

NORTH AFRICA

The Monthly Record of the North Africa Mission.

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

CONTENTS.

The Return of Christ 129

Jottings from Tetuan. By Miss A. Bolton and Miss M. Knight 131

A Native Bible Reader. By Miss Jay 134

Moslem Prejudice against Christian Doctrine. By Mr. Evan E. Short 135

The Needs of our Medical Missions 136

The Special Claims of North Africa 137

A Sad Story. By a Moslem Writer 138

The Spaniards of Morocco. By Mr. A. J. Moore, B.A. 140

For the Children. By Miss M. L. Eason 141

Wattville Street, Birmingham 142

Home and Foreign Notes 143

Requests for Praise and Prayer 144

PRICE ONE PENNY.

The ANNUAL FAREWELL MEETINGS
 WILL BE HELD (D.V.) AT
SION COLLEGE, VICTORIA EMBANKMENT,
 ON
Tuesday, October 1st.
AFTERNOON MEETING - 3.30 p.m.
EVENING MEETING - 6.45 p.m.
A Meeting for Prayer at 2.45 p.m.,
 TO WHICH FRIENDS ARE
 CORDIALLY INVITED.
 (For fuller particulars see page 133).

Office of the North Africa Mission—
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THE NORTH AFRICA MISSION,

18, JOHN STREET, BEDFORD ROW, LONDON, W.C.

DONATIONS for JULY, 1912.

July	Receipt No.	£	s.	d.	July	Receipt No.	£	s.	d.	July	Receipt No.	£	s.	d.	July	Receipt No.	£	s.	d.	July	Receipt No.	£	s.	d.
1.	940	7 6	12.	983	3 0	18.	18	2 2	27.	120	10 0					
	941	2 0 0		984	1 4		19	8 7		121	1 0 10					
	942	8 0		985	6 2		20	5 0		122	13 1½					
	943	3 17 0		986	1 3		21	2½		123	1 0 0					
	*944	2 0 5		987	1 18 8		22	1 0		124	4 0					
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	*946	2 0 0		989	1 10 0					5 0 0		126	3 9					
	947	30 0 0	15.	*990	250 0 0		19.	1006	5 0 0	127	2 6					
	948	10 0		991	10 0 0			*1007	10 6	128	10 0					
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	950	1 0 0		993	10 0 0			1009	5 0	130	1 0 0					
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	982	3 4																				

* Designated gifts are marked *

SUMMARY.

JULY.		TOTALS—JAN. to JULY, 1912.	
	£ s. d.		£ s. d.
General Fund	953 4 6		2,659 8 11
Designated Gifts	317 8 2		1,407 10 0
North Africa — Subscrip- tions and Sales	1 0 9		47 12 3
Other Publications	3 19 6		6 10 4
Sundries	5 4 6		103 14 8
	<u>£1,280 17 5</u>		<u>£4,224 16 2</u>

Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C." 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, 148, Holborn, London, W.C., or into any of its branches.



Photo by]

Bedouins Filling their Skin Bottles at the Well.

[Mr. A. V. Liley.

The Return of Christ.

"Surely I come quickly. Amen. Even so, come, Lord Jesus."—REV. xxi. 20.

THE belief that the Return of Christ is to take place before the Millennium has an important bearing on the character of foreign missionary work.

It has been thought by some that this view would tend to slackness in seeking the conversion of sinners, both at home and abroad; but that this is not the case can easily be proved, and there are, moreover, good reasons why it should not be so.

Pre-millennialists realise that the work given them by their Lord is to gather out from the nations a company of true believers, who, being born of God and made partakers of the Divine nature, shall be the first fruits of the Gospel. They believe that the Scriptures teach that Christ's coming will be associated with the conversion of the Jewish nation, who will acknowledge Him as their Messiah and Saviour; and that through this saved nation the nations of the world will be abundantly blessed. This prospect fills them with hope, as they realise that God is carrying out His plans and purposes by gathering out a people from all nations by the preaching of the Gospel in this age; and that when Christ shall come He will gather His people to Himself and disavow those who are Christians only in name, and not in fact; and that then "the kingdoms of this world shall become the kingdoms of our God and of His Christ." The thought of this fills them with enthusiasm, nerves them for ardent, self-denying service, and stirs them to most generous giving.

Such do not, therefore, aim at merely Christianising, civilising or educating

those among whom they labour, but they seek so to preach and live that they may, by all means, save some from the wrath of God which cometh upon the children of disobedience. They labour that men and women may have their natures changed, their sins forgiven, and their lives sanctified. Believing as they do that this present age will close with a large measure of apostasy on the part of the professing Church, they are not disappointed (though grieved) at the apparent slow progress of the Gospel at home and abroad.

On the other hand, those who are hoping for the conversion of the world in this present age cannot fail to be discouraged at the slow progress made; unless, indeed, as is often the case, they lower the Gospel standard and are content with a mere profession, counting as converts all who are swept into the net of Christendom. It is easy to see that statistics of numbers of communicants and adherents given by those who are content to reckon as Christians any who give a mental acceptance of the main truths of Christianity without giving any evidence of a change of heart, may be very misleading.

If only the Church of God were gripped by the thought of the Lord's return what wonderful progress might be made in the work of evangelisation! Both labourers and means would be greatly increased. Alas! many who accept this truth do so in a very mechanical and formal manner. To them it is a mental ideal—not a living hope. Some, who when they first believed it to be the teaching of Scripture were filled with ecstasy, have grown weary and have allowed it in large measure to cease to influence their conduct. On account of diversity of judgment as to the order of the details of this glorious Advent, many have permitted even the great outlines over which there is general agreement to be left in the background. In some cases, doubtless, wild and unbalanced statements have brought discredit on the subject, but this should not discourage the serious and thoughtful followers of Christ from "loving His appearing."

All Christians long for the day when, instead of only a few being led to Christ here and there, all shall know Him, from the least to the greatest. The question is: How is this to be brought about? Is it through the preaching of the Gospel as at present, or is some new factor to be introduced for its accomplishment? Pre-millennialists believe that *Christ's Second Advent* and His personal presence will introduce a new age of millennial and eternal blessedness.

Christ, God's faithful Servant, "shall deal prudently. He shall be exalted and extolled and be very high" (Isaiah lii. 13), and "the pleasure of the Lord shall prosper in His hand" (Isaiah liii. 10). Meanwhile, He is still, as He was when on earth, the rejected One, and those who are His disciples have to share His rejection. This gives character to the age and to all our present experiences. But the Crowning Day is coming when He shall reign, and every knee shall bow to Him, and every tongue confess that He is Lord. Let us have patience! Only a little while longer have His people to share with Him His rejection—this apparent failure and non-success. Soon He will come the second time without sin, unto salvation. He must reign till He have put all enemies under His feet, and God shall be all in all.

Believer! thou art standing on thy watch-tower, be more faithful than ever at thy post. Remember what is implied in watching. It is no dreamy state of inactive torpor: it is a holy jealousy over the heart—wakeful vigilance regarding sin—every loop-hole and

avenue of the soul carefully guarded. "Persuade yourself," says Rutherford, "the King is coming. Read His letter sent before Him, 'Behold, I come quickly'; wait with the wearied night-watch for the breaking of the Eastern sky."—*Selected*.

