

NORTH AFRICA

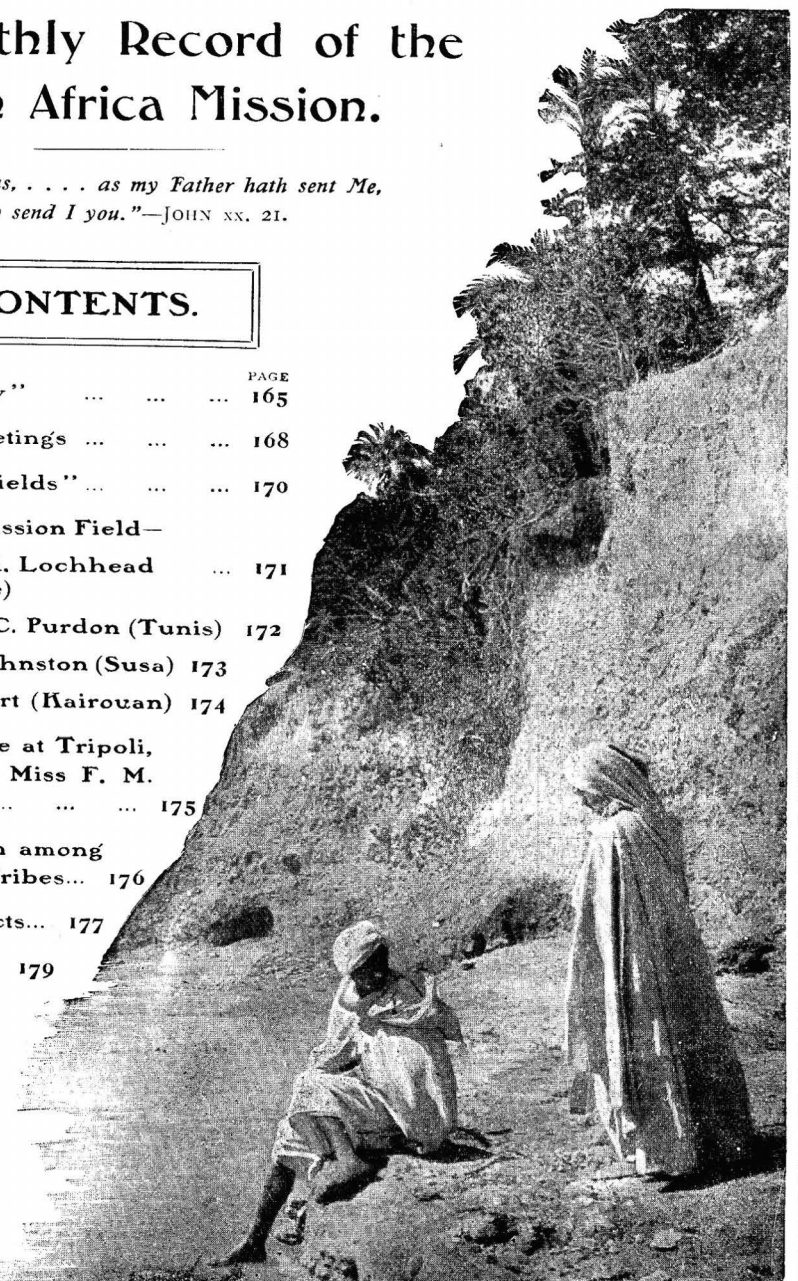
The Monthly Record of the North Africa Mission.

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

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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.

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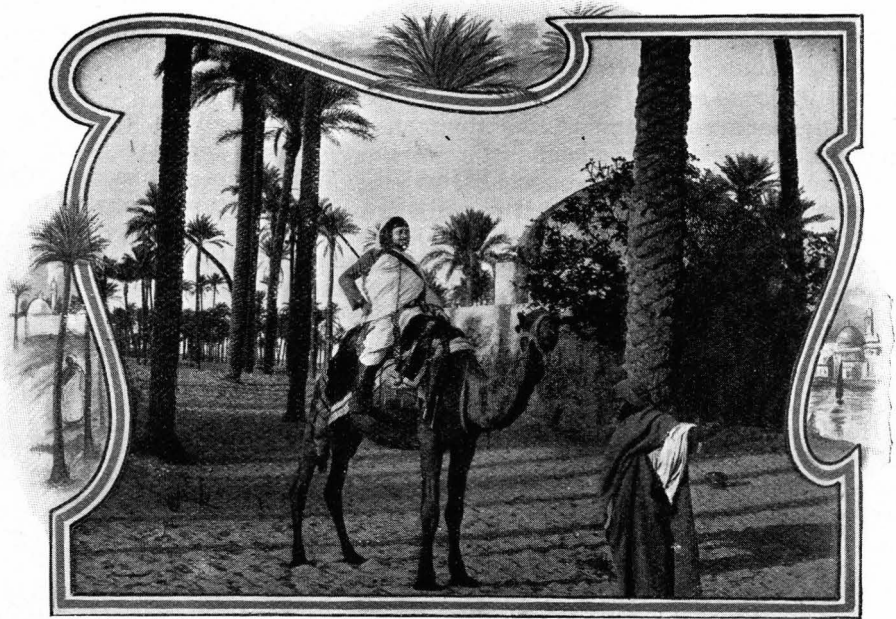
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In a Palm Grove, Tripoli.

“Following Fully.”

(An Address delivered at the Annual Meetings of the North Africa Mission, Exeter Hall, September 19th, 1905, by Dr. HENRY SOLTAU.)

I WILL take just a few words to-night—first for our brethren and sisters from the mission-field, some of whom are going out soon again; and then for all of us here who belong to Christ.

First, then, the word for our brethren and sisters. You will find it in the fourteenth chapter of Joshua, in the sixth and following verses: “Then the children of Judah came unto Joshua in Gilgal; and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto Moses, the man of God, concerning thee and me in Kadesh-barnea. Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espay out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed the Lord my God.”

That is what you and I want, dear brethren and sisters, who are serving God at home or abroad, to *wholly follow the Lord our God*. What God wants of us is to be whole-hearted, and a whole-hearted man—whole-hearted to God—is never discouraged. If we are whole-hearted in our service for Christ, because of love to Him, knowing first His great love to us, we shall then be able to meet difficulties. This good man Caleb was a man who *loved* difficulties. You remember he says, “Forty years old was I . . . when we went to espay out the land.” And he says, “The heart of the people that went with me was discouraged, and

they brought back an evil report of the land." But Caleb's heart was right with God, and he saw the land in quite a different way from those who went with him. And so he says, "I got a promise at that time from God that I should come back to this dear land, and that I should be able to claim the most difficult place of all in the land—Hebron (where the biggest giants were, where the great king of the giants lived)—for myself and my children."

