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NORTH AFRICA

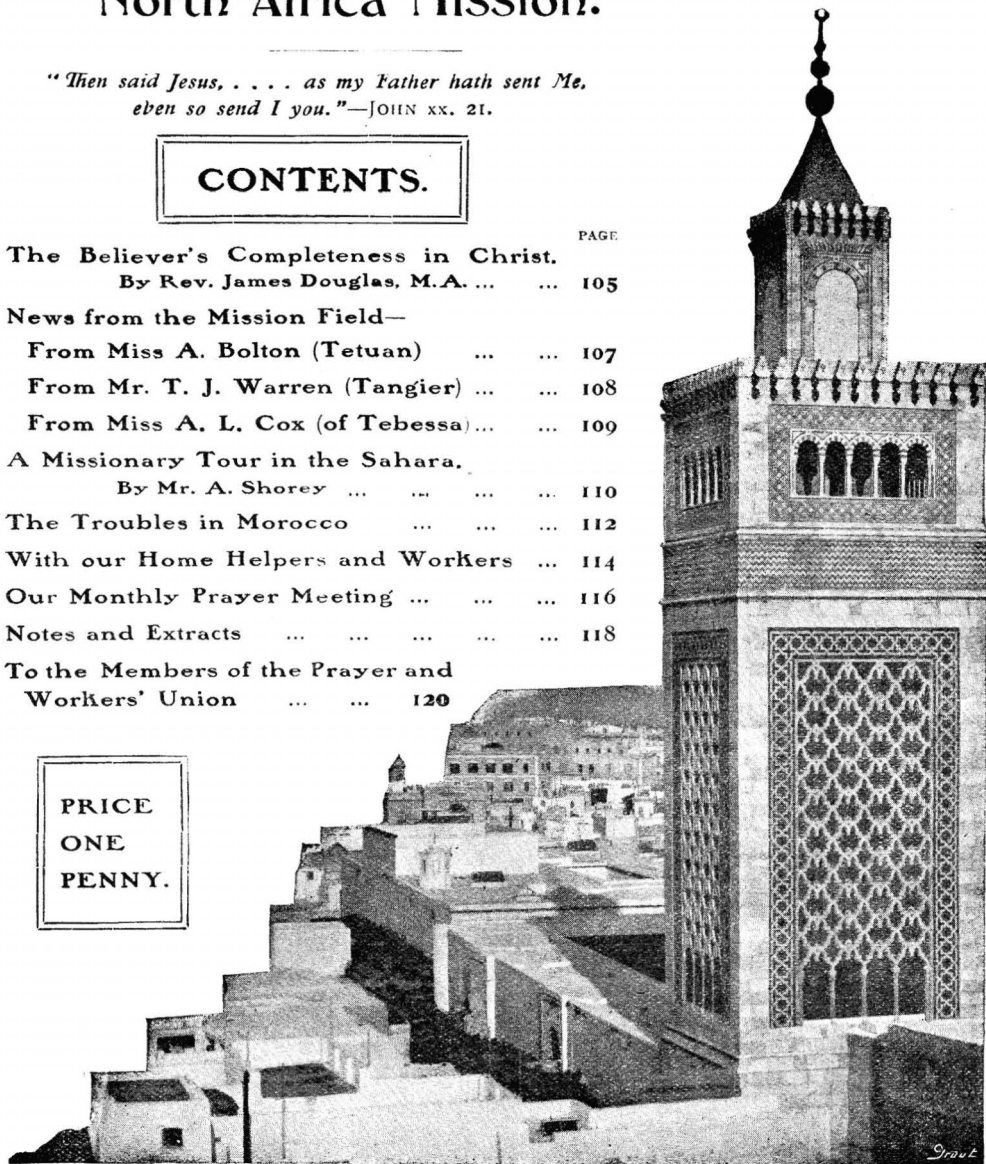
The Monthly Record of the North Africa Mission.

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

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PENNY.



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Photo by]

Tozeur (Tunisia), from the Minaret.

[Mr. A. V. Liley.

The Believer's Completeness in Christ.

By Rev. JAMES DOUGLAS, M.A.

"And ye are complete in Him."—COL. ii. 10.

THE believer's completeness in Christ was, to the Apostle Paul, an all-illuminating truth—filling the whole disc of his view. The Apostle was impatient of anything and everything that entered, or threatened to enter, into competition with Christ; or that served to turn the attention of believers away from the Divine provision in Him. Especially did Paul abhor substituting for Christ the philosophies of the world or mere systems of human thought. "Beware," he says, "lest any man spoil you through philosophy or vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (verse 8).

Equally did Paul denounce the attempts to put believers under the man-imposed yoke of human rules and ordinances; as if spirituality grew out of these, or as if Christ Himself were not the substance of all virtue in the soul (verses 16-23).

In Paul's view, the Lord Jesus Christ is everything for the believer to know and to win. It is not simply that Christ is everything to the sinner, He is equally everything to the believer; everything for sanctification, everything for present need, everything for grace here and glory hereafter. Hence his words: "For in

Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him Who is the Head of all principality and power."

I.—The believer's completeness in Christ is, first of all, completeness *in point of Law*. The charm and value of this fact are beyond all telling. This phase of the believer's completeness in Christ is, and must ever remain, the grand primary. A time can never come when it shall cease to be the ground of the hallelujahs of the redeemed, world without end.

If the believer's completeness in Christ in point of Law be not everything, it is certainly the basis of everything; for it is fundamental to all the senses in which that completeness is found. What a mercy for the poor sinner when his legalism and all his Law-endeavouring fall to pieces, and he is cast on Christ, in very desperation, as the end of the Law unto righteousness! Then is his captivity turned; then are his skies cleared; then are his lips tuned to sing the New Song—old things are passed away, and all things are become new.

The believer's completeness in Christ in point of Law is fourfold.

(1) It concerns redemption from the Law's curse. See Gal. iii. 13: "Christ hath redeemed us from the curse of the Law, being made a curse for us."

(2) In virtue of that sovereign expiation which must ever remain the unique wonder of eternity, the believer's completeness in Christ in point of Law, carries with it eternal absolution; "In Him we have redemption through His blood—the forgiveness of sins."

(3) Similarly, this completeness includes the fulfilment of the Law's demands. (Rom. v. 19 and x. 4.)

(4) And more than that, it signifies the attribution to the believer of a merit that far exceeds in value the Law's utmost claim. Hence the justified go to heaven by redemptive right. Glory is theirs, *in excelsis*, by indefeasible title.

II.—The believer's completeness in Christ is, in the second place, completeness *in terms of grace*.

A matchless and unique significance attaches to Grace. Grace is to be distinguished from human desert on the one hand, and from Divine obligation on the other. If saved by grace, then are ye saved on the ground of sovereign favour alone—saved independently of any merit on your part, saved apart from any obligation on God's.

Further, grace is that Divine bestowment which, whatever be its ebbs and flows, is bound to conquer in the end. Where grace comes it comes to reign. Grace can never be dis-crowned. Not only is grace able to perfect what it begins, but it is always minded to do it.