Jottings from Tetuan.

By Miss A. Bolton and Miss M. Knight.

Tetuan, Morocco.

Some weeks ago, a middle-class woman whom we have known for some years came to the Dispensary to ask us to go and visit her sick brother who had been brought over from Tangier. Miss Woodell went, and found him far gone in consumption; he had been seriously ill for seven months. When his sister came again for his medicine, she asked me to go and see them all. Hoping to be able to read with him, I went. Mustapha was lying in a comfortable downstairs room, with mattresses all round, and many evidences that the room was the bedroom of the whole family; the house is very nicely tiled, and has several other rooms in which the family could live; but it is the custom for them all to be together, even though there is a very sick person to be cared for. I remonstrated at one visit; but it is their *custom*, and that is a very difficult thing to break down. The middle of the house is open to the sky, so a good deal of air is admitted.

Mustapha has been a shoemaker in Tangier, and for the first months of his illness he was nursed in the house of his brother; his wife's people said he was taken with *genoon* (evil spirits), and adopted the usual methods to cure him. The negroes who practise enchantments were summoned, and went through all their dances and weird sing-songs at night. Usually, fish is prepared in a particular way, and is placed outside the door for dogs and cats to eat; the evil spirits are then supposed to leave the sufferer and pass into them. Hearing such bad accounts of her brother, one of his sisters living here went over to fetch him to be nursed in her house.

He kept mentioning the name of the Lord Jesus, so I asked what he knew of Him. After a few days I paid him another visit, and this time I read from the Acts, and all listened most attentively.

I went again yesterday, almost a week since my last visit. Mustapha very soon asked me to read, and for perfect quiet and attention I never remember such an opportunity in Morocco. Two sisters, the

daughter, and a serving woman were present. Thinking of the two sisters and Lazarus, I read the eleventh of John, and this without comment. Afterwards I spoke of the Resurrection. I talked a long time, and when I rose to leave, Mustapha asked me not to be long, for he wanted me to read again, and Aisha said, "You have washed our hearts with the words." This is truly an open door!

Thousands of poor from the villages are now flocking into the town, adding to the distress of the poor who belong to the place. These villagers work for a much lower wage than the townspeople are able to do.

During the past few months the town has become very Spanish. Several times a week, motor-waggon come over here from Ceuta, bringing military people as excursionists. There is also a regular coach service established, but there is no made road, so that this service must necessarily be discontinued during the rainy months. Last week the Spanish authorities held a feast, with popular raffles.

A. BOLTON.

A little Riff girl comes to our house every day, and goes home at night. Her greatest trial is when anything keeps her at home. She cuts up green stuff for the fowls, and sweeps; indeed, the morning is more or less devoted to doing jobs, and in the afternoon she and Aisha learn to do native sewing.

Among my sewing women in Ayun, there is one who has two little girls, the eldest about five, perhaps. She, too, has been infected with the desire to come down to us. Last Sunday she made a beginning, coming down with Rehemm, the little Riff girl. Instead of crying for her mother as I feared she might do, she was quite good and happy, going with the rest to Miss Hubbard's Sunday class and coming back here for tea. In the course of the day she informed me that "At home I do cry—but here—not at all—and I want to come every day." She will come every Sunday, I hope.

Last Thursday I invited these Riff

women down to tea in the garden. We had a pleasant time, and I think they enjoyed it as they seemed in no hurry to go. On Saturday I had occasion to go up to their district, and met two of them, nicely dressed, hurrying along. I asked them where they were going. "We are going to the sea," said they; one adding that it was sixteen years since she had been there, as her husband (lately dead) would never let her go. When I mentioned this fact to a girl a little later on, she said, "*Tabeeba*, if they told you that, they lied to you. They are not gone to the sea, but to visit Mulai Absolam." Now, this Mulai Absolam is a saint who lived and died in the remote past. His tomb is still an object of veneration to Moslems all over this part of the world. Many of his descendants still live in the neighbourhood, to whom the pilgrims make donations according to their wealth or their poverty. They go by thousands, sleeping out in the open. It is a smaller edition of Mecca, without the rules of that place.

Why do these women lie? What gain is there? Is it that they recognise that these doings are not consonant with the words they hear from us? If so, one can hardly say that the teaching is without effect, though the result is hardly what one is looking for. Still, there is movement, and that is better than utter indifference.

Another woman I found in great trouble. Last Saturday week, or about then, a boat going from here to the Riff country laden with salt, with many on board, foundered. They say that the boat was old and it was seriously overladen, so that a large wave coming unexpectedly, swamped it and it sank. The truth is not known yet, but "they say" that the Captain escaped, and is now in hiding, being afraid to show his face. Among the drowned are eight relatives of the woman mentioned above; her mother is one of them, who often came to the dispensary, and heard something of the Gospel many times.

M. KNIGHT.



Fortune-telling.

[From a Postcard.]

N. A. M.
Annual Farewell Meetings
SION COLLEGE, VICTORIA EMBANKMENT,
TUESDAY, OCTOBER 1st, 1912.

There will be a **MEETING FOR PRAYER** at 2.45 p.m., followed by a
PUBLIC MEETING at 3.30 p.m.

Presided over by Sir CHARLES SCOTT, K.C.B.

The Closing Address will be given by Pastor E. L. HAMILTON of Bath.

*TEA will be provided at 5.30, when there will be opportunity for
 conversation and intercourse with the Missionaries.*

The EVENING MEETING will commence at 6.45 p.m.

Most of the following Missionaries, who are hoping to return to the field shortly,
 will be present, and some of them will give Addresses:—

Miss K. ALDRIDGE	Laraish, Morocco	1891
Miss I. C. DE LA CAMP	Fez, Morocco	1897
Miss A. M. CASE	Tunis	1890
Mr. WALTER T. FAIRMAN	Shebin-el-Kom, Egypt	1897
Mrs. FAIRMAN	" "	1896
Miss C. S. JENNINGS	Arzila, Morocco	1887
Miss F. MARSTON	Tangier, Morocco	1895
Dr. ERNEST J. MAXWELL	Tripoli	1911
Mr. A. J. MOORE, B.A. . . .	Tangier, Morocco	1909
Miss L. E. ROBERTS	Tunis	1899
Mr. EVAN E. SHORT	Kairouan, Tunisia	1899
Mrs. SHORT	" "	1899
Mr. HERBERT E. WEBB	Sfax, Tunisia	1892
Mrs. WEBB	" "	1897
Miss M. THOMASSEN	" "	1912

N.B.—Sion College is almost immediately opposite Blackfriars Station on the Metropolitan District Railway and the Blackfriars Tram Terminus from South London.

A Native Bible Reader.

By Miss Jay.

Si Tahir has been for about six months a Bible reader in the Tulloch Memorial Hospital in Tangier. The need for such a man had long been felt, but no one suitable had been available until in Si Tahir God seemed to raise up the very man for the post. He is naturally a pleasant, superior man, and a good worker; and since his conversion the Lord has been teaching him much. Those working with him daily notice a great change, and, knowing his very quick temper, are surprised at his patience and self-control. He is proving useful in many ways, and earnest in his special work of soul-winning. He reads the Bible with the out-patients, as well as with those in the wards, explaining it in his simple way, and he is always ready to speak of the Lord Jesus to all who will listen. At the same time, he is useful in the ordinary work of the hospital, helping with the cleaning, marketing, etc., and is really a valuable addition to the staff. All the recent converts have come more or less under his influence, and many owe to him their first interest in the Gospel.

