

# 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.

	PAGE
Devotedness. By Geo. Goodman ..	17
To the Friends of the N.A.M. By Edward H. Glenny .. ..	19
Aggressive Work in Spite of War. By E. H. G. .. .. .	21
The Open Hand. By F. E. M. ..	22
Extracts from Miss Hubbard's Journal .. .. .	23
A Note of Praise from Alexandria	25
"Letting down the Nets" ..	26
Bible Studies on the Great Words of Scripture. By Pastor F. E. Marsh	27
Notices of Books .. .. .	28
Practical Sympathy .. ..	29
For the Children. By Miss A. M. Case	29
Home and Foreign Notes ..	30
Requests for Praise and Prayer..	32

*A  
Scene  
in  
Southern  
Algeria.*

*Office of the North Africa Mission :*

**18, John Street, Bedford Row, LONDON, W.C.**

S. W. PARTRIDGE & Co., Ltd., 21 & 22, OLD BAILEY, LONDON.

Price One Penny.



# THE NORTH AFRICA MISSION.

## LIST OF DONATIONS from DECEMBER 1st to 31st, 1914.

GENERAL FUND.																
1914. Dec.	No. of Receipt.	Amount. £ s. d.	No. of Receipt.	Amount. £ s. d.	1914. Dec.	No. of Receipt.	Amount. £ s. d.	1914. Dec.	No. of Receipt.	Amount. £ s. d.	1914. Dec.	No. of Receipt.	Amount. £ s. d.			
		Brought forward	84	1 0			Brought forward	160	8 6				Brought forward	161	8 6	
1	2014	1 6 6	14	2056	7	10	Bristol Rd. Baptist Ch., (West.-s.-Mare.)	1	13 0	18	847	8	20	16 8 6		
	5	1 0 0	8	8	15	0 0				22	50	1	22	16 5 0		
	6	1 1 0	9	9	10	0 0	Publications		162	1 6	2	1	22	5 0 0		
	7	5 0 0	15	60	10	0 0	Sundries		6	0 8	3	2	23	5 2 1		
	8	4 8 0	16	2	12	6 0			35	0 0	4	3	23	5 0 0		
	9	8 0 0		2	10	0 0						4	28	3 0 0		
2	20	2 2 0														
	1	5 0 0	{ Highgate Rd. Y.W.C.A. Missionary Evening. }			2	0 0						28	{ Y.W.B.C., Crossley Hall, Manchester. }	15	0 0
	2	5 0 0											29	6	2 3 0	
	3	5 0 0											30	7	7 0 0	
	{ Ebenezer Mission, Walworth. }	15	0										31	8	7 5 0	
	5	9 0 0												9	5 2 0	
	{ Railway Mission, Swindon. }	1	10 0											60	9 19 6	
	7	5 0 0														
	8	2 6 0														
	9	5 0 0														
3	{ Brunel Hall, Liverpool. }	1	0 0													
	31	1 0 0														
	2	4 0 0														
	{ St. George's Mission, Southgate. }	1	4 0 0													
	{ Y.W.C.A., Southend. }	1	0 0													
	5	5 0 0														
	6	12 0 0														
5	{ Readers of The Christian. }	29	10 0													
	8	2 4 0														
	9	0 5 0														
	10	1 1 0														
	1	3 0 0														
	{ Sun Hall, Kensington, Liverpool. }	6	10 4													
	3	4 0 0														
	4	10 0 0														
	5	10 0 0														
	6	16 0 0														
	7	1 0 0														
	8	5 0 0														
9	9	20 0 0														
	30	10 0 0														
	{ Bromley Missionary Association. }	2	0 0													
	{ Highgate Rd. Y.W.C.A. Missionary Evening. }	1	19 6													
	3	5 0 0														
10	4	2 6 0														
12	5	12 0 0														
	Carried forward	£84	1 0	Carried forward	£160	8 6										

DESIGNATED FUND.			
1914. Dec.	No. of Receipt.	Amount. £ s. d.	
		Brought forward	160 8 6
1	87	New Road Mission, Dagenham.	7 6
2	9		5 5 6
	20		44 12 0
	1		10 0
3	2		1 1 0
	Readers of The Christian.		1 0 0
7	4		7 0
8	5		18 4 8
	Missionary Helpers' Band.		10 0 0
	7		3 5 0
	8		2 0 0
9	{ Highgate Rd. Y.W.C.A. Missionary Evening. }	11	15 6
	30		25 0 0
11	{ In Memory of J. Holt Skinner. }		1 0 0
	Chatsworth Rd. Baptist Ch. S.S.		3 0 0
14	3		15 14 0
17	{ Assembly at Southampton. }		2 0 0
	5		5 0
	6		3
	7		3
	Cancelled		
	9		1 0 0
	40		5 0 0
	1		1 4 0
	2		5 0 0
	3		1 0 0
	4		10 0
	Anon.		1 0
	6		1 10 0
	Carried forward	£161	8 8

SUMMARY.		
December.		
General Fund	£203	2 2
Designated Fund	324	7 7
	£527	9 9
<b>TOTALS, 1914.</b>		
Jan. 1st to Dec. 31st, 1914.		
General Fund	£4,056	9 11
Designated Fund	2,669	17 11
	£6,726	7 11

### ALGERIAN CARPETS, RUGS AND MATS.

These are all hand-made, of best wool, in rich colours and artistic designs, with thick pile which ensures almost endless wear.

A price list may be had on application. Friends may view the goods at the Office on any day except Saturday, between the hours of 10 a.m. and 5 p.m. Any article will be sent on approval; but carriage must be paid both ways if no purchase should be made. Please apply to the Secretary, CHERCHELL CARPET INDUSTRY, 18, JOHN STREET, BEDFORD ROW, LONDON, W.C.



A corner of the Cake Market, Casablanca. [From a Post Card.]

## Devotedness.

By Geo. Goodman.

*“Stablish Thy word unto Thy servant, who is devoted to Thy fear”*

(Psalm cxix. 38).

UPON the highway from the country of Moab to the land of Judah stood a group of three women. They were widows. The eldest, Naomi, had many years before left the quiet town of Bethlehem-judah, because of famine, and gone to reside in the Moabites' land; the other two, Orpah and Ruth, were her daughters-in-law, aliens, children of the ancient enemies of Israel, whom her sons had married and left widowed and childless.

Each of the three is a typical character. Naomi, the backslider; Orpah, the worldling; and Ruth, the child of God in the devotion of her first love.

How deftly Naomi outlines the backslider's lot! “Call me not ‘Pleasant,’ call me ‘Bitter’: for the Almighty hath dealt bitterly with me. . . . I went out full, and the Lord hath brought me home again empty. . . . The Lord hath testified against me, and the Almighty hath afflicted me.”

She weeps, too, that the others should suffer because the hand of the Lord had gone out against her.

Nevertheless His kindness had not wholly departed from her—He had “brought her home again.” He had “visited His people in giving them bread,” and she had heard of it too and come to eat with them again. She had been chastened, but she recognises through her tears that it is “whom the Lord loveth” that is chastened, and she will yet hear the people cry, “Blessed be the Lord that hath not left thee this day without a Redeemer.” So it is always with the backslider.

Orpah is the worldling. Her circumstances had thrown her in with the young man of Bethlehem. She neither understood nor cared for "the Jews' religion." She had conformed to it because of the relationship into which she had been introduced by marriage, but it had never affected her heart. The God of Glory who appeared to Abram, had never been seen of her. Naomi's words, that she had no more sons that might become husbands, appealed strongly to her. She would return to Moab; there were good men there, and she might yet find a home among her own people. She was such as is described in 1. Tim. v. 11, and would marry. It was affecting to part, and she wept with the others; but she was like her great ancestress, Lot's wife: she looked and went back, content to be in her own world again. Such is the way of the worldling who by force of circumstances has for a season become "religious."

