

Kindly read, circulate, and do not destroy.

No. 5.—New Series.

May, 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.

### CONTENTS.

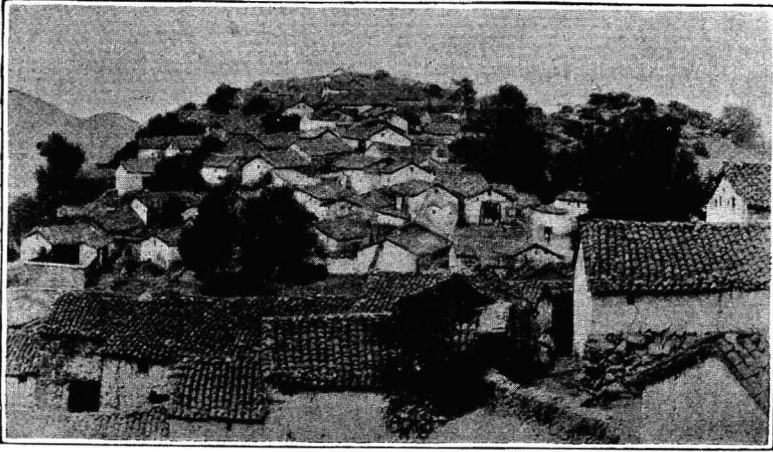
The Saint's Knowledge of Christ's Love. By John Bunyan (1628-1688) ... ..	89
To the Friends of the N. A. M. ... ..	91
The Lord's Work and its Needs at Shebin-el-Kom. By Mr. W. T. Fairman ... ..	91
News from the Mission Field—	
From Mr. W. T. Bolton ... ..	94
From Miss Read ... ..	95
From Mr. W. Reid... ..	96
From Mrs. Dickins ... ..	96
The Closing of the Girls' School, Tunis. By Miss A. Hammon ... ..	97
Renunciation of Roman Catholicism ... ..	98
The Jews of North Africa ... ..	99
Three Motives for Earnestness in Mission Work at Home and Abroad ... ..	101
Notes and Comments ... ..	102
To the Members of the Prayer and Helpers' Union ... ..	102
For the Young ... ..	103

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.





A Kabyle Village, Algeria.

Block kindly lent by]

[“*Echoes of Service*”

## The Saint's Knowledge of Christ's Love.

By John Bunyan (1628-1688).

*“That ye may be able to comprehend with all saints what is the breadth, and length, and depth and height; and to know the love of Christ, which passeth knowledge.”—EPHESIANS iii. 18, 19.*

**B**READTH, and length, and depth, and height, are words that in themselves are both ambiguous and to wonderment; ambiguous because unexplained, and to wonderment, because they carry in them an inexpressible something, and something too which far outgoes all those things that can be found in this world. The apostle here was under a spiritual surprise, for while meditating and writing he was caught; the strength and glory of the truths that he was endeavouring to fasten upon the people to whom he wrote, took him away into their glory beyond what could to the full be uttered.

Breadth, length, depth, and height. These words suggest unto us the unsearchable and infinite greatness of God; who is a breadth beyond all breadths, a length beyond all lengths, a depth beyond all depths, and a height beyond all heights, and that in all his attributes. He is an eternal being, an everlasting being, and in that respect he is beyond all measures, whether they be of breadth or depth or height. In all his attributes he is beyond all measures, whether you measure by words, by thoughts, or by the most enlarged and exquisite apprehension; his greatness is unsearchable, his judgments are unsearchable, he is infinite in wisdom. O! the depth of the riches both of the wisdom and knowledge of God! If I speak of strength, lo, he is strong; yea, the thunder of his power who can understand? There is none holy as the Lord; and his mercy is from everlasting to everlasting on them that fear him. The greatness of God, of the God and Father of our Lord Jesus Christ, is that, if rightly considered, which will support the spirits of those of his people that are frightened with the greatness of their adversaries. For here is a greatness against a greatness. Pharaoh was great, but God more great; [more great in power, more great in wisdom, more great

every-way for the help of his people. These words, therefore, take in for his people the great God, who in his immensity and infinite greatness is beyond all beings.

They are made use of to show to the Ephesians that God, with what he is in himself and with what he hath in his power, is all for the use and profit of the believers. Else, no great matter is held out to them thereby. But this God is our God! there is the comfort. For this cause therefore he presenteth them with this description of him, to wit, by breadth, and length, and depth, and height; as who should say, the high God is yours; the God that fills heaven and earth is yours; yea, the God whose works are wonderful, and whose ways are past finding out, is yours. Consider therefore the greatness that is for you, that taketh part with you, and that will always come in for your help against them that contend with you. It is my support, it is my relief, it is my comfort in all my tribulations, and I would have it yours; and so it will be when we live in the lively faith thereof.

So then, as there is in God's nature a length, and breadth, and depth and height, that is beyond all that we can think, so we should conclude that all this is love to us for Christ's sake; and then dilate with it thus in our minds, and enlarge it thus in our meditations, saying still to our low and trembling spirits, "It is high as heaven, what canst thou do? Deeper than hell, what canst thou know? The measure thereof is longer than the earth, and deeper than the sea."

The words are boundless! We have here a breadth, a length, a depth and height made mention of; but what breadth, what length, what depth, what height is not so much as hinted. It is therefore infiniteness suggested to us, and that has engaged for us. For the apostle conjoins therewith, "And to know the love of Christ, which passeth knowledge." Thus therefore it suits and answers a Christian's condition while in this world, let that be what it may. If his afflictions be broad, here is a breadth; if they be long, here is a length; if they be deep, here is a depth; and if they be high, here is a height. And I will say there is nothing more helpful, succouring, or comfortable to a Christian, while in a state of trial and temptation, than to know that there is a breadth to answer a breadth, a length to answer a length, a depth to answer a depth, and a height to answer a height.

God has a long arm, and he can reach a great way further than we can conceive he can. When we think his mercy is clean gone, and that ourselves are free among the dead, and of the number that he remembereth no more, then he can reach us, and cause that again we stand before him. He could reach Jonah, though in the belly of hell; and reach thee, even then when thou thinkest thy way is hid from the Lord, and thy judgment passed over from thy God. There is a length to admiration, beyond apprehension or belief, in the arm of the strength of the Lord.

O the length of the saving arm of God! As yet thou art within the reach thereof; do not thou go about to measure arms with God, as some good men are apt to do. I mean, do not thou conclude that, because thou canst not reach God by thy short stump, therefore he cannot reach thee with his long arm. Look again, hast thou an arm like God, an arm like his for length and strength? It becomes thee, when thou canst not perceive that God is within the reach of thy arm, then to believe that thou art within the reach of his; for it is long, and none knows how long.

*(Selected from a discourse by John Bunyan.)*

**To the Friends of the N.A.M.**

I, PALMEIRA AVENUE,  
SOUTHEND-ON-SEA,  
April 17th, 1905.

DEAR FELLOW-HELPERS,

Since my last letter I have been away from home and the office of the Mission, trying to recover nerve and strength which the strain of the last few months caused to give way. I think I am improving, though not so fast as I could wish.