The way God led him here is interesting. While serving as a soldier under the brigand-chief, Raisuli, he was badly wounded in the leg by a bullet. He came to the hospital in great pain. The wound having been neglected, it was found that amputation was necessary, and to this he submitted when it was explained that no other cure was possible. He made a quick recovery, and, through the kind help of friends in England, an artificial limb was obtained for him, with which he now walks comfortably, without the help of crutch or

stick. While in the Hospital he was brought to Christ. From the first he has shown himself a brave man and a real soul-winner, and we believe a life of great usefulness lies before him as permanent resident Bible reader and evangelist in connection with the hospital.

A few days ago, I found a well-dressed Moor resting on a seat on the Marshan, and I entered into conversation with him by asking him if he were a reader and would like a book. It was interesting to hear that he had known Mr. Nathan and travelled with him, and had received a copy of a Gospel which he had read, but afterwards lost. He was a most intelligent man, and I had a long talk with him, and gave him a copy of St. Luke in the colloquial, which he had never seen before, and with which he was delighted. I then asked him to come into the garden and read with a Moor who would explain the Gospel further to him. This he did, and Si Tahir took him to his room to read with him, afterwards telling me that the man seemed really interested and had promised to return. Such incidents often occur, and show how important it is to have a *native* convert at work on the place.

[Miss Jay has up to the present time been obtaining help towards the support of Si Tahir, the hospital having been charged with the balance. If, however, this useful worker is to be permanently employed, it will be necessary that a sum of about £26 a year should be provided. If any friends would like to help in this matter, will they kindly communicate with the Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C.]

THE SLACK MONTHS.

August and September are generally slack months in various ways. They are usually a period of rest and change for those who have toiled through the busy months of the year, and at this season, very often donations are few. What a mercy it is that God is ever mindful of His servants! George Müller declared that faith is above circumstances. No war, no fire, no water, no mercantile panic, no loss of friends, no death can touch it. It goes on its own steady course: it triumphs over all difficulties. Why do we not realise this more in our experience? Is it not because we do not know the goodness and grace of God experimentally as we might, and because we do not understand how good the Lord is to His servants who though often failing yet seek to please Him?

When our magazine for August and September was prepared in mid-July, £750 was needed to meet the Mission's requirements to the end of that month. Since then the needs of August have come and those of September are upon us. They have not all been provided for, and less than a fortnight remains. Yet, thank God, He has not forgotten us, and only about £600 is required to meet the necessities up to the end of this last month of the quarter. So we unite in prayer with thanksgiving to Him of whom it is written: "The earth is full of the goodness of the Lord."

Moslem Prejudice Against Christian Doctrine.

By Mr. Evan E. Short.

Islam differs from other religions in that it gives a place to the Lord Jesus, while the systems that arose before His incarnation have no relation to Him. Opinions differ as to the relation of Islam to Christianity, some holding that it is or may be a stepping-stone to Christianity, others that it is a stumbling-block in the way.

The attitude of Mohammed himself (or even the Koran as he left it) is not the point at issue; but rather what is taught respecting Christianity by the Moslem teacher of to-day. How does the Christian missionary find the religiously instructed Moslem disposed towards Christian doctrine? Is he predisposed for or against?

Nor does the question refer to general doctrines about God as the Creator, Ruler, etc. Here, without doubt, the Christian is on common ground with the Moslem. But the question rather is: How does the Moslem teaching of to-day prepare men for, or hinder them from, the reception of the truth respecting our Lord Jesus Christ? Mohammedans certainly affirm that the Lord Jesus is a great prophet; and they will even assert that they honour Him more than we do, for we say that He died on a cross! But let us take some leading texts about the person and work of our Lord, and see how they will be received by the religious and educated Moslem.

To begin with the much-beloved and often-quoted passage, John iii. 16, a Moslem is almost sure to be so arrested by one word in this text that he will refuse to hear any more. That word is "Son." He will reject it as blasphemy, quoting the Koran to refute any idea of sonship as applied to God. Too often he will hardly listen to any explanation offered, being unwilling or unable to conceive any kind of sonship but the natural one. Thus he may refuse attention to the great teaching of Divine love and of salvation in the remainder of the verse. He has almost a blind horror of the term, "Son

of God"; consequently, the term "Father" is also offensive.

Again, the passage, Phil. ii. 6-11, shocks Moslem prejudice in nearly every line. First, the phrases, "form of God," "equality with God," are to him almost blasphemous, contradicting his supreme doctrine of the unity of God. Then again, "obedient unto death." Moslems generally deny that Jesus died, and "the death of the cross" is especially repugnant to them. Any mention of the cross savours to them of idolatry; while they object that God would not have allowed any prophet to have been killed thus by the Jews.

The closing words, "the Name above every name," etc. (along with other verses, such as Acts iv. 12, "none other name under heaven"), states a claim of our Lord which Moslems cannot possibly allow. Any Moslem—even if he cannot read and has only picked up his doctrine and traditions through current talk—will answer, "Mohammed is the seal of the prophets, the last and the greatest of them." This statement is often "proved" by saying that over the gate of Paradise is written, "There is no God but Allah, and Mohammed is the prophet of Allah"; and that this phrase is the key of Paradise.

If we quote and expound 1 Tim. ii. 5, 6, Christ's mediatorship will be denied, and the idea of a ransom rejected. A tradition is often quoted that, when appealed to in the Day of Judgment, each prophet will in turn say he is powerless to save any soul except his own, until Mohammed alone is left to help men. It is confidently asserted that Mohammed will intercede in that day—though the Koran does not say so, but rather implies the contrary.

Thus we may talk much *around* the Gospel—of our Lord's parables, miracles, and moral teaching—and meet with no opposition. But whenever we take verses in which the heart of the Gospel is expressed, and bring forward any essential truths about the way of salvation or the

Person and Work of our Lord, we find that if our hearer has any knowledge of Moslem theology, it has prejudiced him against the Message. Generally speaking, the more a man has studied the recognised religious books, the commentators of the Koran, the more he has been educated (for old-style Moslem education was essentially religious), the more he is opposed to the Gospel of Christ.

This is the impression made and deepened by experience, and, in this sense, one confidently affirms that Islam is an anti-Christian force.

But there is a great mass of people, especially in the country, who have practically no knowledge of the doctrines of their religion. They know the "witness" or creed, "There is no God," etc., and the leading external observances of Moslem; they have heard also some confused and fantastic stories about Mohammed and sundry other prophets—and that is all. They may know one or two legendary stories about Jesus; or they may not even know His name.

Here consequently we shall find no definite prejudice against the truth respecting our Lord, and we may take such texts as the above-quoted and speak from them without rousing opposition. A

ready hearing is generally given, and the writer has often felt great joy as such people have listened eagerly in their tents or in the open-air. Yet even here, sooner or later, someone will say, "*We* have Mohammed; he will intercede for us." Though the speaker may be unable to say anything in support of his claim for Mohammed, the name that has held undisputed sway during hundreds of years blocks the way against the name of Jesus.