The third feature in grace is one of special heartening to the Lord's servants in their work of faith and labour of love. It is that grace has ever respect to its opposite. It is not at their resources that grace looks, but at their destitution. It is not to the size of their army grace has respect, but to the absence of following. O for the faith which makes this precious truth substantive! Is it to be found on the earth? Or has it ever had full-orbed expression? Did Moses really need the mouth of Aaron, or the eyes of Hobab? And how is it we so often falter with grace divine as our equipment? Why is it we are so slow to learn that it is our weakness that is the foil to the Saviour's might, our infirmity that is the ground of His power, our nothingness that calls into play His all-sufficiency?

The most wondrous feature in grace has yet, however, to be spoken. It is that grace is *that gift of God wherein the Giver communicates of Himself to the receiver*. This cannot be said of any other gift. The gift of health, or wealth, or strength carries with it no such implication. Genius does not involve it. And even spiritual gifts, as the cases of Balaam, Judas, and others show, may be

grounded on a godless stock. Never so grace. For grace without Divine participation would not be grace. If a partaker of grace, then a partaker of the Divine nature; and if a partaker of the Divine nature, then called to be workers together with God, that grace may have its perfect work in character, as also on the fields of service.

III.—The believer's completeness in Christ imports also completeness *in privilege*. There is for every believer in the Lord Jesus Christ complete access to God. The way is open to the Father—all the way. If this privilege, in the majesty of it, is beyond the bearing power of flesh and blood, as indeed it is, it is not beyond the capacity of the renewed spirit in the region of the inner man.

Similarly, the believer in Christ has complete representative standing before God; complete filial relation to God; and complete title to glory.

IV.—We may also regard the believer as complete in Christ in an organic sense. And this, to my mind, is a very sweet thought. Christ not simply holds the key of our affairs, the key of our future; He holds the inmost secret of our being. Nor is He going to divulge it to another; far less break the mould of our type in which inheres an individuality all our own. There is a specific bond in the completeness uniting the Head and the members in all their distinctive variety, which shall never be effaced. Glory be to God.

What, then, is the faith which the view of the believer's completeness in Christ calls for? Surely it is a Divine faith, an obedient faith, a dependent faith, a triumphant faith.

News from the Mission Field.

MOROCCO.

From Miss A. Bolton (Tetuan).

May 6th, 1911.—A woman from the Ghamara tribe is now occupying our little guest-room. She came for treatment for a badly diseased finger on March 23rd. Having a husband who had never been accustomed to work for her or to keep her, Aisha suffered terribly from lack of food, as well as from the pain in her hand and arm. At first, when her hand had been dressed, she took away each day with her a loaf, but when we learned that this loaf (weighing about a pound and a half) had to suffice for her husband and little boy, as well as herself, we deemed it better to ask her to come and stay with us for a while that she might be properly fed. Most thankfully she came, and, with care, her general health soon began to improve. The poor finger was very painful until a good-sized piece of bone was removed; after that, it began to heal, and she can now carry water for the household, and is fast making herself quite indispensable.



Photo by]

Aisha and her son. [Miss A. Bolton.

As her husband does not provide for her, she does not intend to go back to him, and since she can no longer handle an axe to cut wood, or hoe, or dig, he is quite willing for her to remain with us—indeed, we hear he is seeking another wife. Aisha's little son, Abd-el-Karim (slave of the generous one), is with her now. He is about eight years old, and has just been apprenticed to a man who makes garments, in order that he may not eat the bread of idleness, or get "the begging disease" as she calls it. Abd-el-Karim's task is to hold his little ten fingers so that threads upon them may be twisted by his master into a piping cord upon the garments he is sewing. The little lad leaves our house before six a.m., and finishes his day's toil about seven p.m., getting an hour off at mid-day for his dinner here. Yesterday he ran away. "No wonder!" we said. But his mother could not pity him, but punished him (as she told me later) that he might learn not to do it again. His master also caned him.

When he came to us he had very little clothing, so Miss Eason bought him a shirt, and our Fatima gave him a little cast-off *jelab* of Mohammed's; you will see by the photo how much too short it is for him. To help him to stick to his work we have promised him a pair of knickers at the end of eight days.

Aisha was telling us last night that Abd-es-Salaam, her husband, has always hated work, and when in the Ghamara she used to see him from their hut go to a place in the cemetery, smooth the ground with his feet, and then stretch himself to rest. She described his movements so graphically, and said how she hated that place. He would excuse himself for not working by the sun, the rain, the wind, and so on *ad infinitum*; so all they possessed took wings, and now they have nothing.

She is a very intelligent woman, and a great help in the classes, for she is desirous to learn. There is plenty of work about the place for her to do, and we hope she may be long with us, and that the way may open for us to send Abd-el-Karim to Mr. Elson's Home at Tangier.

Miss Eason is commencing dental work with us, and is making good progress with Arabic.

From Mr. T. J. Warren (Tangier).

May 10th, 1911.—Mr. Simpson having some business recently at Casablanca, by his invitation I went with him, that I might learn something more of Morocco, Moorish life, and missionary work.

We were favoured with bright sunshine and a calm sea. At sundown a canvas awning was spread over one of the hatches, making a tent; into this we crept and passed the night, with rugs for coverings and our bags for pillows. We had as companions some Moors and a negro.

Our quarters in the town were provided for us by a native convert, and consisted of a room in a partly built house, furnished with a Moorish table eighteen inches square and standing six inches high, a brass candlestick, a few cooking utensils, two pieces of matting and a rug. To these we added later two camp bedsteads and two folding chairs, and then were well off. At night we hung the rug and matting before the empty door and window frames, and thus secured a little more privacy. We had dinner and tea each day with Miss Banks and Miss Wakefield, and saw something of their work amongst the native girls. Our other meals we had with the natives. We had several visits from a young Jew who is a believer and has suffered much persecution; he is seeking to spread the Gospel among the Moslems.

One evening we went out to supper. Our host came to fetch us, and upon our arrival we were greeted by a little black slave-girl, seven or eight years of age, who kissed our right hands, back and front. She is a recent purchase and cost about £15. We passed into the house which consisted of but one room, its sole article of furniture being a European bedstead. We seated ourselves on the floor, and the slave brought water to wash our right hands; then supper was immediately served in the enamelled basin in which it had been cooked. Native bread was broken in pieces and handed to us, and the meal began. The joint was roast mutton, and we helped ourselves by pulling off pieces of the meat. When we had finished, warm water and soap were brought to wash our hands, and then native tea was made

in the usual manner—green tea, with fresh mint and lots of sugar.

At this point the lady of the house came in and joined in the conversation, the subject of which was a pilgrimage to Mecca which our host and hostess propose to make shortly. Mr. Simpson put before them the more excellent way of the Gospel, but in vain.