It seems rather unfortunate that I should have to stand aside when so much seems to need to be done to rearrange and re-establish the work after so many loved and valued friends had felt obliged for

various reasons to retire from active participation in the management of the work. God must have some good reason for all His dealings with us. Mr. Marshall and other helpers have been keeping things going at headquarters, and in a short time Mr. Liley may be home to help in various ways.

God has given us cheering news of spiritual blessing amongst Europeans and Kabyles in Algeria, and also at home.

Funds still come in but slowly, and quite £1,200 is now needed.

Kindly excuse a longer letter this month, and remember the work in your prayers.

Yours heartily in Christ,  
EDWARD H. GLENNY.

## The Lord's Work and its Needs at Shebin-el-Kom.

By Mr. W. T. Fairman.

"My Spirit is standing in your midst" is a possible rendering of the Arabic version of Haggai ii. 5. It might well be also a plain statement of fact concerning the Lord's work here; and is undoubtedly the secret of our encouragement and joy in its present prosperity.

There has never been a time in the history of the Mission here when there was such abundant reason for hope, or when we seemed to be nearer the longed-for harvest of souls. There can be no doubt a large measure of this is due to prayer. As 1904 drew to its close, and records came to hand of the outpoured blessing in Wales, and the stirrings of the Spirit in other places, my heart longed that Shebin-el-Kom might also be visited, and that the windows of heaven might be opened to us. As I thought and prayed over the matter, I felt that a week of prayer at the beginning of the New Year would be one of the most likely ways of bringing this about. The programme of the Evangelical Alliance did not seem to be suitable for us, and so after much prayer I drew up a special programme, and secured as chairmen of the meetings the one or two spiritually-minded native Christians who are to be found in this place. Our numbers never exceeded fifteen, and were once as low as four, but,

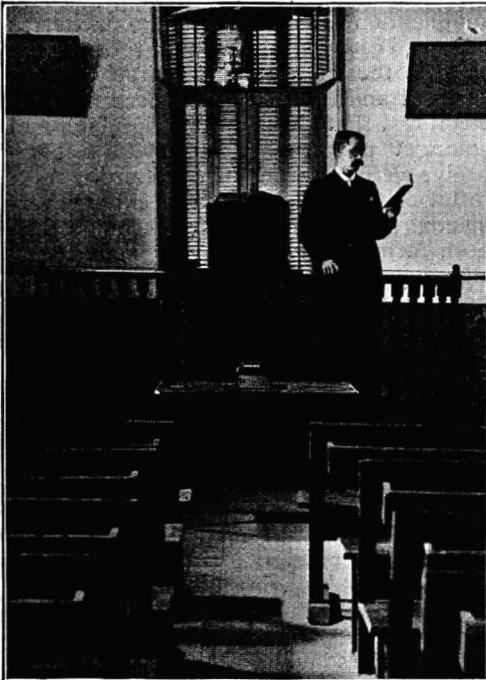
considering the fact that such meetings had never been held before in the place, that was remarkably good. From the very beginning the Spirit of grace and supplication was given, and our hearts began to glow within, so that towards the close of the week I could scarcely credit, as I sat and listened and shared in these meetings, that I was in a foreign land and amongst people that largely, if not entirely, were ignorant of our Lord. As a result of these meetings a weekly prayer-meeting, held on Saturday evenings, has been formed, and some very good meetings have been held. The numbers attending vary from six to twenty-four.

From the time of the holding of these prayer-meetings the ordinary evangelistic services have steadily gained in power. Every Sunday morning from fifty-five to sixty-five men, women, and children fill our little chapel, and listen with inspiring attention to the preached Word. During the last few Sundays there has been an attendance of about ten grown-up women, a thing never heard of before, so far as we are concerned, in this town. In the evening again some fifteen to twenty men attend another service.

Our Thursday night service has also given us great encouragement. Once the numbers attending exceeded forty, and

several times they were more than twenty. Tuesday evenings were until quite recently given up to lantern-services, commenced last October, and held weekly. These services are being held now, however, every fortnight, the intervening Tuesday being an ordinary service. These meetings have been a great success, the average attendance being over sixty. At some of these meetings also women have attended; on one occasion we had about twelve, special accommodation being provided for them.

Another matter for praise is the fact that we were enabled last January to secure a Bible-woman to visit the women in their homes, and to instruct them there in the Scriptures, and where possible to teach them to read. Through the boys' and girls' schools she had immediate entrance into nearly eighty houses—far more than she can effectually deal with—she visits on an average eight houses every day, and gets a most hearty welcome. The number of women now attending our Sunday morning services is entirely due to her efforts, and these are but the early days of her work.



The Meeting-Room at Shebin-el-Kom.  
MR. W. T. FAIRMAN.

In addition to the ordinary services, I have been enabled to visit one or two of the outlying villages. During February I held a lantern service in one of these in the yard of the house of a native Protestant, who is a farmer in a small way. He is the only Christian in the village. That service was attended by over one hundred Moslems. I am now planning out a regular visitation of some of these villages, and hope by the end of April to have arranged for regular weekly services in one or two of them.

The boys' and girls' schools are also giving us encouragement. Nearly one hundred boys and girls are daily under our instruction. They receive a thoroughly good secular education, and an equally thorough grounding in Scripture, as may be gathered by the perusal of the following verbatim translation of a letter received by the headmaster of the school last month:—

