

No. 40.—New Series.

July, 1908.

NORTH AFRICA

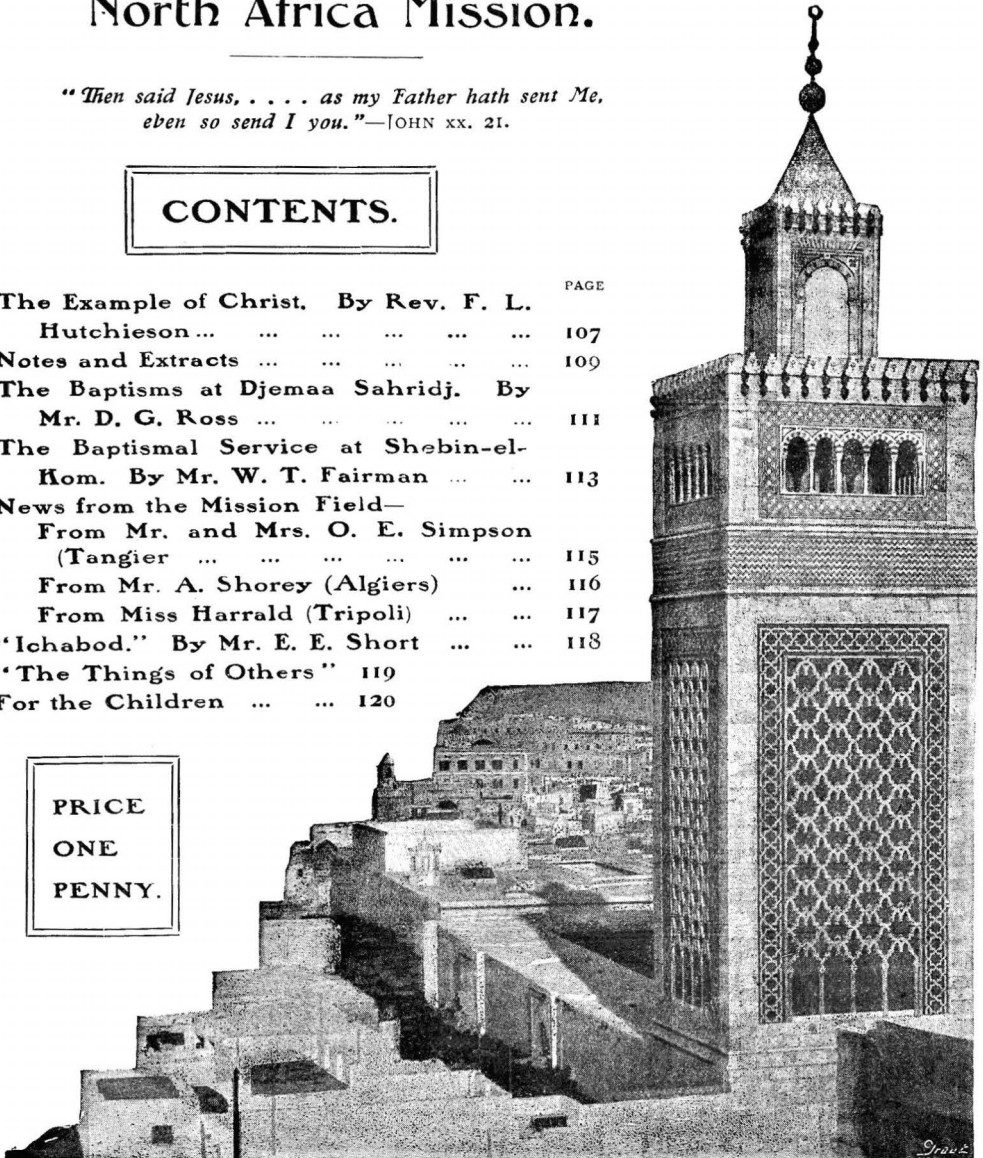
The Monthly Record of the North Africa Mission.

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

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PRICE
ONE
PENNY.



Office of the North Africa Mission, 4, Highbury Crescent, London, N.

S. W. PARTRIDGE & CO. 9 PATERNOSTER ROW. LONDON E.C.

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**LIST OF DONATIONS from APRIL 1st to 30th, 1908.
GENERAL AND DESIGNATED FUNDS.**

GENERAL FUND.			1908.	No. of	Amount.	1908.	No. of	Amount.
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NORTH AFRICA.

The Example of Christ.

By Rev. F. L. Hutchieson.

"For hereunto were you called; because Christ also suffered for you, leaving you an example, that ye should follow His steps."—I PETER ii. 21 (R.V.).

THE story of good King Wenceslaus is well known. It is said that the King, going out one winter night to his devotions at a distant shrine over snow and jagged ice, encouraged his murmuring servant, Podavius, to put his feet in the track which he had marked and made easier with his own bleeding feet. So our King has gone before us, that we, His servants, should follow in His steps.

It is, however, to be observed that Christ's Sacrifice precedes His Example. He died for all *that* they which live should no longer live unto themselves, but *unto* Him! His dying for us—then our living unto Him. He sets us free, by His Holy Dying, from the law of sin and death, that we may fulfil the law of Christ, which law is the law of the Spirit of Life in Christ Jesus.

Hence we do not follow Christ's example by trying to copy Him. We do not imitate His Cross by making miniature crosses of our own. The example of Christ is not something which we copy, as it were, from without; we, rather, grow up into His likeness from within. The Christian Life is a flower that springs from the foot of the Cross. Take the case of an ordinary flower. The whole principle and design of the flower is given in the seed. The growth of the flower is the unfolding of the hidden, unseen principle of the flower's life according to the original pattern ordained for the flower. If the flower were endowed, as we are, with self-consciousness and self-determination, all its efforts after growth, after conforming to the perfect pattern of its life, would take the form, not of self-culture or of self-manufacture, but of self-adaptation to the true conditions of its growth. The daisies would then say, *not*, "Come, let us try and make ourselves into perfect daisies," but, "Let us keep in true accord with the air, the rain, the sunshine, and the principle of life within us will do the rest. So shall we follow the perfect pattern of what daisies should grow up to and become like."

Thus, again, to follow Christ's example is not a luxury which we may elect or decline. It is simply to realise our true life, our right and only true destiny as human beings, as sons of the Most High.

And as we are not passive instruments like (to change the figure) the sensitised plates in a photographic camera, but self-conscious, self-determining beings, therefore we have *our part* in fulfilling our true life and destiny, in being more and more conformed, that is, to the example of Christ.

Since we have our part in this process, clearly we need an example to guide us. And Who should be our example but the Perfect Man Himself? He is our

example, not any saint, whose ways attract us, *considered as a substitute for the One Perfect, Final Example Himself.*

But He was sinless and we are sinners, you say? "He did not sin, neither was guile found in His mouth." Certainly. And only a Sinless One could be our example. For, first, sin is no true part of our human nature. Therefore, the True Man, the True Example, must be the Sinless One. And though we shall be sinners unto our life's end, yet to be sinners is not our true destiny, but to be perfect and complete, lacking nothing, even as was Christ, Who was the Revelation of our destiny, and Who is therefore our Example.

Let us take now three features of the character of Christ, and consider them—balance, simplicity, faithfulness.

