

No. 58.—New Series.

March, 1910.

NORTH AFRICA

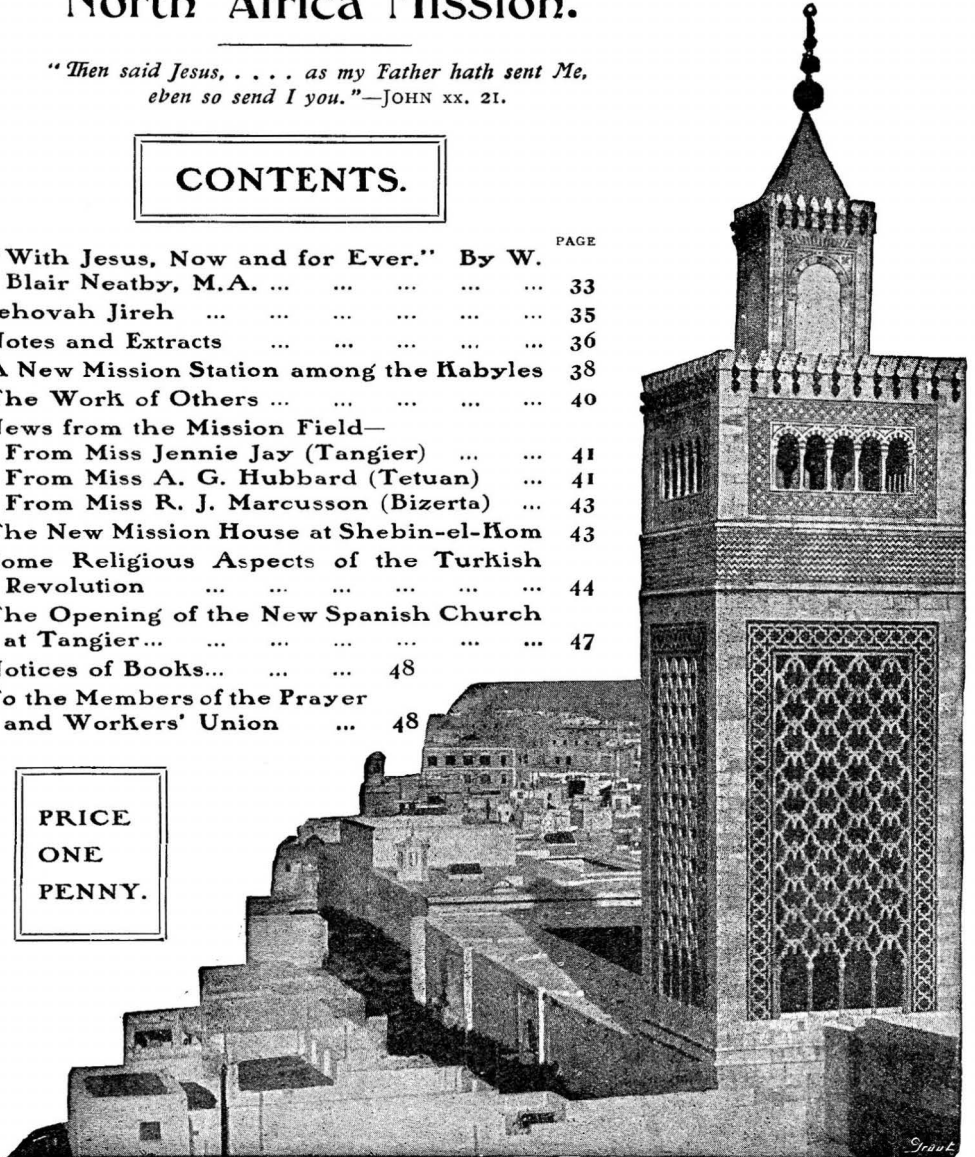
The Monthly Record of the North Africa Mission.

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

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PRICE
ONE
PENNY.



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

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GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1910.	No. of	Amount.	1910.	No. of	Amount.	1910.	No. of	Amount.
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SUMMARY.

General Fund	£242 14 8
Designated Fund	346 10 2
	<u>£589 4 10</u>

(Continued on page iii. of Cover.)

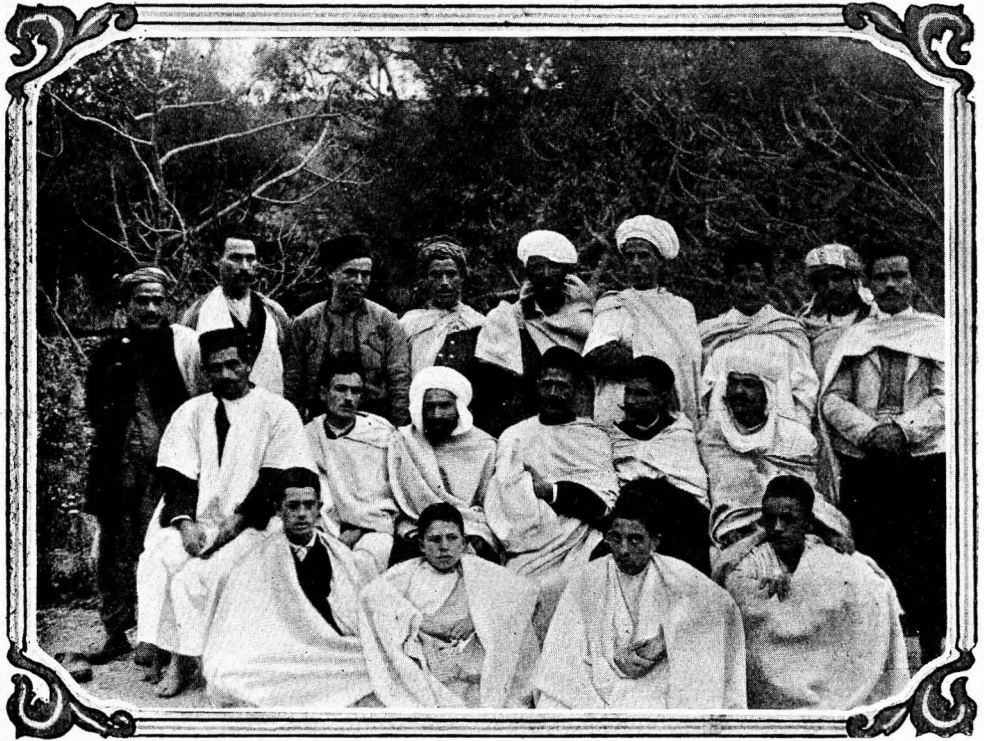


Photo by]

[Mr. Blackmore.

A Group of Kabyle Converts, taken at the recent Conference, Djemâa Sahridj.

“With Jesus, Now and for Ever.”

“*I am continually with Thee.*”—Ps. lxxiii. 23.

“*Having a desire to be with Christ.*”—PHILIP. i. 23.

THE first text is an utterance of entire satisfaction; the second, of unsatisfied desire. For the psalmist, it is enough that he is “with the Lord”: but the apostle expresses a longing to be with the Lord, as if that were still lacking to complete his satisfaction.

Did the apostle lack what the saint of the old covenant enjoyed? Scarcely. The difference is in point of view and expression. Let us look at these two utterances in order.

I.—THE PSALMIST’S SATISFACTION IN BEING WITH THE LORD.

His word is the expression of a deep, assured peace, following the travail and agony of his soul. It is the cry of victory closing a soul’s conflict which had all but issued in a soul’s tragedy.

