

NORTH AFRICA

The Monthly Record of the North Africa Mission.

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

CONTENTS.

	PAGE
The Holy Spirit's Present Help in Missions	129
Notes and Extracts	131
The Great Ruins of Egypt. By Mr. Geo. Goodman	133
A Visit to Kef, the Ancient Sicca Veneria. By Miss Grissell	135
News from the Mission Field—	
From Misses Mellett and Denison (Fez)	138
From Mr. D. G. Ross (Djemaa Sahridj)	139
From Dr. T. G. Churcher (Sfax)...	140
From Mr. E. E. Short (Kairouan)...	140
The Cairo Conference	141
For the Children. From Miss Harrauld (Tripoli)	143

PRICE
ONE
PENNY.



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

THE NORTH AFRICA MISSION.

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

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

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

LIST OF DONATIONS from JUNE 1st to 30th, 1906. GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1906. June Brought forward			No. of Receipt.			Amount.			1906. June Brought forward			No. of Receipt.			Amount.			DETAILS OF DUBLIN AUXILIARY.					
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A Group of Twaregs from the Sahara.

There are some millions of Moslems scattered over the vast Sahara, among whom no missionary is at present working.

The Holy Spirit's Present Help in Missions.*

IT was a very notable utterance to which a French preacher gave expression when he exclaimed, "My brethren, we have unlearned the Holy Spirit." Not to know is one thing; to know not that which we have once learned is quite another thing. If through a growing pride of culture we gradually outgrow that childlike trust in the guidance and illumination of the Spirit that we once enjoyed, what is our learning but a deplorable unlearning? God forbid that I should seem to disparage the highest possible literary and theological training as a preparation for the missionary's calling. I would rather put the utmost emphasis on this. But, to modify a famous phrase of Augustine, I would affirm that "the sufficiency of our learning is to discover that our learning is insufficient." The great teacher is now the Holy Ghost. As during the ministry of Jesus Christ on earth the Father commended us directly to His tuition, saying, "This is my beloved Son, hear ye Him," so now that the Holy Spirit has come to take His place in the Church our Glorified Lord commends us to His teaching, saying, "He that hath an ear let him hear what the Spirit saith unto the churches." . . .

We talk much of the baptism of the Spirit, the anointing of the Spirit, and the enduement of the Spirit, meaning thereby something beyond and above what

* Extracts from "The Holy Spirit in Missions," by A. J. Gordon, D.D. By permission of the publishers, Messrs. Hodder and Stoughton.

we received in conversion. The importance of this transaction I cannot emphasize too strongly. And yet I would avoid perplexing you by setting you to striving after some stereotyped experience of the Spirit's anointing. I remember that it was a great discovery in my study of redemption when I learned that justification comes not so much through Christ's doing some new thing for us, as by our realization and appropriation, through faith, of that which He has already done. So of the Holy Spirit. The promise of His coming and indwelling in the Church has been fulfilled: "If I go away, I will send you a Comforter," Advocate, Helper, Teacher. If we consciously and believingly surrender to the Holy Spirit, and accept Him implicitly in all these offices, this is the endowment of power. Couple the train to the locomotive and immediately all the power and speed which belong to the engine are communicated to the cars; and so the energy of the Holy Ghost is ours in proportion as we surrender to Him and attach ourselves to Him. An eminent teacher of theology, Principal Moule of Cambridge, England, in his admirable work on the Holy Spirit (*Veni Creator Spiritus*), thus describes his own experience: "Never shall I forget the gain to conscious faith and peace which came to my own soul, not long after a first decisive and appropriating view of the crucified Lord as the sinner's sacrifice of peace, from a more intelligent and conscious hold upon the living and most gracious personality of that Holy Spirit through whose mercy the soul had got that blessed view. It was a new development of insight into the love of God. It was a new contact, as it were, with the inner and eternal movements of redeeming goodness and power, a new discovery in divine resources."

This "new discovery of divine resources" is what I would enjoin you to seek. "The promise of the Father" of which Jesus spoke has been fulfilled. The Holy Ghost has been given. And now the question which I would urge upon you is that which Paul put to certain Ephesian Christians: "Have ye received the Holy Ghost since ye believed?" Have you solemnly and definitely surrendered to His guidance? Have you consciously appropriated Him as your supreme dependence for strength and service? If you have, you have discovered the secret of power, and that power will become more and more real to you every day you live. How imperatively do you need this endowment of the Spirit to fit you for your work as missionaries of the cross! . . .

What an incalculable difference it makes whether we preach the gospel in the energy of the flesh or in the might of the Spirit! Peter, who had witnessed the marvellous scenes of Pentecost, had only this single explanation of the results, when afterwards referring to them: "We have preached the gospel unto you with the Holy Ghost sent down from heaven." . . .

Especially does the missionary need the indwelling of the Spirit to enable him to reproduce the life of Christ in the midst of the heathen. "Be not conformed to this world, but be ye transformed by the renewing of your minds," is the great word of the Apostle. And this must be effected by inward transfiguration, and not by outward imitation. It is only the Spirit of the Lord within us that can reproduce the image of God set before us. This image literally manifested is the most powerful of all sermons for impressing the heathen. An intelligent and respected Hindu, Surendra Nath Banerjya, in addressing a company of students not long ago in Calcutta, said: "What India needs for her regeneration is not simply sermons and addresses and Bible texts, but the presentation of a truly Christian life, the gentleness and meekness and forgiveness such as your Christ exhibited in His life and death." Undoubtedly this is true, and of the signs and wonders and gifts of the Holy Ghost which God

has promised to attend the preaching of His word among the heathen, none is greater than this. I do not refer simply to an exhibition of the amiable virtues of Jesus Christ, but to the literal conformity to His life of poverty and suffering and self-denial for the good of others. . . .

All that we have said of the ministry of the Holy Spirit in the life of the missionary we would conclude with a direct appeal to Scripture. Let that rich summary of the Spirit's offices for the believer contained in the eighth chapter of Romans be taken as the missionary's comfort-manual. Here we find seven gracious helps of the Spirit offered to the servant of Christ.

1. Freedom in service. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."
2. Strength for service. "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."
3. Victory over sin. "If ye through the Spirit do mortify the deeds of the body, ye shall live."
4. Guidance in service. "For as many as are led by the Spirit of God, they are the sons of God."
5. Witness of sonship. "For the Spirit itself beareth witness with our spirit that we are the sons of God."
6. Assistance in service. "Likewise the Spirit also helpeth our infirmities."
7. Assistance in prayer is promised in close connection with assistance in service. "The Spirit itself maketh intercession for us with groanings which cannot be uttered."

Notes and Extracts.

