

No. 63.—New Series.

August and September, 1910.

NORTH AFRICA

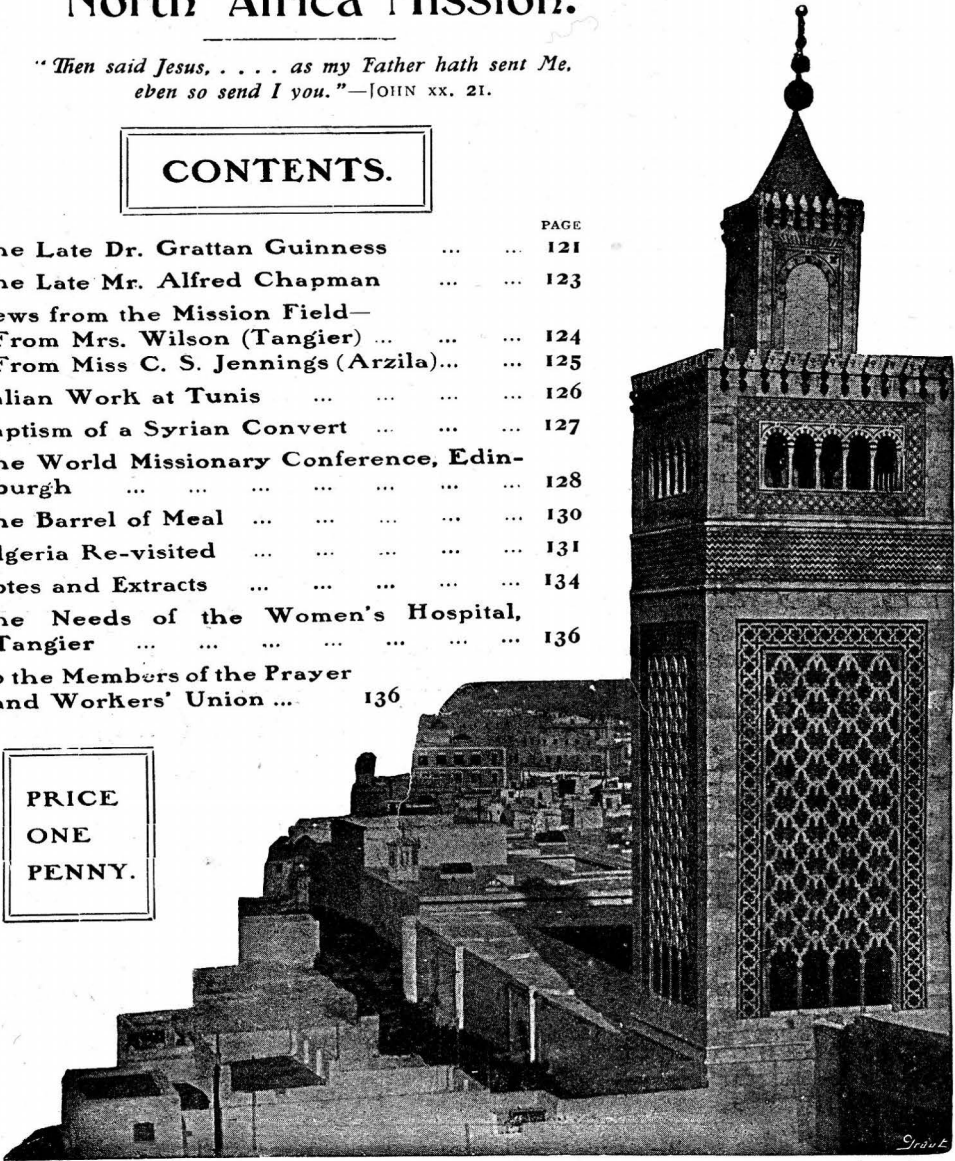
The Monthly Record of the North Africa Mission.

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

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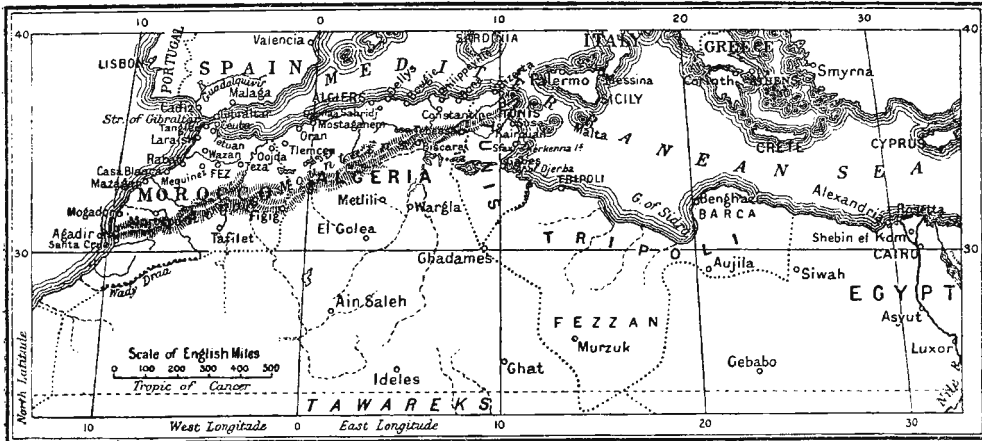
PRICE
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NORTH AFRICA consists of
MOROCCO, ALGERIA, TUNIS, TRIPOLI, EGYPT, and the SAHARA,
 and has a Mohammedan population of over 20,000,000.



STANFORD'S GEOG. ESTAB. LONDON.

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

N.A.M. Annual Farewell Meeting

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

CAXTON HALL, WESTMINSTER, S.W.,

On **TUESDAY, OCTOBER 4th, 1910, at 3 p.m.**

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

CHAIRMAN: Major-General Sir CHARLES SCOTT (R.A.), K.C.B.
(late Member of Viceroy's Council, India).

ADDRESSES will be given by several of the **MISSIONARIES**, and the closing address by the
Rev. J. J. LUCE, M.A.
Vicar of St. Nicholas', Gloucester.

TEA AND COFFEE WILL BE SERVED IMMEDIATELY AFTER THE MEETING.

In the Evening, at seven o'clock,

A LANTERN LECTURE

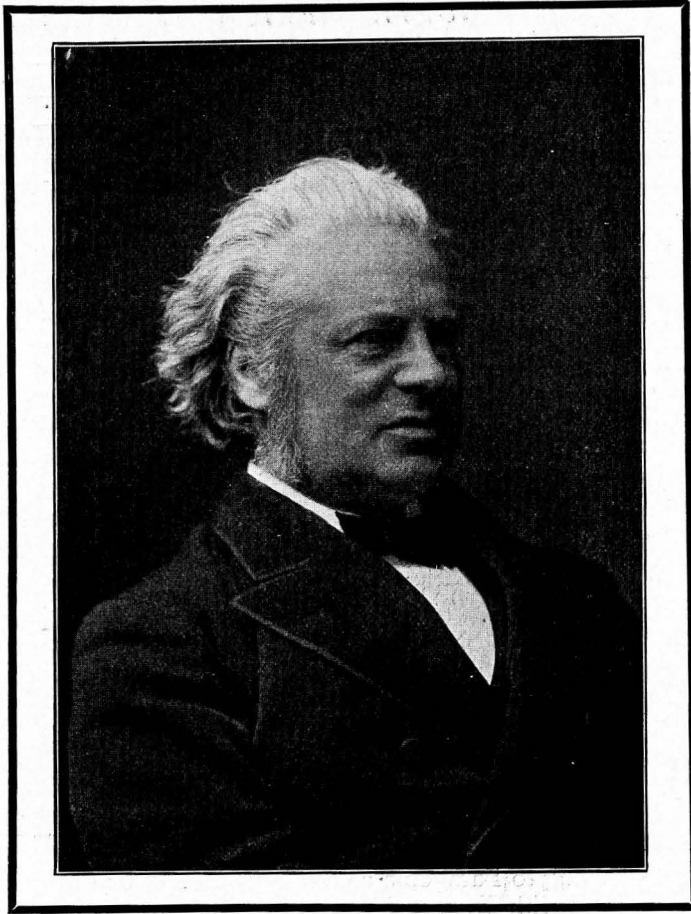
will be given by

Mr. ARTHUR V. LILEY of TUNIS.

