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# NORTH AFRICA

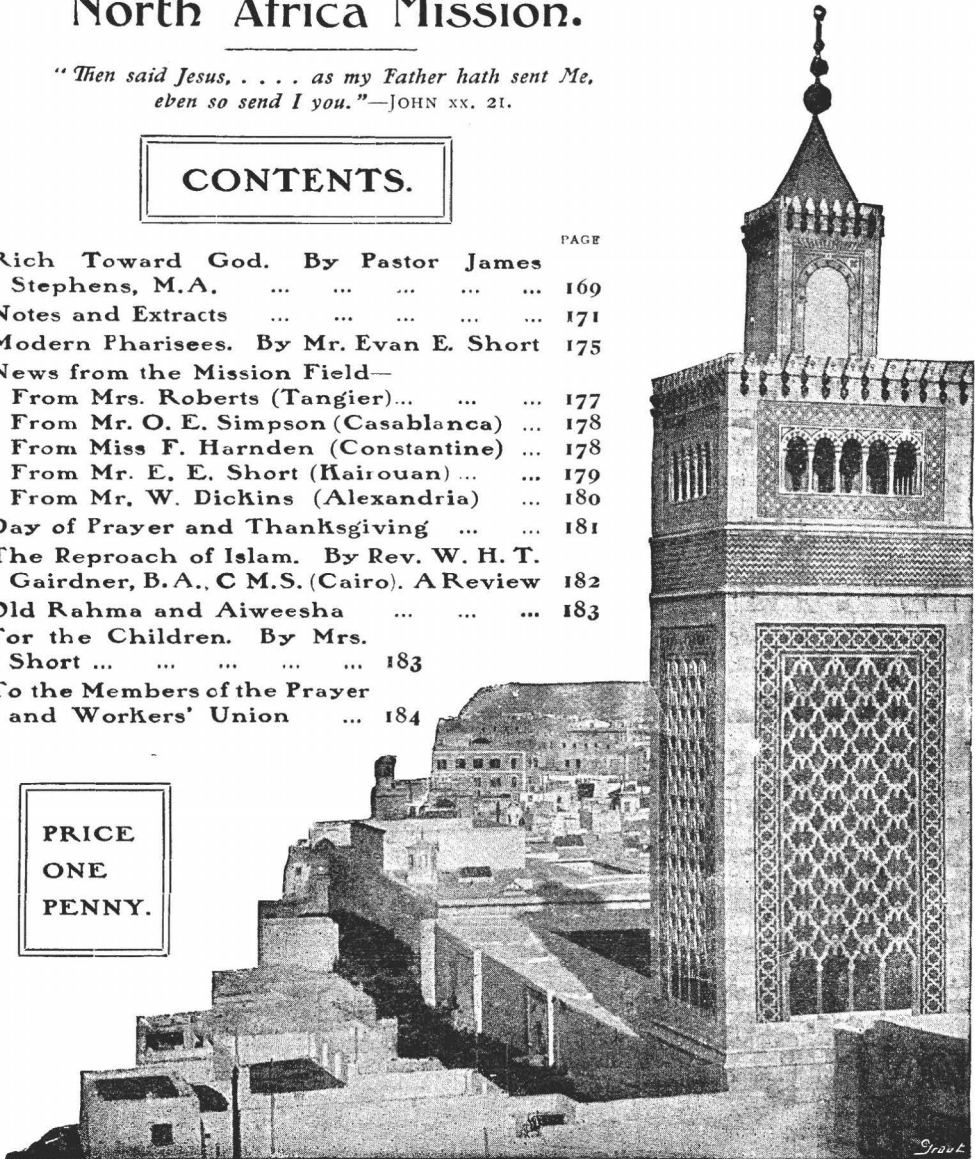
## The Monthly Record of the North Africa Mission.

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

### CONTENTS.

	PAGE
Rich Toward God. By Pastor James Stephens, M.A. . . . .	169
Notes and Extracts . . . . .	171
Modern Pharisees. By Mr. Evan E. Short	175
News from the Mission Field—	
From Mrs. Roberts (Tangier) . . . . .	177
From Mr. O. E. Simpson (Casablanca) . . . . .	178
From Miss F. Harnden (Constantine) . . . . .	178
From Mr. E. E. Short (Kairouan) . . . . .	179
From Mr. W. Dickins (Alexandria) . . . . .	180
Day of Prayer and Thanksgiving . . . . .	181
The Reproach of Islam. By Rev. W. H. T. Gairdner, B. A., C M.S. (Cairo). A Review	182
Old Rahma and Aiweesha . . . . .	183
For the Children. By Mrs. Short . . . . .	183
To the Members of the Prayer and Workers' Union . . . . .	184

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Photo by]

Tent Life in Algeria.

[Miss E. Loveless.

## Rich Toward God.

By Pastor JAMES STEPHENS, M.A.

OUR Lord Jesus said to the church of Laodicea, "Thou sayest, I am rich and increased with goods . . . and knowest not that thou art . . . poor." On the other hand, He said to the church of Smyrna, "I know thy poverty, but thou art rich." In the one case a church had this world's wealth, but was poor toward God; in the other, a church was destitute of this world's wealth, but was rich toward God. In the days of His earthly ministry, our Lord told in parable of a certain man whose fields brought forth abundantly and who laid up treasure *for himself*, and was in doing so poor toward God; inconsiderate of becoming rich toward God to the point of ruinous foolishness. On the other hand, He gave directions to His disciples about becoming rich toward God in these words: "Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth." In keeping with this, the apostle Paul wrote to Timothy, "Charge them that are rich in this world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God . . . that they do good, that they be rich in good works, that they be

ready to distribute, willing to communicate, *laying up in store* for themselves a good foundation against the time to come."

To be rich in good works seems to mean more than to be abundant in good works. May it not be understood to be rich in virtue of good works which one has been enabled to do? It is as if the doer of good works had a reward according to his works placed to his account in heaven, because of which he was rich. "Whatsoever good thing any man doeth, the same shall he *receive* of the Lord." Only this must be remembered, that there cannot be good works, as God counts good, unless one has first been made a new creature in Christ Jesus. Apart from this, one's works are "dead" works. "We," said the apostle, speaking of himself and his fellow-believers, "are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It is all of grace that any one is God's workmanship, therefore all of grace that one has the qualification and ability to be a doer of good works. One gets a *title* to heaven only through coming into oneness with Christ through faith, and one is a doer of good works only through being wrought in of God unto newness of life. Even so, Christians are far from being on an equality one with another as doers of good works. Some abound in good works, some do not: some are steadfast in good works, some are fitful, some are markedly rich toward God, and some are much less rich.

What *is* a good work? Is it not that which is done, whatever it be, at Jesus' bidding? Is it not the practical carrying out of Jesus' instruction and teaching when these have been rightly apprehended and understood? Is it not practical compliance with the mind of Christ when that mind has been truly and spiritually discerned? There may be work, even philanthropic and religious work, which could not be so described. The apostle described the work of some, as that of building on the good foundation, gold, silver and precious stones; whereas that of others he described as building wood, hay and stubble; adding that all the work would be tried by fire. Fire applied to wood, hay and stubble could only burn up and consume, and such work therefore could have no acknowledgment and no reward. He whose work, however diligently and earnestly wrought, is a building of wood, hay and stubble, is not rich in good works!

