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No. 4.—New Series.

April, 1905.

NORTH AFRICA

AND ELSEWHERE.

A Monthly Record of Work for God and Testimony for the Truth.

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

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PRICE
ONE
PENNY.



Office of the North Africa Mission, 34, PATERNOSTER ROW, LONDON, E.C.
S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

THE NORTH AFRICA MISSION.

It was Founded in 1881 by the late Mr. George Pearse assisted by Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called The Mission to the Kabyles, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, work amongst Mohammedans being its main business.

Its Object was and is to make known the Gospel of God's grace to those amongst whom it labours, and then to instruct them in the way of God more perfectly, that they may be intelligent and devoted witnesses to others.

Its Character is Scriptural and Evangelical, embracing Christians of various denominations who seek to be loyal to Christ and to God's inspired word. It seeks to encourage simple dependence upon God in all things.

LIST OF DONATIONS from FEBRUARY 1st to 28th, 1905. GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1905. Jan.	No. of Receipt.	Amount. £ s. d.	DESIGNATED FUND.			TOTALS JAN. 1 TO FEB. 28, 1905.
1905. Feb.	No. of Receipt.	Amount. £ s. d.	Brought forward	8362	£ 1 0 0	1905. Feb.	No. of Receipt.	Amount. £ s. d.	General Fund .. £348 19 0
1	8318	5 0 0	14	4	0 5 6	1	1207	0 10 0	Designated Fund .. 764 5 11
	{ Y.W.C.A., Harrogate }	0 3 6		5	1 1 0		{ Bignold Hall S.S. }	5 3 0	<u>£1,113 4 11</u>
	20	0 4 9		6	2 2 0	2	{ Lordship Lane, S.S. }	10 0 0	
2	1	1 17 3	15	7	0 10 0	3	{ Mansfield St. C.E. }	2 10 0	
	2	0 5 0		8	2 0 0		{ Ladies' Working Party, Bexhill }	2 2 0	
3	3	0 10 0		9	0 10 0	6	1212	7 11 9	
	4	3 11 0	16	1	1 0 0	7	3	0 10 0	
	5	2 0 0		2	0 5 0		4	0 15 10	
	6	0 1 0		3	0 5 6	8	5	0 5 0	
	Croydon	1 10 0	17	4	0 8 6	9	6	0 4 6	
4	28	0 3 6		5	1 5 7	10	7	10 0 0	
	9	1 0 0		6	0 5 0	11	8	20 0 0	
	{ Baptist Ch., Stockton }	2 2 0	18	7	0 2 6	12	8	10 0 0	
	31	1 0 0		8	0 5 0	13	9	10 0 0	
	2	2 18 0	20	9	2 0 0	14	10	1 0 0	
6	3	2 2 0		10	1 0 0	15	1	0 10 0	
	Croydon	0 2 6		11	0 5 0	16	2	1 4 0	
7	35	1 1 0		1	0 5 0		{ Missionaries' H. Band, Blackheath }	8 0 0	
	6	2 0 0		2	0 2 6		24	5 0 0	
	7	2 0 0	21	4	2 2 0	11	5	1 0 0	
	8	5 0 0	22	5	5 0 0	12	6	0 10 0	
	{ A.H.G., Tuckaway Tables }	0 10 6		6	2 7 4	13	7	0 12 3	
	40	1 0 0		7	1 0 0	14	8	1 15 0	
	1	1 1 0	23	8	0 7 1		{ Co. Antrim Miss. Fd. }	1 1 0	
8	2	0 10 0		9	5 0 0	15	30	0 14 6	
	3	0 6 0		Parley	1 11 9	16	1	2 0 0	
9	4	5 0 0	24	91	1 1 0		2	10 0 0	
	{ Sheldon Mills S.S. }	0 10 6		2	0 5 0		3	1 0 0	
	46	0 10 0	25	3	5 0 0		4	2 0 0	
	7	2 4 6		4	1 0 0		{ Miss. Hall S.S., Manchester }	5 10 0	
	8	1 1 0		5	1 15 0		37	20 0 0	
10	9	1 1 0		6	0 7 0		{ Y.W.C.A., St. John's Wood }	12 10 0	
	50	0 10 0	27	8	15 0 0	17	4	0 4 0	
	1	3 0 0	28	9	1 0 0	21	39	25 0 0	
	2	0 10 0		400	1 0 5		40	25 0 0	
	3	0 5 0		1	0 6 7	22	{ Living Wat r's M.U. }	20 0 0	
	4	1 1 0		Homsey Rise	0 6 0		4	0 5 0	
	5	0 5 0		3	0 10 6	24	{ All Nations M.U. }	1 8 2	
	6	0 6 0		Publications	£129 5 2	28	44	1 0 0	
	7	2 10 0		Sundries..	6 17 2		Sundries ..	£196 16 0	
	8	3 1 4		Previously ackgd.	£139 18 2			16 15 3	
11	9	2 0 0			209 0 10			£213 11 3	
	60	0 5 0			£348 19 0		Previously ackgd...	550 14 8	
	1	0 2 6						£764 5 11	
Carried forward	£62 1 10								<u>£2 18 0</u>

DETAILS OF HEREFORD AUXILIARY.

Miss COLLINS, Hon. Sec.,
31, White Cross Street.
General Receipt No. 8324.

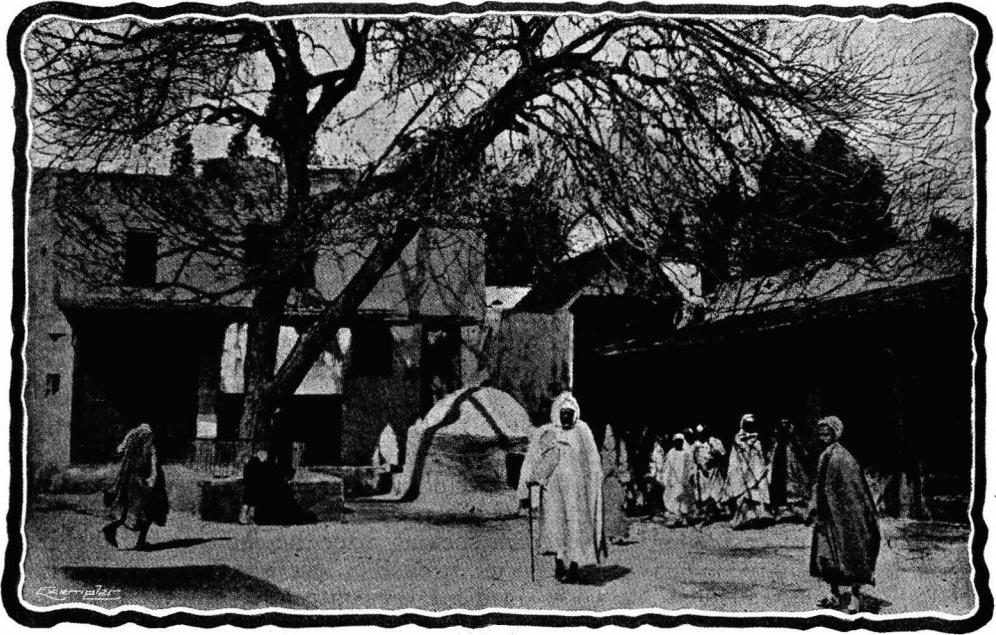
No. of Receipt.	£ s. d.
36	0 5 0
7	1 1 0
8	0 4 6
9	0 2 6
40	0 5 0
1	1 0 0
2	0 2 6
3	0 5 0
4	0 5 6
	<u>£3 11 0</u>

DETAILS OF BOCNOR AUXILIARY.

Mrs. GEAR, Hon. Sec.,
3, High Street.
General Receipt No. 8332.

