

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

THE NORTH AFRICA MISSION.

It was Founded in 1881 by the late Mr. George Pearse assisted by Dr. Grattan Guinness and Mr. Edward H. Glenn. 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, 1906. GENERAL AND DESIGNATED FUNDS.

| GENERAL FUND. | | | 1906. | No. of | Amount. | DETAILS OF | | | 1906. | No. of | Amount. |
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From a postcard.] A Bedouin Encampment among the Palms, Tripoli, N. Africa (see p. 52).

Circles of Divine Power and Love.

By Dr. Henry Soltau.

"The Earth is the Lord's."—PS. xxiv. 1.

"The Battle is the Lord's."—I SAM. xvii. 47.

"We are the Lord's."—ROMANS xiv. 8.

THREE circles of Divine Power and Love are here presented to us. In each of them is seen the movement of God's hand and heart; and as we meditate upon them the rock on which we stand will feel more solid; we shall triumph over discouragements, and be made to rejoice abundantly in the "love of Christ that passeth knowledge."

The Circle of the Earth—the *Government* of the Lord.

The Circle of Conflict—the *Salvation* of the Lord.

The Circle of the Church—the *Possession* of the Lord.

The Circle of the Earth (Is. xl. 22). "It is He that sitteth upon, or above, the circle of the earth, and the inhabitants of the earth are as grasshoppers." "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." This is the widest circle of the three, and gives an outlook that expands our hearts and minds, and stirs us to prayer and effort.

Over the portico of the Royal Exchange in London are inscribed the words, "The earth is the Lord's and the fulness thereof." The late Prince Consort suggested that the space should be used for some inscription recognising a Supreme Power, and Dean Milman selected this appropriate text from Psalm xxiv. Most suitable is this reminder of God, at the centre of the world's commerce, but how much more appropriate at the centre of all divine commerce and missionary enter-

prise. For the Lord is seen in this Psalm as "the Governor among the nations," the Sovereign of the world, with a double right to this earth as Creator and Redeemer.

In Psalm xxii. we have the price paid by the Redeemer, the awful conflict, the loneliness, sorrows, suffering and death, and then the claim of the Redeemer in verses 27 and 28. "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee (the Man of Calvary). For the Kingdom is the Lord's, and He is the *Governor* among the nations." It is evident, therefore, that the only power that can bring about this wonderful change in the world is the Power of the Cross of Christ. To-day He is the Governor among the nations. From the Throne He is guiding, ruling, working in every country and nation, with one definite object, that "the Kingdoms of this world" may "become the Kingdoms of our Lord and of His Christ."

To trace this great work of the Lord among the nations of the world, first through the Bible and on through the newspapers, is a profoundly interesting study, which will stimulate faith, and cheer the discouraged worker. In His ruling of the world, the Lord takes up nation after nation to carry out certain purposes of His own. So long as the nation is obedient, humble, and willing, it prospers and increases. Directly it becomes vain, exclusive, and disobedient it is either set aside or wiped out. Israel, having failed, was set aside; but other nations, such as Babylon, Persia, Greece, and Rome, have not merely been set aside, but have been blotted out. Israel will, of course, be brought back and will yet fulfil the purpose of God through them to the world, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." (Romans xi. 15.)

The Lord works both in judgment and grace.

He is now continually dealing with nations as He dealt with Egypt, Babylon, Syria, etc., in judgment or discipline. God brings one great nation or country into contact with one which has been closed, and the result is the opening of its hitherto closed doors to commerce and intercourse; or He causes internal upheavals, removing one proud Government and setting up another, as in South America, China, Japan, India, etc., or at times He allows great calamities to befall the lands—famines, earthquakes, pestilence, fire and storm.

Side by side with these we see that His plans of grace are being fulfilled. So that in South America we have in republican states openings for the Gospel, which were impossible under former Governments, while China, Japan, and Corea now stand with wide open doors, which in our younger days were closed. In India revivals are breaking forth, and there is a national Christian movement for the evangelisation of the country by natives themselves. On the Continent great changes have taken place during the last century. Rome's secular power is gone, and much of its spiritual power checked; kingdoms are changed; Russia through great struggles is opening to the Gospel, and there is hardly a nation or kingdom that is not now vibrating with the touch of the hand of the Divine Governor.

