

No. 60.—New Series.

May, 1910.

# NORTH AFRICA

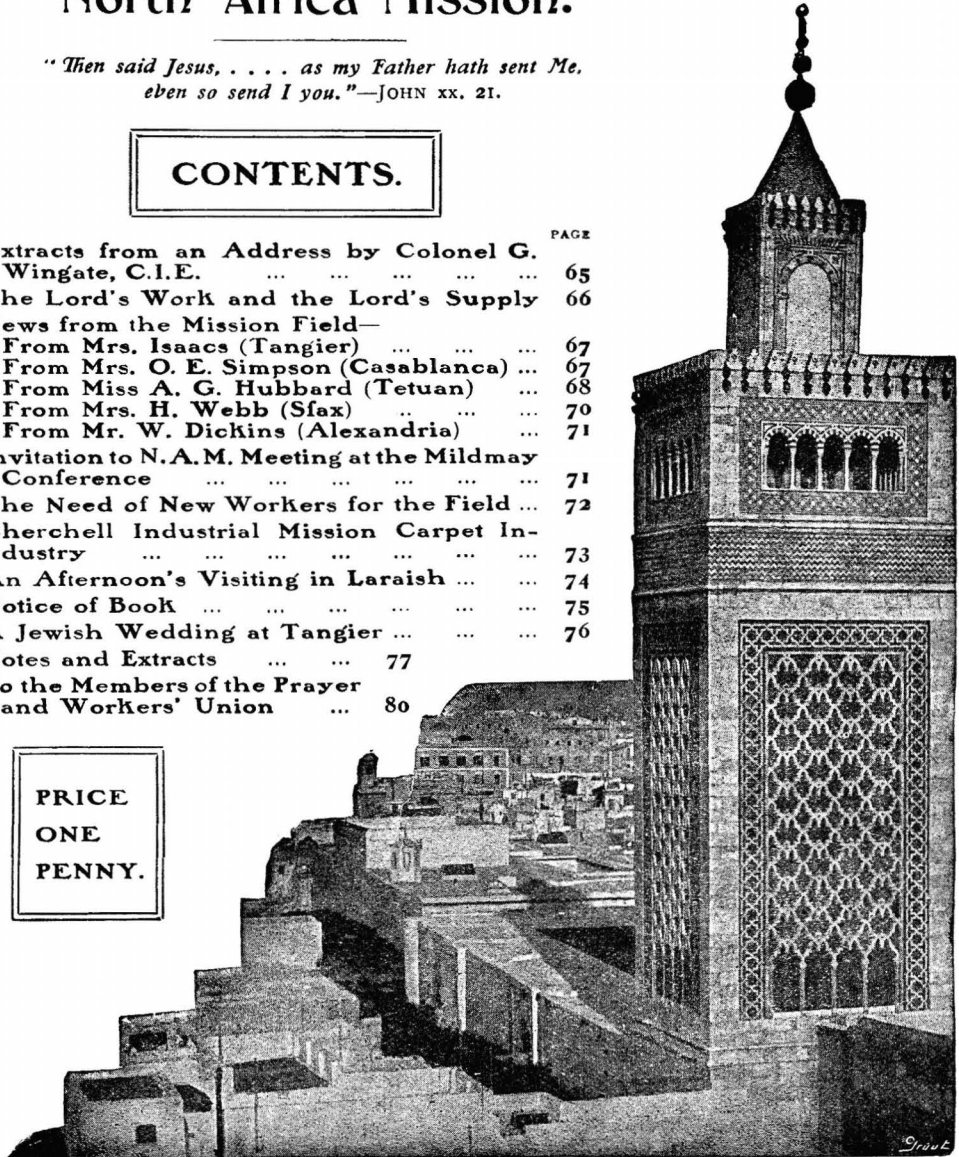
## The Monthly Record of the North Africa Mission.

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

### CONTENTS.

	PAGE
Extracts from an Address by Colonel G. Wingate, C.I.E. . . . .	65
The Lord's Work and the Lord's Supply	66
News from the Mission Field—	
From Mrs. Isaacs (Tangier) . . . . .	67
From Mrs. O. E. Simpson (Casablanca) . . . . .	67
From Miss A. G. Hubbard (Tetuan) . . . . .	68
From Mrs. H. Webb (Sfax) . . . . .	70
From Mr. W. Dickins (Alexandria) . . . . .	71
Invitation to N.A.M. Meeting at the Mildmay Conference . . . . .	71
The Need of New Workers for the Field . . . . .	72
Cherchell Industrial Mission Carpet Industry . . . . .	73
An Afternoon's Visiting in Larash . . . . .	74
Notice of Book . . . . .	75
A Jewish Wedding at Tangier . . . . .	76
Notes and Extracts . . . . .	77
To the Members of the Prayer and Workers' Union . . . . .	80

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

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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.]

LIST OF DONATIONS from MARCH 1st to 31st, 1910. GENERAL AND DESIGNATED FUNDS.

Table with 4 main columns: GENERAL FUND, DESIGNATED FUND, and SUMMARY. Includes sub-headers for 1910. Mar., No. of Receipt., Amount. £ s. d., and detailed entries for various churches and auxiliaries. Summary includes totals for Jan-Mar 1910 and Dublin Auxiliary details.



Photo by] **Two Ladies leaving the Dispensary at Tetuan, Morocco.** [Miss A. Bolton.

## Extracts from an Address

Given at Sion College, Embankment, London, Feb. 24th, 1910.

The Christian's belief has sprung from a seed, we are told (Luke viii. 11), that seed being the Word of God. A seed has life in it, with all the powers of expansion that life confers. If it be the seed of a tree, say an oak, life will give it liberty to grow as it will, and power to adapt itself to the circumstances of soil, weather and general environment, while at the same time compelling a marvellous adherence to the plan contained in the tiny acorn, by which it will be differentiated, wherever we find it, from all other trees springing from a different seed. Life, in fact, has its own glorious way of enforcing conformity to type; and the spiritual life of the Word of God, sown in the human heart, will reproduce, if not hindered or choked, the features characteristic of the life of Christ, Who was in very truth the Word of God.

Turning to the Moslem's belief, we feel

at once an overwhelming difference between the two. If Christianity is a *seed*, as God's Word tells us, then we might describe Mohammedanism as a *mould*, in which its special characteristics are secured, not by a law of life springing from within, but by a system of external limitations imposed from without. Mohammed presented it to his followers as a full-grown and final system, crystallised for all time in the form it then took; and he ensured it as far as possible from any future modification by such sayings as the following: "My people will be divided into seventy-three sects; one only will be saved, all the rest will be damned." Such a theory was well calculated to create an anxious and slavish adherence to every detail of Moslem doctrine as enunciated by Mohammed himself. Some of these limitations, as we know, reveal great wisdom, and have safeguarded his followers

from many errors, but they all bear the impress of "a carnal commandment," and not "the power of an endless life"; and they descend to a childish triviality when we come to "the vast volumes of closely-printed Arabic which purport to be Mohammed's utterances on all subjects which a Mohammedan ought to know for his soul's health, from the manner of using a tooth-brush to the arrangement of the seven heavens."

The Koran, which is the basis of the religion of more than 200 millions of people, is a book smaller than the New Testament. It is supposed to have been brought down to the lowest heaven, and then to have been given gradually to Mohammed according as God saw it to be necessary for the profit and instruction of the people. This book is an iron law, and to the orthodox it is an immovable barrier to progress in every sphere of life. In nothing, perhaps, is it more at variance with the Old and New Testaments than in the treatment of sin. There is no book in the world that condemns sin like the

Bible. The Koran teaches that all that a man can do has been pre-arranged by a relentless doctrine of Fate, so that man is not responsible for sin. The Bible, in contrast to the Koran, must for ever stand forth as a witness for God's holiness in its power to convict of sin, and also as the great vindicator of the Lord and Saviour Jesus Christ.