No. of Receipt.	£ s. d.
54	0 3 0
5	0 3 0
6	1 5 0
7	0 6 0
8	0 12 0
9	0 3 0
60	0 1 0
1	0 1 0
2	0 2 0
3	0 2 0
	<u>£2 18 0</u>

* In loving memory of John Holt Skinner, a Servant of the Lord Jesus Christ.



Tomb of a Mohammedan Saint, Tunis.

Situated at Bab Menara, and close to the saddlers' bazaar.

Divine Grace.

"Be strong in the GRACE that is in Christ Jesus."—2 TIM. ii. 1.

"The Word . . . dwelt among us, . . . full of GRACE and truth."—JOHN i. 14.

THERE are few things that are more imperfectly understood than the *grace* of God. He is the God of all grace, Christ is full of grace, and the Holy Spirit is the Spirit of grace. It is by grace we are saved through faith. Not only did God in grace give His Son to die for our sins, but the very first impulse of our hearts towards God was a result of the working of the Spirit of grace upon and within us. How often men fall into the mistake of thinking that repentance and faith spring from their own hearts. They are indeed the action of the heart, but always have for their source and origin the constraining influence of the Holy Spirit of grace. As we realise this we give glory to God and understand as never before the depravity of our nature. Left to ourselves we do not feel our need; left to ourselves we never in any case seek after God or desire His salvation. Those who have a sense of need, and even ever so faint a desire after God, have to that extent been subjects of the working of the good Spirit.

The cause of God's manifesting His grace to men is in Himself, and not because of any good or worthiness in them. Even the prayers of parents for the conversion of their children are prompted by God's grace, so that while God blesses in answer to prayer, yet the very prayer in answer to which He blesses would never have been offered but for His grace in inclining the one who offered it.

It was God who in grace gave to our first parents the promise of the seed of the woman, not they who sought this mercy. It was God who clothed them in coats of skins, not they who suggested it.

So also with Abraham, the father of the faithful. It was the God of glory who

appeared to him in Ur of the Chaldees and constrained him to turn from idolatry. His becoming a man of God and a man of faith was the result of divine and sovereign grace working in his soul. God may have ten thousand ways of beginning His work with men, and generally the subjects of His grace are not themselves conscious that it is God who is working with them; yet it is He, and no sinner yet ever sought after God until drawn to do so by the grace of the God against whom he had sinned.

The blessed work of revival in Wales and elsewhere is rightly called a *work of grace*. It may have come about in answer to the prayers of many circles of believers, it may have been in a considerable degree through the instrumentality of Evan Roberts. It may be traced to those who suggested the special prayer, but if we would trace it to its very source we shall find that source in the heart of the God of all grace. We would not in the least make light of the prayers or of the human instruments, God forbid! They are God's appointed *channels* of grace, but they were not the *source*. God Himself is that, and those most used of God will be the first and foremost to recognise this fact.

Further, not only in sinners coming to God at their conversion, but all through life everything that is good and right in God's people is His own grace. There is often a danger of becoming legal even in seeking after the choicest spiritual blessings, a danger of expecting God to bless us *because* of our obedience, consecration and faith. Now God does bless the obedient, the consecrated and the trustful, but these states of soul are never the *ground* of God's blessing, though they may be the *condition* of blessing. The great, loving, gracious heart of God is the cause and spring of all good to both saint and sinner. He is good to the unthankful and to the evil, and this goodness should lead them to repentance and faith; but so evil is human nature that even the gracious promptings of the Holy Spirit are frequently unheeded or resisted.

God delights to bless His people, and is ever dealing with them for their good. Their wisdom is to yield gladly to His Spirit and be blessed; but here the evil of the old corrupt nature is ever seeking to reassert itself, so that even the Christian is humbled to find that when he would love and trust he has in himself no power to do so, and must count on God working in him to do the simplest acts that are pleasing to God. It is often said that to trust God is a very simple thing; so it is by His ever ready grace, but left to ourselves it would be not only difficult but impossible.

If then any good work has been done for the evangelization of North Africa, it must have had its origin and genesis in the heart of the God of all grace. If some of God's servants have given their lives and others their substance, it must have been as the result of God's graciously inclining them to this. To Him be the glory. Labourers are still needed in this very difficult foreign field. Home helpers are still wanted to pray and give their time, interest and means. What is needed to this end is that God should incline many so to do. He can. He may use the printed page or the spoken word or some other means, but He alone can make any instrumentality effective. Let us *pray* that He may do so, let us *expect* Him to do so. The very fact that He inclines us to pray is an evidence that He is beginning to work. Let us then pray still more earnestly to the God of all grace.

E. H. G.



Dr. Churcher reports 357 patients treated at Sousse and the sub-stations during February. In addition to Djemal and Kairouan, which are visited regularly, they had an interesting afternoon at another country place—Kala Saghira.

Mr. Short, writing from **Kairouan** under date of February 22nd, mentions that the convert, Sadafee, of whom some account was given in NORTH AFRICA for January last, has been helping again at the meetings. He writes:—"A fortnight ago his father went to

Tunis, and he is still there. Sadafee, being thus left head-man of the house, is free to come and go as he will. I have been pleased with his eagerness to use the opportunities and the boldness and style of his speaking. He has also been helpful at the medical

mission the last few times, both in speaking, helping in little ways with the dispensing, and explaining to the so often very obtuse patients about the medicines, etc. This has been without any request on our part."



To the Friends of the N.A.M.

I, PALMEIRA AVENUE,
SOUTHEND-ON-SEA,
March 15th, 1905.

DEAR FELLOW-HELPERS,

The missionaries in North Africa are longing and praying for a revival there as well as in Wales. Mr. Cuendet, writing from Algiers on March 11th, says: "We are having prayer meetings every night in houses and halls to pray for a revival. Nearly every evening we have the joy of seeing conversions. We believe that the Lord is going to give us a good harvest in Algiers, and also in the whole of North Africa." Possibly the larger number of those professing conversion are Europeans, but their souls are equally precious with those of the Moslems, though more easily influenced. Mr. Simpson's account of the struggles of a Moslem soul in Fez in abandoning his old faith and what it involves gives some little idea of the terrible difficulties that converts from Islam have to face. In Tangier early last year there was a most encouraging work of grace among Moors, Jews, and Europeans. Several of these converts are going on well; others have given disappointment. The very disturbed state of the country has hindered certain aspects of the work. However, God is still working, and evidences of the Holy Spirit's influence on the hearts of some of the converts are very interesting and cheering. Amongst the Kabyles, our brethren, Griffiths and Lamb, report in "Echoes of Service" several cases of professed conversion at their stations. In Constantine an Arab young man who has for some time professed conversion has lately given clearer evidence of his changed state, and his wife also is manifesting interest. We must not forget to pray for the converts in Tunis and other parts of the Regency. Some of them are making good progress; others are growing, while some are very variable. In Tripoli and Egypt the converts are still very few, but thank God there are some to

bear up in our prayers. Let us thank God and take courage.

The enemy, however, does not let us alone, and in Tunis we have been experiencing afresh the opposition of those in authority. The school for Arab girls carried on by Miss Hammon and Mrs. Purdon has had to be closed, under the excuse that these ladies have not a French diploma. One of our great difficulties with the laws of Tunis and Algeria is that they are so vaguely worded that they can be made to mean very much what the authorities wish them to mean in different cases. It is very discouraging to our sisters to have this work closed after some years of toil, and we would ask your sympathy and prayers for them that they may be guided what line of service to enter upon. What with Mohammedan, Roman Catholic, and governmental obstacles added to the ordinary evils of human nature, workers need very much grace, wisdom, and initiative to go forward.

The Tunis missionaries also have been distressed by the illness of Mrs. Liley. Her health has not been at all robust for several years, but lately she had seemed stronger. A few weeks ago she had a slight stroke which deprived her of the use of her left side. We are thankful to hear that she is now improving, and has been able to sit up a little, though, of course, still very weak. We commend our sister and her husband and family to your prayers. God's ways with us are sometimes very mysterious, and we cannot understand them. We can only believe that they are good and wise because we know our Father is infinitely kind and tender.

