

KINDLY NOTE CHANGE OF ADDRESS.

No. 26.—New Series.

April, 1907.

NORTH AFRICA

The Monthly Record of the North
Africa Mission.

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

CONTENTS.

	PAGE		PAGE
The Creator Word	49	Ladies' Committee Notes	60
Notes and Extracts...	51	Deputation Work	60
Statement	53	Si Amor El Kenani. By Mr. E. E. Short	61
The Story of a Converted Kabyle	53	The Mohammedan World of To-day	63
A Baptism at Susa. By Mr. J. J. Cooksey	55		
To the Members of the North Africa Prayer and Work- ers' Union	56		
News from the Mission Field—			
From Dr. Wilson (Tangier) 57			
From Miss Hubbard (Tetuan)	57		
From Miss Jennings (Laraish)	59		

NOTE CHANGE OF ADDRESS—
Offices of Mission,
4, HIGHBURY CRESCENT, LONDON, N.

PRICE
ONE
PENNY.

THE NORTH AFRICA MISSION.

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

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

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

LIST OF DONATIONS from FEBRUARY 1st to 28th, 1907. GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1907.			DETAILS OF CHELTENHAM AUXILIARY			DETAILS OF DUBLIN AUXILIARY.			
1907.	No. of	Amount.	1907.	No. of	Amount.	Feb.	Receipt.	£ s. d.	Miss S. A. MILLARD, Hon. Sec.,	No. of	Amount.	£ s. d.
Feb.	Receipt.	£ s. d.	Brought forward	Receipt.	£ s. d.				Westborough, Western Road.	3, Spencer Villas, Glengearry.		
1	9943	0 5 0	145 14 6	9955	2 0 0	13	6	0 15 0	General Receipt No. 10009.	Designated Receipt No. 2285.		
	T.	0 5 0		7	1 0 0	14	8	1 10 0	No. of Receipt.	No. of Receipt.		
	5	0 10 0		8	1 10 0	16	9	10 0 0	9	1	0 1 0	
	6	0 2 0		10007	0 5 0		1	0 2 0	10	1	0 10 0	
	7	2 0 0		1	0 2 0		2	0 3 6	11 & 12 ackgd. in Feb.	V.A.		
	8	1 0 0		8	0 3 6		13	0 1 0	13	9	0 5 0	
	9	0 5 0		1	0 3 6		14	0 1 0	14	10	1 0 0	
{ Y.M.C.A., }		0 10 0	{ Y.W.B.C., }		1 0 0		15	0 2 0	15	1	0 10 0	
{ Brondesbury }		0 10 0	{ Basingstoke }		1 0 0		16	0 1 0	16	2	1 18 2	
2	51	3 18 2		4	1 0 0							
	2	0 5 0		5	1 0 0							
	3	0 15 0	18	5	1 0 0							
	4	0 10 0	.. Heybridge	8	0 8 0							
{ Baptist Ch., }		3 3 0	{ King Edwd. VII, Soldiers and Sailors' Inst., Gibraltar }		0 18 4							
{ Wellington St., Stockton }		0 6 6		8	0 5 0							
{ Readers of 'The Christian' }		50 0 0		9	0 16 6							
4	8	0 5 0	19	10	0 5 0							
	9	10 0 0	20	1	2 0 0							
	60	0 10 6	21	2	1 0 0							
	1	0 9 8		Readers of 'The Christian' }	11 16 0							
	2	1 0 0	22	4	0 10 0							
5	3	1 0 0		5	2 2 0							
	4	1 0 0		9	0 5 6							
	5	1 0 0		7	9 0 0							
	6	0 10 0	23	7	0 10 0							
	7	0 10 0	{ Bignold Hall S.S. }	3 4 3								
6	8	0 5 0		4	0 2 0							
	9	2 2 0		5	0 10 0							
	70	0 5 0		6	0 2 0							
	1	1 10 6		7	0 10 0							
	2	0 2 0		8	0 5 0							
{ Readers of 'The Christian' }		17 6 0	25	8	0 10 0							
8	4	1 0 0		9	0 5 0							
	5	5 0 0		10	0 2 0							
	6	5 5 0		11	0 10 0							
	7	0 17 0		12	0 10 0							
	8	1 0 0		13	0 5 0							
	1	5 0 0		14	0 2 0							
9	80	2 1 2		15	0 10 0							
	1	0 5 0		16	0 4 8							
11	2	0 15 0		17	0 5 0							
	3	1 1 10		18	0 4 0							
	4	0 5 0		19	0 4 0							
	5	0 13 11		20	0 4 0							
{ Salford Mission S.S., Bristol }		0 12 0		21	0 2 0							
	7	0 2 6		22	0 10 0							
	8	6 0 0		23	0 10 0							
{ Howard Institute, Pentonville }		0 16 0		24	0 10 0							
	90	0 3 6		25	0 10 0							
	1	0 0 0		26	0 10 0							
	2	4 17 9		27	0 10 0							
12	3	1 0 0		28	0 10 0							
	4	2 2 0		29	0 10 0							
Carried forward		£145 14 6		30	0 10 0							
				31	0 10 0							
				32	0 10 0							
				33	0 10 0							
				34	0 10 0							
				35	0 10 0							
				36	0 10 0							
				37	0 10 0							
				38	0 10 0							
				39	0 10 0							
				40	0 10 0							
				41	0 10 0							
				42	0 10 0							
				43	0 10 0							
				44	0 10 0							
				45	0 10 0							
				46	0 10 0							
				47	0 10 0							
				48	0 10 0							
				49	0 10 0							
				50	0 10 0							
				51	0 10 0							
				52	0 10 0							
				53	0 10 0							
				54	0 10 0							
				55	0 10 0							
				56	0 10 0							
				57	0 10 0							
				58	0 10 0							
				59	0 10 0							
				60	0 10 0							
				61	0 10 0							
				62	0 10 0							
				63	0 10 0							
				64	0 10 0							
				65	0 10 0							
				66	0 10 0							
				67	0 10 0							
				68	0 10 0							
				69	0 10 0							
				70	0 10 0							
				71	0 10 0							
				72	0 10 0							
				73	0 10 0							
				74	0 10 0							
				75	0 10 0							
				76	0 10 0							
				77	0 10 0							
				78	0 10 0							
				79	0 10 0							
				80	0 10 0							
				81	0 10 0							
				82	0 10 0							
				83	0 10 0							
				84	0 10 0							
				85	0 10 0							
				86	0 10 0							
				87	0 10 0							
				88	0 10 0							
				89	0 10 0							
				90	0 10 0							
				91	0 10 0							
				92	0 10 0							
				93	0 10 0							
				94	0 10 0							
				95	0 10 0							
				96	0 10 0							
				97	0 10 0							
				98	0 10 0							
				99	0 10 0							
				100	0 10 0							
				101	0 10 0							
				102	0 10 0							
				103	0 10 0							
				104	0 10 0							
				105	0 10 0							
				106	0 10 0							
				107	0 10 0							
				108	0 10 0							



Photo by]

The Roof of a Mosque, Egypt, showing Minarets.

[Geo. Goodman, Esq.

The Creator Word.

IN a small volume of ninety-five pages, entitled *The Fourth Gospel*, written by David M. M'Intyre, there are many thoughts of a most helpful nature, thoughts which it is well to bear in mind at the present time, when so many attempts are being made to loosen belief in the deity of our Lord Jesus Christ, and in the occurrence of miracles. After an introduction which contains an enlightening summary of the Gospel of St. John comes the chapter headed, "The Creator Word," from which the following extracts are taken (with the kind permission of the publishers, Messrs. Marshall Bros., Paternoster Row, E.C.).

"Creation falls within the scheme of grace. One apostle says: 'God hath chosen us in Christ before the foundation of the world.' Another affirms that the Eternal Son was fore-ordained to be a sacrifice 'before the foundation of the world.' And the Beloved Disciple declares that the names which are written in the book of life of the Lamb slain were 'written from the foundation of the world.' The cross was no after-thought; in the Divine purpose it anticipated the universe. The nativity was not a mere event in time; it is the apocalypse of eternity.

"In redemption an adequate motive for creation is discerned. It was not a mere necessity of His being which impelled the Triune God to arise from His eternal sufficiency, that he might call into existence things which were not. The universe was created to be the theatre of Christ's redemptive work. The full harmony of law directs its viewless potencies to this end. The Redeemer is Head over all things to the Church; every providence is working out good to those who have been called in accordance with the Divine purpose. The whole creation is bound 'with blood-red cords' about the throne of the Lamb.