Our attitude must be that of those who "speak as the oracles of God" (1 Peter iv. 11), and who have a glorious message to deliver which needs no apology. As Sir Monier Williams has ably put it, "Let it be made absolutely clear that Christianity can not, must not be watered down to suit the palate of either Hindu or Mohammedan, and that whoever wishes to pass from the false religion to the true, can never hope to do so by the rickety planks of compromise, or by help of flattering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread His everlasting arms beneath and land him safely on the Eternal Rock."

## The Lord's Work and the Lord's Supply.

It is a great help to faith to realise that the Mission work we are engaged in is really the Lord's work. Not merely good work that Christian people have undertaken for Christ's sake and the sake of the spiritually destitute, but the Lord's work which He has undertaken in His infinite grace and wisdom, and into which He has been pleased to call His servants. To realise this is to be reminded that the work must be carried on, not as the worker pleases, but as the Master directs, as His guidance and instruction are day by day sought and followed.

It is very easy to forget this fundamental principle, and to act as though it were the servant's work, in which he is simply to seek the Lord's help.

If it is practically recognised that the work is truly God's undertaking, it will be spiritually natural to defer constantly to Him on every point, and, having waited for and submitted to His guidance, to count on Him to supply all that is needed, whether of labourers or money.

The North Africa Mission, during the month from March 15th to April 15th, has had cause to praise the Lord for His gracious supplies, amounting for all purposes to £820 5s. 1d., and asks friends to unite in praise to God for His tender mercy. *The Mission is still dependent on the Lord for its constantly recurring, ordinary and special needs; so that prayer without ceasing should be made that the Lord will incline His stewards by whatever means He chooses to continue their generous help.*

Among special objects of need at the present time is the Spanish Mission Building at Tangier, for which Captain Hill kindly took the responsibility, and for which £225 is still needed. Then further help is needed to put the Mission premises at Moknea, in Kabylia, into thorough repair: at least £120 is required for

this. The Italian branch of the Mission in Tunis has, by God's mercy, outgrown its present accommodation. There are some thirty-six members of the little Church, and a growing Sunday School. A hall to seat 200 people is deemed to be requisite, with other rooms; for this, considerable financial assistance will be required, in addition to all ordinary current expenses.

But the greatest need of all is an increase of labourers, filled with love to Christ and love to souls, and prepared to face numerous difficulties for His sake.

## News from the Mission Field.

### MOROCCO.

#### From Mrs. Isaacs (Tangier).

*March 14th, 1910.*—Dr. Wilson has asked me to send a few lines on the work at the Tulloch Memorial Hospital. This morning there were a number of out-patients. We were glad to welcome Mr. Elson, who came in and gave them a hearty Gospel address, to which they listened most attentively. Three of the in-patients also came down to hear him. One of the latter is an elderly man who gives evidence of real interest in "the good news." He asked for a pair of spectacles last week, and we were fortunately able to suit him with a gold-rimmed pair which some kind, unknown friend had sent amongst others from England. So now he has the Gospel of St. John, and can enjoy reading it to himself and also to others.

Previous to Mr. Elson's visit, I had been reading some passages from the Gospels, and had given away three Gospels among the earlier comers. Very few are able to read.

There are six in-patients to-day. One of them is a charcoal-burner from some miles away in the country. It appears that Colonel Pleydell was boar-hunting, and a boar made for this poor young man (a Sus), and first bit him in the leg and then plunged his tusk into his right side, tearing away part of the rib and leaving the lung exposed. The poor fellow was brought here in a most precarious condition on the 8th inst., but, thank God, he appears to be doing well, and is patient and cheerful, bearing the pain with great fortitude. It is a great blessing for these

poor Moors to have a place like this hospital to come to freely without charge. At the French and Spanish hospitals, patients are charged a certain sum daily.

As you know, Dr. and Mrs. Wilson are much in need of more help. I spend a good deal of time every day playing and singing hymns to the patients. I also read the Gospel and teach them texts. Mr. Jones and Mr. Steven both look in occasionally and read and give Gospel addresses to the sufferers.

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

*March 11th, 1910.*—Grand news reached us yesterday of the conversion of a slave, a Kaid's daughter, who had been stolen from her people. For a year she has been reading the Gospel with native converts: now she seems very definitely the Lord's, and is pleading for her master's salvation. For seven or eight years we have read and prayed with him, and fellow-workers now with Christ did so before us. Many are the prayers that have gone up for him.

*March 14th.*—On Saturday I had eighty-three patients, and missed my dear husband's help greatly; but strength was given according to the day. They listened quietly to Isaiah liii. Last month we had 1,073 patients, and I visited in forty-four houses. The women and children now go to Miss Banks and Dr. Wakefield. To-day I heard the good news of a woman, after the Gospel address, giving her silver ring in exchange for a colloquial Gospel of Matthew, so that her son might read the wonderful words to her at night when he

returned from his Moslem teacher. Yesterday, after my Bible lesson with the native converts, we had special prayer for the new convert's eldest son and brother-in-law. They sat together on Saturday night till long after midnight over that wonderful *Shilha* Gospel of John (they do not know Arabic), seen for the first time. They left us to-day with copies to take to their distant home, and we follow them with prayer.

*March 10th.*—I had seventy-six patients this morning, and all were intent on keeping silence during the Gospel address on the latter part of Acts viii. On Thursday I gave away six copies of the colloquial Gospels at the earnest request of the recipients. We certainly have no difficulty in getting God's Word among the people in this part of Morocco, and I know of not a few who read to their wives and children in the evenings. Since my dear husband left, ten days ago, I have had 269 patients. Some of these have seemed really anxious to learn about the Saviour.

### From Miss A. G. Hubbard (Tetuan).

*March 4th, 1910.*—House-hunting in Tetuan—I hope it will soon be "House-finding in Tetuan," but it is not so yet. A year ago Miss Woodell and I took this house on a year's lease. We like the house and the district, but the owner wants to come to live here, and we must move. There are no house agents here, so we can't apply to them to know what houses are to let; there are no "To let" bills in the windows, because there are no windows, and no advertisements of empty houses in the newspapers, because there is no newspaper. So the only way to find out is to ask, and ask, and then continue asking. I have been to almost everyone I know in the town who is likely or unlikely to have a house to let, and I ask folks coming to the dispensary too; but so far, we have found nothing to suit. One garden house we went to see has eleven owners. The first owner left it to his three children. One of them died and left his share to his children, and so on, till now eleven folks share it. Any of the owners we saw, said it would suit us well, and was in pretty good condition. Out-

siders said it was a ruin, and the outsiders were right; it is a ruin! The eleven can never all agree about spending money on it, so it has been left from year to year, till now it needs rebuilding. We declined with thanks, without inquiring about rent.

Another house I heard about, I went to see. It would suit on a pinch, but it would be a squeeze. The owner is a widow woman living in a large old house. The one to let is new, and a perfect little band-box of tile work—tiles everywhere, floors, walls, stairs, and everywhere else. I went all over it, felt it would be *very* small, but in a good district; then I returned to the owner to inquire what rent she asked. But she wanted to know what I offered. So I said, "Well, being foreigners, I suppose you would want five dollars" (dear at that!). "What!" she said, "from you I should want ten dollars. Go and 'take advice with your head'" (*i.e.*, think it over), "and give me ten dollars a month." So I said, "Thanks, but I have already taken advice with my head. It is too small for us, and not worth more than half you ask."