A new Blue Book has just been issued which shows the tremendous responsibility that rests on Great Britain as a nation. God has entrusted to us *one-fifth of the land surface of the globe*, with a population of *four hundred millions*. A great part of this possession is in Africa, a greater part in India. Shall we be found faithful, humble, obedient to the Divine call? We know what His purposes are. Certainly not that we should become wealthy, proud, corrupt, debasing others and debased ourselves, but that we should be righteous, giving the Gospel to all and ruling in the fear of God. "*The earth is the Lord's.*"

In any country to which public attention is much directed we should look for the working of God's hand in grace. Just now Morocco is that country. North Africa has recently been much before the world. Are there not signs here also that the eyes of the Lord are specially directed to it? There have been signs of blessing that fill our hearts with praise and hope.

(To be continued.)

Home-Call of Dr. J. H. D. Roberts and Miss Ida Smith, of Tangier.

On March 19th a letter was received at the office of the Mission from Dr. Roberts, of Tangier, telling that **Miss Ida Smith**, the nurse at the Tulloch Memorial Hospital, **was seriously ill with typhoid fever**, of which disease there has been a severe epidemic lately in Tangier. Two days later news came to hand from Mrs. Roberts that **Dr. Roberts had been laid aside with the same disease**, and that she hoped to remove him to Gibraltar to the Colonial Hospital there. A later message from another worker mentioned that so far the weather had been too rough to allow of this plan being carried out. **On the morning of March 23rd**, just as this number of NORTH AFRICA was being made up for the press, the sad tidings were received by **telegram that both these valued workers had fallen asleep in Jesus**. A subsequent cable tells that they died early on Friday, March 23rd, the funeral taking place at Tangier on Saturday, March 24th.

Dr. Roberts has given over nine years of earnest service to the Hospital work at Tangier, having gone out in December, 1896. Miss Ida Smith had only been two or three years in the same work, but had already proved herself a most valuable helper. The loss sustained by the Mission in the death of these two consecrated missionaries is very great indeed. Will friends remember Mrs. Roberts and her two little ones very specially in prayer, and the two sisters of Miss Ida Smith, who were able to reach her from Spain a few days before she was taken from them, commending them to the God of all comfort; and will they ask also that all the workers in Tangier may be kept in health during this time of special danger and trial, and that they, too, may be comforted in their heavy loss.

Notes and Extracts.

Arrival.—**Mr. Wm Bolton** reached England from Tangier on March 9th.



Departure.—**Miss F. R. Brown** left Southampton for Tangier on March 20th by the North German Lloyd s.s. *Prinz Heinrich*.



Dr. and Mrs. Scott Challice, who had purposed working with Dr. Roberts, left Liverpool for Tangier during March, and arrived just a few days before he and Miss Smith were called home. Will friends pray that these new workers may be much helped in this time of difficulty?



Mention was made in March issue of NORTH AFRICA of the conversion of a native

servant in one of the mission houses in an inland station. Further news has been sent regarding him and others, and it is of a most encouraging nature: "He seems thoroughly in earnest, and it is a great joy to see the way in which his change of heart shows itself in his work. Whereas he always was honest and faithful, he now takes a new pride in his work, and is on the look-out to do things for one without having to be told."

Another servant—a native woman—at the same station, who has for long professed to be a believer, has lately become much more decided as a Christian, and has shown a brokenness of spirit and real sorrow for sin seldom found among Moslems professing conversion.

Three native women attending a class in this town, for whom much prayer has been offered, give some evidence of conversion, and two of them meet with their children daily for family worship.

MOROCCO.

Miss Jay, writing from Tangier on February 1st, tells of a letter she had just received from a Moor, who was formerly in the service of an American family in Tangier, and accompanied them on their return to America: "He was once a most wicked boy, but is now a bright Christian."