The Chair will be taken by Col. G. WINGATE, C.I.E.

Will our friends please book this date, and cheer us by attending in large numbers.

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



The late Dr. Grattan Guinness.

GRATTAN GUINNESS, an honoured servant of Christ and one of the founders of the North Africa Mission, was taken to be with Christ on June 21st, 1910. He was born on August 11th, 1835, so was nearly seventy-five years of age. He and Mr. George Pearse were the two men who were mainly instrumental in God's hands in founding the Mission to the Kabyles of Algeria, which has developed into the North Africa Mission.

Dr. Guinness's first visit to Algeria was in 1879, thirty-one years ago, when he took a journey into Kabylia.

In 1880, Mr. and Mrs. George Pearse called to see him at Harley House and to consult as to their future work for the Lord. Mrs. Pearse, as Miss Bonycastle, had been led to Christ through Dr. Guinness's preaching in Paris, and she and her husband had visited Algiers in 1876 to distribute Scriptures among French soldiers, and had then been interested in the Kabyles. As their work in Paris had been taken over by others, Dr. Guinness pressed them to go to Algeria again, and seek to carry the Gospel to the Kabyles. At the same time he handed them a small gift as a first donation towards the work. In the following year, when the Mission to the Kabyles was inaugurated, he became one of a small committee of three for the management of the work. In 1883, when the work was re-

organised and a Council formed, he took an active part, and he and Mrs. Guinness remained members of the Council till 1888, when, on account of their removal from London, they resigned, though still remaining referees and taking a deep interest in the Mission. Dr. Guinness later on visited Algeria again, and was present in Kabylia when some converted Kabyle Moslems were baptised.

Humanly speaking, it seems probable that but for Dr. Guinness the N.A.M. would not have been founded. God worked through him to initiate the work and stand by it for a time, and then brought in others to carry it on and develop it.

Dr. Guinness was led to Christ in a remarkable way. Though he had Christian parents and a remarkably devoted mother, it seems that for some years he lived a careless life. He was, however, very truly and really converted when 18 or 19 years of age, through the instrumentality of his brother, who was some two years younger than he. The circumstances that led up to it are very interesting. Some lady, interested in sailors, gave away a Bible which in some way was placed on a ship in Liverpool. A sailor on this ship, who was dissatisfied with his sinful life, got hold of it, and was by it led to the Lord Jesus. Dr. Grattan Guinness's younger brother, Wyndham (now vicar of Rathdrum, Ireland), while sailing as a midshipman, came in contact with this sailor, who was by this time a mate, and through this man his mother's prayers were answered and he was converted. Returning from sea to his brother Grattan in Cheltenham, he arrived in the night and shared his brother's bed. Before going to sleep he told his brother of his conversion and urged him to come to Christ. Weary with his long journey he fell asleep, and when he awoke in the morning he found his brother Grattan had found the Saviour.

Then began a life of whole-hearted devotion to Christ, which would need a volume to describe. Thousands crowded to hear him and great numbers were converted. For nearly twenty years he travelled and preached in the United Kingdom, in Europe and in America.

He thought of going to Patagonia as a missionary. Then he proposed to go to China in association with Hudson Taylor, but was advised, in view of his age and other circumstances, that this might not be the best way in which he could promote the spread of the Gospel.

Soon after this, he opened an Institute in East London, at 29, Stepney Green, for training workers for the home and foreign fields. This Institute was removed to Harley House, Bow, and a branch opened at Cliff, in Derbyshire, and from these institutes some 1,300 workers have gone out, most of them to the foreign mission field.

For a number of years Dr. Guinness has handed over the responsibility of these institutions to his son, Dr. Harry Guinness, who has added to the work by establishing missions on the Congo, in South America and in India. At the present time, these missions and training homes are passing through a period of severe trial. The work has grown so rapidly that its income has not kept pace with its expenditure, which now amounts to £25,000 a year. It is remarkable that this crisis should arise just at the time of the death of Dr. Guinness, the Founder; and we pray and trust that God may guide to such steps being taken and such help given as shall enable the institutions to continue their most helpful work.

Beside the training of missionaries, Dr. Guinness, during the last generation, published a number of works on prophecy, history, astronomy and other subjects, which remain as a permanent contribution to the literature of the subjects treated of, and as a lasting monument to their author.

It is worth considering wherein the strength of this eminent servant of God lay. He was a man of great intellectual power and, in his younger days, of thrilling eloquence, and even in his later days the old eloquence was heard when he had a congenial subject to speak upon. But neither eloquence nor intellectual power seemed to be the real secret of his influence. He delighted in the Word of God, and he was a man of much and fervent prayer and child-like trust. Herein lay the secret of his usefulness.

His brother has told how, in his early days when he went forth to preach, in his room would be found a handkerchief so saturated with tears he had shed while praying for souls that it was hung over the chair to dry. And another has told how he found him at six in the morning, studying his Bible. He has left behind him several Bibles with numerous helpful notes.

He realised in a marked degree Christ's love to him, and that love constrained him to intense love and loyalty to his Lord in return.

We may none of us have either his eloquence or his intellectual power, but his Lord is ours, and He can manifest Himself to us and constrain us to love Him and follow Him, as He did His honoured servant, Grattan Guinness.

E. H. G.

The late Mr. Alfred Chapman.

In our July issue we briefly mentioned the fact of the death of Mr. Chapman on June 17th. He attended the monthly Council meeting on Tuesday, June 7th, apparently in his usual health. A few days later he seemed unwell, and by the following Tuesday, June 14th, his illness had assumed such an alarming form that it was necessary to perform a very serious operation immediately. The doctors were, however, unable to remove the cause of the trouble. Mr. Chapman mercifully suffered but little pain afterwards. Weakness prevented his speaking much, but he was kept quite calm, and smiled peacefully at his loved ones. On Friday morning, after a night of unconsciousness, he passed away. He was sixty-five years of age.

Mr. Chapman had been a member of the N.A.M. Council since 1904. He was a regular attendant at the monthly meetings, and of special service in connection with the finance of the Mission. His interest in the missionaries and in the work was very real. He was a man of much prayer, and his one purpose in home, business, and church life was to discover what the written Word of God showed to be the mind of God. He delighted to encourage others in definite dependence on God.

Mr. Chapman was introduced to the membership of the N.A.M. Council by our esteemed friend and former member of Council, Pastor James Stephens of Highgate Road Church. Mr. Chapman had been a member of the church there for exactly thirty-two years, and during that period had served as a deacon for about sixteen years.