In the home department Miss Turner has been unable to do much because of the illness of her mother and father, as well as her own not very robust health.

Personally I have been feeling the strain of things rather severely. The perplexities of the last few months have been a very real burden to cast on the Lord, and, unfortunately, one sometimes fails in doing this as one should. We want very

much to get a wider circle of friends and helpers. The ordinary income of the Mission is not sufficient to keep the work going steadily. Many friends help most nobly, but we need more of them. When supplies are chronically scanty one has to ask what God wants to teach us. Should we decrease the work? We think not, God is blessing it. It is needed more than ever. God commands us to preach the Gospel to every creature, and He has not withdrawn or rescinded His commission. Should we not rather by prayer and effort at home seek to interest fresh friends, or re-interest old friends? We think so. Will you pray about this that we may be guided and helped?

During the last three months of 1904. receipts came in at the rate of about £200 a week, but since January they have been much less abundant, so that we have lost most of the advantage we had gained then. This time last year, when for a time NORTH AFRICA was made quarterly, a number of large gifts were received to help us in our difficulties. This year, thus far, most of these gifts have not been repeated, but we pray that they may be, as increased help is needed. Then, again, for the last three years very few legacies have come in. In the previous five or six years they averaged from £1,500 to £1,800 per annum. God can sustain His work by large gifts or small, by legacies or otherwise, but it seems desirable, in addition to legacies and large gifts, to get as many friends as possible to be interested and to help, as in this way there is more prayer, more praise, and more glory brought to God.

Some of God's servants are not interested in work amongst Moslems, and one good friend, who left a very large amount for missions, specially mentioned

that it was not for work amongst Moslems. Might not some others with wealth make special bequests, or give special gifts for Moslem work? Some think that work amongst Europeans gives a better return for money expended. It does look like this sometimes; but converted Moslems are rare in Heaven, therefore in God's sight they may have a special preciousness. We believe that, when once we get a community of converted Moslems, it may be found that they will be a power for good in God's hands that will astonish us.

We are thankful for many kind words of appreciation for NORTH AFRICA. Not a few congratulate us on its appearance and interest, and many seem glad to have it monthly again. Will you all try and help us to get for it a wider circulation? Could not some purchase a dozen a month, and try to get others to subscribe for it? Do not forget also "The Gospel in North Africa." We have still a considerable stock, and it can now be supplied from a shilling and upwards.

The home mission work, in which we have a special interest, is being blessed. Please continue to pray for it. Gifts for this department should be specially designated.

We are still having difficulty as to the cost of the repairs of our mission station at Djemâa Sahridj. Please pray that we may not have to pay unjust charges, and also that some special gifts may be sent in to cover the necessary outlay, which will evidently be over £300, and may be even £500.

May we all comprehend the love of Christ that passeth knowledge and find our rest in it.

Yours heartily in Christ,
EDWARD H. GLENNY.

To the Members of the N.A.M. Workers' Union.

DEAR FRIENDS AND FELLOW HELPERS,—I must now send you my report of the progress of our Workers' Union for 1904. I am glad to say the number of members has kept up well, and the work sent in this year was very satisfactory. I should be glad to welcome more members, and would gladly answer any enquiries. From the letters I receive it is clear that our Union is really useful, and supplies many a need. All write most gratefully for the help sent; one says, "The Workers' Union has been a great boon to us"—others mention that things were

"just what was needed"; so you see your labour is fully appreciated, and I am also grateful to you for sending me such nice things to forward. I am sending round to you a few of the letters to read, which I think will interest you.—Yours very sincerely,

LOUISA E. TIGHE.

The Priory, Christchurch, Hants.

Workers' Union Account.

RECEIVED.			£	s.	d.	PAID.			£	s.	d.
Balance in hand	...	...	1	8	0	Spent in duty, postage, etc.	...	17	3	6	
Received from members	...	...	26	2	9	„ for flannel shirts	...	7	16	6	
									25	0	0
						Leaving a balance in hand...	...	2	10	9	
			<u>£27</u>	<u>10</u>	<u>9</u>				<u>£27</u>	<u>10</u>	<u>9</u>

Local Secretaries.

- BASINGSTOKE.—Miss M. A. Smith, Rose Hill.
- BECKENHAM (Kent).—Miss Rouse, Holly Bank, Haynes Road.
- BEDFORD.—Miss Rundall, 35, Waterloo Road.
- BOURNEMOUTH.—Miss D. Ashton, Redlands, Branksome.
- BURNHAM (Somerset).—Mrs. King, Arnside.
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- CLEVEDON.—Miss Hodgson, Norham, Victoria Road.
- CLIFTON.—Miss Clapham, Chudleigh House, Whiteladies Road.
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- EDINBURGH.—Mrs. Porteous, Eastwell Lodge, Priestfield Road.
- GUERNSEY.—Miss Deincent, 11, Alley Street.
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- REDHILL (Surrey).—Mrs. G. Code, Tregwynt.
- TORONTO (Canada).—Mrs. Hoskin, The Dale.
- TUNBRIDGE WELLS.—Mrs. Morrison, 13, Claremont Road.
- WESTON-SUPER-MARE.—Miss F. Blake, Rockleaze, Paragon Hill.



"Pouring In."

By Miss Marian B. Grissell (Tunis).

May I remind you of an old story telling of the restoration of a cathedral. An important pillar was discovered to be hollow; the overseer of the work went to the architect and asked what he advised to be done. He replied, "Pour in barrels of liquid cement." A few days later the man returned and told the architect, "We have poured in, sir, barrel after barrel of cement; but the result seems nil. We see nothing of it, it is like so much lost labour." "Go on pouring in,"

replied the master, "till at last it overflows."

This story will very well describe what we are doing at our Bible depôt in Tunis, viz., doing our best to pour into the minds of the men, who come in, the truths of the Gospel, and this winter seemingly with the same result as in our story, nil. Surely it is right that our friends interested in our depôt should know this; that they with us may, as said Job, "Plead for a man with God, as a man pleadeth for his friend," and then that they may go to the Master to hear if He has any fresh instructions to give them, or us, concerning this branch of His work.

Thank God, though the result is out of

sight, we know our efforts are not altogether lost; but we are working, laying in a foundation, for "How can they believe in Him of whom they have not heard?" Our great difficulty (to carry out our simile), is that we rarely have the opportunity to work sufficiently long on any one pillar, to steady it to

their belief. The lad slipped out, and I then opened on the story of Zaccheus, to show why Christ came and the change His coming might make to one who received Him. They would not wait for the story, but interrupted with, "Who do you say He was? Don't you say He was the Son of God?" Again and again I asked