At Tetuan Miss Bolton reports that 514 attendances were made by patients during January.



ALGERIA.

Several of the missionaries writing from Algiers and Tunis have expressed great pleasure at meeting Mr. Edmonds, a member of the Mission Council who has recently visited those stations. At Algiers a meeting was held on the ship, with a view to interest Mr. Edmonds' fellow-passengers in the work.



In writing from Algiers on February 8th, Monsieur Cuendet tells of a visit he paid recently to Tazmalt, a mission station among the Kabyles in the mountains. Eight meetings were held, six for Kabyles and two for French people. He writes: "Nearly all the village came to the first meeting; there are about twenty families, and we had sixty-nine persons. At the second meeting forty-eight were present. Among the Kabyles also we had very encouraging meetings."



TUNISIA.

Miss Case writes from Tunis on February 23rd: "I am full of joy and thanksgiving to God for His goodness to the Sicilians here, in having so blessed Signor Bianco in the work, and in opening the way for his uncle to come to us. The nephew left us on the 21st, and the uncle will arrive (D.V.) the first week in March. Mr. Flad is to preach for us next Sunday."



Day 16. Mr. and Mrs. Webb have left Susa, and have joined Dr. and Mrs. Churcher at Sfax. Mr. Webb writes on February 21st: "We are fairly comfortably settled into our new home, which is in the very centre of the native town, and at the entrance to the market. The bookshop I have hired is only a few steps removed from our house, and though in a narrow side street just off the market, there are a good many passers-by. I felt it wisest to commence in a quiet way, and when I get to know the temper of the people better, and they get to know me, I hope to have a more prominent place. . . . I had a very straight talk with some twenty-five men yesterday, some of them recognising me from Susa and Djemmal. There seemed

to be a real alteration in their seriousness and attention after I had spoken for some time. I do trust the Lord will give us a real open door of opportunity among the crowds of Sfax people. They are so unlike the Susa people in many respects. Will you pray very specially for us, that the blood of dear Dr. and Mrs. Leach may become the seed of a church in the place where they laid down their lives for the Master?"



At Sfax the increased numbers attending the Medical Mission show that the work is becoming better known. During January 322 consultations were registered by Dr. Churcher.



TRIPOLI.

Day 17. Miss Dundas writes from Tripoli: "We are praying very specially for our girls just now, in fact for all the work, that the Lord will grant us showers in this thirsty place, but one or two of our girls we feel specially anxious about. They seem to have a fairly clear grasp of the truth, and we are longing for a real heart knowledge. Will friends please pray for them, and for us, 'that utterance may be given unto us,' and that we may lay hold of God by faith for these souls."

