

# NORTH AFRICA

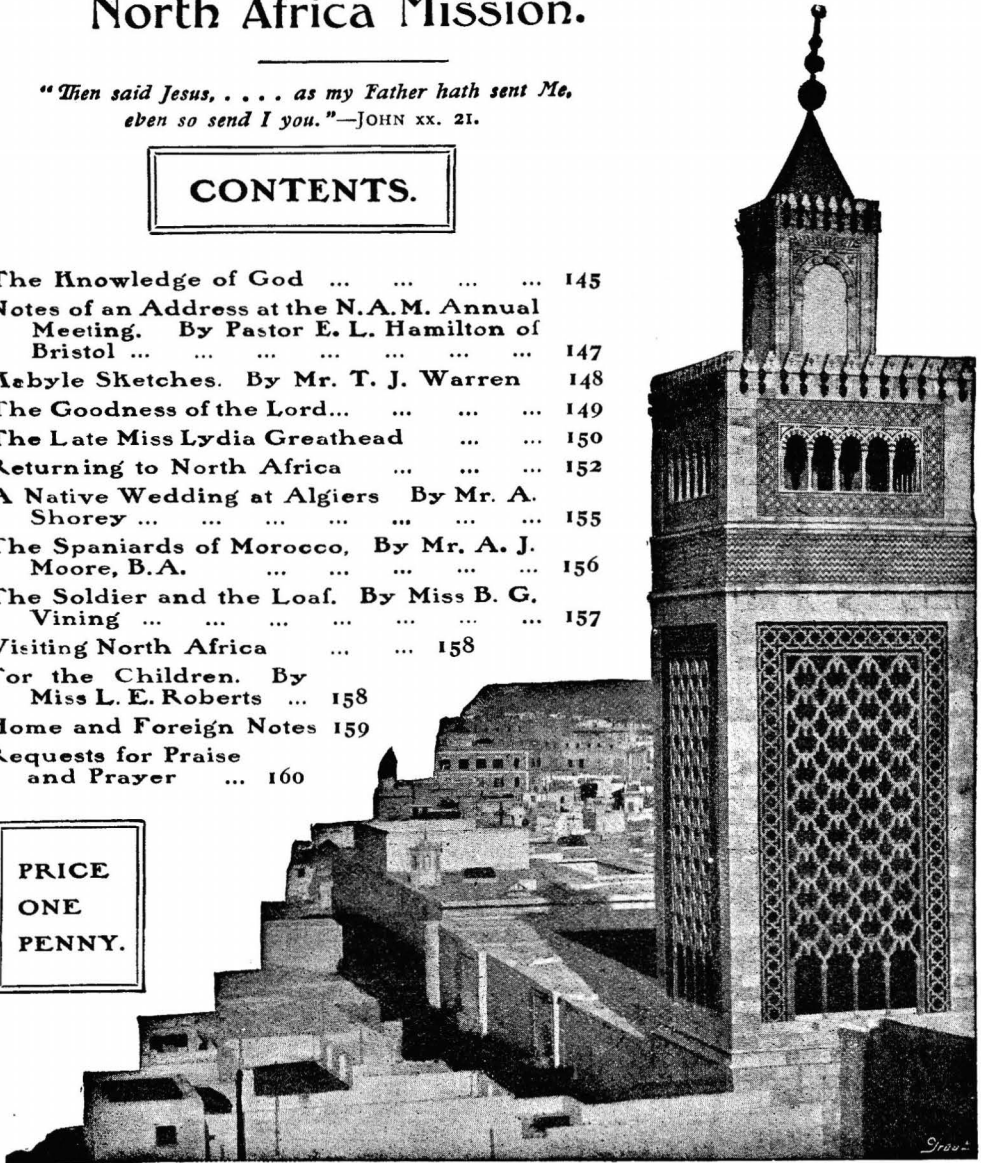
## The Monthly Record of the North Africa Mission.

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

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Outside Bab-Seguma, Fez.

[From a Postcard.]

## The Knowledge of God.

*"They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate."—TITUS i. 16.*

OF the heathen generally we say that they know not God. Paul wrote of the Ephesians that before their conversion they were without Christ, without hope, and without God. In regard to Moslems, it would seem that what Paul affirmed of certain Cretans is true of them—that though they profess to know God, by their actions they manifest that they do not truly and properly know Him. Doubtless they know certain things about Him as Creator, Preserver and Judge; but of His moral character they have no proper conception.

At first sight this statement might hardly appear to be correct, in view of the fact that the Koran again and again declares Him to be merciful. But the mercy there spoken of is only an arbitrary exercise of supreme power. God has power to be merciful, but He has also power to be unmerciful. He can be righteous and unrighteous, holy or unholy: He can do good or evil. To suppose that His power is in any way limited by His moral perfections would seem to a Moslem to imply that He was no longer Almighty. Practically to him, God is neither moral nor immoral; He has, in fact, no moral character at all. Consequently in his estimation God has no need of an Atoning Sacrifice to justify Him in forgiving a sinner. He is so Almighty that He can bless or curse, irrespective of justice or holiness. Being Almighty, none can resist Him. He decrees everything, whether what Christians call good or call evil. The logical conclusion is that men are not responsible for their actions, and are not sinners, for they cannot help doing what they do. This conclusion, however, if brought forward in argument, is often denied.

The Moslem has but little sense of sin, and what he has is in spite of his

religion and not because of it. His natural conscience, which lies underneath his religious views, occasionally asserts itself, notwithstanding that it is overlaid with Moslem misconception. Still, conscience is very feeble, seered as with a hot iron, almost dead. He can be "abominable, disobedient, and to every good work reprobate," and yet be quite pleased with himself, and declare that his heart is "as white as milk." It is this that makes Gospel work amongst Mohammedans so difficult; they have no use for an Atoning Sacrifice.

It seems necessary not only to endeavour to show them what sin is, but to go further back still, and to teach them what God's real character is. This can be attempted by patient instruction, but perhaps that which is most effective is to teach them in some measure what God is by living a God-like life before them. It is the life of the Christ-like missionary that shows them something in concrete fashion of what God is like, and makes them realise how unlike God they and their co-religionists are.

But is there not much for us ourselves to learn as to God's character. True, Christians have a saving knowledge of God through Jesus Christ, but alas! our knowledge is very imperfect and partial. None of us know Him perfectly. This is the source of our weakness. Did we know Him better we should love Him better, trust Him better, serve Him better, and bear witness concerning Him with greater power.

This knowledge needs to be not only doctrinal, but personal and experimental. Paul, near the close of his earthly course, said, "I know whom I have believed"; not merely, "I know about Him," but "I know *Him*"; and it was by this experimental knowledge that he could say, "I am persuaded that He is able to keep that which I have committed to Him against that day."