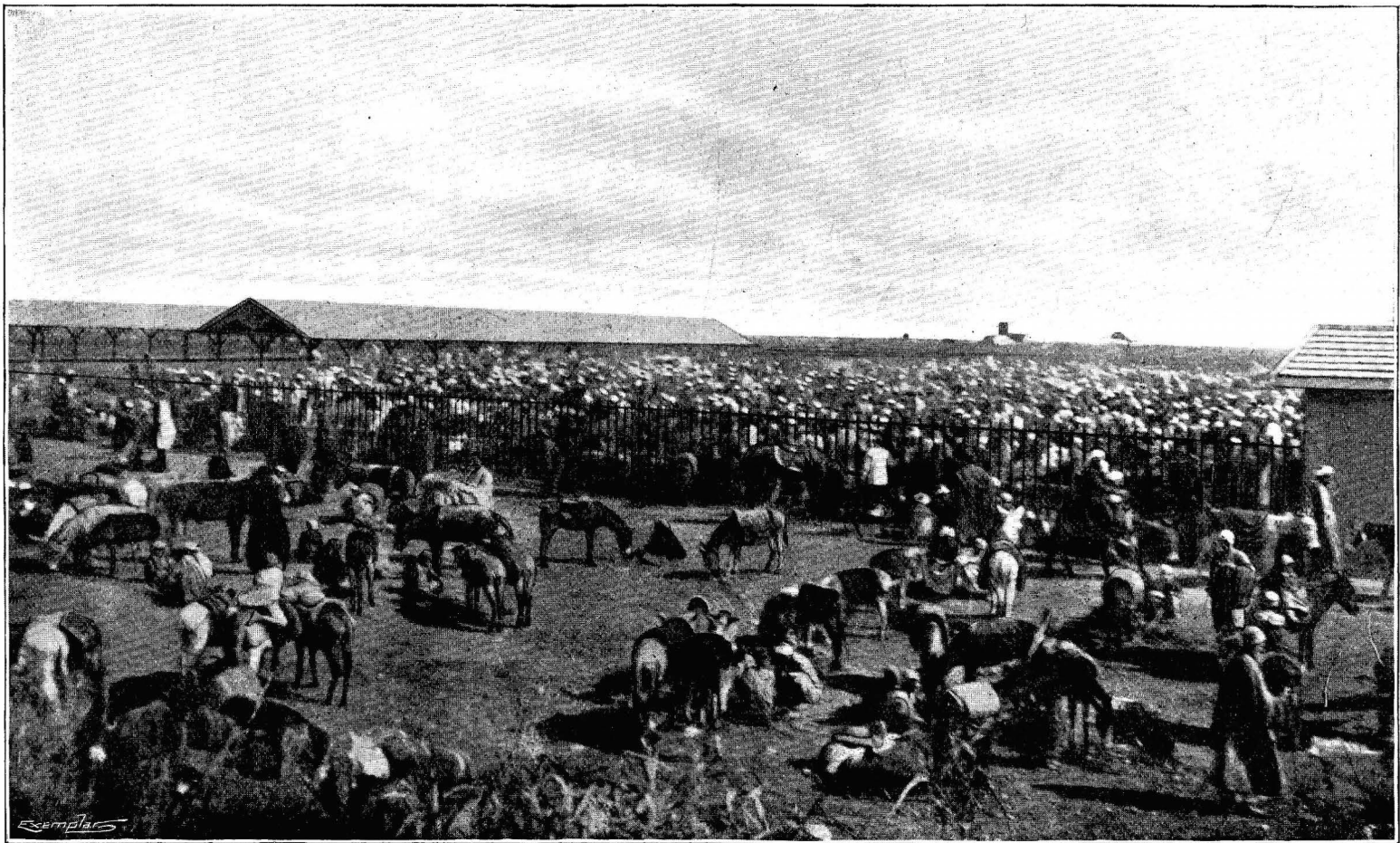
“His exaltedness Effendim Headmaster of the English School. After morning salutations to your exaltedness. In the presence of our dear father, and upon his questioning Mohammed and Ahmed in the Mohammedan religion, they were unable to answer; but they replied when questioned in the Coptic [Christian] religion, and for this reason he has sent them to Madrasat el Kamal (a Moslem school in the town).”

This is how the Moslems are treating us because they find that their boys are so educated by us that they know Christianity but do not know Islam.

The Coptic priest is also alarmed, and is now more than ever actively opposed to us; visiting the homes of the parents, and threatening them with ex-communication if they send their children to us. This opposition is very cheering to us in one way, for it proves that in spite of the fears of some of our friends the secular has not crowded out the spiritual, but rather the spiritual is so much to the fore, and so telling, that both Copts and Moslems are afraid of its results upon the lives of their children.

From another point of view it is trying, for it keeps the number of our scholars down, and in consequence the school does not pay its way, but is a very serious strain upon the general funds of the Mission. The question is now being dis-





**The Weekly Cattle Market at Benha, the Capital of the Province of Kalioubia, Egypt.**

The population of Benha, over 12,000, is almost entirely Mohammedan. The town lies on the bank of the Nile, and is accessible by railway in about three hours from Alexandria. The American U. P. Mission is carrying on an admirable work here, but many similar centres are still without resident missionaries.

cussed, "Is this work to continue?" £20 per month will relieve the funds of the Mission of all the strain imposed upon them by the schools, and will ensure their continuance. At the present stage the work cannot afford to be without them, they are an essential instrument in the task of evangelising this town.

In addition to the above-mentioned features of the work, a *colporteur*, supported by the B. and F. B. Society, works in connection with us. He is supported by the Bible Society, and traverses the province from end to end during the month selling the Word. There is also a Bible Depot on our premises where a quantity of Scriptures are disposed of during the month.

The above is a brief outline of the work here. Amongst its needs I may mention slides for our lantern services, and an additional lantern, so that we may make our views dissolving, and increase thereby their attractiveness. Slides of all descriptions will be welcomed, but a complete coloured series of both Old and New Testament events are absolutely necessary.

But our greatest need is prayer—more prayer. "The prayer of a righteous man availeth much in its working." Pray for us. Pray for this people. Pray for this work. Pray for the supply of all its needs. Pray for the outpouring of His Spirit, then shall the work of the Lord prosper in our hands.

## News from the Mission Field.

### MOROCCO.

#### From Mr. W. T. Bolton (Tangier).

March 24th, 1905.—On Tuesday morning I was sitting talking to a native Moorish carpenter whom for some time I have been seeking to bring to a knowledge of the Lord as his Saviour. After having been with him for about half an hour, I rose to go, when I heard a rustling noise amongst the shavings on my left hand. I exclaimed, "Rats!" "No," he said, "it is not rats." Then I looked over his work-bench, and to my distress I discovered a child's hand protruding from a little hole under the bench. Seeing my concerned look, he said, "Sit down, and let me tell you all about it." But before I repeat his story, let me just briefly describe the hovel in which this man ate, slept, and worked. It was so small that I could touch the two side walls at the same time, whilst the length only just allowed his bench to stand, without two inches to spare, so that every time he wanted to leave his work he had to climb over this bench.

But to return to the child lying coiled up underneath the bench. "It is my intended wife," he said. "Yesterday her mother handed her over to me to do just whatever I liked with her. She is about nine years of age, and not having any

home to take her to, I had to make her lie there." Just think of the poor little prisoner in that dark, damp little hole. There was not space enough for her to lie down, and, to prevent her being seen by passers-by, she was not allowed to stand. It was perfectly horrible. I looked at him very sternly, and told him I should take steps for her immediate release from these quarters. He said I could do as I liked, and that he would be very glad to have her removed.

Lifting up my heart in gratitude that I had discovered what the rustling meant, I went out asking God what I was next to do. I thought of speaking to one of the lady missionaries about the matter; she became sympathetically interested, and came back with me to the carpenter's shop, and after a little gentle persuasion, the child stood up whilst the man clothed her in one of his outer garments in order that no one might see her face as she walked through the streets.

The lady missionary had told me she would have her to live with her in her own house, if no other suitable home could be found for her. A day or two after, the little girl's sister begged to be allowed to join her, and now there are the two of them happy and bright in their new home. So a girls' home is started, a beginning of a new sphere of service for the Master. Two other little girls are waiting to come



as soon as arrangements can be made for them.

The mother of the two sisters has signed a paper saying she will not ask for her daughters to be removed for five years; and the carpenter who is engaged to one of them has also signed a paper saying that he will not ask for the girl in question for four years. The poor child seems to fear him very much, and her one dread seems to be that he will come and take her away. He has beaten her severely. He told me quite casually that he kept a small strap for the purpose.