Another house we went to see, with a garden this time, stands so high it is like a lighthouse above the town. A lady who lived there said on windy nights they spent their time not sleeping, but praying for the mercy of God; and a Moorish gentleman, who took it after this lady moved, found the wind so bad that he used to spend the night lying by the street door with the key in his hand, ready to fly if the house fell! So with the much wind, shortness of water, publicity of the garden and a few other difficulties, again we had to decline.

Then we heard of another house and went to see that. It belongs to one of the big men of the town—a man who can promise more and do less than any man I know. He was for some years at court with the old Sultan, and he has learned courtly manners in more ways than one. His is a nice little house, but only one bedroom possible, and he won't build on another room without doubling the rent! He says the house is in such a holy district they would have no other Nazarenes but us there. Then he asked if we were paid by the Sultan to be here, so I told him, "Certainly not," and said a little why we are here. Then said he, "You

are so good you shall go into heaven along with us, and not go with the rest of the Nazarenes." So I told him his hope of heaven and mine could not rest on any goodness of ours, but on the fact that the Lord Jesus had died for sinners, and so on, and he got a little talk he did not expect. Ah, these poor Moslems! What an awful hour for them, when they find that all their goodness and all their saints and prophet can avail them nothing! We still want that house, but we can't do without another room, and we are not inclined to pay a doubled rent!

*March 7th.*—I have run after a few more fairy-tale houses in the past days, but we have not got a house yet. This morning in dispensary I heard of exactly the house we require, in a good district, six rooms, a small garden with lemon tree, pomegranate, etc., and a well of water. Why, the account was so beautiful I might almost have taken it without seeing it, if I had just come to the land, and still believed all I heard. Anyway, as early as I could this afternoon, I set out to inquire, and went first to the over-looker of the district who lives at the far west gate of the town. He was out in the country for the day, and would not be back till sunset, and his wife could give me no information. So I was sent off almost as far as the east gate to see the owner. When I found the man I was after: "Well! I'm not the owner, I'm his uncle. He is in Fez, and no one knows when he will be back." Then he added that the house is a ruin, in a bad district, and very far off—would not suit us at all; but he would make inquiries, and if I would come back in a few days, etc., etc. So there lay our house of cards! I did not come back home quite quenched to give Miss Woodell my report, for on my way I met a soldier friend, who inquired if we had got a house yet. I said, "No, and I am weary of hunting." "Well," said he, "there is a man who has one to let. It is so and so, so and so, and I will bring you the key in a day or two that you may go and see it." That all sounds very nice, but will Silim bring the key? Is the house all he says? Anyway, our Father knows His children must have a house, and the right key will be given to us one day, whether Silim brings it or someone else.

*March 10th.*—Yes, Silim brought the key, and we went to see the house. It has one complete room, and two open sitting places, *i.e.*, rooms with three walls only, open on to the garden. But neither the situation nor the house were at all suited to us, so we must still wait.

*March 12th.*—We have been again to see the owner of the small garden who inquired why we were here, etc., the other day. We wanted to see if we could not come to terms about that house of his, but he was so anxious to continue our conversation of the other day that we had a long discussion in his office first. The "office," by the bye, is a kind of little cupboard all open to the street. He had it all written down for us about how the created beings stood before their Creator in ranks, the foremost rank being prophets, and amongst them the Lord Jesus. So I gave a bit of Phil. ii. 8-10—"the Name above every name." From that he took up other points, and finally we arrived at the house. We talked on for some time. He will build another room, etc., etc., and we may manage it yet if we can agree about rent. He is not content with 12 per cent on what he must spend on it, and says that at that rate he will not see his money back again for more than eight years! To-day I have taken him a New Testament, which he politely received with thanks. May the Spirit of God incline him to read it, and open his dark mind to see the true Sent One of God.

*March 30th.*—We have really taken that house, and things are about as certain as they can be in Morocco till we are really in it. At present we are in the middle of an eight days' feast. When the feast is over they will begin to build the extra room, etc., etc., and we hope to move by the beginning of May. May it prove to be a house where souls may not only hear of the Lord Jesus, but hear Him and live.

Now I wish the move were over. In a land where everything must be carried by hand or on donkeys, it means a very considerable packing up. The Moors say we have nothing to move, we have no mattresses or anything! I say they have nothing to move; they have no chairs or tables or anything! So it all depends upon how you look at things.

## TUNISIA.

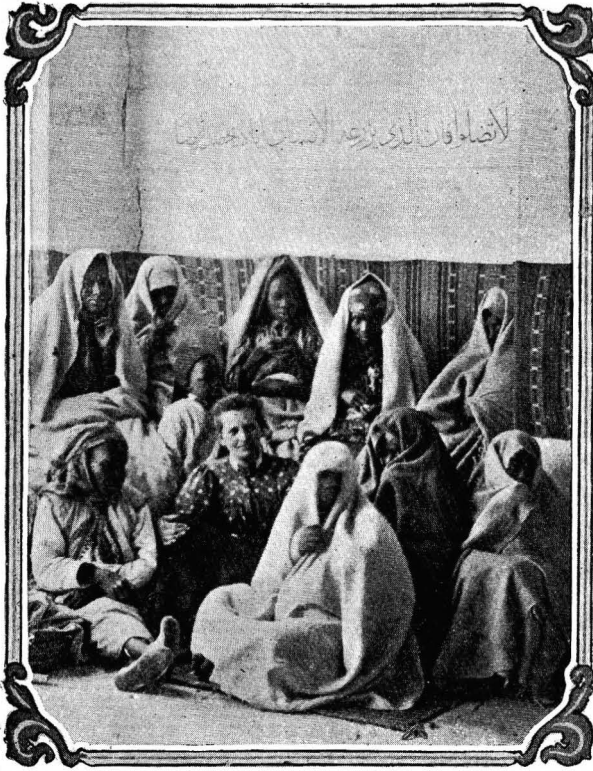


Photo by]

[Mr. H. E. Webb.

Mrs. Webb and her Class of Negresses at  
Sfax, Tunisia.

### From Mrs. H. Webb (Sfax).

March, 1910.—It is Friday morning, and we are still at breakfast when a rat-at-tat is heard. "Surely it can't be the negresses come so early as this!" I say. "It has only just struck seven, and the class does not begin till nine." However, I go to see, and open the door to black, smiling faces. "You are early to-day; there is nearly two hours before class time." Some of them live a long way off, so I ask them in and they sit down to wait. Time means very little to these women who are up with the sun; their few domestic duties are soon done, as, if they are not exponents of the "simple life," they are at least livers of it. Meanwhile I hasten to attend to my own

domestic affairs, and have only just completed them when my two fellow-workers arrive; Miss Jones, who so kindly assists me with the class, and Miss Steggall, who helps in a very real way by taking charge of my three little ones for a couple of hours.

The needlework is soon given out, and, seated on mats on the floor, the women sew and chat for an hour; then, work is folded up and put away and they settle to sing, and learn the texts and listen to the "old, old story."

We are often greatly encouraged by the attention given. Occasionally, real interest is shown, though at other times they are restless. Some of the negresses have good memories and quickly learn the texts, even remembering what was taught them in my class two years ago. "Oh, dear," said Miss Jones the other day, "I wish my class of Arab women would listen as these do."