The occasion of conflict was the old trouble of the saints of the ancient covenant. The promises failed them: their very righteousness betrayed them. A celebrated French philosopher has said, “You can never be the dupe of a virtue.” It seemed to the psalmist that he might be, and was. It is hard for us, for whom Christ has brought life and immortality *to light*, to realise how dim and shadowy life beyond death normally was, even to men of faith then. They had

been taught to look for the triumph of virtue in the present life, and instead, vice was celebrating a very secure and unchallenged victory. Job nearly broke his heart over the problem; and now the psalmist's "feet were almost gone" on the same perilous declivity.

These men had fought the fight against fashionable and prosperous evil. They had kept unsleeping watch against the foe of sin within the citadel of their own hearts. They hoped from year to year that the Lord would come to the relief of the hard-pressed garrison; but still the earth, and even the very inheritance of the Lord, were trampled down under the feet of the wicked rich.

At last the psalmist took his trouble whither he might have taken it at the first—into the sanctuary of God, that inner place to which we may all resort, where other voices are stilled that we may listen to God's. There, two things were revealed to him:—

1. *The eternal reward of the righteous and of the wicked.*
2. *The present advantage, defying calculation and begging expression, of the righteous over the wicked.*

The second point is the more to our present purpose. The essence of it lies in the words of our text: "I am continually *with Thee*; Thou hast holden me by my right hand."

At the end of the thorny road lay, quite clear now to his purged vision, the portals of glory. But along the road—what?

1. The *company* of the Lord.
2. His *support*.
3. His *counsel*.

These impalpable, purely spiritual blessings stood revealed in their true glory. His very trouble was transfigured. If outward things had been such as to sustain his faith, his faith would never have risen above their level. He would not have been driven to the sanctuary of God, and he would not have learned to make choice with another psalmist confronting the same problem: "As for me, let me behold Thy face in righteousness; let me, when I awake, be satisfied with Thy likeness."

The Lord gave him the valley of Achor for a door of hope; and then Trouble's dark ravine echoed gladder songs than any songs of harvest and vintage in the halcyon days of Solomon.

II.—THE APOSTLE'S DESIRE TO BE WITH THE LORD.

It has been said that the apostle was not less with the Lord than the psalmist. Though the standpoint has shifted, the landscape is essentially the same; but the foreground and the background of the psalmist's picture have changed places. The foreground for the psalmist is the Lord's presence with him on earth; and there looms up in the background, brightly discernible now, an eternal abode in the presence that even on earth was the liberty and the joy of his soul. With Paul the heavenly is the near, and the earthly the distant, horizon. His gaze is arrested by the prospect of the heavenly land where Christ awaits him; but in the background he discerns still the land of exile, of toil, and of duty.

A saint of the New Testament would therefore more naturally have described the psalmist's experience as the Lord being with him. To be with the Lord would rather be, from his standpoint, to be joined to Him in the fixed abode of which He has taken possession for us in glory. But earth is not less full of the Lord for the New Testament saint. Nay, to live is Christ; and when the stupendous choice of going or staying is, so to speak, left to the apostle, he decides to stay. While Christ's work and Christ's people need his presence down here, he may, in the long run, have more of Christ than by departing before his full time.

A soldier might have earned his retirement on pension, and yet might volunteer for fresh service; and so will Paul, if only he may go *with his Captain*.

Let us apply the great lessons of old to our own case. We, too, have to learn to be with Christ in the psalmist's sense, or, in apostolic language, to have Christ with us; and yet to feel that our rightful place, jealously guarded for us in heaven during all the time of our exile and warfare for Christ on earth, is to be with Him in Paul's sense.

The earthly lesson is to be well learned first—the earthly companionship truly experienced. Our Master Himself attached a paramount importance to this. The disciples at Emmaus lost Him again the very moment they recovered him. They knew Him, and He vanished. It is a great tragedy to lose a dear friend in the very moment of reunion. The humane law of Moses would not allow a newly married man to be summoned to war. The music of marriage bells ought not to die away in a dirge. In the case at Emmaus, the tragic loss was "expedient." To have Christ's personal presence is good; to have His spiritual presence is better. The two will not coalesce in our sense-obstructed life down here.

Christ's disciples were to know Him as the psalmist knew Jehovah. His personal presence was to be restored when it could be done with safety. That would not be till the earthly tabernacle were dissolved. "Having a desire to *depart*, and to be with Christ."

The standpoints coalesce. The presence of the Lord was the psalmist's all in all on earth, and the presence of the Lord was the psalmist's and the apostle's all in all in heaven.

"God and the Lamb shall there
The light and temple be;
And radiant hosts for ever share
The unveiled mystery."

The disciples of Francis of Assisi loved to characterise themselves as "*Nos qui cum eo fuimus*." With the reference transferred to Christ, it is the fittest description of the Christian who stands, like Paul in spirit, on the verge of time. But it is imperfect, and the complement is, "*Nos qui cum Eo erimus*."

"Lo, I am WITH YOU *alway*."

"Father, I will that they . . . may be WITH ME."

Jehovah Jireh.

Abraham called the name of the place where God showed him the ram to offer instead of Isaac, his son, JEHOVAH JIREH, meaning "The Lord will see, or provide."

The Lord had indeed provided a substitute for Isaac; thus blessedly foreshadowing how He would provide the Lord Jesus as a substitute-sinbearer instead of us.

Now, since He has provided this glorious and wonderful substitute for those who were not only worthless but deserving to be cursed for their sin and rebellion, "How shall He not with Him also freely give us all things?"

The consideration of these truths encourages the Lord's servants to continue in prayer to Him that all their temporal and spiritual needs, and those of the North Africa Mission, may be supplied by His bounteous hand: not perhaps all they suppose is needed, but all the Lord sees it will be good for them to have supplied.

During the month from January 16th to February 15th, £824 has been sent

in to the Mission for general and specified purposes, for which God be praised. If receipts always came in at that rate, the work would be sufficiently maintained with its present workers. The Lord is well able to send in even much more than this in response to prayerful repose in His grace and faithfulness.

The closing months of 1909 were a time of restricted supply which the more ample revenue of the past month has not made up. The Lord's remembrancers are therefore desired to ask Him that, if it be His will, He will graciously incline His stewards to send in an extra £1,000 beyond the usual weekly income that is required to carry on the work.

"Rejoice in the Lord alway. . . . The Lord is at hand. . . . In everything by prayer and supplication WITH THANKSGIVING let your requests be made known unto God."—Phil. iv. 4, 5, 6.

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 (March 3rd), 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, March 18th, at 3 p.m.



Our esteemed friend, Rev. David Baron of the Hebrew Christian Testimony to Israel, Whitechapel Road, London, is at present making a tour through a part of North Africa. It is hoped that this will be of benefit to his health, but Mr. Baron's main object is to preach the Gospel to the Jews in those parts. He will visit some of our Mission stations in Algeria and Tunis, and we feel sure that his visit will be a great pleasure and encouragement to those of our workers with whom he comes in contact. Remembering how God has blessed the missionary labours of his dear servant in the past, we have every confidence that this brief stay will be the means of blessing to many souls.



DEPUTATION WORK.

Mr. A. V. Liley is still 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. The beautiful, coloured slides which he exhibits to illustrate his subject have been much appreciated.

During the month of March Mr. Liley hopes to lecture as follows:—

March	1 - 8.	At Egham, Staines and district.
"	9.—	" Y.M.C.A., Reading.
"	10, 11.—	" Burnham, Somerset.
"	12 - 14.—	" Cope Road, Clevedon.
"	15, 16.—	" Weston-super-Mare.
"	17.—	" Bridgwater.
"	18.—	" Enmore, Bridgwater.
"	19-21.—	" Wellington, Somerset.
"	22.—	" Clayhidon, Somerset.
"	23.—	" Bishopswood, Somerset.
"	24, 25.—	" Dulverton, Somerset.
"	27.—	" Markham Square, Chelsea.
"	30.—	" Lewes, Sussex.