## ALGERIA.

### From Miss Read (Cherchell).

*March, 1905.*—You will be pleased to hear that I find the visiting very encouraging just now. Telling Yamina of the Welsh revival, she said, "Oh, if we could have it here. We are two of the Lord's children, and you know the verse you taught me, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father, which is in heaven.' Let us ask Him now for it to come in Cherchell." I was so touched to hear her say in her prayer, "Satan has got such great power over the Arabs, Lord; oh come in Thy power and show that Thou art greater than he."

The next time I went to see her she said, "Will you come again to-morrow? I have invited some of the neighbours near, telling them there would be a meeting." I went, and found her room nicely arranged, and as full as it could be packed, for the people who live in the house had all joined in. I really had a splendid meeting, and announced that we would have one every week, and by not having them always on the same day Yamina will be able to get different people.

Zohra, her mother-in-law, was very disappointed at not being able to be present at this first meeting, having got a day's work in the country. In her zeal to show that she loves the Saviour as much as Yamina, she said to me afterwards, "You come to my house and I will get some neighbours in." I know all the women that come, and visit and read to them, but what is so helpful is that these two, by getting up meetings, make such

a public confession of their faith in Christ. The thought that seemed to have been working in Yamina's mind was that it was no use praying without doing; so, though she knew it would cost her something, she made the effort. She spoke to the women present as well as I, and to my astonishment launched out into the story of Pentecost, telling of the man who had been afraid to say he knew Jesus; how afterwards he preached to thousands of people, and among them many Arabs.

Poor dear Zohra at first got herself into a great bother with her sister, in whose house she has a room. The latter declared she would not have such a thing as a meeting in her house, having heard about it from one of those present at Yamina's. She said to Zohra, "Since you have got your head full of Sidna Aisa you care for nothing else, one would say you are not my sister." Repeating this to me, Zohra added, "And what she says is the truth; when she wants to talk as Arab women do, and wants to quarrel, it seems to hurt my ears and pains my heart, and I go into my room and drop the curtain."

To me her sister has always been very nice, so I thought I would go in myself, although the house was some distance from the group I was visiting that afternoon. She received me as usual, and one of her daughters was there whose first visit it was since her marriage six months ago, although she only lives in the next street. She at once asked me to sing a hymn she knew. When we had finished, her mother said, "Those words are beautiful; I think I should like the meeting after all." Then she told me how she had told Zohra she would not have it in her house, and ended up by offering her room as being bigger than Zohra's. Zohra came up the next morning, saying she could hardly believe it was true, but she issued her invitations for that afternoon. I had a good time with them, Zohra helping all she could by her testimony. As she only knows two hymns thoroughly, she said before we began, "Let us sing them over and over again, and by next week I will know another."

The purity of the life of a Christian is felt. Years ago the women instinctively stopped their immoral conversation when we went into their rooms, and any visitors

from outside would be told, "They do not like that talk." Zohra at first thought Yamina fidgety and ridiculous when she asked her not to use bad language in front of Abdullah; now she has the same repulsion for it herself, and though habit is strong over her she stops short when she remembers, and says, "Lord, forgive me, I did not mean it." How degrading Mohammedanism is! The face veiled, but the heart open to all manner of wickedness, deceit, lying, stealing, immorality in thought, word, and deed; nothing, nothing to raise and ennoble. Satan indeed has a stronghold in these people; but, praise God, nothing is impossible with Him!

The carpet industry is going on quietly and steadily, and more and more proving a real help to the girls and women. The girls love the work, and are so proud when a carpet or rug they have been working at is finished. They all think they are much too pretty to walk on, and that our shoes should certainly be taken off.

### TRIPOLI.

#### From Mr. W. Reid (Tripoli).

March 28th, 1905.—I am encouraged very much by the change of feeling towards us amongst the young men. It is quite pleasing after our former experience amongst them to be saluted brightly and happily in the street as "mistreed" (Mr. Reid). I had considered them as almost hopeless to reach or influence in any way, but they are now showing a much better spirit than formerly. A good deal of this may be attributed to S.'s boy, who helps at the medical mission. He is a good and good-looking boy, and is now learning weaving, and so comes in contact with many young men at the same trade. His influence is telling, and a much better feeling amongst the young men who know him well is the result.

The young man Si M., who has been inquiring, has read a good many of our books on the controversy between Christianity and Mohammedanism. What is the exact result of this I don't know, but I have been pressing upon him the personal aspect of the question, namely, his own need of forgiveness and of power to lead the life he feels it his duty to lead, and for which there is no provision in

Islam or outside the Gospel of our Lord Jesus Christ. I have shown him the benefits of Christianity, and from the beginning he has been much impressed. Yesterday, when the talk turned to Islam and the Koran, I asked him what advantage the world had got from the Koran. I also gave him the testimony of a young Turk whom I know well, a young man of high culture and education. One day in conversation about religion he admitted that there was nothing whatever in the Koran that was of any advantage to the human race. But Si M. was most impressed as I pointed out to him the supreme wants of his own being, and how they are supplied by God through Jesus Christ, the Saviour of mankind. . . . I often long to be where I could have more hope of men and women coming out more openly on the Lord's side. It will come even here, but one feels impatient at the waiting. I see a change in the general disposition of the youth since the coming of the liberal Turks.

### EGYPT.

#### From Mrs. Dickins (Alexandria).

March 11th, 1905.—Our school work is going on very happily and hopefully. We have fifty girls, most of whom attend regularly. The elder girls and our two boys, sons of a Christian man, work very hard at their reading, and are very happy because they can take their turn aloud in reading from God's Word. During the last month I have begun Genesis with them. They are very interested in it. I am very thankful to be able to tell you that my eldest teacher, Sitt Asma, who has been in the school ever since its commencement, is quite willing and glad, too, to keep on with the work while we are on furlough. She has been a teacher for three years, and has done much better than any one would have thought possible. The girls like her and obey her. I have been very much encouraged by her conduct and that of my elder girls, too. Our one great desire is to see our girls turning to the Lord Jesus as their own personal Saviour, and also for more workers. I have had to refuse many girls, as we cannot manage to teach more. There is work amongst our girls and their mothers and neighbours for three or four

lady missionaries and one or two Bible women.

At our last festival we had a very large gathering of Moslem friends as well as of our own. Each year more people know of our work and are interested in it. A Moslem *sheikh* and schoolmaster, one who is a bigoted Mohammedan, lent us his school rooms for our festival, as our own premises are too small for such a

gathering. He brought many of his friends, and they were all very much interested, and I think surprised, when they saw and heard what the children are taught. I have always found the result of our annual festival to be that a number of new pupils are sent to us.

I should like again to thank our many friends for all their gifts, which always make the girls very happy.

## The Closing of the Girls' School, Tunis.

By Miss A. Hammon (Tunis).

March 14th, 1905.—Friends who have long taken a kind interest in the little school for Arab girls in Tunis will sympathise with us when they hear that on February 27th it was closed by order of the French authorities.