The Annual Farewell Meetings.—Farewell meetings in connection with the North Africa Mission are being arranged to take place on **September 27th**, in **Exeter Hall**, Strand, at 3.30 and 7 o'clock p.m. A hearty invitation to attend is given to all readers of NORTH AFRICA and their friends who will be in the neighbourhood of London at that time. Invitations, with particulars as to the speakers, etc., will be sent to friends living in and near London early in September.



Miss Banks, who has recently returned to England from Tangier, will be pleased to accept invitations to address **meetings** during the early autumn. Should any friends be able to arrange drawing-room meetings or missionary garden-parties, such help will be very gratefully welcomed. It is expected that several other members of the Mission will also be available for meetings during the next few months. All enquiries should be addressed to the Secretary, N.A.M., 34, Paternoster Row, London, E.C.

"Tuckaway" Tables.—Will friends kindly make known that these small handy folding-tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from C. M. G., Bankside, Silverdale Road, Eastbourne, price 12s., postage and packing case included. The proceeds will go to the funds of the N.A.M.



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.



The attention of readers is called to the fact that the **present issue** of NORTH AFRICA is for August and September, and that the next issue will thus be the October number.

Rugs from Cherchell Carpet-school.—Thirteen rugs, varying in price from 19s. 3d. to £7, have been received from the carpet-school at Cherchell for sale, and may be seen at the offices of the Mission. One rug costing £3 is made of silk. Friends at a distance will be sent full particulars on application to the Secretary, and can have the rugs forwarded on approval, if willing to pay carriage both ways in the event of their returning them.



Picture Postcards.—A set of twelve different cards, illustrating the five countries of North Africa, taken from blocks previously used in NORTH AFRICA, may be obtained from the Secretary, price 5d., post free. Also a new series of six Egyptian pictures, from photos by Mr. Geo. Goodman, not used in NORTH AFRICA, price 4½d. post free.



An Arab Woman's Prayer, by Miss Case, of Tunis, price 6d. per dozen; **Miriam and Ayesha**, converted Algerian Jewesses, price 9d. per dozen.

The above booklets, illustrated, and with pretty tinted covers, are now ready, and may be obtained from the Secretary at the prices given above, post free. Specimen copies will gladly be sent on application.



ARRIVALS.—**Miss Day** arrived in London from Cherchell on June 25th on sick leave.

Miss Roberts arrived in London from Tunis on June 24th.

Miss Dundas arrived from Tripoli on July 2nd.

Miss K. Smith arrived from Djemaa Sahridj on July 16th.



Mr. and Mrs. Simpson are anxious to start a small industrial work for the converts at Fez. The ordinary price of food has much increased there of late, and in addition to this the converts have often to suffer persecution from their relatives and acquaintances. It is proposed to take out one or two knitting machines and teach them to knit useful articles of clothing, which fetch good prices at Fez. Will any friends who would like to contribute towards the purchase of the machines please send their contributions to the Secretary of the Mission, stating that they are for industrial work at Fez?



Special Meetings in connection with the N.A.M. were held in Aldersgate Street Y.M.C.A. Hall on June 26th. The evening meeting was of a public character, but the afternoon meeting was intended especially for friends and donors to the Mission; about 115 accepted the invitation to be present. Pastor Fuller Gooch presided, and among

E. H. Glenny, Mr. J. H. Bridgford, and Dr. C. L. Terry. The object of this meeting was to lay before those present the necessity for greater effort to be made in the direction of extending the circle of friends in the home lands, if the work in North Africa is to go forward. Objects for which special gifts are required at present are the repairs and alteration of the Mission's premises in Tangier, and the building of Mission premises at Shebin-el-Kom on the plot of land acquired last winter through the kindness of a friend of the Mission.



For both these objects some considerable amounts are already in hand, but these are quite inadequate to the carrying out of the plans which have been proposed. As the lease of the present school-rooms at Shebin-el-Kom will expire at the end of this year, it is important that a start should be made with erecting the new premises there as soon as possible—especially as Mr. Fairman believes that it will be impossible to again rent rooms for a Christian school or for evangelistic services, so great is the opposition to the Gospel. Copies of a booklet, entitled "**Progress in Egypt**," written by Mr. W. T. Float, giving further particulars about the work at Shebin-el-Kom, may be had on application to the Secretary of the N.A.M.



Day 2.—**Miss Brown** writes from Tangier on June 28th: "Will you please unite with us in praise and thanks to our God for answers to prayer in giving us to see souls born into the Kingdom of His dear Son. About three weeks ago a young Spanish woman came to see me on the Sunday afternoon. She told me how she had been longing to hear something about God; she had found nothing satisfying in the world. She is not able to attend the Spanish meetings, as the only time she has for going out is an hour or two on Sunday afternoon. When a child she had attended our Mission school and Sunday-school, and she had never forgotten what she had learnt about Jesus then. After singing a hymn, and having some Bible reading and prayer together, she yielded her heart to God. She has come each Sunday afternoon since for Bible reading, and has brought her sister with her.

"The following Sunday morning two young girls of fourteen and sixteen years of age, gave their hearts to the Lord in the children's meeting, and they seem so bright and happy.

"We are having very good attendances at the Spanish meetings, and are seeing many signs of the Spirit's working. Our hearts are full of praise to God for these encourage-

The Great Ruins of Egypt.

By Mr. Geo. Goodman.

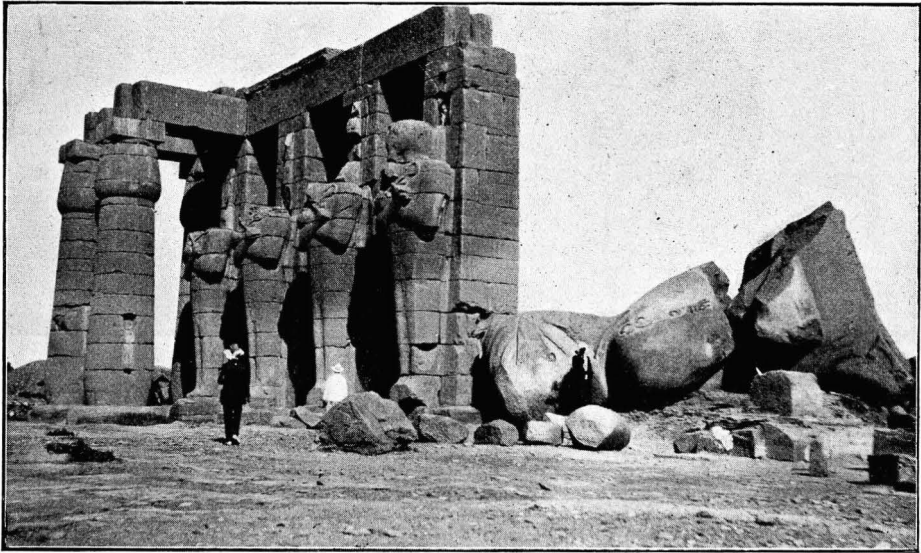


Photo by]

The Ramesseum and Fallen Image of Rameses II.

