

No. 82.—New Series.

May, 1912.

NORTH AFRICA

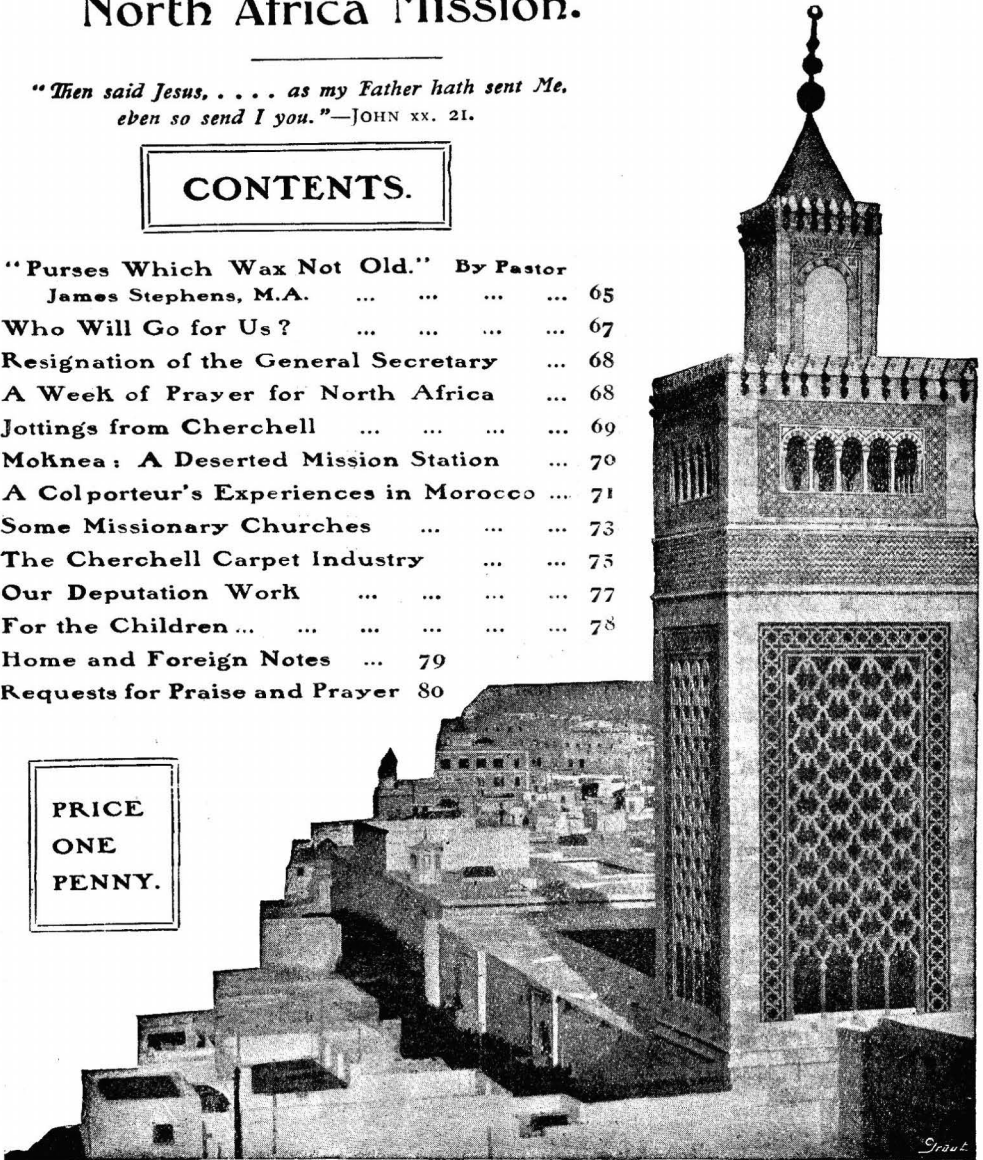
The Monthly Record of the North Africa Mission.

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

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PRICE
ONE
PENNY.



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

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DONATIONS for MARCH, 1912.

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	*422	5 0		465	1 7		508	7 0		332 12 0			

* Designated gifts are marked *

SUMMARY.

MARCH.			TOTALS—JAN. TO MARCH, 1912.		
	£	s. d.		£	s. d.
General Fund	...	154 18 5		696 13 4	
Designated Gifts	...	144 3 7		609 18 6	
North Africa—Subscriptions and Sales	...	8 13 4		34 0 2	
Other Publications	...	1 9 2		2 8 8	
Sundries	...	23 7 6		40 0 6	
		<u>£332 12 0</u>		<u>£1383 1 2</u>	

FORM OF LEGACY OR BEQUEST.

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

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

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

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.



A Village in Tunisia.

[From a Postcard.]

“Purses Which Wax Not Old.”

By Pastor James Stephens, M.A.

“*Make for yourselves purses which wax not old.*”—LUKE xii. 33 (R.V.).

THIS is one of the “counsels” of our Lord to His *disciples*. He willed that they should proceed thus; and that in so proceeding they should in so far manifest their discipleship. He wanted those who were His to provide themselves, and so become possessors of, purses which wax not old.

Every purse of earthly quality is sure to wax old, and when it waxes old it begins to decay and ceases to be of use. Purses which wax not old cannot but be purses which are of heavenly quality and adapted for the use of those who shall participate in the inheritance of eternal life.

Of course, the expression is figurative; but that of which it is figurative is plain. When our Lord said, “*Make for yourselves,*” He added, as if explaining, “*A treasure in the heavens that faileth not.*” The purse is that which holds or keeps the money-treasure; and one who succeeds in providing himself the treasure will be found to have provided himself, at the same time, the purse.

How can one provide himself a treasure in the heavens? When men provide themselves a treasure on the earth, they do so by making money by labour and skill in trading or manufacturing or other money-making pursuits, and, when they have made it, by laying it up for themselves in banks or investments, or in acquiring precious possessions. When disciples of Christ make for themselves treasure in heaven, they do so by parting with their earthly treasure or their money—by dealing it out or distributing it in ways which their Lord wills or directs. Christ would have them employ their money by giving it in such wise as to be of use and service one to another and to all, and to the cause or causes which He commends to them. He gives to them, as they yield themselves to Him, a spirit of caring for

those for whom He cares, and caring for the work of furtherance of His word for which He supremely cares. When He gives to them this spirit, He, by so doing, brings them into a measure of likeness to Himself, of whom it is written that, "Though He was rich, yet for your sakes He became poor"! When one who is possessed of this new spirit distributes his money according to the mind of Christ and for the ends which He approves, his distribution is noticed and recorded in heaven, and will be divinely acknowledged in the day when Christ "manifests" His people. That acknowledgment will be of such substantial value that he who obtains it will be as one who has become possessed for ever of a purse which waxes not old, a treasure in the heavens that never fails.

The disciple of Christ who is the present possessor of money is by these words of the Lord encouraged to be considerate of this future heavenly acknowledgment, and so to make account of it as to find himself stimulated to keep putting his money to use according to the mind and will of Christ. The will of Christ, no doubt, allows of a disciple being duly considerate of himself and of his family; considerate not of necessities only, but also of comforts and enjoyments. At the same time, it is evident that Christ wills that His disciples should be, through all variety of occupations, predominantly occupied with following Him, and so with putting their money to what might be called heavenly uses. "Let this mind be in you which was also in Christ Jesus." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come."