"THANKS."

We wish to record our very grateful thanks to our friend, Mr. J. Calow of Redcar, for the medicines to the value of £51 3s. 10d. which he so generously sent out to various stations of the N.A.M. during 1909. These remedies have been specially prepared by Mr. Calow himself after consultation with missionaries in different parts of the world. They are not only effective, but particularly valuable, and a great help to our missionaries engaged in medical work, on account of the very convenient forms in which they are made up.

In a recent letter to the London office of the Mission, Mr. Calow wrote: "Over three years ago I took up this work, being a retired chemist, and it was borne in upon me that in this way, by using my skill and money, I could do a great deal more good than by

giving a few pounds here and there, and I have found that I could not have undertaken a better work, as I am sending my remedies all over the world, and I receive some wonderful letters of appreciation and gratitude. My work has increased until I find that it is more than I can accomplish, unless I work long hours, and my health is only poor; but I do not like to refuse applicants."

May the Master, in whose harvest-field Mr. Calow is so effectively labouring, strengthen His dear servant for His service and give him great joy in it.



FOREIGN NOTES.

Morocco.

We hear from **Mrs. O. E. Simpson**, of **Casablanca**, that she has reason to believe that the Moslem for whom prayer was asked in our last issue has been truly converted. She writes: "Such an old-fashioned conviction of sin wrought by the Holy Ghost is not often met with nowadays, and is therefore the more precious. . . . Such a nature can do nothing by halves. Hence the enemy's efforts for these three months past to keep him from Jesus. . . . We have followed with a deep sense of awe the workings of the Holy Ghost to lead him to the Saviour. Will you continue to pray for this new-born soul while you rejoice with us?"



Miss F. M. Banks writes from **Casablanca** on February 5th:—"I think we have made a good start in some ways, but sin and vice are terrible here, and seem likely to increase with so many troops, mixed nationalities and such a low class."



Algeria.

Miss Ethel Turner writes from **Cherchell**: "Fatma, for whom some of you have prayed, still declares herself to be a Christian and is always ready to sing the Gospel with and before other native women. She needs much teaching, but she is so intelligent that it is a pleasure to answer her questions and seek to lead her on. . . ."

"We thank God for the encouragement amongst the Europeans with whom we come in contact. Valentine has a humble little home (two rooms) at Marengo, where she lives now. She is legally married to Bendon, the Kabyle, and says that he is so changed and thoughtful for her. 'It's the difference between night and day,' she says. . . . Some of you have not heard that Marceline, Valen-



Photo by]

[Mr. R. D. Smith.

Two Moorish Servants at Mr. Elson's Orphanage, Tangier.

tine's sister, gave herself, we believe, in simple faith to Christ last spring.

"Our fortnightly French class remains about the same in numbers, the places of those who have left having been filled by new-comers. We find the women very appreciative, and sometimes they show that they find the class helpful; but we are praying that they may be so brought into touch with Christ that they may be constrained to own themselves His followers and disciples."



Mr. A. Shorey writes from **Algiers** on January 29th: "Lately, in visiting the native cafés, I have had a good demand for literature both from Arabs and Kabyles. The young generation, too, are being enlightened and are quite pleased to have something to read. Thanks to the 'Society for the Free Distribution of the Scriptures' and to some Swiss friends, we are able to offer Scriptures and French tracts; but Kabyle tracts are also greatly needed for work in this city.

"The meetings for Kabyle men have been very well attended lately, and we have occasionally had the presence of one or two natives from our other Mission station in Kabylia. One of these, a convert, has often given a word of testimony in the hall. It is

really wonderful that such a thing could happen in Algiers without a storm of opposition—a converted Moslem witnessing for Christ in a city where Satan's throne is, and where there are three races of people, all Mohammedans—Arabs, Kabyles, and Mozabites."



Tunisia.

Mr. E. E. Short writes from Kairouan on January 17th: "To-day the women in one group of tents which we visited did not invite us inside; they had been ill with fever. Nearly all the men were ploughing after the recent rains. We sat down outside, and the women and children gathered round Mrs. Short and listened. At the end, one old woman said she was stupid and wanted something simple to repeat for a prayer. (The women rarely know the ritual prayers.) Then she wished to know *when* to say it, night or morning. Mrs. Short answered, 'When does your child ask for bread?' And the answer was prompt, 'When he's hungry.' So it was explained that the prayer was to go up to God whenever the need was felt."



Dr. T. G. Churcher writes from Sfax under date January 31st: "The services with the patients have continued throughout the month, both mornings and afternoons; now, besides the morning's work, Mrs. Churcher comes each afternoon to the shop and speaks

to the women and girls on one side of the curtain while I hold forth to the men on the other. Lately the shop has been crowded on the men's side. The total number of consultations for the month has been 879.

"We have divided the children on Sunday afternoons, Miss Jones kindly taking the European children in Italian, while we have the rest in Arabic. The average of the Porter-boys' class for the month has been twenty-three.

"In the bitterly cold weather we found some poor country Arabs encamped in miserable tents in a graveyard near our house. Mrs. Churcher has opened a kind of soup-kitchen for these children, and we have had from twenty to thirty little things most days to a meal, and have tried to teach them the Gospel, desiring to give them the Bread of Life as well as the bread that perisheth. It has been a very happy bit of extra work."



Tripoli.

Miss Jessie E. Earl writes from Tripoli on February 5th:—"You have doubtless heard that on January 16th, Tripoli was visited by another flood. We are thankful to say it was much less severe than that which occurred five years ago; though, even this time, the roads have been torn up, a number of houses swept away, and other houses and shops inundated. It was also reported that several lives were lost."

A New Mission Station Among the Kabyles.

The Council of the Mission have recently arranged to take over the station at Moknea among the Kabyles of Algeria. The work there was at one time associated with the N.A.M., but has been carried on independently for many years by a Swiss missionary, Mr. H. Mayor, in association with an auxiliary committee in Switzerland. Mr. Mayor now feels led of God to do other work, and he and his committee have offered the station as a gift to the N.A.M. on the sole condition that missionary work shall be continued there.

The Council have thankfully accepted this offer, and the station has already been taken over by one of our missionaries. It includes a piece of freehold land and two small houses with sufficient accommodation for a missionary family. It is hoped before long that a missionary and his wife already in the country may be able to take up work at Moknea; but the station is in need of very thorough repair, which has been decidedly neglected for a long time. It is estimated that for this quite £100 is needed. £12 has already been spent for the legal expenses

of transferring the property, so that we may safely say that the taking over and putting into good repair of the new station at Moknea will involve a cost of not less than £120. But probably, the immediate receipt of even a quarter of this sum would be enough to make the place habitable and enable missionaries to take up their abode there, and re-start the work, while gradually carrying out the needed renovation which they would thus be able to superintend personally.

It may be found desirable eventually to build a small mission hall for meetings, and to improve the property by the planting of trees, etc.; but the immediate need is, sufficient funds to do the most urgent repairs to the two small houses which are to be used as the missionaries' dwellings.

These facts are brought before our readers and friends in the hope that some may be enabled and inclined by God to give what is required for this purpose. It will be a great encouragement to the Council, and a joy to the missionaries who may be placed at Moknea, if the needed money should be speedily sent in. This would call forth much thanksgiving to God, and make it possible to resume a real Gospel work at Moknea, which, though not itself a large village, is one from which a good many other Kabyle villages can be reached. Moknea is a few hours' mule-journey from our oldest station of Djemaa Sahridj, and the missionaries at the two stations would strengthen one another's hands in the work.