There are infinite varieties in the measure and degrees in which God's servants know Him. The late Sir Arthur Blackwood well illustrated this by telling how there are some whom we know by repute only; others with whom we have a bowing acquaintance; others, again, whose houses we visit; then there are those who are our personal friends, and beyond these there are those who are our bosom companions, to whom we confide our most secret hopes and fears, and on whom we can count in every time of trouble. To which of these stages have we come? Is it not true that many real Christians in their hearts fear God as a hard master, an exactor of strict obedience, one hard to please and easy to displease? Though saved by grace, yet in their after-life they are under law, and their experience savours more of Sinai than of Calvary. Painfully conscious of their failures, they fear to trust God because they do not realise how gracious He is—how good—how easily pleased by our desire to please Him, though our efforts are marred by much failure.

When we go forth to witness for God, we not only tell what the Bible declares Him to be, but what we have personally and experimentally found Him to be. We have a wonderful God. Not only wonderful in His creative power, not only wonderful in His glorious redemption, but wonderful in His love, grace and goodness to His failing servants. This is the God our fellow-servants need to know more about; this is the God that broken-hearted sinners need to hear about; and when we know Him aright experimentally we shall not be able to keep silence—we must speak of this Blessed One—this lovely Being who is so considerate, and gracious and good to those who, alas! are such unworthy and failing servants.

As we tell of such a God we shall find it easy to trust Him, for He blesses even those who feel they have little faith. In fact, as we increase in the knowledge of Him, we forget all about our faith, whether great or small, and are occupied with Him who is so good; and thus really become strong in faith, while forgetting all about it.

May we get to know God experimentally by the study of His character as set forth in His Word, and by personal dealings with Him; and then may we pass on this knowledge to saints and sinners wherever we go.

E. H. G.

## Notes of an Address at the N.A.M. Annual Meeting

By Pastor E. L. Hamilton of Bristol.

I want this afternoon for a few minutes to look at some of the Missionary Methods of the early Church.

First of all, I notice that the evangelisation of the world—the preaching of the Gospel to every creature—was the supreme effort and concern of the early Church. Everything was subservient to this one thing; for this very purpose they existed. They sacrificed their fortunes, gave up their friends, their relations, and often laid down their lives. They literally presented their bodies as living sacrifices for the evangelisation of the world.

And what happened? They had marvellous results from their labours, and great blessings came upon them. We find from Acts ii. 41 that three thousand souls were converted on the Day of Pentecost; and, further on, that believers were added, *multitudes* both of men and women, and that the number of disciples *multiplied greatly*.

The early Church had a single object, and that was the carrying out of the Lord's command to preach the Gospel to every creature. This should be so today. I believe that one of the reasons why there is so much spiritual death and stagnation in our churches is because this great work has not been put in the forefront.

I want to bring this great principle nearer to us. The supreme object, not only of the Church as a whole, but of every individual believer, should be the preaching of the Gospel to every creature.

We read in 2 Corinthians v. 19 that God was in Christ, reconciling the world unto Himself. The foundation of reconciliation has been laid, but the Word of reconciliation has been committed, not unto angels, but unto us. What, then, is the supreme object of my life? Should it

not be the evangelisation of the world—the preaching of this reconciliation?

I notice that the early Church had a Divine plan of campaign. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me, both in Jerusalem and in all Judæa and in Samaria, and unto the uttermost parts of the earth." It is intensely interesting to notice, in studying the Acts of the Apostles, how fully the disciples carried out this Divine plan. From Chapter i. to vii. they began at Jerusalem; from Chapter viii. to xii. they went to Judæa; and from Chapter xiii. to xxviii. they went to other lands—to the uttermost parts of the earth.

This is a Divine programme for the Church to-day. We should begin at our own doors, but we should not stop there.

The disciples were told to wait for the promise of the Father before they proceeded to carry out the Divine plan. They were to be baptised into living union with Jesus Christ. They were to receive the Holy Spirit, the Third Person of the Godhead, who was about to take up His official position in the Church. In our Lord's last discourse, as recorded in John's Gospel, He emphasises the fact of the Personality of the Holy Ghost, because that Divine Person was about to take His place on the earth. The official position of the Lord Jesus is in heaven, but the official position of the Holy Spirit is in the Church.

I notice then that the early Church recognised the Personality of the Holy Ghost and His presiding presence, and that is the great secret of their blessing. On the Day of Pentecost they received Him as a Person. Before this they had known something of His power, His influence and His operations, but now they

received Him as the great Operator Himself. The Holy Ghost came upon them, filled them and took possession of them, soul and body; then they began to witness for their Lord. This power for witness is the great need to-day, both of the Church and of each individual believer.

There is one other point. In connection with all missionary and Christian work there is always need of money. We need money to build our places of worship. We need money for our foreign missionary work, for our missions, and also for the support of the missionaries. This was also true for the early Church. What was their method of raising funds? They counted nothing of all they possessed as their own. I do not think it is God's mind that we should sell all we have and give to the missionary cause. What I see among the brethren

of the early Church is their individual stewardship. We should lay all that we have at the feet of Jesus, to be disposed of according to His will. I do not say that we are not to have treasure; but all our treasures should be God's, and we should consider ourselves as His treasure-holders, and our possessions should be disposed of as He directs.

I am convinced that one cause of the spiritual poverty of the Church to-day is that Mammon is not put into its right place. If we carried out the instructions in the New Testament there would be no need of bazaars or sales of work to raise money. These things may not be wrong; but there is a more excellent way. The day is coming when you and I will have to give an account of our stewardship, and of the manner in which we have used that which was committed to our care.

## Kabyle Sketches.

By Mr. T. J. Warren.

### The Man with the Gun.

Moknea was at one time the home of brigands, and its position renders it a veritable mountain fastness. The French Government has done much to stamp out brigandage, but the old spirit still lives, and now and then flames out in acts of robbery and bloodshed.

One evening, while a meeting was proceeding in the mission house at Moknea, I noticed a long, bright object resting on the knees of a man who sat on the floor, and who was paying great attention to the native evangelist's message. During the few days that our visit lasted, we heard and saw much of "the man with the gun" (for it was a gun that I saw).

The next morning a woman came for medicine. She said she was the wife of the grandfather of "the man with the gun." On inquiry, we found that this man always carries his gun with him, and is stated to be the most respected man in the village, though it seems that the *gun* commands the respect, not the character of the man.

One of his exploits was as follows:—He robbed the forest guard, who lives on the borders of the forest, about an hour's

journey from Moknea. The proceeds of the robbery were brought to the village and sold. The grandfather, who had suffered much from the ill-doing of his grandson, denounced him to the French authorities, and he was tried and sentenced to imprisonment for one year and one day. Before returning to his home, he sold his grandfather's property out of revenge.