Among the forty or fifty thousand inhabitants of Casablanca—Moors, Jews, and Spaniards, besides a large number of French soldiers—there are only about half a dozen Christian workers all told, and of converts probably no more. The town is rapidly growing, and material improvements are being carried out. The streets are swept daily by gangs of prisoners, and refuse is removed by carts; a unique thing for Morocco. But morally and spiritually, things are almost at their

lowest possible ebb. Drunkenness, with all its accompanying vice, abounds.

It is an important fact to bear in mind that drunkenness is of European introduction, and, to the average Moor, all Europeans are Christians. This makes the need more urgent that a sufficient number of Christian workers should by life and precept set the true Christian ideal before these perishing multitudes. Consciousness of sin seems to be almost absent. Like a drop in the bucket, the handful of Christian workers are utterly unproportionate to the crying need of the country. Death has been busy. Within two months 1,500 deaths from typhus and typhoid have been registered. How terribly sad to think of so many souls being hurried into eternity without a knowledge of the truth, in a town not more than five days distant from London!

TUNISIA.

From Miss A. L. Cox (of Tebessa).

[Miss A. L. Cox here gives an interesting account of a visit to Tozeur, which, accompanied by a Danish lady, she paid in the spring. Our readers may remember that last year Tozeur was visited by Miss Cox and Mrs. Churcher. (See NORTH AFRICA for July, 1910.)]

Tozeur, El-Djereed, Tunisia. March 27th, 1911.—We are here [see illustration on page 105] again, amid the sand, mud-houses, palm-trees, and flies! and once more these brown sons and daughters of the desert are gathering round us—eager, interested listeners. There is an increase of fear with some which is encouraging, and we have rejoiced when hearing them explain to one another what the Gospel really is. They seem clearly to have grasped God's wondrous plan of salvation, and what they need now is a sense of their sin and individual need of Christ Jesus.

April 3rd.—Visited a house to-day where Mrs. Churcher administered medicine to a sick woman last year. The patient was restored, and, consequently, most grateful, and welcomed us heartily. A round dozen of women and girls gathered from the neighbouring houses,

climbing the mud walls between with the agility of monkeys. They are of the poorer class, the majority dressed in dark blue cotton, with the funniest kind of head-gear. We sat down in the dust with them, sheltered from the sun's rays by a hut of dried palm leaves, supported by palm-trunk beams. The flies covered both them and us. Some of the girls listened intently, and they were charmed when we gave each at parting a glass, coloured pin.

April 8th.—Yesterday we visited Nefta, a village some twenty miles west of Tozeur, renowned for its many saints' tombs. A savage sirocco was blowing (cold, rather than hot), and it was a battle to keep seated on our mules and retain our hats. My companion could only remain in the saddle by riding astride as the Arab women do. The mules struggled bravely on, though the waves of sand nearly blinded them. All around us was utter desert; sun and sky a dull grey, with sandy wind. Now and again the track was marked by the bleaching carcasses of fallen camels. We travelled part of the way with a woman who was being conducted to Nefta in order to visit one of the saints' tombs for her health!

April 9th.—On Saturday afternoon we went to visit the child-wife who so

cordially received us last year. She is now a little mother. Her husband is old enough to be her great-grandfather.

We found an immense mud-built house, or rather collection of houses with mosque included, all belonging to the Ben Azouz family. We were conducted from apartment to apartment, and from room to room, and from group to group of men or women (all relations or dependents of Sidi Mustapha ben Azouz), until at last we were brought by the old man himself, through the court of the mosque to the door of the harem, Houria's suite of rooms. Her joy at seeing us again was touching, and bashfully she hid her face on my shoulder as we congratulated her on the advent of Baby.

It was a pleasure to find that she had not forgotten "the words"; for she said, as the pretty, graceful, oriental women swarmed round us, "Tell them also about the naughtiness in our hearts." So we talked and sang for more than an hour, and were only allowed to leave at last on the condition that a *coos-coos* supper should be sent for us to the inn where we are staying.

April 12th.—Having waited on God

about the taking of a room to display our books and tracts, and read with the men, the answer was sent yesterday morning. A young man with a carefully covered copy of Luke's Gospel in his hand, asked if we would use his uncle's little shop as a reading-room, etc. Consent being gladly given, we spent some hours among a quiet, orderly throng, who listened, asked questions and purchased books and tracts with eagerness.

April 23rd.—The last few days have been record ones. Our dear friends, Dr. Churcher and his wife of Sfax, were expected to arrive here on Monday night, to hold a week's medical mission before we left. When the hour for their arrival had gone by, and we had given them up till next day and were retiring to rest, a knock came at our window, and the voice of the inn-keeper called out, "Your friends are lost in the desert." And indeed they were. They had missed their way, and the horse refusing to budge, they were forced to pass the night under the glittering Sahara sky. How gladly we welcomed them in the morning, and together praised Him who is "the Keeper of Israel"!

A Missionary Tour in the Sahara.

By Mr. A. SHOREY.

III.

Our tour did not end as auspiciously as it began. We journeyed northwards, leaving the sand behind us, and coming nearer to the mountains; then we turned westward over a country with a clay soil which from time to time had evidently been ploughed. During these days we had bright sunshine interspersed with rain, and travelling was comparatively easy as long as the ground was fairly dry; but one night it rained heavily. On we went, however, until we hardly knew how to get on, for the country was covered with mud so that the camels were constantly slipping. We came, too, to a succession of streams and rivers, whose beds in some cases had been worn away by time, leaving steep gradients which rendered it almost impossible for the animals to cross in rainy weather. As

we made for the nearest village the rain continued to pour down, and as we were obliged to cross a stream which could not be traversed with heavy baggage, we unloaded one of the camels and carried two of our heavy cases across the mud. At last we reached the village. It was useless to attempt to pitch our tent because of the mud; no houses could be hired, and no one seemed willing to help us. We went to the house of the *sheikh* and were told he was ill and could not see us. After some palaver, the people agreed to let us into the stable with the sheep and cattle. A few men came in, and we asked these to sell us oats for the camels and wood for a fire, and promised to pay anyone who would go and fetch us good drinking water. Water and wood they refused, and only offered the oats at an exorbitant



Sand Dunes in the Desert.

[From a Postcard.]

price. Fortunately, we had some methylated spirit, which served us in good stead, and after a while our Arab managed to secure a small jug of water and a few sticks. Next day it was still raining, and our prospects looked anything but pleasant; our provisions were running short, and we had very little money left. One man agreed to sell oats for the camels and we were also able to buy wheat with which to make bread, but our future looked dark. Neither of us could sleep much at night. Our hearts were often lifted up in prayer to the Lord to help us in our difficulties amongst such an inhospitable people. To make matters worse, our Arab, who had been so pleasant all along, now began to be in a very gloomy mood, and seemed to have lost all hope. Even when the rain ceased, the ground would take some time before it was fit for the camels to continue their journey.