And so, dear friends, we invite you to become fellow-workers with us here in Sfax, by remembering us in prayer; first, for ourselves, that we may be enabled to "make the message clear and plain," so that it may be easy for these dear women to take it in; and then for the women themselves, each with her own individual needs; and then, thirdly, for the wherewithal to keep the class going, for even this bit of work cannot be carried on without the sinews of war. "The Lord loveth a cheerful giver."

We have little to do with success—that belongs to the Lord; but we have everything to do with faithfulness. The one grand point indispensable in a steward is that he be found faithful (1 Cor. iv. 2). It is the faithfulness of the steward that constitutes him a "good servant" (Matt. xxv. 21). Oh to be faithful, whether the trust be little or much!—*Selected.*



## EGYPT.

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

March 5th, 1910.—There has been a steady increase in our work here in all directions. The girls' school is as large as the accommodation will allow. The "mothers" have continued to attend their weekly meeting. The Sunday-school has met regularly. The Arabic services have often been scenes of fierce debate owing to the presence of a number of theological students who have now been forbidden to come to this house, on the penalty, for the first offence, of being deprived of their bread for a month, and, for the second offence, of having their names erased from the register. But some continue to come each night in spite of all. I was interested to find that some one had written in fine, bold Arabic on the door of our house, "Whosoever enters this house, God will make him an unbeliever."

In Kh.'s report this week, he says: "We have held our meetings each evening at eight o'clock, and among those present was a blind Sheikh who has a perfect knowledge of the Koran, and can recite any portion of it, and he brought with him his son, twelve years of age, who reads Arabic beautifully. They have been reading the truth and praying with us, and have confessed their faith in Christ according to their perceptions of Him, and have sought baptism; but at present they

are not ready for baptism until after examination and verification concerning their faith. And when some of the bigoted Mohammedans knew that this person was meeting with us every night, they determined to come and try to bring our subjects to confusion; until on Thursday night, when Mr. Dickins was absent through a cold, they mocked us, and one said he would beat our brother-convert, A——. So we had to call in the police to expel them." (I had gone to rest to try to recover from my cold quickly, but had to dress and go down to their assistance immediately, and found a great crowd outside. They had become more excited than usual owing to the murder of the Prime Minister, which has made the feeling between Christians and Mohammedans very acute just now.) "They had to be sent out because they purposed evil towards us; but God was with us, according to His promise, saying, 'If God be for us, who can be against us?'"

"We have also visited the Moslems in hospital. Some received the Word with great attention; others were indifferent. But, praise be to God, every time more listen to the message than at first. The Lord guide them by His Holy Spirit, and we seek constantly from God that He would increase freedom in the whole land of Egypt and take away fanaticism. It is 'Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.'"

## Invitation to N.A.M. Meeting at the Mildmay Conference.

By the kind invitation of Captain Tottenham, superintendent of the Mildmay Institutions, a meeting on behalf of the North Africa Mission will (D.V.) be held during the annual Mildmay Conference, on **Tuesday, 21st June, at 3 p.m., in Room No. 5.** **The Hon. Granville Waldegrave has kindly promised to preside,** and two of our missionaries fresh from the field will speak. Will our friends note particulars of this meeting, and as many as possible cheer us by their presence to hear of what God has been doing in Morocco and elsewhere. As some members of Council and other friends will be attending the great Missionary Conference at Edinburgh on the above date, it will be an especial encouragement to those in charge of this meeting to have a large attendance of sympathisers.

## The Need of New Workers for the Field.

At several stations of the N.A.M. there is a real need of the help of fresh missionaries. Occasional retirements and losses caused by death or failure of health make gaps that are not easily filled. At their last meeting the Council accepted, with deep regret, the resignation of Miss F. E. Harnden, who has toiled bravely since 1900 among the Mohammedans of North Africa. Our sister's health is not now equal to the strain of life and work in the foreign field, and, acting under imperative medical advice, she will now live quietly in England. May the Master, whom she has served so unselfishly, bless His servant, and make her a real blessing in the homeland. **Miss Harnden** has written the following message for the pages of NORTH AFRICA :—

"It is with the deepest regret that I withdraw from the work in **Constantine**, where it has been my privilege to witness for Christ among Arab women and girls. Nothing would give me greater joy than to go back to this work, which I so much love, but the breakdown in my health quite forbids this. It is the sole reason of my retirement. I have

worked among the people with much joy in telling out the 'good news' of God's wonderful grace. It is a joy of which no one can rob God's messenger, in spite of all the conflict to be waged against 'the powers of darkness.'

"I would especially plead for a fellow-labourer for my former co-worker, Miss Loveless, to take my place, and return with her to Constantine (D.V.) in the autumn. It is of the utmost importance that that work should not suffer by my withdrawal, but should be continued. With more help it might be further strengthened and developed. I can assure, from personal experience, any whom God leads out that, if they will go forth with undaunted faith in Him, they will meet with some souls whose hearts will respond to loving and patient teaching of the way of life."

The Council of the N.A.M. desire to send back Miss E. R. Loveless to Constantine next October, and to associate with her, if God will, one or two new lady missionaries in the important work among the Arab women and girls, which she and Miss Harnden especially have recently developed in that city. Such new workers should have sufficient aptitude for study

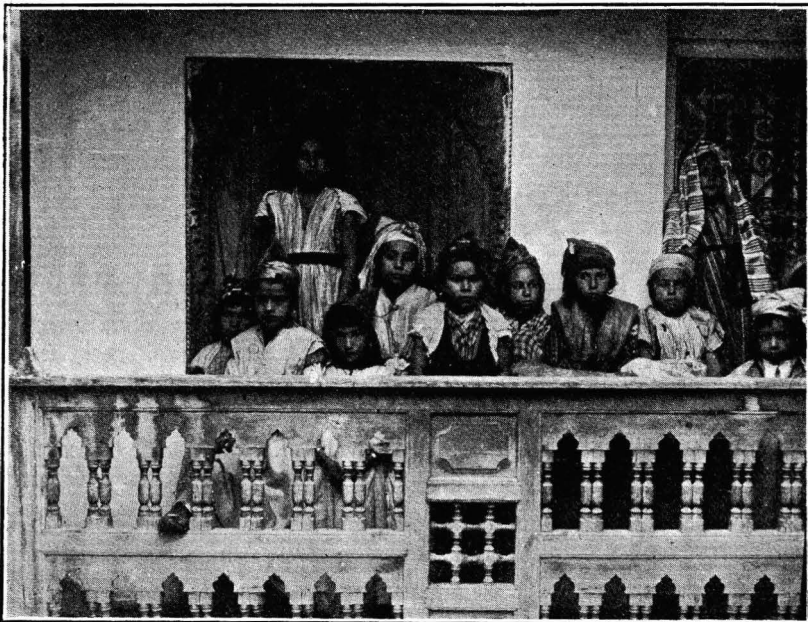


Photo by]

[Miss E. Loveless.

Group of Girls in Miss Loveless's New House at Constantine, Algeria.

to be able to acquire Arabic and French, as *both these languages* are quite necessary for the work they would have to do. They should have good health and a cheerful spirit, and be preferably from twenty-five to thirty years of age, with, above all, a humble readiness to "fill a little space" and to endure hardness with patience.

At other stations also new workers are badly wanted, who would need to learn Arabic for native work. The Council of the Mission seek that God may Himself

bring forward both men and women who are so assured that He is calling them to the peculiarly hard field of North Africa that they will be able to face the difficult conditions, and, in dependence on God, continue without fainting through strain, whether of Moslem opposition or loneliness or poverty. The Council are not able to guarantee regular salaries to those joining the Mission.

Offers of service or inquiries should be addressed to the Secretary, North Africa Mission, 4, Highbury Crescent, London, N.