The Council earnestly seek God's guidance and prospering blessing for this new departure, remembering that the N.A.M. originally began work in 1881, in Algeria, with the special aim of evangelising these aboriginal tribes in the mountainous districts.

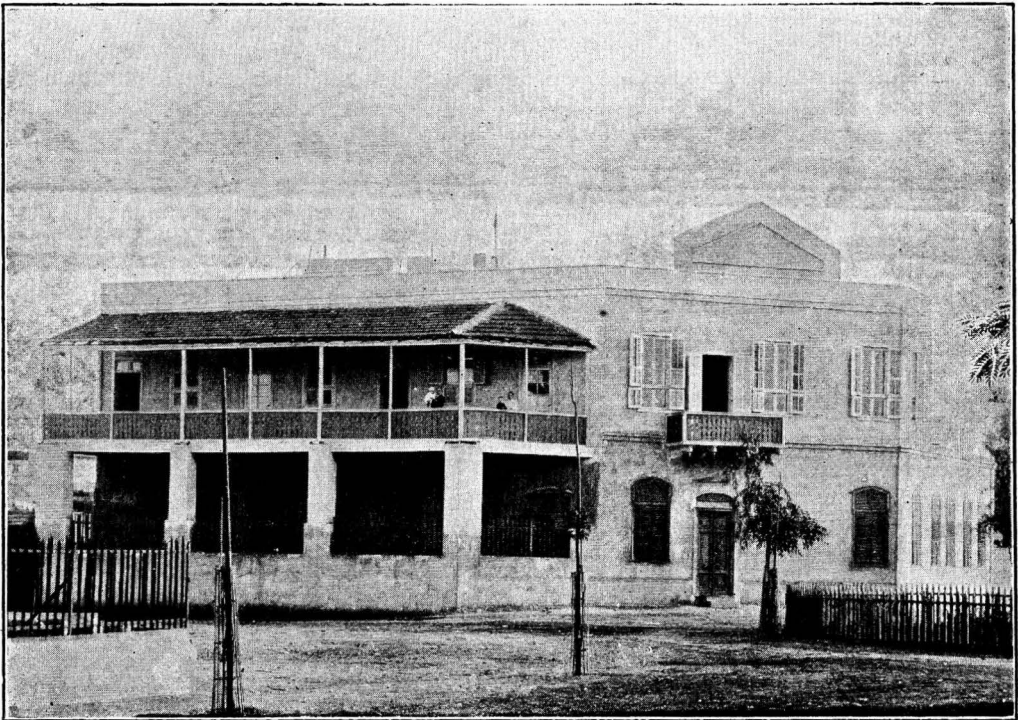


Photo by)

(Mr. G. Chapman.

Front View of House Built over the Schools at Shebin-el-Kom.



[Photo by]

[Mr. R. D. Smith.]

Messrs. Elson and Jones Interviewing a New Applicant.

The Work of Others.

It is a pleasure to give our readers, this month, three pictures illustrating the work of others in Morocco. A few miles outside Tangier, up "The Mountain" as it is called, lies a property of land and buildings belonging to the N.A.M., but now leased to Mr. Elson, a devoted Canadian missionary, who, with his like-minded wife and other workers, is carrying on an orphanage there for Moorish boys. God is greatly blessing this work. It provides a home for a good number of very needy boys, and, best of all, it has been the means of the conversion to Christ of several of them. They receive regular elementary and Christian teaching. We thank God that our Institute property is being so well used.

The photos were taken by our friend, Mr. R. D. Smith, of the Bible House, Los Angeles, California, when he

visited Tangier last October. In his accompanying letter Mr. Smith says: "I again avail myself of the opportunity to write and thank you for so kindly sending me NORTH AFRICA during another year. Among the many magazines which I receive it is one of the most welcome. . . . It was my privilege in October, in company with my wife, to visit your workers at Hope House, Tangier. I had been there four years ago, and was very glad to go back and see the work again. Notwithstanding many discouragements, you have, I feel, much cause for thanksgiving for the work and workers in North Africa. I know that at times funds are very scarce and workers few; but, nevertheless, testimony is being borne, for which we are all deeply thankful to God. I have been specially glad to note how the Spanish work at Tangier is looking up, and trust that Mr. Moore will be instrumental in leading many of the Spaniards to a saving knowledge of Christ.

"I was also much interested in the work of Mr. H. E. Jones, formerly of your Mission, at the Moorish Home for boys. I thoroughly believe in work such as that, and that which Mrs. Roberts is doing for little girls at Hope House.

"Messrs. Elson and Jones very kindly entertained us at their place on 'The Mountain,' and we took a few photographs. Thinking you may be interested, I beg to enclose some of them. The little child with the broad grin, standing alone, is the baby and pet of the Orphanage, greatly loved by all. This is the child that was ill and nearly starved when they found him. The two Moorish girls are the servants, dressed in their Sunday clothes for our special benefit. The third picture shows a *new applicant*, who has come to ask Messrs. Elson and Jones to take him into the Home. I saw the brethren standing just in this attitude talking with the youngster, and caught them in my camera."

News from the Mission Field.

MOROCCO.

From Miss Jennie Jay (Tangier).

There is much poverty and distress here now, and some very sad cases have come to my notice lately. Last Sunday, a poor Riffian woman came to beg me to give her some clothing; she looked a picture of want and starvation. She and her daughter and the girl's husband had travelled from the Riff country seeking work. On the road the man died of want and fever, and the night the women reached Tangier his wife's first baby was born, and they were without friends, food or clothing. I am helping them, but to find work will be almost impossible.

Another sad case is that of a woman who has long supported her idiot brother. She was divorced by her husband because she would not desert her afflicted brother, and for years she has worked at anything she could find to do, in order to feed and clothe him. Now she is old and weak, and they are in rags and starving; yet she does all she can, and shares anything she gets with the poor idiot for whom she has cared ever since the parents died and left him as a child in her charge.

The story of Ben Aissa is also a sad one. His wife came to see me this morning. She was unable to come before, as she could not borrow a *haik* to come out in, and has none of her own; yet she is of good family, and was accustomed to every comfort, her husband having been in the employment of a Swiss gentleman for eighteen years, and bearing the highest character. Four years ago he became ill and unable to work, and they have been reduced to the greatest poverty. The wife can barely earn enough by needlework to keep them in food and the poorest of clothing, and the rent of their little room amounts to eight shillings a week. The husband, who was nursed in our hospital, suffered from gangrene in both feet, and

can now only get about a very little on his hands and the remains of his feet. I believe both the man and his wife are trusting in Jesus as their Saviour, and they are eagerly looking for His return.

I have been so thankful for the clothing sent to me. It has been most useful, and I should be very glad of some more women's garments. I have none left, and the need is urgent. The children were very grateful for their warm clothes. On Christmas Day I gave a feast of *cous-cous*, meat, tea, oranges, etc., to a number of Moors and their children who are special friends. It was a big party, and fifteen slept here that night. Miss Jennings kindly came and told them the Christmas story, and they all had a very happy time.

From Miss A. G. Hubbard (Tetuan).

December 10th, 1909.—After weeks of irregular life and work through the much coming and going among our small party, it was very good a fortnight ago to get back to our usual work with our full number of workers. Among the men in the waiting-room at the dispensary this morning we had one who was a very good reader; but though he read aloud from the Gospel to the other men, he did not want a copy to take away, but quietly left the book behind. Certainly, how to get the Scriptures among the people here is a question we have not yet solved. Sometimes the books are refused altogether, sometimes we are asked if we will give a book without any writing in, sometimes the *cover* only is wanted, and it is only occasionally that the reader really wants to know more of what the Gospels say. May the Light come to those few!

