

No. 53.—New Series.

October, 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.

CONTENTS.

	PAGE
A Disciple, a Dependent, and a Devotee. By E. H. G.	137
Notes and Extracts	139
Missionaries returning to the Field, Autumn, 1909	143
Our Needs and Supplies	143
The Recent Disturbances in Morocco	144
Sale of Work at Malta	145
News from the Mission Field—	
From Mrs. Roberts (Tangier)	146
From Mr. A. J. Moore (Tangier)	148
From Mr. D. Ross (Djemaa Sahridj)	148
The Circulation of the Scriptures in North Africa	149
To the Members of the Prayer and Workers' Union	152

PRICE ONE PENNY.

THE ANNUAL FAREWELL MEETING
 WILL BE HELD (D.V.) AT
CAXTON HALL, WESTMINSTER,
 ON
Tuesday, September 28th,
 at 3 p.m.
 (For fuller particulars,
 see page 143.)



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

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THE NORTH AFRICA MISSION.

It was Founded in 1881 by the late Mr. George Pearse assisted by Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called The Mission to the Kabyles, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, work amongst Mohammedans being its main business.

Its Object was and is to make known the Gospel of God's grace to those amongst whom it labours, and then to instruct them in the way of God more perfectly, that they may be intelligent and devoted witnesses to others.

LIST OF DONATIONS from JULY 1st to 31st, 1909. GENERAL AND DESIGNATED FUNDS.

Table with columns: GENERAL FUND, 1909 July, No. of Receipt, Amount, etc. Includes sub-sections for DESIGNATED FUND, SUMMARY, and DETAILS OF WEST KIRBY AUXILIARY and BARNET AUXILIARY.



Photo by]

[Miss Stiedenrod.

An Outing of Mr. Moore's Spanish Congregation at Tangier.

A Disciple, a Dependent, and a Devotee.

"Mary . . . SAT AT JESUS' FEET, and heard His word."—Luke x. 39.

"When Mary was come where Jesus was, and saw Him, SHE FELL DOWN AT HIS FEET."
—John xi. 32.

"Then took Mary a pound of ointment of spikenard, very costly, and ANOINTED THE FEET OF JESUS, AND WIPED HIS FEET WITH HER HAIR."—John xii. 3.

IN these three passages there are given to us three progressive pictures of a pardoned worshipper whom we shall do well to imitate.

THE DISCIPLE AND WORSHIPPER.

Our first sight of Mary reveals her sitting as a hearer and learner at the feet of Jesus. This is the place which we should all take, and which we should do well to retain. Christ has said: "He that heareth My word, and believeth on Him that sent Me, hath everlasting life" (Jno. v. 24). Isaiah also by the Holy Spirit declares, "Incline your ear, and come unto Me: hear, and your soul shall live" (Isa. lv. 3). The work that the Lord committed to the eleven ere He ascended to the right hand of the Father was to "make disciples of all nations" (Matt. xxviii. 19). Paul also reminds us that "Faith cometh by hearing, and hearing by the word of God" (Rom. x. 17).

To sit at the feet of Jesus and hear His word is then the place of receiving eternal life, and it is the perpetual place of discipleship and of adoring worship. To listen attentively to the word of God is to show our appreciation of the wisdom and worthiness of the One to whose words we listen, and to confess our ignorance

and need of instruction. There are some who seem to think that in worship God should only listen to us, but though speaking to Him has its place, surely for us to listen to Him is true worship. We teach our children that they show respect to their seniors by listening rather than by talking. Sitting at the feet of Jesus comes before service and sanctification, for how can we know how and when to serve if we do not get our instructions, and how can we do the will of God if we have not sat at the feet of Jesus to learn what that will is?

We shall find also that to hear what the Lord has to say comes, in order, before prayer; for we know not what we should pray for as we ought, and God's Word suggests matter for prayer.

THE DEPENDENT WORSHIPPER.

The second scene in Mary's history reveals her in deep distress. Her greatly loved and only brother is seriously ill, and she and her sister Martha send at once for Jesus. They depend on His love and power, and know no other helper. But to their surprise and disappointment, Jesus appears to disregard their prayer for help. This was a mystery and a sore and terrible trial of their faith, which has its counterpart probably in the case of all those who have had much experience of the ways of God. But the trial grows deeper, and the mystery of Christ's apparent indifference becomes more profound. Lazarus dies, and it seems that even if Christ does come now it will be of no use.

Still He delays, and Lazarus is buried. At last the Lord arrives when Lazarus has been dead four days, and when corruption has set in. Mary had depended on her Lord. Had she depended in vain? It looked as though she had. She was confident that if Christ had come before Lazarus had died, He could have prevented his decease, but the Lord wanted to increase her faith in Him, and ours also, and to reveal Himself as one to be depended on as able to give life to the dead—to the physically dead, and to the spiritually and morally dead. Mary falls at His feet in the attitude of profoundest dependence.

She has no hope of deliverance except Himself. This was worship in another form. By sitting at His feet and hearing His word she had learned to know Him. Now she worships Him as the one whom she cannot do without, as the one who *alone* doeth great wonders. We honour Christ when we treat Him as the one who is able to do exceeding abundantly above all we ask or think, and when we depend *alone* on Him.

Mary's faith may not have fully risen to the occasion. Still there was real faith, and it was honoured, and the Lord went beyond her faith and raised Lazarus to life. It was no vain thing to depend on Christ, and it is no vain thing now. It honours God and blesses men. If we study the history of God's people in all ages, we shall see that His dealings with them have ever in view the bringing of them to depend simply and solely on Him.

Independence of God is what Satan has aimed at obtaining. Dependence on God is what Christ delighted in, and it is the blessed experience into which He desires to bring us now, and it is that which we shall fully enjoy in the life to come.

THE DEVOTEE WORSHIPPER.

There seems to be a Divine order in this progress. We must be disciples to be dependents, we must be satisfied and delighted dependents to be devotees. The order cannot be rightly reversed. If we would be devotees we must begin by being disciples.

Mary's heart was overflowing. She had had such a revelation of the grace, love and power of Christ that her heart was captivated by Him. It was no diffi-

culty to her to love Him. Her difficulty was to give adequate expression to her bursting heart. She had some very costly ointment, estimated by Judas as worth 300 pence, equal to a labourer's earnings for about a year or to a woman's earnings for two years. She determines to break this box of ointment on His head and feet. Nothing is too good for Him. Nothing is good enough for Him. Then she will take her hair, a woman's glory, and use it as a towel for His blessed feet. She will do it publicly, before all. What does it matter what people may think or say? His worthiness is unutterably great. Her best is not good enough for Him. She forgets herself, forgets those around her. Christ alone fills her heart and mind. She, in measure, anticipates the time when the redeemed shall cast their crowns at His feet and declare that He alone is worthy for He has redeemed them by His blood.