The funeral took place at Highgate Cemetery on June 20th. Both at the graveside and at the service that went before at Highgate Road Chapel, a very large number of friends assembled to show their esteem and love for the departed one. Mr. Stephens conducted the services, and Mr. David Baron (of whose work in the "Hebrew Christian Testimony to Israel" Mr. Chapman had been an attached helper) led in prayer.

On the N.A.M. Council the loss of Mr. Chapman will be greatly felt. We shall miss his business ability, his kindly smile, his cheering speech and his consistent spiritual influence. For him, we rejoice to know that he has the portion, far better than any possible on earth, of being "with Christ." May his sorrowing widow and family be greatly "comforted of God"! M. H. M.

News from the Mission Field.

MOROCCO.



Dr. Wilson and Patients in the Waiting-room of the Tulloch Memorial Hospital, Tangier.

From Mrs. Wilson (Tangier).

I am sending a few details of our work in the Tulloch Memorial Hospital which may prove interesting.

In the Edinburgh bed we have a young man who came in, in an emaciated condition, suffering from a large abscess, caused by an injury to the hip-joint through an accident two years ago. Dr. Wilson operated upon him and gave him medicines to restore his strength and appetite, and now he is much better. Like all our other patients he took the chloroform with most perfect confidence in us. He, in common with the following cases, listens with eager interest to the Gospel and has learned some texts.

In the Barnett bed there is a poor little boy, terribly burned. His right arm was doubled quite up. He went through a very serious operation under chloroform ;

the arm was straightened out and skin grafted on, and now he is doing well, and is so happy and contented. We often give the little boys—there are five just now—some little treat and some picture books to look at. When they are well enough they can sit out in the garden all day.

A poor old man is occupying the Dunottar Castle bed. He has undergone two operations for the removal of growths, the first under chloroform and the second with cocaine. He was eager to assure us all the time that he did not mind the pain, repeating the Moorish words "La bas," and smiling at our evident anxiety that he should not suffer. He kept saying, "Barak Allah feek" (the blessing of the Lord be upon you), which is the Moors' "Thank you."

We have an uncle of Raisuli's in the Caley bed. He had been told in his far-away village of a great Doctor who could cure any disease, and had even made the

blind to see. The poor old man is very ill with some internal complaint, but he says he is better now and is hopeful about himself.

Our worst case (which made the Doctor quite ill because of the terrible odour), is a little boy who had been cast off by his mother because of his offensive condition, due to burns neglected and left undressed. He lay by the road-side for long, and people thought he was a leper. He will have to lose his right hand, and one of his legs is doubled up; but already, after ten days purifying and dressing, he can be approached, and is looking much improved and quite cheerful. He could not be put near anyone else, but we have a room in the garden and there we laid him. His mother came in from her village to market and heard that her boy was in the Christian Hospital. She came to see him and was delighted, and poured out blessings on every one. We can only pray that Christian influence and example may impress this lad, and elevate a little the degraded tone of his mind and thoughts. Of spiritual life and holiness, the people here know nothing. They scarcely distinguish truth from falsehood.

The other day being my birthday, we gave the patients a Moorish tea-party; peppermint sweet tea and biscuits. They enjoyed it so much—like children. One poor young man had just been admitted and was in great pain with a swollen hand. The others shewed sympathy and were eager to help in all the means we used to relieve him. He was in the "Me First" bed.

Many come to Tangier from the Sus country, which lies about a month's journey to the south, to make a living, and when they have saved enough they go home again. One of our Hospital nurses is a case in point. He came to us while Miss Smith was with us, a poor raw boy from Sus, and as he could read and write he proved very useful to the Doctor. When we left for England, he wept, and said he loved us and could not stay in Tangier without us, so he wished to go to his family; but he said that when we came back he would come too. The Consul's Sus servant promised that he would let this young man know of our return by letter. People said to us, "You will never

see the man back. The distance is so great." We toiled on without him and were much handicapped with all new workers. One day, we were rejoiced to see Mohammed El Sus walking in with a beaming face. He began to work at once as if he had never been away. He is cook, nurse, interpreter and general factotum, and takes such a kindly interest in the patients and has such a nice way with them.

From Miss C. S. Jennings (Arzila).

June 28th, 1910.—The little Mission House here now contains six rooms. The Consular Agent found that two rooms could be built, one above the other in the court of the old house, against a high wall. So it is large enough now to accommodate two workers and two different classes of work. Should a companion missionary, knowing Spanish, be sent to work among the Jews, I could give her a class-room to herself while still retaining a large mission room for the Moslems. At present I do not know whom the Lord is preparing to be my fellow-labourer in this needy little town and among the surrounding villages.

I was much encouraged last week by the eagerness of a Moslem lad to purchase the Scriptures. He specially wanted a Bible or a portion of one arranged in two columns, Spanish and Arabic, so that he might read both at the same time; or else a double-columned one in French and Arabic. All I could offer him was the Gospel of Luke in French and Arabic, separately. The following day he told me that he had stayed awake that night reading them, and had come to the end of the fourteenth chapter. Now he tells me he has finished the Gospel and wants another! He is a *fokeeh's* son. When Miss Harris was here five years ago with me, she treated an ailment from which he was suffering very successfully, and, though he was only ten years old at the time, he recalls our kindness with gratitude.

I am truly grateful to the friends who have so kindly helped me by sending help towards the expense of these new rooms and I am sure the rest will come in.

Italian Work at Tunis.

The Mission Hall at Tunis in which the meetings for Italians have been held for some years has, lately, been inconveniently crowded. In a letter dated May 23rd, Miss L. E. Roberts wrote, "Last night the chairs were so closely packed that there was barely room for people's knees between the rows. From where I sat, they looked as if they were sitting upon one another." The workers have been looking about for a larger hall for some time, and, as intimated in our July issue, have at last succeeded in finding one. Miss Case describes it as "a most suitable building for our Italian work, with Hall to seat 200 people and class-rooms and playground, etc."

The following brief account of the opening services has been sent us by Miss Roberts.

THE OPENING SERVICES.

"On Sunday, June 19th, the opening services in our new Italian Hall were held. The morning worship was led by our evangelist, who sought to draw our thoughts away from the material building (for which he thanked God) to the spiritual house and to its Head, even Christ. There was a quiet reverence, and the presence of God was felt in our midst. About fifty were present.

"In the afternoon we combined our forces. The women's class met with the children, and Miss Case addressed them. The Hall in the evening was nicely filled. Many of our people were ill with fever, or we should have had a still larger gathering.

"Every one looked so comfortable—not cramped for room, as in the old hall. We have the privilege of electric light, which was already installed when we took the building. The people are so glad to have their new Hall that they have willingly consented to give what they can monthly out of their poverty to help to defray the expenses. We hope, in the autumn, to invite someone over from Italy for our real opening services with baptisms. There are several candidates waiting.

"We shall be glad of the continued help and prayer of our kind friends for this fresh enterprise, undertaken in God's name and for His glory."

AN INDEPENDENT TESTIMONY.

An independent testimony to this work may prove interesting. It is sent to us by a former member of the Highgate Road Church, London (Pastor James Stephens), who has been engaged in work for several years in Rome, in connection with the Postal Telegraph Christian Association, and was married last autumn to Pastor F. Lo Bue (of Sicily), one of the early converts of the N.A.M. at Tunis.