You remember how at that time the people were turned back again into the wilderness, because of their unbelief; and dear brethren and sisters—you who are missionaries—I wonder what you would think if you had to spend forty-five years with unbelieving people. Oh, what a trial of faith! I have often thought of Caleb wandering with the others back, back, back through the wilderness, as he heard their murmurings, as he beheld their disappointments, and saw them being mowed down beside him because of their unbelief. Yes, he went through it all. He heard all the speaking against Moses and against God, but through it all he kept his soul fresh; through it all he never broke his communion with the Lord. He *wholly followed the Lord his God*. An that is what our brethren and sisters want for North Africa. It is this one purpose, with the eye upon Jesus and the whole heart for Christ, that alone will keep them. And some of us who have been missionaries know what it is to be discouraged. Missionaries are not always in the heavens, they are not always on platforms at meetings as we are now, they are not always with smiling faces and full of joy. Some of us could open doors and give you sights of missionaries from our own experience when we felt as if we ought never to call ourselves missionaries again, because of unbelief and darkness of soul. Oh, there is a great pulling-back, oftentimes. But if we are able, by God's grace—as so many have been able, as dear Hudson Taylor was able—to *wholly follow the Lord our God*, then we shall be victorious.

Now Caleb was not drawn to that land because of the grapes. We think much of the grapes, but Caleb thought of the giants. Caleb said, "I do not want grapes; I want giants; I want difficulties." We were hearing this afternoon of the difficulties, and it was the difficulties that made Caleb go forward.

The forty-five years rolled by, and that man was as young as ever, because he had followed the Lord his God; he had the wonderful spiritual life of close contact with God Himself. And wholly following the Lord our God will enable us to renew our youth. We shall mount up with wings as eagles. We shall run and not be weary; we shall walk, and not faint. That is the lesson for our brothers and sisters here. Be a Caleb, and look out for the difficulties.

Now, what are the difficulties? Mohammedanism is just a Hebron. Look at the two hundred millions of Mohammedans throughout the world—how difficult is Christian work among them! Whenever you hear anybody speak of Mohammedanism, and Christian work in connection with it in any part of the world, they always use that little word "difficult." It *is* difficult. Think of the great cities, walled up to heaven. Caleb knew about these; he had seen them himself. What are cities for? They are to keep the people in, and the walls are to keep you out. And Mohammedanism is just a city of giants, where the people are entrenched behind walls which it is difficult to break down and get through. I want you to think of that, dear brethren and sisters, because the walls of the giants came down. They *came down*. And the walls of Mohammedanism will come down. Of course they will! Because Christ Himself has promised it. And Christ *must* be victorious, as we heard just now. He is on the Throne, and He has to conquer. Therefore, the walls have to come down. Let our brothers and sisters go back encouraged. They are sapping and mining under these walls, by the power of God. None of them has been there forty-five years yet, because the North Africa Mission is not yet forty-five years old. One day we shall see the giants fall, and the hill shall be

taken in the name of the Lord. We are expecting to see great things in Mohammedan lands.

Now comes just a word for you and me, who are in the home-land. What have we to do in connection with this work? You remember that in this same book of Joshua we learn a very important lesson after Jericho was taken. There was a certain place, a difficult place, to be taken; and the people said, "We need not all go up to take that place; just send a few; three thousand or so will do to take Ai." But they were all driven back. Why? Because they did not *all* go up. And why is it that we are so defeated in our missionary work to-day? Why is it that we do not see more results to-day in the mission work abroad? Because the Church of God has said, "Let the North Africa Mission go up; let the Church Missionary Society go up; let the Chin Inland Mission go up." But they do not say, "Let us *all* go." It is the *whole* Church that must go.

My brethren and sisters, we have not to take up work merely because we like it, but if we belong to the Church of Christ, we are bound to go in for the whole work of God throughout the world. Some people say, "I do not like the North Africa Mission; I do not feel interested in the Mohammedans." You have no right to say that if you are a Christian; you dare not say that to Jesus. You are not going to take up work because you are interested, but because it is Christ's work, and because He is bidding you. He is your Leader, your Saviour, your Commander; and He says, "Go ye *all* up." The whole army is to go up and take Ai, and not only a few—not leaving the best at home to take their ease, while the rest go up. But the whole are to throw their prayers, their gifts, their all into this work for Christ.

If only the Church of God, if only this meeting here to-night, will rise to that thought, and say, "I am responsible for this work in North Africa, as responsible as for the work in other lands," then we shall all go up and do our best, in the name of Jesus. And by-and-bye we shall see such great results in North Africa that our hearts shall rejoice and leap for joy. God grant it may be so speedily! Amen.

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.



Hove Auxiliary.—A hearty invitation to be present at the annual sale and meetings of the Hove Auxiliary of the N.A.M., to be held at Hove Town Hall on October 17th and 18th, is given to all friends in the neighbourhood of Brighton and Hove. Miss E. E. Shelbourne, 53, Hova Villas, Hove, Sussex, will gladly receive articles for sale, should any friends wish to help in this way. She would also be most grateful to any friends who could lend her Moorish children's costumes.

Mr. Simpson writes from Fez, Morocco, on August 23rd:—"Si S. [one of the colporteurs] is now in South Morocco, and writes of open doors in abundance. He met friends of Irghiya and took them to his house, where they read and prayed together; they seemed fond of the Scriptures. He also speaks of meeting five believers in the market, who were rejoiced to see him, and inquired about the work in Fez."



Mrs. Simpson writes from Fez on August 24th:—"Kh. and A. [wives of colporteurs] have been reading with me for some time past, as opportunity offered, in preparation for baptism. I had hoped S. might have been sufficiently advanced to join them, and at the same time with them make her public confession of faith in Christ, but she is younger in 'the way,' and may not so soon be ready for so important a step. I had a good time this

She gave some "unfinished stories" to illustrate the power of prayer in the mission field, and concluded by asking that more would go out to North Africa as missionaries and also as visitors to cheer and edify the workers.

The closing address was given by

Pastor W. Fuller Gooch,

of which some account will be found below.

The singing of the Doxology brought to a conclusion these meetings, which must surely have proved very helpful to all who were able to attend.

"Look on the Fields."

(Extracts from an Address delivered at the Annual Meetings, September 19th, 1905, by Pastor W. M. FULLER GOOCH, Hon. Sec. North Africa Mission.)