With the ignorant, as well as with the learned, though in lesser measure, the name of the false prophet is a rival and a centre of opposition to the name of Christ. The Moslem may boast that he honours Jesus; but he will never place Him on an equality with Mohammed, much less give Him the pre-eminence.

Moslem doctrine, therefore, is no stepping-stone to the truth in Christ, but rather a stumbling-block in the way. By it, eyes are blinded to the Truth, lives are impoverished, and hearts are cheated with false hopes. Oh, that we may be filled with compassion towards these poor Moslems and have long patience with them, praying and striving that many may hear of and come to trust in the only Name that saves!

The Needs of our Medical Missions.

Besides the support of those engaged in the medical missions and hospitals of the North Africa Mission, there are many other expenses in connection with the work, such as drugs, the feeding of patients while in hospital, the maintenance of natives to attend on the patients, etc., etc. Of late, the funds designated for this purpose have fallen short of what is required to carry it on efficiently.

A bed in the Tulloch Memorial Hospital for Men at Tangier can be maintained (apart from the doctor's support) for about £15 a year. There are several beds waiting to be taken up, both in the Men's and Women's hospitals in Tangier, which are under the care of Dr. Wilson and Dr. G. Breeze, respectively. Drugs are also needed in both these institutions for both in-patients and out-patients.

Miss Aldridge at Laraish sees some 2,500 patients per year, so that drugs are needed at that station.

In Casablanca Miss Banks requires not only medicines, but also new premises for residence, school work and dispensary. She has land promised, and has received £100 and the promise of £200 more when £800 has been received. Casablanca is a very important place in consequence of the French protectorate, and it is most desirable that the mission should possess healthy premises from which it cannot be displaced.

Miss Mellett and Miss Denison have a large medical work in Fez, and Miss Bolton and her fellow missionaries, another in Tetuan.

In Algeria less medical work is carried on than in Morocco, but Mrs. Ross is continuing that begun by her late husband,

and others are also doing what they can.

In Tunisia, Dr. Churcher and his wife are kept very busy at Sfax with an extensive medical mission, in which they meet with much encouragement; and at Shebin-el-Kom in Egypt, Mr. Fairman has, to the best of his ability, gone on with the work initiated by Dr. Maxwell.

There is a great opening for medical mission work in Tripoli, where Mr. and Mrs. Reid and Miss Harrald have been stationed for a number of years. Dr. Maxwell hopes to return there in October. It is most important that he should be well supplied with drugs and other neces-

saries for the work. Since the Italian occupation there has been an extra amount of sickness; and, besides this, the price of provisions has gone up with a bound, so that many who come to the mission are really weak for want of food, and need nourishment, such as milk. This affords a splendid opportunity for showing the love and kindness of God, and thus breaking down prejudice and clearing the way for the presentation of the Gospel.

We trust that friends will be stirred up to help, thus enabling a vigorous campaign to be carried on in the coming winter.

The Special Claims of North Africa.

All parts of the world need to be evangelised, but some parts seem to have a greater claim than others upon the sympathy of God's true servants, and North Africa is surely one of these.

1. To Christians in England, the fact that though so close to us it has been so long neglected should lead to special efforts being made to atone for years of neglect. It is nearer to England than any other heathen or Mohammedan country, and yet it has been one of the last to be evangelised in modern times. Missionaries have passed within sight of its shores on their way to South Africa, to India, to China; but it has been left in darkness and to fanaticism.

2. The fact that it was at one time enlightened, and has been allowed to lapse into Mohammedanism, is another claim for special attention being given to it; for why was it that in the Barbary States there was not even a remnant of primitive Christianity left? In Asia Minor, Palestine and Egypt, a weak and struggling community of professed Christians has existed in the midst of the surrounding darkness, but this has not been the case at the south of the Mediterranean. Perhaps we have been inclined to think that this has been the fault of the people who lived there. But is it not more probable that the cause is to be found in the fact that the professing Christians of other lands, being separated by the Mediterranean and the Libyan Desert, failed to stand by the Christians in Barbary, and left them to the tender mercies

of their conquerors, till even a profession of Christianity ceased to exist? Ought we not to make up for this neglect by doing all we can to carry to their descendants the glad tidings of the Gospel of Christ?

3. The fact that most of North Africa is purely Moslem is a special call upon Christians. Moslems are more hostile to the Gospel than any other class of people in the world. It is not merely that they are immoral and ignorant; they are actually hostile. Mohammedans hold some great and important truths, but towards the essentials of the Gospel they are fundamentally hostile. It is frequently at home more easy to deal with the man of the world than with the modern Pharisee or Sadducee. So it is much easier to deal with the heathen, the Roman Catholic, or even the Jew, than with the Moslem.

Still, the Moslem needs our sympathy. He has been bred and brought up in this hostility. He has been deceived as to what true Christianity really is, and what the Gospel really means. It is indeed a very difficult business to undeceive him and to remove his prejudices; but surely we should have special pity for those who have been imposed upon and duped.

4. A further reason why we should specially seek to forward Christ's work in North Africa is that most of the Europeans who have gone there have been either Roman Catholics (who are looked upon as Christians) or men who have had no religion at all. This has created a

strong prejudice against Christianity; for the people judge of Christianity by the godless or image-worshipping specimens they have come in contact with. Should we not send them more of those who, by God's grace, have been regenerated and sanctified, and who, instead of oppressing them, will seek both their temporal and eternal well-being? When Mohammedans meet with genuine believers in the Lord Jesus who strive to walk in His ways, their prejudices begin to give way, and they are disposed to listen to the message of Divine love for the guilty.

5. Another claim that the Moslems of North Africa have upon Christians is that they are bound up in a system which is like a spider's web. Mohammedanism embraces not only the religious, but the social and commercial life of its adherents. There is very little individualism among Mohammedans. Each individual is but a brick in a building; it is very difficult to deal with the brick except as the whole wall is dealt with. Consequently, contrary to the state of things found in England, men are more easily dealt with than women; for, bound though they are, they are more independent than the women, who, in things religious, can hardly be said to have a mind of their own.

Individual Moslems are links in a chain. They are as slaves chained together, so that it is most difficult to liberate one individual unless others are liberated at the same time. Possibly Moslems who have been brought up amidst communities of heathen or of nominal Christians may be less securely bound.

6. Again, the work of spreading the Gospel in North Africa devolves almost entirely on missionaries sent out for the purpose. While in India there are not an inconsiderable number of true Christian merchants and Government officials

who can and do, render both pecuniary and personal help, in these lands it is not so. The native inhabitants from Morocco to Tripoli are now more or less under the Governments of France and Italy, neither of which are Protestant countries. Our missionaries have neither the help of Christian fellow-countrymen, nor, as a rule, the sympathy of either the local or central government. This means that more workers are wanted, and consequently more funds from home are required.

7. On the ground of old associations also, North Africa has a claim on the Lord's people. Abraham and Jacob, Joseph and Moses found there a place of temporary refuge, as did also our Lord. It was a Cyrenian or Tripolitan who bore our Lord's cross before Him. North Africans at Cæsarea aided in the sending forth of Paul and Barnabas on their first foreign missionary journey.