In spite of these things, this man was one of the most interested listeners to the Gospel, and showed us much attention and kindness. Needing a mule for our return journey, we applied to the owner of one, but without success, for he made all sorts of excuses. "The man with the gun" came to our aid, and with a little gentle persuasion the bargain was arranged.

Remembering that Christ said to the dying brigand on the cross, "To-day thou shalt be with Me in paradise," let us pray for this one, that God may bring him to repentance and save his soul.

### The Woman with the Burnous.

During a brief stay at Moknea I went with the native evangelist to a neighbouring village to see a sick boy. On our arrival, we found a group of men sitting

and talking in the public meeting-place, as is the usual custom. Amongst them was a person who attracted my particular attention. This person wore a *burnous* (the ordinary garment of the men). This *burnous* was specially clean, but what particularly struck me was the face and voice of the wearer, which seemed to belong to a woman. Soon after our arrival, this mysterious person disappeared. A mat was sent for from the mosque for us to sit upon, and we were having a talk with the men, when I heard, proceeding from a house behind me, a high-pitched, powerful voice repeating Arabic prayers, loudly and quickly. Inquiries made afterwards drew out the following particulars:—

The owner of the *burnous* was a woman. According to the custom, she was married at a very early age, and as frequently happens the marriage proved to be an unhappy one, and the young wife ran away. Her subsequent career was by no means a usual one, for she was received into a native school for the teaching of the Koran. Here she learned to read Arabic and to repeat the Koran, and, on leaving, joined a *sheikh* and, dressed in man's attire, went about the country with him as a teacher or reader of the Koran. With such immoral leaders, who can wonder at the immorality of the followers?

### The Blind Protector.

I noticed that a young man who was blind was a frequent visitor at the mission house, accompanying others who came for medicine, though he did not want any for himself. I asked why he came, and was told that local custom demanded that a woman, when she went out, should always be attended by a man; the idea presumably being that the man should be guide and protector. In this case, however, the man was dragged along by the women, and was utterly incapable of defending them. Such is Mohammed to those who put their trust in him. He stands in desperate need himself of that which he professes to give to others.

### "Always Praying."

One day, a man who came for medicine, while waiting, got into conversation with two of our boys. One of them told him something of the missionary's habits and work. "Why," exclaimed the Kabyle, "they are almost as good as we are, only they do not pray!" "Not pray!" said the second boy. "They are always praying. They pray every morning, every night, and at every meal." How important to remember that men judge us, not so much by our words, but by what others say of us and of our daily life and conduct!

## The Goodness of the Lord.

David expected to see the goodness of the Lord in the land of the living; he was sure that goodness and mercy would follow him all the days of his life. Is not this a lesson for us? Though a great saint, David was not without much evident failure; and his faith is shown in that, notwithstanding conscious failure, he still so believed in the mercy of God that he expected to experience His goodness. Sometimes, though we desire above all things to please the Lord, we are so conscious of failure that we fear lest in discipline He might let us want. But those who know by experience the goodness of the Lord are assured that He will in mercy bless them.

The financially slack months have this year been slacker than usual. Latterly, however, there has been decided improvement. The sum of £723 has come in since September 21st; but as out of this amount £350 was designated, about £700 is still wanted for the general funds up to October 31st, in order to keep the workers and work supplied as is desired.

God's gracious eye is upon us. He will not fail us. He may send more or less than we think we need, but He will not suffer His mercy to fail.

**Yea, the Lord shall give that which is good.**

## The Late Miss Lydia Greathead.

It is with great regret and sorrow that we have to record the death of Miss Lydia Greathead who has been working in connection with the North Africa Mission in Morocco for about twenty-two years; and we desire to express our very sincere sympathy both with her fellow-missionaries and her relatives and friends in the loss which they, as well as we, have sustained.

Miss Greathead was born in Sunderland, in March, 1865, and was brought up under Christian influence. Her mother was a godly woman, and taught her children to read a chapter of the Bible every night. Miss Greathead was confirmed when she was fourteen years old, but at the age of fifteen she declared that she was not yet right with God; and she used to come home from meetings crying because she was not at peace. However, after the Spirit of God had been striving with her for about a year, she found peace with God. She was then sixteen years of age. From that time her Christian life slowly developed, until, in September, 1888, as a result of a convention held at the Wesleyan chapel, the Lord showed her that she had not given herself entirely to Him, and she and her younger sister yielded themselves fully to the Lord.

At a missionary meeting a lady urged those present to ask themselves the question whether God wanted them to go to the foreign field, and to pray about it. This and other things led Miss Greathead to offer herself to the North Africa Mission at a time when meetings in its interest were being held in Sunderland. She then wrote, "I feel as if God were calling me forth to the work. I am very weak in myself, but I know that my Father will supply all my needs."

In 1889 Miss Greathead came up to stay with the honorary secretary of the Mission, and the following year went out to Hope House, Tangier, to work under the late Mrs. Boulton. Four years later she went on to Fez, and was associated with the late Miss Herdman. In this city she has laboured ever since, with the exception of occasional furloughs. She loved the Moors, and was always willing to spend herself in helping them and seek-

ing to lead them to Christ. She was one who never complained, whatever happened, and she never spoke evil of others, but was always unselfish and ready to do anything she could for fellow-missionaries, the natives, or any with whom she came in contact. One who knew her well writes: "She has been so kind a friend to each of us for so many years that we shall miss her sadly for many a year to come. Her affection and care for my late mother, and later, for my wife and children, were too great for me to dwell upon." There is no doubt that in the mission field it is the Christ-like life that tells, and this was especially the case with Miss Greathead. Others may have been more brilliant than she, but few more unselfish and devoted.

Our sister had been in failing health for some time, but she did not seem to think it serious, and her fellow-workers, though somewhat concerned about her, did not foresee anything critical. Her death occurred from hæmorrhage, early in the morning of September 19th, after only a few days' serious illness. As is the case in lands like Morocco, the funeral took place on the afternoon of the same day.

Some three hundred people in all were present, of whom sixty to eighty were Europeans—French, Spanish, Germans, Italians and British—and the rest Moors. The Moorish Government sent a Khalifa of the Basha as their representative; General Gourald of the French Army was there, and many of his officers; the doctors, military and civil; the Consuls of the different nations; the head of the Bureau Arab and his wife. Mr. Macleod, the British Consul, who has for many years been a friend of the Mission and of the missionaries, read the burial service and then thanked those who had come for their sympathy. Then all came up, both Europeans and Moors, and shook hands with him and with Miss Mellett and Miss Demison.