"During a recent visit to Tunis of five weeks, I had the happy privilege of seeing something of the valuable work carried on by several devoted missionaries in that city amongst Italians, French and Arabs. All was deeply interesting, and claims the earnest sympathy and prayerful support of God's people who 'hold the ropes' in the homeland. Owing to my connection for several years with a mission in Italy, the work of Miss Case and Miss Roberts among Italians in Tunis naturally appealed strongly to me. It is a work founded on much prayer and thought. Now, after years of toil and difficulty, it is yielding a joyous harvest.

"On Sunday mornings, a company of Italian believers gather for worship, and remember the Lord's death in breaking of bread at the Hall of the Mission. In the afternoon, while Miss Case had charge of a good-sized Sunday-school, I was glad to be present at the women's Bible-class held by Miss Roberts, where consecutive Bible teaching is given. It was not difficult to recognise those who had tasted that the Lord is gracious, and who received the words as food for their souls.

"At the Sunday evening evangelistic meetings, I was even more impressed to see a much larger number of Italians gather for the service, until the hall was uncomfortably crowded.

"On Thursday evenings a similar meeting is held, at which one of the converts gives a little address from a passage of Scripture. The meetings are well attended, not only by those who have entered the way of life, but by many who are strangers to the grace and love of God. On Monday evening I went with Miss Case and Miss Roberts to the class for Italian girls who form a Y.W.C.A., and gladly noticed the serious and earnest demeanour of the hearers, and their readiness in answering the questions put to them by their teacher.

"On other occasions I accompanied the ladies on visits to the homes of some who attend the Hall. In this way the workers get into touch with them, and sometimes meet with others. God is graciously answering prayer on behalf of this special part of the N.A.M. work in Tunis, and is widening the field of service."

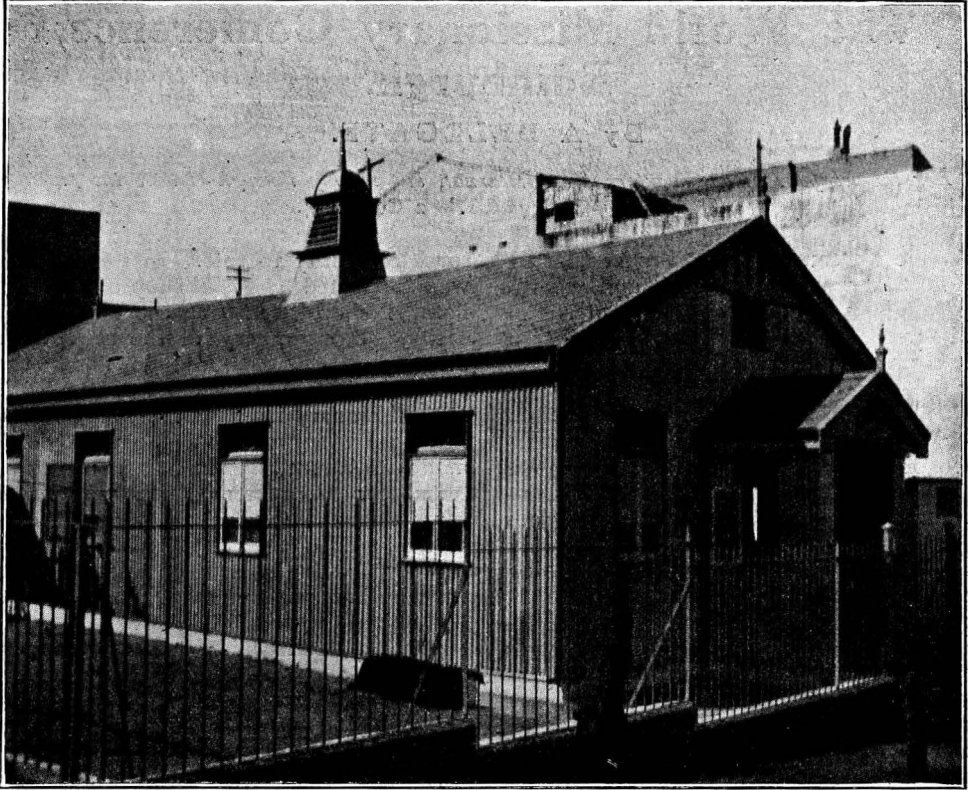


Photo by]

The New Spanish Mission Church, Tangier.

[Miss Stiedenrod.

Baptism of a Syrian Convert.

At half-past four on Sunday afternoon, June 5th, 1910, a baptismal service (in Arabic) was conducted by Pastor W. Dickins in the Mission House, Alexandria. There were present Khaleel Abd El Maseeh, Ameen Sabir (both previously baptised), Girgis Hanna of the C.M.S., Cairo, two Effendi Moslems from among the neighbours with their friends, a young Moslem enquirer from the Gabbari district, the lady missionaries, and others.

One of the baptised converts present writes of the service (in Arabic):—

“We met this night to witness the baptism of our brother Anthony of Gabbari, a convert from the orthodox Syrian community, who has come to believe in our Lord Jesus Christ apart from the mediation of any human priest. He entered into the covenant of baptism at the hands of Pastor Dickins, after special readings of the Scriptures and united praise and prayer.

“After the baptism, the members of the church ascended to the upper room with the newly baptised convert to partake together of the Lord’s Supper, when they

were joined by a number of English brethren. The presence of the Holy Spirit was very marked, and there was great joy over this act of obedience on the part of the baptised, in the hearts of all present and in heaven also; because the angels of God rejoice over every sinner that repents more than over ninety and nine just persons who need no repentance. And so we sat around the table of the Lord and shared in the Communion which the Lord Jesus appointed for His disciples, saying, ‘Do this in remembrance of Me.’”

The World Missionary Conference, Edinburgh.

By A DELEGATE.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—2 COR. x. 4.

While we can thank God most heartily for all that was of His Spirit and according to His Word at this great Conference, and for the words of truth and faith that fell from the lips of many speakers, and for the devoted lives and incessant labours that are behind these, yet we cannot but recall that the World Missionary Conference began with the rigid exclusion of Missions to Roman Catholic countries, including even such a continent of gross superstition and idolatry as South America, this compact or understanding being faithfully observed by the eight Commissions into whose reports no reference to missions to Roman Catholics was permitted to enter. A significant colouring was given to this attitude when Anglican Bishops and others in sympathy with the Roman Catholics were allowed to break through this reticence without apology during the course of the debates in Conference, and it culminated, alas! in the suggested recognition of the Roman Catholic Church as an ally in the great missionary enterprise directed towards the 1,000 millions of non-Christian races of the world, and in the proposal that no future missionary conference can pretend to be Œcumenical that does not include the propaganda of Rome. It was stated by the Bishop of Southwark that the Church of Rome had a greater past as a missionary Church, and had to-day more missionaries in the foreign field than all the Protestant societies combined, and that the eminent saints of the Church of Christ had been in the Roman community. He said that he could understand and appreciate the position of any Christian in regard to the Pope enthroned at Rome, that it gave someone to look up to, and from whom order and authority proceeded; but that in respect to that evangelicalism represented in its extreme form by the Plymouth Brethren, it was something to look down upon as having no directive

force or ability to rule. In this view he was supported by the Bishop of Birmingham, Bishop Brent of the Philippines, Bishop Montgomery of the S.P.G. and others, who endeavoured to show that Rome was an integral part of the Christian missionary forces in the world to-day, and that every possible effort should be made to secure that in any Œcumenical Missionary Conference she was represented, if not by delegates because of her own aloofness as a result of persistent slander and misrepresentation, then at least by honorary associates expressive of her responsiveness; and that the position of the Anglican Church was that of a *via media* to keep open the door of approach and reconciliation between Rome and Protestantism. It was said also by a Bishop that not only was undenominationalism dead, but that this Conference showed it was buried and gone for ever. He very clearly was not aware in how many hearts, thank God, there is still an echo to Whitefield's prayer:

"Let sects and names and parties fall,
And Christ alone be Lord of all."

