

# 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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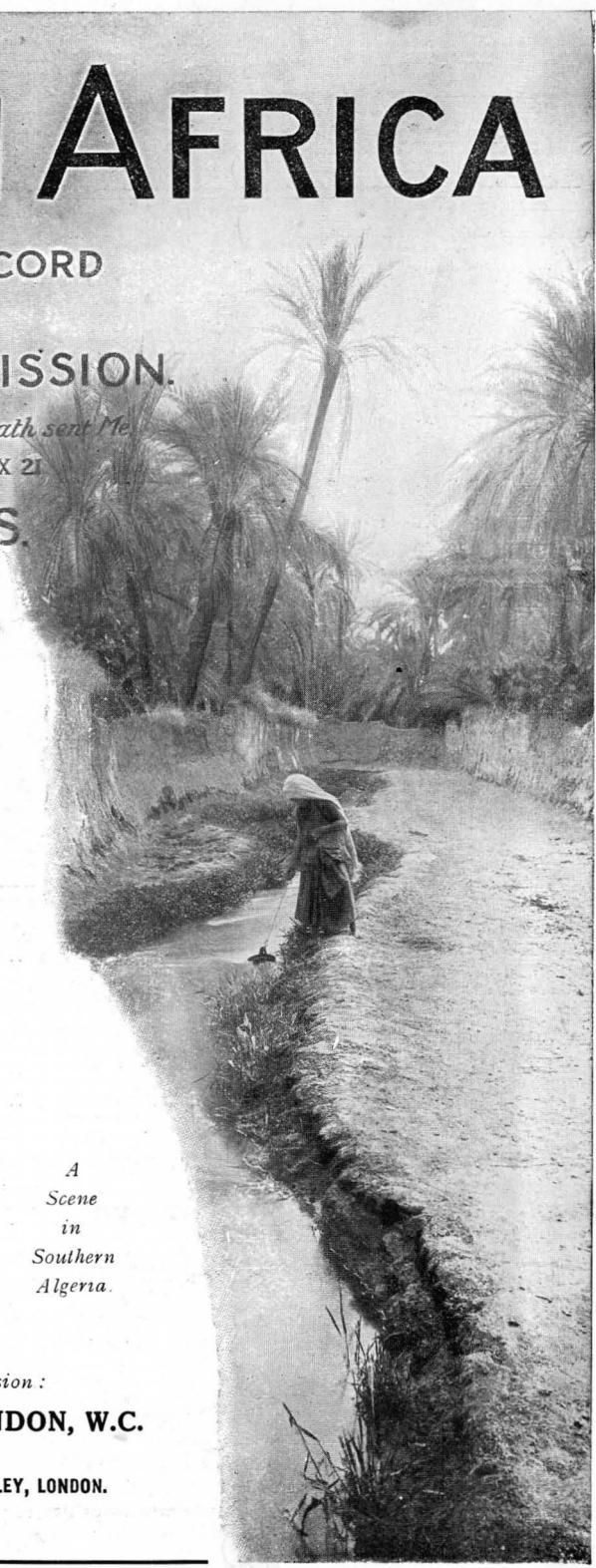
*A  
Scene  
in  
Southern  
Algeria.*

*Office of the North Africa Mission :*

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# THE NORTH AFRICA MISSION.

## LIST OF DONATIONS from November 1st to 30th, 1916.

GENERAL FUND.			1916.			1916.			1916.			
1916.	No. of	Amount.	Nov.	No. of	Amount.	Nov.	No. of	Amount.	Nov.	No. of	Amount.	
Nov.	Receipt.	£ s. d.	Nov.	Receipt.	£ s. d.	Nov.	Receipt.	£ s. d.	Nov.	Receipt.	£ s. d.	
				Brought forward	252 19 2		Brought forward	290 7 9		Brought forward	91 16 3	
1	3707	7 6	8	3754	3 0	22	Emmaus Miss.	5	3	1623	4 5	
		10 0 0		5	1 2 0		Bureau	10 0	4	Rec. Hall. Girl's	5 0	
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		7 1	9	Boxholder at				5	6	Belfast Aux.	5 0 0	
		1		Barnet	1 5 6	25		7	1 1 0	6	26	12 6
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	Baptist Church,	1 10 0		1	1 0 0			1	5 0		9	5 4 10
	Chelmsford	3 7		2	8 6		Merleswood Boys'	1 0 0	1 0 0		30	3 2 10
	15	10 0		3	2 0 0		B.C., Woodford				Mission Hall,	11 6
	6	3 0		4	3 0 0		Boxholders at				Barking Aux.	5 0
	7	3 0		5	2 6		Anniesland	1 17 3		9	Park Hall,	
	8	2 11		6	1 0		Boxholders at				Barking	10 0 1
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	Women's Own	1 0 0		Highgate Rd.	5 7 11		29	5	8 6		Boxholders at	
	Chelsea	2 0 0	13	Baptist Church,	2 0 0		30	6	15 0		Ascot	4 3 0
3	21	5 0		Chelmsford	1 0 0			7	5 0		36	1 0 0
		1 0 0		69	3 0			8	4 6		7	2 0 0
		5 0 0		70	10 0			9	5 0		Friends at	
		10 0 0		1	4 15 1			10	8 0		Wimbledon	15 0 0
		1 0 0		Boxholders at				1	2 0 0		Belfast Aux.	5 2 6
		4 0		Renfrew	4 0			2	6 0		40	5 0 0
		7 6		Newbury Park	10 0			3	7 3		1	8 9 8
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		1 0 0		7	5 0 0			Publications	10 0			165 11 10
		200 0 0		St. Aubyn's Con.	1 1 0			Sundries	10 0			£170 6 10
		1 0 0		Ch., Norwood	5 0 0				£312 18 4			
		1 0 0		Bapt. Tab. C.E.,	10 0							
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		14 0		Shepherd's Bh.	5 0							
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				6	1 0							
				Boxholders at								
				Harrogate	8 6							
				88	5 0							
				Bapt. Church,	1 0 0							
				Hartley-Wintney	1 0 0							
				Morgan Mem.								
				Miss. S.S.	1 0 0							
				91	2 6							
				2	3 6							
				Carried forward	£290 7 9							
				Carried forward	£290 7 9							
				Carried forward	£91 16 3							

### DESIGNATED FUND.

### SUMMARY.

Nov., 1916.

General Fund	£312 18 4
Designated Fund	170 6 10
	<b>£483 5 2</b>

### TOTALS.

Jan. 1st to Nov. 30th, 1916.	
General Fund	£3,476 10 6
Designated Fund	1,877 9 10
	<b>£5,354 0 4</b>

## 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 Main Street of Kairouan (Tunisia).

## Concentration.

*"Thou hast fully known my . . . purpose."*—II. Tim. iii. 10.

**A**S the years pass by, bringing the end of our pilgrimage in this world into closer view, and as the coming of the Lord draws ever nearer, is it not well that we should study how to concentrate all our energies during the time remaining to us here upon those things which are of paramount importance?

The late Donald Fraser once remarked, "As I pass through the world I see many things which require to be done, but which God has not called me to do." Is it not the same with us? There is a great danger of our dissipating our energies in attempting to do too much, and, in consequence, doing nothing thoroughly. All the world is full of problems—full of things that want putting right; but as we cannot attend to them all, we should concentrate our energies on the things that count.