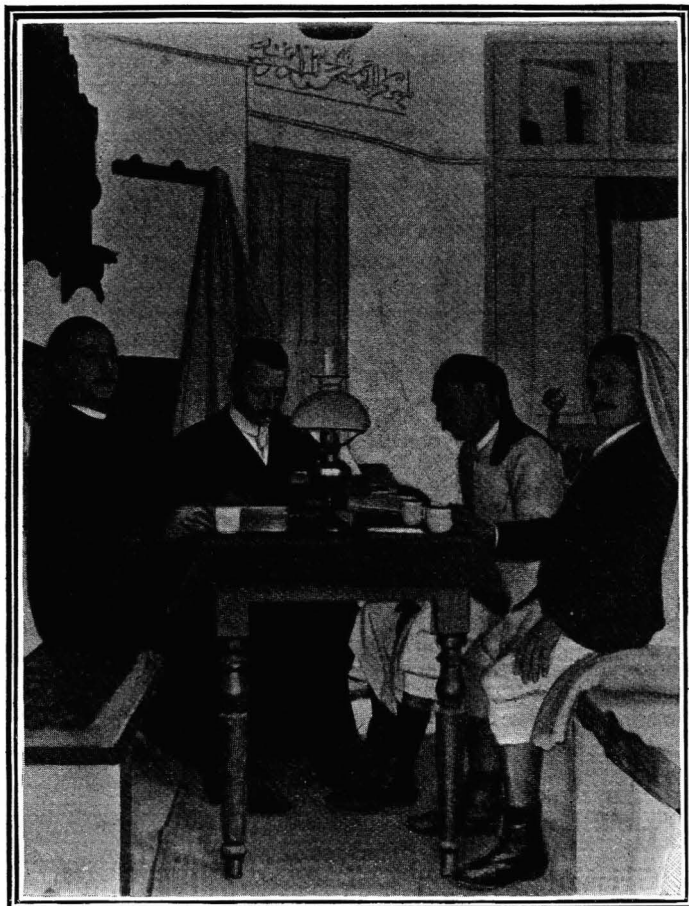
them to listen and keep to what my story said. Presently one of them sat down on the chair the boy had vacated, and with a wave of his hand to the rest, as much as to say, "You be quiet and you will see how I shall finish her off," began asking about my belief in the Koran; but my reminding him that we sold the Bible in our shop, and consequently talked about *it*, apparently sounded reasonable, for he let me have a turn again, while one after another the others left. When he went out I found I still had another auditor, and he sat down and said, "I heard the others all saying that He did not die, but as you say He did die, I want to know if He was raised to Heaven dead or alive." Then I had a real opportunity to pour in the why and wherefore of the death of Christ, and our acceptance through Him.

At night Mr. Purdon held a meeting in the *depôt*, and while he was at the door inviting

receive more. Let me give you a specimen morning.

Yesterday, while talking to a lad, the *depôt* seemed suddenly to fill up with tall burnoosed forms leaning one over the shoulders of another, smilingly and happily waiting to drop on me with what they thought would be an overwhelming reply to the first word I said contrary to

people in, I started with some poor men who passing by had entered, and they listened quietly to the story of the thieves on each side of the Saviour's cross. Mr. Purdon, taking the meeting in hand, asked what we had read, and then followed with the account of the Resurrection. The shop was fairly filled, different classes of men coming and



Three Native Converts from Mohammedanism in Tunis, reading the Scriptures with Mr. J. H. C. Purdon.

The man to left of picture is employed as book depot keeper.

going. It was getting late, and yet one man who came first sat on, and there were two Arab gentlemen standing just inside the door, who had been listening for some time to Mr. Purdon but making no remark. They showed no signs of leaving, so from 1 Tim. ii. 5 and 6, they heard the simple truth of their need and God's provision in Christ, and then with a salutation departed. We heard afterwards that one was a well-known lawyer, and that the other, connected with an Arabic newspaper, had written against us and our work a week or two ago.

This is how we are trying to carry out the great Architect's command to pour in the truth. I must not say it was quite a typical day, because it was good above the

average, both for the day and for the evening meeting. The attendance is always very uncertain.

The cement is good, for it is God's Word. The barrels are ordinary vessels truly, not much in themselves, though necessary. But the point is, have you faith in the cement, for *it* does the work; and do you want it to be poured in, so that the pillars may stand and be added to the building? Then pray for us as fellow-workers with yourselves; pray that the Holy Spirit, who is working with so much warmth in England, may be with us in the same power. And, may I add, let effort be added to prayer, for the "Cement Dépôt" needs the one with the other.

News from the Mission Field.

MOROCCO.

From Miss G. Hubbard (Tetuan).

January 25th.—A very wet morning, and so a slow dispensary. Tetuan streets are not so inviting in wet weather that folks who have clothes to take care of care to turn out by choice, and poor folks whose clothes won't hurt by a wetting don't care to get wet, because they have no means of getting dry again. Villagers can't get into town because of high rivers, etc., so between everything we only had twenty-three people, and we were glad when the time came to shut the door, for we were nearly frozen standing about in the damp. One man from a distance took a Gospel; may he read it, and be taught its meaning to his own soul by God's Spirit.

This afternoon I had my children's sewing class; two or three were in a very quarrelsome frame of mind, and got dismissed early. Cursing your grandfather, and hoping you may have small-pox, and asking that God may give you blindness are the loving little wishes the children pass on to each other when a wee bit vexed. Just now sounds come from downstairs, where Miss Knight has a class of boys; they come at sunset when they finish their day's work, and the bait is sweet tea and bread. Some of the lads have been under teaching for a long time now. They are all poor—oven boys,

shepherd boys, etc. One of them we saw outside the town the other day with his cattle; he said he got his food and clothes (though being in rags and almost bare-foot, we wondered how many clothes) and two dollars a year, not a large wage for working seven days every week, wet and fine, hot and cold.

January 27th.—It has been a perfect day, a cloudless blue sky, so of course we had more at dispensary. I was so pleased in one service of women I had when two ladies brought up things I had said when they were here some days ago; evidently that lesson had not been forgotten. We have an extra number of beggars about just now; as I went up the town this afternoon I saw six men sitting together, one man chanted the blessings that should come on anyone who would help them, and the other five cried "Amen." I don't think there was a good pair of eyes amongst them—some were blind, and others could not see! Certainly one or two looked as though government had had a hand in their blindness, for one way of punishing a thief is to put out his eyes with hot irons, and that brand he carries to his grave. One old gentleman I visited broke his leg some time ago; for four months nearly it was broken in the thigh. They sent for a man from the mountains to set it; he first sewed on over the fracture a linen bandage, and made that hard with eggs and flour, then put round a

fencing of bamboo canes split, and bound all together. The splint thus made was not more than five or six inches long; it remained in place twenty-seven days. Since it came off nature has been unaided (or unhindered), but the old man can stand on it, and is beginning to walk, only it is still a bit stiff. These folks do know how to set bones, at least they do when they happen to do it right.

When I got back home a young Christian woman was here; she has been laid up for two or three weeks, so it is some time since we had a quiet talk together; in her own home there are always other folks about, and we cannot have a quiet time in just the same way.

January 28th.—A perfect day again today, such as May days can be at home; a soft spring feeling in the air, and a cloudless blue sky above. After visiting this afternoon we arranged to meet at one of the town gates and go for a walk. So we went up on to the high ground at the back of the town; the first time we have ventured there since the troubles began more than two years ago. More lovely it could not have been; the range of mountains to the south, and the broad plain between them and the hills to the north of us; that plain used to be the Tangier road, but in these days the Tangier road is on the sea. I wonder if we shall ever do the journey by land any more?

At the first house I visited this afternoon I was evidently not wanted; the woman I went to see met me near the door, and stood talking with me there, she neither invited me to sit down or even to go into her room, so I soon retired and went to see a girl opposite, whose mother I used to visit a good deal; they are a family of Shereefs, and very holy, but also very friendly and very poor. The girl was sitting in a poor dirty room with her sister-in-law who lost her husband at the time of cholera. I remember the old Shereefa, the mother, telling me about how her son had come in from his village to see his father who was stricken, and while in town was himself a victim to the disease. The widow was telling me her present troubles. After the fighting here the soldiers went out to the different villages stealing or burning all they could lay their hands on; they had taken her

few fowls and goats, and broken open her box and taken her few treasures. She seems very poor now, and is coming to live in the town with her one boy.

As we came into town again after our walk we saw another memento of the fighting days. Above the gateway is a long row of huge nails, thirty or forty of them; at that time every nail held a human head! Those heads are now buried in a heap just by the gate. May the nails be used no more!

January 30th. — Yesterday, Sunday, was a quiet day; we three had our little service in the morning, and I had my girls' class in the afternoon. Twenty-eight were present, the ages varying from four or five to something over sixty. There is still no Spanish work in Tetuan for lack of Spaniards. . . .