"In redemption, also, guidance is offered to us touching the method of

creation. The ancient rocks are cemeteries. From life's beginning Nature has never ceased to bury her dead; and where death has been there have been pain, terror and dismay. What explanation can be offered? Shall it be suggested that a blind struggle for existence has led to the survival of the fittest, the pitiless extermination of the weak? If that were so, there would be no room in the system of things for Jesus Christ, and the worlds would be fatherless. But the Apostle John indicates another solution of the mystery of being. The shadow of sin fell upon an earth as yet unstained by transgression; the mark of the cross was graven on the face of time; the footprints of the coming Redeemer pointed with crimson symbols to Calvary.

"The unifying principle of creation is the intercommunion of the Sacred Persons of the Blessed Trinity. The love of God is the dominant note in the harmony of law. The interpretation of history is the process of the Christ. He bears up the pillars of this world; He renews the mighty miracle of creation along the centuries; He repairs the desolation which sin has caused in this sad world. In Him all things consist; and while our earth abides under the shadow of His throne and cross, He saith, 'Behold, I make all things new.'

"The miracles of Christ are never termed 'wonders' or 'powers' by the author of the Fourth Gospel; they are invariably denominated 'works' or 'signs.'

"In calling them 'works' the Evangelist reminds us of the creative utterance which was spoken in the beginning, a word eight times repeated (Gen. i. 3, 6, 9, 11, 14, 20, 24, 29). Correspondent to that utterance are the eight nature-miracles of the Fourth Gospel, the recurrent expressions of the Divine will, marking the emergence from the brokenness and chaos of the Fall of new heavens and a new earth.

"'My Father worketh even until now,' said our Lord, 'and I work.' He was Himself the great miracle. His mightiest acts were the natural outflow of exhaustless power. The Creator came in person to His own world. In love and might He moved among the remaining harmonies of law and the arrangement of circumstance. He stood face to face with the ruin which sin had wrought. He confronted the disorder that had fallen upon His fair handiwork. Because His appointed path lay in the way of the cross, He might not turn aside. He was straightened until His journey should be accomplished. But when that Evil One, who had the power of death, flung his taunting challenge at the Redeemer's feet, He must stoop of very necessity to lift the gage of defiance, and smite the beast of hell, subduing powers of darkness, and bringing to nought the tyranny of sin.

"But the miracles of Jesus are also termed by St. John 'signs.' They are not merely clamant marvels; they are the inflow into a fallen world of 'grace and truth.' He who fed the multitudes is Himself the Bread of Life. He who opened the eyes of one born blind is the Light of the world. He who raised Lazarus is the Resurrection and the Life.

"'Even the doings of Jesu,' says Erasmus, 'be parables.' They disclose the loving-kindness of the Lord. In accomplishing those 'signs' the Blessed One was moved with compassion, His voice gathered tenderness, His eyes grew dim with tears. In grateful hearts and in restored lives He inscribed His 'new name'—

"Strong Son of God, Immortal Love."

The remainder of the chapter is taken up with thoughts on the seven miracles, mentioned in John ii. 1-11; iv. 46-54; v. 1-9; vi. 1-14; vi. 15-21; ix. 1-38; xi. 1-46. The eighth miracle, viz., the Resurrection, is dealt with in a separate chapter.

Notes and Extracts.

HOME NOTES.

It is proposed (D.V.) to have the first **public meeting for prayer and praise** at the new mission house, 4, Highbury Crescent, on **Friday, May 3rd**, the day which friends are asked to observe as a day of thanksgiving and prayer for North Africa, as mentioned on page 53.

All friends in and around London are cordially invited to attend one or both of the meetings. The times and arrangements will be notified in the May issue of NORTH AFRICA.



"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.



Picture Post-cards.—A series of six Egyptian post-cards from photos by Geo. Goodman, Esq., not used in NORTH AFRICA, may be ordered of the Secretary, price 4d. per packet, post free 4½d.

A second series of six Egyptian post-cards from photos used in recent numbers of NORTH AFRICA can be had, price 3d. per packet, post free 3½d.



"Real Photograph" Picture Postcards.—A set of twelve beautiful "real photograph" cards, all different, will (D.V.) be ready in a few days, and may be ordered now of the Secretary, 4, Highbury Crescent, London, N. Price, six different cards, 1s. 1d., post free; twelve different cards, 2s. 1d.

A reduction will be made on all post-cards if quantities are bought for sales of work, etc.



Prayer for Missions, by Gustav Warneck, D.D., Halle University, a booklet of which the price is twopence, has been sent by the Student Volunteer Missionary Union. The name of Professor Warneck is so well known in connection with foreign missions that it is almost superfluous to say that anything written by him on that subject deserves perusal. This little pamphlet on prayer is of a most practical nature, and will be helpful and suggestive to those who pray for missions, and perhaps especially to those who seek to enlist others to help forward the work in the same way. Professor Warneck says: "We cannot point blank ask everyone to pray for

missions. It is much more difficult to pray for missions than to give to them. . . We can only really pray for missions if we habitually lead a life of prayer, and a life of prayer can only be led if we have entered into a life of communion with God." The concluding words contain a sentiment which all missionaries and those connected with missionary societies will heartily endorse: "The missionary cause needs workers and needs givers, but most of all it needs intercessors—those whose prayer is persistent, the outcome of faith and such as reaches the remembrance of God. God strengthen our faith and teach us to pray in secret, in twos and threes, and in the Church, such prayers as should be offered unto Him."



Lantern Lectures.—A lecture on "The North Africa Mission in Algeria," for adults, and one on "A Visit to North Africa," for children, are available for use at the present time. They include about sixty slides in each, and a type-written lecture. These lectures will be gladly lent to friends of the Mission wishing to make use of them. Application should be made to the Secretary.



Confectionery.—Miss Shelbourne, 53, Hove Villas, Hove, Sussex, will be grateful for orders for confectionery, as follows:—Chocolate creams and almonds, 3s. per lb.; dessert sweets, 3s. per lb.; peppermint creams, 2s. per lb.; Neapolitan creams, 2s. per lb.; cocoanut ice, 1s. 4d. per lb.; butter scotch, 1s. 8d. per lb.; all post free. Proceeds in aid of Hove Auxiliary of the N.A.M.



Requests for prayer and recent news from the field are now being sent monthly to several secretaries of the P. and W. U., who make use of such at prayer-meetings; also to other friends. Will anyone not at present receiving these requests, who could use them in this way, please write to the Secretary of the P. and W. U., 4, Highbury Crescent, London, N., who will be glad to send a copy.



We have been asked to state that **Mr. E. H. Glenny's** private address is now St. David's, Aldersbrook Road, Manor Park, London, E.



BIRTH.—**Fairman.**—At Clare, Suffolk, on March 9th, 1907, to Mr. and Mrs. W. T. Fairman—a son (Herbert Walter).

FOREIGN NOTES.

Morocco.

Day 1.—**Mrs. Roberts** writes from **Tangier** on February 14th, 1907: "A woman in whom I have always been greatly interested has gone back to her native town in the interior. Please follow her with your prayers. She has been at my class for about four years and has been most apt at learning. She has shown an inclination to receive the truth, but never came to decision. We know she is not beyond the reach of the Holy Spirit, Who can use the knowledge she has to her soul's salvation."



Miss Hubbard writes from **Tetuan** on January 5th, 1907: "Yesterday, in one of the best houses here in the town the women were talking of Raisuli, and I said I wished they could catch him. Whereupon they all prayed God he might never be caught, for is he not a Shareef? On Thursday he caught a courier coming this way, and delayed him till he had gone through all the letters, keeping all that were for Moors, but sending the rest on to Tetuan, so now the couriers have to come round by the Angera tribe."



Day 23.—**Miss Bolton** writes from **Tetuan** on February 28th, 1907: "We have a Riff woman in our house just now. . . She has been ill for months, and was left to starve by her husband. When I took her up and finally brought her into the house, he came after her to try and get her back, hoping, I think, to share in whatever she was getting. She refused to go back at all, and as soon as her nearest relative comes to town will give him the papers of divorce. The young widow we adopted last year is getting on capitally as our servant. Her two children come with her each day, but are very good. We should like you to remember in prayer the four who are now under daily teaching—Shaib, Rakia, Fatima, and Futush. Round about Tetuan the country is quite quiet, and we are hoping in a few weeks' time to get up the mountain for a few days' change."