There is a verse in which Moses is spoken of as having esteemed the reproach of Christ greater *riches* than the treasure of Egypt, for he had respect unto the recompense of reward. His reason for joining his own people Israel, and forsaking his position of wealth among the Egyptians, was that he saw that the hope and promise of the Christ was given to Israel. He would rather be a sharer in this hope than be a sharer in Egypt's treasure. He could not but suffer reproach for joining a despised and hated people, and this, in his case, was the reproach of Christ; but he was convinced that the bearing this reproach would be noticed and acknowledged of God, and would indeed in the future be recompensed by Him. This future recompense was to Moses more substantial treasure than the gold of Egypt. Even gold passes away, but a treasure in the heavens faileth not. There is a great word of our Lord Jesus which may be viewed as confirmatory of the estimation of Moses: "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake; Rejoice, and be exceeding glad: for great is your reward in heaven." The psalmist said, "Oh, how great is thy goodness which thou hast laid up for them that fear thee . . . for them that trust in thee before the sons of men."

While one may be rich in treasure laid up in heaven, he may also be rich in present spiritual treasure. The scribe who is instructed unto the kingdom has in the knowledge he possesses a *treasure* out of which he brings things new and old. He who lives his life on earth in faith in the Son of God who loved him and

gave Himself for him, appropriates for his daily walk and for purposes of overcoming, of the riches of wisdom and strength in Christ, and so is rich in faith. He who abides in Christ is like the branch which, abiding in the Vine, receives moment by moment of the precious life-sap of the Vine, whereby precious fruit may be borne in which the Husbandman will take pleasure.

Even as it comes to pass that the hand of the diligent maketh rich in the earth's riches, so does it come to pass that he that is diligent in the work of faith and labour of love and patience of hope, becometh rich toward God.

## 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 (December 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.



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, December 17th, at 3 p.m.



### DEPARTURES.

Mr. Wm. Reid left for Tripoli on November 1st. Mrs. Reid will still remain in England with their children for the present.

Miss S. Jennings left for Laraiash on November 9th.

Miss H. E. Woodell left for Tetuan on November 23rd. Our sister, while at home for a few months on account of her father's serious illness, has taken a special course of dispensing at the Mildmay Medical Mission Hospital.



### "THANKS"

To our good friend, J. Calow, Esq. of Redcar, for his kindness in again sending out medicines to North Africa. Mr. Ross has been much encouraged by receiving from Mr. Calow drugs to the value of £8 10s. 1d., for use in his work at Djemaa Sahridj. He finds these preparations very effective.

Miss F. M. Banks has now removed from Egypt to Morocco, her original sphere of labour, and is stationed at Casablanca. A small house has been rented, and our sister is now working among the women and children of that important town, where Mr. and Mrs. Simpson have been holding the fort alone for the last eighteen months. Miss Banks, who is a trained nurse, has as her own colleague a qualified lady doctor (self-supporting), and together they are relieving Mrs. Simpson of much of the medical work which has been very heavy. Our sisters would be very thankful for special gifts for drugs, etc.



Miss Harrald and Miss Earl both safely reached Tripoli towards the end of October, though after a very rough journey. Miss Earl is now settling down to hard language-study.



Miss Bolton and Miss Knight of Tetuan have been visiting friends in Italy for a much-needed holiday. They called at Tripoli on their way back, spending a little time there with Mr. and Mrs. Wm. Bolton. Our two sisters are now again resuming their brave work with Miss Hubbard and Miss Woodell in that intensely Mohammedan town of Tetuan, Morocco.



Our missionaries in Morocco, and other friends and helpers there, set apart October 22nd last as a day for special prayer, humiliation and thanksgiving. They found it good thus to draw near to God.

**A New Booklet.**—In July last we published a little booklet entitled "From Death unto Life; or, How a Tunisian Mohammedan became a Christian Preacher." This was received with so much acceptance that the edition soon ran out, and we are now issuing a second edition under the title of "The Conversion of a Tunisian Mohammedan." It contains a new frontispiece, and a map on the back of the cover in two colours. Its size is such that it will easily slip into an ordinary envelope. Will friends order copies for enclosing in letters, etc. The price is one halfpenny, postage extra, or twenty-five copies for a shilling, post free.



### DEPUTATION WORK.

**Mr. A. V. Liley**, who returned from Tunis in May, is now busily engaged in Deputation work, holding **drawing-room and other meetings** all over the country 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. Though he has already engagements which will fill up most of his time until spring, he has a few days still 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 December Mr. Liley hopes to lecture as follows:—

- Dec. 1—At U.F. Church, Newport-on-Tay (Rev. W. Young).  
 " 2— " Dunfermline.  
 " 5— " Y.M.C.A., Aberdeen.  
 " 7— " Torry U.F. Church, Aberdeen.  
 " 8— " U.F. Church, Aberdeen (Rev. W. Jackson).  
 " 10— " Mr. W. W. Watson's Meeting, Aberdeen.  
 " 12— " Slateford Church, Edinburgh.  
 " 13— " Lady Glenoske Church, Edinburgh (Rev. T. Burns).  
 " 14— " Mayes Hall, London, N.  
 " 15— " Assembly Hall, Hargrave Road, London, N.  
 " 16— " Gospel Hall, Billericay, Essex.  
 " 17— " Y.M.C.A., 643, Fulham Road, London, S.W.  
 " 19— " Gospel Hall, Hale Street, Staines.  
 " 26-27—At Haling Road Hall, South Croydon.  
 " 30—At Ridley Hall, Upton Lane, Forest Gate.

## FOREIGN NOTES.

### Morocco.

**Mr. Moore** writes from Tangier on October 12th: "The building of our new Spanish Church is going on well. All the framework is up, and the roof itself will be on, we hope, before the close of the present week."

*October 26th*: "We have been much cheered by Captain Hill's week-end visit, when he saw the building and agreed to one or two little additional improvements. It is impossible to speak too warmly of his disinterested kindness. We trust now to have the building finished in ten days, and to have it opened in little more than a month.

"I am hoping to have a month's mission, probably from the first week in December till the corresponding week in January. I have written to ask Mr. Bell, formerly of Algeciras, to come over and help. M. Blanco has kindly promised to take some of the meetings. Will you remember us in prayer?"



**Miss Breeze, M.B.**, writes from Tangier: "The native Christian girl, about whom I wrote you some while ago, is having a very trying time in the village. Though she has property of her own, her brother has not chosen to give her either money or food, and her only means of support have been what she could earn by sewing. Lately, her hands have been tied and she has been severely beaten every day. She always suffers from lumbago and sciatica and attacks of fever. At last her hands were freed, and she wrote to us, asking for some of the money she left here, but the bearer never called for a reply. As you see, there is much need of prayer that this young sister may be upheld and that her faith fail not."



**Miss De la Camp** writes from Fez on October 4th: "We are in full swing again now. Miss Mellett re-opened the dispensary last week, and on the very first women's morning 160 women and children (not counting infants in arms) came. On Friday the attendance mounted to 200. There is a good deal of smallpox in the town, and many children are brought for vaccination.