To have a worthy object in life, a definite purpose, is a matter of great importance. The Apostle Paul, in writing to Timothy, holds up his own purpose as an example to his son in the faith. This purpose of heart is exemplified in the case of Elisha when he followed Elijah. The twelve yoke of oxen were promptly abandoned, and he would not be turned aside from following his master, when this was suggested by him and by the sons of the prophets. He pressed on with determination and concentration until he received a double

portion of his master's spirit. But, far beyond all human example, we note the purpose of our Blessed Lord. He came to glorify God on the earth, and to finish the work which the Father had given Him to do. How many things He must have seen in this sin-blighted world that called for reformation! But He set His face like a flint, and went steadily on from Nazareth to Capernaum, and from Capernaum to Gethsemane and Calvary. Should we not seek a similar definiteness of purpose for ourselves in the year 1917?

This nation at the present time is called upon to subordinate every ordinary aim, and to concentrate all its energies on the terrible business that lies before it. This does not mean that everyone has to go to the front, but it does mean that everyone at home is expected to help forward the one great purpose of obtaining a satisfactory peace. So in the work of God, it is not everyone who is called to go to the Mission field, or to give up his ordinary occupation in order to serve God at home; but every Christian is called to bend all his energies to the great work with which God has entrusted us. And what is that great work? Again and again the Lord put it before His followers—"To make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

Years ago it used to be thought that the defence of the country was committed entirely to the military; but though this is true in a sense, yet our soldiers would be powerless unless they were supplied with munitions, money and food. If only the Church of God could realise this with regard to the Missionary problem, what wonders might, by God's grace, be accomplished. Too often, alas! missionary work is looked upon as a side issue, a sort of extra, and often, home evangelistic work is almost regarded as a work of supererogation; but the furtherance of the Gospel should be the very purpose and object of life of every Christian. Whether a merchant or a mechanic, a lawyer or a labourer, this object should be kept before him, and his trade or occupation should be simply a means to an end—not an end in itself. So in the work of God, whether at home or abroad, the great object should be the glory of God in the conversion of sinners and the upbuilding of believers. Education, Medical Missions, or Industrial Missions, are all good and excellent things, but they are not the end. They are only the means, and sometimes very important means, to the end. Alas! in some cases they are allowed to be the end! A large school, or a successful Industrial Mission, or a large Medical Mission, or a hospital in the midst of a foreign land may strike the eye and attract the attention of a traveller; but these means may or may not lead up to the real purpose to be accomplished, namely, the conversion of men and their spiritual establishment.

How is it possible for us to learn during the year 1917 and onwards the secret of concentration on those things that are of eternal importance? Is it not by seeking to get our own souls more fully occupied with eternal realities? Is it not by looking, not at the things which are seen but, at the things which are not seen? For the things which are seen are temporal, and the things which are

not seen are eternal. Should we not seek to enter more fully into the eternal purposes of God and view everything from His standpoint ?

In John iii. 16 we find God looking at the world. What He notes there is not its learning, its civilisation, its beauty or its wealth, but the fact that the people are perishing. The sad condition of perishing souls is the dominant idea as He gazes at the human race ; and then, in the plenitude of His love, regardless of cost, He gave His only Son to live a life of rejection and die a shameful death on the cross to make an atonement for sin, so that perishing ones might be saved from eternal ruin and have eternal life through faith in Christ. Might we not profitably look at the world in a similar way, and in our poor measure devote our energies towards carrying out God's wonderful purposes of mercy towards the children of men ? The sands of time are running out. Soon our opportunities will be past ; soon the world's opportunities to hear and believe the Gospel will be gone. It is a matter of the utmost importance and urgency. We cannot afford to be loiterers here. Yet we are so weak, what can we do ? Our efforts seem so feeble, but if we yield ourselves to God, He will work in us and through us to the carrying out of His purposes of grace. Let us pray for one another, that we may be more whole-hearted, and if on account of limited gifts and limited means, we cannot do as much as we would, may we not, if yielded to God, so abide in Christ that we may bring forth more fruit and do work of higher quality during the coming year than we have ever done before ?

E. H. G.

## Little Zahara.

" Jesus called a little child unto Him."

By Miss Jay.

THE many friends at home who are interested in Aiweesha and her husband, will be grieved to hear of the great sorrow that has befallen them in the terrible accident that happened a short time ago to their only little daughter, Zahara. Her uncle and aunt were moving into a big house of which they had just been made caretakers, and the child went with them, proudly carrying the big kettle, and telling her mother she should stay all day " to help them move " ! Her last words were, as she trotted down the lane beside her aunt, " Mother, I am not coming back." She meant she was going to spend the day with her aunt ; but alas ! the words came literally true, for she never " came back," but was carried back dying, in less than an hour.

Her little brother, Absalom, two years

older than herself, was with her, and they played together for some time in the garden, and then Zahara discovered the staircase to the roof and ran up it, followed almost immediately by Absalom—the aunt being too busy to notice what the children were doing. The flat roof had been built without a parapet or protection of any kind ; and the boy says, as he reached the top of the stairs he saw his sister run forward, slip on the damp stones, and fall right off the roof ! It is little short of a miracle that the little boy was not killed too, for he rushed across the roof and leaned over it to try and catch her ! " I could have caught her," he told me, " if my arm had been as long as father's." Not being able to reach her, he ran down the stairs calling loudly to his aunt for help, still thinking, poor child,

that he might be in time to catch his sister before she reached the ground.

They found her lying on the stones apparently dead, but her aunt saw she was still breathing, and they quickly carried her home, and then ran for me. The noise of loud crying outside my house told me something serious had happened, and as soon as I heard what it was, I sent for a doctor, and I was able to get the best medical advice in a very short time. But it was of no use. The skull was fractured and there were other injuries, and the dear little one soon passed away without regaining consciousness.

The blow to her parents is very great. They were both devoted to their bonnie child, the only girl amongst four boys. She was very clever, full of fun and laughter, and really the joy of their home. The father came to see me next day, and was with me all the afternoon. It seemed to comfort him to tell me all the sad details of the accident. He knew how I loved the child, and how often she was with me, and so he came himself to tell me all particulars. With all his grief there was complete submission to God's will, and it was touching to hear him say, "I told Aiweesha last night that we must thank God for giving her to us for five years, it might have been only for five months; God has taken her back again, she was His." He told me how all the neighbours loved her, and were now mourning for her. She was such a loving, happy child, very tall and strong for her age, and always in and out their homes, "trying to help" every-

one, for it was little Zahara's delight to feel she was "helping." I prayed with her father before he left, and he prayed also, asking God to give them strength and patience to endure their great loss, and not to let his Aiweesha get ill with so much sorrow.

To me also the death of this dear little one is a real grief, though I rejoice to know she is with the dear Saviour. I miss her very much. She was constantly here, and considered my house quite like her own home. Only the Thursday before she died, she spent the whole morning here, and was full of life and fun, playing merrily with a little cousin, aged three, whom she brought with her to introduce to me. I had a long talk with her that morning, and she spoke so much of her dear baby brother, who died some months ago, and said how much she wanted to see him again. I told her that the Lord Jesus loved him, and loved her too, and that He had taken little Abd Kadir to live with Him in His beautiful home. She listened to all I said with great interest, and wished to know if, when I went to the Lord Jesus, I should "see Abd Kadir." How little I thought that in less than three days little Zahara herself would have left us to join the happy throng above! The blow is a heavy one to her dear parents. Please remember them specially in prayer. They are both trusting in Jesus as their Saviour, and are looking to Him for comfort in their sorrow.

*Tangier.*

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## To the Friends of the North Africa Mission.

