez by Miss Mellett and Miss Denison, the former writes: "We have often on a summer morning over a hundred women and children for medical help and teaching. Last Tuesday we had 120, and today 114, and many others had to be turned away, as we could not attend to any more. There is a great opening in Fez for a fully qualified doctor, as there are many cases that cannot be touched except by one who is qualified. Just now the doctor who is with the British Embassy comes over frequently on women's mornings, and we have been quite surprised to find how even the better class women do not at all object to be 'seen' by him.

"There has been some fighting between the Sultan's army and the Beni M'Tir. The victory, if any, is on the Sultan's side. All round Fez is quite quiet."



M. Cuendet tells us in a letter received recently of a three days' conference held at El-Biar, near Algiers, in Miss Haworth's house, at which most of the missionaries from Kabylia were present. He writes, "The meetings were very good, and a real blessing to everyone. I believe that all the missionaries went back to their work much strengthened

and encouraged. A great surprise awaited me on the last day of the meetings. The missionaries among the Kabyles had arranged to present me, this being the year of my semi-jubilee in this mission work, with a token of their gratitude for my translation of the Scriptures into Kabyle. The present was a beautiful armchair, a carpet from Cherchell, and a very nice, illuminated Testimonial, signed by all the missionaries who had a share in it. I was extremely touched by such a mark of gratitude and love, and it was a great encouragement to me to go on with the translation of the Old Testament, which they all expressed a desire to have. The doing of the work has been a blessing to me, and my greatest wish is that it may be a real blessing to all the poor Kabyle people, and may be the means of bringing many of them to Christ."

Since writing the above, M. Cuendet has sent in to the British and Foreign Bible Society his MS. of the Book of Proverbs, which is much desired by all the missionaries. It is hoped that this will be published shortly.



Mrs. Short writes from Kairouan on July 3rd:—"To-day we have had our 'breaking-up' for the girls' class. We held it in our large courtyard as some of the girls' mothers and sisters were invited and we needed plenty of room. The usual distribution of dolls and garments took place. Two girls had never missed a single day, so they had the first choice of a doll. For the last two weeks I have been examining them all in what they have learnt during the last six and a half months. Learning by heart is so natural to Arabs that we have to be very careful that they understand what they are saying. Sometimes I ask questions of this sort which they can answer in the words of texts they have learned: 'Give me a text in which a clean heart is asked for.' 'What sort of people did Christ come to save?' I have found this a great help in getting them to repeat their texts in an intelligent way."

FINANCIAL NOTES.

On the 14th June last we estimated to need £1,500 for the maintenance of the work till the end of July. *It is now (as we go to press) 21st July, and we are still needing nearly £1,000 for this period.* As the next issue of NORTH AFRICA will not be until Oct. 1st, *i.e.*, ten weeks from now, *considerably larger sums will be urgently required by then.* The last two or three months have again been a time of somewhat severe trial financially, and both on the field and at home this has been felt. Nevertheless, *we praise God for the multitude of His tender mercies to His unworthy children and failing servants, and thank Him for all the gifts He has sent us through His people.*

We very earnestly *entreat our friends to continue much in prayer* for the Mission, that so God may be pleased to send in the large sums that will be needed during the next two months.

RECENT BAPTISMS AT CONSTANTINE.

The city of Constantine, in Algeria, has proved a particularly hard field of labour, especially on the Mohammedan side of the work. A change of attitude has, however, been felt during the last couple of years by the workers there, and they have just had the great joy of baptising an Arab man and two Frenchwomen, all of whom they have known for a long time.

There has been at least one Arab convert from Constantine before, but his baptism took place at Tunis many years ago (in 1888).

Mr. Lochhead writes on June 21st: "I rejoice to be able to report that we baptised three people yesterday. One was our Arab manservant Kh., who has been a timid believer for a long time. He received his early religious instruction from the Misses Colville and Grainger, who

were formerly in Constantine. Recently, of his own accord, he asked to be baptised. He is the first Arab, so far as we know, who has been baptised in the city of Constantine. We believe he is the first-fruit of a great harvest. His young wife is greatly interested in divine things, and Kh. gives her daily instruction and prays with her.

"The other two persons baptised were our French servant, who is an earnest Christian young woman, and her married sister. They are both converts from the Romish Church.

"The baptisms took place in the courtyard of our house, a number of friends being present. The service began at three o'clock in the afternoon, and after the baptisms we met around the table of the Lord. It was a day of Heaven upon earth and there were few dry eyes. We bless God for this victory gained, and ascribe all honour and glory to His holy name."

The Baptism of a Turkish Mohammedan in Egypt.