Algeria.

Miss Harnden writes from **Constantine** on March 11th, 1907: "I should like you to know of the continued encouragement I have in regard to the weekly Wednesday class of Arab women. The number has increased and has led me to form a Saturday class for the poorer ones. I have started it with six women who will attend regularly; there are thirteen

women and some children who will remain in the Wednesday class. I may add to the smaller class, but think the other is large enough, as there are other women who have *sometimes* come. This small class consists really of Kabyle women, more simple than the town women, and at the same time some times less intelligent than the Constantine women; but I like to remember that their simplicity is a help—country people are generally more open to the Gospel."



Mr. Liley writes from **Tunis** of his work among British seamen, which he undertakes in addition to his missionary work among Moslems: "We have had two boats in this week. Going into the fo'c'sle of one of them at dinner time, I remarked that the men's beef and potatoes smelled very nice, 'but if you only looked after your souls as well as you look after your bodies, what good men you would be!' I continued. 'You're right there, governor,' said one man. Having gained their attention, they listened very nicely as the way of salvation was put before them. On the other boat it was very refreshing to find that the cook and one or two of the sailors were Christian men. Their quiet testimony had evidently had an influence upon the other members of the crew, who listened very nicely to what I had to say."



Mr. Short writes from **Kairouan** on February 13th, 1907: "Our boys' class keeps steady—about seventeen or eighteen attending, except on the Wednesday when the feast was being observed, when we had only four present. Still, we were encouraged to see even that number on *that* night. I have had a couple of disturbed times at the shop lately, caused by my having to turn someone out for using bad language. On one occasion the offender was a half drunk Arab, who at the same time professed to be a Christian."



Dr. Churcher writes from **Sfax** on March 2nd, 1907: "The number of consultations during February has been 239. I have been to Zuckiat ez Zeet two afternoons a week, and made one visit to Triaga, about thirty-five miles from here—a market which I think has never been visited by a missionary before. Each week-day morning we see patients here, and now at the close of the month we have a couple of in-patients. One of them has a broken arm. A camel lifted the old man up by the arm and shook him, the leverage breaking both bones of the forearm, and the brute's teeth making havoc of the tendons."

Statement

To the Friends of the North Africa Mission.

The Council desire to inform donors and friends of the Mission that they have recently found it necessary to seriously consider the financial position of the work.

During the last few months there has been a shortage of gifts, and the funds have been further crippled, during the last year or two, by the loss through death or otherwise, of some donors who supported missionaries or special branches of the work. The money for these purposes has consequently to be supplied from the General Fund.

At a special meeting of the Council convened to confer together and to pray for God's guidance in the present stress, the Council found themselves obliged to decide that in the meantime, and until the financial position is quite altered, no fresh liabilities whatever must be incurred for the General Fund.

They feel that they should let friends know also that the personal remittances for the workers, whose support comes from the General Fund, are just now at least a month and a half in arrears.

Further, they think it should be known that there are a number of the missionaries whose furloughs fall due this summer, and that these, after four years of strenuous work in the enervating climate, are practically all of them greatly in need of the change and bracing up which a few months' stay in England will give them. It will rest with God's people whether the money for travelling can be sent to them, or whether they will have to face another year of work without the much-needed change.

The shortage of funds at this time is peculiarly trying, for, besides the missionaries whose special support has ceased, there are several candidates who give evidence, in the Council's opinion, of being really called of God, and well fitted to preach the Gospel to the needy races of North Africa. It would indeed be a great encouragement should some of those who consider their means a stewardship for God see their way to take up the support of missionaries now on the field, or should some friends find themselves able to gather together a band of helpers and guarantee the support of new candidates.

The Council would ask all friends of the Mission to pray definitely and in faith about these matters. Realising the importance of prayer that all that is done may be according to God's will, and with His blessing, they venture to invite friends at home and abroad to set apart, as far as they may find it practicable to do so, Friday, May 3rd, as a day of thanksgiving and prayer on behalf of the Mission and the work in North Africa.

The Story of a Converted Kabyle.

(Translated from French.)

My Conversion.

I, the undersigned, Si Mohammed Amokrane "Basha," born at Djemaa Sahridj in 1886, belong to the *marabout* family of the Bookhetooshanes. My father is a sheikh and a teacher of the Koran. He has studied in Tunisia and in Algeria. For several years he was

muedhdhin of the village of Heneguedh (department of Constantine). When I was six years old, my father left that village to live in my native village, where he earned a living for his family by embroidering burnouses.

At that time my father divorced my mother; and my two-year-old sister and

myself were left with my grandmother (my father's mother). After a short time he married again, and with many objections he allowed me to go to the French Kabyle School at Djemaa Sahridj. It was just then also that, without my parents' knowledge, I went to the mission station at Djemaa Sahridj. I used to go there in order to get sweets, playthings, tickets, etc. This went on for several years without my father knowing that I was learning the Word of God with the ladies, Miss Cox and Miss Smith. One day I was present at a dinner given for the Christian Kabyles. My father, knowing where I was, came to look for me in the middle of the repast. He was very angry with me, and he forbade me to go any more to the Christians. He made me study the Koran, which I found very difficult to learn. He put an end to my happiness, for at that moment I was doing all I could to learn by heart verses from the Bible.

Happily my father returned to his old situation at Hene-guedh, and left me with my grandmother to finish my French studies. Thus I found myself quite free, and every Sunday I used to go to learn the Word of God. At the age of sixteen I left school, and went into service with the English Consul (a place which Miss Cox found for me). After a year in that place, I went with a gentleman to England.

In that coun-

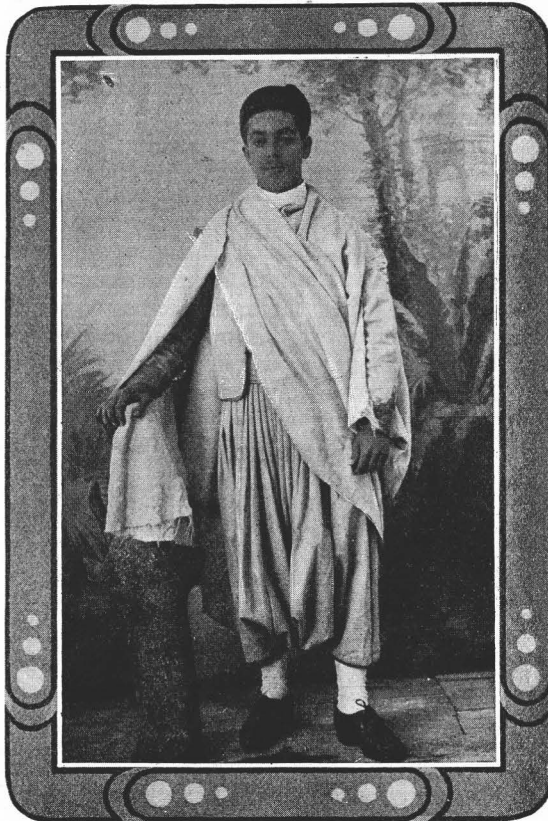
try, finding myself quite free, I began to follow out what I had learned in my youth. My first step was to renounce Moslem customs; principally the fast. Then I lived according to the laws of my conscience. I came in contact with several servants of the Lord, and went sometimes to Baptist chapels. The more I heard the Gospel preached, the more I saw the necessity of being in communion with my God. Thus I loved to hear people speak of the Lord Jesus Christ, and when I returned to my own country, I got still more light at the station at Djemaa.

I left England about three months ago, having come to Algeria to do business, but the more I read the Holy Bible, the more I love to work for the glory of my Saviour, Whom I accept with my whole heart.

My father, who is a fanatical Moham-medan, is re-joiced at my conduct. He has only made one reproachful remark: it is, "I am very pleased with all that you do, but I wish that you followed the religion of our grand-parents."

My First Evangelistic Effort.

After I had studied the Word of God for a certain time, and had had Bible lessons with Miss Cox, I went for the first time in my life to give my testimony before a number of Moslems. I was accompanied by my brother in Christ, Ali Ou Nsar. We went to the village of Mesloub (half an hour's walk from



Si Mohammed Amokrane "Basha."