[Geo. Goodman, Esq.

The interest of the Christian worker in the ancient ruins of Egypt is not merely that of curiosity. Those massive tombs and temples speak to his heart in a most impressive manner, and bring up many thoughts of God's dealings with man and of man's relation to God in those far-away days.

The interest is chiefly two-fold; first, as showing the thoughts of man as to a future state, and, secondly, his conception of God and the manner in which He is to be worshipped.

It has often occurred to the writer, as doubtless to others who have pondered these records of the past, that there are many indications which point to the possibility of man having declined from a true knowledge of God. It is the custom of science to speak of man emerging from darkness and feeling after God—forming a truer conception of the Deity as the ages advanced.

Is this so? Rather, do not these ruins seem to reveal evidence of a purer know-

ledge of God lost by sin as men, "professing themselves to be wise, became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness" (alas, what evidence of this abounds!) . . . "who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen" (Rom. i. 22-25).

The tombs, with their inscriptions and books of the dead, seem to point to a once true knowledge of judgment to come, the resurrection of the body, and the blessedness of eternity in the presence of God, which got less and less clear and more and more trivial and degraded as the ages advanced, until such knowledge was restored, in the grace of God, by the "more sure word of prophecy" and revelation.

For example, how beautiful are the



Photo by]

The Step Pyramid of Sakkara.

[Geo. Goodman, Esq.]

words of the hymn to Ra (the Sun God) from the Papyrus of Ani!

“Grant, thou that I may reach the heaven of eternity, and the mountain of thy favoured ones! May I be joined with the shining beings, holy and perfect, of the nether-world. May I come forth with them to see thy beauties!”

How similar in desire and expression is this, were it only addressed to the Creator rather than the created thing, to the inspired words of David: “I shall be satisfied when I awake in Thy likeness,” “That I may see the beauty of the Lord in the land of the living.”

But however this may be, the ruins speak to us of the pomp and pride of man and the vanity of his efforts and his gods.

It is a striking fact that it was that Pharaoh (Rameses II.) who proudly asked, “Who is the Lord (Jehovah) that I should obey Him?” whose ruins mostly cover Egypt and whose fallen statue, lying on its face in the Ramesseum, reminds one forcibly of the image of Dagon fallen before the Ark of the Covenant. He was the greatest builder of all, and erected in his great temples many colossal statues of himself in honour nominally of his gods, but, like the worship of all false worshippers, more in honour of himself.

The enormous number and extent of the ruins of Egypt is not generally realised. There are no less than *seventy*

pyramids yet to be seen. These giant tombs are of enormous size and wonderful antiquity. One of the greatest and oldest is the Step Pyramid of Sakkâra, built by Tchoser, the third king of the third dynasty, and stated to have been erected about B.C. 3950. It stands nearly 200 ft. high, upon a base 352 by 396 ft. This even is far surpassed by the pyramids of Gizeh, so well known, the largest of which, that of Cheops, is 451 feet high (originally 481), upon a base 775 ft. square. It contains 85,000,000 cubic feet of stone, and would tower 130 feet above the cross on St. Paul's Cathedral.

Far more interesting, however, are the ruins of Karnak, on the right bank of the Nile, about 550 miles from its mouth—certainly the most wonderful ruins in Egypt.

This enormous temple was dedicated to Amen Ra, and was built and added to by various kings from Thothmes III. (B. C. 1700) to Ptolemy IX. (B.C. 147) until its size was five times that of St. Paul's Cathedral. The entrance was through an avenue of sphinxes, 6,500 ft. long and eighty feet wide, which connected it with another temple at Luxor—itsself a mighty ruin still.

The Hall of Columns in the Temple at Karnak is world-renowned. Twelve columns sixty feet high and thirty-five feet in circumference, with 122 columns forty

feet high and twenty-seven in circumference, form the principal chamber, which must have been grand in the extreme. These were erected by Rameses I. (who erected one), Seti I. (seventy-nine) and Rameses II. (the remaining fifty-four).

On the south wall is drawn a battle scene, in which Shisbak is represented as smiting his enemies, among whom some have professed to trace the name of Jeroboam, King of Judah.

One of the most striking features in these temples at Karnak and Luxor is the number of colossal figures of the kings

who contributed to the building of them, which are often so life-like and realistic that they seem to breathe and move.

Time fails to tell of the wonders of the other temples which abound in Egypt, or of the famous statues of Memnon that stand in grand isolation on the banks of the Nile, so renowned as having emitted sweet music at sunrise.

These statues have looked down upon the world for upwards of 3,500 years, as if meditating upon its vanity and awaiting the day when the earth shall be filled with the knowledge of the Lord.

A Visit to Kef, the Ancient Sicca Veneria.

By Miss Grissell.

Four hours in the train, and then seven hours in a vehicle (it was only a carriage in so far as it carried us) brought Miss Hammon and myself to this old town, where Cleopatra is supposed to have had a palace in years gone by. The drive would have been most enjoyable if only the vehicle had been a little more luxurious and the company cleaner.

About half-way, we were astonished by the carriage stopping, and at seeing the

driver leave his horses and tear back down hill, evidently in search of something. On enquiry, we found a nut or pin was missing, which prevented the front wheel from working off its axle. As it was not to be found within reasonable distance, a chain was wound round wheel and axle, and we were informed it would be quite safe; but it was not too assuring for me, who sat just over the wheel and felt that any moment at least two of the four people



Photo by,

The Avenue of Sphinxes at Karnak.

[Geo. Goodman, Esq.

(See opposite page.)

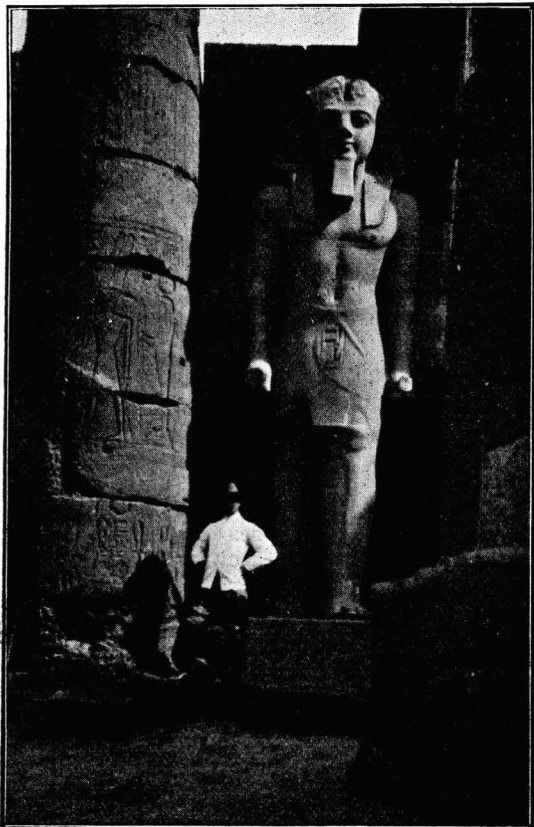


Photo by G. o. Goodman, Esq.]