This is worship in its highest form—worship of heart and soul. There is no formality. How different from the heartless forms of mere ritual and custom! Yet if we would rise to this highest devotion we must begin by discipleship, and go on to utter dependence before we arrive at being devotees. If we had a few devotees like Mary, how little trouble there would be about either labourers or funds! Money would pour in, until as of old we should have too much and be compelled to ask people to stay their hands. What missionaries, evangelists, pastors, and teachers we should have! There would be no hirelings! There would be no dry, uninteresting speakers! What progress there would be at home and abroad! Yes, it is devotees who are wanted—men and women who have been captivated by Jesus Christ, and who love Him so intensely that they yield themselves absolutely to Him for life or death.

Education has its place, but devotedness to Christ is what He values, and what tells. E. H. G.

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 (October 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.



A Prayer Meeting for the North Africa Mission is also held (D.V.) on the third Friday in every month, at "St. David's," Aldersbrook Road, Manor Park, E., from 3 to 4 p.m. Tea provided. Frequent trains run from Liverpool Street and Fenchurch Street to Manor Park. The next meeting will (D.V.) be on Friday, October 15th, at 3 p.m.



A NEW WORKER.

Miss Jessie E. Earl, who has for some years been helping the Mission at home, has been accepted to go out to Tripoli as soon

as the way is made clear. She will labour with Miss Harrauld who is greatly in need of a lady fellow-worker. About £35 will be needed for passage and outfit and furniture, as well as Miss Earl's support. We should be glad if this could be provided without coming upon the General Fund of the Mission.



Mr. and Mrs. Cooksey purpose returning to their station in Susa. Mr. Cooksey came home last year on account of having had a severe attack of fever; and with the double object of more fully recovering and of stirring up increased prayerful interest in England, he, at the Council's request, remained over here on deputation work. His meetings throughout the country have been very much appreciated, and it is hoped that they will continue to bear increased fruit in the future.

Mr. and Mrs. Webb, who have been occupying Susa in the absence of Mr. and Mrs. Cooksey, are expecting to return to Sfax in Southern Tunis, to resume their work there in co-operation with Dr. and Mrs. Churcher.

Mr. Dickins hopes to start on his return journey to **Egypt** on September 22nd, and **Mrs. Dickins** expects to follow with **Miss Emerson** on October 6th. Mr. Dickins' departure is accelerated by the fact that Mr. Hooper, who has been seeing after certain work for him, is starting early in October for the Soudan.



Mr. Hooper, who was formerly one of the missionaries of the **N.A.M.**, has been acting as sub-agent for the British and Foreign Bible Society at Alexandria. He has now been appointed their agent for Egypt, Palestine, Cyprus, Malta, Abyssinia, the Eastern Soudan, and North-East Africa. It is interesting to remember also that another valued **N.A.M.** worker is now the Bible Society's agent for Morocco, Algeria, Tunis, Tripoli, as well as for Spain, Portugal, and the Canary Islands. Thus these two brethren between them look after Bible work from the Canary Islands in the Atlantic to the Indian Ocean.



Mr. and Mrs. Fairman have been absent from **Shebin-el-Kom** for a short time for change at Fairhaven, near Alexandria. Mr. Fairman has not been sleeping very well; the strain of the last year or so in getting the new building and carrying on the work has been very considerable. The house is now sufficiently finished to be occupied, but nearly £200 is still required to fully complete it. It would be a great relief to Mr. Fairman and the Mission to have this need supplied.



Mr. Chapman reports, in Mr. Fairman's absence, that the school has been reopened and the services have been maintained by able native preachers. The Government is now building a very large school for Moslems not far from the mission station. There are said to be 250 men at work upon it. It is probable that when this school is opened, some of the boys may be taken from the mission school in order to avoid the religious instruction. However, this must be faced. The Mission's main business is making known the Gospel, and under no consideration would it be thought advisable to let the Scriptural instruction be given a second place.



Miss Banks hopes to be able to come back from Egypt accompanied by an independent lady doctor, to take up the work in **Casablanca**, and thus set Mr. and Mrs. Simpson free to return to their old work in **Fez** now that the country has become more settled. The Commission that was appointed to in-

vestigate as to the compensation to be made for the property that was destroyed in the bombardment of Casablanca has given its report, and it is hoped that Mr. Oliver, to whom the hospital there belonged, will receive some measure of compensation.



Partly on account of the weakness of the staff at the **Tulloch Memorial Hospital, Tangier**, one or two of the workers have partially broken down. **Miss I. L. Reed** has been compelled to come home under doctor's orders, and **Mrs. Wilson** has been suffering severely with fever. **Miss Jay**, however, who has been at home in poor health for some time, has returned. It will probably be wise to go on gently with the hospital work for a while, especially as the *fast* month of **Ramadhan** is at hand.



The Industrial Institute on the mountain just outside Tangier is now being carried on by Mr. and Mrs. Elson, independent missionaries, and Mr. Jones, formerly of the **N.A.M.** They are doing an extremely interesting work. The premises will, with the further additions which are now being made, accommodate fifty native boys. These lads are brought under Christian influence and instruction, and are taught to make themselves practically useful for the battle of life in various ways. In some of them it is believed that a work of grace has begun. Although the North Africa Mission is not responsible for this Institute, yet it is carried on in the fullest and happiest fellowship with it, and has the Mission's hearty sympathy.



Northern Arabia used to be part of the Mission's sphere of operations. Work was begun there at the suggestion and urgent proposal of the late General Haig. It was through his pleading that the Keith Falconer Mission in Aden, as well as Dr. Zwemer's Mission in the Persian Gulf, was begun. Our branch in Northern Arabia was given up on account of the opposition of the Turkish Government, who, though they did not interfere with the missionaries, threatened the Bedouin tribes with pains and penalties if they received them. Now that the Turkish Government is changed, it is thought that it might be possible to recommence work amongst this interesting people who are by no means so bigoted or opposed to the Gospel as has sometimes been supposed. Are there no Christian brethren willing to reopen this mission field? and are there not others who would be prepared to support them in their work?

DEPUTATION WORK.

Mr. A. V. Liley, who returned from Tunis in May, and is now engaged in Deputation work all over the country, will be glad to hear of openings for **drawing-room or other meetings** to make known the spiritual needs of the people of Tunisia. He has an entirely new set of beautiful, coloured lantern slides and can bring all the necessary apparatus for showing these.

Mr. Liley has already engagements which will fill up his time until Christmas, but after that date he has some time free. Will friends who can arrange for meetings kindly communicate with him at the **Office of the N.A.M., 4, Highbury Crescent, London, N.** During the month of October Mr. Liley hopes to lecture as follows:—

October	4—	At Woodford Green (Y.M.C.A.).
"	5-7—	" Oxford.
"	9—	" Stroud.
"	12—	" Brinscombe.
"	13-14—	" Shrewsbury.
"	16-18—	" Harrogate.
"	19—	" South Shields (St. Paul's Hall).
"	20—	" Sunderland (Pastor Scroggie).
"	21—	" Peebles (Rev. A.M. MacLean).
"	25—	" Alva.
"	27—	" Larbert.
"	30—	" Coatbridge.



Departure.—Mr. W. Dickins is expected to leave London for Alexandria on September 22nd.