For seven and a half years we have carried on the class quietly and happily, unaware of the existence of a law passed in 1888, which forbids the opening of a

school by anyone not holding a *brevet de capacité*, and then only by official permission. But lately the attention of the authorities has been specially directed to scholastic matters in consequence of the law recently passed against schools held by certain Roman Catholic religious orders, commonly known as "the Law of the Congregations," and though this law does not apply to us, permission to carry



The Arab School Girls, Tunis, on their Fête Day.

MRS. PURDON.

MISS HAMMON.

on this branch of our work has been refused on the ground that neither Mrs. Purdon or I possess the required *brevet*.

We have got to love dearly the girls who have come under our influence from day to day, and have often found that this influence extended far beyond the limits of the school itself, being the means of opening to us many houses whose doors would otherwise have remained closed, so that this official order has come to us as a real trial and disappointment.

The British Consul-General has taken a warm interest in the matter, and kindly

laid the case before the *Résident-Général*, and other high officials have also been interviewed, but all to no purpose.

Although unable to understand the Lord's purposes in thus allowing this apparent hindrance to our work, we are assured that it is one of the "all things" that "work together for good," and we believe that our Lord's words spoken to Peter have a vaster and wider significance, which we may take as a promise of comfort to ourselves—"What I do thou knowest not now; but thou shalt know hereafter."

## Renunciation of Roman Catholicism.

### Letter from a French Convert.

THE following letter was written to Mr. Shorey by a Frenchwoman in Algiers, who has recently been converted from Romanism. She became known to Mr. Shorey through a French gentleman, whom he knew, who recommended her to go to the Bible dépôt for a Bible. She has also been introduced to those working amongst French women and is attending their meetings. In an accompanying letter MR. SHOREY writes: "Now just a word in regard to the work. Many of us are on the tip-toe of expectation—are we going to see further manifestations or indications of the presence of the Spirit of God in Algiers? For some time past it seems that conversions have been taking place here and there. One hears of quite a number in Algiers who have recently decided for Christ. Also Mr. Lamb and Mr. Griffiths report one or two converts amongst the Mohammedans in Kabylia. Most of the missionaries have been spending several evenings this week in prayer. There were six cases of decision for Christ last Sunday at Mr. Moore's hall. Prayer meetings have been arranged this week at the houses of various friends, and one or two have been converted at these meetings."

ALGIERS, *March*, 1905.

DEAR SIR AND BROTHER IN JESUS CHRIST,

You wished to know, did you not, the circumstances which have been the means of leading me to know the truth? It is God; He alone has been my teacher. He alone has opened my eyes by the reading of His Word. Let Him be blessed for ever!

Three years ago I sent my dear son to rejoin his brothers in America, to learn the business there. He went at my request, not following his own wish. I remember very well his sad face, but in our country he had tried, all in vain, to make his way. I was anxious for his future, and I irrevocably decided that he should leave home. I gave him written

advice, especially that he should not forget the Catholic religion in which he had been brought up.

For many reasons, that it would take too long to explain here, this journey did not have the result that one had expected. I was on the point of calling him home, when terrible news suddenly reached me. My dear boy had just died of yellow fever after five days' illness. He lost consciousness from the very commencement, and never for a moment regained it. His last words were for his mother: "Oh, my poor mother! Oh, my poor mother!" I had practically sent him to die away from home, my darling boy. He was twenty-two years of age.

If a mother reads these lines she will understand my terrible grief; it seemed to

me that I also was near to death's door, but that, indeed, was sweet to think of. I found no peace and resignation, except in prayer and in reading Catholic religious books. I had been brought up in a convent and was deeply convinced of all that I had been taught. I caused Mass to be offered as many times as possible for the ransom of my dear boy's soul, for I was very uneasy about his eternal salvation.

One day I wished to read the Scriptures to find in them some consolation, some hope in the mercy of God. I was told that it was forbidden for Catholics to read their Bibles, and that the priests even were not allowed to study the Bible, except in the Vulgate version. I was very much surprised, because I had been until then ignorant of these facts. What! forbidden to read God's Word which had been written expressly to be read! That cannot be possible! Alas! it is only too true!

I made enquiries to see if the Bible sold by the Protestants was similar to ours, because I had been taught in the convent that the Protestants had falsified it in order to justify their erroneous beliefs. A priest told me, however, that there was but one Bible for all Christians. What was then my stupefaction in reading the Bible [the woman had in the meantime purchased one from the Bible dépôt] to ascertain that it contradicted almost all the Catholic beliefs. I searched for the seven sacraments, the mass, purgatory, indulgences, worship of the virgin Mary, and of images, the canonisation of saints, and I found not a single word upon these subjects. But I found terrible condemnation for them.

What was my grief in realising that the

dear children whom God had entrusted to my care had been brought up in error through my guilty confidence. I prayed to the Lord to open their eyes, to illuminate them and also all those that I knew, to allow them to hear the truth.

I went to see the priest whom I had consulted, and told him that the Church called Roman Catholic, which claimed to be the only trustee of the truth, was surely in error because its teaching was not founded on the teaching of the Lord and His Apostles. I told the priest that from henceforth I was no longer a Roman Catholic. I understand, said I to him, that one may not have faith (which is the gift of God), but I cannot understand that, pretending to have it, you dare to add to or take away from the Word which commands it.

I commenced to read history in order to know the reasons of the so-called schisms about which I had been taught in my childhood, and I was astonished at the falsehood and crime that I discovered in the Roman Catholic Church, which so many people who respect and venerate it are ignorant of. But God be praised! In the history of the Reformation I have found the disciples of the Lord, holding high and fast the Divine Word, the eternal lighthouse which guides its children to the Kingdom of Heaven. L. F.

Thus ends the writer's letter, although it says nothing about her giving a French Bible to the priest, nor how she commenced to give Scriptures and tracts to her well-known friends, nor how she has sent Bibles to her sons in America, that they, too, may know the truth.

A. SHOREY.

## The Jews of North Africa.

Missionary work has for many years been in operation amongst the Jews. The London Jews' Society has still an important work in Tunis, under the care of Mr. Flad. The most striking feature of this work is the schools, which have between two and three hundred pupils. The work here has been very difficult, but there have been some cases of encouragement. The London Jews' Society also has a work at Mogador, in Southern Morocco. In years past the British Jews' Society had a Mission in Algiers, under the care of Mr. Lowitz, but when some twenty years ago he became the agent of the British and Foreign Bible Society, this work was given up.

Mr. Wilkinson, of the Mildmay Mission to the Jews, has sent some of the workers of that Mission through North Africa several times in conjunction



An Algerian Jew.



with some of the N.A.M. missionaries, and large numbers of New Testaments have been distributed.

Mr. D. Baron also has visited the country. In addition to this, the N.A.M. has sought to reach the Jews as far as possible, considering that its main efforts are directed towards the Moslems. One young Jew, who was converted in Tangier a good many years since, is now a doctor in the United States, and was last year married to an American lady doctor in that country. There have been other converts amongst the Jews, but not a very large number. We have often been urged to undertake definite work amongst the Jews, and we would very gladly do so if God sent to us workers specially fitted for this branch of service, and if the state of our funds indicated that it was God's will we should do so.