The funeral was a very impressive sight. The coffin was covered with the British flag, and the procession was led by a Consular soldier on horseback, and two of the Basha's soldiers on foot keeping the road clear. The coffin was carried by several town porters, and Miss Great-



head's servant followed with flowers that had been sent; then other porters carrying more flowers. Mr. Macleod and the missionaries followed on foot, and, behind them, three of the "Dames de France," in their white uniforms. Then came the riders on horses and mules.

It may seem as though a funeral of this sort was somewhat incongruous for a humble missionary-follower of the Lord Jesus; but it must be remembered that the arrangements were not made by the missionaries themselves.

Two or three facts account for this remarkable manifestation of sympathy and respect. First, the missionaries of the North Africa Mission have for about twenty-four years been devoting themselves in Fez to the healing of the sick, and this has caused them to be looked upon as general benefactors. So greatly has their healing work been appreciated, that on account of it a ready ear has been given by many to the preaching of the Gospel, and some have been truly converted. When, some years ago, a fanatical Moor shot Mr. Cooper, the reigning Sultan, Abd el Aziz, not only caused the murderer to be put to death, but spontaneously presented the widow with a gift of £1,000 as an evidence of his sympathy and regret. Thus, while at one time it



The Late Miss Lydia Greathead.

was considered impossible for a Protestant missionary to live and testify in Fez, they are now welcomed and greatly respected, in spite of the fact that they do not fail to preach the Gospel as well as heal the sick.

The influence of the *entente cordiale* between France and England has done much to improve the relationship between the missionaries and the French governing classes in North Africa. The great kindness of Dr. Lieut.-Colonel Fournial, head of the French Military Hospital in

Fez, who, notwithstanding his heavy responsibilities and the fact that he does not engage in private practice, attended (with one of his assistants) upon Miss Greathead during her last illness, is in keeping with this. The French Resident-General in Morocco recently declared that the medical mission was more helpful to his work of pacification than powder and shot, and he gave a practical expression of sympathy by a contribution of £20 for the purchase of drugs. In this improved

relationship we see a fresh call to press forward with the evangelisation of Morocco.

The North Africa Mission has lost a good many workers in this country; of those who have laboured in Fez, six have been called home. Thank God their labours have not been in vain. May the Lord send us fresh labourers, who, like our departed sister, will be able to show forth Christ by their godly lives as well as by their faithful testimony.

E. H. GLENNY.

## Returning to North Africa.

The week ending October 5th was an exceedingly busy one for the missionaries, and for the members of Council and staff of the N.A.M.; and now that it is over, we look back upon it with thankfulness to God for answered prayer and with hopeful anticipation that these days of conference, prayer, and public testimony to God's faithfulness through long periods of missionary service, will result in deepened interest in what is still one of the most difficult fields of missionary labour.

The list which appeared on page 133 of our October issue gave the names of fourteen missionaries returning to their spheres in Morocco, Algeria, Tunisia, Tripoli and Egypt, and by the time this issue is through the press most of these will have arrived at their destinations. Some are detained in the homeland a short time longer through sickness and other causes—among these being Mr. and Mrs. Fairman of Shebin-el-Kom, and Mr. and Mrs. Short of Kairouan. The first-named had to come to England this summer for an operation, and though in large measure recovered, a certain weakness prevents him getting about quite so speedily as he had hoped. We trust he will be able to return to Egypt by the close of the year.

Miss Case has made a remarkable recovery from her serious operation, and is bravely turning her steps again towards Tunisia to the work among the Sicilians which she loves so well. There is still need for prayer that God will raise up new helpers; a married man whose wife was able to give help would be very useful in

the work just now, as both Miss Case and Miss Roberts have been engaged in it for so long, and they have for some time felt the pressure of the oversight of it.

At Cherchell also there is still imperative need of a married couple. Only one new worker has been added to the list of missionaries this year—Miss M. Thomassen, a Norwegian from Christiania, whose name was mentioned last year, but who has been unable to proceed to the field until now through various causes.

A meeting of the Council was held at 10 a.m. at our new offices at 18, John Street, Bedford Row, on Monday, September 30th. Various important matters were considered in connection with the many-sided and complicated work of the mission; and at noon a happy season of prayer was spent with most of the returning missionaries. After lunch in the large front room of 18, John Street, the Council and missionaries met in conference; and the various methods of reaching the peoples of North Africa with the Gospel, the character of the truths put before them, the procuring and training of suitable native helpers, etc., were discussed. It was felt that very special care must be exercised in using lantern slides, owing to the rapid spread of the cinematograph theatre to towns in North Africa. These are places of great danger to all classes, but especially demoralising to the young.

The long day closed with a public meeting in connection with the Missionary Helpers' Band at the Alexandra Hall,

Blackheath, in which Col. Wingate (who presided), Miss de la Camp, Mr. A. J. Moore, Mr. Short and the Organising Secretary took part.

Tuesday, October 1st, was the day appointed for our **Annual Farewell Meetings**, which this year were held at Sion College, Thames Embankment, and were well attended.

At a most helpful preliminary meeting for prayer, the **Rev. J. J. Luce, M.A.**, uttered some very helpful thoughts on the words spoken by Peter to Christ from the boat on the Sea of Galilee, "If it be Thou, bid me come"; emphasising the two things Peter laid down as the conditions of his wonderful faith: (1) The very real presence of Christ, and (2) the Word of the Lord; and the applicability of those conditions to our present-day life and service.

**Sir Charles Scott, K.C.B.**, presided at the public meeting which followed. After **Pastor Frank H. White** had read a most suitable portion of Scripture and led the gathering at the Throne of Grace, the **Organising Secretary (Mr. E. A. Talbot)** read the details just received from Fez of the home call of **Miss Greathead**, who had for more than twenty years laboured in Morocco, and who was greatly beloved for her faithful, constant and unselfish devotion. Her dying testimony was that she was glad God had granted her wish "to be allowed to die with the people among whom she had worked so long." This was the second worker called to higher service from the ranks of the mission during the current year; the other being Mrs. Liley, who also had for more than twenty years laboured in and for North Africa. The Organising Secretary gave interesting information relating to the work that has been put in. He stated that the combined service of the sixty missionaries of the North Africa Mission now on the field totalled 933 years, or an average of fifteen and a half years for each missionary. One had spent twenty-eight years on the field, four of them twenty-seven years each, four others twenty-five years, and fourteen others periods of twenty years or over.

**The Chairman** (Sir Charles Scott) then spoke of the qualifications of the worker,

both in the home and foreign field, as set forth in the second chapter of the second letter to Timothy, in which, after addressing him first as a son, Paul counselled him to be strengthened in the grace which is in Christ Jesus, and under the similitudes of a soldier, a wrestler, a workman, a husbandman, a vessel and a servant of the Lord exhorted him to study to show himself approved unto God, rightly dividing the word of truth.