*"St. David's,"*

*Manor Park, E.,*

*7th December, 1916.*

DEAR FELLOW-WORKERS,—

By the time this letter comes under your notice we shall probably have entered the New Year. Who can tell what it will bring forth, or even what the remaining days of this year may bring forth? This terrible war seems to overshadow

everything; and yet if we can look far enough ahead we see the region of eternal peace, and even now the eye of faith can see Jesus, Head over all things to His Church, the fulness of Him that filleth all in all. Amid all the scenes of confusion and sorrow, we seek to carry out the Lord's command which tells of salvation for all who repent and believe the Gospel.

Since I last wrote, funds have been coming in but slowly, and we ask your

prayers that God, according to His promise, may supply what He sees the Mission needs.

Notwithstanding the war and the difficulties that surround us, our hearts are still oppressed with the deep spiritual needs of the people of North Africa, and we feel persuaded that God would have the work not only sustained but extended. This may seem impossible to the eye of sense, but it is not impossible with God ; and so we look to Him to enable us to carry out what we believe He lays upon our hearts.

In my last letter I mentioned the need there was for special help in the work amongst the Italians in Tunis. This need still continues. Miss Case, though rather better in health, is far from well, and is still detained in Switzerland. Not only has our Evangelist returned to Italy, but some of the other members of the small Italian Church have been called away for military service, so that there is a special need of prayer for Miss Petter, on whom the burden of the Italian work falls. How glad we should be if some consecrated English brother could come to their help in this very interesting and encouraging work. We know that, humanly speaking, it seems improbable that this should be brought about, as nearly all young men are unavailable, and the number of those above military age who are prepared to go forth is small. Still, it may be that there is some one who would be willing to undertake this work. The climate of Tunis, though rather hot and trying in the summer, is on the whole good. A worker even without a knowledge of Italian might be helpful, especially if he could go out at his own expense.

The United Presbyterian Church of North America in Egypt have been specially concerned to seek for a deeper spiritual life amongst the natives in their Church, who number over thirteen thousand. Mr. Finney, one of their missionaries, who was specially helpful in this work, has died, and they have asked Mr. Fairman, of Shebin-el-Kom, to conduct a certain number of missions in various parts of their field. As he seems to be specially blessed in this work, our Council have agreed to their making use of him, so far

as is compatible with his not neglecting the work of the N.A.M. When writing last, Mr. Faifman was about to conduct a week's mission in Cairo. We trust that God's blessing will attend his efforts, both in the upbuilding of Christians and the conversion of those who are unsaved. No doubt the bulk of those coming to these meetings will be Copts, though there may be Moslems among them.

We should like to commend to your prayers, work being done for God in North Africa by other societies. The Southern Morocco Mission, which to a certain extent grew out of our own, is now entering upon its twenty-ninth year of work in the southern part of Morocco. It has nineteen missionaries, who are labouring on faithfully and diligently in the cities of Morocco, Mogador and elsewhere. Then there is the Central Morocco Mission, carried on by Dr. and Mrs. Kerr at Rabat. We also had a hand in the starting of this Mission. Next comes the Kansas Gospel Union Mission, partly brought into being through the influence of the N.A.M. It is presided over by Mr. George Fisher. They have done excellent work in translating the Scriptures, and though their numbers are somewhat reduced, they are seeking whole-heartedly to make known the Gospel. Then there is the work of the Bible Society all through North Africa to be borne up before the Lord ; especially at the present time, since Mr. Summers has been called home. It is interesting to remember that the North Africa Mission has supplied the Bible Society with agents for their work not only in Spain and Portugal, but from the Atlantic nearly to the Indian Ocean, Mr. Hooper being in charge in Egypt, Abyssinia, &c., and Mr. Hope in Mesopotamia. Then in Algeria there is the Algiers' Mission Band, under the devoted leadership of Miss Trotter. This work also sprang out of the North Africa Mission. The American Methodist Episcopal Church has now been working for several years in Algeria and Tunisia, its staff being largely composed of workers from the N.A.M.

The Open Brethren are doing excellent work amongst the Kabyles of Algeria, and the French Baptists have a few representatives.



In Egypt, the United Presbyterian Church of North America has by far the largest Mission. Its work has been mainly though not entirely amongst the Copts who, though nominally Christian, are, like most Eastern Churches, in a very corrupt condition. Then the Church Missionary Society has also an extensive work in Egypt, and the Egypt General Mission is making steady progress; there may be also some few other agencies.

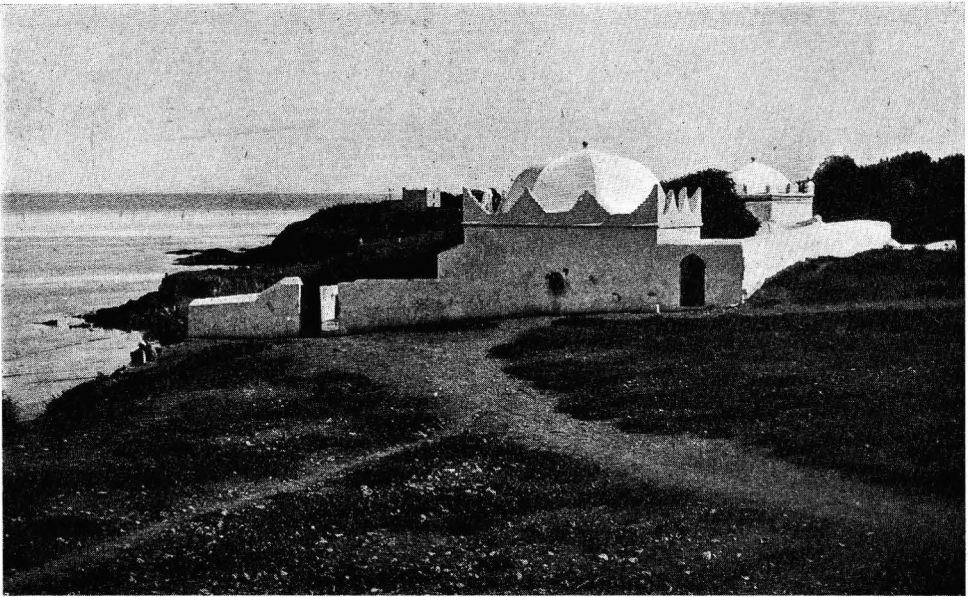
We feel thankful to God that most of these Missions, though not all, have been in some measure initiated through the influence of the N.A.M., and we ask your

prayers that their labours may be greatly blessed. We all find the work very difficult, and but that God is for us, our hearts would fail us. But He is for us, and by His grace, in answer to your prayers we expect to gather out a people for His name.

Space and time forbid my writing at greater length this month, but if all these branches of the Lord's work are borne up before Him, we may expect that He will hear prayer and sustain and bless us more abundantly than ever in the New Year.

Yours heartily in Christ's service,

EDWARD H. GLENNY.



[From a Post Card.  
The Tomb of Sidi-Braham-Gobrinch, the Patron Saint of Cherchell, Algeria.  
Crowds of Arabs come from a distance to worship at this shrine.

## “Journal Jottings”

From Miss Jennings.

[The following was crowded out of our last issue. Miss Jennings is now at Casablanca, where for some time Miss Eason had been working alone.]

Sept. 14th, 1916. After several years I am again in my old station of Laraish, for a short time staying with Miss Ward, while Miss Aldridge recruits in Tangier.