"WANTS."

Mrs. Cooksey is very much in need of a small portable American Organ, for use in her work among the women at **Susa**. She would also be grateful for some coloured slides. As Mrs. Cooksey is leaving England early in October, will friends who may be able to help her in either of these ways communicate at once with the Secretary at the office of the Mission.



THE LATE MISS HERDMAN.

Amongst our illustrations will be found a picture of the grave of the late **Miss Herdman**, and a photograph of the tablet placed in the English church at Tangier. Miss Herdman was a most energetic and capable Christian woman, and her work is still bearing abundant fruit. Perhaps the most interesting memorial of her is the band of converted Moslem colporteur-evangelists who are still spreading the Gospel in Fez and in other parts of inland Morocco. For many years this work was most generously sustained by the late Mrs. Grimké, but since her

death the support of these colporteurs has been more difficult to obtain. The money required is about £25 a year for each man. Any friend undertaking to support one of these would be maintaining a very helpful memorial of Miss Herdman's work.

The photographs were taken by Miss Stiedenrod who labours among the Jews in Tangier, and they were sent to us by Mrs. Isaacs, Miss Herdman's sister, who has lately spent some time there, and has much encouraged the workers by her sympathy and help.



FOREIGN NOTES.

Morocco.

Mr. Moore writes from Tangier on August 2nd:—"The hot weather has not, I am thankful to say, in the least affected the attendances at our various meetings in the Sala Evangélica. The Sunday evening Gospel service is perhaps the best attended of all, with an average of from forty to fifty. . . . It is my privilege to visit the school every Tuesday morning, when I listen to the children reciting passages of Scripture, and give them a short Gospel address.

"I am greatly encouraged by the Men's Bible-class which I started when I came last April, and which has been going on ever since with an average attendance of ten. This class is chiefly composed of new converts, but they bring their unconverted friends, too; occasionally one or two young Jews come also. Up to the present I have generally taken some topical study with them—some subject which necessitates the looking up of texts in different parts of the Bible. This is a great delight to the men. The Bible is quite an unexplored territory to most of them. Indeed, very few even well-instructed Spanish Christians know anything about the Old Testament as a rule, except the book of Psalms and part of Isaiah. This constitutes a difficulty in preaching, as any Old Testament allusion needs careful explanation."



Mrs. O. E. Simpson writes from Casa-blanca on July 27th:—"This morning, while I read the story of the crucifixion from Luke, there was breathless silence in the packed room. As I asked if they did not *want* my Saviour, a chorus of earnest voices answered, 'Yes, we do, we do!' Some ten or twelve broke down, with faces buried in their *haiks* and hands, weeping over the love of God as revealed in Jesus. One said, 'We want Christ now; but, oh! we shall go out and get busy and forget about Him!' I knew that if the Holy Ghost Himself were working they would not forget. I could not restrain the tears as they wept, and the native Chris-

tian at my side was equally moved. Never have I seen such a sight—Moslem women evidently touched, and that to tears, and before their fellows, over the story of God's love. We are encouraged to ask for even more—that they may seek and find the One they so earnestly said they wanted."



The medical work in **Fez** has been appreciated more than ever of late. The four ladies there have had as many as two hundred patients in one morning. They have quite run out of drugs, and are obliged to stop until a fresh supply reaches them.

Miss Mellett writes that Fez is full of rejoicing, and that the fear which has existed for some time, that both Europeans and missionaries would have to leave the town, has been quite removed since the defeat and capture of the Pretender.



Algeria.

Mr. Ross writes very encouragingly of the work amongst the men and youths at **Djemaah Sahridj**. There is some hope that he may be able to open one or two out-stations and put

them under the charge of the native converts. Two things would help in this direction. First, the means to support a couple more natives at the rate of from £30 to £36 each per annum; and, secondly, a good mule for himself, on which to take his mountain journeys. Mules vary in price, but good ones are not very cheap; probably £20 would be needed for this purpose, but that sum would include equipage.



Tunisia.

Miss Case writes from **Tunis** in regard to the work amongst **Italians**: "In spite of some trouble this summer, there is much to encourage us. Our evangelist, **Vavelli**, is a good, sensible man, beloved and capable. In his village he was greatly esteemed and twice chosen mayor. Here he has fully justified the friends in Italy by whom he was recommended. He was with us for a time last summer, but had to return to Italy on account of home claims; now he desires to settle here, and I am anxious to obtain money enough for the journey of his wife and children in the autumn. Of course, he cannot live without them, and it is better for the work that he should have his wife with him."

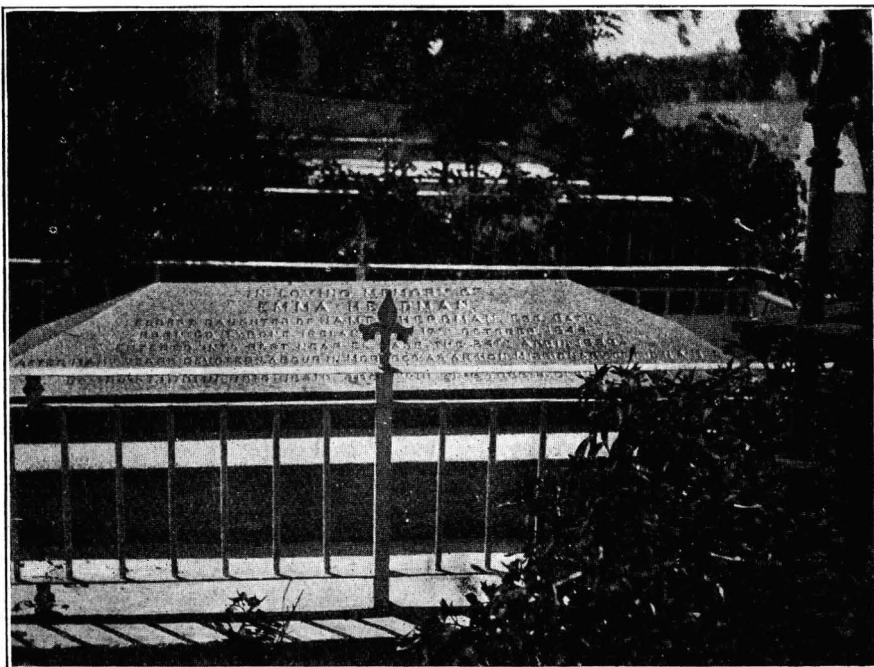


Photo by]

[Miss Stiedenrod.

Miss Herdman's Grave in the Spanish Cemetery, Tangier.

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 who are able make a point of attending the Meeting for Prayer at 2 o'clock to ask God's blessing on the larger gathering?

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.

MISSIONARIES RETURNING TO THE FIELD, AUTUMN, 1909.

The following missionaries will be returning (D.V.) to their work in North Africa shortly:—

To **Morocco**: Miss C. S. Jennings, Miss H. E. Woodell.

To **Algeria**: Miss N. Bagster, Miss H. D.