It was, moreover, advocated by speakers in sympathy with Rome that union should commence, if it had not already begun, in the nascent churches of the East; that converts won by Protestant missions in China and India and Africa should seek, under the guidance of their missionaries, to found a native Church that would be wide enough to include the converts of the Roman Catholic Church, so that there should be one national Church of Christ in China, and one in India, and one in Africa.

But other voices were heard, both in the Conference Hall and outside it, albeit they were not called upon to speak from the platform, saying that, while they were ready to recognise that there have been, and doubtless are still, in the Roman Catholic Church many individuals who have found eternal life by entrusting their

souls to Christ for salvation; yet she could not be regarded as a missionary agency to win a lost and ruined world for Christ, but, on the contrary, she was herself sunk in darkness and superstition and in sore need of all the loving self-sacrificing missionary help that can be extended to her. If they followed the counsels of these speakers and recalled some of the saints of the Roman Catholic Church, it would be by remembering, for example, her whom Louis Quatorze, impelled by the Roman Catholic prelates, cast into the dungeons of La Bastille, where she wrote the hymn:

"A little bird am I,
Shut from the fields of air,
Yet in my cage I sit and sing
To Him who placed me there,"

and those who fill the canvas of the historical painting of the massacre of St. Bartholomew who may claim to share with the Piedmontese Milton's sublime sonnet:

"Avenge, O Lord, Thy slaughter'd saints
whose bones
Lie scatter'd on the Alpine mountains cold,
Even them who kept Thy truth so pure of
old."

Nor is it in vain that the blood of the Covenanters has stained the soil of Scotland. God does not repent of His mighty works. To some, there seemed a mute warning in the uplifted arm of the colossal statue of John Knox which stands at the entrance to the Assembly Hall of the United Free Church of Scotland, in which had developed in barely ten days an atmosphere that he could not have breathed. To them there seemed a strange significance in the moments of darkness that fell upon the hall, while the Bishop of Southwark and Bishop Brent of the Philippines, were urging union with Rome; and in the loud crash of thunder in the heavens, while the electric lights were turned on to supply the light that suddenly failed at noon of a midsummer day, that excepting for this one half-hour gave light to read by till ten o'clock at night.

A great and solemn responsibility rests upon those who purpose supporting "the Continuation Committee" that has been called into existence in such an atmosphere, and that by the presence of the Bishop of Southwark and Mr. Silas McBee and others on its Board of Management

is not likely to dissociate itself from the pursuance of a policy of sympathetic approachment to Rome during the ten years that must elapse before the assembling of the next World Missionary Conference. There has been too much engineering of this great Conference, so that a considerable number of delegates, who repudiate and reject the proposal to hold out hands to seek the co-operation of the Roman Catholic Church in preaching the Gospel to all the world, have not only been out-manceuvred, but also made to appear as contributing to a universal unanimity on the part of this vast assembly of missionary delegates. The word "unity" was used countless times by speakers in the Assembly Hall—it was a sort of keyword, but only in their own special sense. In the New Testament, however, it occurs but twice: both passages are in the fourth chapter of Ephesians. It may be stated at once that there was not throughout this Conference any discussion of the "unity" of the fourth of Ephesians. Had this been raised, the Conference would have fallen to pieces. It was held together by a common consent, and by a marvellous and much-tried toleration of the things that differ, under what is now realised to have been a mistaken estimate of the value of co-operation at all costs when in the presence of Heathendom. The Continuation Committee will seek to impose an official unification upon the Missionary Boards that will, after years of effort, lead them into a gigantic federation, and "the irreducible minimum" of fixed beliefs that will survive that fining-pot will be indeed small. Officialism will take the place of spiritual methods, and an outward federated unification will obscure the absence of true inward unity that is brought about by the Holy Spirit. Necessarily, in such a pursuit, prominence will be given to the things on which it is hoped the various missionary societies will agree. Common ground for agreement will be perhaps found in certain doctrines widely accepted in the present day, such as the universal Fatherhood of God, and that Christendom is identical with the Church of Christ, and should be purified and extended over the nations still outside it; while matters of faith and practice in which it is impossible to reach agreement could be relegated to an Appendix that may be eventually

dropped out, and a broad basis be found for the initiation of union through the various Missionary Societies.

There is little doubt as to what is likely to go into the Appendix. One speaker, officially appointed to open with prayer, thanked God on behalf of the Conference that in like manner as He had given prophets to Israel of old to be their instructors until the coming of Jesus Christ, so also He had given Leaders of Light to other nations throughout the world, such as Confucius and Buddha, and that those who accepted their teaching would find, when they came under the influence of Christianity, in it the fulfilment of what their religious teachers had taught them. Another speaker, in a masterly address to the Conference, attributed the descriptions and terrors of hell, and belief in Satan and evil spirits, that were once so prominent a characteristic of the Christian religion but had now happily almost disappeared, to the same materialistic source that is found in the earliest times in the Animistic cults as attested by efforts to appease and make friendly an angry

God. Another speaker delivered a most eloquent address before the Conference, vehemently affirming our Lord to be the man Jesus, but never once calling Him the Son of God: it was a magnificent exposition of the best type of Christian unitarianism inside the Church.

Some earnest and devoted servants of God purposely absented themselves from the hall, aware that particular speakers were reputed to hold such views as were, in their opinion, subversive of the very foundations of the Christian faith; but there were many, ignorant of all this, who had relied on the Management to exclude such views, and who afterwards regretted having been led to give, by their presence, an apparent support to what they entirely disagreed with. It is surely time that those who feel increasingly the tremendous responsibility of being identified with such things should speak faithfully, and should consider well before giving their support to "the Continuation Committee," which has been called into existence in order to perpetuate and carry further such a scheme of world-wide missionary union.

The Barrel of Meal.

Elijah and the widow with whom he lived after the brook Cherith ran dry, never had any large visible supply. They were constantly at the end of their resources, but day by day the barrel of meal and cruse of oil were replenished. It seems to be God's frequent plan with His people to keep the fulness of His resources in reserve, and only to deal out to them what they pressingly need from day to day. Thus He dealt with Israel in the desert, and thus He deals with us now.

During the last five weeks God has graciously sent in for the general and designated purposes of the North Africa Mission about £700. For this we are indeed thankful to the Lord and to His stewards. *But it still leaves us unable to send to the field supplies now really needed by our dear missionaries.* As this paper goes to press we are asking our Father to send us a further £500 speedily.

Then we are coming to that period of the year when many are away from home for rest and change, and when mission funds frequently come in but slowly.

The present issue of NORTH AFRICA is for August and September, and it will be eight or nine weeks before another appears. During that time the Mission will need for general and designated purposes, and to make up for short supplies in former months, about £1,800.