And, first, *Balance.* So complete was the balance of Christ's character that superficial readers of the Gospels might fail to discern the clearness of His example. In Him the physical, the mental, the emotional were in perfect poise. It is not so with many of His followers. That is why many good people are less attractive than they ought to be. With ourselves, perhaps, we are most dutiful, but are we also hard and inconsiderate? Or are we genial and pleasant, but are we also shallow and unreliable? We are bold—but what if we are aggressive and intrusive? We believe in "hitting out straight," but to send our blow into a stone wall, however heroic, is hardly wise. We believe in "speaking our minds," but do we take care, first of all, of what is in our minds? We are truthful, as we ought to be, but do we, like St. Paul, "speak the truth *in love*"?

Then there is the *Simplicity* of Christ. Of what kind was His Simplicity? There are two kinds of simplicity—that of a unit and that of a unity. There is the simplicity of the desert—from horizon to horizon simply sand; there is also the simplicity of the flower—perfect simplicity reached through the subordination of many parts to one ruling law. This last is the simplicity of Christ. We do not simplify life by reducing it to emptiness, but by harmonising its fulness. The true way to simplicity is to get one aim in place of many competing and jarring aims. No character was ever so rich and full as was the character of Christ. Yet none was ever so utterly simple as He, the secret of Whose simplicity was that His aim was one and single—namely, to do, at all times and in all places, the will of His Father in Heaven.

Lastly, take Christ's *Faithfulness.* Men often fail, not through lack of ability, or through want of opportunity, but through lack of faithfulness to the incessant, daily, and righteous demands of life. We are often less Christian than we might be, not because our temptations are exceptional, not because "fate" is against us, but simply because we will not be "faithful in little." The question is not, Are you ready to be crucified for your friend? but, Are you ready to be kind and just to him? We must follow in Christ's steps. And a step is a little thing—about half a yard, in fact. Are you ready to walk, not the next mile, but the next half-yard? Only so can you accomplish the journey on the way that leadeth unto Life Everlasting; only so can you be faithful "unto the end." You must take each next step, nor try to miss any of the steps. Only so can you follow the example of Christ, following "in His steps." That is our duty now, as to have done so will be our comfort in our last hour. A faithful Christian, on his death-bed, declared that on reviewing his life, the omission which he chiefly deplored was that he had not made a daily effort to study and follow the example of Christ, as He is described in the Gospels.

—From *MERCY AND TRUTH: a Record of C.M.S. Medical Mission Work.*

Notes and Extracts.

HOME NOTES.

It is with much regret that we make the announcement that, from the current month, and on completion of a long term of invaluable services to the North Africa Mission in the responsible office of Chairman of the Council of Direction, **Pastor Fuller Gooch**, of Lansdowne Hall, West Norwood, feels it to be impossible, from over-pressure of other claims, to continue to give the time and attention required for the adequate fulfilment of the duties of the post. In making known his resignation, Pastor Fuller Gooch writes: "The three years and more during which I have served on the Council have been to me a time in which my interest in the Mission and my concern for its welfare have intensified, and I shall continue to follow its work with prayerful sympathy." On behalf of the N.A.M., we cordially thank him for his past services, and unite in wishing him in the future much blessing in the many spheres of his activities in Christian work.



It is with deep regret that the Council of the N.A.M. announce the retirement of **Dr. C. L. Terry**, B.A. (Lond.), M.B., C.M. (Edin.), from the Secretaryship of the Mission. His work in the London office for the last eight or nine years has done very much to advance the Lord's cause in the difficult North African Mission field, and his leaving is a loss that will be felt for a long time to come. The value of Dr. Terry's services, of no small account at any time or place because of his many qualifications, was greatly enhanced in the responsible post of Secretary of the N.A.M. by his distinguished educational attainments, both in arts and medicine, as well as by his wide experience of the spiritual needs of the special field, acquired by his previous ten years' missionary labours when in charge of the Tulloch Memorial Hospital at Tangier. Dr. Terry carries with him into whatever fresh spheres of work he may enter the affectionate gratitude of his late co-workers in the N.A.M., both in the homeland and on the foreign field, who knew from intimate association his unflinching sympathy and unselfish devotion, and the lasting regard of a wider circle of friends and well-wishers of the N.A.M. for years of hard toil ungrudgingly bestowed upon the work. We pray that Dr. Terry and his family may be blessed and guided by God, and greatly used of Him in all their future service.

The Council of the Mission have appointed **Mr. M. H. Marshall**, the Assistant Secretary of the N.A.M., to the post of **Acting Secretary** for the present.

Donors are requested to kindly make all remittances in the future payable to the order of the North Africa Mission.



Wanted, Sunday School Prizes for Cherchell. **Miss Read** writes that the workers at Cherchell will be most grateful for gifts of flannelette shirts (the same as those worn in England) for boys from six to fifteen years old, and for blouses in sateen or flannelette for girls from five to thirteen; they would also be most grateful if friends sending the above would add a few pence to defray expense of carriage and duty. These prizes are for a year's attendance, learning Scripture and hymns, and attentiveness in the classes. They should be sent to the North Africa Mission office by the end of October.



The Monthly Prayer Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on the first Thursday of the month (July 2nd), at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



ARRIVALS IN ENGLAND.—**Miss Addinsell**, from Kairouan; **Miss Aldridge**, from Laraish; **Miss Bagster**, from Tebessa; **Miss J. Cox**, from Djemaa Sahridj; **Miss Jay**, from Tangier.



MONTHLY MISSIONARY CORRESPONDENCE COURSE.

Friends are invited to become members of the above Course at any time. The early papers will be sent to all new members. Membership fee for the year is 1s. 6d. The subject of the sixth paper will be "Mohammed."



Wanted, Spectacles for old age sight.—**Miss Bolton**, of Tetuan, writes that she would be most grateful for some more spectacles for old age sight; the last were a great boon. If friends have any to spare, will they kindly send them to the North Africa Mission, 4, Highbury Crescent, London, N.?

An edition of **Miss A. Cox's** "booklet," "**Taib and Boorawiya**," has been issued in French by Messrs. Georges Bridel et Cie., Editeurs, Lausanne, Switzerland, with the same illustrations as the English edition. The price is 50 centimes (5d.) per copy.



FOREIGN NOTES.

Morocco.

Miss Bolton writes from **Tetuan** on June 5th, 1908: "I believe an old man patient (Moslem) has just died in Christ. He assured me again and again that he had cast his load on Christ. I hear that he passed away last night with a bright smile on his face. Our servant heard a woman telling this to others; evidently it made an impression on the watchers."



Mr. Simpson writes from **Tangier** on June 4th, 1908, that the state of the country is about the same, but that they expect great changes during the next few months. The rival Sultan, **Mulai Hafid**, is hoping to be recognised by the Powers, and if he is, things may soon become quieter. One of the native Christians in Fez wrote to Mr. Simpson, telling that large orders for chains had been put in the blacksmiths' hands, and many are fearful of being the victims. It is said that **Mulai Hafid** has had thirteen persons beheaded in **Mequinez**, and several in Fez have been imprisoned.



Algeria.