Djemaa), where we found several school-companions, marabouts, etc. I commenced the conversation by asking them if they would like to buy some little Gospel books. They made excuses for not buying, saying they had no money. At their request, I read and explained to them a chapter of the New Testament. They all listened to me with attention, and also I had the opportunity of telling them how I was convinced and converted. When I left them, on account of the evening coming on, several among them came and accompanied me outside the village. Before separating from them, I asked them to come and be present at the meetings at the station at Djemaa. They promised to do so, and six young men have kept their word.

My Second Evangelistic Journey.

For several weeks I went with my brother in Christ, Said ou Rahmoun, to

make known the Gospel and sell Scriptures. We went to Ait Mousa ou Brahem, where we found several persons who were warming themselves in the sun. We asked them if they would like to buy books containing the Word of God, but they all asked us to give them to them for nothing, as they had no money. They asked us to read a little from these holy books. Said read a chapter of the Gospel of John; he was listened to attentively. Then I gave my testimony, which surprised several men, for they knew my father as a model Mohammedan.

When we left this village many of the people asked us to return there often. From that place we went to Tizi N' Teryer, where we taught the Word of God to more than forty persons. The Kabyles listen now to the Gospel much better than in the past. The work of the Lord is encouraging. May our Heavenly Father send more servants to accomplish His work.

A Baptism at Susa.

By Mr. J. J. Cooksey.

"For herein is the saying true, One soweth and another reapeth."

The subject of these notes is a soldier named Abd-el-Aziz, whom we baptised in the sea here on the morning of Sunday, February 24th. The outstanding feature in the man's spiritual history is his unusual grasp of the spirit and meaning of the Gospel: points which to the average Moslem present grave difficulties, because of his unspiritual ideas of religion, form, in this present case, rather the strong points of his faith and experience, so that the facts of sin, the incarnation and the substitutionary death of Christ, the person and work of the Holy Spirit, and the reality of faith as a living working power are matters which he appears not only to be convinced of, but even familiar with. This calls for a few explanatory remarks, which I cull from his testimony as given at a meeting prior to his baptism.

"A Word in Season."

Our friend knows and is known to the workers both at Tunis and Bizerta; he has attended the meetings constantly at both stations, and learned something of

the Gospel from almost every worker with whom he has come in contact. We at Susa have simply had the privilege of reviving his soul and bringing him to a point of decision and consecration; the sowing of the seed which has made his soul to live is to be referred to our friends at Tunis and Bizerta.

There was, however, a word in season dropped into a ready mind by Miss Grisell when, in answer to some question, she urged our friend to pray to God in the name of Jesus in time of need, and to this seeming chance-word and its outcome is to be attributed the greater part of the man's spiritual experience. I give three instances from his testimony.

He was convinced of the truth of Christianity and his need of a Saviour, but was bound to sin by evil habits. In his need and futile self-striving he bethought him to pray to God in the name of Jesus. He says the answer was immediate and powerful, and he was able to conquer where before he had been helpless. On another occasion, when out for firing exercise, he was apprehensive of his

officer's rebuke on account of his bad marksmanship, attributable to imperfect sight. He bethought him of prayer again, and as he sighted his rifle, prayed for assistance in the name of Jesus. To his own amazement and that of the onlookers, he made eight consecutive bullseyes, a feat he had never before approached. This again made prayer a reality.

Then sickness came, and high fever, and his life was despaired of; and while in hospital here at Susa, in his hours of enforced rest, he read diligently a Gospel which had been given him, and prayed again that God for Christ's sake would spare his life and restore him. Again was his petition answered, to be followed, however, by a period of apathy and indecision. Again, however, his soul was revived in meeting with God's people in Susa, and at his own request we gave him baptism and the hand of fellowship.

At the prayer service prior to his baptism, several Moslems were present by

invitation, he himself bringing two of them, and opportunity was given for any one to challenge his statements and question his faith. A Moroccan present did not fail to do so, and addressed to him searching questions on many vital points, which he answered with courage and truth, to the entire satisfaction of all present, even of the Moroccan.

At present he is showing zeal in bringing his soldier friends to hear God's Word, boldly testifying to them of his own salvation, and at the shop wisely assisting us in our preaching and discussion meetings.

We would remind God's people who may read these notes of their responsibility to pray for him in this land of darkness and great temptations. The question of converts remaining faithful, and *our* duty in upholding them in situations of exceeding difficulty may be more intimately connected than we sometimes imagine.

To the "Workers Union" Members of the North Africa P. and W. Union.

DEAR FRIENDS AND FELLOW-HELPERS, —I must begin by thanking you all for your kind help and the very nice and useful things you sent me—everything was particularly good and suitable, and most gratefully received. All the recipients ask me to give their heartfelt thanks to the kind donors, and to say how much they appreciate their kind gifts. Some say the things received were just what they needed, and were at once put into use. I have sent round a selection of the letters I received, so you will see they do value our efforts on their behalf. I enclose a list of the present local secretaries,

and should be very glad if anyone would offer to take up the post in any place not now occupied; also to receive names of any willing to become Scattered Members. Any information required I shall be pleased to give. You will before this have received papers, etc., telling you that we are now joined to the Prayer Union, and it is hoped this may bring increased interest in the work. But all gifts, subscriptions, or communications for "Workers' Union" are still to be sent to me as usual.—Yours very sincerely,

LOUISA E. TIGHE.

Workers' Union Account.

RECEIVED.			PAID.		
	£	s. d.		£	s. d.
Balance in hand		1 8 1	Spent in duty, postage, carriage, etc. ...	15	19 6
Received from members	26	18 0	Spent in flannels, etc	11	16 0
				27	15 6
			Leaving a balance in hand	0	10 7
	£28	6 1		£28	6 1

Local Secretaries, 1907.

- BASINGSTOKE.—Miss Emma Smith, Erith House.
 BECKENHAM (Kent).—Miss Rouse, Holly Bank Hayne Road.
 BIRMINGHAM.—Miss K. Wright, Woodville, Handsworth.
 BOURNEMOUTH.—Miss D. Ashton, Redlands, Branksome.
 BURNHAM (Somerset).—Mrs. King, Arnside.
 CHELTENHAM.—Miss S. A. Millard, Westborough, Western Road.
 CLEVEDON.—Miss Hodgson, Norham, Victoria Road.
 CROYDON (West).—Miss M. Chapman, 5, Farquharson Road.
 DUBLIN.—Miss B. Clarke, 3, Winslow Terrace, Terenure Road, Rathgar.
 EASTBOURNE.—Miss Gurney, Granville Lodge, Granville Road.
 EDINBURGH.—Mrs. Porteous, 5, Priestfield Road.
 FOLKESTONE.—Mrs. Lampert, 26, Radnor Park Road.
 GUERNSEY.—Miss Diment, 11, Allez Street.
 HARROGATE.—Miss Jones, Greenside, Cold Bath Road.
 HYTHE (Kent).—Miss C. Avill, Park Lodge.
 LONDON.—Miss Tucker, 255, Evering Road, Upper Clapton, N.E.
 LONDON.—Miss A. L. Smee, 54, St. John's Park Road, Upper Holloway, N.
 LONDON.—Miss Aldwinckle, 11, Wolseley Road, Crouch End, N.
 LONDON.—Miss Dalton, 39, Woodland Road, Upper Norwood, S.E.
 LONDON.—Mrs. Bagster, 21, Palace Road, Streatham Hill, S.E.
 PORTRUSH (Co. Antrim).—Mrs. Macaulay, Strandmore.
 REDHILL (Surrey).—Mrs. G. Code, Tregwynt, Station Road.
 TORONTO (Canada).—Mrs. Hoskin, The Dale.
 TUNBRIDGE WELLS.—Mrs. Morrison, South View, High Broom.
 WESTON-SUPER-MARE.—Miss F. Blake, Rocklease, Atlantic Road.
 ST. ALBANS (Herts).—Mrs. E. Pakeman, Salem, Carlisle Avenue.

News from the Mission Field.

MOROCCO.

From Dr. Wilson (Tangier).

March 6th, 1907.—We have been having three dispensary clinics in the week—Tuesdays, Thursdays, and Saturdays. . . . Last Saturday we were encouraged by having a pretty good turn out of Jews—between thirty and forty. I charge each a *bilyun* (about 1½d. or 2d.) for medicine. They seem much more open to the Gospel than the Moslems, and are much more inclined to Christianity than are their compatriots in Palestine, who are bound hand and foot by the Talmud and the system of *Haluka*.