This is a large sum for us, but the Lord who has said, "The silver and the gold is Mine, and the cattle upon a thousand hills," is well able to supply all that is required. Will our readers join us in crying to Him to do so?

Algeria Re-visited.

By Edward H. Glenny.

It was a great pleasure to pay another brief visit to Algeria towards the end of May, and to observe the progress that is being made by the servants of God in that dark and difficult field. Accompanied by Mrs. Glenny, I visited Algiers, Djemâa Sahridj and Cherchell, and we had the pleasure of meeting some thirty mission workers of various associations.

DJEMÂA SAHRIDJ

is the oldest station of the N. Africa Mission, and the work there, though not rapid compared with work amongst the savage pagan tribes of Central Africa, is decidedly encouraging when compared with work in other Moslem lands.

Miss J. Cox and Miss K. Smith (now assisted by Miss Brittle), who have been working among the Kabyles at this station since 1887, have, of late, devoted their attention almost entirely to work amongst Kabyle girls and women, leaving work amongst boys, youths and men to Mr. and Mrs. Ross and their Christian Kabyle helpers. Miss Cox and Miss Smith occupy

THE OLD MISSION HOUSE,

with its garden and mission halls, which is the property of the mission, and have several native girls under their care, some of whom give evidence of faith in Christ as their Saviour. The Kabyle custom of practically selling girls in marriage is most disastrous to satisfactory home life, and it is very important that Christian girls should be to some extent sheltered from the surroundings of their native homes and trained to become the wives of the converted young men who have been gathered in. At the same time, it is most important that the girls should not be Europeanised, as that would unfit them for their future life. The problem is, therefore, how to train them up as real Kabyles and yet under Christian surroundings, with a view to raising up a community truly Christian and yet truly Kabyle. We saw some most interesting instances of a beginning in this direction—namely, Kabyle men and their wives who are true Christians and Christian workers

bringing up their little ones in a Christian manner amidst their Moslem fellow-countrymen. Our sisters have a very difficult and trying work, for even the converted girls have a good deal of the old nature left in them. The work is, however, very important and also encouraging. There is need for more younger workers to learn the language and the ways of the people, and be ready to relieve the present missionaries, who, after twenty-three years in the work, feel they are not so strong as formerly. There is also need for financial help, as, besides what the N. Africa Mission spends, these ladies seek to supplement their resources from other quarters. It costs about £10 a year for each of the girls that they take into their home, besides other station expenses.

Mr. and Mrs. Ross reside in

THE NEW MISSION HOUSE

rented by the Mission, about ten minutes further up the mountain. Here a most interesting work is done among men and amongst the sick of all classes. Mr. Ross is not a fully qualified medical man, but he has had the advantages of a year's training at Livingstone College. A regular doctor cannot practise for fees without a French diploma, but of late years we have been permitted to do unofficial medical work amongst the poor Kabyles, and Mr. Ross has been very successful in getting large numbers to come to him, and has also visited many, both in Djemâa Sahridj and in other villages, who cannot come to him. It was most interesting to see a gathering of the sick in the hall that forms a part of the Mission House. We had the privilege of speaking to them, and also to others by interpretation. Usually Mr. Ross or a native evangelist gives the address, and sometimes Mrs. Ross, if her husband is away. What specially struck us was to see a converted Moslem standing up and with earnestness and ability setting forth the Gospel before Moslems, with hardly any objections or opposition on the part of the hearers. This would be quite impossible in many Moslem lands.

We had an interesting time before

leaving, when several converted Kabyle men came to supper with us, and as most of them knew French, we were able to have a profitable time together. The meetings for Christians, for Scripture exposition and worship, are most important and helpful. Djemâa has a large French-Kabyle Government School, where a considerable proportion of the native boys get a French education. Some of these are trained as teachers, and are distributed over Algeria. As these young men frequently come under Gospel teaching, they carry some measure of light into distant parts.

It is an important fact that Kabyles who find employment either in Algiers or elsewhere, from time to time return to their homes in the mountains. This brings



Photo by

[Dr. Freese.]

Woman Convert at Djemâa Sahridj with her Husband and Family.

them again under the influence of the Gospel, and if they are converted brings them back for further Scripture instruction. In one case, a youth who had been instructed, but not converted, was employed by an Englishman in Algiers who was a spiritualist; and, later on, taken to England. The missionaries feared that he might be misled by erroneous teaching. In God's mercy it was not so, and the missionaries' prayers were answered. Some of the servants of the gentleman in England were Christians, and the lad was taken to a Baptist chapel, with the result that on returning to Djemâa Sahridj he came out boldly as a Christian, confessing his Lord publicly in the market-place. Djemâa is an admirable centre, as besides the 4,000 persons living in the village, from sixty to one hundred thousand Kabyles are scattered in the villages on the mountains at no great distance. During the last few months,

MOKNEA

has been taken over as an out-station to Djemâa. This place had been worked by Mr. Mayor, but circumstances have led him to hand the station over to the N.A.M. It would be necessary to spend about £100 to put the place into a suitable condition for a missionary residence; but in the meantime, while awaiting means and additional workers, Mr. Ross visits the place every fortnight, accompanied by a native evangelist, and stays a night in the place. As he gives medicine, he gets from fifty to seventy people together, and preaches the Gospel to them.

Mr. Ross has two native workers to support, and the friend who found the means to maintain one of them is not prepared to continue this help. It would, indeed, be a great assistance and matter for thankfulness if someone could take this friend's place. Mr. Ross also needs a French colporteur-evangelist to help him. Such a helper would be able at once to work among the French-speaking Kabyles. A Frenchman of this sort has been heard of, and if he should prove suitable might with his work be maintained for £100 a year.

A mule for itinerating, and a Bible and Book depot in the main road of the village are other desirable things, and these are well on the way of being supplied.

The work among the Kabyles conducted by others is also encouraging. They are much more accessible than most other Moslems are, so that there is every reason to press on with the work among them.

THE CITY OF ALGIERS.

M. Cuendet has been making the translation of the Scriptures into the Kabyle language his great concern. He usually gives some three hours a day to translation, with the help of a native, and probably not less than three hours more in the evening to revising and copying. Not only has the whole of the New Testament been published by the British and Foreign Bible Society, but a considerable portion of the Old Testament also. The great thing now is to get these Scriptures into the hands of those who can read them. Naturally, these poor ignorant people are not likely to seek for a book that they have either not heard about, or, having heard of it, have been taught to consider as superseded by the Koran. The people must be sought out, and the book explained, and in many cases portions must be given away. It would be a splendid work to supply every Kabyle who could read with at least a Gospel in his own tongue. To do this, not only would a large supply of Scriptures be required, but it would be necessary for missionaries or colporteurs knowing Kabyle to spend a good deal of time, visiting from village to village. It seems desirable that a fund should be raised to cover the cost of purchasing more Scriptures, the support of those giving their time to the work, and the expenses of travelling, etc. The post might be made use of in sending books to officials and others whose addresses might be obtained. If a sum of £250 could be raised, it might be possible during the next two or three years to get this good seed scattered all over Kabylia by workers of the N.A.M. or others.

Besides translation work, in which M. Cuendet is now being helped by a native evangelist, meetings are held for Kabyles, thousands of whom reside in and around Algiers. They are also visited in their shops and cafés. In this work, M. Cuendet is assisted by Mr. and Mrs. Shorey, who, with Madame Cuendet do work amongst French young people.