[See page 134.]

The Colossal Figure of Rameses II.

opposite might be precipitated on top of me.

For miles we crept slowly up hill, mountains rising one behind another on all sides; it was only the last hour that we again descended on the other side of the ridge, to find the town of Kef with a wide stretch of plain before it. The streets of the town are nearly all steps, running up-hill toward the Kasbah situated on the summit, the only level road being the one which runs round the base of the hill. The water supply is good and plentiful and the air lovely.

We were out early the next morning to look round and judge where it would be best to take a shop, and we soon decided for the neighbourhood of the great Mosque, which was evidently the Arab quarter of the town. We had no difficulty in finding one, and were promised the key in the afternoon, when the proprietor

would have removed his belongings and swept it out. We arranged for an old box to be left for a table, and a second little one for a seat, which, with a stool hired from a neighbouring café, was all we required for furniture.

Our texts were soon put up on the walls, and a newspaper spread over the box by way of tablecloth, and then with our books spread out on it we were ready. The men came in pretty quickly, and we soon had the pleasure we were seeking, namely, a little congregation to whom we could explain the way to Heaven.

It takes a little talking to get the usual Moslem to see any grave doubt about his going there. He has either never done any sin, or else he says, "God only knows, I don't." We had both of these kinds of men in; and then there were others who wanted to know what good we were getting to ourselves. Was the Government paying us? Why did we trouble to bring them a book?—they had all in the Koran, and they knew all they wanted to know. However, we persuaded them to sit down and listen to the story of the going out of Egypt, when the first-born were redeemed by the sprinkled blood; and then we

showed them redemption by Christ Jesus. Of course, then we were quickly told He never died, but with a little perseverance we got the two last chapters of Matthew read out aloud by one of them, while the rest sat and listened.

We had two good days of preaching the Gospel to as many as could comfortably hear, we taking turns at trying to keep the boys, who gathered at the door, quiet, and at talking to the men in the shop. Two men stayed the whole morning, and one came again the next day. There was another man who strongly denied the death of Christ, but afterwards listened with interest. There was a poor man who came in and seemed pleased to hear the story of salvation. He stayed after the others had left, and we made him repeat what he had understood, putting it just simply, as it were, into his mouth.

Another pleasing incident occurred one morning as we went a little out of our way to take a photograph of an old gateway, before the sun was too high. An Arab gentleman was there, who watched the proceeding with interest, sending a lad to stand in position and put life into the picture. When it was done, we told him of our shop, inviting him to come. "Oh," he replied, "I have the book; my friend gave me one," and, taking us into his office close by, he showed us a New Testament on his table, which Mr. Purdon had given him about a fortnight before, when he and his wife had been staying in Kef for a few days' rest. The man seemed pleased to hear again, and we pointed out to him the simple Gospel from a text which we fancied Mr. Purdon would have chosen for him. So here we hoped we did something to deepen the impression and revive in his mind what he had heard.

Another evening, when we were taking a walk after we had closed our shop, an Arab called after us, and when he came up offered us the Gospel he had bought in the morning, saying it was of no profit to him; already he had found what was not true in it. "Well, Sidi," I said, "what is it? I should like to know." And he turned to the sixteenth verse of the first chapter of Matthew, and read, "Joseph, the husband of Mary, of whom was born Jesus." "Mary had no husband; she was a virgin." Naturally it was easy enough to point him to the eighteenth verse and set him right. But still it was only at my entreaty that he kept the book—assuring him it might be of great value to him, and anyhow he could give it to a friend.

Again, another evening, a young Arab came who read French, and said he had shown his French New Testament, which he had bought, to some friends; might he buy two more?

You may expect to hear that after these encourage-

ments our room was crowded out the next day. But no; fewer came, and in the afternoon, if it had not been Saturday, when the Jews took the place of the Arabs, we should have had a dull time. As it was, we had two good hearings from parties of Jews, and we were glad of the opportunity to show them the Messiah had come, even though they would not believe it nor accept our proofs.

Going home, we turned into a shop where two men were making sieves, and, sitting down inside on the doorstep, we told them of their need of a covering from the wrath of God, under the parable of the wedding garment. Others gathered round, and one man promised to come to our shop; but he never came.

We sold fairly well, but in value quite as much was stolen as sold—it was so impossible to look after the books while trying to interest the men, and their Arab clothing lends itself conveniently for the purpose!

Kef is a healthy town; we remarked on the number of old people going about, and it is quite big enough to employ two, if not four, workers, if there were those

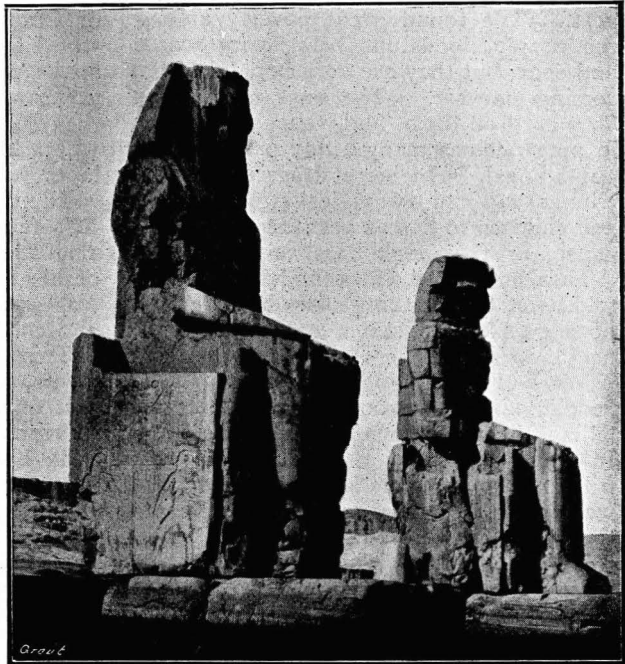


Photo by Geo. Gooaman, Esq.

[See page 135.

The Statues of Memnon, Egypt.

who could be spared from among us to settle there. While we thank God that the large town of Sfax has now the light of the Gospel in its midst, yet still there are other towns left in darkness.