"Owing to Ramadhan, the sewing classes are not very large yet. We meet with a good many disappointments. Some of the women who profess conversion do not seem to make much progress in their Christian life, and we should often feel discouraged but for the thought of our Lord's infinite patience and loving-kindness. There is only one of the

class-women who has really broken the Ramadhan Fast, and I do not think there are many even of the older Christians who are breaking it this year. One can understand how difficult it is for some of them with the fear of flogging—the punishment of being found eating during the day-time in Ramadhan—ever before them. Oh for liberty of conscience in this land! But oh still more for the convicting power of the Holy Spirit, and the constraining power of the love of Christ!”



**Mrs. O. E. Simpson** writes from **Casablanca** on October 21st: “Last month, though the Medical Mission for women was closed for a fortnight, between seven and eight hundred attended, and a few of these said that they only came to hear the words of Jesus. We recognise God’s goodness in allowing my illness to be during Ramadhan, so that it did not cause any break in the work.”



#### Algeria.

**Miss K. Smith** writes from **Djemaa Sahridj** on October 25th: “We have twelve girls in our ‘Home’ now, and God is very definitely guiding and working. A Kabyle woman, who has been ten years in a French school and has been a schoolmistress for five years, has offered to come and work in our ‘Home.’ We have accepted her offer, and we think she will be a great help.”



**Mr. D. G. Ross** writes from **Djemaa Sahridj** on October 25th: “On Sunday mornings we are having very good meetings, the average number attending being twenty-three. The other meetings keep up as usual, and we have an extra prayer-meeting every Thursday to pray for the coming Conference of Missionaries and Converts. The Lord seems to be giving us assurance that He is going to work in a special manner among us, and we trust that nothing may come in to grieve the Gracious Spirit.

“At present I have had nothing sent me towards my much-desired mule. As I was going down to Mekla the other day on a mule that someone had sent for me in order that I might visit them, I met a poor woman who was walking. She was ill and so exhausted that she almost fell while she was talking to me. I was obliged to send my man back with her. She is staying here with her two starving children until to-morrow; then I shall have to get a mule and send her home. If the people round about knew that I had a mule, they would send for me more

readily. As it is, many do not like to send, not being able to afford to pay for one themselves.”



**Mr. J. L. Lochhead** writes from **Constantine** in a letter dated November 4th:—“I am glad to say that we had another baptism last Sunday. The man is an Italian—a convert from Roman Catholicism—and, we believe, a sincere follower of the Saviour. The service was a hallowed time, and all felt it good to be there. The little church is growing in numbers; we are praying for a greater manifestation of the Holy Spirit’s power among all classes.”



#### Tunisia.

In a letter from **Tunis** dated October 16, **Miss Benzakine** writes: “We came back at the end of September, after a nice little change at La Marsa which we thoroughly enjoyed. The Lord has indeed been very good to us, keeping us strong and well in spite of much illness around us. It is indeed a great joy to come back to our loved work. We have been much encouraged by seeing some of the Italian converts standing true and faithful to their Master amidst many difficulties and trials.

“The classes for young Jewesses have begun again, and I now have as many as twenty girls. We long to see some of these recognising the Lord Jesus as their true Messiah. The days seem too short for all there is to do.”



**Dr. Churcher** writes from **Sfax** on October 14th: “We arrived here on Tuesday, having spent Sunday in Susa. One or two patients came in on Wednesday, and we expect to get busy after the Feast. During our absence, thieves broke into the Medical Mission, smashing in the iron grating of a window, and stealing a wheelbarrow, some forms, some enamelled iron ware, and a pail—in all about thirty shillings’ worth. As so many of our friends (!) are of this character, I suppose we should not be surprised. Our house was quite safe.”

“October 28th.—We are having a good many patients; for example, twenty-seven this morning, and twelve in the afternoon in the shop. As I was speaking this afternoon on the parable of the Prodigal Son, a keen-looking face appeared round the partition—then vanished. I had just time to recognise one of the rich young Sfaxians, who, I think, does not love the Gospel. So those who are against us are on the watch, as in the time of our Lord.”

Mr. and Mrs. Cooksey returned to Tunis towards the end of October. Torrential rains, which destroyed the railway-track between Tunis and Susa, delayed slightly their arrival at their station. They have now, however, settled down to work there again. Mr. Cooksey writes from Susa on October 26th:—"A warm welcome awaited us here, and there are evidences that M. (the native convert and helper) has been doing good work in my absence. . . . Pray for me. I believe God is working and will do so yet more fully." About a week later Mr. Cooksey wrote of their having a stream of people coming to see them both during the daytime and in the evenings.



During Mr. and Mrs. Cooksey's absence in England, Mr. and Mrs. Webb have been taking their place at Susa. They are now set

free by the return of Mr. and Mrs. Cooksey to go back to their old station at Sfax where they have laboured in association with Dr. and Mrs. Churcher for more than two years. Sfax is the second largest city in the Regency of Tunis, and has a population of about 60,000. It was there that Dr. and Mrs. Leach and one of their children were murdered in May, 1896, after they had been only a few days in the town.

Mr. Webb writes from Sfax on October 28th:—"Ever since we arrived we have been busy getting settled in. Each day we have had numbers of visits from natives and negroes. I am enclosing a photo of one group in a corner of our courtyard [see below]. These are all of a class considered non-religious, and are specially open to the vices of low-class Europeans; they are very attentive to spiritual teaching."



Mr. Webb and some Visitors in the Courtyard of his House at Sfax.

When Christ appears to Mary, Mary runs to the disciples to tell them that the Lord has spoken to her. Let each believer feel that he is favoured of God that he may take a blessing to others, "for none of us liveth to himself, and no man dieth to himself."—*C. H. Spurgeon.*

The Christian possesses the unspeakable blessing of an assured future, assured to this effect, that he shall not lack any good thing. He needs not to pry into its hidden secrets, nor ought he to be anxiously careful as to its uncertain occurrences, for the promise is As thy days, so thy strength.—*The late Rev. John Hawker.*



## Modern Pharisees.

By Mr. Evan E. Short.

The Moslems of to-day bear some racial relation to the Jews; for the Arabs and kindred races, among whom Islam arose and by whom it spread, are, in part, at any rate, "children of Abraham according to the flesh." We also find that Islam is greatly indebted to Judaism, not only for its leading doctrines, but also for many details of practice, and for ideas about matters, heavenly and earthly.

Yet the Moslem would scorn the idea that his forefathers and the founders of his faith had borrowed anything from the Jews—a race he despises, and holds to be, religiously, worse than Christians. Unhappily, it is not so much the doctrine and practice of the law of Moses which Islam has absorbed, as it is the traditions of the Rabbis, and the Judaism of about the time of our Lord.

There is probably little Semitic blood in the average North African Moslem; but religious types remain in their essentials from age to age, though sects and their names disappear and give place to new ones. Thus, one may see in North Africa, and no doubt in other Moslem lands, the Pharisee of our Lord's time reproduced in his leading features and in many smaller ones, in the religiously educated Moslem\* of the towns.