On the second day the sun shone for a few minutes, and our hopes revived; but by night it rained again. I felt that all this was a real trial of faith, and that the Lord had some lessons to teach us. That Word came to my mind: "The trying of your faith worketh patience, but let patience have her perfect work." One thing was certain; the rain was greatly needed in the country, and for the people

it was a great blessing. Still, it was a trying experience for us—with little provisions and not much money in hand, the rain pouring down, and the country covered with mud—unable to turn either East, West or North. We prayed together, relying upon the promise that "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of My Father." Several plans were proposed. To advance seemed impossible, for there were several rivers and muddy streams to be crossed. Our Arab suggested that we should go south towards the sand, making a long *détour* of six or seven days' journey, and thus reach Biskra; there were drawbacks to this plan too, as there were rivers to cross, any one of which might bar our passage; moreover, we should be out of the line of any villages where we could find provisions.

The day following brought us cold, showery weather; however, we decided at all costs to push on to the next village where the *Kaid* lived. But when we had packed our baggage, our Arab refused to start for he was afraid that the camels would slip in the mud and break their legs. To help over the difficulty we hired a mule at a high price to carry the heavy baggage, and engaged two men to come with

us, in case of an accident or a difficult passage. Up to the last moment our Arab hesitated, but eventually we started on a ten or twelve miles' walk in the mud. This took us nearly five hours. On the road the sun shone out, and when we reached our destination we obtained all we needed for ourselves and the camels, and found a lodging in a Government building which was once used as barracks for native soldiers, but is now generally occupied by

Customs officers who keep watch that no smugglers enter Algeria through this part of the country.

How thankful we were to the Lord for His goodness in thus helping us when all seemed so dark before us! The next day being a Sunday, we rested. With a brisk wind the ground soon dried, and after two days of forced marches of from twenty-five to thirty miles, we reached Biskra, and from there took train to Algiers.

God's Forethought for Our Needs.

"Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!"—PSALM xxxi. 19.

During the last three months and a half the total receipts of funds for the N. A. M. for all purposes have only been about £1,000, while the expenses for all ordinary purposes have been nearly £2,500—that is, £1,500 more than the receipts. At least £150 a week is required, adequately to maintain the present staff of missionaries and their work. Instead of this, an average of less than £70 a week has been received. This is less than half the amount considered requisite. Still, God has sustained the Mission in its time of need. A generous legacy received in January, and two or three liberal gifts in January and February, have enabled the Mission to prosecute its work without hindrance up to the present time. As God sent the seven years of plenty to Joseph in Egypt in North Africa, before the seven years of scarcity, so God has sent us two months of plenty before the following months of dearth which we have experienced.

Now the plenty is practically exhausted, and the Mission is again cast upon God for fresh and increased supplies. We invite our friends to join us in praising God for His gracious provision for the scarcity of the last few months, and to join us in prayer that He will renew to us that loving-kindness in which He delights, by inclining His servants to send in again abundant provision for His work in our hands.

The Troubles in Morocco.

NEWS FROM FEZ.

We are thankful to be able to tell our readers that the letters received from our Fez missionaries during May and June all report their continued safety and even the uninterrupted continuance of their work. As promised in the June issue of NORTH AFRICA, we now give fuller details of great interest from the correspondence. All the letters from which extracts are given below were written from Fez itself.

April 13th, 1911.

From Miss Mellett.—"The country is worse than it was, fighting going on continually just at the gates of Fez. All roads to the coast are 'cut.' Cannon are being fired at the rebels till it sounds as if the city were being bombarded. Fortunately, the enemy have no cannon, so the city has nothing to fear from that source. The townspeople are very much afraid of looting, and work is very scarce for the poorer classes."

April 14th, 1911.

From Miss De la Camp.—"Just now we are practically cut off from the outside world. Monday's couriers were all robbed, and barely escaped with their lives. Tuesday's could not get through, and had to come back with their mails. On Wednesday and Thursday no couriers were sent out, and all those who were coming from Tangier—two British, two French, three German, and, I think, two Makhzen couriers—arrived yesterday minus mails and clothes. . . ."

"On Wednesday afternoon there was a good deal of fighting near Bab Segma, the western gate; the troops, reinforced by the Hayaina, beat back the Berbers after a hard fight. Our servant, who went out to see it, came back very full of the valiant behaviour of the Berber women. Clothed in their best, as is the Berber custom when going to battle, and riding on mules, these women came with their men-folks, singing all the time, and encouraging the men. When any man fell, the women rushed in amongst the horse-men, picked up the fallen one, whether dead or wounded, and carried him off. Thus they left none of their people behind them when they had to retreat. I am told that in some of the tribes the women keep a little way behind the men when they go out to fight. They take a supply of *henna* with them, and if any man turns to flee, the women throw some of the *henna* paste at him, daubing his garments, and thus marking him as one who has fled from the battle.

"In the town all is quiet. The shopkeepers have practically emptied their shops for fear of having them pillaged, should the tribes be victorious and get into the town. The poor are beginning to suffer very much, not that there is not sufficient to eat, nor that prices are so very high (they were very much higher in the winter 1905-1906), but there is no work for them, and, as theirs is always a hand-to-mouth existence, they now can find nothing to put into their mouths and those of their children. I forgot to mention that Sifroo and Mequinez and little Behailil have gone over to the rebels, have deposed their Bashas, and chosen their own governors. . . .

"*He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.*" How good to have such words to rest on, and more to have Him who gave them!"

* * *

April 25th, 1911.

From Miss Mellett.—"The rebellion is spreading. Sometimes tribes come in professing loyalty, but as soon as they get ammunition from the Sultan with which to fight the enemy they go off with it to *help* the enemy."

* * *

May 23rd, 1911.

From Miss De la Camp.—"For the last three weeks all attempts to send our mails have been futile, and we have been afraid that friends would be anxious about us. We have had no news from the outside world for three weeks. . . . I am sorry to say that my remittent fever will not give in; it goes to about 100 degrees, or a little more, every

day. We are hoping that now travelling will soon be possible. Dr. Verdon is sending his wife and family home for the summer.

"The last newspapers from Tangier (dated April 25th) brought the information that French troops were being sent from Casablanca for the relief of the Europeans in Fez. The consuls had not received any official notice of this, and nobody knew that there was any need to come to our relief, as everything *in* this city was quiet, and there were sufficient troops to keep the various tribes at bay. . . . On Sunday (May 21st) 8,000 troops arrived; about the same number are expected, and the remainder of the 25,000 have occupied Mequinez. . . . The people of Fez have taken the arrival of the troops very quietly. Riots had been feared, but the Government sent the town-crier round, ordering the shops to be decorated and the people to have a general rejoicing that help had come against the tribes. Had the French not come, there would almost certainly have been bread riots, as the distress in the town was becoming most acute, owing to there being no work. We trust that there may be no friction between townspeople and troops which might lead to trouble. God has so far answered prayer for the peace of the town, and we trust Him to continue His goodness.

"Miss Greathead is quite well again and out of quarantine, but not strong enough to resume her regular work."

* * *

May 28th, 1911.