I believe, dear friends, that so far as any official connection with this work of the North Africa Mission is concerned, I am the youngest person on the platform. I have known it for many years as a work of God, but since of late, quite contrary to my expectation or thought, I have been brought into somewhat closer connection with the dear friends working in this Mission, I have seen that connected with it which has laid it upon my heart in a way that I have never had a mission work laid upon my heart before. And I want to say that I have felt about this subject of Christian Missions within the last twelve months as never before. And I say this, because I want to just express the feeling, the conviction I have, that Christian missionary work has not yet to the great bulk of God's people become what God wants it to be.

The rank and file of God's people are by no means awake to what the claims of the Lord are upon His people in our days, concerning the carrying of the Gospel to those who are yet in darkness. Do we all who are in this meeting to-night realise this fact—for fact it is—that sympathy with the Lord Jesus in His yearning over the lost and the perishing is an essential element of Christian discipleship? Just where you see a deepening of the spiritual life in any soul, you see at once an increased yearning for the souls of others. It must be so, because spiritual life is Christ in us; and, if Christ is in us, what Christ is that we must begin ourselves to be. You cannot have communion with the Lord and be out of sympathy with the Lord; and you cannot be in sympathy with the Lord and not give to this matter of spreading the Gospel and magnifying His Name a first place in your heart.

You will easily recall to mind how, in the fourth chapter of St. John's Gospel, when the disciples came to their Master, bringing Him food to eat, His significant reply was, "My meat is to do the will of Him that sent Me, and to finish His work." That was personal, that was the Christ-feeling, that was the Christ-spirit, that was the Christ-life. But what followed? Almost the next words are these, "Lift up your eyes and look on the fields; for they are white already to harvest." Was it not the same thing as saying, "Your meat and your drink must also be to do the will of Him that sends you, and to finish His work." Yes, it was a call to them to come into oneness with Him in that deep, earnest longing for souls which had brought Him to die for sinners, and which was leading Him to train them, after His death and resurrection, to be the glad witnesses of His salvation.

Beloved friends, have we given to missionary work its right place in our personal lives, in our personal prayers, in our personal experiences? I do not feel, in asking this question, that I am asking at all an unfair question; I am striking at the roots of your spiritual life and at the roots of my own spiritual life also. If we have not given it this place, the reason is that we are not in that close touch with our Lord which he calls us into, and which our consecration should make us very much in earnest to realise to the full.

Perhaps we have not done what He asked His disciples to do on that memorable day by Samaria's well? Perhaps we have not lifted up our eyes? We are too apt to limit our range of vision, we are too apt to be selfish. Lift up your eyes!

Oh, it is an appalling sight that you get if you do that with anything like spiritual enlightenment! The fact is that we are not even keeping pace with the growth of that which is anti-Christian in this day of our enlightenment and of our privilege. We lift up our eyes and look upon these things; and it is a sad sight. But, when we lift up our eyes as the Master tells us and in His spirit, then it is not all a sad sight. There is a glorious side; "The fields are white already to the harvest;" there are prospects, there are possibilities. Oh, if we but gave ourselves to the Lord, in relation to the prospects and the possibilities of to-day, what grand things would soon be wrought! Reverently I say it, Christ is limited for lack of helpers. You say, "Christ can do without helpers." Yes, He can; but that is not His plan. You and I are saved in order that we may be able to come to the help of the Lord against the mighty.

Do you know, I believe that what we all of us need in this mission work, whether at home or abroad, is more faith in the Gospel itself! I believe that the Gospel is the power of God unto salvation! There are many of us, I am afraid, who have preached the Gospel, perhaps earnestly, perhaps what men call faithfully, soundly, fully, as far as our light has gone; but we have not preached it *in faith*. Perhaps we have had more faith in what we have thought favourable surroundings than in the Gospel we have preached. The power,

the living, saving efficacy is in the Gospel itself. We want more faith in our message, as well as in Him who has given us the message to sound out. And we want more faith in the personal power of the Holy Ghost. We want more of what the Apostle Peter speaks of when he says, "The Gospel preached unto you *with the Holy Ghost sent down from Heaven*." Ah, wherever you get Holy Ghost missionaries, wherever you get Holy Ghost workers, there you see that the utmost power in the way of opposition has to give way, for the mightiest force in the universe is the power of the Spirit of God. Is there anyone here to-night who will yield himself or herself to the call of Christ? Then do not hesitate. God has room for His servants and His handmaidens. You will enter a blessed service; you will come in touch with a glorious Master; and you will enter upon a work which, while it may have its trials and difficulties, as our beloved friends have found, has also its compensations, rich and abundant. And whenever yon sky cleave, and the Lord of Glory is seen coming down—as soon He will be!—to take to Himself His own, and to honour His faithful servants, then you will not lose your reward.

God bless all of us here to-night with a revived spirit of interest, and more than interest—deep concern in the salvation of a lost world while yet the dispensation of the Gospel holds out! Amen.

News from the Mission Field.

ALGERIA.

From Miss E. K. Lochhead (Constantine).

August 15th, 1905.—I thought I would like to write and tell you of some visits Mrs. Lochhead and I have paid to the different groups of Arab tents around us.

It is wonderful how the Lord has opened up the way for us, and, having once gained access, we find the people most willing to listen to the Gospel message. The women seem *quite* as intelligent as those in town.

We made several visits to a man who

was dying of consumption; he listened to our message, but was so suffering that it was difficult to know how much he understood.

One day we went to see him, but found he had passed away that morning. There were quite a number of women gathered in the tent, so, sitting beside the dead body, we sought earnestly to lift up Jesus to the living, telling them very plainly that there was only one Saviour, by whose death we could obtain pardon, and who not only saved from sin's penalty, but its power. Almost all listened *most* atten-



Photo by]

[Mr. J. L. Lochhead.

Tents near Constantine visited by Mrs. and Miss Lochhead.

tively, and we felt that God was with us.

During the past two weeks we have made several visits to another group of tents. Here we found some willing listeners, but our conversation was rather disturbed by a most fanatical woman who kept witnessing to her prophet, and saying, with a wave of her arm, she wanted no one else but Mohammed. It is not very often we enter into discussion about the false prophet, but, seeing she was so persistent, Mrs. Lochhead asked her if she knew anything of the life of Mohammed, and went on to enumerate some of his sins. Whereupon a woman quietly remarked, "If our prophet was so bad himself, how can we expect him to do anything for us?"

This same woman said to us, "What would I gain if I believed on the Lord

Jesus?"—a question never asked us by the town women, but doubtless her mind was only thinking of things *material*. We asked her if the pardon of her sins would not be greater gain than all the riches of this world.