There is a great distinction between the people and the educated few. We read in John vii. 48, 49 the Pharisees' words, "Are ye also led astray? Hath any of the rulers believed on him or of the Pharisees? But this multitude which knoweth not the law are accursed." Even in the towns, those who have memorised the Koran and know anything of its traditional interpretation are a small minority, and they pride themselves on their knowledge. How often have I heard men of this class refer in a tone of great contempt to the unlearned working class and the country Arab, as those whose opinion was of no value, and whom I might easily lead astray! But *they* were vastly different; *they* knew, and were not to be talked

over. Thus they reproduce the Pharisee in his pride and conscious superiority through his knowledge of the religious law—a knowledge not of the heart, and much more of the memory than of the understanding.

Not only did the Pharisee make his boast in the Law of Moses, but also in the traditions of the elders—even upholding these when they obscured and nullified the real sense of the Law. So with the Moslem "reader" or "seeker" (*i.e.*, of knowledge). He makes his boast of the Koran, but it is the Koran as interpreted by the commentators who lived several hundred years after Mohammed. Quote to him the Koran in what seems its plain meaning—when you can find one—and you will often be answered that you are entirely wrong because you do not know the commentaries. These commentaries often seem, purposely or otherwise, to obscure and pervert the sense of the Koran. Similarly, our Lord had occasion to say to the Pharisees, "Ye have made void the law of God, because of your tradition." We find that where the Koran is more or less in accord with the Scriptures, its text is interpreted in the commentaries of later writers in a sense hostile to Christianity, and is generally materialised and degraded. It is this interpretation to which the Moslem clings, and in which he glories to-day.

The Moslem has, in fact, unconsciously inherited many of the actual legends and practices of the Rabbinical times, with alterations and additions which are *not* generally improvements. These are found in relation to the patriarchs and prophets, the angels, demons, and materialistic details of heaven and hell. The Moslem "student" also delights in hairsplitting and profitless discussions, and in questions of no moral value. I remember a Moslem reading the question of the Sadducees to our Lord as to the seven brethren and the one wife. He said that their law had discussed a similar question, and he gave the answer—one more to his taste and comprehension than that given by Christ.

Turning to the practical side, one can-

\* This does not refer to the small but increasing number whom a *modern* education leads towards "free-thought" and indifference.

not fail to see that in his idea of righteousness, the modern religious Moslem agrees essentially with the ancient Pharisee. It is a righteousness by works, external and ritual works. Our Lord said of the Pharisees that they made broad their phylacteries, made long prayers, were particular as to the washing of themselves and their vessels before eating, tithed mint and anise and cummin, and neglected the weightier matters of the law, judgment, and mercy and faith. The zealous Moslem "reader" is very exact as regards matters of dress; washings before prayer; the time of, the attitude in, and the wording of the prayers; he attaches great importance to the repetition of the "creed" and other phrases, to almsgiving, abstinence from pork and wine, etc. But often at the same time he ignores, or makes light of, the gravest lapses from honesty, self-control, and purity in speech and conduct, and would argue that a Moslem's worship and prayer is accepted and meritorious, however bad his conduct immediately before or after, and however evil the state of his heart. These parallels might be possibly carried much farther.

This does not prove that all religious Moslems are flagrant hypocrites, and unworthy of all respect. There are those who consciously and habitually sin against the measure of truth in their own law; who seem to delight in the freedom to sin in other ways and at all other times, as long as they fulfil the letter of the law regarding externals, forbidden or required. But there are others who, according to their light, are honest and good,

and worthy of a measure of respect.

The best of these, however, like the Pharisees of old, are ignorant of God's righteousness, and are seeking to establish their own. Wherein they come short, they think to depend on God's mercy, or rather leniency, the intercession of Mohammed, and a stay of longer or shorter duration in the "Fire." In all this they are opposed to the righteousness of God, righteousness by faith in Christ. Faith means to them not an active power, but a mere assent to the existence of one God and to the prophetship of Mohammed; a faith that can in no sense save; a faith that, even according to their own idea, needs the addition of works, the fulfilling of the law. Therefore, all these Moslems need the Gospel, for "except your righteousness shall exceed that of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

Such religiousness, such conception of God's requirements, is found in all ages and in all lands under varying forms and names. May we not find something of it even in evangelical Christianity round about us and in ourselves, in spite of fuller light and Gospel teaching? It will always exist, always tend to spring up again when thrown down, because it is in accord with the fallen nature of man and allows for the continued existence of that nature.

God help us to detect and fight the Pharisee within us, and to carry and send the Gospel, so that many from among these modern Pharisees may be brought to subject themselves to the righteousness of God.

## The End of the Year—Our Financial Needs.

*We had cause for grateful praise to our loving God for larger funds received in October. During November however we have again been kept low, though there have not wanted repeated proofs of our Heavenly Father's gracious mindfulness of the Mission's needs. Nevertheless at the time of going to press £1,000 is still required for General Purposes, in order to meet the many claims up to 30th November for the due maintenance of the work abroad and at home—and this in spite of the utmost economy. It would indeed be matter for heartfelt gratitude to God if this sum were received very soon. A further £500 will be needed for General Funds in December. The Council earnestly desire to send to the workers on the field, often sorely tried by short supplies, ampler funds before the year closes. This note is written that our friends may know the facts and join us in definite prayer and effort. May the God of Jacob appear for us in such a way that we may have fresh cause to praise Him, as 1909 ends, for every need supplied.*

# News from the Mission Field.

## MOROCCO.

### From Mrs. Roberts (Tangier).

Since I wrote last we have a new child in the Home, and I hear of two others coming. But one has been taken away. Her mother came one afternoon and asked if the child might go out with her for an hour or two. I gave consent and have not seen the child since, though I am still hoping she may return. It is much quieter without the naughty little thing. She is only about six years old, but the most trying of any I have had, and for bad language could, I think, scarcely have her equal. Yet with all this she is so quick and affectionate that one cannot help loving her. Her name is Tetum.

Whooping cough broke out among the day scholars a little time ago, and some of the house children took it. I at once had to improvise an isolation ward in the hen-house which of late had been used for storing wood. It was turned out, white-washed, etc., and mattings put down. There was no room for the children's little wooden bedsteads, so their mattresses were laid on the floor, much to their delight. They are well again now, and will be able to come back into the house soon, but this experience has made me feel more than ever the necessity of a separate building if this work is to continue, because at any time we are liable to an outbreak of some kind. Small-pox and fevers are about, more or less, all the year round. A baby covered with small-pox was brought on the back of its mother to the class one day, but, as you may imagine, was not allowed to remain.

You probably all know that, during the month of Ramadhan, Moslems do not allow a piece of bread or a drop of water to pass their lips from dawn to sunset. A cannon fires at dawn; they may take a drink at that moment, but not after. As soon as the cannon fires at sunset they

take a kind of soup, and a little later, a good meal. About 2 a.m. men go round the town blowing a horn and beating drums to wake up the people in order that they may prepare and eat another meal before dawn. Some poor unfortunates sleep through this "alarum," and so fast longer than they need.