The prayer is often raised heavenwards, "Thy Kingdom come," and "Lord, send out Thy Light and Thy Truth," and all

the while, perhaps, it is the praying ones themselves the Lord is waiting for to carry it for Him. It is very sad how little reply there is to the Lord's enquiry, "Who will go for us?" It is not man asking, but God Himself. Are you quite sure that in His search for messengers He has not knocked at your door?

News from the Mission Field. MOROCCO.

From Misses Mellett and Denison (Fez).

May 28, 1906.—At the beginning of this month we paid a short visit to Sifroo. We were there a fortnight. B. A. was very ill, and sent for us to go over to see him.

We got the usual hearty welcome from the Sifroo people. The day we went over we were met a good way outside the town by a large number of Jews and Moors.

We never saw Sifroo look prettier—everything was so green, and the half-ripe crops gave promise of an abundant harvest. We found great poverty among the people, foodstuffs being very scarce and dear; but they are very hopeful of the coming harvest. The past winter was very hard on them, and we were told that in many homes many a day passed without a meal. In some cases the bread-winner had run away, leaving the wife and children to live as best they could, because, as the neighbours said of them, "They had found times too hard." They told us of two or three cases in which the poor people had stolen and eaten their neighbours' cats.

We had a very good time amongst the people, and numerous opportunities of telling them once again of their Saviour. In many houses they listened very willingly. In one Kaid's house, the women listened very attentively, and, as the story of the Crucifixion was being told, one of them said, "Oh, what He must have suffered!" and seemed quite touched as she heard. As we were leaving, the Kaid came in, and this woman asked us to read and sing for him. This same Kaid some years ago sent for us to come

to his house, as he wanted to hear again from us a hymn we had sung to his little boy who had since died. At that time we did not see him, although he had sent for us, as he sat in one room with the curtain down and we were in another room where we sang the hymn for him, so this was the first time we had the opportunity of telling him face to face of Jesus Christ. He, too, seemed very attentive, and when we had finished he said, "May God give us repentance," to which we heartily responded, "Amen."

There was another man to whom we had two or three opportunities of telling of Christ. He seemed quite to take in what it would mean to follow Jesus, but spoke of the impossibility almost of not going with the crowd. And, of course, the difficulty is *very* real in a country where Mohammedanism is the law of the land.

The two Sundays we were in Sifroo, B. A.'s family and relatives joined together in a little service in his room. The majority of his relatives are not Christians, so it was good to hear him leading in prayer and confessing Christ before them all.

Twice we went out to Berber encampments, an hour or so from Sifroo. At the first encampment we had an opportunity of teaching, as the people knew Arabic well; but at the second encampment we were not so privileged.

On the whole, we had the best time we have had in Sifroo for some years. Please pray for the Word that was sown, that it may be watered by the Holy Spirit and so bring forth fruit to eternal life; and for us, that we may have grace and wisdom to use the opportunities which are given us.

ALGERIA.

From Mr. D. G. Ross (Djemaa Sahridj).

May 28, 1906.—I was just sitting down to write this account of itinerating tours when a man came for medicine. As he is a type, sad to say, of many in this country, I will just refer to him. Not wishing that he should leave without a little word for his soul, I commenced a conversation with him, during which he told me he had just returned from prison, where he had been confined ten years for murder.

He seemed to be very glad to hear that even for him there is salvation provided by the Lord Jesus, Who came not to call the righteous but sinners to repentance. "Did Jesus really die for our sins?" he asked. "Yes, certainly, for had He not done so, not one of us could enter the heavenly mansions. Without the shedding of blood there is no remission." "Oh! that word gives peace to me," he said. I am sure it would be hard to find a more miserable-looking man than he. Pray that he may be led to accept the Saviour, and thus be a monument of grace among his people.

Mohammedans need to see such transformations that they may be impressed with the fact that our blessed religion is more than mere words or creeds—that it is life and power. When a boy, this man came about the mission station. How different would his life have been if he had then accepted the Lord as some of the young lads here have already done!

One is reminded of another young man who is now undergoing a term of imprisonment for stabbing another. He was a member of our young men's class last year, and was a little troublesome. When one is speaking to these Kabyles, one never knows how many murderers or thieves are before one. How much they need the love and power of Christ in their lives!

Speaking of little boys who have given themselves to Christ, I saw an incident last Friday which gave me as much joy as anything I have seen in this country. At dinner time an old man from a distance came for medicine. I asked him to wait a little. On going out to the hall, I found

him on a bank with three young lads who were singing to him the praises of Jesus, and one of them had taken it upon him to read and explain certain portions of Scripture. The old man seemed deeply interested at this endeavour to show him the way of life. Truly out of the mouth of babes God perfecteth praise. God is raising up for Himself a number of these bright, intelligent lads to be the instructors and leaders of the people.

In itinerating, I find more and more villages without *sheikhs*. The old ones have died, and the people have had neither means nor mind to appoint another.

During the month I have been able to make three tours of three to four days each, besides shorter ones; in all visiting thirty-six villages, and speaking to over 500 men, not counting women and boys. During the first tour I was accompanied by Mr. Shorey, and found it so much more pleasant and less tiring than when alone. Besides some villages, we went to four markets.

Each day of the week there is a market in some quarter or another, arranged to meet the needs of the people in that district. By going to these places we find different persons. Many travel long distances to these markets, and one consequently has the chance of meeting those from villages where, in all probability, a missionary has never been. To those who can read Arabic, we give portions of Scripture in that language; to those who have attended French schools, Gospels in French or Kabyle are given. On this tour 127 different portions of Scripture were distributed. Sometimes long conversations were held with instructed *marabouts* and *sheikhs*, listened to also by many other Kabyles. Such an opportunity of reaching so many at once is good. Discussion must have its place in our work as well as the direct preaching; the former is more frequent in the markets, and the latter in the gathering-places.

One meets with extraordinary tales in some directions. A man told us that in Constantine some years ago a child was born to French parents, who immediately at his birth bore witness to Mohammed and besought his parents to do the same!

The child became a strong Moslem, so much so that on reaching the age of twelve his father expelled him from the house because of his allegiance to Mohammed. He is still living, and the man who told us the tale knows him well! Truly Kabyles believe anything but the truth.

The next two tours were made alone. At one village an old man who listened for a long time said, "If God does not receive Jesus, He will receive no one." In another, a man said in the presence of others, "God will send twenty *marabouts*

[teachers] and *sheikhs* [elders] to hell before He sends one Kabyle, because it is they who hide the truth from us!" . . .