The question of native workers on the mission field is one which is always before our missionaries. The very fact that a Mohammedan must give up so much if he is brought to confess Christ openly is likely to give weight to his testimony, and he has also many opportunities for gaining the ear of his fellows which do not present themselves to a foreigner. The following case is one of much interest:

Mr. Dickins writes: We have asked the Lord to indicate to us His will concerning the training of a Mohammedan convert as an Evangelist—a man whom I baptised before I left Alexandria, and to whom we have been strongly drawn. Both Mrs. Dickins and I feel this dear fellow is being marked out by the Lord for special service. He has just sent me a letter, which I have translated, and I am enclosing part of it, as follows:—

"I was a Turkish Moslem, and in a wretched, mad, ignorant state, opposing the will of God, loving the natural ways of Islâm, and when I became acquainted with a Christian man as my friend, he used to talk with me, time after time, until I found a blessing from the Highest, and accepted the Word from Him in joy. And after that he took me to the house of a mission-

ary, Mr. Wilson, and informed him of me, so that he used to preach the Gospel to me every evening. Then I felt nothing but satisfaction that he had begun to teach me the Gospel.

"Then one day the Moslems laid hands on me, and beat me as a marked outcast, and often in the same manner. But I did not retaliate, because the Lord bore everything of the evil. So when they saw they did not gain anything with me, they delivered me into the hands of the Governor, who appointed me as a soldier of a regiment of the Turkish army in the district of the Hijâz [in Arabia], that I might be guided rightly in the Moslem faith. But that gave them no advantage over me.

"And after my return from Mecca I went a second time to the place of the Redeeming Saviour, and when they saw



A Moorsess Grinding Corn, Tangier.

from that also I was determined to seek my Saviour, they determined to cut me off. My father was an owner of property, so he made it over to the religious authorities of Islâm, in order that I should not have anything by inheritance.

“But I was very diligent, and there remained a little of the true knowledge with me, so I began to pray, using the words of the Lord’s Prayer. And I found the verse which teaches us concerning the Lord Jesus, the Messiah, saying, ‘Come unto Me, all ye that labour and are heavy laden, and I will give you rest.’ And what is more beautiful than that text! And when I saw my afflictions were increasing on

every side, and judgments according to the ideas of Islâm were beginning to be set in motion, I left my native country [Palestine], and arrived in Alexandria, and came to know you, O you affectionate guide! and accompanied with you and the brethren [in Sharia Haggari], and accepted the beloved Redeemer, and received a blessing from the Presence of God. Then passed away those dark days in which I was grieved and wretched.

“And when I believed truly that Christ *was crucified* and died for sinners, and on the third day rose from the dead to free us and to justify us and to reconcile us with the heavenly Father, I found His rest. And one night in the month of March, 1909, God spoke to me, and I heard His voice within me, saying, ‘Do not be troubled. Behold, I am for thee, and I am in all the world.’ Then from that night when I confessed my faith in baptism, I praise God (let Him be exalted!). I know He has begotten me with a new birth and cleansed me by His blood, and immersed me by your instrumentality in the water, and baptised me into the name of the Father and the Son and the Holy Spirit. And I was baptised thus on the 15th March, 1909, and from that time I received a new blessing.

“Oh, that Thou, O Lord, wouldst bring many to repent of their sins, and be baptised in the name of the Father, the Son and the Holy Spirit. ‘The grace of our Lord Jesus Christ and the love of the Great Father, and the partnership of the Holy Spirit be with you all. Amen.’”

News from the Mission Field.

MOROCCO.

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

[In our last issue we published an account of Mr. Simpson's visit to Fez referred to below.—ED.]

You have heard from Mr. Simpson of God's goodness to us in answering prayer for our dear children in Christ in Fez, and of the marked progress in grace and manifest spiritual growth both among men and women. My husband brought back with him our dear Moorish sister, left behind two years ago. We had been pleading for a foreign worker who could help meet the needs among women and children, and the answer came in the person of this native sister, so pre-eminently fitted by her past experiences to assist in our efforts to preach Jesus to these multitudes. While the French remain she has more liberty here than in any other town in Morocco to do the work of a native Biblewoman. She has already done splendid service among the hundreds who have visited us during the last fortnight.

Despite the numbers sent away while I was alone in May, we had 1,368 patients during the month. They almost sat on each other, rather than risk being turned out until next time. On account of being single-handed, however, I was only able to pay twenty-two visits to the homes. Yesterday (Saturday, June 5th) I spoke to one courtyard - full of Jews and Jewesses, while my dear husband addressed the packed waiting-room. Some well-read Jews leaned forward to catch each word, as I told of their previous advantage over me, a Gentile, but my present advantage, in that I had accepted the Christ they still denied. One man grew so eager that he attracted the attention of the others to his earnestness, and he then drew back as if ashamed. Later on, he kept splendid order for us, when we had to leave the courtyard-full alone, to treat those who had been gathering in the waiting-room since early morning.

A young Jew, whom Mr. Bolton led to Jesus two years ago, has been to see us. He said that he dare not speak of Christ until he comes of age, lest he should lose his property. We pleaded with him, and promised to continue in prayer for him.

A few days later, we had a visit from the Moorish convert, who said he would like to come and speak to and read with the Moors about Jesus, though he dare not on Jewish mornings. He thought it would help to keep the glow of love to the Saviour alive in his own soul, for he so feared growing cold. He has been twice, and has testified very sweetly and simply to Eternal Life as bestowed alone through the death of Jesus.