On the first morning of the Fast the seven little girls in our house crowded around me, pulling me this way and that, their voices raised in excitement, shouting, "O Signora! May we fast? O Signora! May we fast?" They are all too young to be obliged to keep the Fast, so at first I refused; but on consideration thought they would be cured of their desire if they began. So I said, "Very well. I shall provide your food as usual, but if you wish to put it away and eat it at night, you may please yourselves." Full of delight, they skipped about, saying, "We are going to fast! We are going to fast!" Then as the day-scholars came in one by one, they asked with such an air of importance, "Are you fasting? *We* are." This was about eight o'clock. Shortly after, the youngest started her breakfast. I suppose this sight broke down the resolution of two others, because before the bell rung at 9.30 for the class, three had broken the Fast. I said nothing, but watched progress with interest. The fourth gave in during her reading lesson. They sit on the matting for that, and I noticed she kept putting her head against my knee. When it came to her turn to read she could not begin, her mouth was full of bread! Nos. 5 and 6 kept up till mid-day, but only one remained firm till the cannon fired at 6.15 p.m.

There were thirty-two at the reading class this morning, almost more than can be accommodated with comfort. Some of these have excellent memories. May the Holy Spirit bless the instruction they receive to the conversion of their souls!

### From Mr. O. E. Simpson (Casablanca).

October 21st, 1909.—Though Mrs. Simpson is better, she is not very strong, and the work at times seems heavy; but, thank God, He is able to give all the needed strength and grace for the work He has given us to do. We thank God for the new workers, and for the opportunities He gives for the preaching of the Gospel, but it makes us sad to think that the work among the *men* must be given up when we go home on furlough in the spring. I think it should be a special matter of prayer that someone should be raised up of God to carry on this.

God has greatly blessed our medical mission, and given us a reputation over the town and even to other towns along the coast; for we have had patients from Rabat, Mazagan and Morocco City. I have given a good number of Scripture

portions to readers, some manifesting a real interest in the message. It makes one wish that these cases could be followed up. The whole country is now fully open for itineration, but *men* workers are absolutely necessary if the people are to be reached.

God has given us openings also among the Jews, the children of the promise, and we trust that many may find rest in the Saviour as the result of our labours here.

Si M. has left for the interior. During the three months he was with us, he sold 126 books. He was used very roughly several times. One day a Frenchman struck him in the face and knocked out two of his teeth. This is only one of the many cases of oppression which we see almost daily. Si M. writes us that he sold twenty-seven books while he was in Rabat—a very good number.

Sin seems to be continually on the increase. May our God help us to walk daily in the power of His Spirit.

## ALGERIA.

### From Miss F. Harnden (Constantine).

The closely veiled woman in the photograph [see page 181] is clad in the ordinary dress of an Arab woman as she is seen in the streets of the town. The sight of these women in their sombre dress (or covered up with a similar white garment), with their faces hidden, reminds one continually of their lives, which are so secluded and often very sad.

Z. and her little girl (also in the picture), and another older daughter of fourteen, have been under the teaching of the Gospel for several years; at the present time they are attending the classes regularly. Z. now sends the elder girl to the *women's* class, as she is too big to remain with the younger children. Little F. is a very sweet child, shy and gentle. She has become quieter during the last two years or so, owing, I think, to the fact that she has a very poor and sad home, and her mother, whom she loves very dearly, has had much sorrow and many privations, caused by the cruel conduct of her husband and son.

I remember F. (when about eight years old and younger), a very bright, fun-loving child, and, in spite of poverty and trouble, quite a little sunbeam in the wretched home. The mother, from being opposed to the Truth and refusing to listen, has become one who loves to sing and to listen to the story of Jesus and His love; she brings others to hear it when one visits her in her home, and is eager for the listener to understand. I have heard how Z. and her children sing and pray in a very simple way in their home; and how, when cold, or sad, or hungry, they have shut their door and have repeated the words they have heard, and sung and prayed together. The father of these two bright girls visits the home rarely; but though Z. has obtained a divorce, he keeps her in continual dread, because when he does re-appear he beats them and ill-treats them, and can entirely hold his own, as he can (according to law) take away his girls if he likes, and this would break the mother's heart. Christians at home will pray for these three, that they may be taught by God's Spirit the blessed freedom, peace and joy of the abundant life in Christ Jesus.



Photo by]

Visiting outside Constantine.

[Miss E. Loveless.

## TUNISIA.

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

October, 1909.—On Wednesday evening, September 29th, I reopened the bookshop. It had been closed for two months. During Ramadhan, the *mornings* are not generally productive of many opportunities, as the people seem only half awake when they do at last get up. On the first evening several old acquaintances turned up, also some rough lads and boys who listened well.

On Friday I had a good talk with four boys who came in, but was very much disturbed by some others outside who persisted in throwing stones, etc. It is rarely that I take action against annoying youngsters, but in several cases where I have done so I have found good results in improved behaviour. This time I made

chase, and caught one of the boys near the shop of a friendly tailor. He was in a great fright, and a small group soon gathered. Some of the men cuffed him; others asked me to forgive him. After I had let the boy go, I was invited to sit down in the tailor's shop, and coffee was brought to me. Then a conversation began. I had an opportunity to explain about Christ's Sonship, and the need of a new nature. So the mischievous boy led the way to a good opening.

After several young men and lads had given me an attentive hearing on Monday evening, I was asked several questions about prayer, such as "Would God hear prayer without the Moslem ablutions having been performed?" "Might a man pray when dressed in pigskin?" By pigskin the questioner probably meant a rubber or mackintosh coat, as all rubber

is known as pigskin, and is popularly supposed to be made of it. I tried to show them the nature of true prayer.

On another night I had in the shop a teacher from the Zawia known as the Barber's Mosque. Three or four men were with him, and he argued very reasonably and quietly for about an hour. I set forth the pre-eminence of Christ above all prophets; also the fact that in the Gospel, repentance and faith hold the first place, while among Mohammedans the first place is given to outward observances.

We have begun to use the lantern again. The first night Mrs. Short was the chief speaker. There were about ten women and girls present and one small boy.

The boys' class reopened on Friday, October 1st, with an attendance of fourteen. All had been before, though some of them only a few times. They behaved rather badly towards the end; Ramadhan often seems to affect folks that way. The next week sixteen boys turned up. They were again difficult to manage. Some of the bigger ones realise the antagonism between our teaching and the religion of their fathers, and their troublesome behaviour is not only the outcome of childish mischief.

There were only eight boys present at the Class on Friday, October 22nd. On the whole they behaved well, but I heard a few times during our speaking the exclamation, "I ask pardon of God." This means that the speaker thinks that he is listening to blasphemy, and wishes to clear himself from guilt.