But Ruth had come to trust under the wings of the Lord God of Israel. She had heard the call, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the King greatly desire thy beauty: for He is thy Lord; and worship thou Him."

She had obeyed from the heart that call, and now, when she is invited to return and reminded that she has nothing to gain from continuing, her passionate entreaty bursts forth in words that reveal the devotion of her heart.

We recognise that her words, though addressed to Naomi, are really the expression of her love to the Lord. They might equally well have been spoken direct to Him she had come to trust; for it is not natural affection here, but the first love to Him, of which her Lord could fittingly say, "I remember thee, the kindness of thy youth, the love of thine espousals when thou wentest after me in the wilderness, in a land that was not sown."

Let us look at her words, this unstudied and spontaneous language of the heart; and as we do so, let us ask ourselves, How is it with thee, my heart?

1. *Her first concern was—never to be separated from the object of her love.*

"Entreat me not to leave thee, or to return from following after thee." This is the distinctive mark of true devotedness. It has marked the saints down the ages. Moses cried, "If Thy presence go not with me, carry us not up hence." David constantly returns to the same theme in his devotional songs. "My soul followeth hard after Thee. . . . My soul thirsteth for God, for the Living God. . . . As the hart panteth after the water-brooks, so panteth my soul after Thee, O God." And in his cry of anguish (which was prophetically the cry of His Greater Son in His deeper agony), the distress of his heart was that God had forsaken him (Psalm xxii. 1).

Moreover, it was this very thing that God used to strengthen the heart and encourage the faith of His fainting or fearful servants. When Moses said, in response to the command to go down into Egypt to deliver the people, "Who am I that I should go?" the answer came, "Certainly I will be with thee." Joshua was encouraged, "Be not afraid. . . . for the Lord thy God is with thee." Gideon was saluted thus by the angel, "The Lord is with thee, thou mighty man

of valour." It is ever the same; true devotedness lives upon the promise, "He hath said, I will never leave thee."

2. *Her earnest desire was to be numbered among the people of God.*

"We know that we have passed from death unto life because we love the brethren." It was so with her. That people may be "scattered and peeled"; they may be persecuted, hated of all men, counted as the offscouring of all things; nevertheless they are those with whom she would fain cast in her lot. They are her people.

It was the choice of Moses, "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin." It seems madness to the world, but the devoted heart is satisfied.

". . . Dearer a grave beside Him  
Than a kingly place among living men:  
The place which they denied Him."

3. *She longed for association with the Lord in His work, His suffering, even His death.*

Now these things that the devoted soul desires are just those which the Lord has given us in Christ. "Where Thou diest I will die," is the language of the child of God. Association with Him in death is our assurance of life with Him. "If ye then be dead with Christ, seek those things which are above, where Christ sitteth." "There will I be buried." We recall at once Rom. vi. 1—"We are buried with Him." It is the "with Him" that adds the joy. Thus we reckon ourselves dead, yet alive unto Him Whom not having seen we love. Paul, that devoted man, struck the same note when he wrote: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

It has been said that the business of the world has been done by enthusiasts. It may be so, but the service of God, the effective work, is done by devoted men who count all things but loss for the excellency of the knowledge of Christ Jesus their Lord.

## To the Friends of the North Africa Mission.

*St. David's,  
Manor Park, London, E.,  
February 12th, 1915.*

DEAR FELLOW-WORKERS,

There is a danger lest amidst the distress of this terrible war that still rages we should turn aside from the great work which God has called us to do. He has called us to the evangelisation of North Africa, and we need to press on undeterred by all the hindrances that seem to

bar our way. Some might be inclined to think that the calamities through which we are passing might be an excuse for slackening our hands, but surely this is not the case. God's judgments are abroad in the earth. He has seen how men have turned away from His Word, denied His truth, and lived as though there were no Heaven, and no Hell, and no Judgment to come. The scourge of war has aroused some to think about their souls, and the eternal future, though

many, we fear, get no further than considering the rights and wrongs of the belligerents. Surely we need to be more earnest than ever in warning men at home and abroad to flee from the wrath to come.

God is working and God will work. He has been working in His providence in North Africa. When we began, all North Africa, except Algeria, was under Moslem rule. Now, Moslem rule does not exist, and it looks as though before long the Turkish Empire will be a thing of the past. Still Mohammedanism as a religion will continue to exist, though the loss of its temporal power will afford better opportunities than before to reach the people; and without doubt, when the Moslem downfall becomes more evident, they will be humbled and more ready to listen to the truth.

For many years one of our greatest difficulties was the opposition of the French, the ruling power in Algeria and Tunis, and latterly in Morocco. Now all this is altered. An improvement began at the time of the *Entente Cordiale*; but now the French feeling is so changed towards us that they cannot do enough for us. One of our missionaries who has lately returned to Algeria writes that she has never met with such kindness and consideration from the French on any previous journey; and in our Carpet Industry at Cherchell, which we feared we should have had to close for a time, they have given us three or four months' work making coverlets for their soldiers. Thus this terrible war has removed French opposition, and is likely to soften Mohammedan prejudices.

We may be inclined to fear that the war will hinder our work; but surely this is the time in which to count upon God to make us more than conquerors through Him Who loved us. Let us put our shoulders afresh to the wheel. Let us consecrate ourselves afresh to the work. Let us give ourselves more than ever to prayer, and by God's help and guidance go forward more trustfully than ever before. God remains the same. He changes not, He is able to do exceeding abundantly above all we ask or think. We need more labourers, we shall need

more means for their support. Let us count upon God. The work is difficult, very difficult. All the more glory to God when He enables us to do it.

The coming of the Lord draweth nigh. Some of us are getting on in years, and if the Lord does not come we shall presently be past work. Let us with all our might devote ourselves to the Lord's work, whether at home or abroad. Some of us have assuredly gathered that the Lord has called us to this work of evangelising North Africa. We have as little doubt about it as Paul had that he was called to go into Macedonia. He that sent us is with us, He will never leave us nor forsake us, but will stand by us until He comes, or until He calls us to Himself.

The year 1914 was a very trying one for the Mission. Four of our workers died in Tangier, and I myself have been laid aside for about eight months. But this trial of our faith is doubtless intended for our good; for our Blessed Master is too wise to err, too holy to deceive, and too good to be unkind. Fortunately, the Council have kindly arranged for Mr. Marsh to relieve me during my illness, for which I feel very grateful. I am thankful to say that my health is gradually improving. Slowly, it is true, still definitely. The tediousness of recovery is a trial of faith and patience, but God's ways are always the best whether we see it or not. Some of my friends thought I should never get better again. Personally, I thought the Lord had some more work for me to do, and now my friends who were so doubtful are quite hopeful with regard to me. I have been very grateful to hear how many have been praying for me; not only those connected with the Mission, but in unlikely places in many parts of the country. Please accept my thanks for your prayers. They are a real help. Please continue to remember me at the Throne of Grace, and ask above all that I may learn the lessons God has to teach me, and be better fitted for the Lord's service than in the past.