It is good to be welcomed by old friends, and several of my Bible-class women have found me, although we are outside the town in a tiny house built among many



others on a large sandy plain. With one of these, a totally blind woman living in a hut outside with her only child—a daughter, who leads her mother about—I had a good time this morning. Two or three other women came in to listen, and I was encouraged to hear blind M— repeating what she remembered of Gospel stories told her so long ago, though with strange mixings-up, such as:—

“ Yes, I know all about that wicked man who oppressed the poor and took their money and went and hid behind the leaves of the tree when Jesus passed by. . . And oh, about the son of wickedness, who went away with his father’s money and got lost like the sheep in the way, and then tended the pigs, &c., &c., till the father put the fine ring of gold on his hand. . . And oh, yes, the story of the daughter of the streets who met Christ at the well.” And then bending over my hand which she was holding, she rubbed it with her black, frizzy hair and said, “ And of the woman who wiped Christ’s feet with her hair . . . and then about Pedro (Peter), who sold Jesus to be crucified.” Oh, I do pray her heart’s eyes may be fully opened to the light of God’s love in Christ.

The youngest sister of Sofia, of Arzila, lives here, and I have visited her and her hopelessly sick husband. A self-righteous Shereefa (descendant of the prophet Mohammed) said to me after politely listening to the Gospel message, “ I have no sins, my heart is white. The Moslems will be saved ; they do not sin.” May God’s Spirit convict her of sin !

Several Jewesses have recognised and called me into their houses—those who as girls were in Miss Parkinson’s classes, or who knew her. The Jewish girl, whom we had here for years as servant, and whom Miss Parkinson taught to read and write, gave me a warm welcome. She married our servant lad, Hyeem, and they have five small children, the eldest about six years, and are in poor circumstances. But she is bright and true in her faith in Christ. Miss Ward reads with her every Saturday afternoon.

*Sept. 15th.* I had many opportunities of witnessing for Christ to Moslems and

Spatiards this afternoon among the wooden and thatched huts that are in hundreds over the red sandy plain outside the town, where, but four years ago, there were nice native gardens. I first put my camp-stool down beside a Moorish woman by the road, outside her hut, and soon found she was one of the many, alas ! bad women in this sadly corrupted town. My endeavour to convince her of the future penalty, if she died unrepentant, seemed to fall on sin-hardened soil.

Afterwards I was cheered by the responsiveness of two Soosi countrymen, one of whom had heard the Gospel at the Tangier Refuge. A Gospel was accepted by one after we had read of the Prodigal Son. At another cottage a black woman told me she had heard the words at Miss Breeze’s Medical Mission. A little further on I had a talk with a well-dressed Moor who had seen me in Arzila, and as I left him, a Spanish woman greeted me whose child had been to our school in Tangier.

*Sept. 18th.* Yesterday (Sunday) morning I again had reading and prayer with the servant here—F—, the elder sister of our three Laraish boys who were so many years with Mr. Elson. In the afternoon I had a good time with another of his old boys, and Si M—, who was for long Miss Aldridge’s servant. He is a believer, and he told me he reads to his home folks. He led aloud in prayer. This afternoon I had attentive listeners in two carpenters’ shops. The three men in the second shop recognized me, and one showed a large scar in his leg which he said we had treated in bygone days.

### Back again in Tangier.

*Monday, 16th Oct.* Very sad visiting to-day in the cottage of the broken-hearted parents of a little girl of five years, who had been suddenly taken from them by a fall from the roof yesterday. All the mourning women were sitting under the shade of a fig-tree in the garden-court, and quietly listened as I spoke of Christ and the Home above. The father, a native believer, as is his wife also, witnessed through his choking grief to his faith in Christ, and kept repeating *El Ramdu Lillah*, i.e., Praise God.

In a room close by I saw two men cutting out the white cotton shroud dress for the wee corpse, and two hours after, on returning from town, I met the six bearers returning from the cemetery with the rolled-up oval mat in which they always carry a child's body to the grave.

So with them I had a few words on death and our Lord Jesus.

Native soldiers under the French are about everywhere here. Though several are from the Soos country and speak another language, yet some can read and readily accept a Scripture portion.

## The Moslem Feast of Sacrifice.

By Mr. W. T. Fairman.

ON Sunday, October 8th, 1916, the Moslem world celebrated the greater of their two feasts—that known as the *Eid-ul-Adha*—the feast of sacrifice, in commemoration, so they believe, of the offering up of Ishmael by Abraham in obedience to the command of God. The first day is celebrated with great enthusiasm by every Moslem, and especially by the pilgrims at Mecca. Every one who can afford it slaughters a sheep after the morning prayers, believing that in so imitating Abraham they obtain merit, and therefore, wittingly or unwittingly, showing that even the Mohammedan, whilst denying the need of an atoning sacrifice, feels deep down in his heart the need of something in the shape of sacrifice to blot out his sins.

The story of the sacrifice as told in the Koran is as follows :—

“ And Abraham said . . . O lord, grant me a righteous issue. Wherefore we acquainted him that he should have a son, who should be a meek youth. And when he had attained to years of discretion, and could join in acts of religion with him, Abraham said unto him, O my son, verily I saw in a dream that I should offer thee in sacrifice: consider therefore what thou art of opinion that I should do. He answered, O my father, do what thou art commanded: thou shalt find me, if God please, a patient person. And when they had submitted themselves to the divine will, and Abraham had laid his son prostrate on his face, we cried unto him, O Abraham, now hast thou verified the vision. Thus do we reward the righteous. Verily this was a manifest trial. And we ransomed him with a noble victim. And we left the following salutation to be bestowed on him by the latest posterity, namely, Peace be on Abraham.” *Sura. xxxvii. 98-109. Sale.*

It will be observed that the Koranic version of the sacrifice is, in its bald outline, substantially in agreement with the Biblical account in

Gen. xxii., and that no mention is made of the name of the son to be sacrificed. It is when we come to the exposition of the story in the Mohammedan commentaries and books of tradition that we find Ishmael designated as the son to be sacrificed; but even here there is not unanimity, for it is admitted by all the commentators who say that Ishmael was the sacrifice, that many of the early followers of Mohammed believed Isaac was the one to be offered up.

Now if we bear in mind this difference of opinion, and that those who held the sacrifice to have been Isaac were among the contemporaries of Mohammed, and if we read the plain and unvarnished account in the Koran with impartiality, we shall be forced to the conclusion that the Koran and early Mohammedan belief substantiate the Bible account, and that the attribution of the sacrifice to Ishmael has been done for party purposes, i.e., to make the so-called father of the Arabs the outstanding figure in the story. This is supported by the description of the son to be sacrificed as “ a meek youth ”—“ We acquainted him that he should have a son who should be a meek youth.” For neither in the Bible nor in Mohammedan books can this description apply to anyone else but Isaac, the gentle son of Abraham's and Sarah's old age; Ishmael is everywhere the “ wild ass,” the strong, impetuous, fiery and uncontrolled nature, whose hand is against every man, and who cannot be designated a meek youth by the wildest stretch of imagination.

It may be interesting to note here some of the frillings of the commentators appended to this story, frillings which are the product of their vivid imagination and which find no foundation in the simple and unadorned accounts of Genesis or the Koran.

It is said that when Abraham laid hold of his son in order to fulfil the divine command and



Photo by]

The Arch of Trajan, Timgad, Algeria.