This afternoon and evening we joined our fellow-workers in a season of special

prayer for North Africa. We do realise that in this warfare human efforts are of no avail. What are we against Mohammedanism? But what is Mohammedanism against God? And this God is our God for ever and ever.

December 11th.—This is Saturday, and general cleaning-up day. Though there are no grates to clean, floors to scrub, doorsteps to wash, coal to break, or any of the fifty other things that spell "cleaning" a house at home, yet there are fifty other things here that don't want doing there, so it comes to about the same thing. Our charwoman has been a Christian a good many years. Her chief faults are not quite unknown among Christian women in England. She will go her own way, and she is a ceaseless talker; but she is honest and clean. Maybe someone will say, "Of course she is honest, being a Christian." But there is no "of course" about it. At home, we learn the duty of honesty and truthfulness while we are babies (though we had to be born again before we had the power to live aright), but these Christians only begin to learn lessons of common morality after conversion. We should remember that Paul gave some very deep truth to the Ephesians, and then continued, "Putting away lying, speak every man truth with his neighbour. . . . Let him that stole steal no more. . . . Let all bitterness . . . and evil speaking be put away from you." So evidently he found that even Christians needed the same lessons we try to teach the converts here.

December 13th.—We went to see a poor man this afternoon who seems far gone in consumption. I tried to say a few words to him while Miss Woodell was ministering to his comfort, but I am afraid he did not pay much heed, for he was in great pain. Next, we went to see an old Riff—a *hadj*—who has done the pilgrimage to Mecca. I was surprised that he assented readily to the fact that we are all sinners without any merit whereby we may claim God's forgiveness. He assented to our need of the Saviour's work, but I fear he has little heart-knowledge of his own need. We did not stay long, for we were hurrying to get to a neighbour's where we had promised to go. They are better-class people, and we soon found we were in for a big tea—

orange flower water to sprinkle on our garments, followed by the usual sweet tea, spiced cakes, and then the little almond cakes rolled in sugar of which the Tetuan people are so fond. We heard the sunset-call to prayer before we left the house. They are very friendly there, but never yet have I had a really good time in speaking to them. They listen, but only when they *must*.

December 14th.—This afternoon I was visiting in the house of one of our Christian women. She and her husband and children are living in the house of her mother's husband. This man died a week or two ago, and now comes the division of what he left behind him. His widow gets an eighth, his two sons the rest. Rahma, the widow, seems to think that the only way she can be sure of her share is to hold an eighth of everything, of the house, gardens, fields, cattle, etc. The sons want to pay her a thousand dollars down, or give her one of the gardens out in the country and be clear of her claim, and it seemed to me their suggestion was best, but Rahma is sure that they want to cheat her somehow. I advised her to have one of the gardens, and then each year she would get something from the fruit crop. After all, she was only married for about three months, and was already weary of her bargain and begging her husband to divorce her and let her go free; so, if she gets a garden for her three months' services, she will not have done badly.

December 15th.—Just now there is some building going on in the court of our dispensary house, and either the landlord or his son is there all the time, to keep an eye on the builders. While I was reading with the men this morning I had one listener outside the door, the landlord's son; and afterwards I heard him talking it over with the workmen.

Last Sunday afternoon I was in a house after class, and heard one of our youngest scholars giving the lesson over again to his mother. I made some remark, and the mother said, "Oh, yes, every Sunday he comes and tells me all you have said, and he is very angry if his sister tells me first." And so it seems in one way and another as if our audience is larger than we think.

TUNISIA.

**From Miss R. J. Marcusson
(Bizerta).**

Some time ago we visited a place called Alia, which suffered terribly from famine last year, owing to the destruction of the cereals and olives by locusts. We reached our destination at nine o'clock in the morning, and our first thought was to hire a small shop in which we could sell our Bibles, Gospels, and tracts. But while lingering we noticed an Arab woman at the door of a little house near by. We felt a great desire to see and speak to her, and as we approached she opened the door wide. Two young cows took the opportunity to enter, running up the staircase as easily as we did. All the women looked nice and sympathetic. The master of the house, who had seen us enter, appeared soon after, and we had a rather long conversation with him and the women. He told us about the recent famine. "It is better now," said he, "because the crops have been plentiful, and the people have beans to eat now; but many are still too weak to be able to work."

The people of this village seemed to be well disposed and willing to hear the Gospel. Later, when we wished to find a book-stand, they would not receive payment, but insisted on our taking it free of cost. To our astonishment we found we had not brought a sufficient number of Arabic Gospels, for, in spite of the existing poverty, all were anxious to buy at least one copy. We were afterwards offered a better site for our book-stand by some men of standing in the village. We took advantage of this offer, and found a group of men awaiting our arrival. In answer to their questions we took the opportunity of pointing out to them that as sin is com-

mon to all, so also is the way of salvation to those who wish to enter therein, irrespective of nationality, etc. Although many of the inhabitants were out in the fields harvesting, we saw and spoke to a goodly number, and also sold a great many portions of Scripture.

We next proceeded to a village called Rgar El Melh. On our way there we passed the village of Oudja, and stopped there in order that the horse might rest. Whilst we took our lunch, several Arabs squatted round about us, and so we were able to speak a word for the Master. Several of them bought a Gospel and expressed a desire to hear something from the Book. Opening my Bible, I read to them the story of the Creation: how that God saw everything that He had made, and behold it was very good; that man, being created in the likeness of God, had fallen to the lowest depths, and yet that there was redemption through the seed of the woman, the only begotten Son of God.

Arriving at Rgar El Melh, we stopped at the village hotel. It was really only a little Arab house, boasting of but two rooms, though it was known as "Le Grand Hotel de France." This being a somewhat larger village, we found the people less accessible. We sold only one Arabic Gospel, but were able to dispose of several Italian and French New Testaments. We became acquainted with an Italian merchant and his wife; the latter seemed rather hostile at first, but afterwards came to us in the hotel and bought a New Testament, asking many questions about religion.

The next day we returned to Bizerta, grateful that we had had the privilege of sowing the good seed. We ask you to unite in prayer with us that God's blessing may rest upon all our labours.

The New Mission House at Shebin-el-Kom.

As early as last September this house was sufficiently ready for occupation, and the missionaries' removal to it brought them some relief from strain and the added convenience of being lodged on the site of their daily work. But a good deal remained to be done in order to finish the building, and for this a considerable sum was still needed. The work has since been continued, and as time went on it became apparent that the cost would exceed the original estimate by even

more than had been expected. Building schemes have a tendency to run into more money than at first estimated, despite every care and economy! This one has been no exception to the rule! But the Heavenly Master has not failed His servants, though their faith and endurance have been severely tested. Notwithstanding strain and weariness, they have been enabled to push on, and help came in from time to time, so that the work did not cease.

Finally, towards the end of January a statement reached the London office of the Mission that an even larger sum than had been understood would be required to pay off all liabilities on the Mission buildings at Shebin-el-Kom. This was an added anxiety, both to those abroad and those at the home end. But it pleased our Father to come *very speedily* to our relief! The fact of the need came to the knowledge of a warm friend of the Mission, a lady who felt that it was one that God would have her to meet. This she has done by one generous gift, which makes it possible to put the finishing touches to the house, and to settle all outstanding accounts in connection therewith. To this friend, and indeed to all other friends who have so kindly and generously helped to attain this desired end, the Council of the N.A.M. express their warmest thanks. *Above all, do we gratefully praise our merciful and faithful God* that He has so wonderfully helped us, and moved His servants to loving co-operation.