In order that Giving should meet with Christ's approval, it behoves to be not merely liberal, but with discernment of what is according to the mind of Christ. If one liberally supported and furthered work which, while professedly for Christ, is yet as a building of wood, hay and stubble, which will not stand the future trial by fire, it would not be in our Lord's estimation of a value like supporting and furthering work which is as a building of gold, silver and precious stones. If one dealt out his money to help forward what was no better than worldly display on the part of a Christian community, it would not be as the dealing out of money to set forward those of whom it could be said that "For the Name's sake they went forth taking nothing of the Gentiles." The support and help by money, in a spirit of loving obedience to Christ, of such work or service as is in accordance with His mind and towards which His heart is chiefly set, cannot but be such as He regards with approval. The relief of distress or trouble by the judicious, kindly use of money, in such wise that the relieved ones get some definite conception of the kindness and compassion of Christ, is service that the Lord will own.

The possibility of providing oneself a treasure in the heavens is not confined to rich disciples. The first disciples to whom, in the first instance, the Lord gave this "counsel" were all, or almost all, of those who might be called poor rather than rich. It was possible for them so to use their little that their use of it would be recorded, and, in due time, acknowledged on high. Thus it continues to be. "If there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not." A contribution which is not of great amount may yet have large value in God's sight. When our Lord sat over against the treasury and saw those who were rich cast in much, it was of one who cast in but two mites that He said, "This poor widow hath cast in more than they all." She had cast in *all her living!*

Might we not say that it is of urgent importance that every disciple should be earnestly considerate of this—whether he may not be largely *failing* in making for himself a purse which does not wax old, a treasure in the heavens that does

not fail? One may have entrance into that heavenly land, and yet on entering find that he has but little treasure laid up there. Everyone who finds an entrance is indebted for that entrance entirely to the merits and to the grace of Another. The title to inherit possessed by the *sinner* can only be through oneness with Him who made propitiation for his sin, and who fulfilled a meritorious obedience on his behalf. But while this is so, the acknowledgment which the righteous Judge will make on the day of manifestation will be determined by the measure in which each one of the saved did, while here, keep learning Christ and listening to Him, and truly, intelligently, lovingly following Him. Happy is the child of God who in wisdom of forethought, and by courage, watchfulness and self-denial provides against "that day"!

Who Will Go for Us ?

When Mission funds are low, there is frequently an inclination to neglect to press the need of sending out additional missionaries, lest it should lead to the diversion of help from those already in the field.

It is certainly of great importance that existing work and workers should be well maintained, but, after all, this does not necessarily require that the need for more missionaries should not be pressed. It is quite true that shortness of financial supplies is a frequent experience, and just lately this shortness has been specially felt. Nevertheless, the need of more workers for Christ is as real and as great as ever, and therefore we call attention to it afresh. Though we have at present no funds with which to send out new missionaries, and no *human* prospect of any in the near future—though, indeed, those already in the field are frequently sorely tried, and those seeking to help and guide the work at home are driven to wait on God that the existing work may be adequately sustained—yet we are constrained to tell of the deep needs, in the hope that God may by this means touch the hearts of other servants of His, and incline them to go forth, perhaps at their own charges or in some way that He may show them, even though the North Africa Mission may not be the channel of their support.

For the purpose of illustration, we will give a few particulars with regard to the country of Algeria. In 1881, when the N.A.M. began work there, the total population was about 3,000,000. Now, in 1912, it amounts to over 5,500,000, an increase of two and a half millions. In 1881 there were no missionaries to the

natives, and only a few working among Europeans and Jews. Since then there has been a considerable increase; but even so, those at present on the field cannot efficiently reach 250,000 people; consequently there are *now over two millions more people in Algeria who are not being reached with the Gospel than there were thirty years ago!*

It is the custom of Missionary Societies to set forth what they have been able to accomplish. It is right that they should do so; but it is also important to remember what remains to be done.

There are many large towns and hundreds of villages where no missionaries are stationed, and most of these are not even visited.

The natives are mainly Moslems, and there is a growing tendency among those who associate with Europeans to become lax as to religion altogether.

The Europeans are mostly nominal Roman Catholics; practically, they are largely without any faith at all.

The Jews are partly orthodox and partly free-thinkers.

With very few exceptions, all these are without God and without hope in the world. They know nothing of the blessedness of the forgiveness of sins through Christ, and they are passing on to a dark and undone eternity. Probably over two thousand die without Christ every week. Does not such terrible need call to those who know the blessedness of forgiveness and the joy of eternal life to go and tell of God's great love and His glorious free salvation?

God has given His Son to die upon the Cross and make expiation for sin. Christ

has, by the Eternal Spirit, offered Himself without spot unto God. The Holy Spirit has been sent forth, by whom the stubborn hearts of men are softened and prepared for the Gospel Message. And now, those who themselves have been rescued and blessed are commanded by all means to take or send the glad tidings to others. Whether funds are at present available in the North Africa Mission or in other organisations or not, there is *the need*. By all means let us help and strengthen the work already in existence, but let us not neglect these dying millions.

Are there not men and women who could go forth to North Africa at their own cost and help to spread the Gospel?

The distance is not great. Algeria can be reached in less than three days, and the fare (second class) is from seven to eight pounds. The climate, though trying in summer, is delightful between the months of October and June. The cost of living is about the same as at home. The difficulties encountered a few years ago from French unfriendliness have largely passed away. Surely there are many Christians who might find in these sunny lands a sphere of great usefulness! And are there not some who, unable to go in person, could support a substitute in their place?

We shall be glad to give fuller information to any who may desire it, and to assist them so far as lies in our power.

Resignation of the General Secretary.

It is with deep and sincere regret that the Council have received the resignation of Mr. Milton Marshall, the General Secretary of the Mission. After an absence of seven months from the office, during which time he had hoped that his health might be fully restored, he found himself unable to resume his work, and, on his doctor's advice, felt himself compelled to resign and seek some sphere of service which would necessitate less nerve-strain, and in which he might hope to regain his strength. Under the circumstances, the Council, with great reluctance, accepted his resignation.

Mr. Marshall joined the Mission in 1887, about twenty-five years ago. After labouring in Tunis and in Algeria for several years, he was obliged to return to England on account of the serious illness of his wife. Since then he has laboured

for the Mission in various capacities at home. He has been Arabic tutor, and latterly General Secretary. His knowledge of Arabic and several other languages, as well as his extensive acquaintance with Mohammedanism and his ever ready, kindly sympathy, made him of special value to the Mission and to new workers.

We ask the prayers of our readers that our brother may in due time be fully restored to health. Though the close connection of twenty-five years may be severed, he will be still deeply interested in the Mission, and will be delighted to render any help to it and its workers that circumstances may permit.

At the request of the Council, Mr. Edward H. Glenny has kindly undertaken the duties of General Secretary (in an honorary capacity) for the time being.

A Week of Prayer for North Africa.

It is proposed that the Missionaries and friends should give the first week in May to special thanksgiving, humiliation and prayer in reference to the work of God in North Africa, and we earnestly invite our readers to unite with us. It is not proposed to have any special public meetings, but the Missionaries on the field and the staff of the Mission at home will arrange for meetings as may be convenient to them.

In years gone by the Mission year began with the first week in May, but was altered a few years since to agree with the calendar, so that it now begins in January. The first donations to the Mission were given in May, 1880, though the

Mission itself did not take shape until 1881. It is felt that at the present time there is urgent need for waiting upon God.

There is much to be thankful for in the fact that the Mission has been maintained for over thirty years, and in spite of immense difficulties, has pioneered with the Gospel in all the countries of North Africa and incited others to follow in its track. In every country it has had the joy of leading some few souls to Christ, so that there is indeed great cause for thanksgiving.

At the same time there is also much cause for humiliation that the work has not been done more efficiently and more thoroughly in the power of the Spirit of God.

At the present time there seems to be very special need for prayer. The number of workers in the Mission has for some time tended to decrease, as from one cause or another old workers have retired and very few new workers have been found to take their places.