Tertullian, Cyprian, Augustine and other great and prominent leaders in the early Church came from North Africa. Numerous Christians, taken captive by Algerian pirates confessed Christ boldly on these shores. Should not such memories stir the Church to greater self-sacrifice to send the Gospel to the present inhabitants?

Men are needed; women are needed. Money is needed to sustain them; prayer is needed to uphold and guide them. Surely there are many voices pleading for these people. Moreover, there is the Great Commission which Christ has given in regard to all lands: "Go ye into all the world, and preach the Gospel to every creature." Can those who have been eternally saved by Christ disregard His expressed wishes—His commands? Can those who have themselves been saved be indifferent to the state of others who are without hope for time or eternity?

E. H. G.

A Sad Story.

By a Moslem Writer.

[The following is a translation of an article in an Arabic publication—"El Moayad." It recently appeared in our contemporary, "Blessed be Egypt," from whose pages we reprint it for the benefit of our readers. Sad though this story is, there are thousands of similar cases in Moslem lands.]

I was unable to sleep last night, for I was continually listening to groans which

appeared to be those of a woman in pain, and I listened in vain for anyone to soothe

her. When I got up in the morning I went to see her, and found her in a tiny court, hardly big enough to hold the bed. There she lay—a poor skeleton. When I drew near to her she moved her lips, begging for a drink of water, which I gave her. When I asked her what was the matter, she spoke in such a low tone that it was difficult to make out her sad story. She said :—

“Some years ago my father married me to a much-married, much-divorced man, who was seldom satisfied with a woman for more than a year. If it had been a choice between remaining an old maid or coming to this awful condition, then I would have chosen perpetual maidenhood. However, I had to obey, so I was taken to this man, who gave me the best possible reception at first. In fact, his reception was like the smile of a lion over its prey, and I lived in daily fear of the future, just as a murderer fears the day of punishment.

“Soon after the birth of my child I heard that my husband had married someone else, so my position in the house was that of utter loneliness. I had no friends but my tiny babe. After the first shock, I submitted to it as my decreed destiny. I carried my babe to my father’s house, and found him sick unto death. Before he died, a few days later, he craved my pardon for having married me to that man, and I forgave him. Upon his death I was left completely alone, and I begged everyone I knew to write to ask the man for bread for his own babe, or else to release me, that I might find someone more merciful; but he was too miserly for the first, and professed to be shocked at the idea of the latter. For a few years I worked night and day at sewing to get barely enough to keep me alive. Then I fell ill, and every thing I possessed, even in the way of clothing, went for my medicine.

“The worst of all happened when I wrote to the father of my child, begging for food. I waited and waited, lying here counting up all his sins and crimes, until

one day, when I was here looking at my child’s face and getting from it a little comfort, that brutal tyrant rushed in on me and snatched the child out of my arms. There was no one near to hear my cries, and I spent the nights in utter despair, for I had been afflicted in husband, father, and child, and found no one to stretch out a helping hand or even to cast upon me a pitying eye. More than twenty wretched nights have passed, and I lie here ill, dreaming that my little one is being beaten by its cruel father at home, while I am here, unable to rescue it. And now I feel the darkness of death is creeping over my sight, and I am departing from the world without a single glance at my baby to carry with me in my journey to the other world.”

She had only reached thus far when she struggled and nearly choked. I knelt by her couch, calling upon God to help her in His mercy. While thus occupied I saw, through the tears that were coursing down my cheeks, a shadow appearing at the door of the room. Behold, it was a man carrying a tiny child in his arms. When I approached him I found him an abject craven, but he was looking at the child he carried with pity. The poor little thing itself was, indeed, a miserable object, nearly dead, unable to move a muscle.

I said to him, “Who are you, and what do you want?” He said, “I am the husband of this woman, and the father of this child.” I said to him, “Have you come to beg pardon for your sin in stealing away the child from its mother?” He said, “Sir, this baby never left off crying since it came away from its mother, till it fell ill, and nothing does it any good. I have now brought it to its mother, thinking it might find healing in her arms.” I said, “God only knows what is destined to be.” I stepped forward and carried the little one to its mother, and put it in her arms. Each looked up and recognised the other. The mother cried out to the child, and the child to its mother. And so they died together.

The World’s Evangelical Alliance has issued a **Call to a Day of Prayer for the Moslem World**, on Wednesday, October 16th, 1912 (being the centenary

of the death of Henry Martyn). Particulars may be obtained from the offices of the Evangelical Alliance, 7, Adam Street, Strand, W.C.

The Spaniards of Morocco.

By Mr. A. J. Moore, B.A.

Tangier, where our Spanish Mission is located, is the place where the condition of Spanish colonial life may be best studied, for it is the chief point of gravitation in Morocco for immigrants from the Spanish shores. But we must bear in mind the presence of Spanish colonists in most (if not all) of the Moorish seaports, such as Rabat, Casablanca, Larais, Tetuan; as well as in their own possessions of Ceuta (opposite Gibraltar) and Melilla.

Taking a sweep from East to West of the Moroccan coast, we begin with what is practically Spanish territory. Here, up to the present, the evangelical missionary's presence is not possible. Melilla and Ceuta are military colonies, and intercourse with the soldiers would be most difficult for a Protestant pastor. It may be well to emphasise the fact that the only religion *recognised* by Spain is the Roman Catholic, and that the Spanish soldiers are expected to confess and communicate according to the rites of that Church.

It does not seem as if their Roman Catholic chaplains really concerned themselves even about the material welfare of the men. A greater contrast could not be imagined than Ceuta and Gibraltar in this respect. Stroll through the latter and notice the number of "Soldiers' Institutes," chapels and churches, where the moral, spiritual and physical welfare of our soldiers is ever kept in view. You will find nothing of this kind in either Melilla or Ceuta.

Speaking generally, we may say that the type of Spaniard attracted to Morocco is the very dregs of society, like the "proletariat" of imperial Rome. The criminal element abounds, Morocco being a kind of "Alsatia" for this class, where they can be tolerably secure from "the long arm of justice." And, even when overtaken by it; the penalties are apparently lighter than those inflicted in

Spain. The Spanish population ebbs and flows considerably. A report or even a rumour of work will bring flocks of Spaniards across to Morocco, whose hopes are often doomed to disappointment.

Anyone familiar with the Irish of Kerry and Cork would find numerous points of analogy between them and the lazy Southern Spaniards to be met with in Morocco. There is the same improvisation—"fecklessness"—the utter inability to put by for a "rainy day"; the same unexpressed idea that the gentlemanly thing is not to work (or, at any rate, not to seem to work); the same working theory of conduct—that lies and stealing are permissible if the end in view is good; and withal, the same courtesy (among even the poorest and lowest) and the same kindness of disposition, and the same quickness in repartee.

In Ireland higher and purer notions of conduct and godliness are to be found, and the men especially, seem far more attached to their creed than their co-religionists in Spain, who, among the labouring classes, are practically if not avowedly, anti-clerical and sceptical.