[M. Goodman, Esq.

slay him, that he said: "O my father, make tight my bonds so that I cannot stir and thus lose some of my reward; lighten my clothing so that it be not stained with my blood, and thus cause grief to my mother; press hard on your broad-bladed knife and pass it quickly across my throat, that it may be easier for me, for death is hard. And if you tell my mother, give her my peace, and if you think well, give her my shirt; that will be a greater comfort to her." And Abraham said to him, "The best help art thou to me, O my son, to do the will of God—let Him be exalted." He then approached and kissed him fervently, and weeping, tied him with the cords and passed the knife across his throat. It failed to make any impression; thereupon he beat the knife two or three times with a large stone, but even thus was unable to wound him. Suda says, "God placed a plate of brass upon his throat." The son then said: "Turn me on to my face, my father, for if you see my face you will pity me, and the pity will come between you and the command of God; and on my face I should not see the knife and be filled with fear." This Abraham did, and placed the knife again, but it turned in his hand.

The commentators also give details of the struggle Abraham must have gone through as he journeyed towards Mt. Moriah. Abu Hereira says: "When Abraham saw in vision that he was to slay his son, As-Shaitan (the devil) said, 'If I do not now lead Abraham and his people astray I shall never seduce anyone.' So he took the likeness of a man, and appeared to the mother of the boy, and said, 'Do you know where Abraham is going with your son?' She said, 'He is gone with him to gather fuel in this valley.' He said, 'He has taken him away to slay him.' 'Not so,' said she, 'he is more merciful than to do that, and he is strongly bound to him.' He said, 'But he pretends that God has commanded him to do so.' She said, 'If God has commanded him, he has done well to obey his Lord.' The devil then left her and went to the son, and overtook him as he followed his father, and said, 'Young man! do you know whither your father is taking you?' 'To gather fuel for our people in this valley.' 'No,' said the devil, 'he does not intend other than to slay you.' 'Why?' said the young man. 'Because he pretends that his Lord has commanded it.' He said, 'Then let him do what his Lord commands. Let him hear and obey.' Then the devil went to Abraham. 'O

old man! whither are you going?' 'To this valley about a business that concerns me.' 'To him the devil said, 'I see that As-Shaitan has come to you in a dream and induced you to slay your son.' Abraham perceived who he was and said, 'Avaunt from me, O enemy of God. I am going to do the command of my Lord.' The devil then left him in a rage, for he saw that he could do nothing with Abraham."

It is also narrated that on the way to the place of sacrifice, the devil attempted three times to turn Abraham from his purpose, but Abraham drove him away each time by casting seven stones at him.

The plain story of the Koran becomes thus in the commentaries a ridiculous parody of the Biblical account.

It will perhaps be said, "Why take the trouble to translate such foolish traditions?" I do so for two reasons:—

First, to show what the Mohammedans themselves believe regarding this sacrifice. It holds a very large and important place in their estimation. The *Eid-ul-Adha* is the Feast of the Mohammedan world, the concluding rite of the great pilgrimage; and to its proper observance great hopes are attached. Its initiation was probably due to the fact that Mohammed, wishing to propitiate the Jews and induce them to admit his claims as a prophet, conformed to their custom of observing a day of atonement; but when he failed to placate them, he merged it into the pilgrimage ceremony and ritual.

Secondly, as we have already stated, although Mohammed denied the great New Testament doctrine of atonement, the Day of Sacrifice was made by him, and still remains the great central festival of Islam. More than this, in popular belief, as well as in the great theological treatises, this sacrifice is of primary importance. This will be seen from the tradition which is attributed to Ayesha, Mohammed's favourite wife: "Man has not done anything on the *Eid-ul-Adha* more pleasing to God than spilling blood; for verily the animal sacrificed will come, on the day of Resurrection, with its horns, its hair and its hoofs, and will make the scales of his good actions heavy. Verily its blood reaches the acceptance of God before it falleth on the ground; therefore be joyful in it."

Surely here is an admission that in spite of the ritual of Islam and its denial of the need and place of the atonement, the Mohammedan realises his need of some propitiatory sacrifice, and that there is no remission of sin without the

shedding of blood. The great central festival of Islam thus becomes a great cry for help, to which, as those who know by whom and how the need has been met, we must reply by pointing to Him who was typified in the offering up of Isaac,—“the Lamb of God which taketh away the sin of the world.” The Great Mohammedan feast is a

call to prayer; it is a call to personal self-sacrifice, a call to the consecration of money and mind and men, that the great work of carrying the full and free Gospel of the Love of God may be maintained.

May we not be slow to respond.

*Shebin-el-Kom, Egypt.*

## The Place of Jesus in the Religion of Mohammed.

By Mr. E. E. Short.

[We have had the following article in type for some time. It has lately been issued (with slight alterations) by “The Fellowship of Faith for the Moslems” as a booklet (price 2d.) for the use of Study Circles.]

THE fact that Jesus has a place in the Mohammedan religion distinguishes it from the other great non-Christian religions, and in consequence we find both advantages and difficulties. To determine clearly this place is to see clearly the difficulties before us as Christians, to forearm us against disappointment, prepare us to meet opposition, and enable us to use any vantage ground. Above all, it may lead us, nay, drive us, to more earnest prayer.

When the name of Jesus is mentioned, every Moslem will promptly utter some phrase of respect and honour. In discussion he is sure to protest that Jesus is a prophet, one of the few greater prophets indeed with a special mission, and that they believe in him and honour him greatly. An opponent will probably go further and claim that Moslems honour Jesus more than the Christians do, for they do not say, as we do, that Jesus died a shameful death.

How far can we admit their claim of honouring Jesus? How great and how high a place does Islam really give Him?

The first test must be by the Koran, and a simple and not unfair method is to see how much of the subject matter therein concerns Jesus. Take an English translation of the Koran, and we shall find that out of four to five hundred pages occupied by the text, all that refers to Jesus only equals a few pages—a little over a hundredth part of the whole. This is a very small place, especially when we remember the claims of modern Islam—that all necessary information as to Jesus and other prophets is contained in the Koran: that therein is the essence of all previous books, including the Gospel which it renders unnecessary.

When we take into account the information given in these few pages about Jesus, we do not find anything like a fair or complete summary. There are two moderately long accounts relating to the birth of Jesus (iii. 37-43; xix. 16-35); apart from these, we find almost nothing but brief and scattered verses. This is the more remarkable as the story of Joseph almost fills one of the longest chapters, occupying more space than all the verses relating to Jesus. Moses, Abraham and others also have

parts of their histories told at considerable length.

As to the life and actions of our Lord, it is stated that Jesus performed various kinds of miracles (iii. 41-43; v. 110), including two or three which are neither mentioned in the gospels nor in accord with them; e.g., speaking in the cradle (v. 109), and causing a clay bird to become alive (v. 110). In only one case, however, is any detailed account given (v. 112-115), and this is quite fantastic and imaginary, suggesting a confusion of the feeding of the



[From a Post Card.]

A Native Vegetable Market.

crowds with the institution of the Lord's Supper. This testimony to our Lord's miraculous power is qualified by the repeated addition of "by my (i.e., God's) permission" (v. 110; *cf.* iii. 43), thus emphasising that Jesus only worked these miracles by God's express permission. What a contradiction to all the Gospel records of the Lord's actions and words in exercising miraculous power—His "I say" and "I will," and the "virtue that went out from Him"! One could not expect to find any clear statement of the essential teaching of

our Lord, as that would not leave any ground for Mohammed and his teaching. But we do not even get the barest outline of the main facts of His ministry. In a number of verses, Jesus is the speaker, but His words have a decided Moslem colouring. Scarcely any have a likeness to our Lord's words as recorded in the Gospels, while some are distinctly contradictory (*e.g.*, v. 116—"But I know not what is in thee"; *cf.*, "As the Father knoweth me, even so know I the Father"—John x. 15), making Him repudiate any claims to Divinity.