With Christian love,

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

Page missing

Page missing



## Extracts from Miss Hubbard's Journal.

### Rahemu's Marriage.

*October 29th.*—Some weeks ago, Rahemu's aunt came one day in a great hurry and said she must take her away at once, as a marriage had been arranged for her. On enquiry, I found that the wedding was not to take place for two or three months, so I declined to let Rahemu go in such haste, especially as the girl herself did not wish to do so. When the aunt found that she could not help herself, she agreed to leave her for a few weeks. Only ten days later, however, the grandfather arrived to fetch Rahemu. He said he was going to buy her trousseau that morning, and to take her to the village at once, to be married in the course of the week. I enquired the cause of this sudden hurry, and was told that they had changed the bridegroom. Instead of marrying a man in the aunt's village, a cousin in the grandfather's village was having her, and he was in a hurry for the wedding. When we were alone, Rahemu told me privately that she was glad of the change of prospect, for she had always heard that the man first proposed was hard and ill-tempered; but her cousin was a kind man, and would let her come and see us by-and-by. At midday we had to say good-bye to Rahemu, and we have not seen her since. From some women who came in to the dispensary from her village, we heard that she really was married that week. When they last saw her she was busy washing clothes—a necessary business, but a somewhat prosaic one for a bride. Will friends who have prayed for her please pray for her still. She professed to be a believer in the Lord Jesus; now may the Lord guard His own, though she is very ignorant and very weak. We sometimes say that if we had to write a book about our work here, very few of the chapters would be finished. So often

our part of the work finishes almost as soon as we see it really to have begun. But our Lord will have no unfinished stories by-and-by. He who has begun a good work, even in Moorish hearts, will not leave it off in the middle.

### Tetuan and the War.

*October 22nd.*—In our visiting from day to day, almost the first thing we are asked about is the war—Why we are fighting? Who is fighting? Who has won? At first we were told that the nations were fighting to settle who should have Tetuan; but now they seem to realise that it is a bigger matter even than the future of Tetuan. The subject of the war often gives us an opening for the gospel in houses where it is often difficult to introduce our message. For we can't talk long about the war without coming to Matt. xxiv. or Luke xxi., and similar passages, and speaking of our Lord's Return takes us back to His first coming, and why He came. Only this afternoon I had a very quiet hearing from two women who have often been difficult to reach; and another woman told me the other day she had heard folks say that we Christians know far more about the return of the Lord Jesus than Moslems do, so she wanted to hear about it too.

### The Waste of Child-Life.

This afternoon I was asked to go to see a baby, too sick to be taken out. It was quite a poor house. Three young mothers were sitting together in one room, each with a child of from twelve to fifteen months old in her arms. The little one I was called to see is just a mass of sores and wounds, and one of the others is an absolute idiot. A week ago we had a baby brought to the dispensary, eight months old, but no bigger than an infant of six weeks. The poor mite, lying on the floor, had put its tiny hand into the crock of fire,

and it was in a dreadful condition ; but the mother has not brought it again to have the hand re-dressed. Maybe that dressing is still on, waiting till the mother has more time to come, or, maybe, the poor little life here is ended. The waste of child-life in this land must be almost beyond count !

### Superstition among Women.

Thursday afternoon is the time when the women go out in crowds to visit the cemeteries, and (we say) to have a nice time of gossip with their living friends as well as to remember the dead ones. I was in a house this afternoon when one of the women was starting off to visit a grave. There was a discussion among the other women in the room ; some saying (as is generally believed) that on Thursdays the spirits of the departed come back to visit their own graves ; but the mistress of the house quite agreed with me that that is only what "they say" (and "they say" is just as busy in Morocco as in England), and she thought that the women should only visit the graves to remember those they had lost. I'm afraid she did not convince her hearers. Superstition abounds on all hands. Yesterday I was visiting a poor house where there is an old mother and a recently married daughter. Something had gone wrong with the daughter's shoulder,

and though she told me it was a sprain and explained how it was done, the mother was absolutely certain that it was the result of a word. Someone at the wedding may have been jealous or vexed, and had uttered a curse or some word that had caused all the pain in the shoulder !

### Rahemu again.

On Wednesday morning, in the middle of a very busy dispensary, in rushed Rahemu. We were greatly surprised to see her, for she has only been married six weeks, and we did not expect to see her for six months. But her grandfather was coming in to market, and she had begged and begged to be allowed to come, for she did so want to see us. When permission had been given, she had not been able to sleep all night for joy. It was nice to see the girl looking so bright, though, as we were very busy with a house full of folks, and her grandfather was in a hurry lest they should miss the party from their village, we did not see much of her. But as she has been once, she will come again, and she is going to ask for permission to remain for two or three days—just from one market day to the next. Her husband certainly can't be a bad sort to allow the girl to come to see us so early in her married life.

*Tetuan, Morocco.*

---

A MOSLEM does not understand the motive of the missionary who, having found the Lord Jesus as a Saviour, esteems it a great privilege to seek to lead others to Him. He cannot understand this, but imagines that there must be some other motive, some idea of gain or acquiring merit. He does not pray because he wants to bow in adoration and praise before his Maker—he hopes to gain heaven. He does not give to the poor because, out of a heart of love, he wants to help them—he hopes to gain merit in the sight of God. So these people cannot understand that love to God and men is our incentive.

A. V. LILEY.

THE Pastor of Stratford Tabernacle, who is also the Editor of a well-known Christian weekly, writes :—

"Mr. E. A. Talbot gave his illustrated Lime-light Lecture, 'A Tour in North Africa,' at Stratford Tabernacle in December. It was about the best collection of Missionary pictures I have ever seen grouped together, and Mr. Talbot held the close attention of his audience throughout, with his graphic descriptions of native life, manners and customs, in such a way that it was both instructive and inspiring. We would like to know that this lecture was being given throughout the length and breadth of the land, and we shall follow Mr. Talbot with our sympathy and prayers.

"W. P. H."

## A Note of Praise from Alexandria.

OUR readers may remember that upon the last occasion when Mr. and Mrs. Dickins, of Alexandria, were at home on furlough, it was much laid on their hearts to seek to build a Guest House, where they might receive a few native teachers and colporteurs during the hot months of summer when itinerating is impossible. There are a number of these scattered about in Egypt, some being in charge of small native churches, and Mr. Dickins had been struck with their great need of such instruction and spiritual help as might easily be afforded to them by daily intercourse during a season of rest and change. Some particulars of the way in which the Lord has answered prayer and guided his servants in this matter may be gathered from the following extracts taken from a circular letter issued recently from Beit-Eil, Ramleh, Alexandria.

"After we had purchased the land, with wall and out-buildings (at a cost of £375, of which £250 was loaned to us by dear friends at 5% until we should be in a position to repay it), we had (all told) £250 in hand. And that seemed a small sum with which to build a Guest House, but the Lord told us to go forward. We thought to put up as many rooms as we could with the money in hand, but His unseen hand led and guided us step by step, so that we can now tell you that Beit-Eil is finished—a large and beautiful house, simple, plain and homely, but ample and in every way suitable to the work for which it has been given. It has cost much more than we anticipated, but every penny has come down from our Father in Heaven. We cannot tell the whole story of how it has been done, it would be too long, but it is a story that will always fill us with praise and will bring much fruit to our God.

"There is no debt on the house, and all the furnishings have been provided too. We had the general furniture of our home to begin with, and what was needed further in beds and bedsteads, mats for the bedrooms, and even looking-glasses that we thought we could do without, have been given by dear friends, and we hear that sheets, blankets, pillow-cases, towels, &c., are on their way to us, so that these will be provided for the coming year.

"We opened the house in June, although all was not ready. Friends wrote wishing to come, and we got forward enough to receive them. In August we had a Conference, and this was the real Opening. It was greatly blessed to us all, and we were able to take part in each meeting in spite of our big family. The workers

were all we could desire in their daily life and in their appreciation of Beit-Eil.

"We have been tried in many ways. Once we had not quite six shillings on Monday with which to begin the week, nothing for the expenses of the building, and only six shillings for personal, but by Wednesday £3 came in, and in His time all was supplied. We have been truly economical, and have made all the Lord has sent us go as far as possible. Not a penny has been spent that was not necessary, and as often as practicable one penny has been made to go as far as two in the ordinary way. Just as we were getting ready to write this letter, a family of refugees arrived unexpectedly at night from Syria—a delicate mother with a very sick baby, two big children and a nurse-maid, and afterwards the father joined us.