A slave came to ask if we could go and see a lady who is too holy to come to us, a shereefa, so I managed to go this afternoon. The slave came for me to show me the house, for our houses have no numbers and our streets no names, so it is a very difficult thing often to find a new place alone. As we went we passed the patron saint of the town, Sidi Saidi, and the woman with me stopped as we passed the door to kiss the cold tiles and call several times on the saint's name—comfort surely as cold as the tiles, for who knows how many years he has been dead? I found the young Shereefa with a slight trouble, and when we had discussed medicines, coffee was brought out, and some preserved apple to eat with it, the apple being very much like apple preserve might be at home, only this had an added flavour of rose-water and musk, which I thought improved it! One thing did not improve its flavour, the lady of the house took the only spoon, put it two or three times well into her mouth with the apple, and then passed the same spoon, unwiped, on to me. Somebody says we ought to be saved above minding such things. I am afraid I have not got that far yet, for I did mind, though I hope I did not show it, for I ate my share of apple, and said it was very nice. At the next house I visited I was offered tea, but I got off with one cup instead of three, as I said I had just had coffee somewhere else. These folks are old friends of ours; the mistress was this morning at dispensary, and listened well too.

From Mr. H. Nott (Casablanca).



THESE few weeks (January and part of February) have been a time of small things as regards numbers coming to the dispensary, which can be accounted for by the small charge we

made for medicines. This has now been given up, as we thought it kept some away who could not pay, and others who could had been so long used to medicines being given freely that they were a little frightened at the charge, small though it was. I am glad to say, though, that numbers are gradually increasing, and soon no doubt we shall have our old complement again of some 500 to 700 or more a month.

Notwithstanding the small numbers there has been an opportunity of closer personal contact, and straighter talks have been possible, and thus very profitable times have been spent. I have noticed of late a more earnest desire for and appreciation of the truth about Jesus as Saviour and Intercessor, and, although there is in some quarters a growing dislike to Europeans generally on account of the French mission and designs on Morocco, yet the people are discerning, and give us always a friendly and fair hearing. This I find more especially in visiting, where the first questions asked are regarding the French. I try to assure them that all will come right, and that the French desire the welfare of the country at large. I have had interesting and encouraging times both in the dispensary and in other work.

One young man just lately came to see me whom I have several times spoken with in visiting, and who has come to the hospital for medicines. We read together in Acts and Matthew for a good while, and afterwards he stopped and said, "Is this

what the Christians believe and what you follow?" I was glad to tell him there were those who strove to follow Christ and to practise all that he had read in the Gospels, in spite of the bad examples among Europeans who were classed as Christians. He made several enquiries regarding what one should do who wanted to follow the Messiah. I told him that the Spirit of God alone could reveal to him the meaning and application of the Word he was reading, and what it would involve if he followed Him. He expressed a desire to become one of His, trusting in the fact that Christ had died as a sacrifice for him. I gave him portions of both Old and New Testaments to take and read, and told him to ask God to reveal His way unto him. He said as he was going, "I don't think I shall buy a sheep for our feast this time now." I cannot say any more about this man, nor can I judge his state before God, but at any rate he has seen that Christ is more than a prophet or than all the prophets. I hope to see him again soon.

From Mrs. Nott (Casablanca).

It was with much thankfulness and pleasure that I was able to re-open my women's class, which had been closed for several months owing to illness. It was on Monday, January 16th, that the women re-assembled; nineteen came, mostly old members, who gave me a very hearty welcome when I went down to them. After the usual salutations and asking after the absentees, we had tea and biscuits, which they enjoyed very much, more especially the very poor among them, as it is a thing they do not often have, sugar having been very dear lately. When they had had the usual three cups or glasses, according to Moorish etiquette, they quieted down and gathered round for hymns and a talk. On asking whether any one remembered the former hymns or texts, they looked at each other and shook their heads. At last one said it was "something about Sidna Aisa," and another, "something about forgiving sins," but when I repeated the verses they cried, "Oh, now you have awakened our brains."

The women are very poor, most of them in rags. Some work in the fields and gardens, and others in the large stores in town. Their hands are so rough and hardened that it is a wonder they are able

to sew, and yet one or two do so very well, especially some who come from beyond Morocco City and who used to attend our class when it was held in the town when I first came here. The numbers have increased each week till there were thirty-one present one afternoon. As that was too many both for the room and my strength, I told them not to bring any new ones, and with the six girls who were coming with their mothers I commenced a girls' class on Wednesday morning. This is increasing too.

I have been much encouraged and helped by the letters and practical help, garments, etc., necessary for the work, which have been sent by a band of workers through a lady, who, though a stranger to me, finds time in her busy life to write to me. I have also had cheer from a teacher of a Bible class and some of her members, who write and send a paper every week. In this land there is much to depress one, the sin, the indifference and ignorance; and these kind messengers bring cheer and blessing.

From Mr. O. E. Simpson (Fez).

About some Converts and Enquirers

January 13th.—T. and X. were reading "Mizan el-Haqq" (a Christian book written specially for Moslems) in the *mesareya* together. It is wonderful how men's preconceived religious notions are shattered when a truth from God's book, brought home to the heart by His Spirit, falls rudely (as it seems) upon the mind, leaving a sense of disappointment, until the enquirer comes to rest upon the solid foundation of the Rock of Ages. "Are you a follower of Mohammed or of Christ?" asked X. "Since you are akin to me (T.'s wife is a *shareefa* of the same division as his questioner) I will tell you." "Telling me is as safe as telling your father," interrupted the other. "Well, then, I am a Christian!" "And how did it come about?" asked X. "For over a year I was reading the Gospels, at first only out of curiosity; but I became interested, and found the Gospels were true, and I believed in Jesus and was saved. When you have read more from God's book, and the truth dawns upon your heart, you, too, will give yourself up to it, and believe in Jesus. I knew a man,

a *shareef*, who read the Koran, and led the prayers in a mosque here in Fez, but he was led to believe in Jesus. At first he got another man to lead the mosque prayers, as he could no longer do it himself in his new-found faith, and he shared the money; but, as he advanced in Christian knowledge, he gave up his position in the mosque and relied upon Jesus to supply his earthly needs, nor did the Lord forsake him. Now he is with the Lord in heaven."

January 19th.—X. was at the preaching this morning, and sat nodding assent to the Gospel statements as I preached from Acts x. 43, "To Him give *all* the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." No one raised any objections, but glances were exchanged among my Moslem hearers when a strong statement was made, as if imploring the aid of someone to come to their rescue, but, alas, their "prophet" and his book fail them when most needed. My remark, "May the Lord lead you, my friends, into the true and straight way," was responded to by several "Amens."

After the close of the medical mission, I sat down by our friend X. for a chat. "How are you, and how is the Book?" "All is well," he responded, "and it is little by little." T. told me that yesterday they two were reading "Mizan el-Haqq" together, and when a strong passage was read X. would rest his head on his hand, exclaiming, "Wonderful, wonderful; where did he get that from?" At last, sorely wounded in his Moslem ideas, he said, "Oh! T., I am not like one born yesterday into Islam, but these many years I have been a Moslem, and the height of the wall I have ascended is great; now I feel the structure shaking beneath me, and I do not know how to get down; you must help me." "With all my heart," replied T. This is indeed the most hopeful case I have met with for a long time.

February 2nd.—To-day X. broke out into prayer, and the tears flowed as he thanked God for the work of Jesus on his behalf. Then he said, "I would not continue leading the Mohammedan prayers and teaching the students for another day, if I knew how to earn half what I now have; if I only had half a loaf, where now I have a whole one, I would be very

glad." "God will open a way very soon, if it is His will," was T.'s reply.

February 7th.—One of the students came along to-day, and for two hours we read and talked together. I know he had been reading the Gospels by himself, for he spoke of such passages as, "I am the Door," of believers being "children of God," and asked how this could be. Before he went he said, "There is only one step left." "What is that?" I asked. After hesitating, he said with apparent emotion, "To know the real truth. Pray for me." We do praise the Lord for the interest we now see manifested; may our hearts cast off their sluggishness and watch unto prayer.