## Cherchell Industrial Mission Carpet Industry.

It will be remembered that this industry was begun by the late Miss Day on her own responsibility, but with the cordial sympathy of the Council of the N.A.M. The work grew, and it was thought necessary to obtain larger premises, and as it was not possible to find a suitable place to rent, Miss Day, having received a certain amount of financial help, purchased some ground and arranged with a builder to put up a place that would accommodate the work, and could be used for other mission purposes when needed. Last year Miss Day came to England with the hope of further interesting friends in this branch of service and obtaining increased financial help. Failure of health prevented her accomplishing her purpose, and soon after her return, the illness from which she had for several years been suffering increased, and on November 28th she was called home to be with Christ.

The question of how the carpet industry was to be maintained and carried forward had then to be faced. The workers at Cherchell felt that the industry was a great help to the Gospel work in the place. It brought them into constant contact with the girls and women who were employed, and enabled them regularly and systematically to teach them the Word of God and influence them for Christ. Beside this, it had a philanthropic and moral aspect; for it provided employment for those who otherwise might probably have been unable to obtain it, and rescued

them from the dangers of a life of sin to which they were exposed. Then it commended the mission and the missionaries to the authorities and the public as a useful industry. For these three reasons, and others besides, it seemed desirable that the work should be continued.

On the other hand, the financial responsibilities had to be faced. The building was only in part paid for, and though it and the land, together with fixtures, looms, carpets and materials, etc., were estimated to be worth nearly £1,300, there were liabilities of about £850, leaving net assets of about £450.

To put the industry on a satisfactory basis, it was estimated that £1,000 was needed; that is, £850 to clear off all liabilities, and £150 more for increased working capital. It was thought that if this could be found, the industry might presently become self-supporting, though for a time it might need to be assisted by donations to some extent. The carpets sold in 1909 brought in £362, as against £172 in 1908. This was encouraging, and the demand is increasing.

The missionaries at the station did not feel that they could take the financial responsibility as Miss Day had done, and there was much prayer and anxious deliberation as to how best to deal with the situation.

While the matter was under perplexing consideration, offers were received from

two friends, who had not been directly approached on the subject, but who knew of the work and its needs, of two sums of £200 each, that is, £400, for investment in the industry, free of interest for the present, and these sums have now been handed over.

It has finally been decided to treat the industry as an Industrial Mission, officially distinct from the North Africa Mission, but collateral to and associated with it.

Six hundred pounds more is needed to make up the thousand pounds that is asked for, and the help that has already been received encourages the hope that God will incline others to assist.

They can do so in the following ways :

1. By free gifts for the Carpet Industry fund.

2. By investing in the Industry, as the two friends referred to have done.

3. By gifts for the current expenses until the work is fully self-supporting.

4. By ordering or purchasing carpets or rugs or by selling them to their friends.

The prayers of all are requested for the progress of this Industrial Mission, and that it may be the means of bringing increased numbers under the sound and influence of the Gospel, and thus to a saving knowledge of the Lord Jesus.

All communications or gifts should be addressed to

The Secretary,

Cherchell Carpet Industry,

4, Highbury Crescent,

London, N.

## An Afternoon's Visiting in Laraish.

A short sketch of an afternoon's visiting may perhaps interest friends at home, so I am sending a word-sketch of the houses I went to, one day between three and six o'clock.

First, I visited a sickly but brave Moorish mother, who is separated from her husband, and finds it very hard work to get daily bread for her daughter and two young sons. Her constant prayer is, "O God, give me health." Though only about thirty-seven years old, she is a grandmother, and she looks fifty or more. For the children's sake she struggles to keep up when ill, for she fears if she gives in at all she may have to give in altogether. In vain have I pleaded with her to let me send her twins, Hassan and Hossein, to Mr. Elson's Home for Boys in Tangier, but she absolutely refuses to part with them, and says, "I must have them with me when I die, that I may look on them at the last," and so she is selfishly hindering the boys from being brought up in healthy surroundings and in a Christian atmosphere with Gospel training.

Fatimah, the sad-faced girl of seventeen, sits at home and sews when she can get work, but the market is now overstocked, and though I have helped her to get a Singer machine (half the cost of

which she is to refund when she gets work), the poor girl and her mother are compelled very often to sit idle in their cleanly-swept room. So I gave her a bundle of travellers' samples of cloth, and F. will all too quickly piece them together for a coverlet for one of my poor folks, and so earn from me the two shillings which will buy wheat to keep the family in bread five days!

The next house was very different, for it belongs to one of the Custom House officers, whose ladies never go out except to the bath and occasionally to worship at the shrine of the patron saint of Laraish. A European chair was brought by the slave girl for me to sit on, after I had shed my goloshed boots at the entrance of their room. This timid slave girl from the interior begged me for an English needle and pin, and was very grateful for the gifts. The eldest of the three ladies who received me knows a good bit about her religion, and intelligent questions were asked as I read and spoke to them about the Gospel. "How did the people first get divided into nations?" "Who killed Christ?" and so on. How thankful one would be to see conviction of sin in these self-satisfied, ignorant Moslem women!

Next door to this large house, in a tiny courtyard, there is erected a wretched hut, in which live two widows—a mother and daughter—members of my Sunday Bible-class. The sickly brown Arab mother and her daughter—a poor, deserted wife and mother of seventeen—were sitting inside, and they bade me welcome. It was hard work to bend low enough to crawl into the hut, the doorway being but little higher than my knees. The inmates live on the earth floor which is partly matted, and so they have no seat to offer me but a bundle of not over-clean woollen wraps. Unless one sits near the doorway, it is impossible to see to read, and then only by holding the book almost on the floor, for there are no windows. A third woman came in; so I had an attentive audience of three.

Then I went on to my servant's one-roomed dwelling and found her ill on her mat on the floor, apparently suffering from influenza. However, interest in me and the Bible story did Rahama good, and turning towards me she began to talk, and was proud to explain some story I had taught her of Christ. Her favourite story is that of the widow of Nain. Being about a lonely widow and only son, it so appeals to these women; for mother's love in this sad land of loveless marriage is the one redeeming feature in these generally loveless homes. Rahama's only child, eight-year-old, cross-eyed Absalom, is a special pet of mine, and his great ambition is to grow up and travel about with me to Arzila and the villages, be my *fokeeh*, and write my letters in Arabic.

The last visit I paid was to the little old *Shereefa*, a descendant of the prophet (of



Photo by]

[Mr. H. E. Webb.

**Miriam, a Soudanese Woman in Sfax.**

such, this land is full!), an utterly desolate woman, with such a tongue. To her and a neighbour I spoke of Christ in the almost dark room, where, amongst a few pots and pans the old lady, seated on the ground, was preparing her evening meal.

### NOTICE OF BOOK.

*An Artisan Missionary on the Zambesi.* Being the life-story of William Thomson Waddell. Published by Messrs. Oliphant, Anderson and Ferrier, 100, Princes Street, Edinburgh. Price 1s. 6d. net.

This is a choice book and a solemn one. Surely no Christian could read it without being humbled and searched by the example of this most faithful servant of Christ and of his fellow-missionaries. William Thomson Waddell was the helper and close friend of François Coillard, who owned he could

never have done his work without him. Waddell put up all the buildings for the Mission station, doing the work of two men in one of the most unhealthy spots of Africa. Then he gave up his furlough, after nearly ten years' absence from home, in order to begin over again the toilsome work of building a new station, since Coillard was convinced that the Mission must be removed to the capital of Lewanika, King of the Barotsi. Under the most painful and repulsive conditions Waddell toiled on, simple and strong in his faith toward God, faithful and entirely unselfish towards his fellow-workers and natives. But at the age of thirty-six his active work was done. He re-

turned to Glasgow in 1895, hoping to get renewal of health, but only to be told by a specialist that he was suffering from an incurable disease contracted on the Zambesi, and could never hope to return. All ideas of his anticipated marriage and of further work with Coillard had to be abandoned, and the remaining fourteen years of his life, until he died in 1909, aged fifty-one, were years of excruciating sufferings, and later of blindness too—all borne with heroic cheerfulness and unwavering trust in God's love and wisdom.