After further talk about sin, pardon, and salvation, we rose to leave, and by this time our fanatical friend seemed silenced and evidently inclined to be more friendly. We told the women our hearts were full of compassion for them in their darkness, and that we had come to this land for no other reason but to show them the way to heaven. They thanked us most warmly and invited us to come soon again.

These visits have been a great joy to us; we have felt it to be such a privilege to witness for the Lord among these followers of the false prophet.

TUNISIA.

From Mr. J. H. C. Purdon (Tunis).

August 20th, 1905.—Sidi B. returned from his holidays on Tuesday from T., a place some considerable distance below Susa. He was greatly pleased with his fortnight's visit, though indeed he returned two days before he intended, as he said neither he nor Lilla Habeeba could stand the fleas any longer. "I tell you with truth, Sidi Purdon, they were of a wondrous creation, not like ours in Tunis; they pierced us like needles, and even two or three in the bed were enough to make sleep depart" (inference—two or three Tunis fleas in bed are not worth mentioning!).

They arrived at their brother-in-law's house under trying circumstances, as his son had been kicked by a horse the previous evening in the mouth, and his whole

chin was split and all his front teeth gone—the result of his own cruel treatment of the animal. The event cast a gloom, however, over the visit.

"And Sidi Beddai," I asked, "had you any opportunity of talking about spiritual things?" "Not much," he answered, "but I tried as much as I could to preach by actions, by being very gracious even to the meanest servant, and by warmly greeting and giving a helping hand, etc., and I found the effect of this to be amazing, for the people who looked sourly at me on my arrival, knowing me to be a Christian, were quickly brought round from the least to the greatest, to be my sincere friends, and would salute me with joy, and I think thereby they will be better influenced towards the Gospel." "And how," I

asked, "did they know you were a Christian?" "Know that the district is small," he replied, "and every one knows and talks about every one else, and they knew it when I was there three or four years ago. Moreover, the Doctor Churcher has been there, and he spoke of me to them, as my people are from T., and sought to make use of my being converted, to make them 'think,' and verily I tell you there is not one in T. ignorant of the Gospel, and I would liken them to that dry earth (pointing to the ground ploughed to powder with the sun's rays), all ready if only the Holy Spirit would come to give increase to the sown grain. Sidi E.-Z. was the only one I spoke to, and he commenced the conversation himself by saying, 'Why do you speak evil of Muhammad?' 'We speak evil of no one,' I replied; 'who told you that?' 'Well, I hear,' he said, 'that you carry a cross on your breast.' 'Well, look for it,' I replied, opening all my clothes to my skin. 'We carry no crosses.' 'Then tell me,' he said, 'what are your observances and tenets of religion?' 'It is not a religion we have,' I replied; 'our faith is that we have found a power to conquer sin, and that this power is *only* to be found through the Messiah and faith in the Gospel: there is the whole of it.' "

From Miss K. Johnston (Susa).

I want to ask your prayers specially for a young woman, a negress in Kairouan, who has been servant to Miss North and Miss Addinsell for years, and of course has often heard the Gospel.

She is only about twenty-three, but has been married three times. Her second husband died; she speaks so nicely of him that we think he really must have been fond of her, though he did go and take a second wife! But that, of course, is allowed in their religion.

A little over a year ago she married her third husband, but she never cared for him much, and latterly she has really disliked him. One Saturday in April, Saseeya (for that is her name) did not turn up as usual in the morning to do the work, and presently her old father came with the news that her husband had stabbed her in the night, and she had been taken to the French hospital and was going to die, and that the man had been taken off to prison.

We found out it was only too true that the poor girl had been stabbed, not once merely, but she had nine wounds, one or two of which were very serious indeed. Her life had hung on a thread, but the kind French doctor whom we know took her in hand at the hospital, and did splendidly. He was over three hours attending to her early that morning, and, thank God, her life was saved.

After some weeks she was brought to Miss North's and Miss Addinsell's house, where I have been staying, and she remained six weeks. Poor girl, how she suffered! The doctor had to perform a serious operation, after which it was touch and go whether she recovered. But surely it has all been a blessing in disguise, that she might have time and opportunity to think and to hear more of God's own message for her. I had the privilege of often reading to her, and just at the time the Moslems were celebrating their prophet Mohammed's birth I began with her the story of the birth of Christ, and from there we went on by degrees with the chief points of Christ's life, and then His betrayal, crucifixion, resurrection, and ascension. Sometimes she seemed specially interested, and two or three times I had prayer with her, and she told me one day she prayed by herself. If the Spirit of God has been speaking to her, surely we may expect Him to go on. Oh, do join us in prayer for her. She is now back in the hospital as a convalescent (it is not an ordinary hospital, and they have not much accommodation there, but two rooms seem set apart for emergency cases), and she will be provided for, as she is still quite unfit to earn her own living.

We are afraid she will have to come up to Tunis to appear in court to give evidence against her husband. We are very thankful the French have the matter in hand, for if it were in Arab hands, the man's friends would probably bribe the judges and let him off with a slighter sentence.

It is *reported* that this cruel man says he is coming to "finish her off," and also that he has already stabbed one or two wives before, one of whom died.

One day when reading to Saseeya the story of Saul's conversion, she was very attentive and interested to hear that he had a paper of authorisation from the

chief priests to persecute the Christians, and of his complete change of heart. Presently she said to me, "What did he do with the 'tiskra'?" (paper of authorisation)! History does not tell us!

Let us pray that God's Holy Spirit may speak mightily to Saseeya, even though now she will have so little, humanly speaking, to help her to remember what she has heard. God's Spirit is powerful, He can "bring to her remembrance" and can show her her soul's need so deeply that she must with *all her heart* cling to Christ as her Saviour.

She is so grateful for all that has been done for her during this illness. Once before she was very ill and Miss North nursed her in their house, and now this time Miss Addinsell has been day by day attending to her and seconding the doctor.

Saseeya's old mother was a native of Bornu, and was taken as a slave. Before Saseeya was born she was slave in some Arab family, and one day when she was doing the cooking her little child was crying. The master of the house was angry about something, and the child's crying irritated him. He told the mother to stop the crying, and on her answering that she could not do the cooking and attend to the child at the same time, he actually made an end of the helpless mite before her very eyes. Indeed, she did not *wait*, but rushed out of the house and ran on and on and hid herself, until, finally, after much tramping, she arrived in Kairouan, where she has remained to this day. She is a lovable old woman, but her brain now seems decidedly queer, and it is not improved by the continual excitement of "bungas," *i.e.*, ceremonies held by the negroes, with dancing and music, to drive away evil spirits, in which she is one of the principal dancing performers.