"We are sure you will go on praying. There seems to be the need of a helper to relieve us of some of the home duties. If this is a real need, the Lord will provide and send us His choice. The two men we had when the house was full of guests did very well, but there were many things they could not do.

"The year has been very full of service, as the spiritual ministry in the Square and the girls' school in Ras-el-tin Quarter has been carried on continuously, together with the superintendence of the work here at Beit-Eil and occasional visits to the district around. 'The Lord has done great things for us, whereof we are glad.' The deep need of the town of Rosetta, with its 35,000 souls, is heavy on our hearts. Will each reader join us in prayer that a witness may be provided for them during the present year.

"W. & M. H. DICKINS."

## “Letting down the Nets.”

Excerpts from Mr. Liley's Diary.

THE weeks come and go, and day after day we work and labour on, holding the meetings. Night after night we “let down the nets” and pull them in to see what fish we have caught. How very often we have to say, “Master, we have toiled all the night, and have taken nothing”! Nevertheless we toil on, believing that we are where He would have us be.

We have been encouraged by a fairly good attendance at all the meetings, though we have had to recognise that there has been a very marked spirit of opposition. We have realised more than ever that “our wrestling is not against flesh and blood, but against the principalities, against the powers . . . against the spiritual hosts of wickedness in the heavenly places” (Eph. vi. 12, R.V.) One has often felt these powers and spiritual hosts of wickedness in the meetings where a great warfare is going on against the working of the Spirit.

An elderly man, well-dressed, came in one day to the meeting, and listened well. I was surprised when he told me that he could not read, “but I have heard much,” said he. As he had listened patiently to what I had said, I could not do otherwise when he began to speak. He informed me that he believed in all the prophets, and that one was as good as another, “except our Lord Mohammed,” who was the first of the prophets as regards creation and the last as to mission. Among many other things, he believed that one of the first things created was “the pen,” and the first thing it wrote was, “There is no God but God, and Mohammed is the prophet of God.” These words are to be found written on the throne of God and on the door of Paradise. There being no greater, God swore by the life, the city and the apostolic mission of Mohammed. One can easily see how very difficult it is for those who have been taught all this and much more about Mohammed to believe that “no man cometh unto the Father” but by the Lord Jesus.

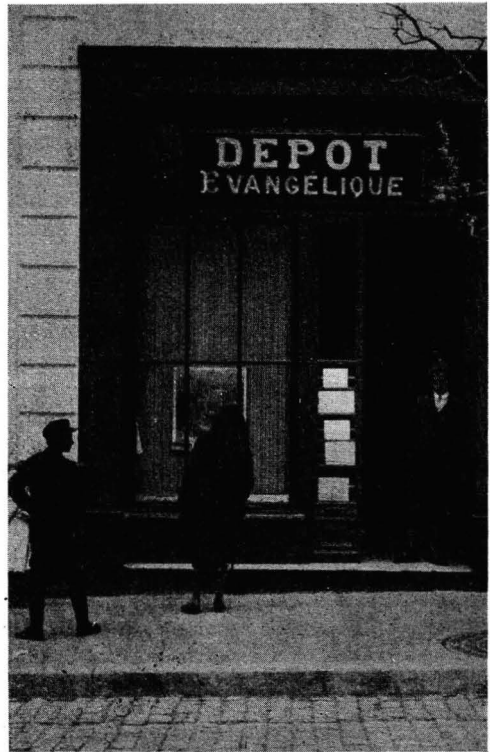


Photo by] **Another** [Mr. A. V. Liley.  
N. A. M. Bible Shop at Tunis.

The weather having been fine and cool, I have spent whole days itinerating as well as some afternoons. Miss K—, one of our Swedish sisters from Bizerta, is staying with us in order to be able to attend the Arabic lectures here. Being a good cyclist, she has accompanied me. One day we cycled some nine or ten miles on one of the main roads, and left our cycles at the road-maker's house. We then had a walk of over an hour to a native village among the mountains. On the way we were able to give away gospels and tracts and to speak to individuals. At the village, first the children, then a few women gathered round us. The women wanted to know if we would buy their eggs, and when they found we were disposed to purchase them, a great crowd

came round us. Men, women and children listened while we preached the Gospel to them with the aid of the "wordless book." Miss K—went into one of the rough dwellings and told the story of the Samaritan woman to some fifty Arab women who came in to listen.

I found a few men sitting together, and had a talk with them. One being able to read, gladly accepted a gospel. After I had told them of the only way to obtain pardon for sin, he wanted to know what was our object in thus going about,

giving away gospels and telling people that there was no hope of salvation except by faith in the Lord Jesus, Who, as we said, had died and risen again. I explained that, having found a Saviour-Redeemer in the Lord Jesus, it was my joy and privilege to tell others.

Though some would try to discourage us in this work, still we go on seeking at least to be faithful to God, and patiently "letting down the nets," though we do not see all the results we so longingly pray for.

## Bible Studies on the Great Words of Scripture.

By Pastor F. E. Marsh.

### "THE BLOOD."

THE first time "blood" is mentioned in the Bible is Gen. iv. 10—"The voice of thy brother's blood crieth unto me." The law of first mention as indicating the meaning of the use of a word is strikingly demonstrated in the shed blood of Abel by Cain. The blood never means the life as lived, but always the life given, poured out, or taken.

The key verse of "the blood" is found in Christ's own words—"This cup is the new testament in my blood which is shed for you" (Luke xxii. 20), "for" (unto) "the remission of sins" (Matt. xxvi. 28). The wine in the cup at the Lord's Supper is typical of the poured out life of the Saviour as the atoning sacrifice, and the end in view is the cancelling of the guilt of sin, and the removal of it from the sinner's conscience.

The pivot chapter on "the blood" is Heb. ix. If that chapter is carefully pondered in the reflected light of chapter x., it will be found that the blood is the atoning blood of satisfaction to God (ix. 7), the obtaining blood of access (ix. 12; x. 19), the cleansing blood of purification (ix. 13, 14), the dedicating blood of consecration (ix. 18; x. 29), the covenanting blood of obligation (ix. 19, 20), the loosing blood of deliverance (ix. 22), and the perfect blood of accomplished atonement for sin (ix. 25—x. 4; x. 18). Four things are paramount and prominent, namely, the Perfect Saviour Who did the work, the perfect work accomplished by the Saviour—(The one offering "once" offered. Note the seven times "once" occurs in the chapters),—the perfect provision found in the perfect Saviour through His perfect work, and the perfect outcome in the Person of Christ as we have it applied in power to the heart and life by the Spirit.

The embodying Book on "the blood" is Leviticus. Over seventy times blood is used in an atoning and purifying sense. The outstanding verse which shines like a star of the first magni-

tude is, "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. xvii. 11). The life is in the blood, but it is not the life while it remains in the blood which atones, but the life's blood poured out.

The corresponding truth in the Old Testament, linking by God's scarlet line the New to it, is Exodus xii., where we read of the blood of the Paschal Lamb. The blood was found in four different places; namely, upon the lintel, upon the two side posts of the door, and upon the doorstep. The word "basin" (verse 22) should be "threshold," and is so rendered in other places. The threshold of the door was the place where the lamb was slain. There was more blood therefore on the doorstep than in any other place; and that blood kept the destroyer outside, and kept the sheltered ones safe inside the houses.

The relative words which emphasize the truth are many. Think of the many Calvary words which proclaim the fact of atonement and sacrifice! Sometimes—generally—words are derived from the root word which colours and elucidates and illustrates the truth, but in this instance there are many different words which shine with the ruddy colour of Calvary. One of the many words is "died."