The accompanying pictures (see pages 39, 45) show two aspects of the house, which is an upper story built over the school. The latter, of course in quite separate sections, accommodates both boys and girls. Adjoining the house is the chapel, where Christian worship and Gospel services are regularly conducted. In his latest letter, dated February 5th, Mr. Fairman writes of growing interest. He says:—"Our meetings are exceedingly encouraging, the average attendance being about thirty, and the power of God manifestly in our midst."

Some Religious Aspects of the Turkish Revolution.

By Mr. J. J. Cooksey of Susa, Tunisia

The revolution in Turkey has passed from its violent stage, through its testing period, and now shows evidence of being one of those accomplished facts which will be woven into the permanent history and character of the Turkish people.

The secular press of Britain has largely regarded it as a political reform movement, nothing more; a few writers, as well as some of the most important French organs, have perceived that, by the very constitution of a Mohammedan State, no movement of such a radical character was possible without carrying with it a profound religious significance and practical change in its outlook and policy; the purpose of this article is to make this fact clear.

THE GREAT CLEAVAGE.

Let it be laid down firstly that Islam,

like Judaism, divides men into two classes, with a distinction sharp and irrevocable; that of Believers and Unbelievers—enlightened ones and darkened ones. Religion, much more than race, in both cases is the great divider. The darkness of unbelievers is largely due to God's will and predestination; but in the case of Jew and Christian, Moslems hold that it is the fruit of their wicked corruption, in text and practice, of the Truth of God which He sent down to them; Truth which, if truly followed, would have led them to Islam

Hence it is laid down most clearly in the Koran and its commentaries, and enforced by reiterated injunction, that friendship with Christians and Jews is forbidden, and that their counsel, opinion, and ways are to be avoided and rejected.

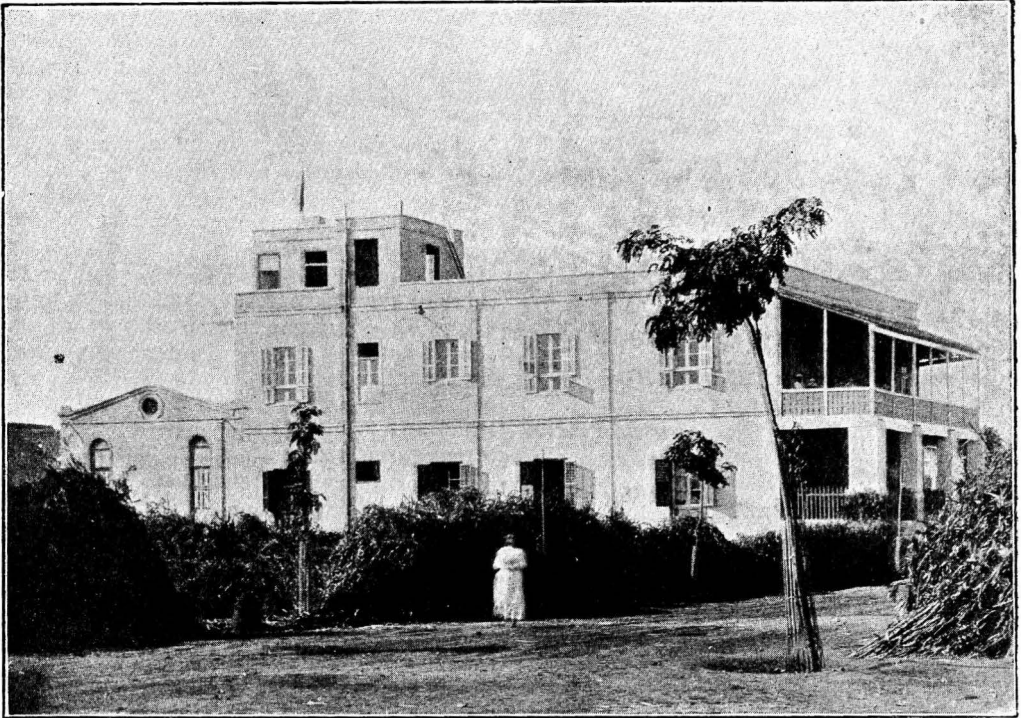


Photo by]

[Mr. G. Chapman.

Side View of House Built over the Schools at Shebin-el-Kom, with Chapel.

Hence the fanatical hatred and cleavage between Europe and the Moslem East for the past twelve centuries.

THE CALIPHATE.

The chief nation in a company of nations holding this belief is Turkey; chief, not because it contains the largest Moslem population, for it has only some sixteen millions while British India has sixty-two, but because its Sultan is, more or less, the acknowledged Caliph of the Moslem world.

It is important to note the signification of this title; it is of Arabic derivation, and signifies "a deputy," a deputy upon earth for God and His apostle Mohammed.

The office is more religious than secular; it is comparable to the Papacy in its spiritual status and world-wide influence, with an intolerance and exclusiveness never excelled by the fiercest bigotry of Judea; proud in its claim that God has upon earth one people, ruled by a Theocratic government down to its

minutest social custom, predestined to eternal felicity, and marked off from the unbelieving of the earth by its faith; the head of which is God's Caliph—His deputy among His people.

Bearing this in mind, and also the rancorous false teaching concerning the alleged infidelity of Christendom, which has changed the unity of God into polytheism, corrupted its sacred books to teach the Divinity and crucifixion of Christ, and suppressed the prophecies concerning Mohammed originally contained therein; with these facts before us, we may gauge the tremendous significance of the movement we have witnessed, when the heads of the nation turned to the West and said, "Teach us, we are ignorant; lead us, we are astray." Young Turkey sought the dynamic of regeneration in the schools of Europe and found it; found it in those high principles of Justice, Responsibility and Liberty which are the bases of European civilisation and the pillars of the Gospel.



Photo by]

[Mr. R. D. Smith.

**The Youngest Inmate of Mr. Elson's
Boys' Home, Tangier.**

THE BASIS OF MOSLEM GOVERNMENT.

Were ever revolutionaries so revolutionary as these men of Turkey! The word has at last received its full significance. The main principles of Moham-medan rule, based upon the teaching of the Koran and the Sunna, are *irresponsibility* in the ruler, *denial of liberty* to the subject, and an *arbitrary conception of justice*, based upon caprice more than equity. These three principles applied to the modern Theocracy denominate the relations subsisting between God and man, and man and his fellow who is subject to him; they account for the fatalism, sin-blindness and moral turpitude of the East, and also for the monstrosities of governmental rule which ended in the deposition of Abd El Hamid; therefore, the Turkish revolution is *au fond* more a religious question than a political one.

ISLAM AND MODERN NEEDS.

The momentous changes were crystallised by the formation of a representative

government upon European lines; and to give this legal sanction, it was necessary to procure a *Fatwah* from the Sheikh El Islam, the spiritual head of the priesthood. This is a pronouncement based upon the teaching of the Koran and the Sunna, admitting or excluding any proposed measure involving change. A study of the terms of the *Fatwah* would, I doubt not, convince those who are inclined to regard this revolution as the natural evolution of Islam to meet modern needs, that the facts are exactly opposite; only one or two extracts have reached me. One of its principal points, however, was a reputed utterance by Mohammed, to the effect that, "It is good for a man to take counsel with his neighbour"; and it was upon this and similarly flimsy grounds that Islam was declared to be in keeping with the new order.

The priestly revolt which followed was to be expected; the countermove which for a time restored supreme power to their patron was solely the work of the priests, and was originated and executed upon the ground that the innovation was contrary in every sense to the teaching of Islam; without doubt they were correct, as also were the priestly party who hindered for so long, upon the same grounds, the struggles of Persia for similar liberty.