A very cheering incident occurred this week, which filled our hearts with praise. There was a convert—S.—baptised thirteen or fourteen years ago when Miss Herdman was at Fez. For a time he was supported by her, but hearing that some thought he served for money, he said he would go forth and preach, taking nothing for his labours. Last week another old convert, a colporteur, was in the town, and heard some Moors saying, "That man is paid by the foreigners to preach Jesus and turn us to their faith." He thought they must be speaking of him, and wondered how he, a stranger, was known. Turning, however, he saw S. with a little group around him, evidently seeking to tell of God's love in Christ. It was a real cheer to think of this old saint and self-supporting evangelist, lost sight of all these years, still with his Bible and still faithful to his Lord. He has been to see us here, and we have heard somewhat of his life and story. Miss Herdman, through whom he was converted, "being dead, yet speaketh." He told how Mr. Summers and he once got a thrashing for preaching in one of the coast towns.

He wants a native Christian to go out with him for a week or fortnight to see his method of work among the tribes. This will enable us to know more about him.

From Miss Hubbard (Tetuan).

In April, Miss Hubbard and Miss Woodell moved into a new house in another part of the town. They hope in their new quarters to be able to reach a different class, and, as they will have more room, they will be able to take in a few patients who need nursing.

Miss Hubbard writes:—"This is quite a Moorish house. Our rooms are long, narrow, high, and windowless; there is not a pane of glass in the house, so we are not troubled with window-cleaning. Our sitting-room is a good type of all the other rooms. It is 35 ft. long, 8 ft. wide, and 13½ ft. high, with double doors 10½ ft. high, which fasten together with a delicate bolt 2 ft. long.

"*July 2nd.*—We are quite settled in this new district now, and our neighbours seem very friendly. About a fortnight ago we had some trouble with our drains, and one neighbour gave his whole morning to seeing that the man we employed did his work properly, and so far as we could tell he gained nothing by his kindness.

"The other day we were invited to a big feast at a house opposite, a feast where outsiders are not usually wanted; so I felt that was real friendliness and a breaking down of prejudice and superstition. But superstition dies hard. In that same house yesterday I got an example of it. When our bread was made in the morning, we forgot to leave a wee bit of the dough for leaven at night, so I went across the road to beg a bit from our friends there. I knew they would have no objection, for it is one of the three 'musts.' One 'must' give a bit of leaven to anyone who asks for it, or a live coal to start the fire, or a drink of water. It was about 7 p.m. when I went across, and the young mistress was very friendly; but she could give no leaven till the morning, for they had a young child in the house, and if they gave away either leaven or salt after the afternoon call to prayer the child would come out all over spots and blisters! So I just left my basin, and this morning, before 6 a.m., the slave brought it over full of leaven.

"To-day we had two ladies in to see us.

One was a very old friend; Miss Banks and Miss Bolton knew her before I came here. I remember well my feeling of helplessness when I went to call on this woman Fatima and her sister in 1895. Fatima had then just lost her only son, and the sister had lost her only daughter—the children died within a few hours of each other through cholera. Both women were then elderly. The sister is dead now, and Fatima is decidedly old, and seems to be getting poorer every year. Poor old lady! She needs the rest and comfort of the love of the Saviour, about whom she has often heard; but she does not realise that that is what she needs. She went away very pleased with her visit and assuring us that we should soon see her again. Callers who come when we are out leave their 'cards' by tying a thread from some garment on the door-knocker, so that we know that someone has called, but not who it was. The other day when we came in we found a white thread and a blue one tied on our knocker, so evidently two women had been.

"Day by day the Word is being sown; will you pray that it may fall into prepared ground, and that our Master may get glory through the increase."

From Miss Mellett (Fez).

June 28th, 1909.—We have just seen the reports in the French papers of a very dreadful state of affairs in Fez, and as we expect that these or similar reports will be published in the English papers, we write to tell you that they are ridiculously exaggerated. The truth of the matter is that fighting is going on between the Sultan's troops and the tribes which favour El Roghi almost within sight of Fez. In fact, some days the sky here has been darkened by the smoke from the burning villages and corn, but Fez is perfectly quiet and everything going on as usual. Of course the country is very unsettled, and there is a great deal of unrest and discontent amongst the people.

You will be glad to hear that the matter of our house has been satisfactorily settled. Just before the Ambassador left Fez he obtained a letter from the Sultan to the effect that we were not to be put out of the house, but that, instead

of paying our rent to the Government, we were to pay it to the woman to whom the Sultan granted the house during our absence.

We are kept as busy as ever in the work here. We have always over 120 patients on women's mornings, and always get a good hearing. On men's mornings the numbers are very much less. There is a very remarkable change in the attitude of the Fez people towards Europeans, and even we missionaries

are now conspicuous by their absence.

We only hope that we shall be allowed to remain in Fez. There is always the danger of the exaggerated reports of disturbances leading on to over-anxiety for the safety of Europeans here.

We had hoped to spend last week in Sifru, but the fact of the fighting going on round Fez prevented our going, and now we hear that the road to Sifru is "cut."

Yesterday's fighting was within an



Snake Charmers, Tangier.

have never found them so friendly as now. The cursing and spitting in the streets, which used to be very common when a Christian passed,

hour of Fez, and resulted in victory, for the time being, on El Roghi's side. We hear, however, that he has only about 600 men.