On our journey we counted from one standpoint no less than thirty-nine villages all perched on the tops of hills; at some distance higher up the mountain we saw numbers of others. Give each of these villages an average of 700 or 800 inhabitants and you will understand how much has to be done before one can say that the Kabyles as a race have had the chance of accepting or rejecting the Gospel. Many of these have not been visited for years.

TUNISIA.

From Dr. T. G. Churcher (Sfax).

June 29, 1906.—Numbers have been smaller during the month, but, including a heavy day at Maharas, where we treated ninety-nine patients, we registered altogether 414.

A number of cases have been of deep interest spiritually, the message of God's love and the gift of His Son for them seeming to interest and touch many. I think I have sometimes observed that when a smaller number, such as a dozen or twenty men, are present, we have a better time than when the room is crowded.

Two medical cases interested us—one a little boy of seven, who had been bleeding from his nose for six days and nights. With difficulty I caught sight of something, and cured my patient by removing a most lively young leech two inches long!

The other case was an Arab woman who declared that she had a thorn in the sole of her foot—that she had had it there nine months—and went to bed crying each night and rose crying each morning with the pain. No foreign body could be seen or felt. However, with much patience and a little knife, it came within reach of the forceps, and when she had it in her hand—a fine stout thorn over an inch long—her joy can be imagined.

From Mr. E. E. Short (Kairouan).

May 26, 1906.—One of my near shop-neighbours and occasional visitors is a lawyer; he is always polite and smooth in

his speech, though apparently very content with himself and his religion.

On Tuesday, as I was sitting alone, he strolled by and spoke to me. He said that I had been here a long while and that I had better go to the heathen, who needed our message and among whom I might have success; here all Moslems were fully convinced that their religion was the best of all religions, and more to the same effect. His counsel is somewhat similar to what is given by some Christian people. But as he went away, content with his friendly speech, I told him that I was staying on here.

He came in again yesterday, drawn by another attraction. I had in an occasional and unwelcome visitor; a man learned in religious matters, but eccentric, if not a little mad. He came in attended by two lads, pupils, and as usual began with honeyed, if foolishly conceited, talk. Then he wished to raise a controversial point and insist that Mohammed was referred to in the Gospel under the name of "the last" (*i.e.*, the last prophet). Here the lawyer appeared, and quoted a verse of the Koran, enjoining disputation with Christians in a mild, dispassionate way. But as a little crowd gathered, the learned religious man talked louder and waxed abusive, telling me that I must not get angry—it was forbidden in any religion—but that Moslems might get angry and do various other things and God would forgive. So the lawyer left the shop, and received a parting shot from the talker, because he did not support him by presence or voice. Soon after, with some

culminating bad language, the good Moslem also went. He was a bit "cracked," yet his statement as to free indulgence in sin and a God always ready to pardon is not so far from the idea of the average Moslem here. Soon after, the lawyer looked in and apologised for the other, as being a little wrong in his head.

This morning he was in again, and wished to borrow a Moslem book of controversy which I had, one which carefully totals up hundreds of mistakes in the Bible—such as a little variation in the spelling of a proper name in Kings and Chronicles. I said that I would, on condition that he took a copy of the Bible also, and verified the quotations of the Moslem book, so as not to accept all said about the Bible without reading it. So he departed with the two books.

June 14, 1906.—The lawyer A. (referred to above) returned the Bible and the Moslem book after a few days, without any expression of opinion to me; but afterwards I heard through S. that he said the Moslem book was most clear and convincing.

Yesterday afternoon I was in the book-shop, when he came in with an Arabic newspaper in his hand. From this he read an account of the conversion in a mass of 10,000 Greek or Catholic Christians to Islam, in some place in Poland. The paper preceded this with much rejoicing over the growth of Islam, etc., and promised an account next time of the conversion of 100 Protestants. I said that I could hardly believe that story. Then the lawyer, as usual, enlarged on the virtues of Islam; and I got some words in between the easy flow of his Arabic.

Noticing a book which I had been reading, he looked at it. It was Tisdall's "Sources of the Koran," in Arabic. He looked at it a little, then got interested

and settled down to read steadily page after page. I thought best to let him alone, and occupied myself otherwise. Once he asked me if I wanted to go, but I said that I did not, and he settled down again, reading for nearly an hour altogether how almost all the peculiar practices, etc., of the Moslems were observed long before Mohammed's time by Jews, idol-worshipping Arabs, or others; how the beliefs and stories of the Koran also are borrowed. At last he turned a few pages more rapidly, put the book down, and left abruptly with a salutation. In the evening he returned to the shop and asked me to lend him the book, which I did, not attempting to question him.

This morning I fetched the book back from him, and a while after he came into the shop and began telling me that the book was weak and worthless, and defending the inspiration of the Koran, which the facts narrated of course tell conclusively against. In speaking, he mentioned some name referred to in the book. It was incorrect or unrecognisable to me, and he took up the book to look for it. He started reading and stood for some time reading two or three pages, then put the book down and left without resuming his argument. It seems most clear that the facts related, and their necessary deduction, struck him forcibly and held his attention. Though he rebelled against the downfall of the Koran from its pedestal, yet he was drawn on to read.

One does not wish to attack the Koran; it is not our first business. Yet for a man like this, educated and vaunting the book and the Prophet to the most absurd lengths, it seems as if his pride and confidence in them must be badly shaken before he will pay any attention to the true Word of God, and that must be a very hard experience for him.

The Cairo Conference.

All workers amongst Moslems are awaiting with great interest the publication of the Report of the Conference held at Cairo in April last. Meanwhile attention is called to the following urgent ap-

peals issued by the Executive of the Conference.

Appeal from the Cairo Conference.

The great needs of more than two hundred million Mohammedans and the present

problems of work among them, laid upon the hearts of missionaries in several countries, led to the assembling of this Conference of delegates from missions in Moslem lands, which has been sitting at Cairo from April 4th to 9th, 1906.

We have been presented with a series of comprehensive reviews of the whole Mohammedan world, of its ethnic, social, religious and intellectual conditions, of missionary work thus far accomplished, and of the tasks and problems still presented by it to the Christian Church; we have considered, though too briefly, some of the chief methods of missionary work among Mohammedans in preaching, literature, medicine, and up-building of converts.

These outstanding facts as to the great needs of the Mohammedan world, the first fruits of its evangelisation, and the openings for a great advance in bringing the Gospel to Moslems, have been borne in upon us as a strong call from God to His Church in the present day. Coming from many Mohammedan and Christian lands, and dealing with varied aspects of Islam, we unitedly and urgently call upon the Christian Church, as represented by her missionary agencies, for a fresh departure in the energy and effectiveness of her work among Mohammedans. We ask that it may be strengthened and promoted: (1) By setting apart more special labourers, and by giving them a specialised training; (2) By organising more efficiently the production and distribution of literature for Mohammedans; (3) By systematic common arrangements for the fresh occupation of important centres, and the more effective working of those already occupied, and for forestalling the entrance of Islam into territories so far Pagan.