Then again, financially, there seems to be need for crying to God. Many donors who used to help in years gone by have passed away, and while some others have been raised up in their places, the loss we have sustained does not seem to have been fully made up. During the last few months the strain of shortness of funds has been specially trying, so that we are more than ever driven to cry to God that He, in His own way, will send the help that is needed. It would take more than £1,000 to make up the deficiency during the last four months.*

While it is suggested that the first week in May should be given to special prayer, we ourselves propose to wait specially upon God all the time, and we trust our friends will join us. The God we serve is not a fault-finding, hard or exacting God, but though holy, is always full of pity, compassion, mercy and grace. He bids us come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need.

Jottings from Cherchell.

Our days are very busy, keeping up the regular work: boys' and girls' Sunday-school classes, a meeting for the converted Arab women and girls on Tuesday afternoon, French children's class on Thursday morning, a Gospel meeting for native women on Friday afternoon, morning prayers with the girls in the carpet industry, visiting in the native homes and among French people, seeing sick people and following up the treatment in their own homes, etc., etc. We do praise our God for the privilege of making known the good news that Jesus came to save sinners, and that we have salvation through faith in Him.

Visiting in the homes makes us wish we were six instead of three, for generally the cry is, "Why do you not stay longer?" or, "When will you come again?" Sometimes we encounter such bigotry and ignorance that we should be discouraged if we did not know that the Lord has said, "Not by might, nor by power, but by My Spirit."

Three of the elder girls who have passed through the Sunday-school and are now working in the carpet industry, professed faith in Jesus as their Saviour last year. They used to come to me for prayer every Sunday morning, and I asked them last October if they would not join the converts' meeting on Tuesday. They were afraid of the talk it would cause, so I said, "We will leave it and pray about it." On Christmas Day they came to the Christians' meeting, and I again spoke to them on the subject and they said they would come. A short time afterwards another dear girl joined us, so now we have four young girls and three women on Tuesday afternoons, and, though they need a great deal of patience to get them to come regularly, we do rejoice that there is this step taken before the others. It is a great joy to have these thus gathered out. It makes us feel that, after all, these years of service have not been in vain.

We desire to see these converts baptised, but this is impossible without a man

* The day after this note was written the Lord graciously sent in a sum of £500.

missionary—one known to their husbands and fathers. We feel increasingly the need of such, as, walking through the streets, we see men and boys in cafés and shops, and realise how little is being done for them.

On Good Friday afternoon I took some pictures illustrating Scriptural subjects to Yamina's room, and she explained them to the six or seven women who were gathered there. A day or two afterwards a woman whom I was visiting said to me, "I remember well, years ago, when I was a girl in the Sunday-school and

Yamina was teaching some little ones, we were all gathered together in your room, and she showed us some black, red and white paper (the wordless book), and told us that her heart had been black, but she had asked God to forgive her because Jesus had died, and His blood had made her white before God." This was quite fourteen years ago. I was glad to be able to say that Yamina still tells the same story of salvation through Christ.

L. READ.

Cherchell, Algeria, April, 1912.

Moknea: A Deserted Mission Station.

At Moknea, a village a few hours' mule journey from Djemâa Sahridj, a mission station had been occupied for about twenty years. It was handed over to the late Mr. Ross, as representative of the N.A.M., about two years ago, and Mr. Ross worked it as an out-station from Djemâa Sahridj, visiting it regularly twice a month. Large numbers came for medicines, Gospel meetings were held, and thus the light and love of the Gospel were made known. The passing away of Mr. Ross brought this work to a standstill, and in this way brought home to the people that they had lost much in losing a missionary. In an obscure and out-of-the-way village like Moknea a missionary is very useful to the inhabitants, quite apart from his value as a preacher of the Gospel, which value meets with little recognition. Who now will write letters to fathers and sons who are far from home? Who will receive and faithfully distribute the earnings of these wanderers? Who will minister to the sick, and, by sundry gifts of soap, sugar, coffee, etc., smooth their hard lot in life? Who will make peace between quarrelling factions, and by so doing prevent bloodshed, blood feuds, and thus save lives? The teachings of the Gospel may not have influenced the people much, but the life, light and love of the Gospel has been among them and is now gone, and they feel that they have lost much.

My first visit to Moknea was not very encouraging. After a four hours' mule journey over terrible roads, we reached

Moknea. "Where is the village?" I asked, for the mission station seemed to stand alone. The village was not far off, but almost indistinguishable from the huge rocks amongst which it is built. Amidst the gathering storm clouds, "desolation" seemed to be the word which best described the place. The neglected garden, on which much pains had evidently been spent, the fallen vines, the wooden stable leaning at an angle of 45 deg., the enclosed space in the garden with three tiny graves, the rusty hinges, the broken windows, fallen ceilings, the army of lizards which scampered off as daylight was let in for the first time for many months; all these things, with the rain which came and prevented any meetings, left me with the impression that Moknea was hopeless.

A second visit some months later gave quite a different impression, however. Fine weather made a visit to the village possible. The evangelist who accompanied us spoke to a group of men who were sitting and watching four women grinding olives.

Invitations brought a number of men and boys to our evening meeting, and it was with difficulty we persuaded them to leave. They wanted to stay all night. One of them opposed the Gospel, but all the others were against him for so doing. Two or three days were thus spent, and the good seed scattered.

One evening when we returned from the village a man was waiting for us. While breaking stone a splinter of it flew into his

eye and got embedded there, causing intense pain. Could we do anything for him? he asked. If not, he would walk to Azazga (four hours' journey) to the French doctor. As night was falling, we persuaded him to stay with us. Efforts to remove the stone were unavailing, so at last the simple but apparently hopeless remedy of a bread poultice was applied. This seemed to give a little relief from pain, and he managed to get some sleep; but in the morning, after another poultice was applied, he started for Azazga. Two days later, when passing through the town, we saw him, and he told us that by the time he reached the doctor the piece of stone had come out. He was

very grateful for what we had done for him.

A third visit was made a few weeks ago, and people from another village in the neighbourhood were reached. The numbers were smaller, but as on that occasion I was not accompanied by my wife, we could have no music, which is such a great attraction to the Kabyles. On this last occasion some strange but interesting characters were discovered, but their stories must be left till another time. I think I have said enough to encourage friends to pray that God may so lead that some regular work may be arranged for Moknea. The harvest is great.

T. J. WARREN.

A Colporteur's Experiences in Morocco.

[Starting from the historic seaport of Casablanca, Sr. Timóner—a colporteur of the British and Foreign Bible Society—recently made a tour in the district of Shawia. In many of the larger places, where he had expected to meet Moors and Jews, he found that the natives had departed on the advent of the French troops. He therefore turned his attention to the villages, as recorded in his diary, from which the following extracts are extracted.]

Coming to the village of Oolad Zian, I received an invitation from a man of good position to take my meals at his table. I did not much relish the prospect of having to drink tea like syrup out of dirty glasses and to eat with my fingers, but I could not avoid accepting the hospitable invitation. My host, who was already under Spanish protection, was anxious to become a Spanish subject, and begged that I would help him to become one, offering me some money if I would do so. I referred him to the Spanish Consul, and told him I could assist him to become something better than a Spanish subject by selling him the book which contained the Word of God, and which would enable him to become a citizen of the Kingdom of Heaven. While I showed him my books, a number of his friends came in, and bought copies of the Scriptures for themselves.

On the following day I came to El Ghana, a place of considerable strategic importance, occupied by a French military force. I was not allowed to sell the Scrip-

tures among the soldiers, and was forbidden to enter the barracks, or even to approach the sentinels.

The next place stopped at was called Sok El Khamis. From a long way off one could hear the din caused by the shouting of excited people in the market. I did not wait to take any food, but at once began to offer my "wares" among the crowd. The heat was very great, and the sun was so powerful that twice I nearly fainted and should have fallen had I not quickly sat down to rest. After some refreshment I succeeded in disposing of sixty-five books to Moslems, and about ten to some of the Jews who frequent the market.