Will you also pray for three old school-girls at Kairouan? One of them is married, and the family she lives in is very quarrelsome, the father-in-law having three wives. Sometimes all three of them have been in the same house! This girl was once *very* near the Kingdom, and told one of the missionaries that "Jesus was drawing her heart, but she was afraid of her people."

She knew and understood so well what it meant to break from the old way, and she could not face it. Oh, how little

some of us at home know what family persecution means. Our way was made easy. Then let us pray all the more for these to whom it is so difficult to come right out.

From Mrs. Short (Kairouan).

While staying at Bizerta, I had the privilege one afternoon of going visiting with Miss Markusson, and it was such an interesting time I thought you might like to hear of it.

The first house we went to was a small, untidy, dirty place. The father of the family, however, is so wanting his daughters to learn that he has lent one of his rooms to the ladies to hold a class. We went up to this room, and five or six girls soon gathered round us. They repeated some texts and sang very nicely one or two Arabic hymns. I then sang to them a colloquial hymn beginning, "There is a beautiful city," and spoke a few words to them on the glories of that city, and of the only way through which we can enter in. They listened very attentively, and seemed to take in, not only the words, but also the spiritual meaning.

The next house we went to was a great contrast in its cleanliness and order. Its owner, Fatima, though an Arab woman, is one of the most intelligent and refined natives I have ever met, and the ladies believe her to be a true Christian. For a wonder, though over thirty, she is unmarried, as her father, who has just died, wanted her to stay with him. He left her more property than the rest of his children, and now the poor woman is being bothered to death by the constant squabbings and quarrellings of her jealous relations. We reminded her of Him who is the "Hearer and Answerer of prayer," and urged her to go to Him.

But it was Fatima's poor old mother who touched me most. This poor old soul, though totally blind and nearly childish, is most religious in her way. She prays five times a day, bending her poor deformed old body in all the different attitudes required for the supposed acceptance of her prayers. Her religion requires her to fast one whole month in each year, but so anxious is she to "make her heaven secure" that she has gradually added days and months to the prescribed one, until now the whole year round she fasts from sunrise to sunset. Poor, de-

luded woman, it made my heart ache to look at her.

Fatima was very surprised to know I was married and had little ones, and I promised to take them next day for her to see. So on the Sunday we went again "*en famille*." Poor Mr. Short was obliged to stay outside, but an Italian kindly lent him a chair, so he sat in the street (one could have touched each side easily by stretching out one's arms) while we went in.

We found quite a feast awaiting us. Fatima had prepared a lot of *cous-cous* and bought a melon; and she cut down a large bunch of grapes from her vine in the courtyard. She also brought out a table, chairs, a wooden spoon and plate for each, and some cloths—hankerchiefs and a towel—for serviettes. I was soon satisfied, but my little son, much to her delight, thoroughly enjoyed it, and had a good "tuck in."

The Total Eclipse at Tripoli, Barbary.

By Miss F. M. Harrald.

August 30th, 1905.—At last the eclipse, with its attendant excitement, is over. This morning we feared disappointment was in store for the astronomers who had journeyed to Tripoli to make observations, the American party having come 3,000 miles for the opportunity of a three minutes' study of the corona, etc.; but happily the sirocco died down and the wind veered round and somewhat freshened.

At 1.30 p.m., when we made our way to the English Consulate, the first contact was already over, and we watched through our darkened glasses the moon's shadow gradually effacing the sun. We remained in the shade of the balcony until about 2.30, when we climbed to the roof and prepared to take our various parts in the observations.

At five minutes before totality the shadow-bands were clearly seen chasing each other across the whitened surface of the roof: the one who specially observed them described them as resembling an exquisite fall of fine snow-flakes, or minute rain drops chasing each other in various directions.

A freshness in the air was now felt, and the light decreased till it was but as the afterglow of sunset. All too soon came the stroke of the bell announcing totality, and the beauty of the corona burst on one's sight; but those who had to represent on paper this wondrous ring of light with its filmy streamers dare not stay to admire, for the three minutes and nine

seconds during which totality lasted were all too short for their pencils to depict it.

Just as totality was over a bright light flashed out at the lower right-hand corner, and gradually the crescent appeared quickly growing larger. As there was a large tree in the Consulate courtyard, we were able to note the phenomenon of the crescent-shaped discs of light, caused by the rays of the reappearing sun, shining through the foliage.

When all the party had completed their observations, they were grouped together and photographed under the "Union Jack" and "Stars and Stripes," Professor Todd in the middle and English, American, Greek, Jew, Austrian and Maltese assistants around.

The natives having heard beforehand of the eclipse were in great terror, since they felt sure the foreigners had brought their tubes (*i.e.* telescopes) in order to catch the sun (!), and the result of drawing the sun down thus out of the sky would be that the world would double up together and they would all die! While we tried to relieve their terror by giving them a simple explanation of what really does take place, we were glad also to use the opportunity to tell them once more of the blessed peace we have through faith in Him who died for us all "that through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage."

Mohammedanism among the Ashanti Tribes.

Missionaries of the Basel Society at Kumasi report a considerable movement toward Mohammedanism among the Ashanti tribes of the northern part of the Gold Coast Colony. The movement is stimulated, if not caused, by a modification of the "snow ball," or "endless chain," letter system which has been adapted to propagandist purposes by Mohammedans. The latter, which is now being circulated among pagans, is well devised. It appeals to their fears, and especially to their belief that there is something essentially supernatural about disease; it speaks as if by revelation of Mohammed's wishes and acts, and it assumes a dictatorial tone, which influences people not accustomed to think or act for themselves. It was written originally in Arabic, and has been translated into Hausa and into English (the language of the coast towns). Whoever reads it is expected to pass it on to his next friend, or to copy it and hand it on to several. The people, like those who receive "endless chain" letters in this country, feel constrained to send the document on, because the letter insists that they may not break the chain. A translation into French of this powerful letter is given by Rev. E. Perrefaux, of the Basel Mission, and we translate it as follows:*

"In the name of God, the Merciful and Compassionate:

"Blessed be Mohammed, his family and his people, on whom with all holy prophets may peace rest.

"This letter is written for all true believers living on the west of the desert. It comes from the holy men of Mecca, who seek to follow the paths of righteousness, from the disciples of the holy Abdul Kadir, to whom be glory for ever, and from those who walk in the footsteps of Abdullahi and Abdurrahman.† Take heed to its contents.