A FRESH DEPARTURE

is being made by taking some rooms in which the Kabyle evangelist will live, and here a reading-room will be provided, where young Kabyles of the more educated classes who are attending the Government training colleges can come for free conversation and enquiry. An effort had already been made in this direction, but it is anticipated that, with this enlarged accommodation and the work of the native evangelist, much more will be achieved.

As we listened to the evangelist speaking to the Kabyle Moslems in their own tongue, it was evident the hearers were greatly struck by the fact that one of themselves should thus boldly stand up and clearly enforce the Gospel which he evidently believed. It is most desirable that natives who are spiritually qualified should be encouraged to preach to their own people, and that every convert should be taught, even if unable to preach, at any rate to testify to what Christ has done for him.

Since the N.A.M. began to work in Algeria, various

OTHER AGENCIES

have entered the field. The latest of these is the American Methodist Episcopal Church, whose African work is under the care of Bishop Hartzell. They have been working in Liberia since 1833; in West Central Africa and Southern Rhodesia since 1885; and in Portuguese East Africa since 1890. They had fifty-seven missionaries in these fields in 1908.

In 1907, they determined to enter North Africa, and having received special promises of financial help, they commenced operations in 1908. This Society is one of the largest and most highly organised in America, and has missions in various parts of the world, including important missions in Germany and Switzerland.

During the past two years, several of the missionaries connected with the N.A.M. have left us and joined this Society. They have thought that the American Methodist Episcopal Church with greater resources and more organisation, would be able to assist them to do more efficient work, and could more

abundantly supply their needs than the N.A.M. It is, of course, a matter of great regret that these workers who have been with us for years while they have been learning the languages and ways of the people, should be lost to the Mission that initiated them into the field; but, if they can do more efficient, spiritual work in the American Mission with its wealth and its organisation, we shall greatly rejoice. We trust that this new Society in North Africa will be able to occupy some of the many places that other Missions have been unable to reach.

The British and Foreign Bible Society has a sub-agent and two colporteurs in Algeria, who are seeking to sell the Scriptures wherever they can.

The Brethren have about ten workers labouring earnestly, mainly amongst Kabyles, but also in some degree among the French.

The Algiers Mission Band, under Miss L. Trotter's leadership, toils on with splendid devotion.

There are also two Mission Halls where evangelistic mission work is being carried on, independently, among Spaniards with encouraging results, and where small churches of Spanish converts have been formed.

If God in His mercy, in answer to prayer, will visit His people in Algeria and work mightily through them, blessing the seed sown in the past, what a gracious ingathering there would be! Already a few first fruits have been gathered in, but we pray that the full harvest may soon be granted.

(To be continued.)



[Owing to pressure on our space this month, the account of Mr. Glenny's visit to Cherrhell is reserved for our October issue.]

Notes and Extracts.

HOME NOTES.

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



The Monthly Prayer Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on **August 4th** and **September 1st**, at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



Miss C. S. Jennings has removed from **Laraish** to the sub-station of **Arzila**. Work was begun in this town as long ago as 1886, when our sisters, the late Miss Herdman and the late Miss Caley, first visited it, and, in fact, made it their headquarters for more than a year.

Arzila is situated about thirty miles south-west of Tangier, on the Atlantic coast of Morocco. It is an ancient town, and was known to the Carthaginians by the name of Zilia.

On page 125 Miss Jennings gives a few particulars of her new home.



Arrival.—Mrs. Roberts (from Tangier) arrived on July 10th.

"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, N.



"THANKS."

To our kind friend, **Mr. J. Calow** of Redcar, for a further gift of drugs to the value of £3 15s. 3d.



FOR SALE. Six fine **water-colour paintings** (mounted) of the Quantock Hills, Somerset; size, about 10½ inches by 14½; price, **one guinea** each. May be seen at the Office of the Mission, 4, Highbury Crescent, N.



FOREIGN NOTES.

Morocco.

Mrs. Roberts writes from **Hope House, Tangier**, on June 24th:—"You will be interested to hear about three Spanish girls who were for a time in our Girls' Home. Their Moorish father died some time ago, leaving his Spanish widow with seven children. She, of course, had been living as a Moorish

woman and bringing up her children as Mohammedans. When he died, however, she began to plan how she could bring them up as Spaniards and Roman Catholics. That could only be done by taking them into Spain, so she worked hard at dressmaking, hoping to save enough for the journey.

"During one of the feasts she came to fetch them to spend the day with her, and never brought them back. Shortly after, the whole family disappeared. Evidently, the mother had kept in with the Roman Catholic priests, and they had helped her to carry out her plans. The children were taken to the Roman Catholic Cathedral at night, were all baptised into the Roman Catholic Church, and Spanish names were given to them. Next morning they were taken on board a Spanish boat, and they are now in Barcelona at the house of a Marquessa, who is providing for them and training those who are old enough as domestic servants. The eldest is about twelve years old.

"I am thankful that they were here so long. They were quick at learning, and memorised a good deal of Scripture and several hymns. What strange impressions must be left on their minds! They were first brought up as bigoted Mohammedans, then were in touch with Christianity, and now they are under the influence of strict Roman Catholics. There are missionaries in Barcelona; so, let us pray that these children may come in contact with them, and that God will, in His own time and way, bring them to a saving knowledge of the truth."



A'geria.

Mr. D. G. Ross writes from Djemâa Sahridj on July 4th:—"Yesterday we had a most encouraging letter from a Kabyle convert now working in America, enclosing a gift of £2 towards our new hall. Half is from himself, and the rest from a few of his friends. Praise God for this real and practical token of interest! He was deeply convicted of sin when in Algiers a few years ago, and Monsieur Cuendet was enabled by God to point him to the only One who can remove the load of sin and give the guilty conscience peace. In his letter he says, 'I am very happy to hear good news about several of the young men at Djemâa. I heartily approve of your idea of having a hall apart, where the lads can find a shelter and a meeting-place. There, they can read, write, have friendly conversations, and, in a word, join together to fight against the evils which they are daily obliged to meet. There, they can learn the true way to God, instead of learning so much evil in the cafés and being led to perdition. I know by sad experience of what I speak. I hope, by God's aid, that you will succeed in this good work. On my return to Djemâa,

if God spares me, I shall be so happy to find myself with you again. You can always count on me as a real friend. I must thank you for the good work you are doing amongst our poor Kabyles.'

"We had another increase of patients at Moknea last week. This time we had no less than eighty-one."



Tunisia.

Mr. E. E. Short writes from Kairouan on May 23rd:—"This week the excitement and fear about the end of the world to be caused by the comet has reached its height. Many Jews and Arabs have spoken to me about it; joking and uneasiness have been mingled. I have tried to turn the occasion to profit, asking why people should fear the end of the world. Is it not because all their hope and interest is in this world, and because they are conscious of something wrong between them and God?"

At a later date (June 29th), Mr. Short writes:—"A week ago I had a long conversation in our Bible shop with a young man from Nefta, who had apparently come in contact with missionaries on some of their few visits there. He has, since, been three or four times to the house, the last time bringing another man with him. They profess interest, and we pray that the seed sown may bring forth good fruit."



Dr. T. G. Churcher writes from Sfax on June 30th:—"The total attendances at our Medical Mission during the past month have been 1,404, a number which has taxed somewhat our strength and our accommodation."



Egypt.