From Miss Mellett.—"It is hoped now that daily couriers will be going and coming, as the roads are again open for the couriers, though still under escort. The French troops arrived in the afternoon of May 21st, quite unexpectedly to the people of the town, who had been taught to believe that a relieving force was coming up under the command of Sidi Mohammed Amarini; the inference, of course, being that it would be a Moslem army, though there might be a few Europeans in it. Of course, the coming of the army was a great relief to the town, but it is mixed with a great deal of sadness, for the people feel their liberty is gone, and that it is no longer a free country.

"The night before the army arrived, all the Berbers who had been encamped at Ras-el-Ma went away, as they had heard of its coming; immediately all danger for the people going in and out to their gardens and fields, etc., was over; but as soon as the Berbers had gone, the army, which had been encamped just outside Fez for a long time afraid to attack the Berbers, rose and burned down all the villages in the vicinity of Fez. These villages were peopled for the most part by the servants and partners of the city merchants who own most of the gardens

and farms around, and this act of attacking them has caused great indignation among Europeans as well as Moors.

"There is a high mountain to the north of Fez, called Zalargh, and from our roof we watched the villages there burning, and in the early afternoon the people told us that flocks and herds, household utensils, doors, window-gratings, and even the little children from the villages were being sold by open auction in Fez.

"We hear that the Beni M'Tir tribe are trying to rouse other tribes to join with them in the 'holy war,' . . . and that the Berber women are going round the tribes, dressed only in the coarse sack-cloth of which they make their tents, as a sign of mourning, and asking the people if they are going to see them in this state and still leave them to the Christians [*i.e.*, Europeans]. The Berber tribe of Ait Yussi, whose home is south of Sifroo, when they left their camp at Ras-el-Ma on the Saturday night, went and encamped round Sifroo; and news reached us yesterday from Mr. Swanson, one of the 'Gospel Union' missionaries, who is in Sifroo, that they were threatening to sack the town and kill the Basha who has remained loyal to the Government through all though the Sifroo people threw off his authority under pressure from the Berbers about a couple of months ago. . . .

"We see a lot in the few papers that have reached us of the grave danger there was supposed to have been to the missionary ladies here. A great deal of this is very much exaggerated. We were never afraid of anything happening to us in Fez, and we never got even an unkind word from Fez people or

tribes during all the time. On the contrary, they were especially kind.

"During the whole three months, when the town was in semi-siege, and it was very difficult to get provisions into the town, the people had a constant supply of fresh broad beans—many grown in the gardens quite close—some being brought in by people who dressed themselves in rags in order to venture out of the town for them, and carried them in on their backs in sacks, as they dare not take their mules out, for even people such as these were often robbed. But for the beans, it is hard to say how the poor people could have lived; many of them had nothing else, day after day, but beans, cooked in oil or sometimes water. Very often we heard them say, 'Thank God for the beans.' They often wondered how they would get on when these were finished, but the city was relieved before that."

"We wish to thank all the friends who remembered us in prayer during all this time. Surely God answered their prayers for us, for we were kept in 'perfect peace.'

"Our work was only given up for one day, and that was not because of the state of the country, but because we thought when Miss Greathead fell ill that we should be nursing her both night and day, and so would not be able to keep the work open; but her attack of typhoid was so slight that we were only with her in the daytime, and Miss Cooper [the British post-mistress] looked after her at night, as she did not require any one to sit up with her. We have had large attendances at the dispensary, even though composed of town-people as the country people could not get in."

With our Home Helpers and Workers.

The publication of the following notes concerning Meetings recently held will, we trust, not only be encouraging to those who have had a share in their organisation, but also serve as a reminder to those who may be thinking of arranging meetings. It has already been a joy to meet these groups of warm-hearted and prayerful helpers, and to give them a little glimpse into the conditions of missionary life and service as seen during our recent visit to Morocco, Algeria and Tunisia. We hope to meet many others as the days go by.

Will those who can arrange for a visit during the forthcoming autumn and winter communicate with me early at 4, Highbury Crescent, London, N., that I may be able to plan my journeyings systematically. We have a beautiful collection of lantern slides ready for use.

EDWARD A. TALBOT.

Fillebrook Baptist Church, Leytonstone.—On Thursday, May 4th, a goodly audience assembled to listen to the story which Mr. and Mrs. Talbot and Mrs. Dawbarn had to tell of their journeyings to some of the mission stations in Morocco, Algeria and

Tunisia. An outline of the tour had appeared in the church magazine, but it was very much more interesting to hear the personal accounts of our friends' individual experiences and impressions.

Mrs. Dawbarn and Mrs. Talbot spoke, Mr.

Our picture shows a tea-party in a ward of the T. M. Hospital, Tangier. The lady on the right is Mrs. Simpson, the one next her is Nurse McCracken. The Moor seated in the foreground with the open New Testament is a native Christian colporteur. Ali is at the table, immediately behind him. Ali is known to some of our readers as the devoted convert who

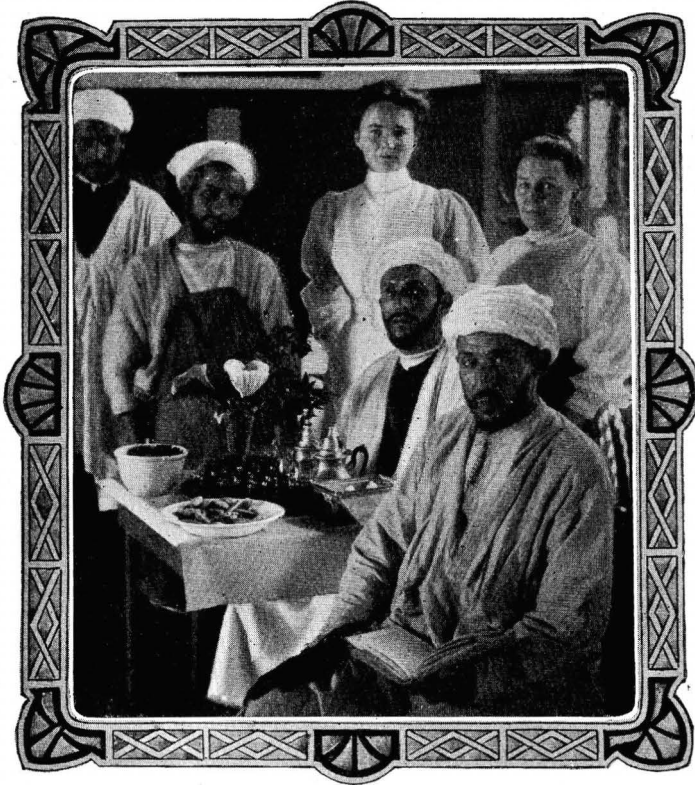


Photo by]

Tea in a Hospital Ward

[Mr. T. J. Warren.

lives with and helps Mr. and Mrs. Simpson, and was with them in England last year. The other two Moors standing are both hospital servants.

There has been a real work of grace going on at the hospital of recent months. Some fourteen Moslem men have professed conversion, and others are changing their attitude towards the Gospel. We praise God for this evident working of His Holy Spirit.