We find in Tangier (as in most of the coast towns in Morocco) three great religions remaining perfectly distinct and mutually antagonistic; namely, the Roman Catholic, the Jewish, and the Mohammedan. It is extremely interesting to watch the reaction of these three one upon another. The Spaniard still cherishes his ancient fanatical contempt and suspicion of the Moor; and the Moor seems to be equally contemptuous in his denunciation of the Mariolatry and superstition of the Spaniard. Then, again, there is the fanatical hatred of the Spaniard for the Jew as the rejecter of the Lord Jesus. It is a constant surprise to many a Spaniard to be told that the Lord Himself belonged to the Jewish nation.

(To be continued.)

The world would lose its charm for us if our hearts were more taken up with Christ. Knowing Him better, our hearts would be more closely knit to one another and to all saints; obedience to His commandments

would be freedom and delight; troubles and disappointments would lose their power to weigh us down. A heart that knows what it possesses in having Christ is happy anywhere.

J. G. M'VICKER.

For the Children.

By Miss M. L. Eason.

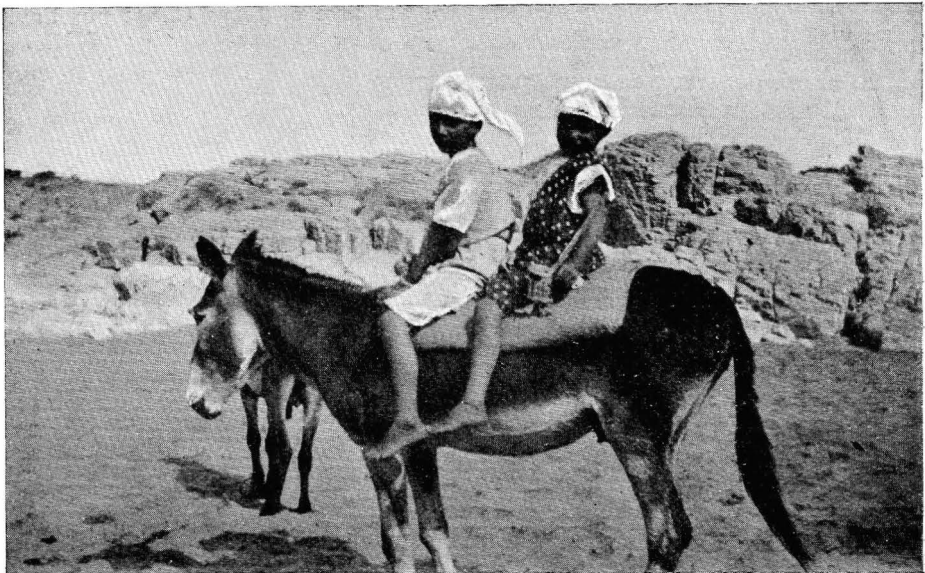
The girls and boys in Casablanca are very much like those in other parts of North Africa. The boys whose fathers can afford it are sent to school, but very many of them are sent when quite little to learn a trade, such as the carpenter's, or blacksmith's, or jelab maker's. They have to go about half-past five in the morning, and do not return until sunset. So, you see, they cannot learn to read and write as you do, and they have very little time for play.

The little girls too are sent to sewing mistresses, where they have to sit all day long. Some are married when they are only ten or eleven years old, and then life for them is very dull. There is no more play—no running out into the streets (for the door is locked), and often nothing to do but to prepare the husband's meals if there is no slave to do it. One little wife I know sits in her one room all day long, absolutely doing nothing. Others help the mother-in-law to weave or comb wool. Two I visit are locked in, and I have to first call for their husbands, who will leave

their workshops and come with me to open the door, and lock it up again behind me when I leave.

Remember these are not grown-up people I am telling you about, but just children, like many of you who read these pages—children who love to run about and play as you do, but cannot because they are married. One little girl I have heard of was married at ten, and divorced soon after because she could not make her husband's garments, cook his meals or wash his clothes.

Now I want to tell you about some of our own little girls, those who come to our school and practically live with us. They are dear little things, and I am sure you would love them if you knew them; but sometimes they are naughty and have to be punished. The tiny ones we put in the corner, but this is not enough for the older ones; so we make them bring up several buckets of water from the well in the room below. You see, we have no taps as you have at home, and all our water has to be brought from the well or



Fatuma and Hebeeba.

"We have been taking them to the sea lately on donkeys."

the spring outside. We are very thankful that we have not to buy all the water we need, as many people here have to do.

A short time ago the mother of one of our children died, and Zoohara and her little brother only had a step-father, who was unkind to them. They came to live with us for a few weeks, until their uncle from the country came to take them away. Mohammed was a very funny little boy, and when any of us had our hats on ready to go out, he would come and put his arms around us and say, in a very pleading voice, "*Nimshi ma-ik?*" (May I come with you?). Of course, we could not often refuse such pleadings. He used to love to drill with the *moosika*, and he could sing quite nicely the little chorus, "*Ateeny kelb saa-fee*" (Give me a clean heart). Zoohara was beginning to read well when she left us, and we believe she had given her heart to the Lord Jesus. One day when she went out to buy the bread, she stopped in the road and looked up and said, "I wish the Lord Jesus would come now, I do want to see Him." Do pray for these two, away in the country with false teaching all around them, and ask God not to let them forget all they have learned about the Lord Jesus.

Fatuma and Hebeeba are our smallest children, and they each have their funny



"They love to play in the sand."

little ways. Hebeeba knows a few English words, and when she wants any one quickly, says, "Kam alang," in such an amusing way. We have been taking them to the sea lately on donkeys, and they love to play in the sand all day long.

We have not many girls in our school, because our house is not suitable or big enough. Please pray that God will send us the rest of the money we need to build a new one, so that many more may hear of the love of Jesus Christ our Saviour, and grow up true followers of His.

Wattville Street, Birmingham.

On two successive Thursday evenings in September our warm-hearted missionary friends and helpers of Wattville Street Protestant Evangelical Church, Birmingham, had a special meeting; at the first of which they assembled to welcome into their midst Mr. Robert Hindle, formerly of Manchester and Chester, as co-pastor; while, at the second, they bade farewell to one of their oldest and most devoted workers, Miss E. Craggs, who is sailing on October 1st for Tangier. This church, with which Miss Craggs has been connected for more than twenty-five years, has given Mrs. Simpson and Miss Alice Chapman to the ranks of the North Africa Mission, undertaking the whole of the support of Mrs. Simpson, in addition to much other generous help from the Sunday-school and Bible-classes.

Miss Craggs has for a long period acted as secretary to the Wattville Street Branch of

our Prayer and Helpers' Union, looking after the distribution of the monthly NORTH AFRICA, giving the latest news from the field at the missionary prayer-meeting held on the first Saturday of each month, and in financial and other ways helping forward the work in North Africa. It was evident from the words spoken by Mr. Howard Wright at the farewell meeting that her departure will create a great gap, but the call to North Africa had been so clear that, as Miss Craggs said in her address, she could not be disobedient thereto.

She goes out at her own charges to be associated for the time being with her sister, Mrs. Simpson, at Tangier, while endeavouring to get a grip of Arabic. While therefore Miss Craggs does not formally join the staff of the N.A.M., at any rate at present, we are quite sure that the workers will be greatly cheered to have the assistance of so devoted and consecrated a helper.