Take the six occurrences in Romans—"Christ *died* for the ungodly," "Christ *died* for us," "He *died* unto sin once," "It is Christ that *died*," "To this end Christ both *died*," &c., "For whom Christ *died*" (Rom. v. 6, 8; vi. 10; viii. 34; xiv. 9, 15). Mark, it does not say "Christ lived for us, but *died* for us."\*

\* The Author in his book, *The Greatest Theme in the World* (2/6 net, from the Author, Maplehayes, Mancr Road, Weston-super-Mare), has explained the fourteen relative expressions regarding the blood and its associations with God, Christ, the Spirit, the Scriptures, Satan, sin, salvation, holiness, service, and the glory.

The practical application of this solemn topic is found everywhere. The blood is the *basis* of sin's forgiveness (Eph. i. 7), the *breaker* of sin's bondage (Rev. i. 5, R.V.), the *bringer* of untold blessing (Lev. iv. 20, 26, 31, 35; v. 10, 13, 16, 18; vi. 7, &c.), the *banisher* of sin's judgment (Ex. xii. 13), the *bond* of the saints' communion (I. Cor. x. 16), the *blighter* of Satan's power (Rev. xii. 11), and the *beautifier* of Heaven's glory (Rev. xxi. 23).

Perhaps the most significant words relative to our subject are those of Christ's, when He speaks of eating His flesh and drinking His blood (John vi. 53-56). Participation with Christ in His death not only brings untold benefits, but it results in the kindling of a fire in the soul which expresses itself in holy living, pure devotion, consecrated service, generous giving, ardent faith, sacrificial love and Christly compassion.

---

## NOTICES OF BOOKS.

### *The Bible Verified.*

Under this title the Bible League has recently published a verbatim Report of the Addresses given at their Summer Conference at Littlehampton, 1914. There are sixteen of these addresses, and the speakers include such well-known names as Prebendary Fox, Sir Robert Anderson, Pastor W. Fuller Gooch, and Dr. Dixon. These speakers take up different aspects of the subject, but they all alike agree in maintaining and upholding the supreme authority of the Scriptures as the Word of God. At a time when so much is being taught and written which has an opposite tendency, this little volume should be made welcome in our bookshelves, and may well be circulated among our young people.

Price sixpence. Office of the Bible League, 40, Great James Street, Bedford Row, London, W.C.



*Livingstone College Year Book, 1915.* Price 6d., Livingstone College, Leyton, E.

This is a Report of the work done at the College during the last session—1913-1914. The number of students entered nearly equalled the best in any previous year; but in consequence of the War, several who hoped to join this session found themselves unable to do so. We sincerely trust that, notwithstanding any difficulties which may arise owing to the present condition of affairs, the coming year will be one of prosperity to the College which has for so many years been instrumental in adding to the effectiveness of many engaged in the foreign

mission field. It is not a little matter that workers abroad should learn how to care for their own health and that of others; and much suffering has been prevented or relieved by those who have had the benefit of training at Livingstone College.

E. F.



A deeply interesting testimony to the faithfulness of God is contained in *The Seventeenth Report of the Church Assembling at Brunel Hall, Liverpool*. Our good friend, Pastor Heap, and his people have again proved that it is no vain thing to trust fully in the Lord. It is stimulating reading to see how God has so wondrously provided for all needs without appeals to unconverted to help or any worldly methods. Copies of the report are obtainable freely from Pastor James Heap, 42, Sunbury Road, Anfield, Liverpool.



*The Story of our English Bible.* By Walter Scott. (Third edition, 1/- net. Pickering and Inglis, Glasgow.)

This little volume contains a vast amount of thoroughly reliable information upon "the external form and internal contents of the matchless volume of inspiration." Mr. Scott has been for many years a valuable Bible teacher and expositor, and his lectures on the Revelation, &c., are well known. This re-print is the latest in the admirable *Every Christian's Library*, which we have previously commended, and is not the least valuable of the series.

E. A. T.

---

## Practical Sympathy.

SYMPATHETIC letters continue to reach the office of the N.A.M. from friends of the work who, while desirous to do all they can, are unable, through the circumstances occasioned by the War, to give as formerly. One such friend, in sending a donation, writes:—

"However heavily this sad War presses on

us and draws on our resources, I do trust the work of God, both abroad and at home, will not be allowed to suffer because of this. There never was a time when the world had more need of the 'good news' of Christ come in the flesh to redeem our poor sinful world, and it seems too as if in many quarters there was never a greater desire to hear and receive the message."

Another writes :—

"I had hoped to exceed my customary quarterly gift to the N.A.M., but find it quite impossible, and more than thankful the ability is given to send what I do, since I had not expected it in the autumn of 1914. Other friends of the Mission may, I hope, be equally surprised.

"My endeavour will be *not* to reduce any missionary subscriptions unless imperative."

\* \* \* \*

Another writes :—

"I thought I would like to send this little gift to the N.A.M. as a sort of thankoffering for having been guided into my present situation when so many are finding it difficult to

obtain one. I do hope that funds are coming into the Mission notwithstanding the many other claims at this time, and that the N.A.M. has before it a time of prosperity and progress such as it has never had before."

\* \* \* \*

One of our friends, sending the half-yearly contribution towards the support of a bed in the Tulloch Memorial Hospital, writes :—

"It [the money] has all come in answer to prayer, and it makes one's heart full of thankfulness to God. I had prayed very definitely, and some of my friends have too, that it should all come by the end of January. To-day is only February 2nd, and I have every penny of it, and not a penny over! E. A. T.

## For the Children.

By Miss A. M. Case.

WHEN I was asked to write to you I thought, "Of course, they would like a story." The nicest I have heard for a long time is about Teeny and Tiny, so I will send you that. Here it is.

Last week all the missionaries here in Tunis held a United Service, and everybody seemed very happy. The reason for this was that our fellow-missionaries who are working at Bizerta, a town about forty miles from here, had brought a dear Arab woman to Tunis, who wished to be baptised. Her husband came too. He also is a Christian, but not so earnest or strong in character as his wife, although he knew the truth and was baptised long before her. She had been longing to show her love to Jesus and her faith in Him for months; but every time the date for her baptism was fixed she fell ill or something else happened, so she would have been most disappointed if this time anything had prevented it. However, the happy day really arrived at last, and Halouma was very sweet and joyful as she was baptised, and afterwards took the Lord's Supper for the first time.

Next day she was asked to tell some Arab women in a sort of Mothers' Meeting about her conversion, and she began in this way:

"Once there was a Moslem woman who was not at all good. She did not feel very happy, and she had a sharp tongue. For every word that her husband said to her she gave him ten. Then he

died, and she married again. Her second husband was a believer in Jesus, and he lived in a garden house and worked for some Christian ladies. These ladies used to talk to her about God and about Christ, but she did not pay much attention. Then she became very ill and was not able to go up to the ladies' house, so they used to come and see her. One day two little Italian girls, Teeny and Tiny, who live with the missionary ladies, came toddling in from the garden and stood looking at the sick woman. 'Poor thing!' they said, 'you are very ill. We will pray to God to make you better.' And they knelt down and asked God to cure her for Jesus' sake."

"And did she get well?" asked the women to whom Halouma was speaking. "Oh yes, indeed," she replied, "and here she is, sitting before you, well and happy. I am that woman, and the prayer of those little creatures touched my heart, and I listened afterwards with interest to the ladies' stories about Jesus. Now I believe in Him and love Him with all my heart."

Dear children, God loves little people and makes use of them when they pray. Do you pray? Let us ask Him to go on blessing Halouma, and Teeny and Tiny, and also Miss Marcusson and her fellow-helpers, who were used by God to bring them all three to our Saviour's feet.

Tunis.

## Home and Foreign Notes.

As mentioned in our January number, the Council have decided that for the present NORTH AFRICA shall only be issued bi-monthly. Our next issue will therefore appear (D.V.) in May.