Talbot reserving his remarks for a later occasion, which was afforded him on May 15th at the meeting of the Young People's Guild, when a large map was displayed, giving a clear idea of the routes and distances. Graphic descriptions were given at both meetings of the splendid work going on at Hope House, Tangier, and in the hospital connected therewith; and an insight was given into the work amongst the natives of Kabylia, with an account of the first Christian wedding, as well as an encouraging report of the work in Tunis City, where Mr. Talbot baptised ten believers in the newly constructed baptistry.

Missionaries in North Africa have a difficult task, but now that their labours are distinctly brought under our notice, our thoughts and prayers will be with them. We pray, too, that great success may attend our friend, Mr. Talbot, in the work he has taken in hand.

J. W. SPURGEON.



New Barnet.—In connection with the Women's Missionary Association of the New Barnet Presbyterian Church, a meeting

was held on Friday, May 19th, at which Mr. Talbot gave an address, in which he briefly related the manner in which three Christian men were led to start this mission, which from a small beginning has extended over a field including all Northern Africa, from Morocco to Egypt.

Friends were all much interested in the description given of the work he has seen and of how the Gospel is spread, sometimes by men who have learned of Jesus in the hospital and who then return to remote villages and become evangelists to their own people.

Mr. Talbot reminded his audience of the peculiarly difficult character of the field, inasmuch as Mohammedanism is more virulently and fanatically opposed to Christianity than any other religion, and showed how the entire position of women is that of mere chattels and playthings of the men. The New Barnet friends are looking forward with much pleasure to a lantern lecture which Mr. Talbot has kindly agreed to give in November, when the scenes spoken of will be placed before our eyes.

(Mrs.) MARGARET L. RICHARDS.

Croydon.—Despite the manifold attractions out-of-doors, an average number attended the half-yearly meetings of the Croydon branch of the Workers' Union, held at the Temperance Hall, Mint Walk (kindly lent by Miss Reep), on Wednesday, May 24th. Rev. H. Milledge, who has recently visited Morocco, presided in the afternoon, and spoke sympathetically and encouragingly of the work, and Mr. Fred Mancey in the evening, the latter assuring the workers of the high value of their quiet and unobtrusive labours of love.

Mr. Talbot, the Organising Secretary, spoke at both meetings, in the afternoon giving a graphic description of his recent visit to the various stations, and of the varied work at each centre. In the evening (pointing out on a large map the region covered by the activities of the mission) he paid a high tribute to the splendid heroism of the missionaries, and drew attention to the incalculable benefit and far-reaching effect of the medical work.

Through the kindness of Mrs. Daintree, garden meetings were held at 7, Chepstow Road, Croydon, on June 9th and 10th, which were addressed by Mrs. Dawbarn. Much interest was aroused, and several new members added.

Our branch, although small, is showing gratifying signs of renewed vigour, having increased its membership 50 per cent. during the last six months. (Mrs.) M. A. MANCEY.

Highgate Road Chapel, N.W.—The Highgate Road branch of the Prayer and Helpers' Union, consisting of nearly 100 members, is progressing steadily and satisfactorily, new members being constantly added. There is cause for deep gratitude to our Heavenly Father for prayers answered and for willing help rendered by the members. NORTH AFRICA, full of valuable information, has proved a source of help and encouragement to many. The quarterly united gatherings for prayer and praise are spiritually refreshing and stimulating, and are eagerly anticipated.

Our last gathering, on May 29th, was crowned with success by the presence of Mr. Edward Talbot, just home from a visit to some of the mission stations, who gave us his first impressions of the vast territory of North Africa, and, while referring to what God has already wrought, emphasised the need of more fervent, believing prayer that the Lord of the harvest would thrust forth more labourers.

A liberal offering was voluntarily contributed at the close of the meeting.

JAMES TARANTO.

Trinity Chapel, Hackney.—Much helpful inspiration was gathered on Friday, June 2nd, from the visit, at our invitation, of Mr. and Mrs. E. A. Talbot to the Hackney R.B.H.U. With a full heart, enriched by recent experiences in North Africa, Mrs. Talbot gave us an outline of her missionary tour; and many an incident, told with pathos and received with sympathy, will, we believe, abide with us as a prayer seed. We shall not readily forget the peep into the little room at Tangier, where forty women crowd to hear the Word; nor the glimpse of the poor suffering folk who, hours before the doctor is due, flock to the dispensary; nor the brightness and splendour of the (non-Christian) native wedding, where the bride alone is wretched. Mr. Talbot, too, touched heart and mind as he spoke of the appalling need, the open door, and the joy of service.

We esteem it a great privilege to have had these friends amongst us, and trust that, as they tell of North Africa's need, responsive hearts shall testify to God's supply.

(Miss) EDITH SAYER.



Talbot Tabernacle, Bayswater.—On Whit-Monday morning we were privileged to be present at a gathering which for thirty-five successive years has taken the form of a "Whit-Monday Missionary Breakfast." A large company assembled in the spacious schoolroom at 9 a.m., under the presidency of Pastor Wright Hay, and while the breakfast was proceeding, four-minute addresses were given by representatives from France, China, Egypt and Ceylon. Mr. Fairman spoke for the N.A.M., in the place of Miss J. Cox, who, owing to the dislocation of railway traffic, though leaving Bexley at 7 o'clock, failed to reach Bayswater until after 10. The company was largely augmented when punctually at 10 o'clock Pastor Frank H. White, the former pastor, took the chair in the Tabernacle itself, and telling messages were given by Dr. John Goldstein (Mildmay Mission to Jews), Tangier; Dr. Whitfield Guinness (China Inland Mission); Rev. Cyril Green (South Africa General Mission), Pondoland; and Musa Bhai, an Indian Christian.

The total offering for missionary purposes on this deeply interesting occasion was close upon £100. The breakfast itself was given by members of the Tabernacle, the whole of the money for tickets sold being placed to the offering, which is divided among several societies, the N.A.M. for many years past being among the number sharing therein.

E. A. T.

Our Monthly Prayer Meeting.

I wonder if all the friends of the North Africa Mission living in this part of London know that a prayer meeting is held on the **first Thursday afternoon in every month** at the Office of the Mission, **4, Highbury Crescent**. Four o'clock in the afternoon is not an hour at which young people in business-houses can attend, but I can say for those who do come regularly that they find the meetings seasons of real help, and we should be very glad indeed to see others joining with us in this Ministry of Intercession.

At our June meeting, at which Mr. Venables (formerly of Tripoli) presided, Mr. Fairman, who has just arrived from Egypt, related to us some instances of the power of Prayer experienced by himself and other missionaries last year, which had brought before their hearts and minds the value of prayer more than they had ever realised before. A tent had been erected for Bible-study lectures for the English-speaking residents, to be conducted by an American visitor at a seaside suburb of Alexandria, and a suggestion was made that the tent be used for Gospel meetings for Mohammedans, which, after prayer, was acted upon. Large numbers came to the meetings—some to create disturbance, but many went away impressed with what they heard. An outcry was raised by the newspapers, who called upon the Prime Minister to put an end to meetings where their Prophet was defamed, their re-

ligion decried, and things allowed to be done that ought not to be done in a Mohammedan country. The officials did their best to close the meetings, but the missionaries "prayed prayer" (Arabic version of James v. 17). They prayed on one occasion till past midnight that the Lord would give victory, and that every device of the enemy might be frustrated. Those meetings were never given up, but when the time came for closing them, nine Moslems had professed conversion, three of whom at least stand firm to-day to the profession they made in August last year. We saw then, and have seen since, prayer all-conquering in its working, and we learned then, as never before, that if we only "prayed prayer"—the prayer of faith—we should continually see the power of God working through the Gospel of our Lord Jesus Christ, which we have proved to be the power of God unto salvation in Egypt.