Mr. Ross writes from **Djemaa Sahridj** on June 8th, 1908, that the itinerating tours this year have been most encouraging, and that everywhere a spirit of inquiry and special interest has been met with among the Kabyles. He adds: "This week I am going to take a rest, and am sending S. and B. [native converts] each day to visit the villages. We commence our temperance meetings on Wednesday (D.V.); we have already sent out a number of temperance pamphlets, which have been well received. The *cafétiers* are also allowing us to put up placards in the

cafés. Pray for these efforts; they are specially necessary now that the young men are coming home from Algiers."



Mr. Lochhead writes from **Constantine** on June 9th, 1908: "Last week I was at a **Conference of Tunisian workers**, which took place at Bizerta. I went with **Pasteur Cook**, of Kabylia, and at the invitation of **Miss Trotter**, who, with **Miss Ericsson**, had arranged the Conference. The first day we considered questions regarding the converts, and the second day was devoted to prayer and examination of our own spiritual state. There was a delightful spirit of unity and earnestness among the workers, which was most encouraging."



Tunisia.

Dr. Churcher writes from **Sfax** on June 1st, 1908: "Our attendances during May have amounted to about 350. On account of the drought the Arabs have been moving north to save their cattle, and also to get work harvesting, so our numbers have been small. Our lads' class on Wednesdays flourishes. We had nineteen last time, and amongst the patients who come several have seemed much impressed with the story of God's love in Christ Jesus. Gospels and wordless books are distributed daily."



Tripoli.

Miss Dundas writes from **Tripoli** on May 6, 1908: "I had a nice talk with a woman this morning whom I do not often have an opportunity of speaking to. She spoke about losing Mr. and Mrs. Venables, and said, 'You are such good people.' This was a splendid opening for me to try and show her why we are different to others. I said to her, 'Why is it that the doctor has come here and tries to help you? It is because he is a follower of Jesus.' From that I went on to tell her what following Jesus means, and how it changes us. Will friends pray that she may be drawn to the truth? She is very much opposed, and makes it very hard at times for M. (a native convert), who lives in the same house with her."

CHERCHELL CARPET INDUSTRIAL WORK.

The following goods are on sale at the Mission office:—Six Carpets (from £3 5s. to £5 15s. 9d.); and six Rugs from £1 14s. to £2 4s.; one Mat (2 ft. 3 ins. square) at 9s.; sample Mats suitable for footstools, chair seats, etc., at 2s. 2d., and larger size at 2s. 10d.; also two Mats (imitation silk), 10s. each. Any article sent on approval; but in such cases friends are expected to pay carriage both ways if they do not purchase. Postage extra in all cases. Please apply to the North Africa Mission, 4, Highbury Crescent, London, N.



Photo by]

[Monsieur Brés.

A Group taken before the Baptismal Service at Djemaa Sahridj.

The Baptisms at Djemaa Sahridj.

By Mr. D. G. Ross.

April 18th, 1908.—There is one great joy uppermost in our hearts at this time which we would like to share with all our praying friends. Baptisms, unfortunately, are not every-day occurrences with those working among hard-hearted Mohammedans. We had the joy, however, last Friday of seeing two bright

young men follow their Saviour and Lord in taking this important step, thus making four baptisms in one year, and raising the number of our little church to eight members. These are in fellowship with us, and their lives are consistent with their profession.

The two candidates were our present

servant man and an old servant lad who left us two years ago and has since been employed in the house of the American Consul at Algiers. There he has given great satisfaction, so much so, that at much inconvenience he was allowed to come to be baptised in his native village. The following is a copy of a letter sent in answer to mine:—

“DEAR MR. ROSS,—I received your letter this morning, and hasten to reply in order to let you know the joy it will give me to be baptised at Djemaa. Oh! how I rejoice to know that my cousin B. desires also thus to testify to our good Saviour Jesus Christ. I hope there will be many of my companions who will follow our example.—With salutations in Christ, yours devotedly, A.”

From this letter you will get a little glimpse of his character; he has given pleasure to all the missionaries who know him, and he is the only convert I know who, since his conversion, has been free from serious blame. From the commencement he has gone steadily forward in the Christian life, and his testimony has been clear and decided.

The other man, who is married, has gone deeply into sin, and at times he has been rather a bad character, but since having really given his heart to the Lord Jesus he has gone on from strength to strength. Some months ago he refused a good worldly position in order to stay at the station and to get a better insight into the Word of God.

We had thought to have the baptisms in June, but hearing that Mr. and Mrs. Bridgford were to pay us a visit, also that one of our lady workers wanted to get to England soon, we decided to have them earlier. We have no baptistery, nor do we require one, for the place chosen is ideal; it is in a gorge of the mountains, and the water, even in the summer, is always ample for the purpose.

Four other missionaries among the Kabyles came to share in our rejoicing. We left the house at one in the afternoon, and after twenty minutes' walk through corn and bean fields, we reached the appointed place. The latter part of the road was very steep and rocky, and tested the courage of the ladies of the party.

The spot chosen was a beautiful one; in front the cliffs towered above us, beneath the waters went rushing onwards, whilst the birds on the trees joined in the sweet melody of our hearts. Though in most parts the water dashed noisily down the rocks, we nevertheless found a spot which reminded us of the calm peace of God in the midst of a turbulent world.

We were not a large company, twenty in all, but we felt it was a solemn moment. What a joy it was to see these two young men take this definite step of separation from all that they had been taught in earlier days! They fully realised the meaning and importance of it, and joined heartily in singing the hymns of consecration, such as “Djir iman iou ror ek,” “I abandon myself to Thee.” Another hymn was sung in French, “Jusqu' à la mort nous te serons fidèles,” “Until death we will be faithful to Thee.” After the baptisms fervent prayers were offered for these two young disciples, and we returned to spend the rest of the evening in further prayer and praise, and to unite around the Table of the Lord. This was a very impressive meeting indeed. One missionary said he had never felt so deeply moved since he came to the country. It was altogether a glad, happy, and holy day, and will be long remembered by us.

An interesting coincidence was the appropriate messages the Lord gave us at our morning readings. Each morning on taking prayers with the natives we have memorised a verse from the “Word of the Cross”; on the Thursday we came to the words, “We who have been baptised into Christ were baptised into His death”; on the morning of the baptism we read, “For if we have been united with Him by the likeness of His death, we shall also be by the likeness of His resurrection”; whilst in our prayer circle book we found the text, “Go ye therefore and teach all nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost.” We had asked God that if these young men would ever be a dishonour to His name to prevent their being baptised, and He only answered by giving us strong assurance that we were in His will.

Pray with us that they may be pecu-

liarily fitted to become preachers of the Gospel to their own people. Two days after the baptism we received the glad news that the support of B. would be given if he were disposed to become an evangelist; needless to say, he is delighted, and we shall have the joy of preparing him for this new work.

Before the rite of baptism is administered we keep them waiting at least two years, and they must have broken the two previous annual Mohammedan fasts.

Praise God that His work here is going forward; and please pray that He may baptise converts and workers with His own gracious Spirit of love and power.

The Baptismal Service at Shebin-el-Kom.

By Mr. W. T. Fairman.

Those of our friends who have followed with their prayers and practical sympathy and help the progress of the Lord's work at Shebin-el-Kom know that since the end of 1906 that work has marvellously developed and prospered through "the good hand of our God upon us."