"Few men," says his biographer, "have lived a more selfless life than Waddell during those ten years on the Zambesi. The work he did was gigantic, and though he lacked some of the gifts of the great Uganda missionary, he has not inaptly been called the 'Mackay of the Zambesi.' His work was purely pioneer, and he saw few fruits of his labours, but it was enough for him to know

that he was doing it for his Master. Coillard and Waddell leaned on one another with a pathetic dependence: Coillard on his practical skill, and he on Coillard's spiritual strength. And if he was able to do much for Coillard, the great missionary did also much for him. In constant intercourse through years of loneliness with that heroic soul, he rose to a spiritual height that otherwise could scarcely have been possible. But seldom has it been purchased at so great a price."

No features of Waddell's character were more marked than his indomitable cheerfulness and true humility. He lived under the power of the Unseen, and for Eternity.

This little volume of 156 pages is one of the very best missionary works published. It must bring a blessing to every reader, but should be read especially by intending missionaries to the wilder parts of Central and Southern Africa.

### A NEW DAY FOR TURKEY.

Again and again we have been asked if there were any likelihood of those responsible for the massacre being punished. In the past, Moslems have with impunity killed Christians, robbed their houses, and taken the girls into their harems without fear of punishment; hence it was expected that the perpetrators of the carnage of April last year would escape justice, and the leaders not be made to suffer for their deeds. However, we learn with satisfaction that on December 11th a weird procession passed through the streets of Adana [Asia Minor], consisting of soldiers and handcuffed men, and on reaching the market-place, twenty-five men, nearly all Moslems, some of them men of wealth and high rank, were hanged. They had been adjudged guilty by the military court-martial of killing Christians, and this judicial execution was ordered, not by

pressure from England or Germany or from any Power outside, but by Turks themselves and under the direction of the Turkish Vali. In Adana and vicinity the purpose to deal justly and the power to carry out the laws were evidenced by the execution of these men and others to the number of nearly fifty. It certainly is a new day for Turkey. There was no little apprehension felt, for this unprecedented course of visiting punishment upon Moslems for the killing of Christians might arouse a storm of wrath that would result in rioting, but no such disturbance occurred. The tripods from which the men were hanged were publicly burned to indicate that the claims of justice had been satisfied and no more executions were to be expected. Order reigned even during the Mohammedan festival of Bairam.—From "*The Star in the East*," the quarterly report of the Bible Lands Mission Aid Society.

## A Jewish Wedding at Tangier.

The following brief account of a Jewish wedding at Tangier has been sent to us by our friend, Mrs. Isaacs, who has been spending some time there.

Mrs. Isaacs writes: "I was invited to the wedding by the sister of the bride. This sister helps Dr. and Mrs. Goldstein at the Mildmay Mission, to which I have been going occasionally for some time to read to the Spanish Jews there. . . . The evening before the wedding the bride came into the room, escorted by men bearing candles. She had to be led, as

her eyes were shut, and she was placed on the dais, and remained there with her eyes closed for about an hour and a half. She was dressed in a handsome, embroidered, dark velvet gown, and had a crown on her head.

"At the marriage ceremony, however, the following day, she was allowed to have her eyes open, and she sat during the ceremony, as in the photo, dressed in white silk. The bridegroom and two rabbis stood at the bottom, in front, and the service, which was in Hebrew, was

read and chanted. At the end, a glass of wine was handed to the bride and bridegroom and to those around, and another

empty glass was broken at the foot of the dais. The married Jewesses wore silk handkerchiefs on their heads."



*Photo by]*

**A Jewish Wedding Group at Tangier.**

*[Miss Stiedenrod.*

## 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 (May 5th), at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



#### DEPUTATION WORK.

During the month of April **Mr. A. V. Liley** has been giving his lantern lectures in and around London and in the North of England, and in May he hopes to keep the following engagements:—

- May 2—At Alexandra Sunday School, Penge.
- „ 4—Shoreditch Tabernacle.
- „ 5—Forest Road Hall, Walthamstow.
- „ 11—Railway Mission Hall, Tunbridge Wells.

May 12—Public Hall, Hawkhurst.

„ 18—Preston Mission Hall, Kingsbury, Middlesex.

Mr. Liley desires to convey his warm thanks to all the kind friends in different parts of the country who have given him hospitality during the months in which he has been engaged in Deputation work. Mr. Liley will attend (D.V.), as delegate of the N.A.M., the **WORLD MISSIONARY CONFERENCE**, which will meet in Edinburgh on June 14th.

It is expected that Mr. and Mrs. Liley and their elder daughter, Annie, will return to Tunis in October to resume work in that city.



#### “WANTS.”

**Mr. A. V. Liley** would be very grateful to any friends who could supply him with **scientific lantern slides** (astronomical or

geological), to take out with him on his return to Tunis in October. He is also in need of a **small American organ**. Friends can communicate with him at the office of the Mission, 4, Highbury Crescent, London, N.



**Mr. A. Shorey** of **Algiers** wishes to make it known that he would be most thankful for some **lantern slides illustrating New Testament subjects** to show to the French and Kabyles among whom he works. Either the slides themselves or help towards purchasing them would be gratefully received. Will friends kindly write to the Secretary, 4, Highbury Crescent, London, N.



### ARRIVALS.

**Miss F. Harnden** and **Miss E. Loveless** (from Constantine) on March 30th.

**Miss F. R. Brown** (from Tangier) on April 13th.

**Mr. and Mrs. O. E. Simpson** (from Casablanca)—with the Moorish convert Aly, who is expected to be a real help to them in their deputation work—on April 13th.



### FOREIGN NOTES.

#### Morocco.

**Dr. G. Wilson** writes from **Tangier** on March 30th:—"At present the **Hospital** is fuller than it has been since **Miss Georgie Smith's** death. This week I have taken in one of **Raisuli's** Kuids."

A few days later **Dr. Wilson** writes:—"On Friday I operated on the **Kaid** (a centurion over a hundred men). To-morrow I have two eye cases to do, and after that I am going to the prison with **Mr. Elson** to attend to some sick prisoners."



**Mr. O. E. Simpson** writes from **Casablanca** on March 2nd:—"We ask your prayers for **M—D—**, the Mohammedan convert who confessed Christ some time ago. His enemies, the students, are working against him. We hear that they are going to get twelve witnesses to testify as to his present conduct, and bring him before the Government. Already some have been to purchase from him, and while waiting for goods to be done up have questioned him, and as a result have asked for their money to be returned. The Adversary is not going

to rest until he has done all he can to bring him into conflict with the native authorities. May our Father shield him with His own mighty and loving power, giving him grace to confess Him even in death, should that be necessary. **S—** is somewhat fearful of what may take place, as he has been warned by the head of one of the strong religious orders, and has been denounced as a Christian and an infidel."



Later news has reached us of the convert referred to above. On March 31st **Mrs. Simpson** writes:—"A fellow-Moor summoned **M—D—** to appear before the Moorish Government on the Wednesday of last week. I offered to go with him (**Mr. Simpson** being away), but it was thought better for him at first to see what charge was brought against him, so I stayed at home and prayed. Presently I saw across the street our friend walking round the corner. I soon heard how wondrously God had interposed.