At our **next meeting (July 6th)** we hope to have with us Dr. John Goldstein, of the Mildmay Mission to the Jews, who is home on furlough from Tangier, and we shall be glad to see not only London friends, but any from the country who may be in London at that time. Our offices are close to Highbury Stations on the Great Northern and City Tube from Moorgate Street and the North London Railway, while electric cars from Moorgate Street and Highgate pass close to our doors.

E. A. T.

Algerian Carpets and Rugs.

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

The carpets and rugs 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 5s. to £6 9s. 6d.; rugs from 18s. 6d. to £2 2s.; mats from 2s. to 12s.

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.



House of the Kaid, Tozeur, Tunisia.

From a Postcard.

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 (July 6th), at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



A Prayer Meeting for the North Africa Mission is also held (D.V.) on the third Friday in every month, at "St. David's," Aldersbrook Road, Manor Park, E., from 3 to 4 p.m. Tea provided. Frequent trains run from Liverpool Street and Fenchurch Street to Manor Park. The next meeting will (D.V.) be on Friday, July 21st, at 3 p.m.



ARRIVALS.

Mr. and Mrs. Fairman (from Shebin-el-Kom) on May 23rd.



Miss J. E. Earl has been transferred from Tripoli to Egypt, and is now continuing the study of Arabic at Alexandria. May God bless her, both in preparation and in future work there.

The Council of the North Africa Mission are very glad to be able to state that Major-General Sir Charles Scott, K.C.B., has joined their number, and has kindly consented to become the chairman.



By the death of Mr. Benjamin Broomhall on May 29th, the Christian Church has lost a faithful and brave worker for God and righteousness. His devoted work for many years in connection with the China Inland Mission, as its secretary, was followed by self-denying toil in the cause of the movement for the severance of the connection between our country and the iniquitous opium traffic. It was a great joy to Mr. Broomhall to see, in his closing days, the success of his strenuous labours in this direction by the blessing of God.



Dr. Arthur T. Pierson fell asleep in Jesus on June 3rd, at Brooklyn, U.S.A. The hard thinker and worker rests from his labours. He will be sorely missed. His death has left a gap which it will indeed be difficult to fill. As a writer on Christian doctrine and evidences, and especially on foreign missions,

on which he was one of the greatest authorities, Dr. Pierson occupied a unique position among preachers and authors. He was in living sympathy with home and foreign work among all sections of the Christian Church, where that work was done in a spirit of loyalty to the Word of God. Dr. Pierson combined wide learning and a broad outlook with an intense conviction of the absolute truth and authority of the Holy Scriptures, and he contended earnestly for their *plenary* inspiration. He deplored that rationalistic and unbelieving criticism of the Bible which is working such terrible havoc to-day both in the foreign field and in the home Churches. Against it he protested with clearness and vigour, but at the same time with a perfect fairness and a freedom from bitterness of spirit that were noteworthy. His articles written as editor-in-chief of the *Missionary Review of the World*, his biographies of George Müller and James Wright (of Bristol), his valuable books on the Bible and on foreign missions, have been an untold blessing to thousands of readers. To him the main thing was the glory of God, and truly the rich blessing of the Lord rested on his labours. We give to God the praise for what His dear servant was and did, and trust Him to raise up others who shall still be leaders in the same spirit.

‘See, they spring a race immortal! Fear not,
though the fathers die,
He who lives begets for ever still new children
from on high.’



“WANTS.”

(1) **Material** is needed for the women’s sewing class (Spanish work) at Tangier, under the care of Miss F. R. Brown—**white calico, flannelette, and print** (bright colours preferred).

(2) From one of our mission stations comes the request for an **auto-harp** for use in visiting the women in their homes. Such a gift would be gratefully received. Kindly communicate with the Secretary, N.A.M., 4, Highbury Crescent, London, N.



FOREIGN NOTES.

Morocco.

Miss Jay writes from Tangier on April 2nd:—“I have a little Spanish girl, six years old, living with me, who reads and sings well. My servant Maria (also Spanish) is anxious to learn, but is very dull, and the child helps me to teach her. With great difficulty Maria has learned the first verse and chorus of the hymn ‘Come to Jesus,’ and when she goes home on Sundays she has been teaching it

to her two little sisters of ten and twelve. The whole family are Roman Catholics; the children attend the Catholic school, and none of them have read the New Testament. Last Sunday the father heard the three girls singing this verse and chorus over and over, and he was delighted with it and asked them where they had learned it. Of course, Maria explained, and said that she was going to learn more of it. The father then asked where I got the words from, and she said I had told her it was at our Protestant church that these hymns were sung. He at once said he should go and judge for himself.

“He did so, and came away deeply interested, and said that it was the first Protestant meeting he had ever attended; but that in future he should go to every service he was well enough to attend, and he told his wife that she and the children would have to accompany him. I asked Maria whether her mother, being a decided Catholic, would be willing to come to our meetings, to which she replied, ‘They will have to go if my father says so.’”



On May 5th, Mrs. Isaacs writes from Tangier:—“I am happy to be able to say that the Lord is continuing His gracious work among the patients in the **Tulloch Memorial Hospital**. Eleven men have professed Christ since about the third week in January. [Since this letter the numbers have reached fourteen or fifteen.] Two of these are now employed in digging the foundations of the new class-rooms for the women and girls. It is such a blessing to keep the converts under the sound of the Gospel.

“All the serious cases of typhoid and typhus have recovered, and all others in the hospital and here (Hope House) have been mercifully preserved from infection. I sometimes explain to the men how the beds are supported, and they are very appreciative. There are a considerable number of out-patients in attendance who hear the ‘good news’ from Mr. and Mrs. Simpson.”



Miss C. S. Jennings writes from Arzila on May 4th: “This is market-day, and therefore a good many Arab women waited on me for medicines. My first applicant was Freyha, a very poor Jewish widow, who, after lying ill for three days with a terrible leg (I fear, erysipelas), dragged herself to me soon after eight o’clock. My kind-hearted Moslem servant, Tatum, shared her breakfast with her, and then I treated her, and gave her something to buy food with. . . .

“Another applicant was a tall Arab woman in rags, whom I have known through the winter, as she has several times come in from

her mountain home to visit her poor son, who has been for months in prison. It was he who, lying in the terribly wet weather with 200 other men in the open, unroofed court of the prison, was so grateful for the few peppermint lozenges I had given his mother. The next day she told me that he had been so warmed by eating one that he could pull himself together and get up. So crowded have these prisoners been that they have had to lie on each other, with no room to stretch out, and after a wet night they would wring the water out of their rags! Many of them are in irons; thirty, at least, have died of cold, disease or want during the last four months.