Day, Miss K. Johnston, Miss E. K. Lochhead, Miss L. Read, Mr. and Mrs. A. Shorey, Miss E. Turner.

To **Tunisia**: Miss G. L. Addinsell, Dr. and Mrs. T. G. Churcher, Mr. and Mrs. J. J. Cooksey.

To **Tripoli**: Miss F. M. Harrauld, Mr. and Mrs. W. Reid.

To **Egypt**: Mrs. W. Dickens.

Our Needs and Supplies.

It is about two months since our last NORTH AFRICA was published, and this is usually a period during which money comes in slowly, both for this and other Missions. So many people are away for change and holiday. Expenses, however, go on very much as usual.

Nevertheless, we have been encouraged in this time of slackness, by receiving for our general funds, besides smaller gifts, a donation of £150, and another of £50, and also by a promise of shares which we shall be at liberty to sell for the benefit of the Mission. But even though these shares should be sold, there will still be need of £1,000 by the end of September.

It is very interesting to note that, though the Mission is so constantly hard pressed and the missionaries so frequently tried, yet God does, in one way or another, though sometimes at the very last moment, supply the urgent needs. Will our friends unite with us both in praise and prayer.

The Recent Disturbances in Morocco.

For seven years Morocco has been in a disturbed state, and it has been very difficult to itinerate except close to the main tracks, and even there it has sometimes not been safe. Missionary work has been very largely confined to the coast towns and their neighbourhood, and a few inland cities. There seems now to be a prospect of a better condition of things.

The present Sultan, Moolai Hafid, and his auxiliaries have gained a complete victory over El Roghi, the Pretender, who has been one of the principal disturbing elements in the country. Unfortunately, the Sultan's victory has been attended with considerable barbarism, which every humane person must deplore; on the other hand, we shall all rejoice if the long period of unrest and rebellion has been brought to a close, and it becomes once more possible to travel in the interests of the Gospel in the interior of the country. There seems a very great probability that this will now be the case after the Pretender's defeat.

The victorious army brought into Fez the heads of 457 of their enemies who had been slain in the conflict. These heads were fastened up over the gates of the city. Then a certain number of prisoners were brought in; some of these had a hand cut off, and the handless arm dipped into pitch as a sort of antiseptic. Others had a foot cut off. This horrible cruelty has brought a unanimous protest from the representative Powers of Europe, and the Sultan has promised that there shall be no repetition of such conduct.

The Pretender himself escaped for a time, though his belongings were seized. In a few days he was captured by a ruse and taken off a prisoner to Fez. Before he was brought into the city, a large cage was made with a framework of wood with iron bars. The door of the cage was apparently fastened with two locks. This cage was sent out on the back of a camel, and the unfortunate Pretender was brought into the city in this cage with a bodyguard of some forty or fifty soldiers.

As the people talked to him he replied with curses. His own clothes had been taken from him, and he was dressed in very poor clothing and looked like some wild tribesman. He was deposited inside the city. Food was sent to him, but he refused what was sent, saying he ate only chicken. He declared that he was the Sultan, and that the Sultan himself was only his *halifa*, or, as we should say, his deputy. Crowds of people came to gaze at this fallen leader of rebellion and to taunt him with his fallen state. There was a fear that he would be tortured in order that he might disclose any wealth that he might possess, whether in the country or in foreign banks, but after the protest of the Powers it is probable he will not be exposed to this form of cruelty. Possibly he and his followers would have behaved with equal cruelty to their enemies if they could have got them within their grasp.

The whole incident is a revelation of what Mohammedanism really is when unrestrained. It must be remembered that this torturing was Mohammedan torturing Mohammedan, and in some respects it is a sadder exhibition of what Mohammedanism is than the killing of the Armenians in Asia Minor, where it might be supposed the Mohammedans would excuse themselves on the ground that those they destroyed and tortured were, in their sight, infidels.

Melilla, where the conflict has been going on between the Spaniards and the Riffians of Morocco, is a small Spanish possession on the coast, about 160 miles as the crow flies to the east of Tangier, and about 140 miles to the west of Oran. It is only about 40 miles from the borders of Algeria, and about 120 miles south-east of Malaga in Spain. The Riffians are a section of the aboriginal Berber races of Morocco. They are strong and fierce mountaineers, and bigoted though rather ignorant Mohammedans. They are the descendants of the old Riffian pirates. One of these Riffians was converted some years ago in Tangier, and became a bold preacher of the Gospel. Unfortunately,

as we are inclined to say, he died of fever just about the same time as the late lamented Dr. Roberts and Miss Ida Smith.

These people are very difficult to reach, but large numbers of them come every year into Western Algeria to find employment, on account of their fear of Europeans, and some to Tetuan and Tangier. To evangelise them efficiently one should know their Riffian language, and at present there are no missionaries who have mastered it, though Mr. Mackintosh of the Bible Society, with the help of a native, translated the Gospel of Matthew into Riffian in Arabic characters. They are a splendid race of people, and if truly converted might make bold witnesses for Christ. It

is hardly likely that they can stand out for any length of time against the better organised and better armed forces of Spain; if it were only a matter of bravery and courage it would be otherwise. In addition to this, they are hardly subject to the Sultan, so that they cannot expect much or any help from him, and when they hear that the Pretender has succumbed it is probable that they will accept terms of peace. Should this be the case, Morocco will very likely become more settled than it has been for a number of years, and there will be opportunities for evangelistic work such as have not existed during this time of disturbance. It is therefore highly desirable that mission work in Morocco should be sustained, strengthened, and pressed forward.

Sale of Work at Malta.

In the month of June some friends of the N.A.M. at Malta held a Sale of Work in aid of the Mission. The results were very encouraging, the good sum of £21 being sent in to the office of the Mission. We are very thankful for such interest and help from Malta, and hope for increasing co-operation in the work of the Mission from Christian residents around the Mediterranean. The following notes of the Sale have been kindly written for NORTH AFRICA by our friend, Miss Letten of Malta.

Our first "North Africa Mission Sale" has realised the splendid sum of over £20.

Many friends here have for years been interested in North Africa and all the varied work of the Mission, and this interest has been increased from time to time by visits from different members of the Mission staff, and some help has been sent and much prayer has gone up to God for the work.

But this has been quite a new thing. Through the kind interest of Mrs. Battersby, wife of Col. Battersby, O.O.C., a working party has been held fortnightly during the past winter, and as the day of the "Sale" drew near many friends sent in contributions of various kinds, so that the large and beautiful garden, kindly lent for the purpose by Miss Collier, looked very full and very gay. About 140 visited the "Sale" during the afternoon, making purchases or partaking of refreshments, almost all of which—home-made bread, scones, and cakes of all kinds—were gifts from different friends.

Everything helped to make the day a successful one. The weather was perfect. All were in sympathy with each other, and each

one tried to make their own part as good as it could be made.

There was great variety—things useful, pretty things, curious things. Good value for money paid was the order of the day, and brisk business was done at the tables which were laid out in the gardens.

Those serving tea had a very busy time, and acquitted themselves splendidly, but all felt repaid when, at the close of the day, the workers gathered together to count over the different totals and to join in singing "Praise God from Whom all blessings flow."