Will our friends, therefore, when thinking of North Africa, not only remember the Kabyles and the Arabs, but also the Jews, Spaniards, Italians, and French, not to speak of other Europeans, all of whom are included in the commission which commands us to preach the Gospel to every creature.

## Three Motives for Earnestness in Mission Work at Home and Abroad.

1. The doom which the Scriptures declare to await those who know not God and obey not the Gospel. It was for a perishing world that God gave His Son to die, and it was for a perishing world that Christ gave Himself, and it is for a perishing world that God would have us spend and be spent, that we may by all means save some from the just consequences of their sins, and bring them into the joys of forgiveness, reconciliation, and glory.

2. The fact that we must all appear or be manifested before the judgment seat of Christ is a blessed and solemn reality. It will not be all the same whether we have lived for ourselves, or for God's glory. It will not be all the same whether we have lived to lead men to Christ, or practically said, "Am I my brother's keeper?" It will not be all the same whether we have spent our substance on pleasure, comfort, and luxury, or used it in seeking to extend the Kingdom of Christ. At that day they that turn many to righteousness shall shine as the stars for ever and ever. There will be an eternal difference even between believers—between those who seek first the kingdom of God and those who seek first their own ease.

3. The constraining love of Christ is the strongest of all motives for seeking the salvation of the lost. When we seek men's salvation because of the doom they are in danger of, we are actuated by love to men. When we seek their salvation because of our own eternal gain or loss, honour or dishonour, at the judgment seat of Christ, we are actuated by a right concern for our own true interests. But when we seek men's salvation because Christ having loved us, we love Him, and desire to do what will give Him pleasure, we are actuated by the highest and truest motive, even love to Christ. The littleness of our efforts for men is the measure of the littleness of our love to Christ.

We should let all these motives affect us—love to men, concern for our own eternal interests, and love to Christ, but we shall find that love to Christ is the most powerful to all. Men may sour us by their ingratitude, we may grow careless as to our own reward, and be satisfied with the fact that we are ourselves saved; but if we only realise Christ's love and that every effort to please Him pleases Him, though in itself unsuccessful, we shall be stirred afresh to please the One who is so appreciative that even a cup of cold water given in His name is rewarded.

E. H. G.

## Notes and Comments.

**The Work of Others in Algeria.** News of an awakening amongst the people of Algeria, both native and European, comes not only from N.A.M. workers, but also from those

of the Open Brethren who are working in that country. Mr. and Mrs. H. Lamb, who are stationed at Tabarooth, in Kabylia, were greatly tried last December by the hostility of a new village teacher. This man induced the village elders to threaten to fine all who attended the mission or allowed their children to attend, the result of which was, of course, a falling off of almost all who were coming to the classes and meetings. Very soon after this, the missionaries were cheered by two natives and a French girl professing conversion. One of these had been greatly struck by the way the leaders of this opposition had got into trouble of one kind or another—a fact which would impress the native superstitious mind very deeply. One almost went blind, and was obliged to consult Mr. Lamb about his eyes. Eventually, fearing a disturbance in the place, Mr. Lamb appealed to the chief of the tribe, who fined the ring-leaders, and publicly announced perfect liberty to attend the mission-house. After that numbers began to come again, and more recent letters tell of three or four more Kabyles having professed conversion.

Mrs. Griffiths tells of six or seven young men near them at Tazmalt, who have accepted Christ, but have not courage to own Him publicly. Yet they bring others to hear the message, and have spoken to their shepherd boys. She says: "We find the way to win Mohammedans is to take a personal interest in them . . . you must take them one by one, and show some special interest in them individually. This is what my husband has done in each of these cases."

Mr. Allen Moore tells of cheer and blessing in Algiers. Two or three soldiers had been brought to Christ, and a Jew and his wife and two others had been baptised. This Jew has been the means of leading a French family to Christ. He gets up at 4 a.m. to read and pray for power to preach the Gospel.

**Lord Cromer's Invitation to the C.M.S.**

For two years past Lord Cromer and the Sirdar have been expressing the wish that a British mission station might be established amongst the pagan tribes in the neighbourhood of Fashoda. They have now definitely asked the C.M.S. to undertake this, and have indicated the field which they might occupy. It is an extensive one, running as far south as Uganda and the Congo Free State. The

Society has sent out a call, asking men to volunteer for this work, and also for universal prayer, "that it may please God to prosper the attempt to seize this great opportunity." No doubt many readers of NORTH AFRICA will like to respond to the latter part of this appeal, and remember this new enterprise in their prayers.

### A Complete Catalogue of Christian Tracts and Publications for Jewish Readers.

Under this title the Mildmay Mission to the Jews has just issued a list of the tracts published in Europe and America for the use of Jewish missions and workers. Tracts in fourteen languages are included in this catalogue, and it should prove very useful to those working amongst Jews who are in need of information as to suitable literature for distributing amongst them. The price of the catalogue is one shilling, and it may be obtained from the Central Hall, Philpot Street, Commercial Road, London, E.

The workers at **Djemaa Sahridj, Algeria**, were much encouraged lately by quite a number of the girls and women there professing to receive Christ. The fact that they are nearly all those who have been under instruction for years past is a very hopeful feature in the case, and should also prove cheering to others who are still sowing, and so far have seen no harvest. We hope to hear more of these converts later on.

**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.

**Arrival.**—Mr. and Mrs. W. Dickins arrived in London on April 14th, from Alexandria.

## To the Members of the Prayer and Helpers' Union.

April 17th, 1905.

DEAR FRIENDS,

Lack of space and pressure of work forbid more than a very few lines this quarter specially addressed to the members of the P. and H.U., but your prayers are earnestly desired for the Mission at this time, when it is confronted with special difficulties at home and abroad.

Prayer is particularly desired for Mr. Glenny in the uncertain state of his health, and for large financial supplies to be sent in, as these are *urgently needed*. Subjoined are some other requests for praise and prayer.

Yours faithfully in Christ's service,

M. H. MARSHALL.

### Praise.

(1) For increased blessing granted on the work at Algiers and at Djemaa Sahridj; that quite a number who have long been hearing the message have professed faith in Christ.

(2) For a greater readiness on the part of a number of the young men at Tripoli to discuss religious topics with the missionaries, and that a few seem to be enquirers.

(3) For good numbers of natives attending the services held by Mr. Fairman at Shebin el Kom, Egypt, and for encouragement in the school work there. Some appear not far from the Kingdom at this station. Pray that the Spirit of

God may work there to the conversion of many.

### Prayer.

(1) For the workers at Tunis (see page 97) that, although hampered in their work, they may find means of making known Christ to many.

(2) For the young man convert, S., at Tunis, who was imprisoned some time ago and has again been suffering for Christ's sake; that he may be able and willing to engage in some suitable occupation, and may always witness a good confession of Christ.