"During his long sleep our Lord Mohammed has seen that our world and all that is in it will certainly be destroyed; true believers, even, have forgotten the

holy word; even orphans are robbed treacherously.

"Oh God, our God, our Creator, our Guide, who dost see most the secret actions, have mercy on us."

"Then God answered Mohammed in his sleep, 'Because of the Twenty, those columns of righteousness, I will hold my hand.' Five times a day they pray God according to the words of the prophet, upon whom be peace from God. Two of them live on the hill of Karfatu, three in the city of Bagadasa, two at Murgadasi, three in Egypt, and two at Garfu. These truly are the true believers. They have besought the angels to intercede with God, so that He may wait patiently until they can send to you, who live in the West, this present message.

"May the Lord Mohammed direct their steps."

"For this reason pay good attention. The gates of hell will open widely for evil-doers; diseases, hunger, and thirst will have their share. Oh, men of the West, follow the Divine instructions; repent of your evil deeds, and ask pardon of God, the Almighty. Come together to pray, then your diseases will be cured and your thirst will be quenched. Labour faithfully; give alms; and, above all, pray in order to ask the Divine help. If you do not, you will be exterminated, and will dry up with thirst. Do not bear false witness; do not violate your oaths, or you will be overtaken by sickness and death. Do not become angry one with another; do not speak evil of one another, and especially observe the hours of prayer.

"Alas, all peoples despair of you! Ask the help of your priests, and attend their worship. Pray in the places of prayer, and give offerings to your spiritual guides. Pray to God, and render homage to your king. Your avarice and your falsehoods will cause your ruin; you will be attacked by disease, and hell will open its doors to receive you. Every judge who allows himself to be corrupted will go to hell. Seek salvation by assembling together for prayer at the hours fixed by your priests. Fathers, mothers, children—all will leave this world behind them; why, then, should they load themselves up with misdeeds?"

* From *Le Missionnaire*, organ of the Basel Society June, 1903.

† These are names of saints of the Dervish orders.

"We beseech Thee, O Almighty God, for the sake of Mohammed and his family, save us !

"In conclusion : Whoever receives this letter must needs pass it on to another district under pain of hell fire. Before long the gate of repentance will shut itself for ever. Repent ! The Day of Judgment is near ! Fast ; give alms ; pray ! Whoever reads this letter to his brother shall be rewarded for it ; paradise shall be his portion ; in the Day of Judgment he shall not be judged. Whoever, on the other hand, neglects to do it, shall be sent with the idolaters into the seventh hell. Pray ; fast ; and pay tithes, without which you will not be received into paradise. God will not disappoint those who follow His paths. It is finished."

This curious epistle was brought to West Africa and into the Gold Coast Colony by a pilgrim from Mecca, and is now being passed from hand to hand among the people. It attracts much attention. It seems to the people to teach just about the same thing that the Christian missionaries have been dinning into their ears all these years, but it speaks with far more of confident authority than Christian missionaries ever use.

The Mohammedans browbeat the country people, telling them that they have got to become Mohammedans whether or no. Rev. Mr. Perregaux says that in his last tour the people of a village came to him and said : "The men"—the Mohammedans—"wish to force us to kill our black fowls and our black sheep, and to burn our black waist-cloths and our fetishes and the chairs of our chiefs (that is to say, to give up their tribal authority), and to call on the name of Mohammed. Have we got to do it?"

One of the strange things about the British rule in these countries is that the British officials, on the whole, favour the schemes of the Mohammedans. Instead of telling the people clearly that they are under no obligation to obey Mohammedans who assume authority over them, the officials say to the people : "If you wish to be Mohammedans, you must obey these orders. Otherwise, you need not." By such half-way admissions that Mohammedans have no authority, the British encourage the submission of the people to men who will later make trouble for the colonial government through this very

assumption of political power as a necessary part of the Mohammedan propaganda.—*The Missionary Review of the World.*



Photo by Mr. A. V. Liley.

A Punic Tomb-stone.

Notes and Extracts.

Among the Tombs, Carthage. Tombs and sarcophagi are almost as common here at Carthage where we are spending the summer as trees are with you. We keep our door from banging

with the lid of the stone coffin of an infant who, according to received opinion, was sacrificed to Moloch many, many centuries ago!

Great numbers of these baby sarcophagi are found here amongst the Punic remains, showing how many of these innocent little victims were placed in the arms of the hideous idol which allowed them to fall into the blazing fire beneath, their charred little bones being raked out and placed in sarcophagi such as I speak of (about 15 in. by 10 in.). On certain days 200 or 300 infants of the noblest families in Carthage were thus offered, while their mothers were obliged to be present without shedding a tear.

May I give you here an extract from Fausset's Bible Dict., Article "Moloch"? "The old Canaanite Moloch is always written with the article, 'the Moloch'; to him children were sacrificed in Tophet in the valley of the children of Hinnom. . . . Tophet appears again in Zedekiah's reign as the scene of child immolation to Moloch (Jer. xxxii. 35). . . . Kimchi (on 2 Kgs. xxiii. 10) represents Moloch as a hollow brass humanlike body, with ox's head and hands stretched forth to receive. When it was thoroughly heated, the priest put the babe into its hands, whilst drums (tophim, whence came Tophet) were beaten to drown the infant's cries, lest the parent should relent. The image was set within seven chapels: The first was opened to anyone offering fine flour; the second to one offering turtle doves or young pigeons; the third to one offering a lamb; the fourth to one offering a ram; the fifth to one offering a calf; the sixth to one offering an ox; the seventh to one offering his son. Comp. Amos v. 26, marg., Siccuth of Moloch, 'the covert god'; Acts vii. 43, 'The tabernacle of Moloch' (like the sacred tent of the Carthaginians, Diodorus xx. 65); the shrine in which the image was concealed; containing also possibly the bones of sacrificed children used for magic. The portable model 'tabernacle' (comp. Demetrius' silver shrines of Diana, Acts xix. 24) was small enough to escape Moses' notice. . . . The Latin Saturn corresponds; to the Phœnician Saturn relatives were offered in an emergency (Sanchoniathen). So the Carthaginians, when besieged by Agathocles, sacrificed

to him 200 noble children (Diod. Siculus xx. 14) by placing them one by one in his hands in such a manner that each fell into a pit of fire." J. H. C. PURDON.