ALGERIA.

From Monsieur E. Cuendet (Algiers).

From April 27th to May 19th I had the privilege of travelling again in Kabylia, carrying the divine message to many souls.

I began at Tazmalt, to which place my wife and daughter accompanied me. Here, after resting for a few days, I was

joined by Dr. Rosch, of the American Methodist Episcopal Mission, and we went together to Djemâa Sahridj, stopping at Michelet on our way for the Sunday. Though it was very foggy and rainy, we were able to go to a village I had often visited, where we had a very good meeting. A good number of men were present, and listened most attentively. Among them was the same old

man, whom I have mentioned before, who is so fond of hearing the singing of Kabyle hymns. He was constantly saying in French, with a special accent, "Chantez! chantez!"

At Djemâa we stayed for two days, and we were very pleased with the good work going on there, both among men, girls, and women. As we met there with Mr. Lamb and two Swiss gentlemen, we had a good missionary meeting, as well as meetings for Kabyles. Then with Mr. Lamb we proceeded to Tabarourth, which is his station. We spent there five days, going nearly every day to distant villages to preach the Gospel; in several of them Mr. L. had to see sick people, and everywhere there was an open door to speak of Christ.

From Tabarourth we went to El-Mathen, the French mission station, where we spent only one night, as we had to return through Tazmalt to be present at the baptism of two Kabyle men. One of them is an old man, a *Haj*, who has made the pilgrimage to Mecca, and has been a Christian for several years. These being the first baptisms at that station, it was a time of great joy, but not unmixed with sorrow. Another man, who was the first who decided to be baptised, refused at the last moment for fear of persecution. Yet I was glad later on to hear that he felt so unhappy that he came to the station and asked again for baptism. May God bless and strengthen these three Christians! This baptismal ceremony was a good end to our tour, and we can praise the Lord for it.

Beside the meetings in the stations, more than twenty villages have been visited, and here and there Scriptures left behind by us. Everywhere among the Kabyles, God's work is progressing, and there are cases of encouragement. But in many regions it is sad to see how many Kabyles suffer from lack of food, most of the crops having been destroyed last year by the locusts. Missionaries do what they can to help those in real distress, and I am sure that Christian sympathy and love thus shown to these people have a great influence in preparing the way for the Gospel. May God bless all the means used to bring these poor Kabyles to the Truth!

From Mr. D. Ross (Djemaa Sahridj).

June 15th, 1909.—The meetings have all kept up well until lately, when the young men, as usual, have gone to the plains to work in the vineyards. This exodus has affected all the classes except our Sunday School. The numbers attending this continue to increase. For some weeks now we have had from eighty to eighty-five, and their increasing knowledge of God's Word gives much satisfaction. A few weeks ago, as we were showing some Swiss friends round the village, we were followed by a number of these children. The behaviour was all that could be desired, and we did not find it in our hearts to send them away; but when they struck up a Christian hymn they gave a testimony which impressed our visitors and rejoiced us exceedingly. The other Sunday the schoolmaster's wife was telling us that the Inspector of Schools had remarked lately that, though he had visited many schools in Algeria, he had seen no village where the children were so frank and bright. Pray that we may rightly use this great opportunity of having so many coming to us for regular instruction.

Owing to severe attacks of fever, my wife was obliged to give up her work at the station for a time and seek needed rest and change elsewhere. We went first to Algiers, where I was able to be present at the annual Missionary Conference. We all feel so grateful to Miss Haworth and Miss Trotter who take the responsibility of arranging these spiritual feasts. From Algiers I returned to the work here for a few days, and then, meeting my wife and children at Minerville, we went on to Dra-el Mizan, from which place I again returned here for the week-end. It was very encouraging to us to see what Mr. and Mrs. Pomeroy are doing in that beautiful spot, and though prevented from caring for the bodies of the Kabyles, they quietly care for their souls. Perhaps their chief work is amongst the French residents. We saw there a dear old lady who was for eighteen years a Roman Catholic missionary among the Arabs, but who, after varying experiences, was led to turn her eyes from the

idolatries of Rome towards Him to whom we can come without the intermediary of priest or pope.

We also visited Tazmalt, where my wife lived with Mr. and Mrs. Griffiths before our marriage. From Tazmalt I went over to El-Mathen for Saturday and Sunday, in order to see and help the French doctor from Bougie. He comes to perform difficult operations, principally on the eyes.

The need of a Protestant hospital in

clear explanation of the Gospel message.