### A PRAYER-MEETING

is held on the **first Thursday of each month** at 18, John Street, Bedford Row, W.C., at 3.30 p.m. Tea at 3 o'clock. A hearty welcome is given to all friends of the work who are able to attend.



### DEPARTURE.

**Mrs. Simpson** and child left for Tangier on February 13th.



In our last issue, **Mr. E. A. Talbot**, our Organising Secretary, mentioned in his article entitled "Helpers Together," that his resignation, which was notified in November NORTH AFRICA, would not take effect until the end of April; and that he would therefore be free to take meetings until that date. He has now, however, obtained another post, and is already engaged in his new work. The good wishes of all his friends will follow him to his fresh sphere of labour.



Our former missionary, Miss Louisa Lambert, was taken home to the Lord on Monday, February 15th, 1915. After spending a considerable time in voluntary work at Barking, Miss Lambert went out to Tunis in connection with the N.A.M. in December, 1893, and spent about four years there. She hoped to return after her furlough, but on account of severe rheumatism, the idea had to be given up, and ever since that time she has been a confirmed invalid. Only about seven months ago her sister, Emma, who lived with her and waited on her hand and foot, was taken from her very suddenly.

Miss Lambert was a devoted servant of Christ, and everyone who knew her loved her. She kept up a continual interest in the North Africa Mission, and also in some whom she had led to Christ at Barking. Within the last few weeks she wrote, enclosing a donation for the Mission, and it seemed then as though she might be spared for some time. But she was suddenly taken ill, and, after only a week's prostration, quietly passed away. We commend her sisters and brother to the prayerful sympathy of our readers.

We have also with sorrow to record the death, on January 14th, of Mrs. Elson, of Tangier. She and her husband left home a few months ago, and, after a brief stay in England, went to America (their native country), taking with them their three children. Neither Mr. nor Mrs. Elson were in good health, and shortly after their arrival it was necessary for the latter to undergo a serious operation, from which she did not recover.

Though not members of the North Africa Mission, our brother and sister worked in co-operation to such an extent that they were practically one with us in heart, so that we feel the loss as if she had been one of our own workers. For some years they have been labouring in Tangier, having the care of a Night Refuge for Moors, started by Miss Charlotte Hanbury, and a Home for Moorish Boys (known as the Raymond Lull Home), where the lads are educated and taught a trade. In both of these branches of work an excellent gospel testimony is maintained. Mrs. Elson will be sorely missed, as she was most energetic and spiritual, and liked by everyone. We would commend her husband to the sympathy and prayers of our readers.

Should not this fresh bereavement move Christian men and women in home lands to ask themselves whether they should not volunteer to take the place of those who have fallen? While millions are volunteering to risk their lives for their country, ought there not to be some who will give themselves for the work of Christ among those in danger of an undone eternity?



It is with regret that we learn of the decease of Dr. R. McKilliam, the Editor of *The Morning Star*. Some months ago he underwent a serious operation; and, after a period of much suffering, he entered into rest on February 7th. Dr. McKilliam will be much missed, not only by his numerous personal friends, but by many others who valued his boldness and zeal for the Truth of God in these days of slackness and apostasy.



### "WANTS."

**Miss Jay, of Tangier**, writes that she is in need of **garments for poor Moorish women**. One or two friends who have kindly supplied her with these in the past are now unable to continue their help. Patterns and particulars may be obtained from **Miss Jay, The Marshan, Tangier, Morocco**.



### Morocco.

**Dr. Churcher** writes on February 2nd from the **Tulloch Memorial Hospital, Tangier**: "The weather was unusually wet during January; yet each day we had patients at the Medical Mission, though once or twice it was a matter of wonder that anyone should face the storm. The attendance numbered 281, the majority being Jews, though the Moors are beginning to find us out also. . . . The daily Bible reading with A— and M— is refreshing, and the public meetings on Thursday and Sunday are, we trust, helpful to the converts as they are encouraging to ourselves. We met at each others' houses for the Week of Prayer, and we realised how good it was thus to wait upon the Lord."



**Miss A. Bolton** writes from **Tetuan** that the Moors seem much stirred up lately to think of the coming of Christ. "I spoke to a Moor not long since who said to me, 'Oh, yes! we believe that the Messiah will soon come.' The Jews also are on the look-out; but they think that the coming of Messiah will be for great good and prosperity for them. If only they would look into the Word of God for themselves! . . . The numbers at the Dispensary fell off considerably for a time, but just now they are better. Last Friday we had over sixty women, and few of these were mountaineers. There are several places now where Moors are treated freely by the Spaniards, and this of course makes some difference to us. . . . I am sorry to say that the two young Moors, about whom I have written occasionally, now seldom come for reading. They both apparently arrived at the place where they found some decision had to be made."



**Miss K. Fenn** writes from **Tetuan** on January 25th: "I have recently started a weekly sewing-class for Moorish girls, and have been greatly encouraged. The first week I had four, and an addition of one on each of the following four weeks, and then an addition of two, which brings the number up to ten. I think that this is as many as I can manage until I can speak Arabic more freely. . . . I would ask prayer that these girls may be convicted of sin and realise the truth that they have already learned as a matter of head-knowledge—that it is only through the blood of Jesus that they can ever hope to enter heaven."

### Algeria.

It is with much thankfulness that we record the news which has reached us that three of the girl workers at the **Cherchell Carpet Industry** have recently professed their faith in Christ. Their testimony as to their gradual enlightenment and comprehension of the Truth proves how invaluable is the opportunity of regular, systematic teaching provided by this Industry. Much prayer is being offered that the Lord would increasingly bless the work here in every department of service [see page 21].



In writing of her visits among the women of **Cherchell**, **Miss H. Kenworthy** refers to the difficulties she encounters, owing to the superstition of those to whom she seeks to minister. As an instance of this she proceeds: "To-day I was telling a woman that our Lord is living now, while all the prophets are dead. She informed me that when Mohammed died, God said, 'Come up here and sit beside the Lord Jesus.' But he refused, saying, 'No, I will stay in the tomb with my people so as to be near them on the Day of Judgment.' 'So, you see,' she triumphantly added, 'Mohammed's love is the greater.' Poor thing! As a rule, she allows me to read and talk without interruption. I was glad she spoke out to-day. It helps one to know what line to take in teaching."



From **Djemâa Sahridj**, **Mr. T. J. Warren** writes: "Meetings were held throughout the first week in January in connection with the Universal Week of Prayer. On one of these occasions the opportunity was made use of to talk over the work with the converts, and their personal responsibility in connection with the work was pointed out to them, and they were urged to take a forward move. This has not been without effect, and we have been much encouraged by the attendance at our Sunday Afternoon Bible-class. Two lawyers came one Sunday, and on another occasion the president or chief of the tribe. We would ask for special prayer that these influential men might be touched and reached by the Gospel."



### Tunisia.

**Mr. A. V. Liley** writes from **Tunis** that he has opened a new branch Bible shop in a frequented street, right in the Arab quarter of the city. One of the native helpers is in charge, and has already received visits from a number of Arabs. Mr. Liley also refers to efforts made

to distribute Scriptures among French soldiers leaving for the front. He writes: "All I gave were well received, and I did not see one book destroyed or thrown away. I have before me a card from a wounded soldier, now in hospital, to whom an underlined Testament was given when he left. In this card he says he had to leave the Testament behind him in the trenches, as the other men begged for it."



**Mr. E. E. Short** writes on January 28th: "**Kairouan** has had a share in the great storm of rain which has passed over Tunisia, and, though it has caused loss and damage, it has brought a bright outlook for the grain crop. Snow fell to an extraordinary depth on the mountains, and now, a week after the storm, we can still see a good deal on the mountains farthest from here. . . . A great many countrymen have been in the town lately, partly owing to a distribution of maize for food. I have been able to get into contact with a few in cafés. One generally gets a most willing and interested hearing among these countrymen, who are free from the prejudice I meet often among others.