Our Organising Secretary, Mr. E. A. Talbot, was present, and gave a detailed account of the needs of North Africa at the meeting, and on the previous evening gave an address, with lantern views, in the Congregational Church at Smethwick.

The new Secretary for the Prayer and

Workers' Union for North Africa—Wattville Street Branch—is Mr. Raymond Darlington, 12, Marston Terrace, Rookery Road, Hands-worth, who will be glad to enrol new subscribers and box-holders, and supply the magazine month by month.

Home and Foreign Notes.

The Monthly Prayer-Meeting

will (D.V.) be held at the new offices of the Mission, 18, John Street, Bedford Row, W.C., on the first Thursday of the month (October 3rd) at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



The **Missionaries of the North Africa Mission** go out on their own initiative, with the concurrence and under the guidance of the Council. Some have sufficient private means to support themselves; others are supported, wholly or in part, by friends, churches, or communities, through the Mission or separately. The remainder receive but little except such as is supplied from the general funds placed at the disposal of the Council. The missionaries, in devotedness to the Lord, go forth without any guarantee from the Council as to salary or support, believing that the Lord, who has called them, will sustain them, probably through the Council, but, if not, by some other channel. Thus their faith must be in God. The Council is thankful when the Lord, by His servants' generosity, enables them to send out liberal supplies; but the measure of financial help they render to the missionaries is dependent upon what the Lord's servants place at their disposal.



A number of Christians are arranging to unite in special prayer to the Lord on Sunday, October 6th, and Monday, October 7th, that His personal return may soon be accomplished. We think that, whatever diversity of judgment there may be as to the teaching of Scripture as to whether certain events are to precede or to follow the second Advent, all can heartily unite in the supplication, "Come, Lord Jesus." His Coming is THE Hope of His people.



"THANKS."

We again have very gratefully to acknowledge the generosity of Mr. J. Calow of Redcar, in the gift of medicines, value £23 13s. 10d., supplied for the medical work of the N.A.M. at Tangier, Tetuan and Djemâa Sahridj. At all our stations more or less medical work is done, and Mr. Calow's drugs, ointments, etc., are greatly valued.

Morocco.

Mr. O. E. Simpson writes from **Hope House, Tangier**, on August 14th:—"An in-patient [in the Tulloch Memorial Hospital], a typhoid case, before he left last week, very simply and clearly confessed his faith in Christ. As soon as he is a little stronger he hopes to attend the Sunday meeting for converts. We had a full gathering last Sunday, and there were five baptised natives present, partaking with us of the bread and wine in memory of our Lord's death until He come."



Miss M. L. Eason writes from **Casablanca** on July 24th:—"The town is all excitement to-day because the Sultan is coming on a visit. The cannons were fired at 5.30 this morning in honour of him, and soldiers were sent out to meet him. Coloured silk handkerchiefs are hanging out of the native shops instead of flags, to give him a welcome. I took the children out to see the Sultan arrive. He came in a very shabby open carriage, with two untidy Spaniards driving. The French made themselves very prominent, and there were numbers of soldiers about.

"Casablanca is a very large town, and seems to grow bigger every day; it has extended one and a half miles outside the walls, and numbers of houses and shops are being built all the time. There is not room for the people; whole rows of houses are bespoken even before the foundations are laid. How I wish I could impress upon the Christians at home the great need here! We do what we can amongst the Moorish women and girls, but the men are not touched. There are multitudes of French, Spaniards and Italians without a Christian worker among them. . . .

"**Miss Chapman** and I have a small Sunday-school for English-speaking children—boys and girls. We number eleven on the register, but only seven of them can really understand English. Please remember this class in prayer."



In a letter from **Tetuan**, dated July 29th, **Miss M. Knight** writes: "A year ago, our woman Fatima left us to get married. This was a great trial to us, but now we have the whole family—herself and her husband, a girl and boy, and the baby. This little one

is an object lesson to them all. Every day she is bathed and washed; her little garments are changed every day instead of being sewn on, and she is put into a night-gown for her sleep at night. She is fresh and clean and sweet. We dare not in words make the comparison too obvious, but it is appreciated by her own folks, and helps to break down the terrible wall of custom."



From **Tetuan**, **Miss A. G. Hubbard** writes on August 2nd:—"Just now we have three women and a baby staying with us. Two of the women, mother and daughter, seem to have lost all they possessed, away in their village, through the crooked dealings of some of their men-folk. The daughter has also quarrelled with her husband, and now I am afraid these women have come to remain in the town, though how they are going to earn their living I don't quite know. They seem to think that it will be easy enough, and have now hired a room to live in, but with everything so much dearer than it used to be, no one is finding it easy to live—even those who have a proper trade."



Algeria.

Writing from **Algiers** on July 31st, **Mr. A. Shorey** says:—"The Kabyle boys have been coming this month much better than last July. The Jewish children are also attending in fairly good numbers, and so, as last year, we hope to continue this work all through the summer. We have one of the

children in the hospital, and this has given us an opportunity for visiting and distributing tracts in the hospital grounds. I am also visiting the surrounding French villages, distributing tracts and Gospels from house to house."



Tripoli.

Mr. W. Reid writes from **Tripoli** on September 4th: "The health of the city is much improved. . . . There is practically no fighting going on now. . . . The wall has been almost completed round the oasis. It is a kind of strong concrete entrenchment in the form of a wall, four feet high, its object no doubt being to make the oasis easily defensible, and thus release a large number of troops for service in the interior. . . . I keep meeting with Italians who are in sympathy with our work, and occasionally one will call for a Bible."



Egypt.

Mr. W. Dickins writes on July 20th from **Alexandria**—"God has been blessing our work in the Rooms in the square. During the past month we have been enabled to occupy a larger and better ventilated room. Last night there were more than twenty-five persons present at our prayer-meeting. The congregation was composed of Moslems, Copts, Germans, Swiss, English and Italians. Praise the Lord with us! And still pray for us, as we have many enemies who seem bent on doing all they can to vex and harass us."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For continued spiritual blessing at the Tulloch Memorial Hospital, Tangier. (See page 143.)

For two Mohammedans (men) who have recently professed their faith in Christ at Tebessa.

That the Lord is opening doors in Tripoli; and that the health of that city is improving.

For the measure of restored health granted to several of the workers who have been laid aside by sickness; and prayer that such may be still further strengthened, in view of the winter's work.

For good gatherings in the new Rooms in the square in Alexandria, where as many as six nationalities have been represented at a prayer meeting.

PRAYER.

For God's blessing on the Annual Farewell Meetings to be held (D.V.) on Tuesday, October 1st.

For the Spanish work at Tangier; and especially that many of the children under instruction may learn to know and love the only Saviour.

That God would guide His servants with regard to the Italian work at Tunis, and would continue graciously to bless and prosper it.

For a small class of English-speaking children at Casablanca.

That the dispensary and hospital work may, during the coming winter, be made the means of attracting an increasingly large number of natives who would otherwise not be likely to come into contact with the missionaries; that thus many may be led to Christ.

That the faith of all connected with the Mission may be maintained, increased and strengthened.

That the Lord would be graciously pleased to hear and answer the continued prayer of His servants for the necessary funds for the carrying on of His work.