(To be continued.)

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## The late Mr. William Summers.

In our December issue we briefly recorded the sudden and lamented death of our esteemed brother, Mr. Summers, and we are now redeeming our promise to give a few more particulars about him.

Mr. Summers died on the morning of the 10th of November. He had been at the office of the Bible Society in Madrid on the previous day, though he was suffering from a cough and a pain in his chest; and after seeing the doctor, who did not think it was very serious, he retired to bed and obtained some sleep. About four in the morning he again complained of pain, and in the course of a few minutes, he passed away. The funeral took place next day in the Protestant Cemetery, when the Protestant community gave expression to their sympathy and grief. *The Christian* of Madrid devoted a large space of its next issue to a record of Mr. Summer's life and the excellent work he had done.

Mr. Summer's death is a very heavy blow not only to the British and Foreign Bible Society, whose agent he was, but also to the cause of Christ generally. To his wife and children the sorrow and loss will be very great. We pray God to comfort, sustain and guide them.

Mr. Summers was born in the year 1864, in the City of Aberdeen. At the age of sixteen he was converted, partly through the exposition of the Scriptures at the Free Kolburn Church, and at the Y.M.C.A. meetings. He seems to have set to work immediately to bring others to Christ, and later on he started a small mission in Old Aberdeen, beside other Christian work. God blessed his labours, and quite a number were converted; but the needs of the foreign field pressed upon him, and he offered himself

to Mr. and Mrs. Guinness for training, and was sent by them to their Institute in Derbyshire, afterwards coming to London. In March, 1886, he offered himself to the North Africa Mission, being highly recommended by Mr. Rattray and other tutors, and also by Miss Guinness, now Mrs. Howard Taylor, with whom he worked in a night school in East London. The Council of the North Africa Mission accepted him, and after he had been through further training at Harley House, and had begun the study of Arabic, he came to stay with me at Barking, and in April, 1887, went out to Tangier.

There he gave himself resolutely to study the language, and worked on an average something like ten hours a day at it. This hard study proved rather exhausting, and on visiting Tangier I found him suffering from over-work, so I took him on with me to Algiers for a change, and also to give him a wider experience of the Mission field. After returning to Tangier, he continued his studies and laboured for a while in Tangier, Tetuan and Fez, travelling widely through the country, among other places visiting Sheshowan, a town some forty miles south of Tetuan, which was then considered inaccessible to Europeans. I remember going into a Moorish stable with him in Tangier to hire mules for a tour in the country. The proprietor of the animals asked too high a price, but as Mr. Summers talked to him in excellent Arabic, he lowered his price, saying, "You are a child of the country."

After five years in Morocco, when the North Africa Mission was opening up work in Egypt, Mr. Summers, who had then married Miss Fletcher, one of the Missionaries of the N.A.M., was chosen to take the lead there in a new branch in Alexandria. Here he did excellent

work between 1892 and 1900. The British and Foreign Bible Society had then just lost their valued agent in Morocco, Mr. Mackintosh, a dear friend of the Mission, who was intimately acquainted with Mr. Summers as they had travelled together in that country. The Bible Society were looking about for someone to take Mr. Mackintosh's place, and they wrote to the N.A.M., asking if we could spare Mr. Summers for their very important work. He himself was hardly disposed at first to leave the N.A.M., but on further consideration, in view of it being thought that he was specially suited to fill this post, it was ultimately agreed that he should be taken over by the Bible Society. He therefore removed with his family to Tangier, and carried on the work of Bible circulation vigorously. Finding him an able and energetic man, the Bible Society widened his sphere of work, and gave him the superintendence of Algeria, Tunis and Tripoli, as well as the Canary Islands, Mr. May being the sub-agent in Algiers. About this time he suffered a heavy blow in the death of

his devoted wife. Again the Bible Society widened his sphere of work, and removed him from Tangier to Madrid, and added to his work the control of their affairs in Spain and Portugal. He devoted himself with great energy to this vast field, and soon won the esteem, love and affection of the missionaries in all the lands with which he was associated.

After remaining a widower for several years, he married one of the ladies connected with Miss Trotter's work in Algiers, who is now left a widow with two little children.

We thank God for giving us such a capable and devoted fellow-worker as Mr. Summers, but the best of workers sooner or later are taken home, and we must pray and expect God to raise up others, equally devoted, to take their places. God is able to do this, and our hearts can rest on the blessed fact that while we pass away from the field of labour

**God remaineth.**

E. H. G.

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## For the Children.

**By Miss F. R. Brown.**

### *Spanish Work.*

You will be sorry to hear that our little Spanish friend, Juana, of whom I have written you before, passed away to the Home above on the 8th of June last. She gave her heart to the Lord about four years ago, and on the 11th of September, 1915, she publicly confessed her faith in the Lord Jesus by baptism. Last December I told you about this, and how she used to bring some little ones every Sunday to the Children's Meeting.

Juana had a great love for the Word of God. She diligently studied it, and learned texts and whole chapters by heart. She was a powerful influence for good in her home and with her young companions. We all miss her very much in the Sunday School and in the work among the children. She "being dead yet speaketh." We think of her as being now "Safe in the arms of Jesus."

I wish you could have a peep in at my night school for girls. The ages range from six to eighteen years. You would,

I fear, be much surprised to learn how very ignorant they are of the three R's. Indeed many of them are only beginning the alphabet, but they are manifesting a desire to learn.

Some of the girls are in domestic service and cannot attend the school as regularly as they would like, and then they are often tired after the day's work, and this makes it harder for them to study, so that they do not progress very quickly. You will see the girls have many drawbacks. Our chief object is to win them for Jesus Christ our Saviour. We need to be constant in prayer that the Holy Spirit may incline their hearts to seek the Saviour while they are young.

There is a boy in the Sunday School about whom we are very hopeful. He attends so regularly and is always ready to repeat a text of Scripture which he has learned during the week, and he gives earnest attention to the Bible lesson. We are praying that he may take a stand, and come out decidedly on the Lord's side.



On the other hand, the two girls I was so hopeful about, and of whom I wrote you in my last letter, I grieve to say, are disappointing. Their goodness has been

like the morning cloud and the early dew, which soon passeth away. We can only continue in prayer for them.

*Tangier.*



## HOME & FOREIGN NOTES

### 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. The next gathering will be on **Thursday, January 4th**. A hearty invitation is given to all friends of the work who are able to attend



“ THANKS.”

**Mr. A. V. Liley**, of **Tunis**, desires to thank the kind friends who have sent in help towards the Arabic tracts of which he was in great need. Sufficient money has come in, and he has now a good stock of tracts for his itinerating work.



### Morocco.

Writing from **Hope House, Tangier**, in October, **Mrs. Roberts** says: “ The numbers in our girls' and women's classes kept up well till harvesting began, when a good many women left to go into the country. Owing to the increased price of calico, I have raised the number of attendances for a garment from twelve to fifteen. Several of the women do not like it, and have left for a time, but I expect they will come back presently. . . . Since the last Feast

there has been a great deal of restlessness among the ' house children.' They all go to their relations for the feasts, and it often unsettles them, so that they do not return, or if they do, they run off again. Two sisters have been specially troublesome. Their hut is only a mile or so away, and if anything upsets them, off they go when no one is watching. They actually went off in the dark last week. The elder one about ten went first, and the little one about six, not finding her sister, got a chair to reach the bolt of the side door and quietly slipped out without being noticed. It was a foolish thing to do, because they might have been 'snatched,' taken to another town, and sold as slaves, for slaves are still bought and sold privately in Morocco. They were back early next morning, their mother, with more than usual sense refusing, to keep them.”