"The very saddest case brought to me was that of a girl who had come from a distance of about twenty miles. Her mother brought her, thinking this was a hospital and she could leave her with me. Every joint is enlarged—one knee being a terrible size—and she is so crippled that she can scarcely walk. They had left home in the middle of the night, without breakfast, so I gave the poor sick girl something to eat, and told her of the Saviour."

Tripoli.

In a letter from Tripoli, dated May 23rd, Mr. Reid writes: "Since opening the dispensary I have been kept very busy preparing medicines and treating patients. Though I have not had a large attendance of men, there have been a great many women, Moslems and Jewesses, especially the latter.

"I am very thankful to be able to report that no outbreak of cholera has occurred, as the doctors confidently said would be the case. The sufferings of the poor natives from typhus and hunger is bad enough."



Egypt.

In our May issue we referred to the difficulties our missionaries at Alexandria were encountering in their school work. The following extract from a recent letter from our sister, Miss Hodges, gives cause for gratitude to God: "You will be glad to hear that the school has increased in numbers, in spite of an article lately in one of the Moslem papers warning the parents not to let the children come to us."

TO THE MEMBERS OF THE PRAYER AND WORKERS' UNION.

Requests for Praise and Prayer.

PRaise.

For continued blessing among the in-patients at the Tulloch Memorial Hospital for Men, Tangier. Fourteen or fifteen Moslems have definitely professed their faith in Christ during the last six months. There is a spirit of inquiry among the out-patients also. Let us praise God from whom all blessings flow, and pray that all these men may prove true, and God's work in their hearts be deepened.

That news has been received from Fez, dated the last days of May, that all our missionaries in that city were then quite safe, and had even been able, right through the months of disturbances, to continue their missionary work practically without any interruption.

That the numbers of the Moslem girls attending the Mission School at Alexandria are increasing, in spite of opposition.

PRAYER.

Much prayer is again asked for Morocco at this time: that God may cause the things that are happening to fall out for the furtherance of the Gospel in that oppressed land.

For a converted Kabyle lad in Algeria, who has been refused permission to sit for his examination for the post of schoolmaster in one of the Government schools, because he has ceased to be a Mohammedan: that he may be kept true to Christ, and his way be made plain.

For two Moslem inquirers at Tunis, who are under instruction, and for several others who are showing an interest in the teaching of the missionaries.

For the little Italian Church at Tunis: that God would bless and strengthen the Italian evangelist during the summer months, while other workers are away, and enable him to hold forth the Word of Truth; also for an Italian professor who has lately confessed his faith in Christ, that he may learn more of God, and so be prepared for the persecution which he is likely to meet with when he makes a public profession.

With grateful thanksgiving to God for His goodness in supplying our financial needs during recent months, earnest prayer is asked that the large sums now again needed for the current expenses of the work may be speedily sent in, especially for general purposes.

Telegraphic Address:—"TERTULLIAN, LONDON."

Telephone:—2770 NORTH.

THE NORTH AFRICA MISSION.

Council of Direction.

MAJOR-GENERAL SIR CHARLES SCOTT, K.C.B. (Chairman).

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ARTHUR T. DENCE, Winfrith, Dorchester.	REV. J. J. LUCE, M.A., Gloucester.		
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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. A. J. Bride & Son, 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.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	...	Date of Arrival.
GEO. WILSON, M.A., M.B.	Dec., 1906	Miss L. READ	April, 1886	Miss R. J. MARCUSON	Nov., 1883
Mrs. WILSON	Dec., 1906	Miss K. JOHNSON	Jan., 1892	Susa and Kairouan.	
Miss ROBERTS	Dec., 1895	Miss E. TURNER	Jan., 1892	Mr. E. SHORT	Feb., 1899
Miss J. JAY	Nov., 1885	Algiers.		Mrs. SHORT	Oct., 1899
Miss G. R. S. BREEZE.		<i>Kahye Work</i>		Miss G. L. ADDINSELL	Nov., 1895
M.B. (Lond.)	Dec., 1894	M. E. CUENDET	Sept., 1884	Stax.	
Miss F. MARSTON	Nov., 1895	Madame CUENDET	Sept., 1885	T. G. CHURCHER,	
Miss I. L. REED	Oct., 1903	Mr. A. SHORRY	Nov., 1902	M.B., C.M. (Ed.)	Oct., 1885
Mr. T. J. WARREN	Feb., 1911	Mrs. SHORRY	Oct., 1904	Mrs. CHURCHER	Oct., 1885
Mrs. WARREN	Feb., 1911	Djemâa Sahridj.		Mr. H. E. WEBB	Dec., 1892
<i>Spanish Work—</i>		<i>Kahye Work—</i>		Mrs. WEBB	Nov., 1897
Mr. A. J. MOORE, B.A.	April, 1909	Miss J. COX	May, 1887	DEPENDENCY OF TRIPOLI.	
Miss F. R. BROWN	Oct., 1889	Miss K. SMITH	May, 1887	Mr. W. REID	Dec., 1892
Miss VECCHIO, School Mistress.		Mrs. ROSS	Nov., 1902	Mrs. REID	Dec., 1894
Casablanca.		Constantine.		Mrs. BOYD	Dec., 1897
Mr. O. E. SIMPSON	Dec., 1896	Miss F. HARNDEN	Nov., 1909	Miss F. M. HARRARD	Oct., 1892
Mrs. SIMPSON	Mar., 1888	Miss E. LOVELESS	Nov., 1902		
Miss F. M. BANKS	May, 1888	Miss N. WEBB	Nov., 1910		
Tetuan.		Tebessa.			
Miss A. BOLTON	April, 1880	Miss A. COX	Oct., 1892		
Miss A. G. HUBBARD	Oct., 1891	Miss N. BOSTER	Oct., 1894		
Miss M. KNIGHT	Oct., 1905	REGENCY OF TUNIS.			
Miss H. E. WOODRIF	Jan., 1907	Tunis.			
Miss M. EASON	Dec., 1910	Mr. A. V. LILEY	July, 1885		
Arzila.		Mrs. LILEY	April, 1886		
Miss C. S. JENNINGS	Mar., 1887	Miss H. M. M. TAPPIN	Oct., 1903		
Ararish.		Miss H. KENWORTHY	Nov., 1910		
Miss K. ALDRIDGE	Dec., 1891	<i>Italian Work—</i>			
Fez.		Miss A. M. CASE	Oct., 1890		
Miss L. GREATHEAD	Nov., 1890	Miss L. E. ROBERTS	Feb., 1899		
Miss M. MURLETT	Mar., 1892	IN ENGLAND.—Miss B. Vining, Invalid.			
Miss S. M. DENISON	Nov., 1893				
Miss I. DE LA CAMP	Jan., 1897				