October 18th.—Mrs. Short and I recommenced our visits on donkey-back to the tents around Kairouan. Last winter we were prevented from making any. We visited three groups of tents, and in each we found some one or more who remembered our previous visits. Though the tents are shifted from time to time,

many of the folk only move a little distance. In the first group, Mrs. Short was chief speaker, as she had some half-dozen women listeners, and there was only one man present. In the next, I had eight or nine men, and we had a long talk; one man could read a little, and he took a colloquial Gospel. The people here knew we were coming, being quite old acquaintances, and soon, without saying anything, they prepared us a meal. As it was being brought, the men all politely withdrew, leaving us alone with our donkey-driver. The meal, which was good and well-cooked, consisted of three large flat barley cakes and a small dish of eggs. We never care to drink the water that is in the tents, as it is generally very dirty. After we had finished, we presented some little gifts that we had brought with us, and then Mrs. Short had an opportunity of speaking to four or five women. At our third group, an old man received us politely, but he seemed rather suspicious. This man has two wives, and so has his brother. The practice of polygamy is more common in the country than in the towns.

October 25th.—To-day we went tent-visiting again. At one group of tents Mrs. Short gathered some six women and ten children around her; as a matter of fact, they almost sat *on* her, which was not pleasant in their dirty condition. Meanwhile I was speaking to four men, one of whom listened intently. At another place the women remembered a previous visit, and asked us to sing hymns to them. Altogether we had as listeners to-day about seventeen men (not one of whom could read), twenty women and a few big boys and girls. We do not doubt but that something of our message will remain in their memories, and our trust is in God, Who can provide for the watering of the incorruptible Seed, and give the increase in His own time and way.

## EGYPT.

### From Mr. W. Dickins (Alexandria).

October, 1909.—I arrived here safely on the early morning of Tuesday, September 28th. I found that K., who I hoped would be ready to help me, had met with a serious accident. He had fallen from

one floor of the building he was working on to a lower one, and had cut open his arm from the elbow. He had been to the Government Hospital, and although the wound has healed, his arm is so swollen that he cannot raise his hand to his mouth. On Wednesday last I went with him to the new German Hospital, and Dr.

Morrison took him in for a week's special treatment. To-day, the arm is to be examined with the X-rays, and if necessary an operation will be performed. I visited him last evening, and had the opportunity of expounding the last eighteen verses of St. John's Gospel to the Mohammedans in the room. K. testified to the truth of the Word in his experience, and explained some parts in his own way. Please continue to remember him in prayer, that he may take up his cross and follow Jesus fully.

Our dear old native servant has run a needle into her hand. The doctor gave her chloroform while he attended to it. As soon as she recovered, she said to him, "Don't you ever kill me again." She is doing well, but her being laid aside has deprived us of service which we find it difficult to provide for.

On October 12th I had the joy of welcoming home Mrs. Dickins, Miss Emerson and Miss Swainson. Miss Hodges had arrived previously. The school has opened well, nearly sixty girls gathering daily.

Do not fear the certainty of perpetual needs. Do not fear the fact that the Enemy will tempt you to the last, and that to the last "in your flesh" will "dwell no good thing." Look and see for this moment the moment's succession of supply in Christ Jesus. And be perfectly sure that neither for this moment nor for any other is there "fulness" anywhere else.—*Selected.*

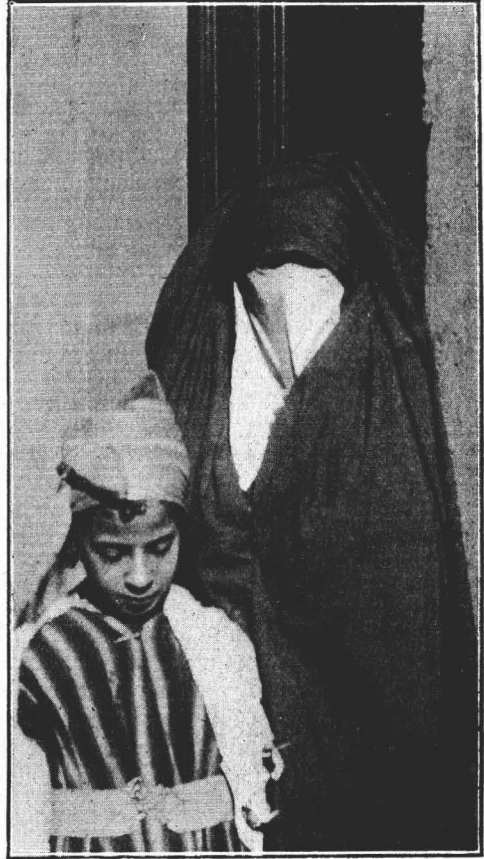


Photo by]

[Miss E. Loveless.

Mother and Child.

## DAY OF PRAYER AND THANKSGIVING.

It has been arranged to observe **Friday, 10th December next**, as a day for united waiting on God in humiliation, prayer and praise. Friends and helpers of the N.A.M. everywhere are asked to join with the Council and the missionaries in *heartfelt praise to the Lord for His faithfulness in the past*, and for His great mercy in sustaining the work until now. Prayer should especially be made that *Divine wisdom and guidance may be manifestly granted* in the conduct of the Mission—that *the needed funds may be more abundantly supplied*—and that *such new workers, especially men, as the Lord of the Harvest Himself would have to go forth*, may be found and sent out, so that existing stations may be both maintained and developed. Morocco is, in many parts of the country, quite open to aggressive missionary effort, but additional men and means are needed before any forward steps can be taken, either there or elsewhere.

"Men ought always to pray, and not to faint."—LUKE xviii. 1.

# The Reproach of Islam.

By Rev. W. H. T. Gairdner, B.A., C.M.S.(Cairo).

## A REVIEW.

This is a big book; a book with a soul and a message; it is unique among literature of its kind.

Dr. Zwemer's recent service was to set before us in masterly manner the facts and forces of the Moslem world of to-day; this book is of another order. It does, indeed, give much valuable information, but its distinction lies in the fact that it is the product of a philosopher-theologian who has gripped, and who has been gripped by, the *Problem of Islam*.

Like all great books, it is easily comprehended, being logical in its spirit and construction. The first two-thirds of it are occupied with setting forth, analysing and co-ordinating the causes of the problem, and outlining the greatness of it; the last third is an inquiry into what has been done and into what is being done to roll back the reproach which Islam constitutes to the Church of God. It concludes with a spiritual and lofty chapter upon "The Spirit of Jesus," Islam's sure conqueror.

The main purpose of the book is to prove the truth of its title; to prove that Islam is a *Reproach* to the Church of God. This is the bite in the book; this explains the presence of its insistent, challenging interrogative to God's people. Mr. Gairdner aims at making us blush for shame, and desires to rouse our spiritual manhood to deeds of daring. Are the title and purpose justified? He loses no time in pushing the proof.

In the opening pages we are taken through the ruins of Eastern Christendom, among the débris of the Churches of Asia Minor, through the once great Eastern Patriarchates, the fields of labour of Christ, His apostles, and the early Church, to North Africa, where so much learning, piety and devotion shone in the days of Tertullian, the martyrs, and Augustine; then, away to the missionary outposts of the past in Asia and to the East. We are made to hear the thunderous march of Abaddon behind; Islam rolls over all, con-

quering, eastward and westward, vast territories doomed to be under its dominion through long centuries of woe. Say, as we stand and behold this dreadful power still ravaging fair provinces, once, nominally at least, Christian, and holding in its iron grip the Holy Land itself, can we deny that Islam is a *Reproach*?