"As he neared the law courts his accuser met him, and, after much abuse, said, 'I did not intend to summon you last evening. I had heard that you shut your shop on Sundays, read the Christian books, and had ceased to attend the Moslem prayers. I did not believe it, and came to question you personally, when, to my horror, I saw in your hands that very book—the Gospel—and I said, "Come to the Government to-morrow." But this is a great matter. It needs the **Kadis**—the great ones of the Government—and properly selected witnesses. You may go home for to-day—till I can get these—but remember—not for long.'

"So he left him, and the convert walked silently and slowly towards his shop. We give God thanks for this respite that we may continue in prayer."



**Miss C. S. Jennings** writes from **Laraish** on March 9th:—"A member of my Bible-class—little old **Hadijah**—is one of the many destitute and desolate Moorish women who would work if only they could find work to do. Now and again I lend her money to buy the materials to make a straw mattress—for that is her trade, and most conscientiously she repays me in instalments the 2s. 6d. loan when she sells the mattress. But in sorrow and acute hunger she came to me the other afternoon, telling me with shame that she was not yet able to refund the 1s. 9d. still owing, as, though she had carried the stiff straw mattress on her head twice to the open market and offered it for sale, no one would give her more than half price for it. And 'Oh!' she said, 'after sitting there all the



morning, I had to carry it back to my room, and I've not a penny to buy bread, and since last night I have not broken my fast.'

"With such gratitude she accepted the sweet tea and the large hunk of bread and butter I gave her, and, as she sat on the red-tiled floor in my roof-room, she told me her sad life-history, and how at last she is left utterly alone, her son having married and gone away two years ago, leaving his poor mother to starve. (It is the exception and not the rule in this loveless land for sons to care for their old widowed mothers.) 'God keep all evil from you, and cover you with blessing,' she kept saying. 'Where is the Moslem who would do this for me?' 'No,' I replied, 'because theirs is a false religion.' On finishing her meal, she said, 'Oh! I have supped indeed!' and as she went down the forty-one steps leading to the basement with me, she kept invoking blessing on me, 'Sidna Aisa stand by and bless you,' etc. etc."



#### Algeria.

Mr. D. G. Ross writes from Djemaa Sahridj, on March 11th, that he is still anxiously looking for help from friends to enable him to purchase a mule. "Several small sums have been already gladly received, but we are still far short of the necessary amount. One cannot commence regular out-station work until this need has been supplied. We should be very glad indeed to have more men's garments. A French chemist in Algiers kindly sends us some from time to time; but we are sure there are many friends in England who could and would help us if they knew of this need. If the parcel were marked 'Vieux Vêtements,' it would probably come duty free. One of the members of my beggars' class died a few weeks ago in the open gathering-place, during a very cold night. An old pair of trousers and a coat might have saved his life. He had often asked us for clothes; but though we had given him food, we had not realised that he had no place of shelter at night.

"Several kind friends have lately sent us parcels of old linen and calico to help in the medical work. For these we are most grateful, and desire especially to thank an unknown friend who sent us a parcel from England without any name attached. That good friend of missionaries, Mr. Calow of Redcar, has also greatly helped us by sending some of his excellent pills and tablets.

"This month I am commencing a new work amongst the French postal officials in connection with the Postal Telegraph Christian Association. This consists in sending Christian literature, and especially the quarterly paper, *Sac aux Dépêches*, the French official organ of the Society. I have longed to commence this work; but until an additional

helper arrived, it was adding too much to our existing responsibility. It will be carried on according to funds received. Soon after deciding to undertake this work, I found, in conversation with an old Protestant woman at Mekla, that she had a son-in-law in the office at Algiers, and that his father is a post-master in another town. This fact encourages us to go on, because we feel there may be many French Protestants in offices who are far removed from any spiritual help."



#### Tunisia.

Writing of the Italian work at Tunis, Miss L. R. Roberts says:—"Every department of the work has advanced, and the numbers are increasing. What a struggle we had to get a good men's class together! Now there is a class of over twenty members, and it is always enlarging. The hall is far too small to contain the numbers who come, and all are beseeching us to find a larger one. The women's class is larger than ever before, and the Sunday-school consists not only of children, but many men and women come to it. The larger the work the greater the responsibility, but we cast our burden on the Lord. Please continue to help us by your prayers and your support."



Mr. Short writes from Kairouan on March 14th:—"To-day we came upon a group of tents where we found ourselves known. A man reminded me of a book which I had given him on a previous visit—a copy of Luke's Gospel in Algerian dialect. He said he had read it, and he showed by many remarks and questions that he had thoroughly read it and remembered much of it. This is a rare and an encouraging experience for us, and it was a pleasure to give him explanations and to build on the knowledge he already possessed. I gave him the Gospel of John in literary Arabic (printed character). He read it with difficulty, yet made fair sense of it. The other men were also interested, and we had a long talk and felt that we really got near them."

Later on, Mr. Short writes:—"As a result of Mr. Baron's visit, the meeting for Jews has revived. On the 5th inst., Mr. Baron spoke (by interpretation) with nine or ten of them, at the back of the shop. The next week, nine or ten came to the lantern meeting, and we had some little discussion afterwards. A few Arabs came in with them. The Jews have prayers just after sunset on Saturday, and then it is a free time for most of them until a late supper. When they left, a few Moslems dropped in for a talk. To-night (March 19th), I have had fifteen or sixteen Jews and a few Arabs.

"Last Wednesday, I had an old acquaintance from the country in the shop. A passer-by stopped, and told him that I had bad intentions, etc., but he was not frightened away. Then in came two students, one quite blind, and I read to them, in reference to the recent prayers for rain, Isaiah i., about prayers from unrepentant evil-doers being unacceptable, even abominable to God. Their answer was a standard bit of Moslem theology—that God is independent of our doings; our evil doings do not hurt him, nor do our good deeds benefit Him. By this doctrine they would make God indifferent to sin."



Dr. T. G. Churcher writes from Sfax on March 31st:—"The number of visits at the Medical Mission during the month has been 1,640. The bandages arrived safely,

and were very welcome. The attendance at the Porter Boys' Class has averaged thirty. The photo of the group of little ones which I sent [see page 59 of our April issue] represented the poor Arab children who were coming to the soup kitchen, and not my class of Porter Boys."



Mr. J. J. Cooksey writes from Susa on April 8th:—"It is a joy to be able to send the news of the baptism here this morning of a young man of culture—the second of the small group who met with me last October for reading and discussion. I had the pleasure of the presence and fellowship of Mr. Short at the examination and baptism. By the next mail I hope to forward some details for publication. The work progresses here amidst much to try, but blessing is evident in many directions."

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

### Requests for Praise and Prayer.

#### PRAISE.

For the conversion of a slave-girl in Casablanca.

For the success of the Italian Sunday-school in Kairouan.

For blessing in connection with Mr. Liley's meetings in different parts of England; and prayer for those still to be held.

For light and encouragement given in connection with the carpet industry at Cherchell; also that there is reason to believe that the Spirit of God is working in the hearts of some of the elder girls there, who are taking great interest in the daily Bible lesson.

For another educated convert from Islam, who was baptised at Susa quite recently by Mr. Cooksey.

For the greatly increased attendances at the Medical Mission at Sfax, and at other stations also.

For answers to prayer in the increased funds received of late; and prayer that God may still incline the hearts of His people to fully supply the constantly recurring needs of the Mission.