THE CAUSES OF REFORM.

To search for the causes which have made this crisis possible and successful is too large a task for the present purpose; God works in a variety of ways, and appeals to men from many standpoints, despising not a lower appeal when the highest is not comprehended.

Turkey was forced to move politically; the rise of Egypt had sapped her influence in the sacred cities of Arabia; the coalition of the two great Powers in North-Eastern Europe was a Sword of Damocles which threatened her very existence as a nation; internally, an unspeakable government had ripened the people for drastic change. But who shall calculate the potent Gospel forces radiating from printing press, college and Bible, which silently and surely made the reign of terror eventually an impossibility? Who shall measure the power of that week of prayer, held in Devonshire House, London, in January, 1907, to supplicate God

for the Islamic world, which preceded but a few months the great event?

Precious fruits have already been reaped in variety; more will surely follow. Worthy citizenship, not an iron creed, must continue to be the basis of civic life and preferment. In some directions there may appear indications that the privileges of Europeans will be curtailed; yet in the main, and in permanent fact, the new order can make for nothing but increased opportunity for extending the borders of the Everlasting Kingdom.

This movement is significant for the whole Moslem world; all will be affected by it. I am writing this at Susa, a city in Southern Tunisia. During the past few weeks intelligent natives have, upon their own initiative, discussed the question with me; they clearly see that in principle

and fact Islam is being forced into a new path which will conduct it eventually to dissolution.

The time has fully come for a worthy effort by the Church of God in Moslem lands. The hand of Providence has been unmistakably shown; throughout the Turkish Empire, development and enterprise should be the watchword; and here also in North Africa, in the important lands of Tunisia, Algeria, Tripoli and Morocco, once the scene of Gospel triumph, and the home of some of the noblest sons of the Church of God, we may witness great things when the unsupported hands of isolated missionaries are joined in spiritual compact and material support, with a strong home organisation, pledged to the utmost of spiritual faith and enterprise.

The Opening of the New Spanish Church at Tangier.

It is with deep thankfulness that I write a few lines to tell of the opening of our new Spanish Mission Hall, on December 9th. Two dedicatory services were held: at 3 o'clock in English, for missionaries and Christian friends, and at 8 p.m. for Spaniards. In both services God's blessing was asked upon the new building, and upon the month's special mission services to be held there. The afternoon meeting was conducted by Capt. C. H. Hill, who has kindly acted so long as our treasurer. He was accompanied on the platform by Messrs. Bell and Blanco, who were to conduct the month's mission. A helpful address was given by Mr. Bell, principally directed to the Spanish workers.

We were rejoiced to have Miss Browne with us at the afternoon meeting, after her long and tedious illness. The evening meeting was on similar lines.

The building occupies the same site as the old one, but is larger and accommodates about 120 people. It is of galvanised iron, the excellent ventilation being a very welcome feature in view of our school which will be conducted here on weekdays by our good friend Miss Vecchio. We have been enabled to add a caretaker's cottage, which will be a con-

venience, and, at the same time, a very necessary safeguard for the mission property. The cost of the erection of the church, the fittings, the outhouses, caretaker's cottage, and railings—besides paving and other masonry work—comes to about £180, a sum which has taken us considerably beyond the estimated cost of the work.

Need I say we shall value prayer that God will send in the money, and we shall be glad of practical help in the way of contributions from any who feel disposed to offer it.

Let me just say that there is an especial reason why lovers of Reformation truth should give us their aid just now. The Roman Catholic Friars, who have had a close eye on our movements, have begun to build a new school of their own exactly opposite ours, with the very obvious purpose of defeating our work here. They will be able to keep a watch on every child who enters our doors, and will doubtless leave no stone unturned to injure us. They seem to have no difficulty whatever in getting funds for their work.

But "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

A. J. MOORE.

NOTICES OF BOOKS.

"The Present Peril."

By Rev. Gavin Carlyle, M.A.

This book is one which will well repay the reader. It brings together in a simple form a good deal of information about the Higher Critics, their methods and their mistakes. Many people, at the present day, are apt to consider that they know enough about the matter if they have a hazy notion of what the Critics say, and they are ready to brand as credulous and old-fashioned those who adhere strictly to the Word of God. Mr. Carlyle does not speak too strongly when he says that the real danger lies in the acceptance on the part of *professed believers* of the theories about God's Word which are brought forward by the Higher Critics. Such fail to see that the essential facts upon which Christianity is founded are entirely denied or vitiated by these theories, which, as the author demonstrates, are based on false premises. He shows that the whole system of Criticism if applied to our standard works of literature would prove a great deal too much.

It is very desirable that young Christians should be in a position to give a reason for

their adherence to the Word of God in its simplicity, and to this end we heartily commend the little volume now before us. Published at 2s. 6d. by Elliot Stock, 62, Paternoster Row, London, E.C. E. F.

"The Story of Islam."

By T. R. W. Lunt, of the C.M.S.

This book of 200 pages has been issued as a text-book for intermediate missionary study-bands or circles. It is designed for those for whom Mr. Gairdner's "Reproach of Islam" is too advanced. It is brightly written, and at the same time gives a mass of reliable information. It deals with the problem of Islam and the call to the Christian Church in a very real but simpler manner than the larger book. It has beautiful illustrations, and an excellent map of the Mohammedan world. "The Story of Islam" may be warmly recommended to younger students of the subject. It can be obtained from the office of the Young People's Missionary Movement, 78, Fleet Street, London, for 1s. 9d. post free. We regret that we have not been able to notice this very useful little book earlier. M. H. M.

TO THE MEMBERS OF THE PRAYER AND WORKERS' UNION.

Requests for Praise and Prayer.

PRAISE.

For the conversion of the Moslem at Casablanca for whom prayer was asked last month. After deep conviction of sin, he has been brought definitely to trust in Christ as his Saviour. (See page 37.)

For the recent conversion of an educated young Mohammedan at Susa whom Mr. Cooksey has now baptised. An account of this interesting case will appear next month. It is one calling for special thanksgiving to God, and evidencing the power of the Scriptures.

For a special gift of money sent in for the Shebin-el-Kom building fund, which makes it possible to finish the work and clear off all liabilities. (See page 44.)

PRAYER.

Continued prayer is asked for Miss Brown's full restoration to health, and for blessing on the newly started Sunday-school, and on all the work being carried on among the Spaniards at Tangier.

For several little Moorish girls who have

been unexpectedly taken away from Mrs. Roberts' Home at Hope House, Tangier.

That all needed grace and wisdom may be given to the workers in Mr. Elson's Orphanage. (See page 40.)

For the classes among Kabyle boys, French and Jewish children in Algiers; also for the meetings for Kabyle men and beggars, and for the Scripture and tract distribution among Europeans and natives.

For a native evangelist in Algiers.

For a young man in Tebessa, who recently confessed Christ in a meeting; also, for two women, one of whom received the Word with joy last year and is now being sorely tried.

For the new Mission station at Moknea, Algeria, recently taken over by the N.A.M., that funds may be sent in for needed repairs, and that the workers who go there may be a means of blessing to the people. (See page 38.)

Will friends please ask our Heavenly Father to send in, early in the year, sufficient funds to enable us to provide travelling expenses for workers needing furlough this spring, that they may get their needed change and rest without delay.

LIST OF DONATIONS from JANUARY 1st to 31st, 1910.

DESIGNATED FUND.

(Continued from page ii. of Cover.)