February 8th.—T. and X. came to-day while we were at dinner, after which we discussed the subject of the total depravity of man, and regeneration and salvation through faith in Jesus. The time went all too soon, for at 4 p.m. X. had to leave us. He seemed to love to listen, and in prayer he burst into tears while thanking God for His wonderful mercy in Jesus.

ALGERIA.

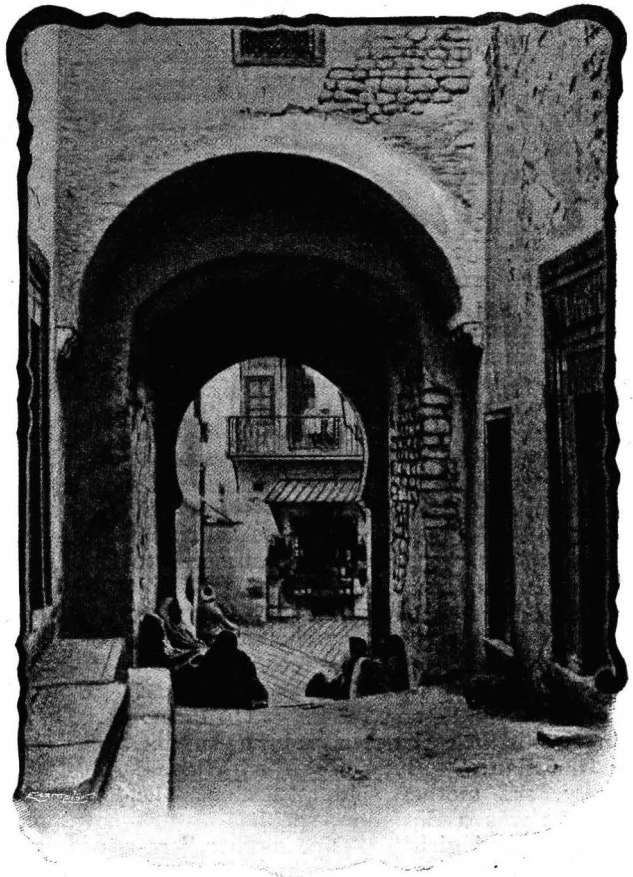
From Mrs. Ross (Djemaa Sahridj).

March 4th, 1905.—Besides the usual classes for men and lads, we are visiting the village of Misloub, and are much encouraged with the attention of the men there. The week before last we passed through the first *Thajemath*, and went on to another at the other side of the village. The men thought we meant to do the same last Wednesday, so almost before we reached the place they shouted out, "Stop here this week and tell us the words of the Lord Jesus." Those sitting outside soon came in, and we had quite a good congregation listening to the Gospel with evident interest. We both feel very much drawn to work in this village. If you were able to send me out a lady helper later on, we might get classes

and visit regularly the women and girls. As Miss Smith and Miss Cox do so much for the Djemâa women, I could very well go further off.

My husband is also paying a weekly visit to one of the cafés in this village, and is much encouraged with his talks with the men. These latter are most difficult to get hold of, and for this reason we have just decided to give medicines every morning at eight o'clock, this being the hour at which my husband takes prayers for the Kabyles working on the station. Thus any who come will have to stay for prayers and get their medicine immediately afterwards. Several have already been, and we hope, as it becomes more widely known, the numbers will increase.

We are having very cold, snowy weather again, bringing us several poor men to be daily warmed and fed! In fact,



"Arch of the Runners," Tunis.

Couriers were formerly employed here.

almost any hour of the day we are called upon to supply hot coffee and bread, or soup and bread. Since we had a man die of starvation a week or two ago, one feels bound to give as far as we are able. The man was in a very weak state when he came to us. I fed him as well as I could, sending my boy to put the food into his mouth. But once or twice his brother refused to let him have the food I had sent,

and finally killed him by giving him a good-sized piece of meat to eat. . . The man had professed to be a Christian for several years, but alas, was buried according to Mohammedan rites. My husband was present, and able to have individual talks with the men. The man asked that my husband might be sent for just before he passed away, but his brother refused.

Home Mission Work in Essex.

From Mr. Caswell (Tilbury).

March 7th, 1905.—We are still having much blessing in the work. Last Sunday evening we had a very good time, and believe that souls were saved, though we knew of none. The meeting was kept on half an hour beyond the usual; this we have never done before. The whole time was spent in prayer and a little singing. Those praying were as one desiring and asking for the salvation of souls. Perhaps the following little story will be of interest:

In a part of the dwelling there is a family that God has been blessing of late. One evening some few days ago a mother and father, both of whom are Christians, and their two daughters and only son were sitting talking. The elder daughter, about seventeen years of age, was converted in our meetings last year. The younger daughter is about fourteen, and the boy about ten years old. "Mother," said the boy, "I want you to take me to be converted." "To be converted," said the mother, "there is no need to take you anywhere to be converted; you can be saved here and now. You know you are a sinner, and that Jesus died to save sinners; if you believe that, you may be saved just where you are." But this did not satisfy the boy, who said again, "No, I want you to take me somewhere, to Mr. Caswell's mission, or somewhere, so that I can be converted." Then turning to his little sister, he said, "Are you a Christian?" But before the girl could reply, the mother said, "I think she always was a Christian, she has always been a good girl." "No, mother," replied she, "I have been converted, I am a Christian," and then, seeming a little uncertain about the matter, she asked,

"Mother, if I ask God to forgive me my sins for Jesus' sake, without staying behind to have a talk with anyone, and without putting up my hand, will He hear me and save me?" "Why, yes, dear," replied the mother, "of course He will." "Well then, mother, I am a Christian, for I have done that." The mother was not a little surprised at this, and so asked, "Well, when did all this take place?" "Why, you remember, mother, we all went over to the mission to the watch-night service! Well, just before twelve o'clock, you know, Mr. Caswell said that if any one wished to begin the New Year with a new heart, would they just then and just where they were, lift up their hearts to God and ask Him to forgive them for Christ's sake, and I did."

This is only a simple story, but does it not prove that it is "not by might nor by power, but by my Spirit, saith the Lord of Hosts."



Our Illustrations.

MR. J. H. C. PURDON has kindly supplied the following particulars, descriptive of this month's illustrations of scenes in the crowded city of Tunis.

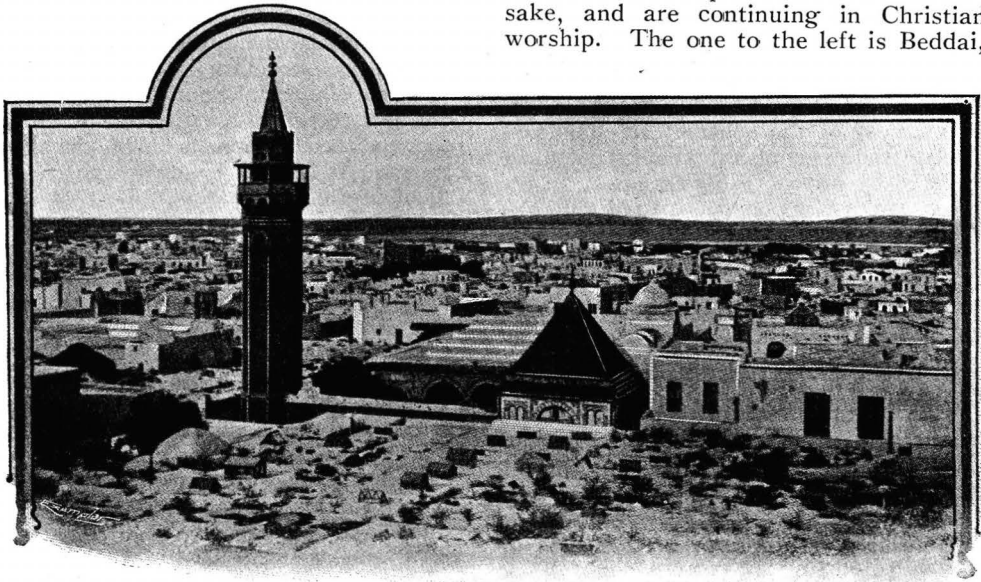
The tomb shown on our opening page is known as *Koobba Sidi Tahfa* (in English, "The dome of St. Tahfa"). Sidi Tahfa was a Roman Catholic, who in bygone days turned Mohammedan and wrote a book, still found in Tunis, against "The people of the Cross." This book is occasionally quoted against the missionaries at the discussion meetings, but it is an attack on Romanism rather than on evangelical teaching, and is, of course, full of twaddle, as such Moslem books always are. It is said that Sidi Tahfa was a Spaniard attached to the Court of Spain, and holding some ecclesiastical position,

but that after falling out with the R.C. Church he embraced Mohammedanism, hoping thereby to injure his former faith.