**Miss de la Camp**, who, after a somewhat prolonged furlough, is now able to return to Fez, then spoke of the Christ-like character of her recently deceased colleague, Miss Greathead, whom she had never heard speak an unkind word of others; and proceeded to set forth the needs of Fez, which, according to the latest statistics, has a population of 300,000, 13,000 of whom are Jews, among whom no one is working. The missionary staff consisted of the four ladies of the N.A.M., one of whom has just died, and one (the speaker) has been absent from the field for a year and a half. An earnest plea was made by Miss de la Camp for prayer for the dispensary work at Fez, at which the average attendance was from 150 to 180 women and children per week. The mission has no qualified doctor there, but in spite of the fact that a well-equipped French hospital has been started in a street adjoining the medical mission, the attendance has increased at the mission dispensary. In closing, Miss de la Camp emphasised the need of additional helpers, so that children's work might be developed, and that also something might be done to reach the students at the University of Fez, among whom no one is working.

**Mr. A. J. Moore, B.A.**, representing the Spanish work in Tangier, spoke of the strong admixture of Europeans in the coast towns of Morocco, Tangier having alone 8,000 Spaniards; these so-called Christians put a stumbling-block both before Jew and Moslem by their ungodly lives, thus making the work of evangelisation doubly difficult. The Jew was most punctilious in Sabbath observance, while the Spaniard largely spent the Christian Sabbath in the bull-ring and the theatre, with all their concomitant evils. Neither was the Moslem helped Christwards by



An Old Arab. [From a Postcard.

the pictures of the Crucifixion or the Virgin Mother on the walls of Spanish homes with candles burning before them; to him this was paganism, and he turned from it in disgust.

Mr. Moore then gave a typical instance of one who had proved such a stumbling-block—as illustrating the discouragements in the work; and of one who had proved himself a stalwart through grace—as illustrating its encouragements.

Miss C. S. Jennings gave interesting details of the dispensary and other work at the little coast town of Arzila (between Tangier and Laraiish), of which the ex-brigand Raisuli is Governor, and which, save for visits of the pioneer missionaries,

had not been occupied until two years ago, when the Lord opened the way for our sister to go there, and through the help of friends a little cottage had been obtained for mission purposes. She gave instances of how God is working in the hearts of some in Arzila for whom much prayer had been made.

Miss Magda Thomassen, from Christiania, Norway, in a touchingly simple way, told how the Lord had led her step by step, and asked for prayer that while she was engaged in the initial period of language study and her life was being read by those to whom she could not speak, the Lord Jesus might be seen by such in her life and conversation with her fellow-workers.

The searching, closing address by the Rev. E. L. Hamilton of Bristol, himself formerly a worker in North Africa, on the missionary methods of the Early Church, as set forth in the Acts of the Apostles, will be found on another page.

A meeting of exceptional interest was brought to a close with prayer by the Rev. J. J. Luce of Gloucester.

After tea in the adjoining room, Mr. E. H. Glenny presided at the evening meeting, and gave an historical survey of the field. Pleading for additional workers, he instanced the appealing fact

that between Tangier and Constantine there is only one male missionary among the immense Arab-speaking population. He also emphasised the possibilities that lie before Morocco, a land for whose development we have been waiting for thirty years, and touched upon the sorrowful fact that some of the missionaries had broken down through overwork, while at the same time urgent requests are being received for more workers, and stations had had to be closed for lack of them. He mentioned some who at quite an advanced period of life had gone out into the field at their own charges, to preach the Gospel, instead of seeking rest and retirement at home.

**Mr. Evan E. Short** spoke of his work in the "Holy City" of Kairouan, Tunisia, a stronghold of Islam. The people listen to the story of Christ and find it good, but the name of Mohammed is put up against that of Christ, and has vast power, Mohammedanism having held undisputed sway for 1,200 years.

Endeavouring to crowd into a few minutes the impressions of twenty years, **Mr. H. E. Webb** (of Sfax, Tunisia) said that Mohammedan fatalism makes God the author of sin. The God of the Moslem is a caricature of the God of the Bible, and the Koran speaks of Him as "the best of plotters." Deceit and falsehood prevail, and a life of sin is covered by the saying, "God is merciful." We must remember, therefore, that Mohammedans do not know God as we know Him. Indeed, they know nothing of the Father, Son, or Holy Spirit.

In the closing moments of a day of helpful inspiration, an interesting story was added by **Mrs. Webb** of her work at Sfax, of which a chief feature has been the classes for Arab women and negroes. The speaker asked prayer for the city of Sfax, for the Bible shop, the public addresses, and the many personal spiritual conversations with the natives.

On the following evening, many North London friends gathered at Highgate Road Chapel, under the presidency of Pastor James Stephens, M.A.; and on Thursday, October 3rd, in the East End, at Manor Park Tabernacle, a meeting was held, Pastor C. S. Morgan presiding, when accounts of the work were given by the Misses de la Camp, Jennings, and Roberts (of Tunis), and by Messrs. Short and Moore. Miss Thomassen also took part in the latter meeting. E. A. T.

## A Native Wedding at Algiers.

By **Mr. A. Shorey**

During the month of June my wife and I were invited to a native wedding in the town. I have known the bridegroom for several years, and have had several serious talks with him about the Gospel. He comes from a well-known *marabout* family, and has spent some years in one of the most important Mohammedan colleges in North Africa, besides having studied for two or three years in a French Medrassa.

In the afternoon of the wedding day the bridal party, who came from a neighbouring village, passed (to the sound of Arab music) through the most populous part of the native town, on their way to the bridegroom's house. My wife and I had the honour of being invited for the evening, and so arrived soon after 9 p.m. The door, which is usually kept closed, was wide open, and we were ushered into a house well furnished with guests. The ladies, of course, as in all Eastern weddings, were not visible, but the men were sitting in the court on the carpets and cushions, native style. In the centre of the house hung a large, many-coloured, well-lighted chandelier. Three musicians

were sitting facing the guests, and in front of them was a small native table a foot high, with a large ornamental vase, artistically decorated with artificial flowers; also a long blue, white, and gold wax candle, similar to those presented in the mosques by the faithful when making or accomplishing vows. This candle was kept burning all the evening.

The men (about seventy in number), both in the courtyard and in the side-room, were smoking and chatting, while an attendant went round offering to each tea or coffee. The musicians chanted (mostly in a minor key) their rhythmical native airs to the accompaniment of tambourines and mandolines. The women were all up above, but their voices could be heard again and again, with their peculiar trilled "*you-you*," so customary at native weddings. Several people came and looked in in the course of the evening, and some entered the vestibule and waited there, listening to the music. Amongst the latter was a blind man who has often been to our beggars' meeting in the past.