One Moor accosted me with the question, "Why do you come to us with these books?"

"In order that you may read them and know the truth."

"What? They are not the Koran."

"True, they are not the Koran; but they are the Word of God."

The Moor laughed incredulously.

"Why do you laugh?" I asked. "Have you read the Gospels?"

"No."

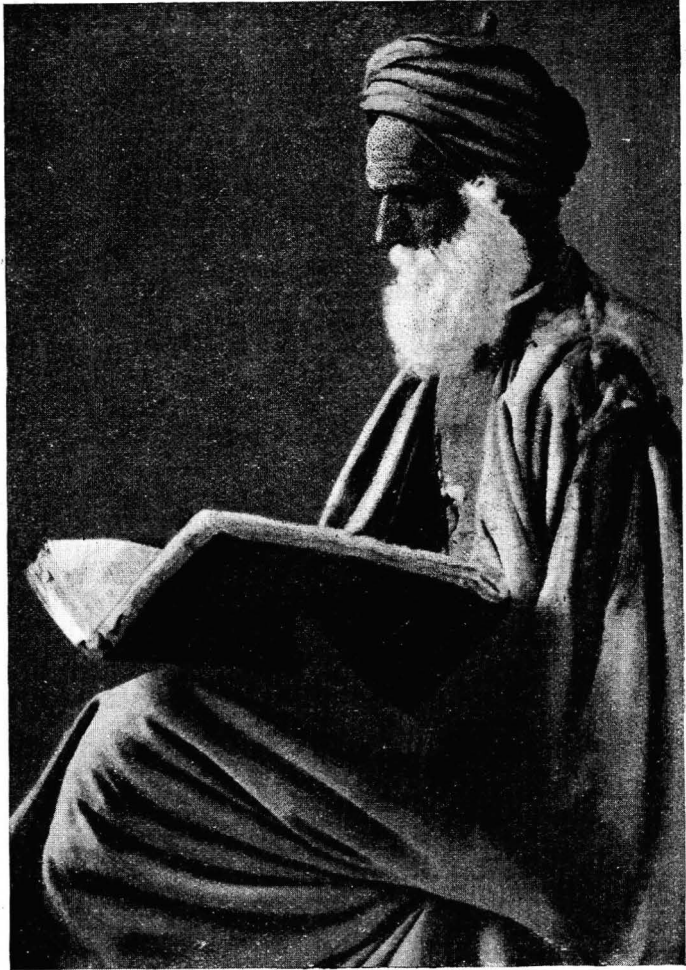
"Well, do you not think it foolish for a man to laugh at his own ignorance?"

The Moor looked at me with some surprise. He was on horseback, and was well dressed. When a Moor is well-to-do, he expects to be treated with much respect, and that people will bow before him

and call him *Sidi* (a term equivalent to Mr.). Nevertheless, I have observed that it is best, when a Moslem exhibits contempt for the Gospel, to speak plainly to him and show him his ignorance.

Rather angrily he gave me back the book I had offered him. "I have never read the Gospels, and I never will," he said. I replied, "Friend, I cannot force you to buy," whereupon he turned his horse and rode away. A number of people had gathered round and listened to all that we had said. One man, who had inspected a book without offering to buy it, now paid for the copy which the contemptuous Moor had refused, and several other bystanders, whose interest had been aroused by the conversation, purchased copies. . . .

Next day I went about an hour's journey to a *mellah*, or Jewish quarter. This place is considered important enough to have a resident *Khalifa*. I built my tent outside the *mellah*, but before it was dark the *Khalifa* came and invited me to take a room inside the *mellah*, near the gate, where, he said, I should be much better off. I accepted the offer, as people said it was not safe outside, on account of thieves. In the evening the *Khalifa* sent me a large plate of *cous-cous*, and later on he came to chat with me. He could not understand why I should come all the way from Casablanca to sell books, when I could do better business selling other things. I told him that I sold these books because, as a Christian, I believed that they could do the people a great deal of good.



A Jewish Rabbi.

[From a Postcard.]

He said, "But these books are not ours; they are all yours."

I told him he was mistaken, for these books contained the Word of the true and only God, and therefore were intended for all men. Finally, he purchased a copy for himself.

I sold a large number of the Scriptures to Jews in this place, besides ten Gospels to Moors living in an adjacent village. One Jew to whom I sold a Bible asked me how it was that the *compania*—the name by which many Moors and Jews call the Bible Society—was sending books among them for sale. I explained to him that the *compania* was doing the same

thing among men of every nation, because its duty was to deliver a great Message to mankind, and that that Message was concerning the Messiah.

"The Messiah?" he repeated, in astonishment.

"Yes, the Messiah."

"He has not come."

"So you say; but you are mistaken. He has come, and the present state of the Jewish nation is a proof of it."

The discussion was continued with the help of two Bibles—he with a Hebrew, and I with a Spanish one. He was much perplexed; but refused to be convinced, although troubled in spirit. I believe that he will long remember our conversation.

At El Mils, a very picturesque little village, I saw some Moorish masons building a house. Going towards them, I met a young man who was very well dressed, and was evidently some great personage, judging by the reverence paid to him by all. He bought several Arabic portions from me. After a while I found out that he was the *Kaid*, for I heard people saying that the

Kaid had bought some of my books. His example led many to buy, and in all I sold over thirty books in that small village.

Nevertheless, in the evening a great surprise awaited me. The *Kaid* sent a soldier to say that I must strike my tent and depart. My muleteers were greatly alarmed, and advised me to go at once and arrange matters with the *Kaid*. After considering the predicament in which I was placed, I concluded that it was better to take no notice of the order, for it was already too late to go elsewhere. I was very tired, and directed that if anyone came while I was asleep, even though it were the *Kaid* himself, I was not to be disturbed. However, no further orders arrived; but next morning, while I was packing up, a soldier came from the *Kaid* to tell me that he would buy all the Arabic books in my possession. Why should he want to buy all my books unless to destroy them? So I bade the soldier tell his master that I was already starting, and that the books were all packed away, and thereupon I set forth.—*The Bible in the World*.

Some Missionary Churches.

It may be helpful and stimulating to our readers to have this month under the above heading a few notes on some local churches which have been singularly blessed by God in their witness and work for them at home, and have also been conspicuously active in helping to forward the preaching of the Gospel in foreign lands. Perhaps the reading of these simple lines may be used to stir up some individuals, and through them some companies of Christians, to a keener interest in and a more practical activity on behalf of the great cause of spreading the knowledge of Christ among the nations.

In the manual of a large North London Baptist Church, noted for its strong spiritual influence, there is given some account of the formation of the church and of its basis of fellowship. This concludes with the following paragraph:—

"We acknowledge that, thus associated together as a Church of Jesus Christ, we are called on to seek the edification of one another, and to walk in love; that we are called on also to be lights in the world, to hold forth the word of life, and to take upon ourselves the carrying out of the commission, 'Go ye and disciple all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you.'"

The church just referred to is that at Highgate Road, London, N.W., under the care of Pastor James Stephens, M.A., whose ministry has been continuous there since the formation of the church membership thirty-four years ago. During that period, besides maintaining its own central work and a home mission station, the church has steadily kept before its members the duty of sending the Gospel to the heathen, with the result that quite a number of the members have personally gone out as missionaries; and some other workers, before taking up work abroad, have desired to connect themselves as members with this missionary-hearted church. Last year's report shows that seventeen brethren and sisters are still on the mission field, who at the time of their outgoing were in fellowship with Highgate Road Church. Of these, four are missionaries of the N.A.M. There have been others also, whose names for reasons of ill-health or death no longer appear as workers abroad. Highgate Road members still serving in the foreign field are to be found in China, India, Egypt, Tunis and Algeria, Italy, France and South America. As to giving of money, this church contributed during 1911 at least £370 for various foreign and Continental missions. Its welcome gifts reach our missionaries from time to time,

and its Sunday-school supports a bed in the N.A.M. hospital at Tangier.