On Sunday, the 24th February, we enjoyed so much the visit of Mr. Swift, of Westminster, who took the forenoon service and heartened us all. In the afternoon Captain Hill, of Gibraltar, took a Bible-reading; so that it was quite a red-letter day.

On Thursday, the 28th, Dr. Challice baptised a young Jew, Nahum . . . More than a year ago, as he was ill, and worn out he came up here to the hospital. He couldn't be taken in, but he happened to see on the wall the text, "Come unto Me, all ye that labour and are heavy laden,

and I will give you rest." He eagerly asked, Whose words were these? and another lad told him they were the words of the Lord Jesus. He went into the town and hunted out Miss Stiedenrod in order to learn more.

Having accepted Christ, he has remained staunch in spite of threats and enticements to go back to Judaism, and last week, in accordance with his urgent desire, he was baptised.

When we remember how the heart of Christ yearned over the lost sheep of the house of Israel, let us pray that *for Jesus' sake* this boy may be the forerunner of a rich ingathering of God's ancient people, Christ's kinsmen according to the flesh.

From Miss Hubbard (Tetuan).

January 4th, 1907.—Toward the close of what had seemed an ordinary morning's work in the dispensary, we were cheered by an incident that let in light on work going on where we see nothing. A young fellow from a distant village was sitting alone in the men's waiting-room; he asked for a book, saying he already had one we had given him some time

ago. So I asked him what had happened to that first one (a Gospel), and he said they still had it in his village, and that often they all gathered round to read or listen to its words. So I gave him a copy of colloquial Luke, and very pleased he was with its large, clear print. Now, friends, join us in asking that the seed which is the Word of God may grow in that distant village, where that other kind of God's seed, "the children of the Kingdom" has never yet been sown. May our Master's own words bring life and light to some souls in that unknown place! It is good to remember that in other villages, too, the portions of Scripture are perhaps being studied, and so God's Spirit working in places we know nothing of.

January 9th.—This afternoon we had a "Sunday school treat"—to call by a very English name a very *un-English* thing! We had about thirty girls present, all dressed in their best, all with their own tiny tea glasses, and several of them with musical instruments—two drum arrangements, one tambourine, a brass tray on a stool, with a dozen glasses on it, and on the edge of the tray one or two beating time with their fingers, thus keeping all the glasses jingling, several pairs of hands clapping in their own peculiar "impossible" way, and many voices singing their own "impossible" tunes. So our party did not lack music! We closed up with proper Moorish tea and cakes, and soon after sunset all went off very happily to their homes, and we were not sorry to have the house quiet again.

Some of these girls have been taught for years; two or three of them do profess to be Christians, but we do long to see more yielding themselves to Him to whose call hitherto they have turned a deaf ear. Life is a very slippery path for many of them, even according to their own low idea of morals; and apart from the power of God it seems impossible that many of these girls, who are used to open sin from their babyhood, should not go into open immorality.

January 14th.—Days pass quickly, and are full of work and opportunities, but do not seem to leave much that can be written about. This morning we were busy at the dispensary till noon, but just

an ordinary set of men, women and children were present. Yesterday at my Sunday class, and again this morning with the men, I have read the story of the Crucifixion, and truly there is no story that so holds the attention. This morning not a man moved as I read of that wonderful act of love from the colloquial Gospel of Luke—even these Moors seem as though they can't help giving a silent testimony to the beauty of that great sacrifice. Lately, with the class of men we get at the dispensary I have found it a help to start off by acknowledging that the great enemy *denies* the death of Christ. By the time I have stated that Satan denies the death of the Saviour because he fears its consequence on us when we believe it, and that now many people believe his lie more than God's truth, the men very seldom bring out openly the old tale that someone else died in the place of Jesus; they may think it in their minds, but that does not waste the precious moments arguing about it.

Several times in the last few days I have been to the house of some old friends of ours, where they have a tiny girl lying very ill. . . . The old grandfather said to me the other day: "It seems to me there is not another child like her in all the world." The grandmother and the poor young mother—still only a girl herself—are about broken-hearted. . . . I was there this afternoon, and it was dreadful to see the poor mite suffering, and there seemed so little one could do to help. When I was speaking of it in the evening, one of my fellow-workers said: "Yes, and where are all the doctors and nurses, Christians many of them, who swarm everywhere in England, that *not one* can come (or WILL come) to such a town as this, where the opportunities are so many to help those who are helpless in themselves?" Echo answers, "Where?" and surely I may reverently say Christ answers, Where? We always think of our doctors and nurses at home as being wherever the need is greatest. Is the need always greatest where it is seen clearest? May it not be that the need is greatest where there is no knowledge of the need or power to make that need known?

January 23rd.—Again this morning we had a village *fokih* in asking for books;

they had one Gospel up in his village, and wanted more. He himself read easily and well. Sometimes I think that the books in the villages seem to be more read than those given in the town. I suppose we can't really tell, but we certainly hear more of their being studied.

From Miss Jennings (Laraish).

January 7th, 1907.—We gave breakfast to sixty beggars and blind people, all of whom heard the Gospel afterwards. We kept the *raggedest* behind, and managed to find for two of the most needy women new white cotton garments. One of these has an awfully diseased face; the other recipient is a hand-crippled widow, who has a hard struggle to get food daily for herself and old blind sister.

Six ragged little brown urchins I fitted out with bright flannelette *jalabs* or shirts, and three big boys in tatters I clothed in sack garments, made out of old coarse flour sacks.

I visited afterwards a poor Arab mother lying on the floor of a hut outside the town with her three days' old baby. A piece of sacking on the earth was her bed, while a neighbour had kindly lent her a native blanket to cover her.

January 11th, 1907.—A sad sight was to be seen two days ago in our market here—eleven chained prisoners brought in from El Ksar, with iron bars twelve inches long between their ankles, and chains on their necks. So hungry had they been kept that after their eight or nine hours' chained march, on passing the row of women selling bread, one of them managed to knock a loaf off the board with his foot, and snatching it up filled his mouth, when a man sprang on him and seized the loaf he had stolen. Throwing his head back in the chains, and rolling it from side to side, the starving creature pleaded for the coveted loaf, saying, "But we are brothers, brothers."

The next day Mr. Nott and I took eleven loaves to the prison and passed them through the gratings to these sick-looking fellows, and to the few who could read we gave Gospels. But oh! I shall long remember the utterly lifeless dejection on their pale faces, as they passed one by one and received the dole in Christ's name. How long will these

eleven political prisoners be kept on starving bread rations?

January 14th, 1907.—A very noisy beggars' party this morning of sixty-eight! In the afternoon I had a new and not pleasing bit of work. This was to go with a tried and sick mother to plead for the remission of a flogging punishment for her daughter. As I "mother" the divorced wife Arbiya and befriend the family, I was obliged to yield to her begging, and so unwillingly consented to go to the Basha. . . .

Being ushered into the large audience chamber of the Governor, I "salaamed" him, and pleaded my best for the girl, acknowledging that she had sinned with her tongue. I won my cause and saved her the disgrace of a public flogging, which, coming to the ears of her bridegroom elect, might probably have led him to break off the engagement. It was some satisfaction to leave a portion of God's word in the hands of one of the officials, and this book one has the privilege of following up with prayer.

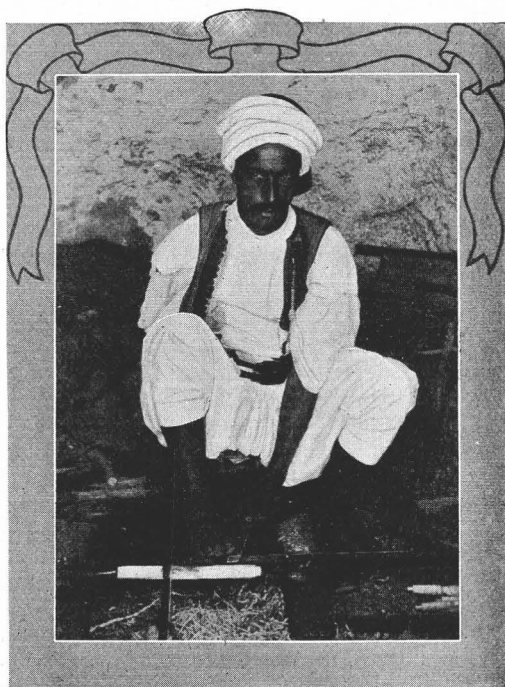


Photo by]

[Mr. A. V. Liley.