At that time the work was threatened with destruction owing to the recrudescence of Mohammedan fanaticism in Egypt, and especially in our province—Menoufia; but God, who stilleth "the tumult of the people," in answer to the prayers of His people at home and our own here, overruled their efforts to destroy the establishment of the work, for we have now the schools and church erected on our own ground. "Surely the wrath of men shall praise Thee; the remainder of wrath shalt Thou restrain."

These events gave great encouragement to the little band of men we had gathered around us, some of whom we have had the joy of seeing accept the Christ as their own personal Saviour, and others of whom we have had the privilege of leading out into a bolder and completer confession of Christ before men.

On April 5th, 1908, the course of events consummated in the baptism of nine of them, all Copts, in our chapel, and the organisation of a little evangelical church, which, we trust, will grow with the passing of the years and the blessing of God.

For some time previous to the date mentioned the question of baptism had been discussed. At last all difficulties were overcome, and all objections silenced, and it was arranged that the baptisms should take place at 7 a.m. on Sunday, April 5th. This hour was chosen partly to avoid too great a publicity, which some of the men

feared, and partly to allow the baptisms to take place without unseemly hurry, as two or three, being Government clerks, were bound to be in their places in the Government offices by 9.30 a.m. That the baptisms were to take place was known in the town, and the chapel doors were open for any who wished to enter, but as the time coincided with the services in the Coptic church there were only present at our service a select number of friends, and so the service was carried out without any disorder.

To those who were looking on the service must have been most impressive. To myself, who conducted it, it was a season of great and hallowed joy.

Before the actual baptism took place a short preliminary service was held; a hymn was sung, prayer offered, and 2 Tim. ii. 1-13 and iv. 1-8 read, followed by a few brief words of exhortation to those about to be baptised to take these Scriptures as a divine charge to each of them as to life, conduct, and service after baptism. Then, one by one, they went down into the water, some of them trembling visibly, where I addressed each of them in the following words: "Brother, on your having given satisfactory evidence of personal saving faith in the Lord Jesus Christ, and of a changed life through faith in His name, in accordance with His command who says to thee, 'Be thou faithful unto death, and I will give thee a crown of life,' I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost."

The baptisms caused a good deal of stir in the town amongst the Copts, and these nine men have had to stand a good deal of petty persecution in consequence.



Photo by

[Mr. George Chapman.

In the Chapel at Shebin-el-Kom before the Baptismal Service.

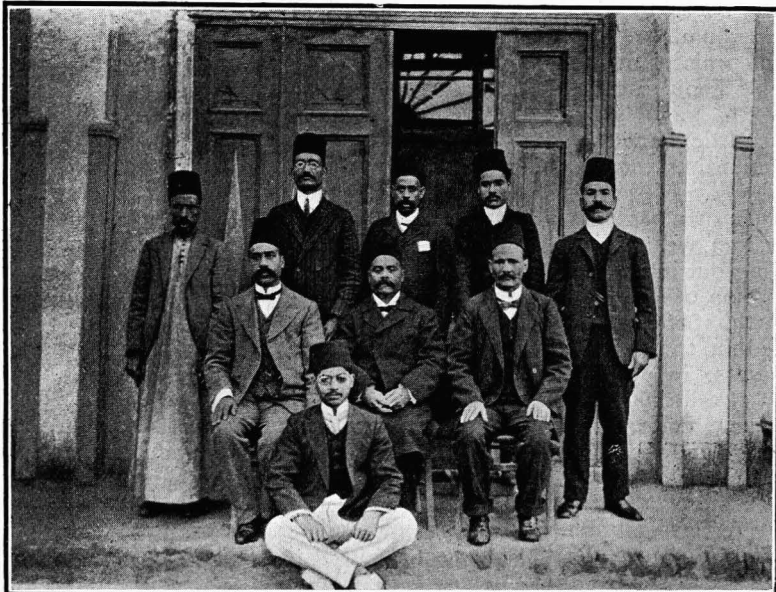


Photo by

[Mr. George Chapman.

The Nine Men Baptised at Shebin-el-Kom.

They have all profited, however, in their own souls, and are a source of joy to us who watch over them and note their advance in the spiritual life.

Three of these men are school teachers employed by us; three are Government clerks, of whom two are very fine characters indeed; one is a lawyer who, eighteen months ago, was practically an infidel, but engrossed in the advocacy of the somewhat grotesque idea of forming a new religion which was to be a combination of Judaism, Christianity, Islam, etc.; one is a newspaper reporter, and one our colporteur, who has since given up the colportage work owing to bad health.

May I in conclusion beg the friends who have helped us in the past by their prayers and practical help still to remember us, and continue to uphold our hands. We are very anxious to have the sum of £450 to enable us to erect a dwelling house for ourselves over the schools, that we may be constantly on the spot, for at present we are being greatly overtaxed by the constant running to and fro between house and mission premises—no small matter when the temperature is 98 deg. in the shade. We should also be glad of £200 to enable us to build and fit up a dispensary in a different portion of the compound for medical work, which would be self-supporting. And we need £15 per month in order to maintain the schools apart from the general funds of the Mission.

From Mr. C. T. Hooper, B. and F.B.S., Alexandria.

Those well acquainted with Egypt as a mission field will know something of the difficulties which confront the missionary at every turn. Bitter fanaticism, intense ignorance, and general indifference are met with throughout the Delta. But all these must yield under the mighty power of God's Word.

It was my unspeakable privilege, on April 5th, to witness in the church at Shebin-el-Kom the baptism of nine men by Rev. W. T. Fairman. In conversation with these converts they struck me as being exceedingly bright and well-grounded in Gospel truth. Among them were clerks employed in the Government, teachers from the local schools, and one Egyptian advocate. The day was filled up with a stream of meetings from early morning until evening, which, I understand, are so arranged to meet the convenience of the people who attend.

The church, newly built, is well arranged to seat about 200, with good ventilation and a separate gallery for the women, reminding one of our country chapels in England.

May I ask the prayers of God's people, who may have this work brought before them, that our brethren, Mr. and Mrs. Fairman and Mr. Chapman, may be sustained in this good work, and that what was witnessed on April 5th may only be the droppings of the showers which are to follow in this centre of the Delta.

News from the Mission Field.

MOROCCO.

From Mr. and Mrs. O. E. Simpson (Tangier).

May, 1908.—It would not be possible in one letter to give any detail of the work since we last wrote; we must content ourselves with the bare outline.

One of the converts has a very interesting story. He had been a captive three times in the hands of Bu Hamara, once condemned to death by burning, and on another occasion tied in a sack and put in a mule's pannier to go down to the sea to

be drowned; then God rescued him, as he says, that he might meet the accident (a fall from a roof in Tangier) which so nearly cost him his life, and be brought to a knowledge of Eternal Life in Jesus. He still comes up for reading, though long since discharged from the hospital as cured.

Three of the four Moorish women we were praying for last autumn have professed faith in Christ. The brother-in-law of one of them came to Jesus for salvation and found it, and a loving, pardoning Lord awaiting him last Christmas Eve.

A man who had his leg amputated returned to his mountain home, saying he was trusting alone in a loving Saviour for salvation. Only this last month another young mountaineer from an even wilder tribe, declared himself as "under the government and kingship of Christ now."