Mr. Gairdner treats the central problem of Islam—Mohammed—with wisdom and discretion. He does full justice to his great merits and demerits. The time has indeed passed when we could lightly dismiss Mohammed with a mere anathema; he and his great system, with their bewildering admixture of evil and good, constitute an intricate and perplexing problem which demands patient and searching investigation. In this, our author displays fine judicial discrimination, and he has evidently been much helped by the works of Muir, Margoliouth and Arnold. That Mohammed early won the passionate allegiance of men of such high moral worth as Abu Bekr, and Omar—men who, later on in the Caliphate, were Cromwells of disinterested devotion and high purpose—is only one link in a chain of evidence that there was probably a deep religious sincerity in the consciousness of Mohammed in his early years of Meccan preaching; and is also a proof of the vitality of that spirit of religious inquiry known as Hanifism which at that time agitated the best minds in Arabia.

But these men never heard the pure Gospel; they heard the teachings of the false "gospels" then circulated by some heretical sects, in which were denied the Trinity of God, the divine Sonship and redeeming death of Christ, and in which the maiden mother of Christ was, in effect, substituted for the Holy Spirit. Mohammed is thus seen to be the bastard child of the unfaithful degenerate church of his day.

The rise of Islam is to be directly traced to the failure of the Church in missionary duty. The deadly sectarian antagonisms,



and the widespread corruption in life and doctrine, led to Divine judgment using the sword of Islam to destroy the Church in whole countries. Verily the *Reproach* of Islam, as it looks at us Christians from the eyes of these Arabian children of our spiritual unfaithfulness, is more than we can bear.

The last section of the book contains 120 pages, divided into three chapters. Their common burden is: "Islam—How to save it?" These pages might well be read upon our knees. We are in the company of the heroes of God: of Lull and Martyn and many another, of whom their times were not worthy, battling single-handed in the might of the "Spirit of Jesus." In no book of the kind have the *seeming* impossibilities of work among Moslems been so tersely, variously and correctly expounded; but our one weapon, "The Sword of the Spirit," is seen to be such a mighty and sufficient weapon as to ensure full and final victory.

Times have changed since the days of Lull. By far the greatest part of the Mohammedan world (the "House of Islam," to use the Arabic idiom) is open to missionary work. Schools, colleges and hospitals have been established; Christian literature and Bible translation have been prepared; while thousands of Moslems have been converted to Christ. The time has come for a worthy forward movement. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

Our thanks are due to the author for his appreciative words concerning our work and workers in the important Mohammedan sphere of North Africa. We warmly commend a close study of the seven splendid maps—in themselves an education in matters Islamic—and also of the learned appendices and valuable bibliography. No less than eleven of the illustrations in the book are taken from photographs supplied by the North Africa Mission.—*J. J. Cooksey, Susa, Tunisia.*

## Old Rahma and Aiweesha.

By Miss Jennie Jay.

[The following notes from Miss Jay's pen will interest those of our readers who have already made the acquaintance of these Moorish converts. A photograph of "Old Rahma," with explanatory letterpress, appeared in NORTH AFRICA, April, 1909; and one of Aiweesha, with an account of her wedding, in January, 1903. Miss Jay has been at home on furlough, and has just lately returned to her work at Tangier.]

Old Rahma was one of the first to welcome me on my return, and she was very pleased with the gifts sent her by friends. She is nearly blind now, but gets about in fine weather.

Aiweesha, the little girl whom I brought up and who was married from my house, has been several times to see me. Her

three little boys are well, but the two younger are still quite babies and need much care, so with small means and delicate health Aiweesha finds life by no means easy. It was sweet to hear her spontaneous testimony, that Sidna Aisa [the Lord Jesus] was her unflinching help. After telling me of her troubles, she added, "But He helps me always." Her husband is still in the same situation, and she says he never beats her and is seldom angry with her. Her eldest sister, Sodea, has four children now, another little boy having been born during my absence. They have all been staying here for some time, as my house is their refuge when the mother-in-law makes things too unpleasant in their own.

## For the Children.

By Mrs. Short.

MY DEAR YOUNG FRIENDS,—I wonder if your fathers when they come to the tea-table ever bring their newspapers with them, and tell Mother little bits out

of them? Mine used to, and I often enjoyed listening to him. I want to have a talk about two words that have often been in the newspapers lately.

The two words are "Daylight Saving." You know a great many people in England have got into a very bad way of wasting a great deal of beautiful daylight by getting up so late in the morning. I think they ought to come and live with us in Kairouan, and then they would have to learn to be "early to bed and early to rise." Just lately, one of the boys belonging to our class was very ill with fever, and the doctor ordered him milk. His mother was too poor to buy him any, so we told his little brother to come to our house early in the morning, and we would give him some. What time do you think he came? As soon as the sun was up, about 4.30! He was a "Daylight Saver," you see.

Do you know the Bible speaks of "Daylight Saving"? Our Lord Jesus said, "I must work the works of Him that sent me, while it is day: the night cometh when no man can work." Jesus meant that His life here on earth was like a long day, and He would use every bit of it in doing the work that God (His Father) had given Him to do. The children of God are spoken of as "children of light," and all who are His ought to

use well and wisely the day of life, so that their work may be finished with the daylight.

I wonder if each of you are little "Daylight Savers"! Do not think that if you are a "Daylight Saver" you must not play at all—only work. Oh, no! It is very necessary that we should all of us play sometimes, even the big people. Only even in that we can serve God.

Do you know that we, here on the mission field, are striving to be "Daylight Savers"? These poor Arabs are all living in darkness, worse darkness than the blackest night, and there are so few of us to tell them of Jesus, "the Light of the World," that we want to put in all the work we can before the night comes when we shall have to stop our work.

There is a verse of a hymn I am so fond of which says,

"Go, labour on, while it is day;

The world's dark night is hastening on.

Speed, speed thy work, cast sloth away;

It is not thus that souls are won."

We want those of you who love the Lord to help us by your prayers.

Your loving friend,

BEATRICE M. SHORT.

## TO THE MEMBERS OF THE PRAYER AND WORKERS' UNION.

### Requests for Prayer and Praise.

#### PRAYER.

That the opening of the new Spanish Church in Tangier may be attended with much blessing.

That the way may be opened for itinerating further inland in the neighbourhood of Kairouan.

That the fighting in the Riff country may be brought to an end, and that Spain may not be allowed to cause disturbance in Tetuan.

For a Spaniard and his wife, whose three sons were drowned near Laraish; they were fishermen and the breadwinners of the family. Pray that this bereavement may soften the hearts of the parents, and that they may turn to the Saviour.

For a sewing-class for Jewish girls held on Fridays in Tangier; that the alteration by the school authorities of the weekly half-holiday to Sunday may not affect the attendance.

For Mr. Liley who is taking meetings almost every day during the next few months; that he may have physical strength for the constant travelling and speaking, and that the news of what God has done, and is doing in North Africa may kindle fresh interest, and result in more prayer and more support for the work.

For the medical and evangelistic work in Sfax.