We lately had a request to baptise a bright young soldier and his wife, who is our housewoman. As she had not "broken the fast" as openly as we should like, we thought it best to ask them both to wait until next year, when they could be baptised together. He is an earnest young fellow. Even after a four days' march he has come to us on a Sunday from a distance of thirteen miles, and, after attending the morning and

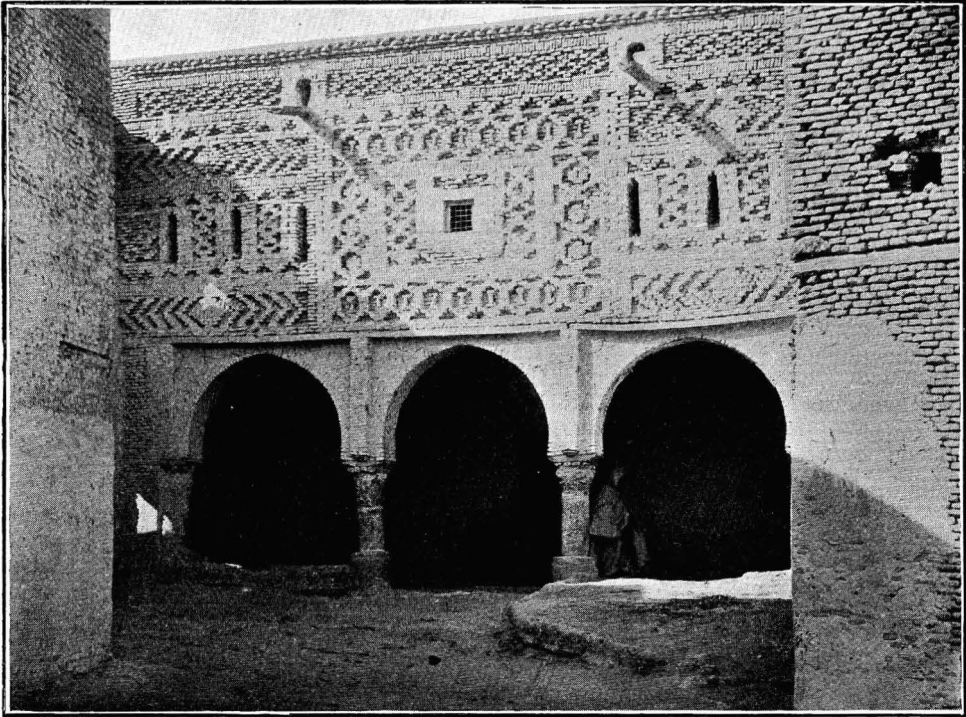


Photo by]

A Building showing the style of Native Architecture at Tozeur.

[Mr. A. V. Liley.

the country under careful management is keenly felt. The small country hospitals leave much to be desired. The natives refuse to enter them, whilst those in the cities are crowded out, and many serious cases are refused admission.

We continue to have large attendances at the medical mission. As many as sixty-eight have been in one morning, none of these going away without hearing the Gospel. When necessary, we can always count on one or another of the native converts to give a short and

afternoon meetings, has left again on foot, to be home before dark. I called to see him at the barracks at Tizi-Ouzou, and, after a good talk with him, another young man came up and told me that he had seen M. reading his Bible in the barracks, and, being interested, had struck up an acquaintance. He had been brought up by the Jesuits for five years, but was very dissatisfied with their lives and teaching. He said he felt there were many young men like himself around his village of Fort-National who were pre-

pared to listen and learn, but as yet there was no one to teach them.

Now is the special time for visiting distant villages, but I am met by an empty treasury, and I fear that many villages will have to miss their annual visit. This is the first time since coming to Algeria that I have actually been prevented from visiting through lack of funds.

We have four female workers here, but I am the only male European. This is a big disproportion, and we hope soon to see it modified. At the commencement there were always two men at the station, and this seems to be a Scriptural arrangement, but, alas, men who think of their brothers in this land are few.

When I commenced this letter I did

not know that I should be able to mention in it an event of note in the history of the young church here. This was the presentation to the Lord last Sunday of three Kabyle babes brought by their respective mothers, all Christians. The simple service was enjoyed by all, and the presence of the men, with their wives and children, made us feel that a united church had at last taken root on Moslem soil. This is the first service of the kind I have heard of in Algeria where the children of once Moslem parents have been formally and publicly given to the Lord Jesus.

Please pray that the parents may have the grace and guidance necessary to train them aright.

Our Spanish Work at Tangier.

The May issue of NORTH AFRICA contained an announcement of the outgoing of a new worker, Mr. A. J. Moore, B.A., to the Spanish work in Tangier. It was also stated that plans were under consideration for the erection of a new building to replace the iron church which was burnt down a few years ago.

Captain C. H. Hill, of the King Edward VII. Soldiers' and Sailors' Institute, Gibraltar, who is a warm friend of the N.A.M., has most kindly taken up the matter of the building, and the greater part of the money required for it has been obtained by him. A new iron church has been prepared in London, and has been approved by Capt. Hill and by members of the N.A.M. Council. By the time this number of the magazine is in our readers' hands, the new building will probably have reached Tangier, where it will be erected on the old site, on a plot of ground which is the property of the Mission.

The cramped and inconvenient quarters in which the school and meetings have been held since the burning of the old Spanish church, have made the work difficult and hindered its extension. It is hoped that when this hindrance is removed it will go forward again with renewed success.

The following extracts from some of

Mr. Moore's recent letters will show how cheering the outlook is as regards mission work among Spaniards in Tangier, and how large is the field of labour among them:—

“According to most accounts, there is a colony of about 8,000 Spaniards in Tangier. The *better* class have hitherto been unreached, but it is hoped that a new building, nicely fitted up, may be an attraction.”