The same week a poor blind man went in to see the King, finding a quick passage from the hospital ward to the glory through the precious blood of Christ.

Others have spoken of loving Jesus, but we were less assured of their really having taken the step, which, to the Moslem, must ever be such a tremendous one, from Mohammed to Christ.

There is an earnest tone among the few remaining in-patients during this Moslem fast. One had never heard the story of redeeming love before, but is most interested, and continually asking questions about the Gospels. Another, for whom we ask your fellowship in prayer, has a fractured spine, and death is slowly creeping on. He knows there is no earthly hope. We have claimed his soul for the Saviour, and expect Him to be glorified in his salvation. He heard the Gospel one whole month as in-patient from the late Dr. Roberts and Miss Ida Smith. He went out unmoved, and shows no living interest yet, but we are waiting and watching for it.

ALGERIA.

From Mr. A. Shorey (Algiers.)

June 8th, 1908.—I send you just a few notes about a most interesting tour in Kabylia, which Monsieur Mayor, Mr. Ross, and myself have undertaken with a native evangelist.

After visiting several villages and markets not far from Djemaa Sahridj, we struck out one Monday morning for a district seldom visited by missionaries. The reason for this is perhaps that the villages are rather far apart and situated a good distance away from any mission station. It appears that in some of these villages no missionary had ever before been to preach the Gospel.

At one place, after a two or three hours' climb, we sat down, tired and thirsty, beside an old Roman well. As a woman came to draw water and we asked a drink, we thought of the Saviour's visit to Samaria. A few words about Jesus at Jacob's well were spoken to her and some others, and then we mounted higher up to the village and had a good meeting on another Roman ruin.

In several villages the men said, "Your words are good, but we believe all the prophets," *i.e.*, including Mohammed, whom they affirm to be the last and greatest of all.

Several times we were invited to stop the night, and often the people brought us figs, sour milk, native bread, coffee and *couscous*. Once or twice they promised

to kill a sheep and have a feast, if only we would stay. In fact, it was most touching to see the Kabyle hospitality; they recognised us as friends, although we differed from them about Mohammed. Even poor men brought us of their poverty a few figs or sour milk, given freely and accepted with gratitude—to refuse would be to offend.

We left copies of the Gospels in several villages, generally with the *sheikhs*, so that they could read for themselves and teach others after we had left.

At one place a very great favour was done to us by a rich Jew. He lent us his cart for two days, and gave special instructions to his man not to take a half-penny from us. We felt that God was directing us, that He was with us opening hearts to help us in preaching the Gospel of His grace; otherwise we cannot understand why this Israelite should have opened his heart to help us.

The Kaid of a tribe gave us his pocket-knife as a token to take to some of the villages of his tribe, so that they might receive us. When we arrived, however, the chief man of the village said: "You need not have brought this token; we should have received you without that." On the public meeting-place we preached the Gospel, and in their mosque we had a quiet talk with the chief men of the village.

One thing that especially pleased us was the testimony of the Kabyle evangelist

that accompanied us. Everywhere S. testified to the saving power of Christ. In one village we had a venerated *sheikh* and some fifty Kabyles and students around us. A long discussion took place about Christ and Mohammed. The *sheikh* tried to frighten S. by saying that there is no pardon for infidels or those who renounce Mohammedanism. S., however, stood firm, and ably answered him. We remained all night in this village, and had several meetings there. We distributed several Gospels to the students, and offered to send a copy of the Pentateuch, the Psalms, and the Gospels to the *sheikh* if he would only accept them; but this he

refused to do, saying that he was quite satisfied with the Koran.

On our tour we passed through millions of locusts; the Kabyles seemed in great distress at their inability to save their fields from ravage.

We thank God for the hearing ear of the people, and for His faithfulness; we seemed to realise that "goodness and mercy" were following us all the way. Will friends lay to heart the work amongst these Mohammedan Kabyles? We are convinced that so far as the Kabyles are concerned this is not the moment for retrenchment. Who, then, will help us to make a forward movement?

REGENCY OF TRIPOLI.

From Miss Harrald (Tripoli).

Since "out of the abundance of the heart the mouth speaketh," this letter must be taken up specially, I think, with medical mission news, as it is that which has been occupying our thoughts much of late. Some of you have doubtless already heard that we are this summer losing Mr. and Mrs. Venables from the work, as they feel obliged, for family reasons, to settle in England. I need not say how sorry we are to lose them, nor how much we shall miss them; and for a time we were in great trouble, fearing their leaving would mean the closing of the medical work, as that has been their special branch. But we are very thankful to be able to tell you how once more the Lord has been better than our fears, and has guided our Council to ask Mr. and Mrs. Bolton, of Casablanca, to take over the work.

From a philanthropic standpoint alone the work is greatly needed; and that it is appreciated by the people is evidenced by the crowded attendances we so constantly have.

Not only the uncleanly habits of the people promote disease, but also their great ignorance tends to hinder recovery. I think I have already told you how surprised they are to be told that clean white rags only should be used for tying up sores and wounds; they consider red the correct colour for wounds, and black for sore eyes! In my visiting recently I came across a girl very feverish, with sore

throat and a rash. Suspecting it was an infectious case, I urged the mother to isolate her from the younger children, to keep her on milk, and to send for a doctor. "Keep her in a room alone!" she exclaimed. "Why, we all sleep in the same bed." My other directions were equally disregarded. The native remedy for a rash had been adopted, viz., to clothe the patient in red garments from head to foot; and if that did not cure her, what would?

I suppose in time they will learn what is the proper diet for invalids, but at present the majority exclaim as though we were prescribing poison, when we recommend milk for fever patients; they also consider it very harmful for anyone with a cough! Salt is another thing they abstain from when they are ill.

What would an English nurse say on hearing that a young mother, with a temperature of 106 Fah., was being fed on hard barley bread and lemonade?

The cases we get at medical mission are not only those from our immediate neighbourhood; many come from towns and villages inland, which we could not reach. One morning lately I found nearly one-third of the women in the waiting-room were from a mountainous district from which a patient had previously come. She carried back such a good account of the treatment she had received, that not only some relatives, but a number of neighbours also had come. So that from the evangelistic point of view also, the medical work is

most important, seeing that it overcomes prejudice, and gathers a congregation from many centres; and we trust that as the patients return and tell of the benefits received at the hands of the Christians,

they will also repeat more or less of the truths we seek to set before them, and thus prepare the way for more widespread evangelisation, when liberty of conscience may be granted to the land.

"Ichabod."

By Mr. E. E. Short.

It was in a little room at the back of the Great Mosque that we saw relics of the departed glory of Kairouan. The room presented an unpleasant contrast between bits of curious old wooden lattice work, and most ordinary common modern chairs and cupboards. But behind these locked cupboards and book-case were quantities of old MSS., very many of them on parchment. The oldest had already been collected into cases and portfolios, but many others still remained in boxes and recesses, unclassified, ragged, or even hopelessly spoilt by damp and rats; for these treasures had long lain about unheeded, and been lessened by careless and purloining hands. Now they are locked up, and the keys are in the hands of those who have regard to their value.