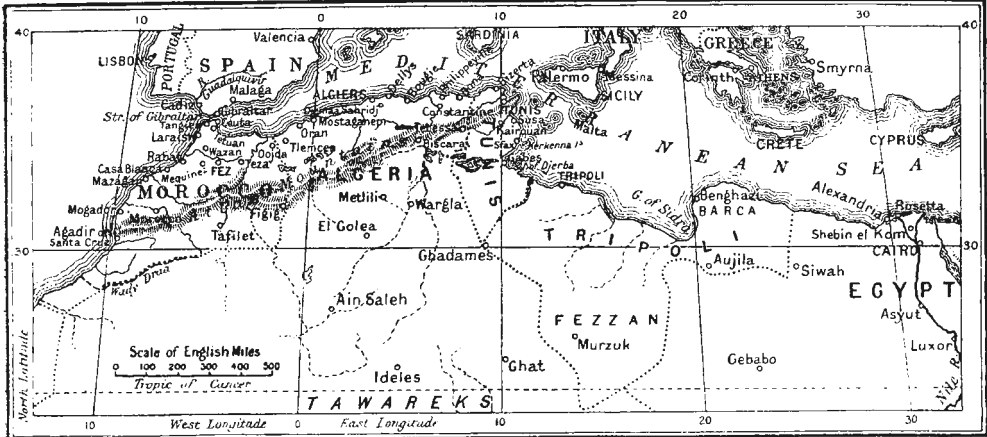
For some money still needed to complete the new mission house at Shebin-el-Kom.

#### PRAISE.

From the workers at Kairouan for encouragement met with in starting again the visiting round about the town; and for the women and girls who have come back to the classes.

That old friends have welcomed Mr. and Mrs. Webb back to Sfax after their long absence while at Susa, and that some are coming daily for talks and instruction.

**NORTH AFRICA** consists of  
**MOROCCO, ALGERIA, TUNIS, TRIPOLI, EGYPT, and the SAHARA,**  
and has a Mohammedan population of over 20,000,000.



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## FORM OF LEGACY OR BEQUEST.

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

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

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

## ARTICLES FOR SALE.

**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.

**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, Sale, Carlisle Avenue, St. Albans.

**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.

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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.		Bizerta.		Date of Arrival	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Miss M. ERICSSON ...	Nov., 1883	Miss R. J. MARKUSSON ...	Nov., 1883
GEO. WILSON, M.A., M.B. ...	Dec., 1906	Miss L. READ ...	April, 1886	<b>SUSA</b>			
Mrs. WILSON ...	Dec., 1906	Miss H. D. DAY ...	April, 1886	Mr. J. J. COOKSEY ...	June, 1892	Mrs. COOKSEY ...	Dec., 1896
Mrs. ROBERTS ...	Dec., 1896	Miss K. JOHNSTON ...	Jan., 1892	<b>Kairouan.</b>			
Miss J. JAY ...	Nov., 1885	Miss E. TURNER ...	Jan., 1892	Mr. E. SHORT ...	Feb., 1899	Mrs. SHORT ...	Oct., 1899
Miss G. R. S. BREZZER, M.B. (Lond.) ...	Dec., 1894	<b>Aigiers.</b>		Miss G. L. ADDINSELL ...	Nov., 1895	<b>Sfax.</b>	
Miss F. MARSTON ...	Nov., 1895	<b>Kabyle Work—</b>		T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885	Mrs. CHURCHER ...	Oct., 1889
Miss I. L. REFD ...	Oct., 1908	M. E. CUENDET ...	Sept., 1884	Mr. H. E. WEBB ...	Dec., 1892	Mrs. WEBB ...	Nov., 1897
<b>Spanish Work—</b>		Madame CUENDET ...	Sept., 1885	<b>DEPENDENCY OF TRIPOLI.</b>			
Mr. A. J. MOORE B.A. ...	April, 1909	Mr. A. SHOREY ...	Nov., 1902	Mr. W. REID ...	Dec., 1892	Mrs. REID ...	Dec., 1894
Miss F. R. BROWN ...	Oct., 1889	Mrs. SHOREY ...	Oct., 1904	Mr. W. T. BOLTON ...	Feb., 1897	Mrs. BOLTON ...	Dec., 1897
Miss VECCHIO, School Mistress.		<b>Djemma Sahrldj.</b>		Miss F. M. HARRALD ...	Oct., 1899	Miss J. E. EARL ...	Oct., 1909
<b>Casablanca.</b>		<b>Kabyle Work—</b>		<b>EGYPT.</b>			
Mr. O. E. SIMPSON ...	Dec., 1896	Mr. D. ROSS ...	Nov., 1902	<b>Alexandria.</b>			
Mrs. SIMPSON ...	Mar., 1898	Mrs. ROSS ...	Nov., 1902	Mr. W. DICKINS ...	Feb., 1896	Mrs. DICKINS ...	Feb., 1896
Miss F. M. BANKS ...	May, 1888	Miss J. COX ...	May, 1887	Miss R. HODGES ...	Feb., 1889	<b>Shebin-el-Kom.</b>	
<b>Tetuan.</b>		Miss K. SMITH ...	May, 1887	Mr. W. T. FAIRMAN ...	Nov., 1897	Mrs. FAIRMAN ...	Feb., 1896
Miss A. BOLTON ...	April, 1839	<b>Constantine.</b>		Mr. G. CHAPMAN ...	Nov., 1907	<b>Provisionally at Asyut.</b>	
Miss A. G. HUBBARD ...	Oct., 1891	Mr. J. L. LOCHHEAD ...	Mar., 1892	Miss H. B. CAWS ...	Oct., 1907	<b>Provisionally at Luxor.</b>	
Miss M. KNIGHT ...	Oct., 1905	Mrs. LOCHHEAD ...	Mar., 1892	Miss M. McLEAN ...	April, 1909	<b>IN ENGLAND.—</b>	
Miss H. E. WOODFELL ...	Jan., 1907	Miss E. K. LOCHHEAD ...	Mar., 1892	Miss B. VINING, Invalided.			
<b>Laraisch.</b>		Mr. P. SMITH ...	Feb., 1899	† In England for Deputation Work.			
Miss S. JENNINGS ...	Mar., 1887	Mrs. SMITH ...	Sept., 1900	<b>REGENCY OF TUNIS.</b>			
Miss K. ALDRIDGE ...	Dec., 1891	Miss F. HARDEN ...	Nov., 1900	<b>Tunis.</b>			
<b>Fez:</b>		Miss E. LOVELESS ...	Nov., 1902	†Mr. A. V. LILEY ...	July, 1885	†Mrs. LILEY ...	April, 1886
Miss L. GREATHEAD ...	Nov., 1890	<b>Tebessa.</b>		Miss H. M. M. TAPP ...	Oct., 1903	<b>Italian Work—</b>	
Miss M. MELLETT ...	Mar., 1892	Miss A. COX ...	Oct., 1892	Miss A. M. CASE ...	Oct., 1890	Miss L. E. ROBERTS ...	Feb., 1899
Miss S. M. DENISON ...	Nov., 1893	Miss N. BAGSTER ...	Oct., 1894	<b>Associated Worker—</b>			
Miss I. DE LA CAMP ...	Jan., 1897	<b>REGENCY OF TUNIS.</b>		Miss M. BENZAKINE ...	Jan., 1906	<b>IN ENGLAND.—</b>	