We have since sold some things which were left over, and it is with great gladness and also with thankfulness to God that we express our indebtedness to Mrs. Battersby, Miss Collier, and all those whose willing hands have helped so largely towards the accomplishment of this happy result.

We trust this is but the beginning, and that future years may find us all ready to take our part in fulfilling the Master's command, "Go ye into all the world, and preach the Gospel to every creature," not only by sending money, needful though this is, but still more by being helpers together by prayer in this great work.

News from the Mission Field.

MOROCCO.

From Mrs. Roberts (Tangier).

The afternoon classes for women and children have been going on as usual, though of late the numbers have decreased owing to the harvest. Many go away into the country for weeks, even months, coming back in the autumn browner and dirtier than ever.

Some time ago I had rather an unpleasant experience with a woman who came to join the beggars' class, a quiet, inoffensive-looking creature. She said she was the mother of one of my girls, so I made her very welcome, and she sat down on the matting and drank her tea with the others. I did not notice anything strange during the hymns and repetition of the texts, but when I had gone over the previous lesson, the death of Christ, preparatory to the story of the resurrection, I felt there was something uncanny going on, and the women immediately in front of me looked spellbound. Glancing round, I caught sight of a head rocking violently backwards and forwards, the hair all loose and flying. It had such a peculiar look in the sunshine, being dyed red with henna. Every drop of blood seemed to recede from my face as I realised she was one of the fanatical sect of the *Aissawiya*, who, when these frenzies are on, will not allow a Nazarene (Christian) to come near them. With an ejaculatory prayer for tact in dealing with her, I rose from my chair behind the little organ and advanced towards her. She sprang to her feet with a yell, or rather a hoarse bark very like that of a big dog. I felt she must be stopped at once or she would get uncontrollable, so, as she came towards me, I took her firmly by the shoulders and told her she must put on her head handkerchief and *haik* and go. She gave another yell as I touched her. She looked possessed, as doubtless she was. Poor thing! At first I thought she was not going to obey me; then suddenly she stooped, picked up her *haik* and shoes, spat at us all, and rushed out of the room into the garden.

I fastened the door behind her, and flew upstairs to get out into the garden by the front door to see where my little girlie was who had been playing there. I saw the woman hurrying out at the gate, her garment trailing after her, and her hair still flying. She quickly disappeared. I returned to the class-room to find the women in a great state of excitement. They have a kind of reverence for these fanatics, and so the poor things were torn in their desire to admire her and to sympathise with me. "It was God who delivered you," said one. "We would not have allowed her to harm you," said they all in a chorus. "We would have flung ourselves in front of you." They almost overwhelmed me with their caressing pats, given with hands which should have been several shades lighter; but dirt usually accompanies poverty in this land.

I have now seven little girls living in the house. Hope House is beginning to be known as a place where they can be brought, if, for various reasons, they are not wanted by their relations. It often happens that the mother is dead or divorced, and the father soon finds another wife, and she does not always take kindly to the children. One little girl, Aisha, came to me of her own accord for that reason. Her little limbs were dreadfully discoloured by the pinches and knocks she had received from her father's new wife. Others have no father, and their mothers are glad to have a child less to feed and clothe.

The photo [see p. 147] gives an idea of their appearance. Their ages range from five to eight or nine. They alter greatly after they have been here for a few weeks, and get quite plump and ruddy. The garments they are wearing are made by themselves, the cutting out and superintending being done by my faithful helper Fatima. You will also notice my own little ones, Kenelm and Beatrice. Some of the children are day boarders. They come for the class in the morning and stay for the mid-day meal. In the afternoon they sew, and Miss Tilling



Mrs. Roberts' Class at Hope House, Tangier.

takes them for reading, etc. There are two girls missing from the group, who were not present the day it was taken.

The morning reading class is really encouraging, and, in answer to prayer, the children have been coming more regularly. Several new ones have joined. Twenty-nine is the highest number at one time, but there are several more names on the register. The girls are getting more orderly and quiet. Some can read the colloquial Gospels, stopping to spell the long words. They are all quite young, so I am hoping that they will remain long enough to learn to read really well. Their education is at present limited to the three R.'s. I have been seriously wondering what we shall do if more children come to stay, or if many more join the morning class. Seated at desks and tables we can only accommodate thirty with comfort in the present class-room.

We have for some time past had it laid on our hearts to pray definitely for a small hall which would hold about sixty, with a class-room and dining-room adjoining. We should also like to build dormitories over it, because we cannot

accommodate more than eight children in the house at present. There is certainly much to be done among the young here, and if one can get them away from their surroundings, though only for a time, it gives them a better chance.

My work, as you know, has been principally weekly classes for women and children. Large numbers are reached, and I do not undervalue these weekly gatherings, but during the past twelve months these two other branches of work seem to have developed; viz., the girls' home and the morning class. This latter began by my inviting my little neighbours to join the girls in their reading, etc. The class being held six times a week instead of once, it is possible to give consecutive Bible teaching. These branches could be greatly extended if there were suitable premises.

As you read of this need will you join in prayer that God would direct us? We are told to "commit" our "works unto the Lord and" our "thoughts shall be established." When we are quite sure what the Lord's leading is, we can go confidently forward,

looking to Him for all the grace and supplies such an undertaking would require. Up to the present every need has been fully met. Will you join in praise for this?

**From Mr. A. J. Moore
(Tangier).**

August 19th, 1909.—Yesterday we had two baptisms in the sea, behind Hope House. The candidates were a Spanish woman, well known to Miss Brown, the widow of an Englishman who had been living latterly in Tangier, and C—, who has been such a help to us in interesting men in the meetings. The weather was lovely, and the simple little service, with plenty of hymn-singing, most impressive and solemnising.

The materials for the new church are now "through." I have had to pay the enormous sum of £41 for Customs duties, etc., carriage, and the Customs agent's fee. The foundations are now completed, and we proceed next week to the erection of the building.

Your prayers are needed that God will keep the material safely, guarding us from the attacks of thieves, and that there may be no hitch in the erection; also that the needed money may come in.

For some time we have been holding open-air meetings in the various *patios* (courts where the Spaniards live)—a thing hitherto never attempted in Tangier. These *patios* are secluded, and services in them are in no way an infringement of the law. I have consulted the British Consul about it. Twice we had very large and attentive congregations. We carry the little portable harmonium out with us, and a bag of hymn-books. Most of the converts come to help us, and the men give splendid testimony to what the Lord has done for them, and they receive a most attentive hearing.

ALGERIA.