“Our work here continues encouraging as to numbers, and as to interest in the Gospel. I have started a men's Bible-class on Mondays, with a view to further instructing the male converts and building them up in the faith. I have also (under Miss Brown's kind guidance) seen all our church members and some of our more regular adherents.”

“The male converts (with whom I am naturally most in contact) still show the same keen interest in the study of the Word, and regularly attend my men's Bible-class on Monday evenings. The converts' class for men and women on Tuesdays is also well attended.”

“Two fresh men have been coming to the Gospel meetings, and listen most attentively. They have been brought by C., who was the means of leading to the light the young Spaniard of whom I told you not long ago. Pray that the Spaniards

(and the Moors) may have a deeper sense of sin. Miss Brown and I meet with a few friends interested in the Spaniards on Friday evenings at 7 p.m. for prayer."

"The Lord's presence and power is felt with us. Friends among the Jewish missionaries who have come to our meetings have been struck with the attention with which the congregation listen to the

Gospel, whether spoken by myself or by others."

There have been four cheering cases of definite conversion quite recently in this work. Our good friends, Mr. and Mrs. Blanco, also do a good deal among the Spanish population, and Mr. Moore is glad to avail himself of their kind co-operation and help.

*Why We are Not Interested in Missions.

By Professor James Denney, D.D.

The title above does not beg any question. At this moment the want of interest in missions is one of the most obvious and discouraging features in the Church's life. The common excuses for declining to support mission work are reducible to two.

The first is that many of the people to whom the Gospel is taken are unable as yet to appreciate it. The way of the Lord must be prepared among them by disciplines of all sorts before they can understand what the Gospel is about. The first missionaries of Christ, it is pointed out, did not go to savage races, but to the cities of civilised lands. This has often been argued by philosophers and even by theologians. Is there anything in it at all?

It is true thus far: that the more a man is before the Gospel comes to him, the more he will be able to find in it on the spot. Paul found more in the Gospel than anybody else in his time did, because, even apart from the Gospel, no one had taken such soundings in human nature as he. It is as easy in Scotland as in South Africa to live on the surface of existence, with no sense either of its needs or its possibilities; it is as easy, and perhaps almost as common, to have no capacity for appreciating the Gospel. But however plausible the argument may seem, it is one of those in which an ounce of experience is worth all the wisdom in the world. Who that has heard Dr. Laws tell of his work in Livingstonia can doubt on which side experience speaks? We know, because it has been put to the proof, how much God can be even to the lowest and most backward of human beings. It is not an open question whether the Gospel can be preached to the most undeveloped or degenerate men; it has been preached, and it is vindicated by its fruits.

The other excuse for not helping missions lies at the other end of the scale. The inferior races cannot appreciate the Gospel, and

the higher ones do not need it. They have religions of their own which meet their necessities well enough. The peoples of India and China have ancient and venerable systems of piety which are organically connected with their social life and are indispensable to it. We have no business and no need to intrude upon this situation. Is there any truth or force in this?

For a Christian, none. I once heard a distinguished missionary say, "Some people do not believe in missions. Some people have no right to believe in missions. They do not believe in Christ." It is a tremendous responsibility to take, to introduce into an ancient society a force which will certainly dissolve it—unless we are absolutely certain that it is potent enough to reconstitute it also in a far sounder and happier form. But this certainty is part of the Christian faith.

There are two remarks in particular we should make in this connection. The first is on the alleged contentment of the adherents of the old religions with what they have. Partly, the question is one of fact. They may in some cases be contented; certainly in many they are not. But it is also a question of right and wrong, *Ought* they to be contented with what they have? Ought the inmates of a Buddhist monastery to be contented, or the devotees of a Hindu faith, who, like the ancient Canaanites, do their abominations unto their gods? Ought we to be contented to see them thus content?

The other remark is this. We do not need to disparage in the least the elements of good in the great religious and social systems which have lasted for centuries. But what we say boldly is, that all the good there is in India or China is not a proof that the Hindus or the Chinese can dispense with the Gospel, but a proof that they can appreciate it. The missionary I have already quoted said on another occasion, "I never went anywhere to preach the Gospel without finding that God had been there before me." This was not a

reason for not going, but a reason for going; God had been there preparing His own way, and making ready a welcome for His messenger and His message. This is the proper New Testament point of view. "I perceive," said Peter in the presence of the devout Cornélius, "that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of Him." Accepted in what sense? Not, as the story shows, in the sense that God regards the man as one who can quite well do without the Gospel: but in the very opposite sense, that he is one in whose interest God takes special and peculiar care that the Gospel shall be brought to his door.

But to say that some people cannot understand the Gospel, and that others do not need it, is only to make excuses for not being interested in missions. The real explanation of our want of interest lies deeper. We are not interested in missions because, in the New Testament sense of the term, we are not interested in the Gospel. The one thing which is characteristic of the Christian religion in

the first and greatest of its missionaries is for the time in abeyance among us—the sense of debt to Christ, the feeling that makes men say, We are not our own; we are bought *with a price*. The type of Christianity which has prevailed for a while is one which accepts with complacency the idea of God's natural kindness, His impartial benevolence which makes the sun shine and the rain fall on the just and the unjust, but which is shy to face, if it does not resent, His awful redeeming love. We will have no revival of interest in missions till we have a revival of the religion of redemption. It is the man who can say that he owes everything to Christ, that he was redeemed with His precious blood, who can say also: I am debtor both to Greeks and barbarians, to wise and unwise.