Presently about fifteen of the guests

arose and went upstairs, where a *coos-coos* supper was served; and when these had supped, others followed, until all the company had feasted off the famous native dish. My wife tells me that on the roof were enormous dishes of this *coos-coos*, which the women had prepared for the fête. Several beggars who came to the door were conducted upstairs at the same time as the other guests to partake of the feast.

During the evening fireworks were let off in the street, and a fresh batch of musicians came in about ten o'clock with flute and drums, ready for another ceremony which was to take place later on. For not only was this a marriage festival; the rite of circumcision was also to be observed on a recent addition to the large family of the bridegroom's father.

My wife and another missionary lady had been upstairs all the evening with the women, and had peeped in to see the bride, a girl about fourteen years of age, who was sitting in a close and crowded room, a thick curtain separating her from the rest of the festive company of her own sex.

The rich, Oriental colouring of the dresses gave altogether a special charm to the fête. It was sad, however, to think that these Moslems are so indifferent to the Gospel, and are so satisfied with



A Bedouin Girl. [From a Postcard.]

Mohammed and his religion. Islam appeals very strongly to the senses. There seems no room for Jesus when He presents Himself; and yet what innumerable blessings He brings to those who receive Him!

## The Spaniards of Morocco.

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

(Continued.)

In the lowest, the most degraded, the most vicious Spaniard there is a world of pride—national, religious and personal. He prides himself on the past glories of his country; he prides himself on being a "Christian" (by baptism, a ceremony that no Spanish parent would think of neglecting for his children); and he prides himself on being upright and honourable.

With regard to conditions of labour, there is comparatively little employment

for unskilled workmen in Tangier, though a man who has a trade, and is fairly competent at it, can usually make a living. There is no lack of work for women, as domestic servants, washerwomen, etc., are greatly in request. One finds a good many men-loafers killing time in cafés and hanging about the market and streets. Many of these come to us Protestants with requests for work, stating that they "belong" to us, and sometimes giving them-

selves out as "members" or "communicants" of such-and-such a congregation in Spain.

The Spaniards do not, for the most part, occupy the centre of the town of Tangier (there the Jews are chiefly found), but spread themselves around the outskirts, in *patios* (courts or groups of cottages, something like the *conventillos* of the Argentine). They are generally accessible to visitors whom they usually receive very kindly. They are not visited regularly by their own priests, which gives the Protestant missionary a valuable opportunity of calling, and speaking a word for the Master. It is in visiting that one learns the true need of the poor duped Spanish Roman Catholic.

These Christless homes lie at the base of all the wretchedness of the Spanish community. Children are not taught the

first rules of cleanliness or decency; and from the very first they are allowed to learn, by eye and ear, moral evils from which one would think parental instinct would seek to shield them. Words of nameless impurity are sometimes heard uttered by baby-lips, to the great amusement of the parents who sometimes even teach them to their little ones. It is true that certain features of wickedness are absent, features which we often deplore in our ownland—drunkenness, wife-beating, cruelty to children. On the other hand, one is struck by the absence of all shame, even when sin, in some repulsive form or other, is brought home to their door.

[It is among these people, sunken in sin and enslaved by pride, that Mr. Moore and his co-workers are labouring. The prayers of our readers are specially asked for the work among the young.]

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## The Soldier and the Loaf.

During the season of privation which so sorely tried our troops in the South African war, when the commonest articles of food were sold at fabulous prices, a young English officer came upon a private soldier who was the happy possessor of a loaf of white bread—a rare luxury at that time. The officer, drawing two sovereigns from his pocket, offered them in exchange for the coveted food.

But the soldier eyed the gold almost contemptuously, and with a shake of the head replied, "No, thank you, sir; *it is worth more than that to me.*"

Christ said of Himself, in the sixth of John, "I am the living Bread. If any man eat of this Bread, he shall live for ever." In what estimation do we hold that Bread which cannot be bought or sold—the Bread which is indispensable to the soul-life of man? According to what He is to ourselves will be our

desire that others should eat and live. What are we individually doing for those concerning whom comes the Master's message to us, "Give ye them to eat"?

In North Africa, any Mohammedan seeing a bit of bread on the ground will lift it up and place it on a wall or ledge, that it may be kept from being "trodden under foot of men"; for they say, it is "a blessing of God." But only a very few know anything of the value of "the true Bread from heaven," and they need Him unspeakably more than the British officer needed the bread, for which he was willing to pay so much.

Are not there some reading these lines whom God would have to go to these poor starving souls? If so, may such, while looking upon what it may cost them to go, be able to say with a full heart, "HE is worth more than THAT to me." B. G. VINING.

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We ought, as those who are God's children, to have a very high standard of Christian experience and walk before us, and to be very searching and honest in seeing where we fall short of that standard. But, on the other hand, we ought to guard very much against the natural legality of our hearts, which would turn the sin and failure we discern in ourselves into matter for condemnation and discouragement. This is to deny

the grace of God, and set aside the blood of Christ, which cleanseth us from all sin.

What is the blood for but to cleanse those who discern themselves to be vile? What is grace for but to forgive and bless and help those who discern themselves to be sinful and needy? If we knew God better we could bear to know ourselves better, without losing our peace and joy.

J. G. M'VICKER.



## Visiting North Africa.

Large numbers of British and other English-speaking visitors go to North Africa every year, either for health or for pleasure, and amongst them are not a few true Christians. Some of these have become deeply interested in the Lord's work there, and have helped liberally to support this Mission; others have been led to remain there, and have themselves become missionaries, or assisted in various ways those already on the field.

While most of the friends of the North Africa Mission may never be able to see the lands and peoples for which they pray, and to which they give, yet there are some who have done so, and possibly there are more who might do so, if they knew how easily the journey may be made.

The distance to either Tangier in Morocco, Algiers or Tunis is only about 1,300 miles, and a second-class return ticket by sea, or across France and the Mediterranean, can be obtained at a cost of from £9 to £12. The cost of living on the mission field would, of course, vary with the personal taste of the visitor, but need not be more than under

similar circumstances at home. Missionaries, as a rule, cannot entertain visitors, but they can give information which may be helpful, and they are always glad to tell of their work to those who are interested in it.

The best time of year to visit any of these countries is from November to May. July, August and September are ruled out by the heat, and even June and October are decidedly warm.

Tripoli at the present time is in such a disturbed state that visiting there would not be pleasant. Egypt, being further away than the other countries, can only be visited at a greater expense; but Tunis, Algeria and Morocco are easily accessible.

The usual route to Tunis is *via* Paris and Marseilles. Algiers may be reached the same way in less than three days, or by boat all the way in about five days. The simplest way to go to Morocco is to sail from Southampton to Tangier direct, or to go from London to Gibraltar, and thence by steamer.

Should any friends of the work wish for fuller particulars they can apply to the Office of the Mission.

## For the Children.

By Miss L. E. Roberts.