A Tunisian Turner at his Lathe.

Ladies' Committee Notes.

"WANTS."

The Ladies' Committee is anxious that the need of a "home" for the missionaries returning on furlough and others should be remembered. Now that the offices have been removed to a residential part of London, it would seem most desirable that the "home" should be in the same neighbourhood and as near the offices as possible. Perhaps some friends will specially remember this matter in prayer, asking that God will provide the right place for this purpose in His time and way.



Many of the "wants" mentioned last month are still unsupplied, and so are again mentioned below, with some new requests which have come from the mission-field more recently.



For the Spanish work, Tangier: **Materials** for the women's sewing class; **European clothing** for the poor, old or new; **toys** suitable for prizes; a **magic lantern**; "**Sacred Songs and Solos**," enlarged edition, with music.

Miss Turner and Miss Johnston, having taken over some of the classes at Cherchell in order to relieve Miss Read and Miss Day, would be most grateful to have the **prizes** required for these sent them. They have already had some of the girls' prizes promised, but will also require for next Christmas about two dozen boys' shirts. If any friends would like to help by providing some of these, will they kindly send a postcard to the Secretary of the Ladies' Committee, who will send full particulars.

Mr. Liley, of Tunis, would be very grateful for a **typewriter**, which would be a great help to him in his correspondence.

A **magic lantern** (for use with oil), for the work at Susa, Tunisia.

Materials for sewing classes at Casablanca and Sfax. These should be flannelette,

calico, or coloured cotton—bright colours are much appreciated. Pieces of two yards or over would be most valued.

Strong calico shirts, native garments, and little babies' frocks (patterns and fuller information will gladly be sent to any friends willing to make these).

A **small organ** for use at classes is much desired by lady workers at one of the stations. They will be pleased to write fully to any friend who would be willing to supply their need.

Illustrated secular papers, such as *The Illustrated London News*, *Graphic*, *British Workman*; also the *Christian Herald*, Grace Pettman's stories, and *illustrated* leaflet tracts will be much valued by Mr. Liley, for use in his work among British seamen. They should be sent direct by book post (½d. per 2 oz.) to Mr. A. V. Liley, 10, Rue de la Medersa es Slimania, Tunis.

Pictures for the men's hall at Djemaa Sahridj, Algeria. Those used for the International Sunday School lessons, either old or new, would be much appreciated.

French books for young men and lads, for use in the same hall, as a counter-attraction to the cafés, with their bad company and other evils.

Bandages or other accessories of surgical and medical work, including old linen and calico.

Coloured lantern slides of Scripture scenes. A friend is very kindly supplying a number of plain slides, but a few coloured ones to alternate with these would be a great additional attraction to the natives.



The Secretary of the Ladies' Committee will be very pleased to answer any inquiries regarding any of the "wants." All communications and gifts should be addressed—The Secretary of the Ladies' Committee, 4, High-bury Crescent, London, N.

Deputation Work.

Friends who have heard Miss Albina Cox of Susa before will learn with pleasure that she is returning to England this month for deputation work. It is hoped that many meetings may be arranged for her. I shall be so pleased if those who are willing to give meetings

will write to me early, in order that a definite programme may be arranged.

One is finding out that it is not the actual meeting that tells so much as the work done before and after. Recently a lady gave a drawing-room meeting—some weeks before the invitations went out she

was telling her friends about the North Africa Mission and of the proposed meeting, and the result was that when the day arrived a very good number of people came together, and the afternoon was a distinct success. She is now following up the meeting with splendid results.

North Africa is being stirred, and there are signs, we believe, of a forward movement throughout the countries. Now, therefore, is the time for a prayerful effort to be made to awaken a wider interest in this land. Will you help? On all

sides we hear people deploring the fact that the standard of Christianity of to-day is at such a low ebb. Why is it? Surely it is because England has too long been a stagnant pool. Instead of a steady, even-flowing river, there have only been little fitful runlets sent out to the thirsty world, and now there is a sound of abundance of rain; shall we gather the showers into our pool, or shall we open the flood gates and let some flow out to North Africa?

PERCY J. H. KIRNER.

Si Amor El Kenani.

By Mr. E. E. Short.

We started out one morning to visit El Kenani, knowing little about it save that it was a place some seven or eight miles away, with a saint's tomb, and much visited by the people of Kairouan in the spring and summer. Each of us was mounted on a donkey, and a man accompanied us to drive and look after them. There was only a trodden track to follow across the open plain, varied

here and there by patches of small bushes or cactus; we crossed a couple of empty water-courses; also—intrusion of civilisation—a deep trench for newly-laid water pipes continuing far away to Susa. At long intervals we passed wells, a few tents, and one or two houses in the distance. A few natives whom we passed stared rather curiously at us.

After over an hour's riding we came in



From a Postcard.]

The Tunis Gate, Kairouan.

sight of El Kenani, a group of houses on slightly rising ground, set in the bare plain with scarcely a tree near. The centre of the group was the saint's tomb, surmounted by a little whitewashed cupola. The front of the building was a covered stone verandah; on the other three sides, built with their back against the tomb, were nine or ten little "rooms," or rather cells, for the accommodation of visitors. To each the only opening was the door. On three sides of the tomb at a little distance were four or five houses, a tent or two, and a little building serving as kitchen, etc. There were also two or three enclosed patches of garden, and the well was a little farther off ("garden" means an irrigated plot for vegetables, fruit, etc.; a *flower* garden is scarcely known to the native).

The houses are occupied by six families, all connected with the long since departed "saint," and proud of calling themselves "children of the Mosque," *i.e.*, the tomb. Its revenues are divided among them, these revenues being from land around, and the offerings of visitors. One man from among them is the "Mokaddem," or guardian of the tomb, and is responsible for its upkeep.

At the time of our visit all these guest chambers were closed and empty, but later on they will be full, and the space around lively with women and children, enjoying there the fresh air and freedom denied to women and older girls in their prison-houses in the town. The men of the visiting families can easily get into town daily, or if staying out (so we were told) would keep away from where the women were. I had almost forgotten to mention a tiny shop of mud bricks, attached to one of the houses. Its door (it had no window) was fastened *up* with a big hook in a groove above to be shut down like an ancient portcullis! Here one could obtain the indispensable Government monopoly of matches, tobacco, etc.; also in very limited

quantity, oil, bread, sweets, and a few other trifles. Such was Kenani, a primitive health-resort, combined as in nearly everything here, with religious performances and associations.

To return to our visit, tying up the donkeys to a pillar of the saint's verandah, our man took Mrs. Short off to one of the houses, while I went to the "shop." There I had a long talk with its tenant, and two or three others, and they listened with a little responsiveness. We found ourselves well-known, as most of the little community were often in town, and some were related to our next-door neighbours.

Afterwards I sat with the "Mokaddem" in front of the tomb, which he had showed me, and tried to talk to him, but he was far from responsive. He seemed to have too little religious knowledge to argue, yet enough self-interest in the tomb and Islam to be afraid of what I would say.

After Mrs. Short had gone the round of the houses, except one, we mounted our donkeys and turned homewards. We had sown a little of the good seed; but on a small scale; most of its hearers resembled the people of Ephesus, and as the purpose and power of our message became clear they might realise that their pride and the source of their gain might be set at naught. For as the incoming of Our Lord to His rightful place in the thoughts and lives of themselves and others would necessarily mean the casting out of Mohammed, so it would also mean the dropping out of men's thoughts and esteem of Si Amor El Kenani, and all his numerous departed saintly companions, great and small, around Kairouan. It needs much faith, yet as God gathered a church from among the Ephesians, the temple-keepers of the great goddess Diana, as He has saved temple-keepers in China and elsewhere, shall He not also save some among such as these?