**From Mr. D. Ross
(Djemaa Sahridj).**

July 5th, 1909.—Last week we spent in making a tour among the neighbouring villages. Leaving early on Monday

morning with a native evangelist and one mule, we got down into the valley, where we felt the heat very much as a hot sirocco was blowing. After visiting two villages and having three good meetings, we were invited by a man to have food and shade in his garden. After a rest of two hours we continued our journey, this time climbing up, up, and still up. We took turn about at walking, and were exceedingly pleased when we reached the top, where we had another rest. This time we spent in reading a chapter and in prayer to God to bless us and lead us in His own way. We had intended visiting a small village, but somehow took a wrong turn, and as we looked down we could see we had passed it; nevertheless, we determined to go on. In this decision we saw God's guidance, for when we got a little further on we found a man at the roadside in great pain. Four men were making a stretcher of reeds on which to carry him. On examination I found his leg was badly hurt, one of his bones being broken near the ankle, and the muscles and tendons severely bruised and strained. He was blind, and while feeding his goat to which a long rope was attached, the creature got frightened somehow, and running about hither and thither, the rope wound round the man's leg, thus causing him to fall. I used an umbrella and walking-stick as temporary splints, and, having bandages with me, I bound him up. We then placed him on my camp bed, and again put this on the stretcher, so that he was fairly comfortable. Whilst I was attending him several women came along, and commenced to cry and shriek as only Kabyle women can. I was obliged to tell them to stop, or else I would leave the case. This threat had the desired effect and they sobered down. It was a good distance to the village and the road was steep. Several times I thought the men would have fallen and broken the patient's back as well as his leg. Certainly, without the camp bed he would never have been carried safely on such dry and slender reeds. I stayed the night in the house, and was well entertained, for they said it was God who had sent me to do good to the poor man.

Next day we went on to a French village where there is a weekly market for

the natives. Here we distributed books and spoke words for the Master as opportunity offered. I was glad to meet some to whom I had previously given Gospels. The day after, we went further up the mountain until we got near the snow, and were within two hours of a mountain 7,000 feet high.

On our way home on Saturday we came to a village where there is an old college which was built by the Turks 300 years ago. I entered, and found that the students had all left but four. They told me their sheikh had just died, and the other students (about fifty) had gone home until another was appointed. I said I would be glad to teach them without any salary! Only I would teach what all the prophets said, and not merely what one man wrote. I then proceeded to give quotations from Psalms, Proverbs, Isaiah, etc. I left Gospels and Old Testament portions with them; also my address.

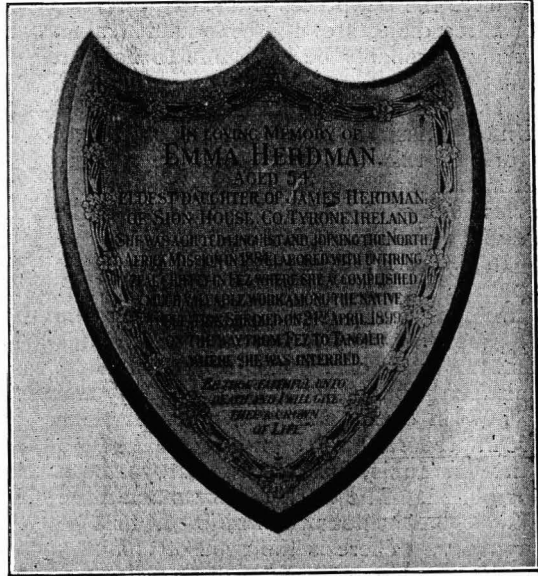


Photo by]

[Miss Stiedenrod.

The Tablet in Memory of Miss Herdman in the English Church at Tangier.

The Circulation of the Scriptures in North Africa.

It has ever been the aim of the North Africa Mission to give the Holy Scriptures into the hands of the people amongst whom they labour, knowing that the entrance of God's word giveth light, and that faith cometh by hearing (or reading) and hearing by the word of God.

For the accomplishment of this end several steps must be taken.

1. It is necessary to have the Scriptures translated not only into the language of the people, but into such a simple form of the language as can be readily understood by the bulk of them.
2. The Scriptures have to be printed.
3. They must be circulated.
4. It is requisite that the people should be able to read, or, if they cannot all read, that they should understand what may be read to them.
5. They need the illuminating of the Holy Spirit that the truths read may be blessed to them.

It may be well to consider these several steps.

(1) The people of North Africa speak various languages. The Europeans, of course, use the languages of the countries from which they come, and the Scriptures are already translated into these European languages in a form that can be easily understood by them.

But amongst the natives the matter is not quite so simple. With regard to those who speak or read Arabic, they have already the beautiful version prepared by Dr. Van Dyke, of Beirut. But beautiful though this version is, it is rather above the comprehension of the great majority of the people. Only the educated can read it, and not all of them can understand it very well. If it is read to the uneducated, a good many of them can understand very little, and so can hardly enjoy listening to it.

Most of the missionaries have therefore come to the conclusion that it is desirable

to have the Scriptures translated into two or three dialects of the colloquial Arabic. It may probably be advisable to have at least four versions.

The missionaries of the Kansas Gospel Union Mission have done most useful work in this direction with regard to Morocco, and the North Africa missionaries have gladly availed themselves of the result of their labours.

In Algeria, various workers have applied themselves to this task. Mr. Smith, of the N.A.M. in Constantine, is at present giving the greater part of his time to this work. The Gospel of Luke has been printed by the Bible Society, and is now in circulation, and other portions are in preparation. Some steps have been taken in Tunis, but nothing has yet been completed. The work is very much more difficult and tedious than might at first be supposed. There is the need of constant revision to get hold of the best colloquial idiom to represent the idiom of the original. It will be evident that to put the Scriptures into language that can be easily understood and that brings home to the native mind the real meaning of the truth is of the utmost importance. There was at first a great deal of fear, especially amongst the best linguists, lest the Scriptures should be translated into a too common phraseology; but almost all now, both missionaries and natives, are delighted to have the Arabic colloquial versions.

Then there are hundreds of thousands of the people of North Africa whose language is not Arabic, but one of the Berber dialects. A Gospel was translated into the Riffian language in Arabic characters some years since by Mr. W. Mackintosh. This is the language of those warlike mountaineers with whom the Spaniards are at present fighting, and who inhabit the country between Tangier and Oran. This first attempt seems to need revision.

Then translation into the languages of the Berbers of Southern and Central Morocco has been begun; but as there is no proper grammar or text-book for these languages, and as they have never been properly reduced to writing, the work is difficult and slow.

In Algeria a good deal of progress has been made in translating the Scriptures

into Kabyle, the language of the mountaineers who live to the east of the city of Algiers, amongst whom the North Africa Mission has been working for between twenty and thirty years. Year by year fresh portions have been translated, and now the whole New Testament in Kabyle has been translated, printed, revised, and reprinted, and portions of the Old Testament are now being prepared. M. E. Cuendet has made this his main work for nearly twenty years.

It will thus be seen that M. Cuendet is giving the greater part of his time and strength to this most important work of *translating* the Scriptures into Kabyle, and that Mr. Smith is in a similar way giving a very large proportion of his time and energy, assisted by others, to *translating* into the colloquial Arabic of Algeria.

(2) In regard to the *printing* of the Scriptures, the British and Foreign Bible Society is practically always ready to help in, if not to undertake entirely, the printing of Scriptures which have been carefully translated. The Kabyle Scriptures are being issued in Roman characters, as, owing to the fact that many of the Kabyle boys attend the French schools, the Roman characters can be more widely read than the Arabic.