DETAILS OF GIBRALTAR AUXILIARY.			No. of Receipt.	£ s. d.	DETAILS OF EDINBURGH AUXILIARY.			ADDITIONAL DESIGNATED DONATIONS FOR PERIOD ENDING 31st DEC., 1909.		
Capt. C. H. HILL, Hon. Sec., Soldiers and Sailors' Institute. Designated Receipt No. 3648.			Brought forward	255 0 6	Mrs. GRIEVE, Hon. Sec., Laverockbank House, Trinity. Designated Receipt No. 3696.			1909. Dec.	No. of Receipt.	Amount. £ s. d.
No. of Receipt.	£	s. d.	Previously ackgd.	£257 10 6	No. of Receipt.	£ s. d.	31 ..	3638	6 0 0	
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4 ..	5	0 0		£262 13 2	8 ..	0 10 0		40	1 0 0	
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6 ..	5	0 0	S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glenageary. Designated Receipt No. 3703.			30 ..	0 1 6		2	0 16 0
7 ..	0	5 0	No. of Receipt.			1 ..	0 7 6		3	4 0 0
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40 ..	0	5 0	1 ..			4 ..	0 5 0		9a	1 2 6
1 ..	0	8 0	2 ..			5 ..	0 2 6			£314 18 6
2 ..	1	1 0	3 ..			6 ..	0 2 6			Sundries .. 37 13 2
3 ..	1	1 0	4 ..			7 ..	0 2 6			£352 11 8
4 ..	200	0 0	5 ..			8 ..	0 5 0			Previously ackgd. .. 269 9 9
5 ..	5	0 0	6 ..			9 ..	0 10 0			£622 1 5
6 ..	0	5 0	7 ..			40 ..	0 2 6			SUMMARY.
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2 ..	0	10 0	13 ..			6 ..	0 12 6			General Fund .. £4,157 9 2
3 ..	0	10 0	14 ..			7 ..	0 2 0			Designated Fund 3,268 18 9
4 ..	2	0 0	15 ..			8 ..	0 5 0			£7,426 7 11
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7 ..	0	2 6	18 ..							
8 ..	5	0 0	19 ..							
9 ..	1	1 0	20 ..							
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			DETAILS OF GIBRALTAR AUXILIARY.							
			Capt. C. H. HILL, Hon. Sec., Soldiers and Sailors' Institute. General Receipt No. 2313.							
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Carried forward	£255	0 6								

Algerian Rugs and Mats.

We have received a fresh and varied consignment of these goods for sale, and we should like to dispose of them quickly on behalf of the industrial work in Cherchell, which was carried on for so many years by our sister, the late Miss Day. This work has been the means of helping many poor girls and women, and of bringing many natives under Gospel influences.

The carpets, rugs, and mats are all hand-made, of best wool, in rich colours and artistic designs, and the pile is very thick, ensuring almost endless wear. We have a specially choice selection this time.

Carpets from £3 2s. 6d. to £5 16s.; piano mats, etc., from 8s. to 17s. 6d.; rugs from £1 to £1 16s.

A price list, giving sizes and descriptions of these goods, may be had on application. Friends may view the goods at the Office (as below) on any day, except Saturday, between the hours of 10 a.m. and 5 p.m. Or any article will be sent on approval; but in such cases carriage must be paid both ways if no purchase should be made. Postage extra in all cases. Please apply to the Secretary, North Africa Mission, 4, Highbury Crescent, London, N.

Telegraphic Address:—"TERTULLIAN, LONDON."

Telephone:—2770 NORTH.

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J. W. GORDON-OSWALD, Esq.

Hon. Secretary.

COL. G. WINGATE, C.I.E.

Acting and Assistant Secretary.

M. H. MARSHALL.

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

Hon. Auditors, Messrs. A. HILL, VELLACOTT & Co.,
1, Finsbury Circus, London, E.C.

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 into 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.		Blzerta.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	...	Date of Arrival.
GEO. WILSON, M.A., M.B. ...	Dec., 1906	Miss L. READ ...	April, 1886	Miss M. ERICSSON ...	Nov., 1888
Mrs. WILSON ...	Dec., 1906	Miss K. JOHNSTON ...	Jan., 1892	Miss R. J. MARCUSSON ...	Nov., 1888
Mrs. ROBERTS ...	Dec., 1896	Miss E. TURNER ...	Jan., 1892	Susa.	
Miss J. JAV ...	Nov., 1885	Aigiers.		Mr. J. J. COOKSEY ...	June, 1892
Miss G. R. S. BREZZE,		Kabyle Work—		Mrs. COOKSEY ...	Dec., 1896
M.B. (Lond.) ...	Dec., 1894	M. E. CUENDET ...	Sept., 1884	Kairouan.	
Miss F. MARSTON ...	Nov., 1895	Madame CUENDET ...	Sept., 1885	Mr. E. SHORT ...	Feb., 1899
Miss I. L. REED ...	Oct., 1908	Mr. A. SHOREY ...	Nov., 1902	Mrs. SHORT ...	Oct., 1899
		Mrs. SHOREY ...	Oct., 1904	Miss G. L. ADDINSELL ...	Nov., 1895
Spanish Work—		Djemaa Sahridj.		Sfax.	
Mr. A. J. Moore B.A. ...	April, 1909	Kabyle Work—		T. G. CHURCHER,	
Miss F. R. BROWN ...	Oct., 1889	Mr. D. ROSS ...	Nov., 1902	M.B., C.M. (Ed.) ...	Oct., 1885
Miss VECCHIO, School Mistress.		Mrs. ROSS ...	Nov., 1902	Mrs. CHURCHER ...	Oct., 1889
		Miss J. COX ...	May, 1887	Mr. H. E. WEBB ...	Dec., 1892
		Miss K. SMITH ...	May, 1887	Mrs. WEBB ...	Nov., 1897
		Constantine.		DEPENDENCY OF TRIPOLI.	
		Mr. J. L. LOCHHEAD ...	Mar., 1892	Mr. W. REID ...	Dec., 1892
		Mrs. LOCHHEAD ...	Mar., 1892	Mrs. REID ...	Dec., 1894
		Miss E. K. LOCHHEAD ...	Mar., 1892	Mr. W. T. BOLTON ...	Feb., 1897
		Mr. P. SMITH ...	Feb., 1899	Mrs. BOLTON ...	Dec., 1897
		Mrs. SMITH ...	Sept., 1900	Miss F. M. HARRALD ...	Oct., 1899
		Miss F. HARNDEN ...	Nov., 1900	Miss J. E. EARL ...	Oct., 1909
		Miss E. LOVELESS ...	Nov., 1902	EGYPT.	
		Tebessa.		Alexandria.	
		Miss A. COX ...	Oct., 1892	Mr. W. DICKINS ...	Feb., 1896
		Miss N. BAGSTER ...	Oct., 1894	Mrs. DICKINS ...	Feb., 1896
		REGENCY OF TUNIS.		Miss R. HODGES ...	Feb., 1889
		Tunis.		Shebin-el-Kom.	
		†Mr. A. V. LILEY ...	July, 1885	Mr. W. T. FAIRMAN ...	Nov., 1897
		†Mrs. LILEY ...	April, 1886	Mrs. FAIRMAN ...	Feb., 1896
		Miss H. M. M. TAPP ...	Oct., 1903	Mr. G. CHAPMAN ...	Nov., 1907
		Italian Work—		Provisionally at Asyut.	
		Miss A. M. CASE ...	Oct., 1890	Miss H. B. CAWS ...	Oct., 1907
		Miss L. E. ROBERTS ...	Feb., 1899	Provisionally at Luxor.	
		Associated Worker—		Miss M. McLEAN ...	April, 1909
		Miss M. BENZAKINE ...	Jan., 1906		

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

† In England for Deputation Work.