The Mohammedan World of To-day.*

The publication of this volume is one outcome of the important conference of missionaries working among Mohammedans, which was held at Cairo in April, 1906. That conference was the first of its kind ever held, but was so profitable that it is not likely to be the last. Indeed, plans are already being set on foot for arranging a second, to be held a few years hence at another great centre of Mohammedan work. In the book above named the editors have included nineteen papers, read at the conference, on Islam in the countries of Africa and Asia, the latter continent being dealt with more fully than the former. Here we may read intensely interesting particulars concerning the Moslems, not only of Egypt and India, but of such less known lands as Baluchistan, Turkestan, Sumatra, and others. Among the writers are veteran missionaries to Moslems like Dr. Wherry, of India; Dr. Andrew Watson, of Egypt; Dr. St. Clair Tisdall, formerly of Persia, whose names are a guarantee for accurate information, besides others less known to English friends of missions, some of whom belong to German and Dutch societies working in Malaysia.

The book has good illustrations, and among these may be mentioned views of the entrance to the great Cairo mosque, known as El-Azhar, and of the interior of the mosque of St. Sophia at Constantinople, which was once a Christian church, built by the Byzantine emperor Justinian.

In the two closing chapters we have a full statistical and comparative survey of Islam in Africa and Asia, contributed by Dr. Chas. Watson, of the U.S.A., and Dr. Zwemer, of Arabia, with maps, charts, etc. The number of *Mohammedans* in the Barbary States is given as about twelve millions, with another nine millions in Egypt. We need to take more on to our hearts the vast populations of the Sudan (circa fifty millions), of whom many are Moslems, while the tribes still pagan are in danger of being won over to Mohammedanism unless speedily evangelised. Dr. Chas. Watson says:

"The missionary problem of Africa is not paganism, which fast crumbles away before the Gospel of Christ, but Islam, which resists like adamant the appeals of the herald of the Cross" (p. 285).

It will probably surprise many to learn that in the Dutch East Indies there are fully twenty-nine millions of Moslems, and that China includes about the same number of them, almost overlooked among her more than 400 millions of total population. As to the results of missionary work, we read that "converts from Islam in India are numbered by thousands, especially in the Punjab. Many are preachers and teachers." In the Dutch East Indies over 24,000 converts are reported. But it must be borne in mind that these splendid results have been obtained in lands that have long been under (nominally at least) Christian rule, where the Moslems are scarcely able to carry out their Koranic law of putting to death those of their number who become Christians, and where religious liberty may be said to exist. In lands like Morocco and Persia, still under Mohammedan rulers, the story is a different one, and in Persia, from a Moslem population of about nine millions, there are "perhaps one hundred living converts." In Morocco the proportion of converts to population is the same as in Persia.

It would be easy to cull many informing paragraphs from this valuable book. For instance, a British missionary working in a part of Africa under British rule complains of the attitude of his own Government in refusing to give free scope to Christian missions to work among Moslems. The same may be said of the action of our Government in other parts of Africa also. It is interesting to read the following from a German missionary in Sumatra: "Islam has not succeeded in banishing Batak women from ordinary social life. . . Both Malay and Batak women move about freely among their countrywomen, and popular custom everywhere enforces respect for women. In this respect work in Sumatra is distinctly hopeful. We have here no *harems*,

* Edited by Dr. S. Zwemer, Dr. Wherry, and Dr. Barton. Published by F. H. Revell Co. in America and London (21, Paternoster Square), at 5s. net.

in which the women are carefully secluded from male society. Thus there are no special hindrances to missionary work among women and girls."

Mohammedanism as found in China seems to be of a mild type when compared with that which we are familiar with in Barbary, Arabia, and most Moslem countries. The writer of the paper on "Islam in China" tells us that, when it was first introduced there (in the seventh century), "the propaganda appears to have lacked much of that vigour which characterised the campaign in Arabia, and was exemplified in the later assaults upon the Christian strongholds in Africa and Europe." As to the present quality of the Mohammedans in China, we are told that "they make no attempt to convert their Chinese neighbours, and the religious opinions which they hold are to a great extent unknown to outsiders. . . There appears to be an entire absence of that fanaticism, proud exclusiveness, uncompromising orthodoxy, and thirst for proselytism which so distinguish the Moslem in countries nearer home." In spite of this, there has not yet been any organised effort put forth for evangelising the thirty millions of Mohammedans in China.

It is very encouraging to learn that from almost every Mohammedan country the missionaries report an improvement in the native attitude towards Christianity, there being generally less opposition than formerly.

Mr. Robert Speer, the well-known American Presbyterian missionary-secretary, and writer on foreign missions, contributes a valuable paper, entitled

"How to Arouse the Church at Home to the Needs of Islam." Here are a few of his points. May the Holy Spirit impress them on some, whom He shall Himself call and equip to be preachers of Christ crucified to the followers of the great false prophet. Mr. Speer says: "It appears to be assumed in this enquiry that the Church is not aroused. That assumption is undoubtedly just. . . There is a great ignorance of the real doctrine and moral character of Islam. . . The majority of members of the Church have never felt Christ's love as a passion. Lukewarm towards Him, they are lukewarm towards all the world. . . It is the call to war, to hard effort, which wins the best hearts. . . The Moslem work can be surpassed by none in its capacity to offer the chance for courage and devotion and sacrifice. . . The Church must awake to her duty towards Islam. . . Happy are we to have a share in this great movement. Woe unto us if we are timid and fearful, on the one hand, or tactless and imprudent on the other. We are those who need wisdom and zeal—the wisdom that will do nothing unwise, the zeal that will not let wisdom be so cautious as to do nothing."

In closing the notice of this important book, let us *set our hearts afresh* to do as Christ commanded in Luke x. 2, and let us remember our missionaries' utter dependence on the Holy Spirit's power to convert, for it is written, "The things of God knoweth no man, but the Spirit of God" (1 Cor. ii. 11), and "No man can say that Jesus is the Lord but by the Holy Ghost." (1 Cor. xii. 3.)

M. H. M.

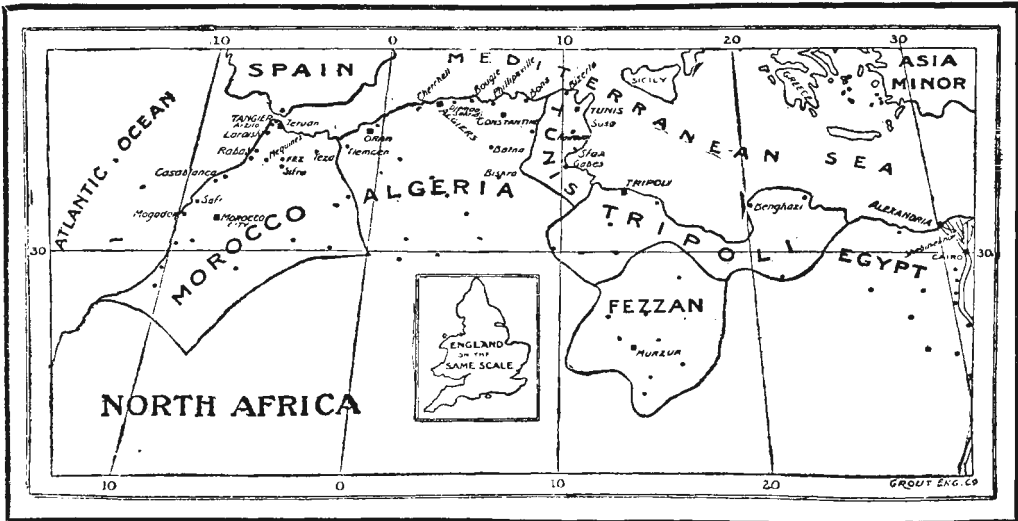
North Africa Mission Publications.

"THE GOSPEL IN NORTH AFRICA."

By JOHN RUTHERFURD, M.A., B.D., and EDWARD H. GLENNY, late HON. SEC. N.A.M.
248 pages; over 120 telling Illustrations and 8 Maps. Prices (net reduced):—

On good paper, bound in paper covers	...	...	...	...	1 0
" " bound in paper boards	...	...	...	...	1 6
On high class paper, bound in paper covers	...	...	...	...	1 6
" " bound in cloth boards...	...	...	...	...	2 6
Special Edition, on Art Paper, bound in cloth boards, bevelled edges, with gold letters	...	...	...	...	3 6
BOOKLETS:— "An Arab Woman's Prayer"	...	...	...	per doz.	0 6
"Miriam and Ayesha"	...	...	...	" "	0 9
"The North Africa Mission"	...	...	...	" "	0 6
A CYCLE OF PRAYER FOR NORTH AFRICA	...	...	...	...	Free
All post free.					