Executive Committee:

John Giffen, D.D. (U. P. of N. A.); H. H. Jessup, D.D. (Am. Pres.); Milton H. Marshall (N. Africa); Dr. J. S. Timpany (Am. Baptist); Rev. D. M. Thornton, M.A. (C.M.S.); Bishop F. W. Warne (M. Episcopal, U.S.); E. M. Wherry, D.D. (Am. Pres.); H. U. Weitbrecht, Ph.D., D.D. (C.M.S.); Rev. F. Wurz (Basel Ev. Mis); S. M. Zwemer, D.D., F.R.G.S. (Ref. Ch. in America).

Women's Appeal.

We, the Women Missionaries assembled at the Cairo Conference, would send this appeal on behalf of the Women of Moslem

Lands to all the Women's Missionary Boards and Committees of Great Britain, America, Canada, France, Germany, Switzerland, Denmark, Norway, Sweden, Holland, Australia, and New Zealand.

While we have heard with deep thankfulness of many signs of God's blessing on the efforts already put forth, yet we have been appalled at the reports which have been sent in to the Conference from all parts of the Moslem world, showing us only too plainly that, as yet, but a fringe of this great work has been touched.

The same story has come from India, Persia, Arabia, Africa, and other Mohammedan lands, making evident that the condition of women under Islam is everywhere the same, and that there is no hope of effectually remedying the spiritual, moral, and physical ills which they suffer except to take them the message of the Saviour, and that there is no chance of their hearing, unless we give ourselves to the work. *No one else will do it.* This lays a heavy responsibility on all Christian women.

The number of Moslem women is so vast—not less than one hundred million—that any adequate effort to meet the need must be on a scale far wider than has ever yet been attempted.

We do not suggest new organisations, but that every Church and Board of Missions at present working in Moslem lands should take up their own women's branch of work, with an altogether new ideal before them, determining to reach the whole world of Moslem women in this generation. Each part of the women's work being already carried on needs to be widely extended. Trained and consecrated women doctors; trained and consecrated women teachers; groups of women workers in the villages; an army of those with love in their hearts to seek and save the lost. And, with the willingness to take up this burden, so long neglected, for the salvation of Mohammedan women, even though it may prove a very Cross of Calvary to some of us, we shall hear our Master's voice afresh with ringing words of encouragement: "Have faith in God," for verily I say unto you, that whosoever shall say unto this mountain, "Be thou removed," and "Be thou cast into the sea," and shall not doubt in his heart, but shall believe that these things which He saith shall come to pass, he shall have whatsoever he saith. "Nothing shall be impossible unto you."

For the Children.

From Miss Harrald (Tripoli).

Let me take you for a morning's visit among those to whom I seek to carry the good news of the Saviour "who was delivered for our offences, and raised again for our justification."

We will put on low shoes, as they are more easily removed than boots, for you know we follow the Eastern custom here of showing respect by removing the foot-gear instead of uncovering the head on entering a house. To-day we will take the autoharp, and we must not forget our Arabic Testament, in case we get any talk with reading men, and need to turn up passages, that, like our Lord, we may answer opposers with, "It is written."

Now we must push our way through the camels, donkeys, and people filling up the narrow street. These cupboard-like arrangements on either side of the road are the shops; the goods are placed on a few shelves; the shopkeeper stands in the middle, and the customers out in the street.

In Tripoli, starting a shop is a very simple matter. We get some amusement watching one under our sitting-room window which frequently changes hands. It was held recently by a Jewish tinsmith, who, in order to make a little more money, let his *doors* to an Arab butcher. All that was required as stock-in-trade was a sharp knife with which to kill the animals over the street drain, and a few nails driven into the door, on which to hang up the joints as he divided them up.

Our first house is in a blind alley. As the door is ajar we walk into the courtyard and call out, "Peace." The salutation, "Peace," is returned. Although it is barely nine o'clock, these people are having their dinner, for they have no regard to time, and cannot understand why we "live by the clock."

The Tripolitans are most hospitable, and consider it very bad manners to eat before anyone without offering a share, so wooden spoons are offered us that we may dip into the dish. All eat out of one bowl, and most natives use their fingers,

so that "washing up" is a very simple matter.

The negress we know in this house is very bigoted, and will not listen to a talk; but as we have the autoharp, she says, "Play," so we get the opportunity of singing the Gospel, and add just a word or two of explanation.

Our next visit is to the home of one of our sewing-class girls; but here all are too excited discussing the quarrel and divorce of a neighbour the night before to listen to us.

Not knowing how to read, the women spend much of their time gossiping and repeating stories of one another that are anything but edifying. "Foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another," exactly describes this people.

The Apostle John tells us, "He that loveth not, knoweth not God," and this is why these people's hearts are so full of bitterness; they do not know Christ as the Mediator; therefore they remain far from God. Dear children, pray that God may bless our words as we tell them of the Saviour, that they may learn to trust Him, and to "love one another," as He gave us commandment.

Next door is a poor woman, whose children have for some time attended our classes. After listening to her troubles, giving advice about her children, and telling them to come to-morrow for medicine, we sing some hymns, and then explain the pictures illustrating the parables of the Prodigal Son and the unforgiving servant.

The widow I know at the next house is out, but the neighbours invite us in and make coffee. (I hope you don't mind your coffee very black, very sweet, and without milk, for that is the way they make it here.) You notice two of the black women have big scars across their cheeks. When mourning, they tear their faces with their nails and fling themselves about, uttering piercing wails; it is a most

heart-rending sight to see them. The Mayor's wife having died last week, this mourning will be kept up for a month, instead of three days, as with ordinary people. Here again we sing and tell of the One who loved us and gave Himself for us, and will in no wise cast out those who come to Him.

As to-day is mail day, we have only time for one more visit this morning, and that shall be to one of our girls who is no longer allowed out now that she is about fourteen years of age. Her mother, sister, little brother, and some neighbours all crowd into the tiny room, so we can

have no quiet talk with her; but, after looking at her knitting, we sing a few hymns and turn homewards.

I have described to you the actual visits paid this morning, hoping they will interest you and lead you to pray for those who are yet in darkness because they have not learned that Jesus is the Light of the world. May you, dear children, who hear the glad news every Sunday, give your hearts to Him, and then shine for Him at home, at school, wherever you may be! Thus others may be led to know Him, and thus you, too, may be missionaries for Him!