#### PRAYER.

For the work carried on among the Jews and Spaniards at Tangier.

For a convert in Casablanca, who is already suffering persecution for the Gospel's sake (see page 78). Also for several other

Moslems there who have been under instruction, that they may be brought out into the light.

For a class of Moorish boys lately started in Tetuan; that the lads may not be hindered from attending.

For a native Christian at Cherchell; that he may have courage to confess his faith before his companions.

For guidance about a larger hall, now much needed, for the Italian services in the city of Tunis.

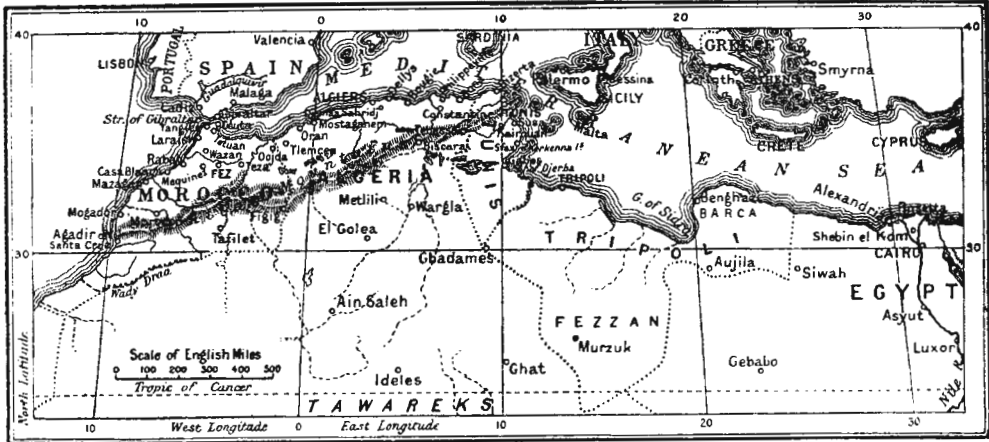
For several Mohammedan women in Kairouan who have already been the subjects of much prayer, that they may be truly converted.

That the workers in Tripoli (where at the present time there are many cases of fever among the natives) may be preserved in health; also for several Moslems there, in whom the missionaries are particularly interested.

For a blind Sheikh in Alexandria who attends the meetings regularly (see page 71); and for two others who fear to avow their faith in Christ; also for some native girls in the school who are learning to pray for themselves.

That God may supply the urgent need there is of new workers (both men and women) at several stations, and Himself bring forward and send out those whom He shall choose and sustain.

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



Stations of N.A.M., Eighteen. In **Algeria**; Djemaa Sahridj, Constantine, Cherchell, Algiers, Tebessa. In **Morocco**; Tangier, Fez, Tetuan, Casablanca, Laraiish. In **Regency of Tunis**; Tunis, Susa, Kairouan, Bizerta, Sfax. In **Tripoli**; Tripoli. In **Egypt**; Alexandria, Shebin-el-Kom.

### ARTICLES FOR SALE.

**"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.

## Algerian Rugs and Mats.

We have a good stock 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.

Carpets, from £3 16s. to £5; piano mats, etc., from 8s. 6d. 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:—3770 NORTH.

# THE NORTH AFRICA MISSION.

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M. H. MARSHALL.

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Islington Branch, London, N.

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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 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.		BIZERZA.	
Tangler.	Date of Arrival.	Cherchell.	Date of Arrival.	Miss M. ERICSSON ...	Date of Arrival
Geo. WILSON, M.A., M.B. ...	Dec., 1906	Miss L. READ ...	April, 1886	Miss R. J. MARCUSSON ...	Nov., 1888
Mrs. WILSON ...	Dec., 1906	Miss K. JOHNSTON ...	Jan., 1892		
Mrs. ROBERTS ...	Dec., 1896	Miss E. TURNER ...	Jan., 1892	Susa.	
Miss J. JAY ...	Nov., 1885	Algiers.		Mr. J. J. COOKSEY ...	June, 1892
Miss G. R. S. BREEZE, M.B. (Lond.) ...	Dec., 1894	Kabyle Work—		Mrs. COOKSEY ...	Dec., 1896
Miss F. MARSTON ...	Nov., 1895	M. E. CUENDET ...	Sept., 1884	Kairouan.	
Miss I. L. REED ...	Oct., 1908	Madame CUENDET ...	Sept., 1885	Mr. E. SHORT ...	Feb., 1899
Spanish Work—		Mr. A. SHOREY ...	Nov., 1902	Mrs. SHORT ...	Oct., 1899
Mr. A. J. MOORE B.A. ...	April, 1909	Mrs. SHOREY ...	Oct., 1904	Miss G. L. ADDINSELL ...	Nov., 1895
Miss F. R. BROWN ...	Oct., 1889	Djemaa Sahridj.		Sfax.	
Miss VECCHIO, School Mistress.		Kabyle Work—		T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885
Casablanca.		Mr. D. ROSS ...	Nov., 1902	Mrs. CHURCHER ...	Oct., 1889
Mr. O. E. SIMPSON ...	Dec., 1896	Mrs. ROSS ...	Nov., 1902	Mr. H. E. WEBB ...	Dec., 1892
Mrs. SIMPSON ...	Mar., 1898	Miss J. COX ...	May, 1887	Mrs. WEBB ...	Nov., 1897
Miss F. M. BANKS ...	May, 1888	Miss K. SMITH ...	May, 1887	DEPENDENCY OF TRIPOLI.	
Tetuan.		Constantine.		Mr. W. REID ...	Dec., 1892
Miss A. BOLTON ...	April, 1839	Mr. J. L. LOCHHEAD ...	Mar., 1892	Mrs. REID ...	Dec., 1894
Miss A. G. HUBBARD ...	Oct., 1891	Mrs. LOCHHEAD ...	Mar., 1892	Mr. W. T. BOLTON ...	Feb., 1897
Miss M. KNIGHT ...	Oct., 1895	Miss E. K. LOCHHEAD ...	Mar., 1892	Mrs. BOLTON ...	Dec., 1897
Miss H. E. WOODSELL ...	Jan., 1907	Mr. P. SMITH ...	Feb., 1899	Miss F. M. HARRALD ...	Oct., 1899
Laraish.		Mrs. SMITH ...	Sept., 1900	Miss J. E. EARL ...	Oct., 1909
Miss S. JENNINGS ...	Mar., 1887	Miss E. LOVELESS ...	Nov., 1902	EGYPT.	
Miss K. ALDRIDGE ...	Dec., 1891	Tebessa.		Alexandria.	
Fez.		Miss A. COX ...	Oct., 1892	Mr. W. DICKINS ...	Feb., 1896
Miss L. GREATHEAD ...	Nov., 1890	Miss N. BAGSTER ...	Oct., 1894	Mrs. DICKINS ...	Feb., 1896
Miss M. MELLETT ...	Mar., 1892	REGENCY OF TUNIS.		Miss R. HODGES ...	Feb., 1889
Miss S. M. DENISON ...	Nov., 1893	Tunis.		Shebin-el-Kom.	
Miss I. DE LA CAMP ...	Jan., 1897	† 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	Provisionally at Asyut.	
		Italian Work—		Miss H. B. CAWS ...	Oct., 1907
		Miss A. M. CASE ...	Oct., 1890	Provisionally at Luxor.	
		Miss L. E. ROBERTS ...	Feb., 1899	Miss M. McLEAN ...	April, 1909
		Associated Worker—			
		Miss M. BENZAKINE ...	Jan., 1906		

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

† In England for Deputation Work.