In a recent article in "For Christ's Sake." *Regions Beyond*, in which

Dr. Harry Guinness calls attention to the impossibility of overcoming the present financial difficulties of the R.B.M.U. foreign missionary organisations by economising—seeing that all fitting economies are already practised—the following interesting incident is mentioned:—

"A special instance which interested me at the time comes unbidden to mind, that of one of our missionary engineers who was invalided home from the Congo. I advertised in several papers for another helper, making it clear that an experienced certificated man was required who was prepared to go out for Christ's sake on the meagre allowance above mentioned [£80 per ann.]. Mr. Labouchere made great fun of this advertisement in the pages of *Truth*, and wondered how many men would respond to so uninviting a post. I subsequently wrote to inform him that about forty men had applied for the position, and that he could assure himself of the ability of the returned engineer from the fact that he had already secured another berth worth £400 a year, all found. Needless to say my reply to his sarcastic paragraph was never published; but I hope that the lesson it conveyed was not wholly lost. What folly it is to suppose that missionaries go out to the foreign field in order to secure fat incomes and to have nothing particular to do! The very reverse is the truth. From the commercial standpoint no experienced English or Scotch engineer would dream of incurring the dangers of tropical life on the Upper Congo under a salary of about £400 a year, and it is not characteristic of Christian generosity to desire that the restrictions involved by an allowance of £80 to £90 should be rendered unbearable by further reduction."

* * *

"When the Spirit of Christ, which is the spirit of self-sacrifice for others, is poured out on His people in plenteous degree, no further complaint of straitness in our missionary treasuries will be found,

but as of old, more than can be used will be freely brought for the building of the Lord's House."



Mrs. Nairn, of the Southern Morocco Mission, writes in *The Reaper*:—

Boys and Girls for Sale in Morocco.

"We come across many a different scene in visiting. The other day I went to a house where I met a small crowd of slaves just arrived from the south. I think there were seven girls and three boys. The house slaves had just been busy getting them washed and dressed—ready for the evening market. Such a scene would have deeply touched any mother's heart. The three dear laddies would be about eight or ten years of age, and the girls from two to eighteen years. The eldest one had

been married for a short time and divorced. It was touching to see how she mothered the younger ones, and how the dear little mite of two years or so had found a warm place in her heart. With the exception of one girl, they all spoke Shilha; so she told us some of the sad tales. She said, 'All the others have been brought to be sold, but I have been sent by an uncle to see the city, etc., and return again.' Poor child! we could not keep back a tear as we listened to her hopeful story about herself, knowing how different it would all turn out for her. The lady of the house then asked them all, as they sat squatted around me, to retire to their room, saying, 'You are not accustomed to seeing this. I will not bring them in again.' When we got home, our own little ones were waiting to receive us—a very different scene from the one we had just left."



Photo by]

Shaib and Family.

[Dr. J. H. D. Roberts.

The little girl in the middle at the back is Fatooma, and the one sitting at the right in front is Moonette.

For the Children.

About Two Little Riffees.

MY DEAR CHILDREN,

You will perhaps be interested to hear about two native girls who lived in our house for more than six months.

Some of you may remember the name of Shaib, our hospital servant who professed conversion. He was a Riffée and had left his wife and little girl behind in the Riff country, which is quite a good way from Tangier.

When he found employment with us we persuaded him to send for them, which he did. They came, and with them his mother, brothers and sisters, that they might escape the scarcity then being felt there.

They were without money when they arrived, and were even in debt for their travelling expenses, but Shaib paid these. A younger brother got work in a factory, but soon lost it, and they were almost starving.

Then the mother begged me to take one of her daughters and consider her my own. I knew she did not actually mean that, but my husband and I thought if she only came for a little while it would be an opportunity to get her under the sound of the Gospel, so we chose the one about twelve years old, named Moonette, and told her to come next day.

It did not take long to make her some shades lighter by means of hot water and soap, and to take off her rags and put on some garments made by kind friends at home.

She quickly became friendly with Rahma, our nurse-girl, and we taught her to sew and do various kinds of housework, but what she liked most was playing with our little son, Kenelm.

I commenced teaching her to read, and she quickly learnt the letters, but writing them was a sore trial.

She had been with us a few weeks when her sister-in-law, Fatooma, a child about eleven years old, was found after dark hiding in the garden. She had run away because she had broken a pitcher, and feared a beating. We scarcely knew what to do, but decided to let her pass the night in Shaib's cottage.

Next day we asked permission to keep her for a time; her husband, a lad about seventeen, was not very willing, but eventually gave his consent. Fatooma was almost wild with delight; that was evidently what she wanted!

Poor little thing, she had been made the slave of all the others, and, although she had a painful wound on her right foot, she had had to trudge miles into the country over rough ground to fetch brushwood for kindling fires.

She did not know Arabic, which was a drawback, for everything had to be inter-

preted to her, and that took double time, so we could not get through so much.

However, with the help of Rahma, who could read and who knew a lot of Bible stories, I taught them a good deal, and they learned several Scripture portions.

You would have smiled to see this young wife of eleven (she had been married some years) climbing trees and posts, walking on the tops of walls, etc. She was a veritable monkey, and grew so fat and merry! They both brightened up wonderfully with wholesome food and regular ways of living.

Moonette greatly surprised our *Fokih* one day when he came to read with me. She was clearing away the tea things, and as she was removing the tablecloth I noticed a large tea stain, and asked who had done it. She at once said, "I did; I upset a cup."

The *Fokih* opened his eyes in astonishment and said he had never heard a Moorish girl speak the truth before under like circumstances, and quoted one of their proverbs, which was something like this: "He who mixes with blacksmiths will become dirty; he who mixes with perfume sellers will have a sweet odour," meaning of course that now she was with people who spoke the truth, *she* was learning to do the same.

They were so fond of dolls; I gave them one each, and they used to carry them in their wide waist-belts, and when there was nothing to do they would take them out, nurse and kiss them just as smaller English children do.

They both professed to have accepted the Lord Jesus, and would frequently come and ask me to pray with them; how far it was the work of the Holy Spirit, we do not know.

They are now back in their country. Moonette took a copy of Luke's Gospel, as she could read some parts and was hoping one of her brothers would help her on. I heard a short time ago that little Fatooma had been divorced and had gone back to live with her mother.