(3) For the needs of the work and workers at Shebin el Kom; that Mr. and Mrs. Fairman may be guided and strengthened in the heavy work at their station.

(4) For several of our missionaries coming home on a needed furlough this summer, if the Lord will; that they may be renewed in bodily and in spiritual health, and that the work at their stations may not suffer during their absence.

## For the Young.

TANGIER,  
March, 1905.

DEAR CHILDREN,

I hear that some of you are anxious to know more about the children of Morocco; the engraving will show you what some of them are like and how they are dressed. There is much that I should like to tell you about them, but I must not make my letter too long, so I think to-day I had better only tell you about the girls; ladies, you know, should always come first!

In Morocco you will scarcely ever find a girl who can read or write. There are no schools for them to attend, and, as their mothers are equally ignorant, there is no one at home to teach them, so they grow up quite uneducated. A rich Moor's daughter seldom goes out. When still quite a child they dye her hair, hands and feet with henna, dress her daily in gay little garments of silk, satin and muslin of exactly the same pattern as her mother's, round her waist is fastened a broad many-coloured belt, and round her neck any number of bead necklaces. Through her ears are forced thick silver

rings, so large that they rest on her neck, and finally she is given a dainty pair of embroidered slippers, which, however, she never wears in a room, but only in the court of the house and in the street. Thus decked in the gayest of clothing, she is left to play about day after day with the slaves, and any little friends who may call to see her, her mind being all the time neglected and untaught. Except as a baby, the Moorish girl never goes out without her *haik*, a long white woollen wrap, in which all the women envelop themselves from head to foot when in the street, the eyes alone being left uncovered.

Friday, the Moorish Sunday, is quite a holiday for the children, and they all expect to go out that day. Dressed in their best clothes, they are usually taken in the morning to the cemetery, where they meet their friends, and in the afternoon they go to see their relations, and feast on green tea and oily cakes.

The children are nearly always merry and full of fun, and as a rule, those of the upper class are not unkindly treated, but when they do get a whipping it is a hard



Miss Jay and some Moorish Children.

one. Many of them are very pretty, with lovely dark eyes and long eye-lashes, and very delicate complexions from being so much in the house. Though happy as children, they seem to feel the monotony of their lives as they grow older, and have often a weary look on their sweet faces.

When still quite young girls, they are married to some man chosen by their parents, and from that time are usually entirely shut up in their houses, many of them being never allowed to go out again until they are quite old. When we visit these ladies in their homes we find them reclining on cushions, chatting, yawning, tea-drinking, and sometimes quarrelling, but rarely doing anything useful. When asked what they do all day long, their usual answer is, "We just sit here."

I am sure that you happy children in England must pity the girls and women here in Morocco. They go to no services,

sing no hymns, never hear a real prayer, and know nothing of the loving Saviour who died for them and longs to save them. If they are ever to hear the good news, those who love Jesus must leave their homes and come to Morocco, and tell them one by one that God's only Son is their only Saviour. Will you not pray that many more workers may come out to live amongst these people, and be witnesses for Christ? Ask also that they may come quickly, for while we sleep the enemy is busy sowing tares. From their black slaves, from their parents, from all with whom they come in contact, these little Moorish sisters of yours are daily drinking in more of sin and superstition. Ask God to save the children of Morocco, and remember that He expects *you* to do your utmost to help them.

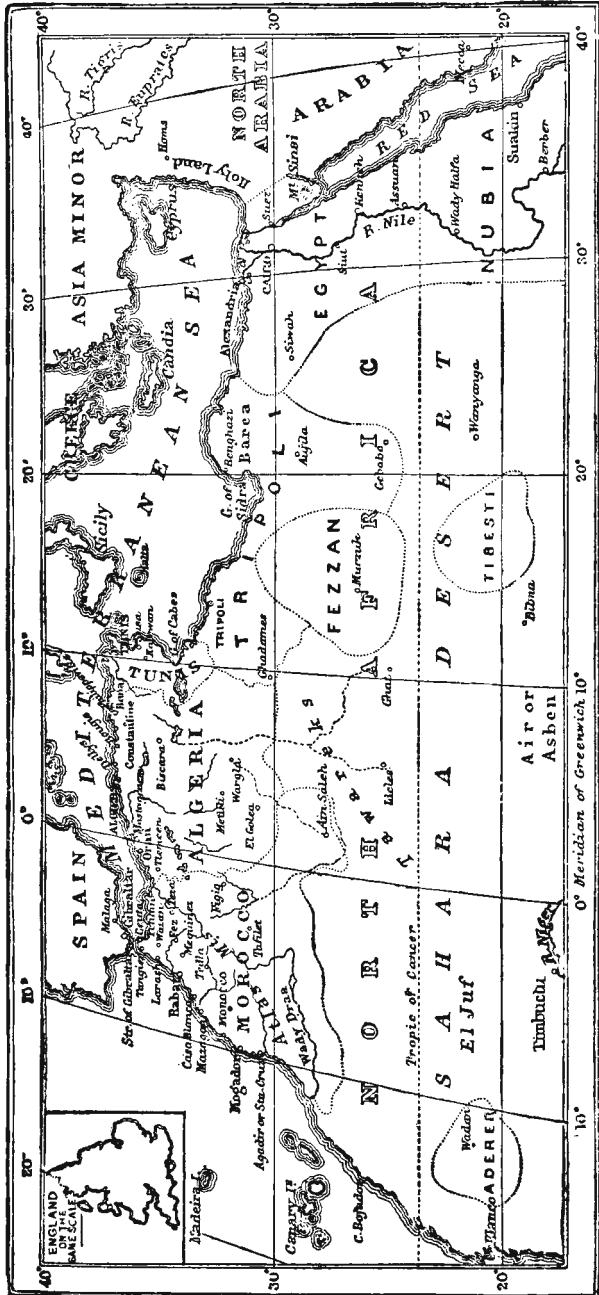
Your friend in Christ's service,

JENNIE JAY.

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

Distance from North to South about 1,500 miles.

Distance from East to West about 3,500 miles.



**MOROCCO** has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 4,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz. The country is divided into districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan.

**ALGERIA** is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population 4,500,000, principally Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate and much beautiful scenery; there are excellent roads and extensive railways.

**TUNIS** is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, some thousands of Italians, Maltese, French, Jews, etc., on the coast.

**TRIPOLI** is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel.

**EGYPT** is still tributary to Turkey, but under the guidance and supervision of the British Government. It has a population of about 10,000,000.

**THE VAST SAHARA**, with its scattered population of Berber and Arab Mohammedans, remains still without a solitary missionary.

by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but are willing to be enlightened.

**NORTHERN ARABIA** is peopled

# THE NORTH AFRICA MISSION.

## References.

REV. W. HOUGHTON, Norwood, S.E.  
THEO. HOWARD, Esq., Bromley, Kent.  
REV. J. J. LUCE, Gloucester.  
JAMES MATHIESON, Esq., London, W.