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 LEGACY OR BEQUEST.

I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of _____ pounds sterling, free from duty, to be paid within six calendar months after my decease, and I direct that receipt of such Treasurer shall be a sufficient discharge for the said Legacy.

N.B. Land and money secured on land can now be bequeathed under the condition enacted by the Charitable Uses Act, 1891, 54 and 55 Vic., c. 73.

[The will or codicil giving the bequest must be signed by the Testator in the presence of two witnesses, who must be present at the same time and subscribe their names in his presence and in the presence of each other. Three witnesses are required in the United States of America.]

Telegraphic Address:—"TERTULLIAN, LONDON.

THE NORTH AFRICA MISSION.

Referees.

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

JAS. MATHIESON, Esq., London, W.
DR. R. MCKILLIAM, Blackheath, S.E.
COL. J. F. MORTON, late of Mildmay.

REV. MARK GUY PEARSE, London, W.C.
PASTOR THOS. SPURGRON, Met. Tabernacle
PASTOR FRANK WHITE, Bayswater, W.

Council of Direction.

WM. FULLER GOOCH, West Norwood, S.E. (*Chairman*).

J. H. BRIDGFORD, Christchurch, Hants.
A. CHAPMAN, Highgate Road, N.W.
ARTHUR DENCE, Guildford.
W. SOLTAU ECCLES, M.R.C.S., Upper Norwood, S.E.
HENRY EDMONDS, Tunbridge Wells.
EDWARD H. GLENNY, Manor Park, E.

EDWARD MERRY, M.D., Hornsey, N.
R. C. MORGAN, Crouch End, N.
E. E. SHAW, Wimbledon, S.W.
HENRY SOLTAU, L.R.C.P. and S., Highbury, N.
JAMES STEPHENS, M.A., Highgate Road, N.W.
C. L. TERRY, B.A., M.B., Barnet.

Hon. Treasurer.
R. C. MORGAN, Esq.

Hon. Secretary.
Pastor WM. FULLER GOOCH.

Secretary.
C. L. TERRY, M.B.

Assistant Secretary.
M. H. MARSHALL.

Bankers, LONDON AND SOUTH-WESTERN BANK,
Islington Branch, London, N.

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

Office of the Mission:—4, Highbury Crescent, LONDON, N.

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, 4, Highbury Crescent, London, N., to whom all cheques and money orders should be made payable.

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		BIZERZA.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Susa.	Date of Arrival.
J. SCOTT CHALLENGE, M.R.C.S., L.R.C.P.	... Mar., 1906	Miss L. READ ... ..	... April, 1886	Miss M. ERICSSON ... ..	... Nov., 1833
Mrs. CHALLENGE ... ..	... Mar., 1906	Miss H. D. DAY ... ..	... April, 1886	Miss R. J. MARKUSSON ... ..	... Nov., 1833
GEO. WILSON, M.A., M.B.	... Dec., 1906	Miss K. JOHNSTON ... ..	... Jan., 1892	Susa.	
Mrs. WILSON ... ..	... Dec., 1906	Miss E. TURNER ... ..	... Jan., 1892	Mr. J. J. COOKSEY ... ..	... June, 1892
Mrs. ROBERTS ... ..	... Dec., 1896	Algiers.		Mrs. COOKSEY ... ..	... Dec., 1895
Miss J. JAY ... ..	... Nov., 1885	<i>Kabyle Work—</i>		Miss A. COX ... ..	... Oct., 1892
Miss G. R. S. BREEZE, M.B. (Lond.) ... ..	... Dec., 1894	Mons. E. CUENDET ... ..	... Sept., 1884	Miss N. BAGSTER ... ..	... Oct., 1894
Miss F. MARSTON ... ..	... Nov., 1895	Madame CUENDET ... ..	... Sept., 1885	Kairouan.	
Mr. H. E. JONES ... ..	... Jan., 1897	Miss E. SMITH ... ..	... Feb., 1891	Mr. E. SHORT ... ..	... Feb., 1891
Miss H. E. Woodell ... ..	... Jan., 1907	Miss A. WELCH ... ..	... Dec., 1892	Mrs. SHORT ... ..	... Oct., 1892
<i>Spanish Work—</i>		Mr. A. SHOREY ... ..	... Nov., 1902	Miss G. T. NORTH ... ..	... Oct., 1894
Miss F. R. BROWN ... ..	... Oct., 1839	Mrs. SHOREY ... ..	... Oct., 1904	Miss G. L. ADDINSELL ... ..	... Nov., 1895
Miss VECCHIO, <i>School Mistress.</i>		Djemaa Sahridj.		sfax.	
Casablanca.		<i>Kabyle Work—</i>		T. G. CHURCHER, M.B., C.M. (Ed.) ... ..	... Oct., 1835
Mr. W. T. BOLTON ... ..	... Feb., 1897	*Mr. D. ROSS ... ..	... Nov., 1902	Mrs. CHURCHER ... ..	... Oct., 1839
Mrs. BOLTON ... ..	... Dec., 1897	*Mrs. ROSS ... ..	... Nov., 1902	Mr. H. E. WEBB ... ..	... Dec., 1892
*Miss F. M. BANKS ... ..	... May, 1883	Miss J. COX ... ..	... May, 1887	Mrs. WEBB ... ..	... Nov., 1897
*Miss H. B. CAWS ... ..	... Designated	Miss K. SMITH ... ..	... May, 1887	<i>Associated Worker—</i>	
Tetuan.		Constantine.		Miss M. BENZAKINE ... ..	... Jan., 1906
Miss A. BOLTON ... ..	... April, 1839	Mr. J. L. LOCHHEAD ... ..	... Mar., 1892	DEPENDENCY OF TRIPOLI.	
Miss A. G. HUBBARD ... ..	... Oct., 1891	Mrs. LOCHHEAD ... ..	... Mar., 1892	Mr. W. H. VENABLES ... ..	... Mar., 1891
Miss M. KNIGHT ... ..	... Oct., 1905	Miss E. K. LOCHHEAD ... ..	... Mar., 1892	Mrs. VENABLES ... ..	... Mar., 1891
Miss G. SMITH ... ..	... Oct., 1906	Mr. P. SMITH ... ..	... Feb., 1899	Mr. W. REID ... ..	... Dec., 1892
Laraisch.		Mrs. SMITH ... ..	... Sept., 1900	Mrs. REID ... ..	... Dec., 1894
Mr. H. NOTT ... ..	... Jan., 1897	Miss F. HARNDEN ... ..	... Nov., 1900	Miss F. M. HARRALD ... ..	... Oct., 1896
Mrs. NOTT ... ..	... Feb., 1897	Miss F. H. GUILLERMET ... ..	... May, 1902	Miss F. DUNDAS ... ..	... April, 1903
Miss S. JENNINGS ... ..	... Mar., 1887	REGENCY OF TUNIS.		EGYPT.	
Miss K. ALDRIDGE ... ..	... Dec., 1891	Tunis.		Alexandria.	
Fez.		Mr. A. V. LILEY ... ..	... July, 1833	*Mr. W. DICKINS ... ..	... Feb., 1895
Mr. O. E. SIMPSON ... ..	... Dec., 1896	Mrs. LILEY ... ..	... April, 1886	Mrs. DICKINS ... ..	... Feb., 1895
Mrs. SIMPSON ... ..	... Mar., 1898	Miss M. B. GRISSELL ... ..	... Oct., 1886	Miss R. HODGES ... ..	... Feb., 1833
Miss L. GREATHEAD ... ..	... Nov., 1890	Miss A. HAMMON ... ..	... Oct., 1894	Shebin-el-Kom.	
Miss M. MELLETT ... ..	... Mar., 1892	Miss E. LOVELESS ... ..	... Nov., 1902	Mr. W. T. FAIRMAN ... ..	... Nov., 1897
Miss S. M. DENISON ... ..	... Nov., 1893	Miss H. M. M. TAPP ... ..	... Oct., 1893	*Mrs. FAIRMAN ... ..	... Feb., 1896
Miss I. DE LA CAMP ... ..	... Jan., 1897	<i>Italian Work—</i>			
		Miss A. M. CASE ... ..	... Oct., 1890		
		Miss L. E. ROBERTS ... ..	... Feb., 1899		

IN ALGERIA.—Miss B. VINING, *Involved.*

* At Home.