These translations are being printed by the Bible Society, and will be available by missionaries of all Societies who labour amongst these people.

As a rule, the printing of early versions is done at a loss, as the editions are small and consequently cost a larger amount than can be realised by their sale. We are most thankful to the Bible Society for all its generous help.

(3) The circulation of the Scriptures in North Africa is attended with a great deal of trouble and expense. In Algeria and Tunis especially, a great many obstacles have been put in the way of selling or distributing the Scriptures by the Government; but we are thankful to realise that now these obstacles are being removed.

A second difficulty in the circulation is, that the population is very sparse and widely scattered, so that to distribute the Scriptures means a great deal of expense in travelling; and the sparseness of the population is for practical purposes accen-

tuated by the fact that probably not more than about one person in twenty of the native population can read with any degree of fluency.

Amongst the men and youths the number of readers is considerably greater, but practically none of the women or girls can read, and only a small proportion of the men can do so with ease.

From the statistics of the British and Foreign Bible Society it would appear that it costs at least a shilling to sell a twopenny book; that is to say, that the cost of circulation is six times as much as the price of the book sold. As nearly a third of the books sold are purchased by missionaries who bear the cost of circulation, the expense of circulation, apart from sales to missionaries, would appear to amount to about nine times the price of the books circulated. Years ago the expense was even greater.

This heavy expenditure is caused by the sparseness of the population, the consequent travelling expenses, and the fewness of the readers, owing to the fact that the people generally have no great wish to have the book even if they can read it. Yet it is most important that the books should be placed in the hands of all who are willing to read. But if this is to be done, whether by sale or by gift, it is clear that considerable outlay is necessary. The missionary who receives £1 for the purchase of Scriptures needs about another £10 for the expenses of circulating them wisely. Of course it would be easy for him to hand Scriptures to every person he met, but this would be (1) considerable waste, (2) it would probably convey to the natives the idea that the book was of little value, and (3) it might very likely lead to difficulties with the authorities. The distribution needs to be with discrimination and, as far as possible, with personal explanation as to the book and its contents.

In addition to this personal circulation by missionaries or colporteurs, whether European or native, there is another branch of this work which we should very much like to see taken up, and in which little has been done at present. This is, judicious circulation through the post of either portions, New Testaments or even whole Bibles, to Europeans or natives of standing who cannot easily be reached

in the ordinary way by missionaries and colporteurs. There is published every year what the French call an "annuaire," a sort of directory of all the officials and leading people of Algeria and Tunis. A great work might be done by friends in England sending Scriptures, accompanied by a printed leaflet, either in French, Arabic, or Kabyle, explaining quite briefly the nature of the book, etc. In many cases a Gospel would be sufficient, with directions as to where further portions could be obtained.

Mrs. Fenn, formerly a missionary in Madrid, has, since the death of her husband and her return to this country, done an excellent work amongst the better-class Spanish in this way.

(4) The fact that so small a proportion of the Mohammedan population can read and that a smaller proportion can read intelligently, is a great added difficulty in the way of the circulation of the Scriptures. For this reason it is desirable in going into a village to find out who can read, and to place Scriptures with such, so that they may read to those who cannot read for themselves, or may read and then repeat the substance of what they have read.

It is also important that they should read from a colloquial version which the hearers can fairly well understand, rather than from a more classical version which they would practically have to translate to render it intelligible to the uneducated.

In Algeria and Tunis it is almost impossible to open schools, as the French have been led, through the fear of priestly influence, to keep this work in their own hands.

(5) But, after all, even when the Scriptures have been circulated and read, nothing but the power of the Holy Spirit can convince the people of sin and lead them to a saving knowledge of Christ. We cannot doubt, however, that the Holy Spirit will make use of HIS own Word, which is called the Sword of the Spirit.

There are many friends at home who, we feel sure, would be delighted to help in this great work of giving the people the Word of God in their own colloquial. We therefore summarise how they can help to do so in connection with the North Africa Mission.

1. They can help in the support of the missionaries who make the work of translation their principal business.

The Bible Society gives a small grant for this object, but probably at least £250 a year would be needed for that proportion of the support of the workers which is represented by their translation work.

We believe that there are some at home who would feel it a privilege to support a missionary devoting himself to this most important work.

2. Then there is the printing of the Scriptures. For this the N.A.M. has not so great a need, as the Bible Society usually very kindly undertakes this department.

3. Further, there is the expense connected with the purchase and circulation.

As we have shown above, this expense is very considerable. In Morocco we have some ten native colporteur evangelists—converted Moslems. The support of these colporteur evangelists amounts to about £25 a year each. A few of these are already provided for. The missionaries themselves would be most thankful for help towards the ex-

pense of itinerating to circulate the Scriptures and to testify of the truth they contain.

It is of very little use having Scriptures stored in one's cupboard or in a warehouse. They need to be discreetly circulated far and wide amongst the people; and we feel persuaded that if Christians at home realised the importance of this work, they would be willing to provide what is needed for the support and travelling expenses of those who would gladly do more in this direction.

There is also the other department of circulation by post, which would only involve the purchase of Scriptures, stamps, and wrappers. The expense of this would, of course, vary according to the size and character of the portions sent; but as the postage from England is only $\frac{1}{2}$ d. for two ounces, probably sixpence a copy would be a fair average. One pound would thus provide for forty copies being circulated in this way.

Finally, much prayer is needed for the workers, for their support and for the expenses of the work, and that God's Holy Spirit may make the truth effectual to the salvation of souls.

TO THE MEMBERS OF THE PRAYER AND WORKERS' UNION.

Requests for Prayer and Praise.

PRAYER.

For God's blessing on the Annual Farewell Meeting to be held on September 28th.

For a Conference of Kabyle converts from all parts of Algeria shortly to be held in Djemâa Sahridj.

For Mrs. Roberts' class of women in Tangier; also for her girls' school. Seven of the girls now live in the house. Guidance is asked about extending the work.

For the thirty boys in Mr. Elson's Home; and for funds for the much-needed extension of the premises.

For a missionary and his wife to go to Cherchell.

For a man and his wife in Tebessa who are almost persuaded.

For the meetings at which Mr. Liley is arranging to speak during the autumn and winter.

For one of the missionaries from Tangier who has been obliged to return to England owing to ill-health, and for others who are feeling the strain of the work.

That the workers in Fez and Casablanca may be kept from anxiety during the unrest of the country, and may be preserved in health in the midst of sickness.

That a small organ may be given for use at the women's meeting in Susa.

That all the missionaries on their return may be guided in the recommencement of their work, and may find that the Spirit of God has been working in their absence.

PRAISE.

For two young women in Tebessa who have come into the Light, and for another who is already seeking to win others.

For some measure of financial help in answer to prayer.