I am going to tell you something about our youngest teacher in the Italian Sunday-school at Tunis. M— is only eighteen years old, and she has the class for little ones. We older people know how difficult it is to keep the attention of these tiny ones and to get anything into their heads. As I wanted to test this young teacher, I asked the children one day what they had learned the Sunday before, and I was so pleased and surprised to find that they could tell me the Bible story quite nicely, and they vied with each other to show which knew most, their little hands going up and their voices raised in their anxiety to tell me what they had learned. By the time I left Tunis, at the end of May, they knew all the Golden Texts from January 1st.

It has been a great joy to hear since I have been in England that this young teacher started a Sunday-school in the small seaside place where she spent the summer. She herself was a scholar in our Sunday-school once, and she used to love to come to school very much. Once

I remember, when she was quite little, she had small-pox, and she wept bitterly because she had to stay away.

As she grew up she became very reserved and indifferent, and no one seemed to be able to understand her. But one day the reserve broke down, because the Holy Ghost had begun to work in her heart, and at some special services our dear M— gave herself to the Lord. Now she is a member of our Church, and an earnest worker for Christ. She said to me one day, in her shy way, "I have such a joy in my heart, and I cannot love the world as I used to do." Through her mother's prayers, all this family, including a son-in-law and a daughter-in-law, have been brought into the Kingdom of Jesus Christ.

Perhaps some of the young people who read this will like to send us some help for our Christmas treats. If you can do so our boys and girls will thank you very much. We need garments and presents for boys and girls of from three to fifteen years old.



# Home and Foreign Notes.

## The Monthly Prayer-Meeting

will (D.V.) be held at 18, John Street, Bedford Row, W.C., on the first Thursday of the month (November 7th) 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.



We have to record with great sorrow and regret the death of Mr. G. F. Bergin, which occurred on October 8th. Mr. Bergin had been for more than fourteen years the Hon. Director of the Orphan Homes founded by the late George Müller. He took a deep interest in the North African Mission, and some of its missionaries went forth as a result of his influence. Fuller particulars will be given in a later issue of NORTH AFRICA.



## DEPARTURES.

**Miss I. de la Camp** left for Fez on October 8th.

**Miss C. S. Jennings** left for Arzila, **Miss K. Aldridge** for Lارايش, and **Mr. A. J. Moore** for Tangier, on October 15th.



## PARCELS AND CASES FOR CHRISTMAS.

Friends who are in the habit of kindly sending parcels and cases for our missionaries for Christmas are specially appealed to, that these may be sent in not later than the first week in November, as otherwise

there can be no certainty of their reaching their destination in time. All parcels and cases should be marked with the name of the missionary station (N.A.M.), and sent to **Messrs. Bride and Son, 39, City Road, London, E.C.** (See also note on back cover of the magazine.) Information as to contents should be supplied, viz., kind of goods, number of articles, material, and value. These particulars are absolutely necessary for customs purposes, and without them goods cannot be despatched.



## "THANKS."

To our kind friend, **Mr. J. Calow of Redcar**, for another gift of medicines value £18 15s. 2d. These medicines are for use at our mission station at Arzila, Morocco.



## Morocco.

**Miss de la Camp**, who for some time has been Miss Greathead's fellow-labourer at Fez, has been kept at home for more than a year through malarial fever. She is now better, and when the sad news of Miss Greathead's death arrived, her passage had already been taken for her return to the field. On hearing of Miss Greathead's death, the question arose as to who could possibly take her place, most of our stations being already under-manned. Fortunately, a Christian lady, who has already resided in Fez (though not as a missionary), offered at once to go out with Miss de la Camp at her own expense, and to stay with her at any rate for a time. We pray God that in thus returning they may be greatly blessed.



**Miss M. Eason** writes from Casablanca on September 26th: "There is a great deal of illness about. We are still in quarantine for bubonic plague, which seems to be spreading. The people are dying fast.

"The day before Ramadan was over, one of our English Sunday-school children, a girl of fourteen, was taken very ill with typhoid fever. The mother being nearly blind and therefore unable to nurse her, the father asked us if we knew anyone who would do it. Nurses cannot be got here at any price, so **Miss Banks** volunteered for night duty, and **Miss Chapman** for the day. I was not allowed to help, as I have not been inoculated for typhoid. I have had the other six children here to sleep. Yesterday, the mother was taken ill too—temperature 105 deg., so now I have the children altogether.

"I am very glad to say that three of the daughters, who are in our Sunday class, have been converted, and are now earnestly reading the Bible, which had been a closed book to them, the Roman Catholic priest having forbidden them to read it."

In a postscript, written on September 27th, Miss Eason adds: "To-day the father of these children is ill. The doctor says it is typhus fever."



### Algeria.

**Mr. A. Shorey** writes from **Algiers** on October 2nd: "This summer I have distributed some **1,700 French tracts**, and about **600 halfpenny Gospels** in the villages round about Algiers. I have also had some splendid opportunities for testimony in the native cafés which are found in these European villages; groups of Kabyles have also been exhorted to trust in the only Saviour from sin. A few Kabyle and Arabic Gospels have been given to those natives who could read.

"Ramadan this year came in the very hot month of August. As usual, some of the natives chose to do no work. In the French daily papers a few acts of fanaticism were notified, such as acts of assault upon natives who dared openly to break the fast. Some of the Arabs and Kabyles are becoming more sceptical with regard to the so-called virtue accruing from the fast of Ramadan. During my travels I came upon a Kabyle one afternoon, having a good meal openly by the way-side, evidently not in the least afraid of any of his compatriots who might be passing."

**Miss Read**, in a letter from **Cherchell**, dated September 16th, writes: "Not long ago the wife of the *Mufti* (Arab priest) had a poisoned thumb; and for more than a week **Miss Kenworthy** went and washed it every morning, and put on a poultice; and in the afternoon I went and applied ointment. Sometimes I met the *Mufti*; he has had the whole Bible to read years ago, and he knows quite well why we are here, but he avoids all talk of religion of any kind. He seems grateful for the care we gave his wife, and one feels that if there was a man missionary here he might get into touch with him, and the many men and lads with whom we are unable to deal."



### Tunisia.

**Mr. A. V. Liley**, who has been spending a few weeks in Switzerland, in a letter in which he tells of his return to his work in **Tunis**, writes: "It was our constant prayer that the Lord would bless the work during our absence. This prayer He has answered, for my Christian Kabyle helper has faithfully carried on the work at the Bible dépôt, and courageously testified to his faith in the Lord Jesus. He wrote us most interesting letters from time to time, telling us of the visitors received at the Bible dépôt, and the talks he had with them. It was also no small encouragement to receive many kind letters from Arabs who have attended our meetings. These letters have inspired us to pray with greater faith, that the Lord will lead these young men into a saving knowledge of the truth."