The churches at Lansdowne Hall, Norwood, and at Talbot Tabernacle, Bayswater, under their respective ministers, Pastors Fuller Gooch and Wright Hay (the latter in succession to the beloved Mr. Frank White), are also zealous in forwarding the spread of the Gospel abroad among Jews and Gentiles. A valued sister from each of these churches is working in connection with the North Africa Mission: one in Algeria, among both Arabs and French people; the other, a nurse, in Morocco among Moors and Spaniards. The N.A.M. is grateful to both these churches for their loving interest in its labours, practically evidenced by their regular giving.

A special and noteworthy feature of the efforts on behalf of foreign missions of the Talbot Tabernacle Church is a missionary breakfast, held on Whit Monday, at which brief addresses are given by missionaries, followed by a public meeting in the large Tabernacle, when well-known speakers and leaders of the foreign mission enterprise are heard. This annual gathering is well attended, and sends substantial monetary help to a number of societies. Reference was made in NORTH AFRICA a couple of months ago to the Band of the King's Daughters, which had its origin through the missionary interest at Talbot Tabernacle.

In the Handsworth district of Birmingham there is situated in Wattville Street a chapel, undenominational in its tone and strongly emphasising Protestant and evangelical truth in all its work, which touches chiefly the poorer classes of a very needy neighbourhood. This chapel was erected by a Christian business man, Mr. David Pitcairn Wright, moved by his deep sense of the spiritual needs of the multitudes around him. For ten years Mr. Wright carried on a good work at Wattville Street as honorary pastor, and after his death in 1881 his brave widow, until her home-call in September last, aided by her like-minded sons and daughters, bore the responsibility. For many years now the eldest son, Mr. J. W. Bernard Wright, has been the honorary pastor, and he still leads the work.

It is especially delightful to notice that such a church as this, with a membership composed almost entirely of people poor in this world's goods, has the warmest interest in foreign missions, diligently praying and giving regularly out of their poverty. Its large mothers' meeting contributes an annual sum towards the support of a bed in the N.A.M. Men's Hospital at Tangier; while a girl's Bible class also contributes generously for work among women in Morocco. In addition to this, the Wattville Street Church largely contributes to the support of Mrs.

Simpson, one of its members, who has been working in Morocco since 1898. Last year another member of the same church, Miss Alice Chapman, was accepted by the N.A.M. Council for work in Morocco, so that Wattville Street, Handsworth, has now two of its members as missionaries in that country, Mrs. Simpson, a trained nurse, in Tangier, and Miss Chapman, a certificated school teacher, at Casablanca. Their church is not, however, able to undertake the support of them both, but we heartily praise God for all the loving gifts that reach the Mission from that source.

There is one other church to which reference may be made in the present article, namely, St. George's Cross Tabernacle, Glasgow. Its story was fully told in the *Life of Faith* last December, and from that record we take the following facts. Like many another centre of spiritual activity, it owes its origin, if indirectly, to D. L. Moody. Through his work in Glasgow in 1874, Mr. David J. Findlay was converted, and subsequently became the founder and pastor of St. George's Cross Tabernacle. Mr. Findlay was then a young fellow employed in an office. Very soon after his conversion he began, with several others, a kitchen meeting in a squalid part of Glasgow. This was carried on with energy and zeal for Christ. The attendances increased and many conversions took place. The workers rejoiced, and twice had to remove their work to larger premises, until finally Mr. Findlay secured the central site on which the present Tabernacle stands. The first building held about nine hundred, and was built to Mr. Findlay's own design.

After twelve years this building, in its turn, became too strait for the audiences. It was, therefore, rebuilt and enlarged, and the result is the present St. George's Cross Tabernacle, seating 1,260 people, and surrounded by an excellent suite of vestries and classrooms. The work is essentially evangelistic. The great aim is to win souls, and much prayer is made to that end.

This church also is undenominational. Its pastor, Mr. Findlay, has no stated salary, but is supported by gifts specially marked for that purpose. His labours are shared by his devoted wife, who is a daughter of the late Mr. William Quarrier, the founder of the Orphan Homes of Scotland. The foreign mission element is very strong at the Tabernacle, and its records show that twenty missionaries, both men and women, connected with it as their spiritual home, are working in different and remote parts of the world. As to giving for this cause, the church raised in one year the splendid sum of nearly £600 for foreign work; and this, be it remembered, although the Tabernacle is placed in a poor locality,

and is essentially an aggressive evangelistic agency among the humbler classes. The N.A.M. regularly shares in their warm-hearted giving.

Pastor Findlay is a member of the executive of that grand institution, the Orphan Homes of Scotland, and many a time have N.A.M. missionaries, by his arrangement, addressed the large congregation of children in their own beautiful church at the Bridge of Weir. Missionaries who have had this experience always speak with enthusiasm of this splendid audience of young folk and their live interest in what they hear. The boys and girls bring their offerings, too, and, in gratitude to God, who has cared for their own needs with such loving-kindness, they gladly give of their slender store to help supply the spiritual needs of those in foreign lands who have not the knowledge of Christ. And it is wonderful how their gifts mount up!

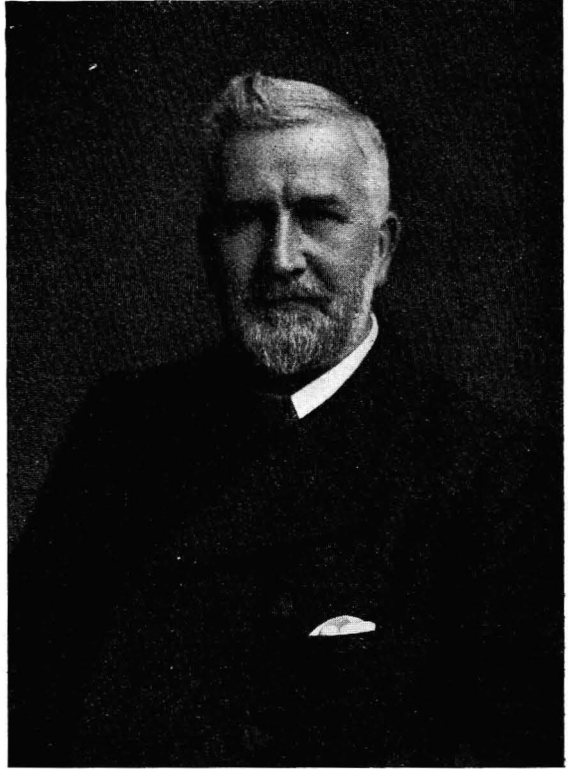
And now! Why has all this been written? To praise certain churches and men? By no means! But, using the above cases as examples, we desire to show what can be done when God's people put "first things first." If all churches in the various denominations reached the same level in spiritual activity and giving as those above described, then that most anxious problem of the foreign mission enterprise—the financial one—would probably be adequately solved. These missionary-spirited churches are all marked by—

(1) Hearty submission to the supreme authority of the Bible as the fully inspired Word of God.

(2) A belief in Christ's pre-millennial coming as the great hope of the Church.

(3) A consequent purpose to pray and work diligently for the sounding out of the true Gospel message at home and abroad, so that thereby God may gather out a people for His Name.

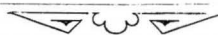
(4) A desire to do all their work in the spirit of lowly dependence on God, to avoid methods displeasing to Him, and so to keep right with God that He Himself may be with them in evident power.



Pastor Findlay.