It is the task of those who are themselves redeemed to labour that these two voices may become audible over all the earth—the voice of the soul rejoicing in God its Saviour, and the voice of the Saviour calling forlorn and weary souls to Himself.—*The Missionary Record of the U.F. Church of Scotland.*

TO THE MEMBERS OF THE PRAYER AND WORKERS' UNION.

Requests for Prayer and Praise.

PRAYER.

That the new Spanish Church at Tangier may be erected and made ready for use without delay (see page 134).

For a young Spanish girl, a member of the Sunday school, who is suffering from an incurable disease.

For the colporteurs and other native Christians at Fez; and for all who, on Mr. Simpson's recent journey, heard the Gospel for the first and perhaps the only time.

For the Jews for whom Mr. Simpson asks prayer (see page 125).

For a Jew at Tunis, who has been attending meetings there for four years, and has changed from an opposer of the truth to a sympathetic supporter, and seems to be genuinely drawing nearer to the Saviour.

For a native officer at Susa who is interested in the Word, that his study of it may lead to his conversion. Also for two native policemen who are reading the Scriptures.

For a native convert at Susa who is passing through a time of trial.

For a family of girls who know much of the truth and are interested. One of them is able to read the Bible.

For funds, which have been very short again during June and July, that the large supplies urgently needed may soon come in.

PRAISE.

For the conversion of another Spaniard at Tangier, making the fourth during two months.

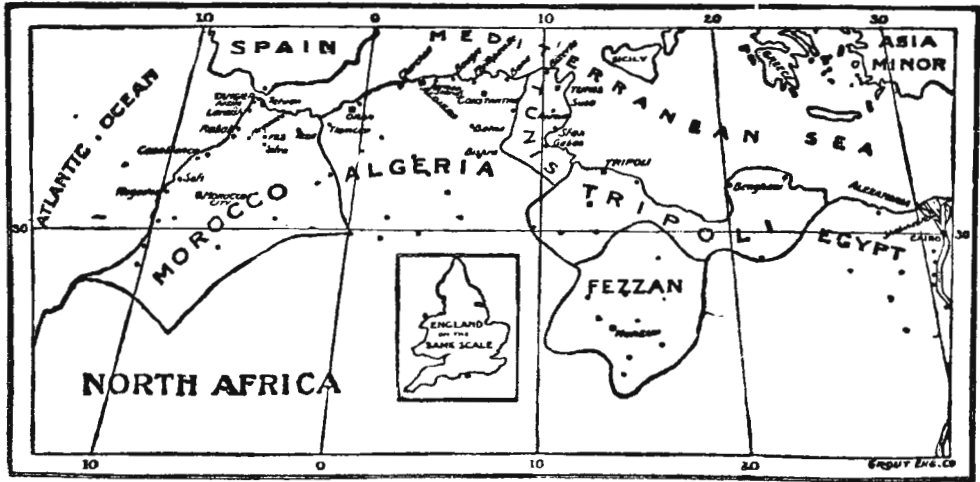
For the confession of Christ made by a Spaniard at Tetuan in a recent meeting.

For the restoration of some Spaniards, who had been baptised at Tetuan, but had backslidden. They are now in Chili, and the news of their restoration has been sent from there.

For the native woman who has come from Fez to Casablanca to help Mrs. Simpson in her work among women.

That there is reason to hope that a member of the women's class at Tunis, who died suddenly very recently, had faith in Christ as Saviour.

For the continued interest shown by a woman at Susa who professed conversion seven years ago. Pray that she may learn more of the power of God.



ARTICLES FOR SALE.

Knitted gloves, white or coloured, ordinary size, 2s. per pair. Also nicely made blouses for ladies (nun's veiling), cream or white, ordinary size, 4s. 6d. each. Proceeds in aid of the N.A.M. Please apply to Mrs. Pakeman, Salem, Carlisle Avenue, St. Albans.

A large table-centre embroidered on canvas in green and yellow, lined with white sateen, price £1. Sent on approval if desired. Please apply to the N.A.M., 4. High-bury Crescent, London, N.

Home-made Confectionery. - Creams - peppermint, ginger, lemon, etc.; 2 lbs., post free, 2s. 8d.; smaller quantities at 1s. 4d. per pound, postage extra. Please send orders, with remittance enclosed, to N. L., Lakeview, Bangor, co. Down. Proceeds in aid of N.A.M. work at Constantine.

Picture Postcards.—The following series are now on sale:—Six Egyptian cards from photos by Geo. Goodman, Esq., price 4d. per packet, post free 4½d. Six cards illustrating "Life in Morocco," price 3d. per packet, post free 3½d. Six "real photograph" cards from photos taken in Tunis by Mr. A. V. Liley, price 1s., post free. Six "real photograph" cards from photos taken in Egypt by Mr. Geo. Chapman, price 1s., post free.