A friendly native official connected with the religious endowments showed us some of the MSS., and told us that whole boxes of broken scraps had remained, when they began to rescue and look into these papers. The oldest writings were all of the Koran, or books relating to it, but among the many parchments was not one *complete* copy of the Koran. A few were shown us lettered entirely in gold, and one was on large sheets of blue parchment, now almost black. Others had coloured ornamentation; all were loose, unbound sheets. All these old copies were in Kufic characters, without the vowel and other marks of modern Arabic. Being familiar with the Koran, our friend could tell us the meaning of the characters, but no doubt, few could get the meaning of anything unfamiliar written in this character. The more modern MSS. were largely on paper or papyrus (?), were in modern Arabic characters, and covered a greater variety of subject matter.

We were also shown a few bits of armour, two or three helmets, probably Spanish, and a round iron skull cap or two, with no brim, which was that of some Moslem.

But our greatest interest was in the gold-lettered parchments, telling us of wealth and patient labour and penmanship, of times which have long left Kairouan. Meanwhile our friend spoke of the early centuries of Islam, when Kairouan was the seat of the governor, appointed by the Khalifâ over all this part of Africa; and later when Kairouan was the capital of an independent kingdom under one king, whose three sons ruled under him in Spain, Morocco and Algeria; but these were all killed and the kingdom broken up. Tunis rose and became the seat of government, while Kairouan fell also as a seat of learning. Yet it retained its religious sanctity and exclusiveness, was still a place of pilgrimage, and no Jew or Christian might enter its walls. With the French occupation, this sort of sanctity also was destroyed, and now, after over twenty years, use has made the people of Kairouan look upon the presence of the unbelievers in their town and their mosque with indifference or mild dislike, if not friendliness. Jews alone are not allowed in their mosques.

A few such relics—manuscripts, buildings—time-worn and damaged, alone tell of the departed glory of Kairouan. Wealth, political power, learning alike have left it. No new glories have come in place of the old ones. The little revival of life, trade, or education in the town is from European and from non-Islamic sources, influences working on the inhabitants from outside, not a new life from within. For, as we reflected on leaving the Mosque and its locked-up

relics, not Kairouan alone, this sacred city of Islam, but Islam as a whole has fallen and is falling, and will yet fall. Influences from without may impart to it some appearance of new life, but its life within is spent.

Right opposite the Mosque, the Gospel of Christ is being quietly taught and practised. At the other end of the town French schools, cafés, and other influences are also in their way weakening the hold of Islam. As a result of the latter, many are only keeping a minimum outward observance of their supposed religion. Even Moslems who are worthy of respect, and

who hold to the faith of their fathers, such as our guide in the Mosque—even these must see that Islam can no longer claim exclusive superiority and rule over all other religions. Islam can no longer hold men as it has done, but many are only slipping from its hold to fall into other snares of the devil—utter godlessness and new vices, denial of or indifference to the unseen and eternal world. It is for us to pray and strive that where the glories of Mohammed and his followers have faded, the spiritual glory of Christ and His eternal Kingdom may dawn!

“The Things of Others.”

“Lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth received wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.”

The Present Crisis of Missions.

BY PROFESSOR WARNECK OF HALLE.

When we celebrated the twenty-fifth anniversary of our Conference, I said to you, amongst other things, “The great missionary time is near at hand.” To-day [at the Thirtieth Missionary Conference in the Province of Saxony] I may say, “It is already come.” Never since Christian missions began have such world-wide opportunities been given for the extension of Christianity as recent years have brought. From south and east and west the ways have been opened up deep into the interior of Africa for the messengers of the Gospel; Japan seeks a new religion; the Chinese giant has awaked out of his sleep of centuries, and is thirsting for Western culture; through Korea a mighty Christian movement is passing like a spring-storm; and in India there is beginning a striving for national independence such as did not exist before—divine signals in the history of the world that the time is fulfilled for great missionary action.

Finally, where there are open doors, there is—as Paul experienced—no lack of adversaries. With missionary opportunities are associated missionary dangers, and victory can only be won through conflict.

All this taken together shows us that the present great missionary time is also a very critical missionary time, and that it demands men who will redeem the present great missionary opportunity with courageous faith and a resolution ready for sacrifice, and who will no less with believing loyalty and the

wisdom taught by the Word of God overcome the manifold temptations which threaten the very life of Christianity and of missions. It is apparently just missions which are to furnish the touchstone by which will be proved the different religious values of the old apostolic Gospel and the new humanistic Christianity.—From THE MISSIONARY RECORD OF THE UNITED FREE CHURCH OF SCOTLAND.



A remarkable union movement is reported from Western China. The three provinces of Szechuen, Yunnan, and Kweichow form a district by themselves, comparatively inaccessible and without the facilities of travel which obtain in other parts. They have a population of sixty millions. In the central city of Chentu, a hundred and seventy-two missionaries of all denominations working in these provinces gathered in the end of January in their decennial Conference. They represented the Church of England, Quakers, Baptists, Episcopal Methodists, Presbyterians, and Disciples, and they unanimously resolved to adopt as their ideal, “One Protestant Christian Church for West China.” A committee of two from each mission was appointed to consider how to promote this ideal. Meanwhile they have agreed to receive each other’s members by a simple transfer. They are already united in educational work, in having one printing establishment, and a common hymnal; and they are planning a united University. The Conference received unparalleled recognition from the Chinese Government. It closed with a remarkable

communion service. Truly, the home Churches have still much to learn from the manifestation of the fruits of the Spirit of Christ in the foreign field.—*Ibid.*



The New "Acts of the Apostles" in Manchuria.

A very remarkable revival is at present taking place in Manchuria, of which some deeply interesting details are given in THE MISSIONARY RECORD of the *United Free Church of Scotland*, from the pen of Rev. James Webster. Some of the centres of revival are places where "the fires of persecution and martyrdom raged so fiercely in 1900," and some who recanted then have made full confession of their sin.



General Character of the Movement.

The Rev. George Douglas summarises the principal features of the movement thus:—"There are manifestations of a profound conviction and confession of sin, accompanied by great emotion, and general pleading for mercy and forgiveness from the whole body of the people, and a sense of responsibility for the heathen around. There are abject confessions of secret idolatry, fraud, theft, adultery, opium-smoking, gambling, various forms of deceit, resistance to the Spirit, and indifference to the salvation of souls. These are made before the whole congregation, and in great distress. It has been a most awe-inspiring and humbling experience for us all. Even outsiders have been drawn into the tempest of confession and prayer, and in some cases great fear has fallen upon the neighbourhood. 'What has come over the Christians?' they say. 'Yamen runners could not draw confessions such as these from human lips, and they are respectable people enough.' 'Don't go near them,' say others; 'their Spirit has come down, and He is irresistible. You will be drawn in before you know it.'"

One is reminded of the passage in Acts

v. 15, "Of the rest durst no man join himself unto them." And how glorious are the after-fruits of the Spirit in those cleansed and surrendered souls! The work is still spreading. "The wave of spiritual quickening," writes Mr. Webster in his latest letter, "is even now lapping the shores of the Province of Kirin, from which I have no doubt you will hear great news by and by."



The Medical Work of the C.M.S.