The "Arch of the Runners" (*Sabaat es-sayyara*) on page 83 shows the graceful horseshoe design prevalent in Barbary. It opens on to the *Place Ramadhan Bey*, and has its name from the circumstance that formerly messengers could be hired here for sixpence to run to outlying villages. In those days, say the natives,

the Hanafi school. All the beys and pashas of Tunis are Hanafis, and our view of the Mosque of Hamooda Pasha (commonly but incorrectly called the mosque of *Sidi ben Aroos*) shows by the octagonal tower that it is Hanafi. Both Malakis and Hanafis belong to the great Sunni (or orthodox) division of the Mohammedan world.

The picture on page 78 of three native converts is of living interest. These men have all suffered persecution for Christ's sake, and are continuing in Christian worship. The one to the left is Beddai,



Mosque of Hamooda Pasha, Tunis.

Showing octagonal minaret.

sixpence bought in Tunis as much as would cost half-a-crown now.

There are many fine mosques in Tunis, and in our March issue we gave a view of the beautiful square minaret of the city's chief religious monument. The square minaret is the prevailing style of architecture in western Barbary, and it denotes that the worshippers at such mosques belong to the Malaki school and ritual. Several mosques in Tunis have the slender octagonal minaret, which is a sign that the building is for adherents of

who has advanced steadily in the knowledge of Christ and of the Scriptures. He is a most useful and trusted native worker in the Bible depôt, and bears bold and public witness for the Saviour. The group around the table are in an open space at the top of the stairs in Mr. Purdon's house. Here the Saturday evening discussion meetings are held, and there is room to seat about sixteen persons. Thus our brethren labour according to the example of the apostle Paul in Rome. (See Acts xxviii. 30-31.)



"It is not said he who 'feeletth' is passed from death unto life, it is he who believeth! It is not he who 'loveth,' but he who 'believeth'; not he who 'prayeth,' but he who 'believeth.' We stand at Calvary and hear Christ say, 'It is finished.' We say 'Amen,' and put the cup of life to our lips."

ANDREW BONAR.

Notes and Comments.

**Proposed
Mohammedan
Mosque
for Paris.**

The leading Algerian daily paper recently had the following paragraph taken from the Paris journal, *L'Eclair*, with reference to the project for erecting a mosque for Mohammedan worship in Paris, which is again being mooted:—

“It is not the first time that this idea has been broached; it has already occupied public attention repeatedly. Five or six years ago the plan even appeared to be on the point of being realised, but the Government would not undertake the entire cost of the scheme; an important part of the expenditure would have to be covered by private subscriptions. In the front rank of people who promised their financial aid figured the Sultan of Turkey, Abdul Hamid, and this fact would be sufficient to ensure the lively interest of the Mohammedan world for the carrying out of such a project. Looked at from an exclusively French point of view this scheme offers advantages of every kind, of which the first and most important would be to constitute at Paris a religious Moslem centre, such as does not exist in any great city of western Europe, and which would not fail to considerably increase the prestige of our name and the spread of our influence in the vast regions which are subject to the law of the prophet.”



**What an
Arabic Text
Card Did.**

It is recorded with gratification by the British and Foreign Bible Society that a native trader from Timbuctu visiting Bathurst took home a card with a text written in Arabic, and on returning to Bathurst the following year purchased an Arabic Bible. So great had been the interest excited among his fellow countrymen by hearing the contents of the book that recently, on a third visit, he bought 18 copies of the Arabic Bible.



**“1,000 Miles
in the Heart
of Africa.”
by J. Du
Plessis.**

This is an attractive volume of 176 pp., with two maps and twenty-nine illustrations, giving an account of missionary work done by the Dutch Reformed Church in Central

Africa. The mission has now seven stations in Central Angoniland, S.W. of Lake Nyassa, with thirty-two workers, and is the outcome of a realisation of the needs of the heathen by the members of the Dutch Reformed Church of South Africa, who sent out their pioneer missionaries fifteen years ago. The same Church has also its missions further south in Mashonaland, Bechuanaland, the Transvaal, and the Orange River Colony, but the sad political troubles of the last few years have seriously hampered that work. Mr. du Plessis, the author, is the general missionary secretary of the Dutch Reformed Church of South Africa, and his book is a record of a visit paid by him in 1903 to the mission field of the Boer Church. It is very brightly written and full of useful information. Best of all it tells of scores of converts, trophies won for Christ from Central African heathenism.

It will probably come as a surprise to many English readers to learn that the Boer Christians had begun to send missionaries to the heathen north of their republics in 1889. From an introduction to the book by Professor Marais we gather further that far back in 1799 the Dutch Church in South Africa formed the “South African Society, . . . whose object was the extension of Christ’s kingdom among the uncivilised in this colony and the heathen both within and without the colony.” Further back still, in the 17th century, the early Dutch settlers in South Africa sought in some measure to spread the Reformed doctrine among the natives, and opened schools for them with the full sanction and encouragement of the Dutch Governor. Mr. du Plessis’ book is published by Messrs. Oliphant, Anderson and Ferrier (Edinburgh and London) at 3s. 6d.



This is the Arabic title of “**El-Kanisa Et-tunisiya.**” the very interesting little monthly paper issued by our missionaries in Tunis, with a view to arousing additional interest in the work in Tunisia and the needs of the country. Done into English the title means “The Tunisian Church.” While this little periodical is intended in the first instance for private circles, it is readily sent to anyone wishing to have it on payment of eightpence per annum. This sum can

be forwarded to Editor, *El-Kanisa*, Naunton Park Villa, Cheltenham, or to Editor, *El-Kanisa*, 5 Rue Essaida Messika, Place Halfaouine, Tunis. To either address *English* stamps and *English* postal orders may be sent. The paper contains brightly written sketches about native life and character, native converts, and various modes of Gospel effort. It is issued in typewritten form of eight or ten pages monthly, and cannot fail to interest the reader.



“Above what we ask or think.”

A letter from Mr. Jones, under date of March 6th, gives a very interesting instance of answered prayer which took place recently at Tangier. “M., the Riff, is a great help to Mr. Elson in the work, and is growing in grace. Lately he has been very much tried, but by God’s grace has had the victory. He has some land of his own in the Riff country, and there was owing to him about sixty dollars from the produce, which his people were supposed to send to him. He had been waiting some time for the money, and, as it did not come, he decided he would go to his country to see about it. If he did so, we knew his life would probably be taken, as there is now much hatred from his own people owing to his having become a Christian. We tried to persuade him not to go, and Mr. Elson read to him such passages as Matt. xix. 29, but he was very determined, and said the money was his; why should he not have it? We all made it a definite matter of prayer. He had decided to leave on Monday last, but on the previous Sunday evening he said he was not going, as he had thought much about the passages read

to him, and now felt he could not go. The following Wednesday a large pot of honey, well sealed, was brought to him by some men from his country, with a letter informing him that he would find his money in the honey. He poured out the honey, and found at the bottom of the jar his money tied up in a little bag. You can imagine what a joy it was to him and to us, too. We only prayed that God would keep him from going, but the Lord did more, he sent the money too. Such answers to prayer do so strengthen our faith and bring us near, so very near, to our Father.