"Yesterday was the Prophet's Birthday. Usually Kairouan makes a great show of decoration for this event. This year, owing to the War and general lack of money, there is absolutely no decoration and hardly any sign of the feast."



#### EGYPT.

In a letter dated January 13th, 1915, **Mr. W. T. Fairman** writes from **Shebin-el-Kom**: "The Conference for Bible Women at Assyut was a very helpful, inspiring time, and I think is going to result in much blessing. There were over a hundred Bible Women present from all parts of Egypt. The meetings were thrown open to the general public, and in the afternoon sessions and the evening between six and seven hundred were present. The conditions of work in Upper Egypt are entirely different from those prevailing here. Our conditions are like what prevailed there twenty years or so ago. There is good hope for believing that before long there will be a great change here. The same gospel is at work. We celebrated the Evangelical Alliance Week of Prayer, and had exceptionally good attendances every night. **Mr. and Mrs. Dickins** were with us."

---

## REQUESTS FOR PRAISE AND PRAYER.

### PRAISE.

That three of the girls employed at the Cherchell Carpet Industry have recently confessed faith in Christ as their Saviour.

For good attendances at the Sunday Afternoon Bible-class at Djemâa Sahridj: and special prayer for three men of influence in the neighbourhood who have been present.

For two at Tebessa who have quite recently confessed Christ as their Saviour.

That a second Bible shop has been opened in Tunis: and prayer for the native helper in charge—that he may have wisdom and tact given to him, and above all that he may be kept faithful to the Lord.

That a weekly prayer-meeting has, after many efforts, been established by the workers at the Italian Church, Tunis.

For answered prayer in connection with the building of the Guest House at Ramleh, Egypt: and prayer that the native Christian teachers received there from time to time may, through the instruction received, be built up in the faith.

For continued improvement in the health of the Hon. Sec., **Mr. Glenny**: and earnest prayer that if it is the Lord's will he may be speedily restored again to health and strength.

### PRAYER.

For a weekly sewing-class for Moorish girls recently started at Tetuan: that spiritual results may follow.

That the two young Moors who, for a time, came regularly to the missionaries at Tetuan to read the Word of God, may be constrained to come again, and may not rest satisfied till they have found the Saviour.

For a Moorish girl, at one of the stations, who has confessed Christ.

For a new convert at Tebessa, who is suffering keenly from persecution at the hands of his father and grandfather, who have turned him from home and disinherited him; also for two other young converts, lads of about seventeen, who have become discouraged because of the hardness of the "narrow way."

For a blessing on the meetings for Arabs held at Tunis: that God will bring home to those who attend them the sinfulness of sin and rouse them to seek deliverance.

That the events now happening in Egypt may be for the furtherance of the Gospel, and that both the missionaries and the native Christians may be preserved from danger and may enjoy the peace of God in their souls.

# LIST OF DONATIONS from JANUARY 1st to 31st, 1915.

GENERAL FUND.			1915.	No. of	Amount.	1915.	No. of	Amount.	1915.	No. of	Amount.		
Jan.	Receipt.	£ s. d.	Jan.	Receipt.	£ s. d.	Jan.	Receipt.	£ s. d.	Jan.	Receipt.	£ s. d.		
	Brought forward	2152		Brought forward	64 18 4		Brought forward	2205		Brought forward	120 18 5		
15.	No. of	Amount.	9	No. of	Amount.	25	No. of	Amount.	15	No. of	Amount.		
1 ..	2106	10 0 0	11 ..	3	25 0 0	26 ..	6	5 0 0	..	830	1 0 0		
2 ..	7	10 0 0	..	4	5 0 0	27 ..	7	2 6 0	..	1	1 0 0		
3 ..	8	13 0 0	..	5	5 0 0	28 ..	8	2 6 0	..	} Missionary Helpers' Band. }			
4 ..	9	2 2 0	..	6	5 0 0	29 ..	9	1 0 0	..				
5 ..	10	7 6 0	..	7	2 0 0	..	10	1 0 0	..	3	2 2 0		
6 ..	1	2 0 0	..	8	10 0 0	..	11	8 0 0	..	4	30 0 0		
7 ..	2	10 0 0	..	9	10 0 0	..	12	2 6 0	..	} Y.P.M.B., Nailsea. }			
8 ..	3	1 1 0	..	60	1 19 6 0	..	13	2 6 0	..				
9 ..	4	7 6 0	12 ..	1	1 0 0	..	14	5 5 0	..	18	936	60 0 0	
10 ..	5	1 0 0	..	2	1 0 0	..	15	2 2 0	..	20 ..	7	3 2 6	
11 ..	6	3 0 0	..	3	10 0 0	..	16	5 0 0	..	21 ..	8	3 0 0	
12 ..	7	8 0 0	Anon.	5	2 6 0	..	17	14 0 0	..	22 ..	9	5 7 2	
13 ..	8	5 0 0	..	6	2 6 0	..	18	10 0 0	..	23 ..	40	5 0 0	
14 ..	9	15 0 0	..	7	2 10 0	..	19	5 0 0	..	24 ..	Anon.	15 2	
15 ..	20	1 0 0	..	8	2 10 0	..	20	14 0 0	..	25 ..	} Salisbury Rooms, Barnet. }		
16 ..	1	10 0 0	..	9	5 0 0	..	21	5 0 0	..				
17 ..	2	2 10 0	..	14	70	3 0 6	..	22	4 0 0	..	26 ..	943	2 6
18 ..	} Saltford Mission S.S., Bristol. }		..	1	3 6	..	23	5 0 0	..	27 ..	} Talbot Tabernacle S.S. }		
19 ..			..	2	3 3	..	24	308 10 11	..	28			6
20 ..	4	7 6	..	3	5 0	..	25	4 0	..	29 ..	7	5 0	
21 ..	5	5 0	..	4	5 0	..	26	4 0	..	30 ..	8	9 4 6	
22 ..	6	3 6	..	5	5 0	..	27	£317 7 1	..	..	..	1 0 0	
23 ..	7	10 6	..	6	1 0 0	..	28	..	..	..	..	..	
24 ..	8	16 6	..	7	1 8 7	..	29	..	..	..	..	..	
25 ..	9	1 6 0	..	8	3 6 6	..	30	..	..	..	..	..	
26 ..	30	2 0 6	16 ..	9	1 1 0	..	..	..	..	..	..	..	
27 ..	1	1 0 0	17 ..	80	10 0 0	..	..	..	..	..	..	..	
28 ..	2	2 10 0	18 ..	1	5 0	..	..	..	..	..	..	..	
29 ..	1	1 0 0	..	2	2 0 0	..	..	..	..	..	..	..	
30 ..	2	2 10 0	..	3	1 0 0	..	..	..	..	..	..	..	
..	4	2 0 0	..	4	5 0	..	..	..	..	..	..	..	
..	5	3 0 0	..	5	5 0	..	..	..	..	..	..	..	
..	6	15 0 0	..	6	10 0	..	..	..	..	..	..	..	
..	7	4 0 0	..	7	1 0 0	..	..	..	..	..	..	..	
..	8	5 0 0	..	8	3 3 0	..	..	..	..	..	..	..	
..	9	5 0 0	..	9	10 0	..	..	..	..	..	..	..	
..	40	2 6 0	..	91	1 0 0	..	..	..	..	..	..	..	
..	1	1 6 4	19 ..	3	5 0	..	..	..	..	..	..	..	
..	2	1 1 0	..	4	1 0 0	..	..	..	..	..	..	..	
..	3	1 0 6	..	5	3 0 0	..	..	..	..	..	..	..	
..	4	10 0	..	6	11 6	..	..	..	..	..	..	..	
..	5	10 0	..	7	7 6	..	..	..	..	..	..	..	
..	7	5 0	..	8	10 3	..	..	..	..	..	..	..	
..	200	10 0	..	9	5 0	..	..	..	..	..	..	..	
..	Anon.	150 0 0	..	10	10 0	..	..	..	..	..	..	..	
..	7	5 0	..	11	10 0	..	..	..	..	..	..	..	
..	200	10 0	..	12	7	10 0	..	..	..	..	..	..	
..	1	1 1 0	..	13	10 0	..	..	..	..	..	..	..	
..	9	1 0 0	..	14	5 0 0	..	..	..	..	..	..	..	
..	50	10 6	..	15	3 0 0	..	..	..	..	..	..	..	
..	1	2 2 0	..	16	3 0 0	..	..	..	..	..	..	..	
..	Carried forward	£64 18 4	..	Carried forward	£295 6 11	..	..	..	..	..	..	..	