When churches, as well as individuals, make it their aim to honour God, He, according to His Word, will honour them. Then are they fruitful in every good work, and rivers of living water flow out from them to thirsty souls near and far. Then are they able to strengthen and to fill the hands of those who are striving to send out and maintain messengers of the Churches to Jew and Gentile, to Moslem and heathen.

All praise be to God for His grace so abundantly seen in this respect in many churches. We glorify God in them, and ask Him to increase their number by lifting up many others, both churches and individuals, from that "dead level of religious life and work" on which, it is to be feared, so many of us are content to remain.



The Cherchell Carpet Industry.

The statement of account given below will, we think, be perused with interest by many of the friends of the North Africa Mission who were acquainted with the devoted work of the late Miss Day at Cherchell from 1890 until her death at the end of 1909.

The great poverty of the native women and girls of this small seaport and garrison town, and the tremendous temptations to which they were constantly subjected, led Miss Day and her fellow-worker, Miss Read, after much prayer, to the conviction that some industry should be established through which regular employment could be given, while at the same time bringing them under spiritual influence. Consequently, the carpet industry was commenced in a small way at the beginning of 1904, the initial expenditure being provided by private gifts obtained by Miss Day and Miss Read. In 1908 the building in which the work was housed being required for other purposes, and additional accommodation having become urgently necessary, a piece of ground was purchased, and on this was erected the present commodious buildings, and additional plant was provided.

Since Miss Day's death the carpet industry has been carried on by her fellow-labourer, Miss Read, with the assistance of friends in England. The work, though in association with the North Africa Mission, is carried on separately, so that its

accounts are not included in those of the Mission.

About twelve native women and thirty native girls are regularly employed in the Industry, and many more are influenced. Several have given evidence of having taken Christ as their Saviour.

It will be noted by the account that the sales of carpets and rugs in Algeria and London during 1911 reached the total of £518, the largest sum reached in one year.

The rugs and carpets now in stock, as per list on page 3 of cover—a fresh consignment has just arrived from Cherchell—can be viewed any day between 10 and 5, except Saturdays, at 4, Highbury Crescent, N.

An English lady and her daughter recently visited Cherchell and saw the work. She writes:—"We were delighted with all we saw—the tidy appearance of the girls and the pretty carpets and mats filling the showroom." This lady has offered to lend £50 if four others will do the same, with or without interest; but £400 is really required for immediate use, as some of the money advanced for the erection of the buildings and plant was only loaned temporarily, and has now to be repaid. Any friends who would be willing to give money for this work, or to invest capital at 4 per cent. interest, are invited to apply for particulars to the Secretary of the Cherchell Carpet Industry, 4, Highbury Crescent, London, N.

CARPET INDUSTRY CASH ACCOUNT,

December 31st, 1911.

	£ s. d.		£ s. d.
Balance in hand at Cherchell and London, January 1st, 1911 ...	87 18 7	By Purchases of Carpet	
Sales—		Material	£345 4 5
Cherchell	£341 7 9	" Salaries and Wages	164 10 10
London	177 7 8	" Freight and Sundries... ..	30 12 3
	518 15 5	" Rates and Interest	30 7 3
Donations for Building Fund	72 10 0	" Plant	5 9 10
Sundries	0 9 10	" London Expenses	20 15 5
	£679 13 10		597 0 0
		" Cash in hand, Cherchell and London	82 13 10
			£679 13 10

I certify that the above is a true record of the transactions of the Cherchell Carpet Industry for the year 1911.

April 17th, 1912.

EDWARD A. TALBOT,

Organising Secretary, North Africa Mission.

Our Deputation Work.

While it has not been possible to plan any very extensive Deputation Work throughout the country during the past winter, by reason of the long illness of our late General Secretary, Mr. Marshall, our Organising Secretary, Mr. Talbot, has visited a goodly number of places in and around and within easy reach of London, thus enabling him to be at the office during the major part of the day to attend to the correspondence and detail work.

Among the places recently visited by him and Mrs. Talbot was *Gravesend*, in connection with which an Auxiliary of the North Africa Mission partially helps to support Miss Turner at Cherchell. Miss R. Johnson, of Mayfield, Pelham Road, the Honorary Secretary of the Auxiliary, has sent us the following paragraph concerning this visit:—

“The annual meetings of the Gravesend Auxiliary of the North Africa Mission took place on Tuesday, April 2nd.

“The afternoon meeting was held at the Y.W.C.A. rooms in Cobham Street, when Mrs. Talbot of Leytonstone, gave an intensely interesting address, descriptive of life in North Africa, from personal observations during a visit last spring.

“In the evening an illustrated lecture was given by Mr. Talbot, in the Lecture Hall of Princes Street Congregational Church, on ‘Mission Work in North Africa.’ The Rev. T. F. Gilmore, B.A., pastor of the church, who is deeply interested in missionary work of all kinds, presided over a fairly large and most appreciative audience, who listened for over an hour with great attention. The illustrations were particularly clear and good, and the entire lecture drew forth expressions of commendation and approval, many remarking on the instruction they had gained therefrom.

“The interest of the meeting was enhanced by the fact that Mr. Talbot is an old inhabitant and native of Gravesend, now revisiting this ancient borough after an absence of twenty years.

“Two fresh subscribers have, so far, been enrolled as a result of the meetings, and it is hoped there may be several others forthcoming.—(Miss) R. JOHNSON.”

Other places visited by the Organising Secretary since the middle of November last include Abbey Street Sunday-school, Bethnal Green; Domgay House, Fitzroy Square; Stockwell Orphanage; Malden



Miss Ethel Turner.

Hall (Sunday-school), Kentish Town; Soldiers' Home, Shoeburyness; Avenue Baptist Church, Westcliff; Peter Robinson's, Oxford Street (Bible-class); Lincoln House, York Place, W.; Hyde House, Welbeck Street; Beck Road, Hackney; St. Paul's Church, Belvedere (two lectures); Malden Hall Young Men's Institute; Aldersgate Street Y.M.C.A. (lecture and noonday prayer-meeting); Hounslow Udenominational Church (Missionary Conference); Ley Street Hall, Ilford; Enfield Town Christian Mission; Fillebrook Baptist Church, Leytonstone; Park Hall, Barking (two lectures); Zion Baptist Chapel, Chesham; St. Andrew's Presbyterian Church, Ealing; Queen's Road Baptist Church, Dalston; Ferme Park Baptist Church Young People's Meeting; Chigwell Hall, Woodford Bridge; Granville Men's Meeting, Forest Gate; Woodford Y.M.C.A.; St. George's Presbyterian Church, Southend; East London Presbyterian Churches' Missionary Exhibition, Maryland Point, Stratford (two days);

Markham Square Congregational Church, Chelsea; Crouch End Convention; Basing Place Mission, Kingsland Road; and Malden Hall, Kentish Town.

In addition to London meetings during April and the early part of May, the Organising Secretary hopes (with Mrs. Talbot) to visit Ireland for the remainder of that month. A "North Africa" Court has been kindly placed at our disposal by the Executive of the Missionary Exhibition, "Africa and the East," through our valued Dublin Auxiliary Secretary, Mr. S. S. McCurry. Mr. and Mrs. Talbot

hope (D.V.) to visit Belfast and other Irish towns immediately after the Dublin Exhibition. Will any friends in Ireland who can arrange afternoon and evening meetings early in June kindly communicate at once with Mr. E. A. Talbot, 4, Highbury Crescent, London, N.

As we shall also have two or three missionaries arriving home on furlough during the early summer, we shall be glad if several *Garden Meetings* can be arranged in London or the country during the latter part of June or in July. Please communicate thereon with Mr. Talbot.

For the Children.

THE STORY OF SI MOHAMMED.

By Miss I. De La Camp.

(Continued.)