"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 addressed—"The Secretary, North Africa Mission, 4, Highbury Crescent, London, N." All cheques and money orders should be made payable to order of 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.		Bizerta.		Date of Arrival.
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Miss M. ERICSSON ...	Nov., 1888	Nov., 1888
GEO. WILSON, M.A., M.B.	Dec., 1906	*Miss L. READ ...	April, 1886	Miss R. J. MARKUSSON ...	Nov., 1888	
Mrs. WILSON ...	Dec., 1906	*Miss H. D. DAY ...	April, 1886	Susa		
Mrs. ROBERTS ...	Dec., 1896	*Miss K. JOHNSTON ...	Jan., 1892	†Mr. J. J. COOKSEY ...	June, 1892	
*Miss J. JAY ...	Nov., 1885	Miss E. TURNER ...	Jan., 1892	†Mrs. COOKSEY ...	Dec., 1896	
Miss G. R. S. BREEZE,		Aigiers.				
M.B. (Lond.) ...	Dec., 1894	<i>Kabyle Work—</i>				
Miss F. MARSTON ...	Nov., 1895	M. E. CUENDET ...	Sept., 1884	Mr. E. SHORT ...	Feb., 1899	
Miss I. L. REFD ...	Oct., 1908	Madame CUENDET ...	Sept., 1885	Mrs. SHORT ...	Oct., 1892	
<i>Spanish Work—</i>		*Mr. A. SHOREY ...	Nov., 1902	Miss G. L. ADDINSELL ...	Nov., 1895	
Mr. A. J. MOORE B.A.	April, 1909	*Mrs. SHOREY ...	Oct., 1904	Kairouan.		
Miss F. R. BROWN ...	Oct., 1889	Djemaa Sahridj.				
Miss VECCHIO, School Mistress.		<i>Kabyle Work—</i>				
Casablanca.		Mr. D. ROSS ...	Nov., 1902	Sfax.		
Mr. O. E. SIMPSON ...	Dec., 1896	Mrs. ROSS ...	Nov., 1902	*T. G. CHURCHER,		
Mrs. SIMPSON ...	Mar., 1898	Miss J. COX ...	May, 1887	M.B., C.M. (Ed.) ...	Oct., 1885	
Tetuan.		Miss K. SMITH ...	May, 1887	*Mrs. CHURCHER ...	Oct., 1882	
Miss A. BOLTON ...	April, 1889	Constantine.				
Miss A. G. HUBBARD ...	Oct., 1891	Mr. J. L. LOCHHEAD ...	Mar., 1892	DEPENDENCY OF TRIPOLI.		
Miss M. KNIGHT ...	Oct., 1905	Mrs. LOCHHEAD ...	Mar., 1892	Mr. W. REID ...	Dec., 1892	
Miss H. E. WOODLI ...	Jan., 1907	*Miss E. K. LOCHHEAD ...	Mar., 1892	*Mrs. REID ...	Dec., 1894	
Laraisht.		Mr. P. SMITH ...	Feb., 1899	Mr. W. T. BOLTON ...	Feb., 1897	
*Mrs. NOTT ...	Feb., 1897	Mrs. SMITH ...	Sept., 1900	Mrs. BOLTON ...	Dec., 1897	
*Miss S. JENNINGS ...	Mar., 1887	Miss F. HARNDEN ...	Nov., 1900	*Miss F. M. HARRALD ...	Oct., 1890	
Miss K. ALDRIDGE ...	Dec., 1891	*Miss F. H. GUILLERMET ...	May, 1902	EGYPT.		
Fez.		Miss E. LOVELESS ...	Nov., 1902	Alexandria.		
Miss L. GREATHEAD ...	Nov., 1890	Tebessa.				
Miss M. MELLETT ...	Mar., 1892	Miss A. COX ...	Oct., 1892	*Mr. W. DICKINS ...	Feb., 1896	
Miss S. M. DENISON ...	Nov., 1893	Miss N. BAGSTER ...	Oct., 1894	*Mrs. DICKINS ...	Feb., 1896	
Miss I. DE LA CAMP ...	Jan., 1897	REGENCY OF TUNIS.				
REGENCY OF TUNIS.		Tunis.				
Shebin-el-Kom.		†Mr. A. V. LILEY ...	July, 1885	Mr. W. T. FAIRMAN ...	Nov., 1897	
Provisionally at Asyut.		*Mrs. LILEY ...	April, 1886	Mrs. FAIRMAN ...	Feb., 1896	
Provisionally at Luxor.		*Miss H. M. M. TAPP ...	Oct., 1903	Mr. G. CHAPMAN ...	Nov., 1907	
IN ENGLAND.		<i>Italian Work—</i>				
—Miss B. VINING, Invalided.		Miss A. M. CASE ...	Oct., 1890	Provisionally at Asyut.		
* At Home. † In England for Deputation Work.		*Miss L. E. ROBERTS ...	Feb., 1899	Miss F. M. BANKS ...	May, 1888	
		<i>Associated Worker—</i>				
		Miss M. BENZAKINE ...	Jan., 1906	Miss H. B. CAWS ...	Oct., 1907	