## REQUESTS FOR PRAISE AND PRAYER.

### PRAISE.

For answers to prayer in connection with the Annual Farewell Meetings recently held at Sion College, Thames Embankment, London, and elsewhere.

For the measure of renewed health granted to some of the workers who, after having been detained at home through illness, are now able to return to their loved work; and prayer that others who are still laid aside may be graciously restored.

For signs of blessing at Tunis, Arzila, and several other of the mission stations.

### PRAYER.

For the work in Fez; specially that it may be possible shortly to start classes for girls and children in that city.

That the sisters in Casablanca may be preserved in health amidst the prevalent sickness, and may be strengthened for their ministrations to the suffering.

For God's blessing on the winter's work just beginning in Algiers—the classes for French boys and Jewish children, and the meetings for native men. Also that good may result from the distribution of Scriptures and tracts in the neighbourhood during the summer months.

That wisdom may be given to all who have the training of native converts.

That means may be provided for the carrying on of itinerating work in places hitherto unreached by the Gospel.

For such of the workers as may be in peculiarly trying circumstances: that the Lord may comfort and strengthen them, and enable them to persevere.

That the Lord, who knows the needs of His servants, and has promised to supply them, would appear at this time in His character of Jehovah-Jireh.

# CHERCHELL CARPET INDUSTRY.

## NEW STOCK OF MATS, RUGS AND CARPETS.

No.	Size.		Description.	Price.		
	ft. in.	ft. in.		£	s.	d.
374	2 11	by 1 2	Light chocolate-brown ground, with diamond designs in green and orange ... ..	0	6	0
408	3 7	„ 1 5	Crimson, blue, black and gold ... ..	0	10	0
617	3 11	„ 2 7	Crimson centre, with white, black, orange and green designs ... ..	1	0	0
612	4 9	„ 2 4	Salmon ground, with green, grey and orange designs ... ..	1	1	0
638	4 9	„ 2 4	Sage and olive greens, with white and red designs ... ..	1	1	0
431	5 0	„ 2 3	Crimson ground, blue, orange and black ...	1	1	6
633	5 0	„ 2 10	Saxe blue diamond centre, with red and white diamond designs ... ..	1	6	6
568	5 8	„ 4 11	Crimson centre, orange, green, white and blue ...	2	12	6
390	6 8	„ 4 3	Crimson ground, orange, white, and green-yellow centre ... ..	2	16	6
583	6 2	„ 4 10	Salmon pink, brown and dark red, with blue and green (hall rug) ... ..	3	5	0
379	7 0	„ 4 10	Crimson, blue, and green. Smyrna ... ..	3	8	0
300	7 9	„ 5 0	Crimson and green diamond centre, with white and blue ... ..	3	14	6
388	8 0	„ 4 9	Blue, grey, and salmon on shaded green ground. Terra-cotta and green border ... ..	4	0	0
325	11 6	„ 9 3	Crimson, blue and green. Smyrna ... ..	14	0	0
364	13 0	„ 9 8	Ditto ... ..	15	0	0

Address all enquiries to **Cherchell Carpet Industry, 18, John Street, Bedford Row, London, W.C.**

### ARTICLES FOR SALE FOR NORTH AFRICA MISSION.

“**Tuckaway Tables.**”—These small handy folding-tables can be had, hand painted with flowers, wood-stained, either mahogany or walnut-wood, from C. M. G., Bank-side, Silverdale Road, Eastbourne, price 13s. 6d., postage and packing case included.



Miss Irene Price, of 3, Stanley Villas, Camden Road, Bath, makes and sells coconut 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.

**Shirt-blouses for Ladies** (nun's veiling), cream or white, 4s. 6d. each. Also **knitted socks** for gentlemen, 3s. 6d. per pair. Please apply to Mrs. Pakeman, “Salem,” Carlisle Avenue, St. Albans.



“**Shebka,**” or native lace, made by Arab girls in Tunis. Blouse sets, cuffs and collars, insertion, etc. Samples sent on approval. Proceeds in aid of the support of a bed in the **Tulloch Memorial Hospital, Tangier**. Write Miss Fryer, North Africa Mission, 18, John Street, Bedford Row, London, W.C.

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

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., 1888
Mrs. WILSON ... ..	Dec., 1906	Miss K. JOHNSTON ... ..	Jan., 1892	<b>Kairouan.</b>	
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	<b>Algiers.</b>		Miss G. L. ADDINSELL	Nov., 1895
Miss F. MARSTON ... ..	Nov., 1895	<i>Kabyle Work—</i>		<b>Sfax.</b>	
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., 1895
<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	<b>Djemâa Sahridj.</b>		<b>DEPENDENCY OF TRIPOLI.</b>	
Miss VECCHIO, School Mistress.		<i>Kabyle Work—</i>		Mr. W. REID ... ..	Dec., 1892
<b>Casablanca.</b>		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	<b>EGYPT.</b>	
<b>Tetuan.</b>		Mrs. WARREN ... ..	Feb., 1911	<b>Alexandria.</b>	
Miss A. BOLTON ... ..	April, 1889	<b>Tebessa.</b>		Mr. W. DICKINS ... ..	Feb., 1896
Miss A. G. HUBBARD ... ..	Oct., 1891	Miss A. COX ... ..	Oct., 1892	Mrs. DICKINS ... ..	Feb., 1896
Miss M. KNIGHT ... ..	Oct., 1905	Miss N. BAGSTER ... ..	Oct., 1894	Miss R. HODGES ... ..	Feb., 1889
Miss H. E. WOODELL ... ..	Jan., 1907	<b>REGENCY OF TUNIS.</b>		Miss J. E. EARL ... ..	Oct., 1909
<b>Arzila and Laraisch.</b>		<b>Tunis.</b>		Miss E. M. BLAKE-FORSTER	Nov., 1911
Miss C. S. JENNINGS ... ..	Mar., 1887	Mr. A. V. LILEY ... ..	July, 1885	<b>Shebin-el-Kom.</b>	
Miss K. ALDRIDGE ... ..	Dec., 1891	<i>Italian Work—</i>		Mr. W. T. FAIRMAN ... ..	Nov., 1897
<b>Fez.</b>		Miss A. M. CASE ... ..	Oct., 1890	Mrs. FAIRMAN ... ..	Feb., 1896
Miss M. MELLETT ... ..	Mar., 1892	Miss L. E. ROBERTS ... ..	Feb., 1899		
Miss S. M. DENISON ... ..	Nov., 1893				
Miss I. DE LA CAMP ... ..	Jan., 1897				

IN ENGLAND.—Miss I. L. REED, Miss B. VIMING, Invalided.  
 IN IRELAND.—Mrs. BOLTON.