I told you that Si Mohammed had a sister, a pretty, shy little maiden, named Tamu. When she got big enough to sew, she attended a girls' sewing class in the Mission House, where she learnt texts and hymns and Bible stories. Not very long after the mother began praying with her children, Tamu was touched by the Spirit of God, and she gave her heart to the Lord. How the mother's eyes gleamed as she told of the little prayer meetings she had with these two children, and of the many answers to prayer they had! But their hearts were sad, because the other boy, Maty, would not join them. He would lie down at the other end of the hut, pretending to be asleep, or he would sit and make fun of them and even denounce them as renegades from the true (that is, Moslem) religion. I am sorry to say that now he has grown up he has not yet learned to love the Lord, but gives his poor mother many a heart-ache through his wild and evil ways. Will some of you pray for him?

About the time of which I have been writing there was a bad winter; food was very scarce and dear, and the poor suffered very much. In young Si Mohammed's home there never were more than the bare necessities of life, but *then* there often was hunger. The boy, always delicate, and now enfeebled by lack of food,

was taken ill with a cold on his chest. This was the beginning of a long, long illness, and before the next winter came he had gone to be with the Saviour he had learned to love. All through his illness he witnessed so brightly for Christ. He was always so delighted when he was visited, and he used to send his mother round to the neighbours to tell them that someone had come to read God's Word, and that they were not to delay to come and listen to it. During the reading he would say to them, "These are words to do you good," or "These are the words that have made my mother and me glad," or "You, too, must believe in the Lord Jesus Christ, if you want to go to heaven. He came and died for us, to take away our sins." I think the neighbours looked upon him as a little mad, to be so in earnest about the Christian religion, and so they did not oppose him. However, when he was dying they tried to make him repeat the Moslem creed, "There is no God but God, and Mohammed is the prophet of God." He refused to do this, saying, "I am a believer in the Lord Jesus Christ. He has redeemed me, and I am going to Him. I need no one else to intercede for me." I wonder if every one of you can make the same confession of faith as this poor, ignorant Moorish lad of sixteen?

Home and Foreign Notes.

The Monthly Prayer-Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on the first Thursday of the month (May 2nd) at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



Miss Irene Price, of 3, Stanley Villas, Camden Road, Bath, makes and sells cocoanut ice at 1s. per lb., post free, for the benefit of the Bath Bed in the Tulloch Memorial Hospital, Tangier. She also collects old linen, etc., for use at the hospital.



Morocco

Spanish Work.—**Miss F. R. Brown** writes from Tangier on April 9th:—"On Good Friday we had three very good meetings for the Spaniards. At 9.30, a children's meeting. They listened in a subdued spirit while I spoke to them of the death of Christ. At 3 p.m. we had a meeting principally for the church members, but others came as well. There were three short addresses, given by Mr. Robinson, Mr. Moore and myself on the last sayings of Christ on the Cross, after which we partook of the Lord's Supper. The evening meeting was held at 8 o'clock, the subject being 'Peace through the blood of the Cross.' We realised the presence and power of the Holy Spirit in each of the gatherings."



Miss Alice Chapman, who went out for the first time to Casablanca in October last to join Miss Banks in her work there, writes on March 20th: "The numbers in our school are still small, but it is refreshing to see how eagerly the younger ones listen to the Bible stories, and how their minds seem to be opening to the truth. They can repeat several verses of Scripture, and they read from the Gospels every day. Our eldest girl, who has received a good deal of instruction from Miss Banks, is, we believe, considering the question of Islam *versus* Christianity. We feel that we have advanced one step in the favour of the parents, for they will now allow their children to sleep here sometimes, to the great delight of the little ones. This house is like home to them, and they are often here several nights together.

"We experience great difficulty in getting new children. Many of the parents take their little ones away as soon as they find that they are being taught the Scriptures. Please

join us in prayer that the numbers may be increased and the opposition to the Gospel removed."



Miss H. E. Woodell writes from Tetuan on March 25th: "I should like to ask for special prayer for a Moorish lady whom I visit. She has always shown a great interest in the Word of God, and I have watched a steady change in her life for some time past. She told me the other day, when I was visiting her, that she loved the Lord with all her heart, but she said she could not believe *all* I told her about the Lord Jesus. She says she knows that her praying and fasting does not profit God, and after she has done all this, she can only ask for His mercy. We are praying for her that she may soon accept the whole truth of God."



Algeria.

Mr. A. Shorey writes from Algiers on April 6th:—"A *sheikh* of one of the villages which M. Mayor and I visited on our tour last December has been to see us. [See NORTH AFRICA, February, 1912.] When we were in his village I gave him my card, asking him to call on me when he was next in Algiers; so one morning he came, and brought us a basket of eggs, some figs and some Kabyle oil. We were very pleased to see him, and my wife and I soon made him feel at home. He was most interested with our apartment, and asked all sorts of questions. We showed him a number of photographs and some work done by native girls, prepared a nice little repast for him, and gave him some Arab tracts and an Arab Gospel.

"A map of Europe on the wall attracted his attention. He asked how long it would take to go to Marseilles, to Paris, to England. "Where," said he, "is Italy, and where is Tripoli?" We wanted to make him a present of some tea and coffee, but he refused to take anything for the present, promising to come back to see us before he returns to Kabylia. M. Mayor has told us that in the past this man was much opposed to the Gospel. We should like friends to join us in prayer for him—that the Lord would open his eyes to the Truths of His Word."



Tunisia.

Dr. Churcher writes from Sfax that the attendances at the medical mission during the month of March amounted to 1,011.

Tripoli.

In a letter dated April 4th, **Mr. Reid** writes from **Tripoli**:—"The **medical mission** is prospering. Large numbers of women attend on their special days, and **Dr. Maxwell** is kept busy at the dispensary every other morning with patients of both sexes. The men are few compared with the women and girls; but the same is true of the whole population. During this last week, however, we have had increased attendances of men on the three mornings set apart for them.

Dr. Maxwell and **Miss Harrald** visit the sick in their homes; they find a great deal of sickness and poverty combined. In many cases the need is for nourishment as much as for medicine. . . .

"Troubles caused by the war have drawn the people to us more than ever. The men are very friendly indeed, apparently feeling that we will help them and sympathise with them. **Miss Harrald** also reports that in the houses there is more willingness to hear the Gospel. We thank God for that good result in the midst of so much that we deplore."

Egypt.

Mr. Fairman writes from **Shebin-el-Kom** on March 22nd:—"The **medical mission** has grown enormously. Already I have had **761 consultations**, and we shall not be far off the 1,000 by the end of the month (March). The numbers at the lantern services have run up to over 250, and the evening meetings have been well maintained in spite of its being the Coptic Lent.

"I have been finding great joy in the work and in watching the work of grace in the hearts of a few. May the Lord crown our efforts and hopes in the salvation of souls, so long worked for and desired.

"We feel the effects of the coal strike out here, for the price of oil is now gone up nearly 100 per cent. since January; and coal, which was sold at 18s. per ton, is now fetching 45s. There are fears that if the strike does not cease soon, the cotton crop will again suffer this year, as the pumps will not be able to irrigate the fields during the hot weather through lack of fuel. This year, too, the Nile is exceptionally low, the rainfall having been very small in the interior, and rotations are beginning about April 20th instead of May 15th."

NOTICE OF BOOK.

A Bibliography for Missionary Students.
Part III. Section 3.

This booklet, price one penny, is to be published during the summer, and will be found very useful to all missionaries among Mohammedans, as it not only gives a list of books on

Mohammedanism, but also advises as to their contents, so that the reader can judge as to which he may seek to procure.

It can be obtained (when published) from Messrs. Oliphant, Anderson and Ferrier, Edinburgh and London.