The Society's Medical work, like the Educational, has both a philanthropic and an evangelistic purpose. In its thirty-nine hospitals and thirty-six dispensaries, seventy-eight doctors and fifty-four nurses deal with almost half the number of cases in the year that are dealt with in the London hospitals, one million and sixty-seven thousand against two million and a quarter. The cost, proportionately, would be £500,000 a year, but, in the very different circumstances of the mission field, the work is done for £30,000. Does not the Society deserve a Hospital Sunday all to itself? . . . And Medical Missions produce spiritual results. Mercy inspires them, and Truth gains converts through them.—*C.M.S. General Review of the Year.*



A Converted Moslem Martyred in Afghanistan.

What splendid material may be supplied by the Afghan Frontier, the scene of our recent "little war," is seen from the recent martyrdom of a zealous convert from Mohammedanism. He crossed the frontier, on his own responsibility, to preach Christ. He is reported to have been seized and commanded to repeat the *Kalima* (the short Moslem creed), and, on his refusing, to have been flogged and chained pending further orders. But the people did not wait: they cut off successively his hands, ears, and nose, and finally his head. This is what an Afghan Christian has to face in Afghanistan.—*Ibid.*

For the Children.

MY DEARS,—I want you all to send your things for our sale of work ("Young Workers' Guild") to 4, Highbury Crescent, not later than the end of September, or the first week in October.

I am writing by the seashore in the most beautiful bay, and getting so strong and well again. God has been very, very good to me, and I have great reason to praise Him.

Isn't this an interesting piece by Dr. Churcher?

LOCUSTS, A SPONGE, AND A SHEPHERD.

A LITTLE WORD FOR LITTLE CHRISTIANS.

Did you ever see a live locust? If you had asked any little girl in Sfax that question, she would have answered, perhaps like yourself, "No."

So imagine how surprised she was, when coming out of school the other afternoon, she found the air full of big flying things, which came thumping up against her, flying in her face and neck, with their strange "clawey" legs and buzzing wings like great black-beetles. No wonder that little girls, and boys too, at first screamed with fright. But when they found that locusts do not hurt children, they did not mind.

People who have gardens were afraid, because locusts eat up all they can find, and, as in Pharaoh's time, are indeed a plague; but

for that sponge was no good for anything.

"How is that?" you ask.

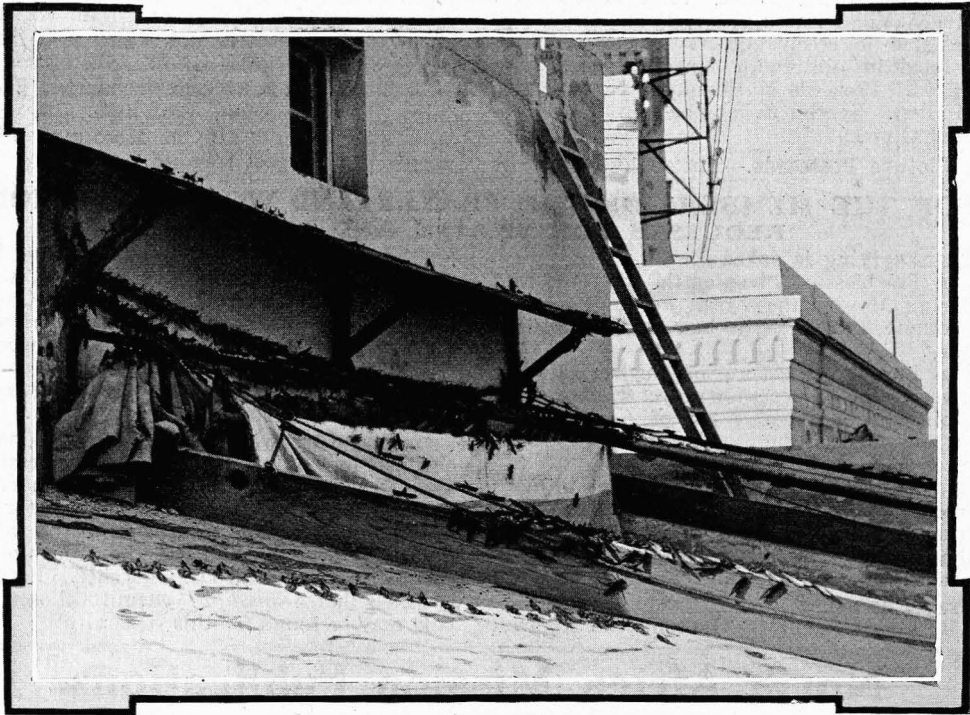
Oh, my friends told me, "You have bought a *dead* sponge."

"Well, and are not all sponges dead?"

"Yes, but this one has been dead while it has been at home in the sea, where it should have been alive, and so it has *rotted* and become good for nothing."

This made me think, I wonder if I am like that sponge, fair looking, but good for nothing, dead amid many advantages.

The good sponge in the sea is ever grow-



Locusts at Sfax.

that which is a plague to some is food to others, for many of the Arabs, John-the-Baptist-like, cook and eat them; indeed, it is stated that at one place here alone 900 sacks full were collected.

Should you not be thankful that your gardens and fields have not been eaten up by locusts? But we must *show* our gratitude as well as think it, or we shall be like a sponge I bought the other day in Sfax.

They fish for sponges here, so when I saw a fisherman with a beautiful big sponge in his hand, trying to sell it, I said, "I'll give you fivepence for it." To my surprise, he handed it to me gladly, but I found afterwards that in buying it I had been "sold,"

ing larger and better and readier for use in another place, the dead one, in spite of appearances, is getting worse and worse. Like which am I? Like which are you?

Certainly the Mohammedan people in North Africa, deceived through so many centuries by the false prophet and his religion, are *dead* in trespasses and sins, and without the Gospel of our Lord Jesus Christ will be lost eternally. Do you not think that we are each and all bound to do our utmost to warn them?

As I was out for a walk lately, I saw a native flock of sheep and lambs which had strayed on to the roadway. Suddenly a fast European trap drove along. "The Christian"

would not stop, the flock was in danger. What could be done? Shout, drive? Yes, the shepherd did both these, but he did one thing more; he went into the roadway himself, just in the path of the carriage, in the place of danger, and put himself between his flock and death, so that *he* must be run over before his lambs could be injured. Then he turned and, with voice and palm branch, urged his sheep to flee from danger.

So the Great Shepherd of the sheep loved

and dared and died for us, and does He not call us in a small way to arise and follow Him till His "other sheep" in Moslem lands find their place of safety. Let us all say, "Yea, Lord, here am I, send me."

Have any of you ever seen a locust? I should like to hear if you have. I have.—
Your loving AUNT LILY.

P.S.—Many thanks to A. B. C., Stratford, for one shilling.

ARTICLES FOR SALE.

Hand-Painted Texts.—Miss M. Geddes, Huron Villa, Eaton Road, West Kirby, will be glad to receive orders for texts, hand-painted in oils, with flowers; prices from 2s. 6d. Proceeds in aid of the North Africa Mission. Specimens may be seen at 4, High-bury Crescent, N.

Picture Postcards.—The following series

are now on sale:—"Real Photograph" cards, two series. (Nos. 5 and 6) of six different cards, price 1s. 1d. each, post free; twelve different cards, 2s. 1d. Six Egyptian cards from photos by Geo. Goodman, Esq., price 4d. per packet, post free 4½d. Six cards illustrating "Life in Morocco," price 3d. per packet, post free 3½d.