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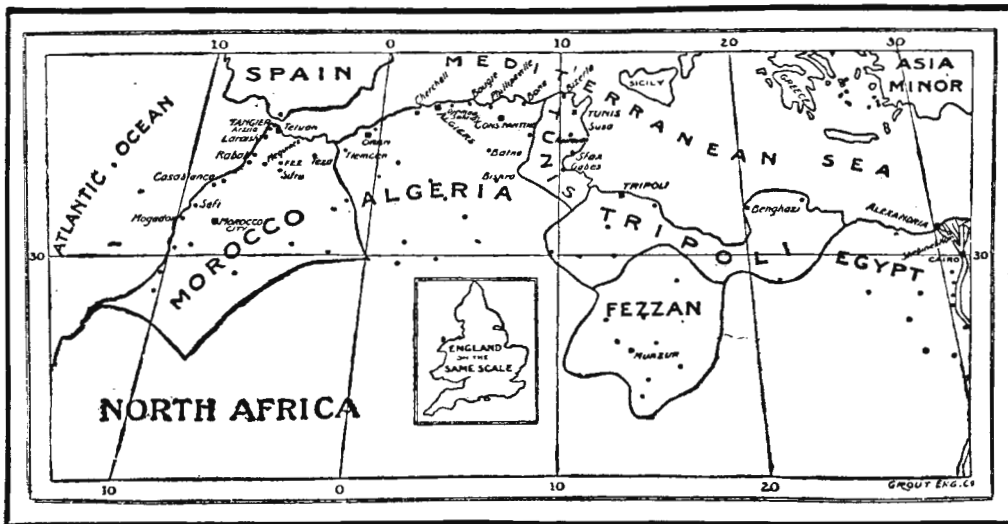
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NORTH AFRICA consists of

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.

Telegraphic Address:—"TERTULLIAN, LONDON.

Telephone—5839 CENTRAL.

THE NORTH AFRICA MISSION.

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Parcels and Small Cases for transmission to the field should be sent to the N. A. M., c/o Messrs. Brite 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.
Dr. SCOTT CHALLICE ...	Mar., 1906	Miss L. READ ...	April, 1886	Miss M. ERICSSON ...	Nov., 1883
Mrs. CHALLICE ...	Mar., 1906	*Miss H. D. DAV ...	April, 1886	Miss R. J. MARKUSSON ...	Nov., 1883
Mrs. ROBERTS ...	Dec., 1896	Algiers.		Susa.	
*Mr. W. T. BOLTON ...	Feb., 1897	<i>Kabyle Work—</i>		Miss A. COX ...	Oct., 1892
*Miss J. JAY ...	Nov., 1885	Mons. E. CUENDET ...	Sept., 1884	Miss N. BAGSTER ...	Oct., 1894
Miss G. R. S. BREEZE, M. B. (Lond.) ...	Dec., 1894	Madame CUENDET ...	Sept., 1885	Kairouan.	
Miss F. MARSTON ...	Nov., 1895	Miss E. SMITH ...	Feb., 1891	Mr. E. SHORT ...	Feb., 1890
Mr. H. E. JONES ...	Jan., 1897	Miss A. WELCH ...	Dec., 1892	Mrs. SHORT ...	Oct., 1899
<i>Spanish Work—</i>		Mr. A. SHOREY ...	Nov., 1902	*Miss E. T. NORTH ...	Oct., 1894
Miss F. R. BROWN ...	Oct., 1889	Mrs. SHOREY ...	Oct., 1904	*Miss G. L. ADDINSELL ...	Nov., 1895
Miss VECCHIO, <i>School Mistress.</i>		Djemmaa Sahridj.		*Miss E. LOVELESS ...	Nov., 1902
Casablanca.		<i>Kabyle Work—</i>		Sfax.	
Mr. H. NOTT ...	Jan., 1897	Mr. D. ROSS ...	Nov., 1902	T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885
Mrs. NOTT ...	Feb., 1897	Mrs. ROSS ...	Nov., 1902	Mrs. CHURCHER ...	Oct., 1889
Tetuan.		Miss J. COX ...	May, 1887	Mr. H. E. WEBB ...	Dec., 1892
Miss A. BOLTON ...	April, 1889	*Miss K. SMITH ...	May, 1887	Mrs. WEBB ...	Nov., 1897
Miss A. G. HUBBARD ...	Oct., 1891	Constantine.		<i>Associated Worker—</i>	
Miss M. KNIGHT ...	Oct., 1905	*Mr. J. L. LOCHHEAD ...	Mar., 1892	Miss M. BENZAKINE ...	Jan., 1906
Laraisch.		*Mrs. LOCHHEAD ...	Mar., 1892	DEPENDENCY OF TRIPOLI.	
Miss S. JENNINGS ...	Mar., 1887	*Miss E. K. LOCHHEAD ...	Mar., 1892	Mr. W. H. VENABLES ...	Mar., 1891
Miss K. ALDRIDGE ...	Dec., 1891	Mr. P. SMITH ...	Feb., 1899	Mrs. VENABLES ...	Mar., 1891
Fez.		Mrs. SMITH ...	Sept., 1900	Mr. W. REID ...	Dec., 1892
*Mr. O. E. SIMPSON ...	Dec., 1896	Miss F. HARNDEN ...	Nov., 1900	Mrs. REID ...	Dec., 1894
*Mrs. SIMPSON ...	Mar., 1898	Miss F. H. GUILLERMET ...	May, 1902	Miss F. M. HARRALD ...	Oct., 1899
*Miss L. GREATHEAD ...	Nov., 1890	REGENCY OF TUNIS.		*Miss F. DUNDAS ...	April, 1903
Miss M. MELLETT ...	Mar., 1892	Tunis.		EGYPT.	
Miss S. M. DENISON ...	Nov., 1893	Mr. A. V. LILEY ...	July, 1885	Alexandria.	
Miss I. DE LA CAMP ...	Jan., 1897	Mrs. LILEY ...	April, 1886	Mr. W. DICKINS ...	Feb., 1896
IN ENGLAND. —Miss B. VINING, <i>Invalided.</i> Mrs. D. J. COOPER. Miss E. TURNER. Miss F. M. BANKS—For Deputation Work.		*Mr. J. H. C. PURDON ...	Oct., 1893	Mrs. DICKINS ...	Feb., 1896
		*Mrs. PURDON ...	Oct., 1899	Miss R. HODGES ...	Feb., 1889
		*Miss M. B. GRISSELL ...	Oct., 1888	Shebin-el-Kom.	
		Miss K. JOHNSTON ...	Jan., 1892	*Mr. W. T. FAIRMAN ...	Nov., 1897
		*Miss A. HAMMON ...	Oct., 1894	*Mrs. FAIRMAN ...	Feb., 1896
		*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		

* At Home.