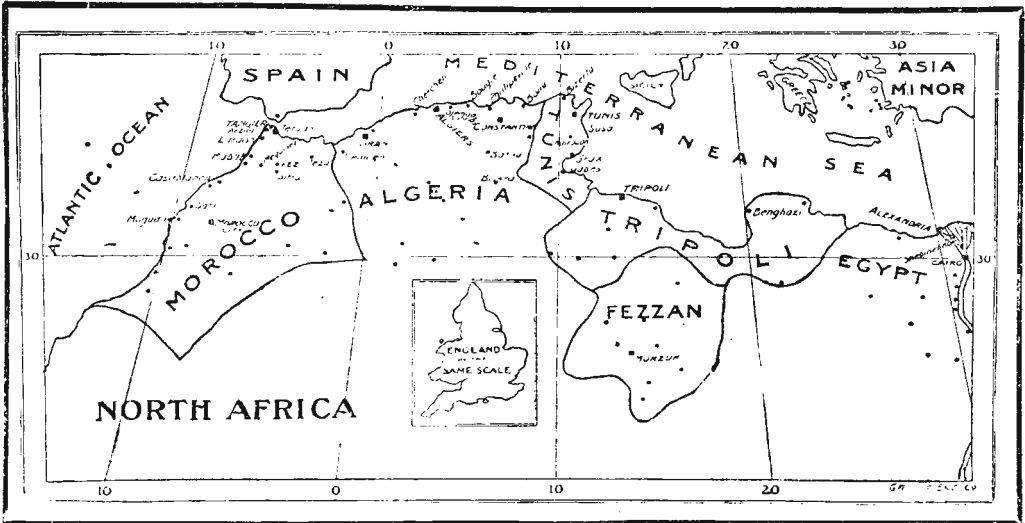
You will, I know, pray for these girls as well as for others you read of from time to time, whose lives have not the brightness many of yours have.

Yours affectionately,

F. KATIE ROBERTS.

NORTH AFRICA consists of

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



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.

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

FORM OF BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," for the purposes of such Mission, the sum of _____ Pounds sterling, free from Legacy duty, to be paid with all convenient speed after my decease and primarily out of such part of my personal estate as I may by law bequeath to charitable purposes, and the receipt of such Treasurer shall be a sufficient discharge for the same.

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Telephone—3829 CENTRAL.

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Parcels and Small Cases for transmission to the field should 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? In all cases particulars as to contents and value of packages must be sent, being required for Customs' purposes.

Gifts in Money or in kind should be sent to the Secretary, Dr. C. L. Terry, North Africa Mission, 34, Paternoster Row, London, E.C., to whom all cheques and money orders should be made payable.

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, 1896	Miss M. ERICSON ...	... Nov., 1888
*Mrs. ROBERTS ...	... Dec., 1896	Miss H. D. DAY ...	... April, 1896	Miss R. J. MARCUSON ...	... Nov., 1888
Mr. W. T. BOLTON ...	... Feb., 1897	Algiers.		Eusa.	
Miss J. JAY ...	... Nov., 1885	<i>Kabyle Work—</i>		Mr. H. E. WEBB ...	... Dec., 1892
*Mrs. BOULTON ...	... Nov., 1888	Mons. E. CUENDET ...	... Sept., 1884	Mrs. WEBB ...	... Nov., 1897
Miss G. R. S. BREEZE, M.B. (Lond.)	... Dec., 1891	Madame CUENDET ...	... Sept., 1885	Miss A. COX ...	... Oct., 1892
Miss F. MARSTON ...	... Nov., 1895	Miss E. SMITH ...	... Feb., 1891	*Miss N. BAUSTER ...	... Oct., 1894
Mr. H. E. JONES ...	... Jan., 1897	Miss A. WELCH ...	... Dec., 1892	Miss K. JOHNSON ...	... Jan., 1892
<i>Spanish Work—</i>		Mr. A. SHOREY ...	... Nov., 1902	*Miss E. TURNER ...	... Jan., 1892
*Miss F. R. BROWN ...	... Oct., 1889	Mrs. SHOREY ...	... Oct., 1904	Miss E. LOVELESS ...	... Nov., 1902
Miss VECCHIO, <i>Sch. of Misses.</i>		Djemaa sahridj.		Kairouan.	
Casablanca.		<i>Kabyle Work—</i>		Mr. E. SHORT ...	... Feb., 1899
G. M. GRIEVE, L.R.C.P. & S. (Ed.)	... Oct., 1890	Mr. D. ROSS ...	... Nov., 1902	Mrs. SHORT ...	... Oct., 1899
Mrs. GRIEVE ...	... Oct., 1890	Mrs. ROSS ...	... Nov., 1902	*Miss E. T. NORTH ...	... Oct., 1894
*Mr. H. NOTT ...	... Jan., 1897	Miss J. COX ...	... May, 1887	*Miss G. L. ADDINSELL ...	... Nov., 1895
*Mrs. NOTT ...	... Feb., 1897	Miss K. SMITH ...	... May, 1887	Sfax.	
Tetuan.		Constantine.		*T. G. CHURCHER, M.B., C.M. (Ed.)	... Oct., 1885
Miss F. M. BANKS ...	... May, 1888	Mr. J. L. LOCHHEAD ...	... Mar., 1892	*Mrs. CHURCHER ...	... Oct., 1885
*Miss A. BOLTON ...	... April, 1889	Mrs. LOCHHEAD ...	... Mar., 1892	DEPENDENCY OF TRIPOLI.	
Miss A. G. HUBBARD ...	... Oct., 1891	Miss E. K. LOCHHEAD ...	... Mar., 1892	Mr. W. H. VENABLES ...	... Mar., 1891
Larash.		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. HARNDEN ...	... Nov., 1900	Mrs. REID ...	... Dec., 1894
Fez.		Miss F. H. GUILLERMET ...	... May, 1902	Miss F. M. HARRALD ...	... Oct., 1899
Mr. O. E. SIMPSON ...	... Dec., 1896	REGENCY OF TUNIS.		Miss F. DUNAS ...	... April, 1903
Mrs. SIMPSON ...	... Mar., 1898	Tunis.		EGYPT.	
*Miss L. GREATHEAD ...	... Nov., 1890	*Mr. A. V. LILEY ...	... July, 1885	Alexandria.	
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 CAPE ...	... Jan., 1897	Mrs. PURDON ...	... Oct., 1899	Miss R. HODGES ...	... Feb., 1889
IN ENGLAND.		Miss M. B. GRISSELL ...	... Oct., 1888	Shebin-el-Kom.	
—Miss B. VINING, <i>Invalided</i>		Miss A. HAMMON ...	... Oct., 1891	Mr. W. T. FAIRMAN ...	... Nov., 1896
Mrs. D. J. COOPER.		Miss R. COHEN ...	... Nov., 1902	Mrs. FAIRMAN ...	... Feb., 1897
* At Home.		*Miss H. M. M. TAPP ...	... Oct., 1903		
		<i>Italian Work—</i>			
		Miss A. M. CASE ...	... Oct., 1890		
		Miss L. E. ROBERTS ...	... Feb., 1899		