FOR THE MEMBERS OF THE PRAYER AND WORKERS' UNION. REQUESTS FOR PRAISE AND PRAYER.

Thanksgiving is asked—

1. For blessing given on the meetings held during May in the North of England and Scotland, as referred to in NORTH AFRICA for May.

2. For the measure of answer already given to the requests for prayer in paragraph 4 of the same issue. A gift of £20 for some of the objects there referred to has been received.

3. For the funds that have come in more freely again during the month of June. Will friends join in praise for this and ask that the larger supplies, which are still badly needed, may be sent quickly?

Prayer is asked—

1. For Mr. and Mrs. Bolton, who are leav-

ing England (D.V.) at the end of June for Tripoli, and for Mr. and Mrs. Simpson, who will be removing from Tangier to Casablanca about the same time. Will friends remember them in their new spheres of work, especially Mr. and Mrs. Simpson in re-starting missionary work—both preaching and healing—at Casablanca?

2. That God will raise up a missionary chemist for Sfax. Friends will remember that Dr. Churcher has been much hindered by the French law which forbids a doctor to practise medicine and dispensing at the same time. A friend has offered the salary of a chemist to work with Dr. Churcher. Prayer is asked that a *qualified* chemist chosen of God may be found for this station.

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GENERAL AND DESIGNATED FUNDS.**

GENERAL FUND.			1908.	No. o.	Amount.	1908.	No. of	Amount.	DETAILS OF	
1908.	No. of	Amount.	May	Receipt.	£ s. d.	May	Receipt.	£ s. d.	DUBLIN AUXILIARY.	
May	882	5 6	Brought forward..	82	4 5	Brought forward..	115	8 5	S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glenageary. Designated Receipt No. 2967.	
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4 ..	4	5 0 0		8	2 0 0	6	0	15 0	Receipt.	
5 ..	5	0 6 0	Publications ..	7	1 1 1	7	0	5 0	33 ..	£ s. d.
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{ Bethesda						{			1 ..	1 1 0
Chapel,						Handsworth			2 ..	0 5 0
Sunderland						{			3 ..	1 5 0
13 ..	4	10 0 0				Jumpers			4 ..	2 0 0
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{ Y.M.B.C.,						Common			6 ..	1 1 0
Kensal						S.S.			7 ..	0 10 0
Rise									8 ..	1 0 0
7 ..	Cancelled								9 ..	2 8 0
8 ..	2 2 0					27 ..	4	0 1 0	2 ..	0 5 0
9 ..	1 14 6					29 ..	6	2 0 0	3 ..	1 5 0
14 ..	900	0 8 9					7	37 6 5	4 ..	2 0 0
15 ..	1	1 0 0					8	1 1 7	5 ..	2 1 7
16 ..	2	0 4 0					9	0 5 0	6 ..	1 1 0
18 ..	3	2 2 0							7 ..	0 10 0
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{ Y.W.C.A.,									9 ..	2 8 0
Sunderland									50 ..	1 0 0
6 ..	0 10 0								1 ..	1 0 0
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11 ..	1 0 0								6 ..	1 0 0
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Rd. Bap.										
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Hall, West										
Norwood										
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Sunderland										
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Carried forward	£82	4 5								

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.]

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Parcels for transmission to the field can, if not exceeding 11 lb. in weight, be sent to North African ports by Foreign Parcel Post from any post office in Great Britain. The cost can be ascertained from the Postal Guide.

Boxes and Cases can be sent to the N. A. M., c/o Messrs. Bride and Eastland, 39, City Road, London, E.C. Particulars as to contents and value, which must be declared for Customs' purposes, should be sent to the office of the Mission. Before sending large cases, friends should write for shipping instructions. A note showing the cost of freight and charges will be sent from the office in each instance, when the shipping account has been settled.

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Susa	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.		Date of Arrival.
GEO. WILSON, M.A., M.B.	Dec., 1900	Miss L. READ ...	April, 1886	Mr. J. J. COORSEY ...	June, 1892
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*Miss J. JAY ...	Nov., 1895	Miss E. TURNER ...	Jan., 1892	*Miss N. BAGSTER ...	Oct., 1894
Miss G. R. S. BREEZE, M.B. (Lond.) ...	Dec., 1894	Algiers.		Kairouan.	
Miss F. MARSTON ...	Nov., 1895	<i>Kabyle Work—</i>		Mr. E. SHORT ...	Feb., 1899
Miss G. SMITH ...	Oct., 1906	M. E. CUENDET ...	Sept., 1884	Mrs. SHORT ...	Oct., 1899
<i>Spanish Work—</i>		Madame CUENDET ...	Sept., 1885	Miss E. T. NORTH ...	Oct., 1894
Miss F. R. BROWN ...	Oct., 1889	Mr. A. SHOREY ...	Nov., 1902	*Miss G. L. ADDINSELL ...	Nov., 1895
Miss VECCHIO, School Mistress.		Mrs. SHOREY ...	Oct., 1904	Sfax.	
Casablanca.		Djemaa Sahridj.		T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1895
Mr. O. E. SIMPSON ...	Dec., 1896	<i>Kabyle Work—</i>		Mrs. CHURCHER ...	Oct., 1899
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Tetuan.		Mrs. ROSS ...	Nov., 1902	Mrs. WEBB ...	Nov., 1897
Miss A. BOLTON ...	April, 1889	*Miss J. COX ...	May, 1897	<i>Associated Worker—</i>	
*Miss A. G. HUBBARD ...	Oct., 1891	Miss K. SMITH ...	May, 1887	*Miss M. BENZAKINE ...	Jan., 1906
Miss M. KNIGHT ...	Oct., 1905	Constantine.		DEPENDENCY OF TRIPOLI.	
Miss H. E. WOODLELL ...	Jan., 1907	Mr. J. L. LOCHHEAD ...	Mar., 1892	Mr. W. H. VENABLES ...	Mar., 1891
Laraisch.		Mrs. LOCHHEAD ...	Mar., 1892	Mrs. VENABLES ...	Mar., 1891
Mr. H. NOTT ...	Jan., 1897	*Miss E. K. LOCHHEAD ...	Mar., 1892	Mr. W. REID ...	Dec., 1892
Mrs. NOTT ...	Feb., 1897	Mr. P. SMITH ...	Feb., 1899	*Mrs. REID ...	Dec., 1894
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*Miss K. ALDRIDGE ...	Dec., 1891	Miss F. HARNDEN ...	Nov., 1900	Mrs. BOLTON ...	Dec., 1897
Fez.		Miss F. H. GUILLERMET ...	May, 1902	Miss F. M. HARRALD ...	Oct., 1899
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*Miss M. MELLETT ...	Mar., 1892	Tunis.		EGYPT.	
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		*Miss H. M. M. TAPP ...	Oct., 1903	Miss R. HODGES ...	Feb., 1892
		<i>Italian Work—</i>		Miss F. M. BANKS ...	May, 1888
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		Bizerta.		Mr. W. T. FAIRMAN ...	Nov., 1897
		Miss M. ERICSSON ...	Nov., 1883	Mrs. FAIRMAN ...	Feb., 1899
		Miss R. J. MARKUSSON ...	Nov., 1888	Mr. G. CHAPMAN ...	Nov., 1907

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