“One or two nights in the week I am at the Refuge; for some time only a few men were coming, this was owing to the disturbed state of the country, when not so many were coming into the town; but now the room is well filled, and one gets as many as fifty or more to speak to. Mr. Elson is there most nights and finds some of the men really interested.

“Our Sunday service for the converts, although small regarding numbers, is encouraging. Mr. Elson’s twelve boys and three girls (not his own children!) come every Sunday and sit as quietly during the service as any boys or girls at home, and perhaps quieter.”



“**Muhammadian Objections to Christianity.**”—In our February issue attention was drawn to this valuable manual, compiled by Dr. St. Clair Tisdall, of the C.M.S. A friend of the Mission has very kindly sent in a donation to cover the purchase and postage to the field of twenty copies. This will supply each group of workers with the book, which will certainly be a real help to them in their difficult task of evangelising Mohammedans.

For the Young.

The Great Feast.

DEAR YOUNG FRIENDS,

The Arabs keep two chief festivals every year, for which they have several different names, but the common people generally call them the Great Feast and the Little Feast. The Little Feast is at the end of their ninth month (called *Ramadhan*), during which you know they must go without food or drink all day long

until sunset, and so at the end of the month they show their joy that the fasting is over. The Great Feast is on the tenth day of their twelfth month (called *Dhu'l-Hijja*). This fell in our February this year, and what Mrs. Purdon has written about it from Tunis will be sure to interest you.

The real name of this Great Feast is the “Festival of Sacrifice,” because it is kept by slaying an animal, either a sheep, a goat, a cow or a camel. This is why some of the people call it the Cow Festival,

and others the Sheep Festival. In North Africa the latter name is much used, and the people generally kill a sheep, but in Arabia it is often a camel that is slain for this feast.

The false prophet Mohammed instituted this festival for his followers instead of keeping the Jewish sacrifice and fast of the great day of Atonement (see Leviticus xxiii. 26-32). At first he copied the Jewish custom, but afterwards he turned away from it, and from the Jews, and instituted his own feast, so as to keep up the old customs of the ignorant, heathen Arabs of his time. He often acted in this way, that is to say, he often forsook the measure of light and truth that he might have had, and turned back again to that which was dark and false. And so his followers now have very mixed-up ideas about this Great Feast, just because their religion is such a strange jumble of truth and falsehood. Some of them look on the killing of the animal as a real *sacrifice* for sins (though Mohammed did *not* teach this), and most of them say it is only in *remembrance* of Abraham's willingness to offer up his son (and the Arabs always say that son was not Isaac, but Ishmael). But they all agree in keeping this feast as a time of great rejoicing, just like we do our Christmas, and they keep up their holiday for two or three days.

M. H. M.

From Mrs. Purdon (Tunis.)

February 19th.

For nearly a whole week school has been closed. The Great Feast commenced on Tuesday, and all Moslem women and girls have been busy with all sorts of cooking, drying and salting of mutton. Last week at school the conversation between the children would have made many mothers at home sad, and several times I had to turn their attention to other things by telling them a simple story of animal sagacity or affection, for I could not bear to hear such mites of children talking of such matters. They took delight in describing the death of the sheep, and how much better their father could kill it than their next door neighbour, etc.

As far as possible I will give you the account of the feast as Hanoona told it me. "Last year," she said, "when it came near the time of the feast, our father told us he was not going to have a sheep

this year, because it was too much trouble and expense. I and my sisters cried bitterly and tried to persuade him to change his mind, but he would not listen to us; however, we found afterwards that he was only teasing us, for one morning, a day or two before the feast, we heard a great noise coming up our street, and then there was a knock at our door, and when we asked, 'Who is there,' our father pushed open the door and dragged in a lovely fat sheep. How we rejoiced and jumped about and shouted! Then the morning of the feast, I woke up very early and called out, 'O, my father, get up quickly that you may be ready to kill the sheep!' But my father said, 'Leave me alone, I have not yet had enough sleep,' and so I got up and my sisters, and we made much noise, so that my father could not sleep, and rose up. Then in its time (for the people are not supposed to kill their sheep until a gun is fired, telling them that the Bey has killed his sheep) father brought out the sheep into the court, and my mother and we children all stood round and father said, 'In the name of God,' and killed our sheep." Details here followed, which I think you would not care to hear.

After the killing of the sheep, the women set to work cooking a great portion of the meat, for it is considered a necessary and pious act to give away portions to those families who are too poor to buy a sheep for themselves. The remainder of the meat is made into sausages, and as this work goes on for many days, and the courts are hung round with cords, on which are fastened scraps of meat and skin for drying in the sun, my readers can imagine that visiting just after the feast is not inviting!

There is one thing most amusing in this feast time, and that is the bringing home of the sheep from the market. Many means are devised to get the stupid animals along the streets, a favourite way being to hold up the poor creature by its hind legs, in wheel-barrow fashion; sometimes they are put into paniers on either side of a donkey, with their heads and feet sticking up. Once we saw a benevolent old sheep being driven home in state in a carriage drawn by a pair of horses. It was looking out of the window at its less fortunate brethren, who were being driven hither and thither, while its owner sat outside beside the driver!

Mr. Reid writes from Tripoli on March 2nd:—"Our medical mission work keeps up well. We always have a goodly company of attentive listeners. Recently some young men have been coming in after the greater part of the patients have left to have a chat about spiritual things, or, as only too often happens, about theological matters. One of them who has also come alone at times is, I believe, an inquirer. But it is terribly difficult for anyone to come to us out of medical mission hours without being suspiciously cross-questioned. Si M. has had already to excuse himself in a way that we cannot commend; but they say it is hopeless for them to tell the plain truth, that they come to talk of religion. Oh, when will liberty dawn on this empire? It is not very far away, I think, but still too far.

The truth is spreading. Lately it has come to my notice that books published in Egypt to counteract the work of the missionaries have found their way here, and have been sold very quickly. Thus they themselves are spreading the truth, for it is impossible to try to refute our statements without repeating them; and so many will be led to hear and inquire. I have been asked for 'The Beacon of Truth' already; it is one of the books mentioned in the Moslem treatises against the missionaries."



Birth.—At Constantine, on February 28th, to Mr. and Mrs. J. L. Lochhead, a daughter.

Mrs. Simpson writes from Fez under date of February 19th:—"A bright young convert said to me last week, 'Oh, my heart is so glad, so filled with joy as I look forward to a near baptism!' The old woman we asked prayer for in a general letter during *Ramadhan* is quite changed. . . She had been praying recently; we asked how. She replied, 'Oh, I recited part of the Koran and added in the name and on account of the blood of Jesus, Amen! It was the only prayer I knew.' We sought to teach her 'Our Father . . .' But oh the *dense* darkness! Just a single ray granted us here and there to prove God *can* shine through and thrill our hearts with prospective harvest and ingathering."



N.A.M. Prayer Meeting.—The monthly meeting for prayer is held in Room No. 44 of Paternoster House, 34, Paternoster Row, E.C., on the first Thursday in every month from 3.30 to 4.30 p.m. Tea at 4.30, after the meeting. The presence of friends of God's work in North Africa is heartily welcomed and is a great encouragement.



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Miss J. JAY Nov., 1885	<i>Kabyle Work—</i>		T. G. CHURCHER, M.B., C.M. (Ed.)	... Oct., 1885
Mrs. BOUTON Nov., 1898	Mons. E. CUENDET Sept., 1884	Mrs. CHURCHER Oct., 1889
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Casablanca.		<i>Kabyle Work—</i>		*Miss E. TURNER Jan., 1892
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