DR. R. MCKILLIAM, Blackheath, S.E.  
COL. J. F. MORTON, Mildmay, N.  
REV. MARK GUY PEARSE, London, W.C.  
PASTOR THOS. SPURGEON, Metropolitan Tabernacle  
PASTOR FRANK WHITE, Bayswater, W.

## Council.

W. SOLTAU ECCLES, M.R.C.S.,  
Upper Norwood, S.E.

EDWARD H. GLENNY,  
Southend-on-Sea.

PASTOR W. FULLER GOOCH  
West Norwood, S.E.

Office of the Mission:—34, PATERNOSTER ROW, LONDON, E.C.

Telegraphic Address:—"TERTULLIAN."

Telephone:—5830 CENTRAL.

Acting Secretary and Arabic Tutor.  
MILTON H. MARSHALL.

Hon. Secretary and Director.  
EDWARD H. GLENNY.

Book-Keeper and Cashier.  
R. MCCAPPIN.

Bankers, LONDON AND SOUTH-WESTERN BANK,  
Cheapside, London, E.C.

Hon. Auditors, Messrs. A. HILL, VELLACOTT AND CO.,  
1, Finsbury Circus, London, E.C.

Parcels and Small Cases for transmission to the field to be sent to the N. A. M., c/o Messrs. Bride and Eastland, 29-35, City Road, London, E.C.

Will friends wishing to send large cases kindly write for instructions before doing so.

Gifts in Money or in kind should be sent to the Hon. Sec., at 34, Paternoster Row, London, E.C.

## LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Bizerta.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.		Date of Arrival.
J. H. D. ROBERTS, M.B., C.M. (Ed.).	... Dec., 1896	Miss L. READ ...	... April, 1886	Miss M. ERICSSON ...	... Nov., 1888
*Mrs. ROBERTS ...	... Dec., 1896	Miss H. D. DAY ...	... April, 1886	Miss R. J. MARKUSSON ...	... Nov., 1888
Mr. W. T. BOLTON ...	... Feb., 1897	<b>Algiers.</b>		<b>Susa.</b>	
Miss J. JAY ...	... Nov., 1885	<i>Kabyle Work—</i>		T. G. CHURCHER, M.B., C.M. (Ed.) ...	... Oct., 1885
Mrs. BOULTON ...	... Nov., 1888	Mons. E. CUENDET ...	... Sept., 1884	Mrs. CHURCHER ...	... Oct., 1889
Miss G. R. S. BREEZE, M.B. (Lond.) ...	... Dec., 1894	Madame CUENDET ...	... Sept., 1885	Mr. H. E. WEBB ...	... Dec., 1892
Miss F. MARSTON ...	... Nov., 1895	Miss E. SMITH ...	... Feb., 1891	Mrs. WEBB ...	... Nov., 1897
Mr. H. E. JONES ...	... Jan., 1897	Miss A. WELCH ...	... Dec., 1892	*Miss R. HODGES ...	... Feb., 1889
<i>Spanish Work—</i>		Mr. A. SHOREY ...	... Nov., 1902	Miss A. COX ...	... Oct., 1892
Miss F. R. BROWN ...	... Oct., 1889	Miss E. ROSS ...	... Oct., 1904	Miss N. BAGSTER ...	... Oct., 1894
Miss VECCHIO, School Mistress.		<b>Djemaa Sahridj.</b>		Miss K. JOHNSTON ...	... Jan., 1892
<b>Casablanca</b>		<i>Kabyle Work—</i>		*Miss E. TURNER ...	... Jan., 1892
G. M. GRIEVE, L.R.C.P. & S. (Ed.) ...	... Oct., 1890	Mr. D. ROSS ...	... Nov., 1902	Miss E. LOVELESS ...	... Nov., 1902
Mrs. GRIEVE ...	... Oct., 1890	Mrs. ROSS ...	... Nov., 1902	<b>Kalrouan.</b>	
Mr. H. NOTT ...	... Jan., 1897	Miss J. COX ...	... May, 1887	Mr. E. SHORT ...	... Feb., 1896
Mrs. NOTT ...	... Feb., 1897	Miss K. SMITH ...	... May, 1887	Mrs. SHORT ...	... Oct., 1896
<b>Tetuan.</b>		<b>Constantine.</b>		Miss E. T. NORTH ...	... Oct., 1894
Miss F. M. BANKS ...	... May, 1888	Mr. J. L. LOCHHEAD ...	... Mar., 1892	Miss G. L. ADDINSELL ...	... Nov., 1895
Miss A. BOLTON ...	... April, 1889	Mrs. LOCHHEAD ...	... Mar., 1892	<b>DEPENDENCY OF TRIPOLI.</b>	
Miss A. G. HUBBARD ...	... Oct., 1891	Miss E. K. LOCHHEAD ...	... Mar., 1892	Mr. W. H. VENABLES ...	... Mar., 1891
<b>Laraish.</b>		Mr. P. SMITH ...	... Feb., 1899	Mrs. VENABLES ...	... Mar., 1891
Miss S. JENNINGS ...	... Mar., 1887	Mrs. SMITH ...	... Sept., 1900	Mr. W. REID ...	... Dec., 1892
Miss K. ALDRIDGE ...	... Dec., 1891	Miss F. HARRDEN ...	... Nov., 1900	Mrs. REID ...	... Dec., 1894
<b>Fcz.</b>		Miss F. H. GUILLERMET ...	... May, 1902	Miss F. M. HARRALD ...	... Oct., 1899
Mr. O. E. SIMPSON ...	... Dec., 1896	<b>REGENCY OF TUNIS.</b>		Miss F. DUNDAS ...	... April, 1903
Mrs. SIMPSON ...	... Mar., 1892	<b>Tunis.</b>		<b>EGYPT.</b>	
Miss L. GREATHEAD ...	... Nov., 1890	Mr. A. V. LILEY ...	... July, 1885	<b>Alexandria.</b>	
*Miss M. MELLETT ...	... Mar., 1892	Mrs. LILEY ...	... April, 1886	*Mr. W. DICKINS ...	... Feb., 1896
*Miss S. M. DENISON ...	... Nov., 1893	Mr. J. H. C. PURDON ...	... Oct., 1899	*Mrs. DICKINS ...	... Feb., 1896
Miss I. DE LA CAMP ...	... Jan., 1897	Mrs. PURDON ...	... Oct., 1899	<b>Shebin-el-Kom.</b>	
		Miss M. B. GRISSELL ...	... Oct., 1888	Mr. W. T. FAIRMAN ...	... Nov., 1896
		Miss A. HAMMON ...	... Oct., 1894	Mrs. FAIRMAN ...	... Feb., 1897
		Miss R. COHEN ...	... Nov., 1902		
		Miss H. M. M. TAPP ...	... Oct., 1903		
		<i>Italian Work—</i>			
		Miss A. M. CASE ...	... Oct., 1890		
		Miss L. E. ROBERTS ...	... Feb., 1899		

IN ENGLAND.—Miss B. VINING, (invalided). Mrs. D. J. COOPER.

\* At Home.