DONATIONS for AUGUST, 1912.

Aug.	Receipt No.	£	s.	d.	Aug.	Receipt No.	£	s.	d.	Aug.	Receipt No.	£	s.	d.	Aug.	Receipt No.	£	s.	d.						
1.	1051	10	0	12.	*1074	2	0	0	13.	1097	1	0	0	24.	*1118	10	0
	*1052	1	0	0	1075	1	0	0		1098	2	6	0	28.	1119	3	0
2.	1053	6	0	0	1076	5	0	0		*1099	11	5	0		1120	3	0
3.	1054	50	0	0	1077	6	0	0									1121	1	6
	1055	16	8	0	*1078	1	0	1	14.	*1100	{	Anon.,	5	0	29.	*1122	BARKING AUXILIARY,		
	1056	16	3	0	*1079	1	5	8			{	Sunder-	2	3		Hon. Sec.			
6.	*1057	92	0	0	*1080	4	4	6				land	0	0		Miss E. HOWE,			
	1058	..	..	6	6	0	*1081	..	..	1	5	0	15.	1101	..	..	2	3	6		151, North St., Barking.		
	*1059	..	..	60	0	0	*1082	..	..	15	2	0		*1102	..	..	0	0	0		Local Receipt:		
7.	*1060	..	..	5	0	0	*1083	..	..	11	19	0	16.	1103	..	..	50	0	0		No.		
	1061	..	..	2	6	0	*1084	..	..	12	0	0		1104	..	..	2	6	0		75 Park Hall		
	1062	..	..	3	0	0	*1085	..	..	3	0	0	17.	*1105	..	..	1	4	0		S.S., £5		
	1063	..	..	6	0	0	*1086	..	..	13	6	0		*1106	..	..	12	0	0		5 0 0		
	1064	..	..	5	0	0	*1087	..	..	17	6	0		*1107	..	..	3	6	0		1123 6 0 0		
	1065	..	..	10	0	0	*1088	..	..	2	1	0	21.	*1108	..	..	14	0	0		*1124 2 15 0		
8.	1066	..	..	1	5	0	*1089	..	..	5	10	0	22.	1109	..	..	6	1	6		{ Keswick		
	1067	..	..	10	0	0	*1090	..	..	2	1	0		*1110	..	..	2	6	0	30.	Con-		
	1068	..	..	1	0	0	*1091	..	..	1	3	0		*1111	Anon.	..	..	7	7	0	vention } 8 0 0		
9.	1069	..	..	10	0	0	*1092	..	..	2	6	0		*1112	..	..	2	0	0		1125 5 0 0		
10.	1070	..	..	10	0	0	*1093	..	..	5	0	0	23.	*1113	..	..	2	10	0	31.	{		
	*1071	Anon.	..	3	7	0	*1094	..	..	17	6	0		1114	..	..	3	0	0		1126 5 0 0		
	*1072	..	..	13	4	0	*1095	..	..	3	6	0		*1115	..	..	10	0	0		<u>£389 14 4</u>		
	*1073	..	..	1	0	0	*1096	..	..	17	0	0	21.	*1116	..	..	2	7	0				
														*1117	..	..	10	0	0				

* Designated gifts are marked *

SUMMARY.

AUGUST.				TOTALS—JAN. TO AUGUST, 1912.			
		£	s. d.		£	s. d.	
General Fund	...	138	17 2		2,798	6 1	
Designated Gifts	...	196	11 3		1,604	1 3	
North Africa—Subscrip-	} tions and Sales	16	7		48	8 10	
Other Publications		...	1	6		6	11 10
Sundries	...	53	7 10		157	2 6	
		<u>£389</u>	<u>14 4</u>		<u>£4,614</u>	<u>10 6</u>	

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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.	Miss R. J. MARCUSOON	Date of Arrival.
GEO. WILSON, M.A., M.B.	Dec., 1906	Miss L. READ	April, 1886	...	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. KERWORTHY	Nov., 1910	Mrs. SHORT	Oct., 1899
Miss G. R. S. BREEZE,	Dec., 1894	Algiers.		Miss G. L. ADDINSRILL	Nov., 1895
M.B. (Lond.)	Dec., 1894	<i>Kabyle Work—</i>		Sfax.	
Miss F. MARSTON	Nov., 1895	Mons. E. CURNDET	Sept., 1884	T. G. CHURCHER,	Oct., 1885
Mr. O. E. SIMPSON	Dec., 1896	Madame CURNDET	Sept., 1885	M.B., C.M. (Ed.)	Oct., 1889
Mrs. SIMPSON	Mar., 1898	Mr. A. SHOREV	Nov., 1902	Mrs. CHURCHER	Oct., 1889
<i>Spanish Work—</i>		Mrs. SHOREV	Oct., 1904	Mr. H. E. WEBB	Dec., 1892
Mr. A. J. MOORE, B.A.	April, 1909	Djemâa Sahridj.		Mrs. WEBB	Nov., 1897
Miss F. R. BROWN	Oct., 1889	<i>Kabyle Work—</i>		DEPENDENCY OF TRIPOLI.	
Miss VECCHIO, School Mistress.		Miss J. COX	May, 1887	Mr. W. REID	Dec., 1892
Casablanca.		Miss K. SMITH	May, 1887	Mrs. REID	Dec., 1894
Miss F. M. BANKS	May, 1888	Mrs. ROSS	Nov., 1902	Miss F. M. HARRALL	Oct., 1899
Miss M. EASON	Dec., 1910	Mr. T. J. WARREN	Feb., 1911	ERNEST J. MAXWELL, M.B.	Nov., 1911
Miss ALICE CHAPMAN	Oct., 1911	Mrs. WARREN	Feb., 1911	EGYPT.	
Tetuan.		Tobessa.		Alexandria.	
Miss A. BOLTON	April, 1889	Miss A. COX	Oct., 1892	Mr. W. DICKINS	Feb., 1896
Miss A. G. HUBBARD	Oct., 1891	Miss N. BAGSTER	Oct., 1894	Mrs. DICKINS	Feb., 1896
Miss M. KNIGHT	Oct., 1905	REGENCY OF TUNIS.		Miss R. HODGES	Feb., 1889
Miss H. E. WOODELL	Jan., 1907	Tunis.		Miss J. E. EARL	Oct., 1909
Azila and Laraish.		Mr. A. V. LILEY	July, 1885	Miss E. M. BLAKE-FORSTER	Nov., 1911
Miss C. S. JENNINGS	Mar., 1887	<i>Italian Work—</i>		Shebin-el-Kom.	
Miss K. ALDRIDGE	Dec., 1891	Miss A. M. CASE	Oct., 1890	Mr. W. T. FAIRMAN	Nov., 1897
Fez.		Miss L. E. ROBERTS	Feb., 1899	Mrs. FAIRMAN	Feb., 1896
Miss L. GREATHEAD	Nov., 1890				
Miss M. MELLETT	Mar., 1892				
Miss S. M. DENISON	Nov., 1893				
Miss I. DE LA CAMP	Jan., 1897				

IN ENGLAND.—Miss I. L. REED, Miss B. VINING, *Invalided.*

IN IRELAND.—Mrs. BOLTON.