REQUESTS FOR PRAISE AND PRAYER.**PRAISE.**

For the opening of a Bible Depôt at **Tebessa**, which is already becoming a light in the midst of darkness.

For every evidence of the working of the Holy Spirit in the hearts and lives of those who hear the message of salvation from the lips of the workers on the field.

For gracious help in financial matters in a time of great need; and prayer that still further help may be granted and renewed supplies sent in.

PRAYER.

For the girls' day school at **Casablanca**; that the numbers may be increased and the instruction blessed to the children.

For a Moorish lady at **Tetuan**; that she may soon accept the whole truth of God. She professes to love the Lord with all her heart, but stumbles at some of the Christian doctrines.

That the missionaries at **Fez** may be kept in safety during this time of political unrest, and that their minds may be stayed on the Lord.

For a Sheikh in **Kabylia**, who was at one time greatly opposed to the Gospel, but has recently visited the missionaries at **Algiers** and accepted a portion of Scripture; that the Lord will graciously open his eyes to the Truths of His Word.

That Divine wisdom may be granted to the Council at home, so that every step taken may be "ordered by the Lord."

Be careful for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

THE CHERCHELL CARPET INDUSTRY.

PRICE LIST.

No.	Size.		Description.	Price.		
	ft.	in.		£	s.	d.
HEARTHTRUGS.						
369	3	0 by 3	Crimson, blue and green	18	6	
538	4	8 " 2	Ditto	1	1	0
545	4	9 " 2	Ditto	1	1	0
537	Ditto		Ditto	1	1	0
486	4	10 " 2	Terra-cotta and green	1	1	0
529	4	9 " 2	Crimson, blue and green	1	1	0
532	Ditto		Ditto	1	1	0
522	4	10 " 2	Ditto	1	1	0
533	5	1 " 2	Ditto	1	2	0
543	5	5 " 2	Crimson, blue, green and gold	1	3	6
544	Ditto		Ditto	1	3	6
539	4	9 " 2	Crimson, blue and green	1	4	0
540	Ditto		Ditto	1	4	0
472	5	3 " 2	Ditto	1	5	6
461	Ditto		Ditto	1	5	6
462	5	4 " 2	Ditto	1	6	0
302	6	1 " 4	Ditto	2	9	0
459	5	8 " 4	Various bright-coloured designs	2	9	0
HALL RUGS.						
468	6	8 " 4	Red, white, blue and yellow designs on crimson ground... ..	2	17	6
332	7	0 " 4	Green, white and blue on crimson ground. Rabat pattern	3	1	0
301	Ditto		Biscuit and crimson centre, with coloured border	3	1	0
333	7	9 " 4	Sage and olive greens on orange, with light border	3	6	0
328	6	9 " 5	Designs in blue, green, white and gold on crimson ground	3	8	0
379	7	0 " 4	Crimson, blue and green. Smyrna	3	8	0
012	6	2 " 5	Terra-cotta centre, with green flowers on reddish-brown ground, with green and white border ...	3	10	0
300	7	9 " 5	Crimson and green diamond centre, with white and blue in border	3	14	6
CARPETS.						
337	9	6 " 6	Green, white and blue on crimson ground. Rabat pattern	6	0	0
325	11	6 " 9	Crimson, blue and green. Smyrna	14	0	0
449	12	6 " 9	Ditto	14	10	0
364	13	0 " 9	Ditto	15	0	0
304	14	6 " 9	Ditto	15	0	0
425	14	6 " 9	Ditto	15	10	0

These goods may be viewed at the office any day, except Saturday, between the hours of 10 a.m. and 5 p.m. Any article will be sent on approval, but carriage must be paid both ways if no purchase is made. Please apply to the **Secretary, Cherchell Carpet Industry, 4, Highbury Crescent, London, N.**

THE NORTH AFRICA MISSION.

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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. MARCUSSON	... Nov., 1883
Mrs. WILSON ...	... Dec., 1906	Miss K. JOHNSTON ...	... Jan., 1892	Kairouan.	
Mrs. ROBERTS ...	... Dec., 1896	Miss E. TURNER ...	... Jan., 1892	Mr. E. SHORT ...	... Feb., 1899
Miss J. JAY ...	... Nov., 1885	Miss H. KENWORTHY ...	... Nov., 1910	Mrs. SHORT ...	... Oct., 1899
Miss G. R. S. BREEZE, M.B. (Lond.) ...	... Dec., 1894	Algiers.		Miss G. L. ADDINSELL	... Nov., 1895
Miss F. MARSTON ...	... Nov., 1895	<i>Kabyle Work—</i>		Sfax.	
Mr. O. E. SIMPSON ...	... Dec., 1896	Mons. E. CUENDET ...	... Sept., 1884	T. G. CHURCHER, M.B., C.M. (Ed.) ...	... Oct., 1885
Mrs. SIMPSON ...	... Mar., 1898	Madame CUENDET ...	... Sept., 1885	Mrs. CHURCHER ...	... Oct., 1889
<i>Spanish Work—</i>		Mr. A. SHOREY ...	... Nov., 1902	Mr. H. E. WEBB ...	... Dec., 1892
Mr. A. J. MOORE, B.A.	... April, 1909	Mrs. SHOREY ...	... Oct., 1904	Mrs. WEBB ...	... Nov., 1897
Miss F. R. BROWN	... Oct., 1889	Djemâa Sabridj.		DEPENDENCY OF TRIPOLI.	
Miss VECCHIO, School Mistress.		<i>Kabyle Work—</i>		Mr. W. REID ...	... Dec., 1892
Casablanca.		Miss J. COX ...	... May, 1887	Mrs. REID ...	... Dec., 1894
Miss F. M. BANKS ...	... May, 1888	Miss K. SMITH ...	... May, 1887	Miss F. M. HARRALD	... Oct., 1899
Miss M. EASON ...	... Dec., 1910	Mrs. ROSS ...	... Nov., 1902	ERNEST J. MAXWELL, M.B.	Nov., 1911
Miss ALICE CHAPMAN	... Oct., 1911	Mr. T. J. WARREN ...	... Feb., 1911		
Tetuan.		Mrs. WARREN ...	... Feb., 1911	EGYPT.	
Miss A. BOLTON ...	... April, 1889	Tebessa.		Alexandria.	
Miss A. G. HUBBARD ...	... Oct., 1891	Miss A. COX ...	... Oct., 1892	Mr. W. DICKINS ...	... Feb., 1896
Miss M. KNIGHT ...	... Oct., 1905	Miss N. BAGSTER ...	... Oct., 1894	Mrs. DICKINS ...	... Feb., 1896
Miss H. E. WOODSELL	... Jan., 1907	REGENCY OF TUNIS.		Miss R. HODGKS ...	... Feb., 1889
Arzila and Laraisch.		Tunis.		Miss J. E. EARL ...	... Oct., 1909
Miss C. S. JENNINGS ...	... Nov., 1887	Mr. A. V. LILEY ...	... July, 1885	Miss E. M. BLAKE-FORSTER	Nov., 1911
Miss K. ALDRIDGE ...	... Dec., 1891	<i>Italian Work—</i>		Shebin-el-Kom.	
Fez.		Miss A. M. CASE ...	... Oct., 1890	Mr. W. T. FAIRMAN ...	... Nov., 1897
Miss L. GREATHEAD ...	... Nov., 1890	Miss L. E. ROBERTS ...	... Feb., 1899	Mrs. FAIRMAN ...	... Feb., 1896
Miss M. MELLETT ...	... Mar., 1892				
Miss S. M. DENISON ...	... Nov., 1893				
Miss I. DE LA CAMP ...	... Jan., 1897				

ENGLAND.—Miss I. L. REED, Miss H. M. M. TAPP, Miss E. YIMING, *Invalided.*

IN IRELAND.—Mrs. BOLTON.