LIST OF DONATIONS from AUGUST 1st to 31st, 1909.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUND			1909.	No. of	Amount.	1909.	No. of	Amount.	DETAILS OF DUBLIN AUXILIARY.		
1909.	No. of	Amount	Aug.	Receipt.	£ s. d.	Aug.	Receipt.	£ s. d.	S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glengaeary, Designated Receipt No. 3488.		
Aug.	Receipt.	£ s. d.	Brought forward..		195 14 3	Brought forward..		29 1 0	No. of	£ s. d.	
19 9	1884	0 8 0	20	1913	7 17 6	20	Malden Hall S.S.	5 0 0	21	3482	2 8 11
3	5	5 0 0	21	20	0 10 0						
	7	0 8 6	24	1	0 5 7	24	Bognor Baptist Church	1 3 3	28	Harrogate Auxiliary	13 6 8
4	0	3 6		3	1 0 0						
	8	1 0 0		4	0 5 0	28	5	5 4 2	30	6	2 2 0
	9	2 0 0		5	0 7 0						
	90	0 2 0		7	6 0 0	30	7	5 0 0	30	7	23 11 1
	1	1 0 0		0	5 0 0						
5	2	1 0 0	23	3	0 10 0	Publications ..		4 1 11			
	3	1 0 0	30	9	1 0 0	Sundries ..		0 3 2			
	4	0 10 9	31	10	3 0 0			£217 13 7			
	5	0 10 0						£221 18 8			
	6	0 5 2						£86 17 1			
	7	0 1 4						£18 7			
	8	0 2 6						£88 15 8			
10	9	0 12 0									
	900	0 8 6									
	1	0 8 0									
	2	20 0 0									
11	Y.M.C.A. Institute, Fife, Keith	0 3 1									
		4	0 11 7								
	5	0 3 0									
12	6	0 10 6	1909.	No. of	Amount.						
	7	0 10 0	Aug.	Receipt.	£ s. d.						
	8	0 5 0	3	3468	1 0 0						
13	9	0 2 6	4	9	2 0 0						
	10	0 2 4		70	0 16 0						
	1	0 3 0		1	0 5 0						
	2	0 5 0		2	2 0 0						
15	3	5 0 0		3	5 0 0						
	4	0 2 6		10	4 5 0						
	5	1 0 0		13	0 5 0						
17	6	150 0 0		14	7 5 0						
	7	0 5 0		16	3 2 0						
13	8	1 0 0		17	9 1 0						
	9	1 0 0		80	3 15 0						
Carried forward		£195 14 3	Carried forward		£29 1 0						

SUMMARY.

August.

General Fund .. £221 18 8
Designated Fund .. £85 15 8

Total Receipts .. £310 14 4

TOTALS JAN. 1st to Aug. 31st,
1909.

General Fund .. £2,316 9 6
Designated Fund .. 1,876 15 11

£4,193 5 5

DETAILS OF DUBLIN AUXILIARY.

S. S. McCURRY, Esq., Hon. Sec.,
3, Spencer Villas, Glengaeary,
Designated Receipt No. 3488.

No. of	£ s. d.
212	1 0 0
4	0 5 0
3	0 10 0
4	1 0 0
5	2 0 0
6	1 0 0
7	0 10 0
8	0 10 0
9	5 0 0
20	3 3 0
1	0 2 0
2	0 10 0
3	2 7 1
4	3 0 0
5	2 0 0
6	1 4 0

Previously ackgd. .. £23 11 1
96 18 4
£120 9 5

DETAILS OF BARKING AUXILIARY.

Miss Howe, Hon. Sec.,
153, North Street,
Designated Receipt No. 3480

No. of	£ s. d.
36	0 3 0
Park Hall S.S.	3 11 6

Previously ackgd. .. £3 15 0
12 8 0
£16 3 9

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.

Telegraphic Address:—"FERTULLIAN, LONDON."

Telephone:—2770 NORTH.

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Office of the Mission:—4, Highbury Crescent, London, N.

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.		Libya.		Date of Arrival.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Susa	Kairouan.	Sfax.	
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	†Mr. J. J. COOKEY ...	June, 1892		
Miss J. JAY ...	Nov., 1885	Miss E. TURNER ...	Jan., 1892	†Mrs. COOKEY ...	Dec., 1896		
Miss G. R. S. BRUEZEL, M.B. (London) ...	Dec., 1894	Algiers.		Mr. H. E. WEBB ...	Dec., 1892		
Miss F. MARSTON ...	Nov., 1895	<i>Kabyle Work—</i>		Mrs. WEBB ...	Nov., 1897		
*Miss I. L. REFD ...	Oct., 1908	M. E. CUENDET ...	Sept., 1884				
<i>Spanish Work—</i>		Madame CUENDET ...	Sept., 1885				
Mr. A. J. MOORE B.A. ...	April, 1909	*Mr. A. SHOREY ...	Nov., 1902				
Miss F. R. BROWN ...	Oct., 1889	*Miss SHORLEY ...	Oct., 1904				
Miss VECCHIO, School Mistress.		<i>Djemaa Sahridj.</i>					
		<i>Kabyle Work—</i>					
		Mr. D. ROSS ...	Nov., 1902				
		Mrs. ROSS ...	Nov., 1902				
		Miss J. COX ...	May, 1887				
		Miss K. SMITH ...	May, 1887				
		Constantine.					
		Mr. J. L. LOCHHEAD ...	Mar., 1892				
		Mrs. LOCHHEAD ...	Mar., 1892				
		*Miss E. K. LOCHHEAD ...	Mar., 1892				
		Mr. P. SMITH ...	Feb., 1899				
		Mrs. SMITH ...	Sept., 1900				
		Miss F. HARDEN ...	Nov., 1900				
		*Miss F. H. GUILLERMET ...	May, 1902				
		Miss E. LOVELESS ...	Nov., 1902				
		Tebessa.					
		Miss A. COX ...	Oct., 1892				
		Miss N. BAGSTER ...	Oct., 1894				
		REGENCY OF TUNIS.					
		Tunis.					
		†Mr. A. V. LILEY ...	July, 1885				
		*Mrs. LILEY ...	April, 1886				
		*Miss H. M. M. TAPP ...	Oct., 1903				
		<i>Latian Work—</i>					
		Miss A. M. CASE ...	Oct., 1890				
		*Miss L. E. ROBERTS ...	Feb., 1899				
		<i>Associated Worker—</i>					
		Miss M. BENZAKINE ...	Jan., 1906				
		EGYPT.					
		Alexandria.					
		Mr. W. DICKINS ...	Feb., 1896				
		*Mrs. DICKINS ...	Feb., 1896				
		Miss R. HODGES ...	Feb., 1889				
		Shebin-el-Kom.					
		Mr. W. T. FAIRMAN ...	Nov., 1897				
		Mrs. FAIRMAN ...	Feb., 1896				
		Mr. G. CHAPMAN ...	Nov., 1907				
		Provisionally at Asyut.					
		Miss F. M. BANKS ...	May, 1888				
		Miss H. B. CAWS ...	Oct., 1907				
		Provisionally at Luxor.					
		Miss M. McLEAN ...	April, 1909				

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

* At Home. † In England for Deputation Work.