*Spanish Work.*

**Mr. A. J. Moore** writes from **Tangier** on November 30th: “ I am glad to report that the night schools are working successfully. There are a few young men whose interest in the things of God has been aroused through this organisation, and they are reading our Spanish evangelical stories (I have a small lending

library) which illustrate clearly the differences between us and Rome, and put the Gospel simply.

"On Thursday nights I have been led to take up one of the Ten Commandments, each in its turn, and point out the difference in teaching and practice between evangelical Protestants and Romanists—always of course with direct reference to the gospel command of Repentance and Faith in the Lord Jesus."



### Algeria.

The marriage of Christian girls to Moslems is a matter of deep concern to the workers. On this subject **Miss Johnston** writes from **Cherchell**: "Several girls who worked in the Carpet School and professed conversion are now married to Moslems. In visiting them it is often very difficult to get an opportunity of reading quietly with them. . . . One dear girl, belonging to a bigoted family, is kept strictly at home now, because she is engaged to be married. She seems to be a true Christian. She is engaged to her cousin, who lives in the same house. They are not allowed to see each other now. The marriage has of course been arranged by the parents or grandparents, and we know that the young fellow, who is a little younger than the girl, is not pleased about it, and would rather marry someone outside the family. We are so sorry for our young friend. How we wish she could marry a Christian! Yesterday I went to see her, and was able to get a quiet time with her. It is true her grandmother was squatting on the floor close by, but she seemed like a statue, and did not appear to take much notice of us. We read together (for she can follow the words in Arabic), 'Who shall separate us from the love of Christ?'"



On December 1st, **Mr. Shorey** writes from **Boghni**: "During the month of November the newly-appointed *Sheikh* of a Kabyle Moslem college came to see me, brought to the house by three students who occasionally attend Sunday morning meetings. I had an interesting conversation with him, and as he knows French well, I presented him with a French Bible, and as he is a teacher of Arabic I also gave him a New Testament in Arabic. . . . We are finding the work difficult at the Mechtras. The guardian of the house at B—, where we have our Thursday class, is never pleased to see us. We had to stop the class while he was drying his

figs outside, although a class being held inside the house could not have interfered in any way. Now we shall have to stop again for a month or two, as the olive season has commenced and the place is fitted up specially for making olive oil."



**Mr. T. J. Warren** writes from **Djemâa Sahridj** on November 24th: "The gifts for the industrial work encourage me to go on with it in spite of all difficulties. . . . We have been having very wet weather here, and it still continues. We now need some fine weather for ploughing and gardening operations. . . . A young Kabyle has been staying with us who lived in England for a few years, and enlisted at the same time as Si Mohand who was his cousin. He is in the French Red Cross service, and was baptised in Paris a few months ago. Mr. Anderson, accompanied by this young man, has visited the quarters frequented by Kabyles in Paris with the result that some of them are now attending one of the M'Call mission schools."



**Miss A. Cox**, at **Tebessa**, has sent one of her Arab boys to Constantine to the Boys' Home there under the charge of Mr. Smith, of the A.M.E.C. Mr. Smith, having had teaching experience before he went out from England, has special qualifications for the management of the Boys' Home, of which he has charge. Miss Cox is still longing for further help in the encouraging work in which she and **Miss Whitton** are engaged.



### Tunisia.

**Mr. Webb** writes from **Sfax** on November 30th: "My children's classes keep up well. Today I had about fifty Europeans at the 'Thursday Sunday School,' and I could get more if I had more help. The Italian Colporteur helps me in keeping order, but I have to carry through the schools myself, teaching the hymns, texts, &c., so that I am very tired when it is over. . . . We have at present in Sfax, soldiers from Pondicherry and the other French colonies in India, some of whom speak English, Mr. Bureau and I have tried to get them to the meetings. Mr. Bureau arranged for a meeting in the *Temple* on Sundays, between my 3 p.m. English service and the Italian meeting, at 6. p.m. . . . We had a dozen the first Sunday, several have visited

us a few times, and last Sunday two came to my English service."



### Egypt.

Mr. Fairman reports that the school at Shebin-el-Kom has not been so well attended this season. The reason seems in part to be that the Government have made new regulations with regard to the Primary Schools. Enterprising natives have often in view their sons getting some appointment under Government. The standard is being raised, so that there is more probability of those getting a Government appointment who attend a more advanced school. As a consequence, the primary schools through the country are not so

much appreciated as they were. Of course another difficulty is, that in Mission Schools the young people receive constant Biblical instruction, and some do not appreciate this.

In Alexandria also, Miss Hodges reports that the attendance in the girls' school there has not been so good as it was. This is probably due to increased fanaticism and unrest through the disturbed state of the country. The people are very apt to be carried away by all kinds of rumours, and apparently there is good reason to suppose that these have been circulated in order to stir up fanatical feeling. In both Shebin and Alexandria there has been some little improvement in attendances latterly, but these conditions call for special prayer both for the workers and the work.

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## REQUESTS FOR PRAISE AND PRAYER.

### PRAISE.

Ebenezer—

**Hitherto hath the Lord helped us.**

That all the missionaries who have been home on furlough during 1916 have been mercifully preserved from the perils of the sea, and are now back again at their old posts.

For some measure of improvement in the health of Mr. Glenny, the Hon. Secretary, for whom prayer was asked in our last issue; and prayer that a still further increase of strength may be granted to him in the coming year.

For all that which the Holy Spirit of God has wrought through the ministry of His missionary servants on the field during 1916; for every convert who has been brought into the fold of the Great Shepherd, and for every native Christian who has been kept in the narrow way and been enabled to walk consistently in the fear of God.

### PRAYER.

For the workers at Hope House, Tangier: that they may be encouraged by seeing results follow their labours among the women and girls.

For the Italian work at Tunis: that the Lord would continue to strengthen and sustain Miss Petter and would graciously restore Miss Case to health again; also that an Italian evangelist may be raised up who shall be able to minister to his fellow-countrymen in Tunis.

For the schools at Shebin-el-Kom and Alexandria: that amidst the discouragement of smaller numbers, the workers may be cheered by

evidences that the Holy Spirit is working in the hearts of some of the young people under instruction.

For a blessing on all the Gospels, portions and tracts which are being distributed in different parts of the mission field by the wayside or in the homes of the people.

For all lonely Christians in North Africa, especially for native converts who have little if any intercourse with those who might instruct or comfort them: that the Divine Teacher and Heavenly Comforter would reveal to them the things of Christ, and be to them all that they need in the absence of human help.

That every agency in the field, whether medical, educational or industrial, may be used of God for the main end in view—the salvation of the souls of men, women and children.