### DESIGNATED FUND.

1915.	No. of	Amount.
Jan.	Receipt.	£ s. d.
1 ..	864	12 10 0
..	5	2 10 0
..	Anon.	5 0 0
2 ..	916	5 0 0
3 ..	7	16 5 0
4 ..	8	5 0 0
5 ..	9	6 19 11
6 ..	920	12 10 0
..	1	15 0 0
..	} Highgate Rd. Chapel S.S. }	
..	} ditto	
9 ..	24	3 0 0
..	5	30 0 0
..	6	10 0 0
12 ..	7	10 0 0
..	} Clapton Hall S.S. }	
..	} Highgate Rd. Men's B. Class. }	
14	3	0 0 0
..	Carried forward	£120 18 5

The details of the various Auxiliaries are omitted owing to lack of space.

### SUMMARY.

January.	
General Fund ..	£317 7 1
Designated Fund ..	268 13 11
	£586 1 0

## ARTICLES FOR SALE FOR NORTH AFRICA MISSION.

A Gold Watch and Chain, valued at £7.

dale Road, Eastbourne, price 13s. 6d., postage and packing case included.



**"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., Bankside, Silver-

**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.

## FORM OF LEGACY OR BEQUEST.

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

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

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

# THE NORTH AFRICA MISSION.

## COUNCIL OF DIRECTION.

W. SOLTAU ECCLES, M.R.C.S., Upper Norwood, S.E.  
 EDWARD H. GLENNY, Manor Park, E.  
 GEORGE GOODMAN, 21, St. Helen's Place, E.C.  
 E. E. SHAW, Wimbledon, S.W.

J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.  
 REV. J. J. LUCE, M.A., Gloucester.  
 PASTOR F. E. MARSH, Weston-super-Mare.  
 S. E. SHAW, Wimbledon, S.W.

Hon. Treasurer.  
 J. W. GORDON-OSWALD, Esq.

Hon. General Secretary.  
 MR. EDWD. H. GLENNY.

Bankers.  
 LONDON AND SOUTH-WESTERN BANK,  
 Holborn Branch, London, W.C.

Hon. Auditors.  
 MESSRS. A. HILL, VELLACOTT & Co.,  
 2, Broad Street Place, Finsbury Circus, London, E.C.

## OFFICE OF THE MISSION.

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

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.

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.		REGENCY OF TUNIS.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Tunis.	Date of Arrival.
T. G. CHURCHER, M.B., C.M. (Ed.)	.. Oct., 1885	Miss L. READ	.. April, 1886	Mr. A. V. LILEY	.. July, 1885
Mrs. CHURCHER	.. Oct., 1889	Miss K. JOHNSTON	.. Jan., 1892	Mrs. LILEY	.. July, 1913
Mrs. ROBERTS	.. Dec., 1896	Miss E. TURNER	.. Jan., 1892	<i>Italian Work—</i>	
Mrs. SIMPSON	.. Mar., 1898	Miss H. KENWORTHY	.. Nov., 1910	Miss A. M. CASE	.. Oct., 1890
Miss J. JAY	.. Nov., 1885	Mons. P. NICOLLE	.. Dec., 1914	Miss G. E. PETER	.. Oct., 1913
Miss G. R. S. BREEZE, M.B. (Lond.)	.. Dec., 1894	Madame NICOLLE	.. Dec., 1914	<b>Bizerta.</b>	
Miss F. MARSTON	.. Nov., 1895	<b>Algiers.</b>		Miss R. J. MARCUSSON	.. Nov., 1888
Miss ALICE CHAPMAN	.. Oct., 1911	<i>Kabyle Work—</i>		<i>With Scandinavian Helpers.</i>	
<i>Spanish Work—</i>		Mons. E. CUENDET	.. Sept., 1884	<b>Kairouan.</b>	
Mr. A. J. MOORE B.A.	.. April, 1909	Madame CUENDET	.. Sept., 1885	Mr. E. SHORT	.. Feb., 1899
Miss F. R. BROWN	.. Oct., 1889	<b>Boghni.</b>		Mrs. SHORT	.. Oct., 1899
<b>Casablanca.</b>		Mr. A. SHOREY	.. Nov., 1902	<b>Sfax.</b>	
Miss F. M. BANKS	.. May, 1888	Mrs. SHOREY	.. Oct., 1904	Mr. H. E. WEBB	.. Dec., 1892
Miss M. EASON	.. Dec., 1910	<b>Djemaa Sahridj.</b>		Mrs. WEBB	.. Nov., 1897
<b>Tetuan.</b>		<i>Kabyle Work—</i>		<b>DEPENDENCY OF TRIPOLI.</b>	
Miss A. BOLTON	.. April, 1889	Miss J. COX	.. May, 1887	Mr. W. REID	.. Dec., 1892
Miss A. G. HUBBARD	.. Oct., 1891	Miss K. SMITH	.. May, 1887	Mrs. REID	.. Dec., 1894
Miss M. KNIGHT	.. Oct., 1899	Mrs. ROSS	.. Nov., 1902	Miss F. M. HARRALD	.. Oct., 1899
Miss H. E. WOODELL	.. Jan., 1907	Mr. T. J. WARREN	.. Feb., 1911	ERNEST J. MAXWELL, M.B.	Nov., 1911
Miss KATE FENN	.. May, 1913	Mrs. WARREN	.. Feb., 1911	<b>EGYPT.</b>	
Miss Vecchio (Schoolmistress).		Mr. S. ARFHUR	.. Dec., 1913	<b>Alexandria.</b>	
<b>Arzila and Laraiash.</b>		Mlle. V. EYMANN	.. Oct., 1913	Mr. W. DICKINS	.. Feb., 1896
Miss C. S. JENNINGS	.. Mar., 1887	Missionary Helper—		Mrs. DICKINS	.. Feb., 1896
Miss K. ALDRIDGE	.. Dec., 1891	Mlle. E. DEGENHOLW	.. Oct., 1913	Miss R. HODGES	.. Feb., 1889
<b>Fez.</b>		<b>Tebessa.</b>		Miss M. THOMASSEN	.. Nov., 1912
Miss M. MELLETT	.. Mar., 1892	Miss A. COX	.. Oct., 1892	<b>Shebin-el-Kom.</b>	
Miss S. M. DENISON	.. Nov., 1893	<i>With French Pastor and wife.</i>		Mr. W. T. FAIRMAN	.. Nov., 1897
		Missionary Helper—		Mrs. FAIRMAN	.. Feb., 1896
		Miss E. WHITTON	.. Oct., 1913		

IN ENGLAND.—Miss G. L. ADDINSELL, Miss N. BAGSTER, Miss I. DE LA CAMP.

IN IRELAND.—Mrs. BOLTON.