In our last issue we referred briefly to the medical work which Dr. Ernest J. Maxwell has been carrying on for some few months at Shebin-el-Kom. Dr. Maxwell has now returned to England, but before he left Shebin-el-Kom he sent us a short account of his work. He wrote on June 5th:—"We have had up to 121 consultations in a day. This, of course, was too many, so we limited the number of tickets to about sixty a day, and we have had an average since then of about 300 a week (the mission being closed on Friday). The total number of consultations to date is 2,610. We always give new cases a card with a text on the back. Over a thousand cards have been given away. Patients have come not only from Shebin, but also from villages scattered around, so that I am glad to say the Gospel has been spread abroad in the neighbourhood. Mr. Fairman always gives a Gospel address before the patients are seen."

The Needs of the Women's Hospital, Tangier.

By Miss G. BREEZE, M.B.

I am kindly permitted by the Council to present to the readers of NORTH AFRICA a statement of the pressing needs of the Hospital for Native Women, Tangier.

1. HELP.—We have always been terribly short of workers, but for nine years I had the valuable and loyal help of Mrs. Boulton. Though she was unskilled in the most difficult duties, she admirably did her best. Since God took her home, my devoted fellow-worker, Miss Marston, and I have done our best, but we are neither of us so young as we were. We need a fully trained hospital nurse, ready, with limited appliances, to work, as far as possible, as aseptically as in a London hospital—kind, clean, orderly, and willing to take up the humblest duties. I claim that the Master's work requires the very best.

2. MONEY.—We have eight beds. To support these for ten months in the year

requires, with the utmost economy, £15 per bed per annum, *i.e.*, £120. This includes, besides food, drugs and surgical dressing, a share of servant's wages, renewal of bedding, house repairs, etc. Towards this we have only £10 promised. We need £70 to £100 per annum for drugs for the dispensary patients, also a certain sum annually for other incidental expenses. Tangier is becoming a highly civilised European town, with all the newest medical appliances. Will not the Lord's servants at home see to it that the banner of Christ is upheld by act as well as by word, not only before critical Mohammedans, but also before a scoffing European population? All can pray the needed money and help into the field, and some can give their service or their substance. May God incline their hearts to thus help to exalt our Lord Jesus!

TO THE MEMBERS OF THE PRAYER AND WORKERS' UNION.

Requests for Praise and Prayer.

PRaise.

For evident growth in grace in the case of some who have made profession of faith in Christ at Tetuan

For encouragement given to Miss Jennings at the commencement of her more settled work at Arzila; and prayer that God will greatly bless her efforts, and that the further funds required for the new rooms may soon be supplied.

For the increased attendance of patients at Moknea on the occasion of the last visit paid by the missionaries; and for large attendances of patients at other stations also.

For the public confession of Christ in baptism of a Syrian convert at Alexandria.

For the marked blessing of God that has accompanied the medical work of Dr. Maxwell at Shebin-el-Kom, by means of which very large numbers of Moslems have come under the sound of the Gospel.

PRAYER.

That Dr. Wilson may be strengthened in body, and be kept quite free from fever, and

enabled to carry on his important work in the Tulloch Memorial Hospital, Tangier.

That all the missionaries on furlough may be used to interest many in the work as they go about from place to place, telling of the great need; and that there may be definite help, both financial and otherwise, from meetings held.

That the missionaries on the field may be kept in health during the trying heat of summer.

For all native preachers in Algeria; that they may be greatly used of God among their fellow-countrymen, and may adorn in their lives the doctrines they preach.

That very clear guidance may be given in the cases of several candidates offering to the Mission.

That God may raise up fresh friends to become regular helpers of the work by their giving and praying. Such are very sorely needed.

That our Heavenly Father may, in His kindness, send us very speedily the large funds that are now again urgently needed. The lack of these is causing a heavy burden, which we seek daily to cast on God.

LIST OF DONATIONS from JUNE 1st to 30th, 1910.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1910. June	No. of Receipt.	Amount. £ s. d.	1910. June	No. of Receipt.	Amount. £ s. d.	DETAILS OF DUBLIN AUXILIARY.		
1910. June	No. of Receipt.	Amount. £ s. d.		Brought forward	67 16 11	Brought forward	131 1 1		S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glengaeary.		
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						<u>£269 2 11</u>					
						TOTALS JAN. 1st to June 30th, 1910.					
						General Fund .. £2,088 17 2					
						Designated Fund 1,576 10 9					
						<u>£3,615 7 11</u>					
						DETAILS OF BARKING AUXILIARY.					
						Miss Howe, Hon. Sec., 153, North Street.					
						Designated Receipt No. 3830.					
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						Bethel S. S. .. £ s. d. 1 12 3					
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						Park Hall S.S. .. 3 12 4					
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						Previously ackgd. .. £26 3 11					
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						<u>£119 14 6</u>					

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.

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.

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, Cherchell Carpet Industry, 4, Highbury Crescent, London, N.

Telegraphic Address:—"TERTULLIAN, LONDON."

Telephone:—2770 NORTH.

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Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 4, Highbury Crescent, London, N." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into the London and South-Western Bank, Upper Street, Islington, or 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.		Bizerta.	Date of Arrival.
Tangier.	Date of Arrival.	Cherchell.	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. MARCUSON ...	Nov., 1888
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	<i>Kabyle Work—</i>		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
<i>Spanish Work—</i>		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	Djemâa Sahridj.		Sfax.	
Miss VECCHIO, School Mistress.		<i>Kabyle Work—</i>		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, 1889	Miss E. LOVELESS ...	Nov., 1902	Mrs. REID ...	Dec., 1894
Miss A. G. HUBBARD ...	Oct., 1891	Tebessa.		Mr. W. T. BOLTON ...	Feb., 1897
Miss M. KNIGHT ...	Oct., 1905	Miss A. COX ...	Oct., 1892	Mrs. BOLTON ...	Dec., 1897
Miss H. E. WOODSELL ...	Jan., 1907	Miss N. BAGSTER ...	Oct., 1894	Miss F. M. HARRALD ...	Oct., 1899
Arzila.		REGENCY OF TUNIS.		Miss J. E. EARL ...	Oct., 1909
Miss C. S. JENNINGS ...	Mar., 1887	Tunis.		EGYPT.	
Larash.		†Mr. A. V. LILEY ...	July, 1885	Alexandria.	
Miss K. ALDRIDGE ...	Dec., 1891	†Mrs. LILEY ...	April, 1886	Mr. W. DICKINS ...	Feb., 1896
Fez.		Miss H. M. M. TAPP ...	Oct., 1903	Mrs. DICKINS ...	Feb., 1896
Miss L. GREATHEAD ...	Nov., 1890	<i>Italian Work—</i>		Miss R. HODGES ...	Feb., 1889
Miss M. MELLETT ...	Mar., 1892	Miss A. M. CASE ...	Oct., 1890	Shebin-el-Kom.	
Miss S. M. DENISON ...	Nov., 1893	Miss L. E. ROBERTS ...	Feb., 1899	Mr. W. T. FAIRMAN ...	Nov., 1897
Miss I. DE LA CAMP ...	Jan., 1897	<i>Associated Worker—</i>		Mrs. FAIRMAN ...	Feb., 1896
		Miss M. BENZAKINE ...	Jan., 1906	Provisionally at Asyut.	
				Miss H. B. CAWS ...	Oct., 1907

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

† In England for Deputation Work.