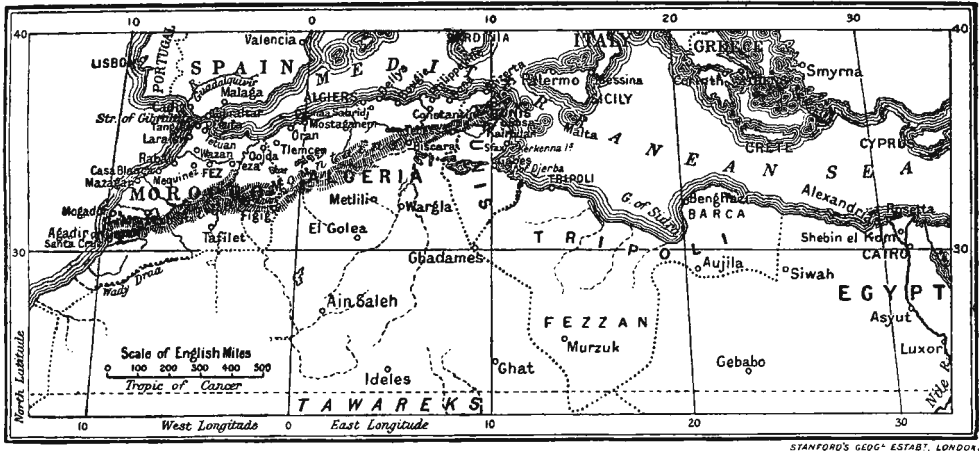
That the Lord would work in the hearts of all those associated with the Mission: that they may have their aims and motives purified, their spiritual understandings quickened and enlarged, and that they may grow daily in the knowledge of His will.

That new friends may be raised up who shall join with those who are already interested, in sustaining by their gifts and by their prayers, those who have devoted their lives to the service of Christ among Mohammedans.

For the Council of the N.A.M.: that God would endue them with the spirit of wisdom that they may control the affairs of the Mission in such a way as shall best promote the glory of God and His work in North Africa.

## NORTH AFRICA consists of

MOROCCO, ALGERIA, TUNIS, TRIPOLI, EGYPT, and the SAHARA,  
and has a Mohammedan population of over 20,000,000.



Stations of N.A.M., Seventeen. In **Algeria**: Djemâa Sahridj, Cherchell, Algiers, Boghni, Tebessa. In **Morocco**: Tangier, Fez, Tetuan, Casablanca, Larais. In **Tunisia**: Tunis, Kairouan, Bizerta, Sfax. In **Tripoli**: Tripoli. In **Egypt**: Alexandria, Shebin-el-Kom.

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E. E. SHAW, Esq., Wimbledon, S.W.

COL. G. WINGATE, C.I.E., Godalming.

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

## LOCATION OF MISSIONARIES.

MOROCCO.			ALGERIA.			TUNISIA.		
Tangier,			Cherchell.			Tunis.		
		Date of Arrival.			Date of Arrival.			Date of Arrival.
Mrs. ROBERTS .. ..	.. ..	Dec., 1896	Miss L. READ .. ..	.. ..	April, 1886	Mr. A. V. LILEY .. ..	.. ..	July, 188
Mrs. SIMPSON .. ..	.. ..	Mar., 1898	Miss K. JOHNSTON .. ..	.. ..	Jan., 1892	Mrs. LILEY .. ..	.. ..	July, 191
Miss J. JAY .. ..	.. ..	Nov., 1885	Miss E. TURNER .. ..	.. ..	Jan., 1892	<i>Italian Work—</i>		
Miss G. R. S. BREEZE,			Miss H. KENWORTHY .. ..	.. ..	Nov., 1910	Miss A. M. CASE .. ..	.. ..	Oct., 189
M.B. (Lond.) .. ..	.. ..	Dec., 1894	Mons. P. NICOLLE .. ..	.. ..	Dec., 1914	Miss G. E. PETTER .. ..	.. ..	Oct., 191
Miss F. MARSTON .. ..	.. ..	Nov., 1895	Madame NICOLLE .. ..	.. ..	Dec., 1914	<b>Bizerta.</b>		
Miss ALICE CHAPMAN .. ..	.. ..	Oct., 1911	<b>Algiers.</b>			Miss R. J. MARCUSSON .. ..	.. ..	Nov., 188
Mr. A. FALLAIZE .. ..	.. ..	Nov., 1915	<i>Kabyle Work—</i>			<i>With Scandinavian Helpers.</i>		
Mrs. FALLAIZE .. ..	.. ..	Nov., 1915	Mons. E. CUENDET .. ..	.. ..	Sept., 1884	<b>Kairouan.</b>		
Miss E. CRAGGS .. ..	.. ..	Oct., 1912	Madame CUENDET .. ..	.. ..	Sept., 1885	Mr. E. SHORT .. ..	.. ..	Feb., 189
Miss M. M. GLEN ( <i>Associate</i> )	.. ..	Jan., 1913	<b>Boghni.</b>			Mrs. SHORT .. ..	.. ..	Oct., 189
<i>Spanish Work—</i>			<i>Kabyle Work—</i>			<b>Sfax.</b>		
Mr. A. J. MOORE B.A. .. ..	.. ..	April, 1909	Mr. A. SHOREY .. ..	.. ..	Nov., 1902	Mr. H. E. WEBB .. ..	.. ..	Dec., 189
Miss F. R. BROWN .. ..	.. ..	Oct., 1889	Mrs. SHOREY .. ..	.. ..	Oct., 1904	<b>TRIPOLI.</b>		
<b>Casablanca.</b>			<b>Djemaa Sahridj.</b>			Mr. W. REID .. ..	.. ..	Dec., 189
Miss M. EASON .. ..	.. ..	Dec., 1910	<i>Kabyle Work—</i>			Mrs. REID .. ..	.. ..	Dec., 189
Miss C. S. JENNINGS .. ..	.. ..	Mar., 1887	Miss J. COX .. ..	.. ..	May, 1887	Miss F. M. HARRALD .. ..	.. ..	Oct., 189
<b>Tetuan.</b>			Miss K. SMITH .. ..	.. ..	May, 1887	<b>EGYPT.</b>		
Miss A. BOLTON .. ..	.. ..	April, 1889	Mrs. ROSS .. ..	.. ..	Nov., 1902	<b>Alexandria.</b>		
Miss A. G. HUBBARD .. ..	.. ..	Oct., 1891	Mr. T. J. WARREN .. ..	.. ..	Feb., 1911	Mr. W. DICKINS .. ..	.. ..	Feb., 189
Miss M. KNIGHT .. ..	.. ..	Oct., 1899	Mrs. WARREN .. ..	.. ..	Feb., 1911	Mrs. DICKINS .. ..	.. ..	Feb., 189
Miss <i>Vecchio</i> ( <i>Schoolmistress</i> ).			Mr. S. ARTHUR .. ..	.. ..	Dec., 1913	Miss R. HODGES .. ..	.. ..	Feb., 188
<b>Laraish.</b>			Mlle. V. EYMANN .. ..	.. ..	Oct., 1913	Miss M. FARLEY .. ..	.. ..	Nov., 191
Miss K. ALDRIDGE .. ..	.. ..	Dec., 1891	Mlle. E. DEGENKOLW .. ..	.. ..	Oct., 1913	<b>Shebin-el-Kom.</b>		
<b>Fez.</b>			<b>Tebessa.</b>			Mr. W. T. FAIRMAN .. ..	.. ..	Nov., 189
Miss M. MELLETT .. ..	.. ..	Mar., 1892	Miss A. COX .. ..	.. ..	Oct., 1892	Mrs. FAIRMAN .. ..	.. ..	Feb., 189
Miss S. M. DENISON .. ..	.. ..	Nov., 1893	Miss E. WHITTON .. ..	.. ..	Oct., 1913	Miss M. THOMASSEN .. ..	.. ..	Nov., 191
			<i>Assisted by</i>					
			<i>Mons. Bouin (French Evangelist).</i>					
			<i>Madame Bouin.</i>					

IN ENGLAND.—Miss G. L. ADDINSELL, Miss N. BAGSTER, Miss I. DE LA CAMP, Miss F. M. BANKS. IN IRELAND.—Mrs. BOLTON.