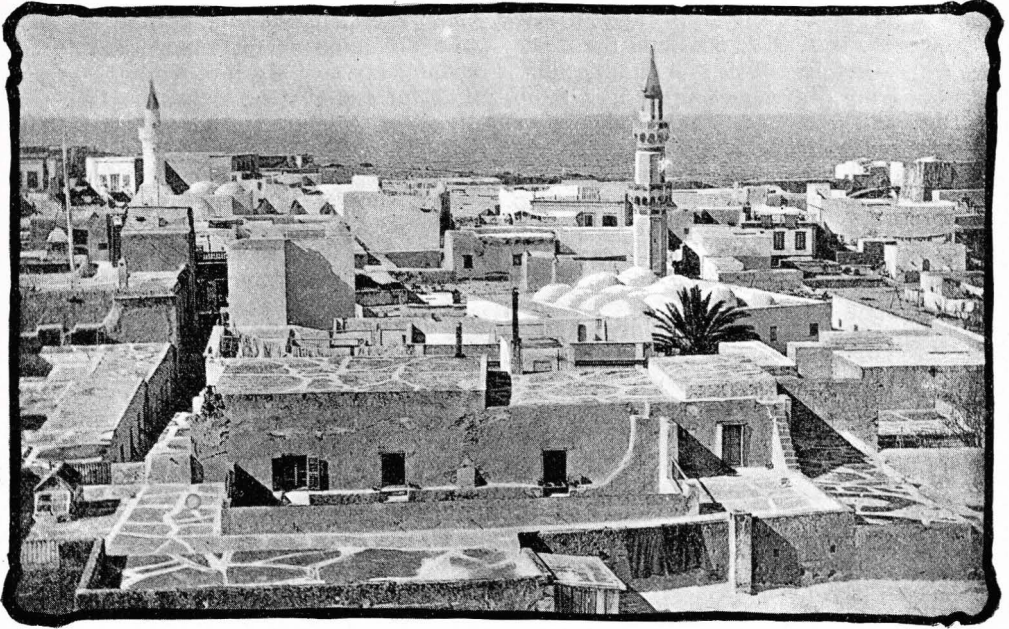


The Illustrations.—The view of Tripoli on the next page is taken from the belfry of the Roman Catholic Church. The two mosques shown in it are unique as regards their architecture, the one—Jamaa Sidi Salem—because of its sloping base, and the other—Jamaa Goorjie—because of its two turrets. The house with the flagstaff is the British Consulate, and in the raised part in front of the mosque Sidi Salem are the rooms used as workshops by the American astronomer and his assistants while staying in Tripoli for the eclipse last autumn.

Among the Bedouin (see page 49) the men are responsible for the flocks, while the women take care of the tents. They weave them, and on stormy nights it is they who have to go out in wind and rain, and drive in the loosened pegs with a heavy mallet, while the lord and master takes his rest. So much for Arab chivalry!



Picture Post-cards.—A new series of twelve different cards is now ready, price 4d. per doz., post free 5d. These have been chosen from interesting pictures which have appeared during the last few years in NORTH AFRICA, and include some from each of the five countries where the Mission is at work. Orders may be sent to the Secretary, N.A.M., 34, Paternoster Row, London, E.C.



From a postcard.]

A View of Tripoli, N. Africa (*see page 52*).

News from the Mission Field.

MOROCCO.

From Mrs. H. D. Roberts (Tangier).

Poverty abounds; food and everything is so dear that one wonders how some manage to keep body and soul together. My heart ached this afternoon to see some of my poor women with no proper clothing, only old rags and pieces of sacking, so glad to take shelter from the keen east wind for a couple of hours in the classroom. And how they did enjoy the hot tea!

One poor old soul especially appealed to my sympathy; she seemed to have none to help her; her husband and son are both dead, and she is trying to earn money for bread by digging up roots for the animals to eat. I noticed on leaving that she was strapping on her back a large basketful which she had left outside, so I stopped her and had a chat. I found she was then going into the market to try and sell it to get something to eat before

the night, which she would pass in a little sack tent in the open. Those who cannot sew have to attend the Bible lesson, etc., ten times before receiving a garment; she had only been five times, but I felt I must give her one, and trust her to come the remaining five times. She was so grateful; the tears started to her eyes as I put it on her, and also bought the roots for our little donkey. I could tell you of several others, but this will suffice. I am so thankful to those who have supplied me with garments and material, so that I have not to say, "Depart in peace; be ye warmed and clothed," without giving something "needful to the body."

Sickness, too, is very prevalent; a great deal of small-pox and typhoid. We have all been vaccinated again, but the natives take no precautions, and do not dream of isolation. Some of the boys and girls have died; many are still ill. My husband has been to see several, and he was telling me of one of my poor women whose hus-

band is just recovering from typhoid; she is now very ill with it too, and there she lies in a wretched little hut on the cliff, with a raging east wind finding its way in through all the cracks. There was a three months old baby, too, slung across the corner, hammock fashion, in an old sack, and to keep it quiet the father was poking the sack every now and again with a long stick to make it swing!

Fatima, the Christian woman of whom you have heard, is a great help to me with the women and girls; she looks after all the bad sewers, and teaches the little

ones; she also helps me to sew for those who are blind or too old to learn. She keeps very bright; it is rather a trying time for her just now, nearing the feast of sheep killing. Her eldest brother, who in previous years has been rather violent with her because she would not buy a sheep, seems to have given it up as hopeless and contented himself with telling her that he had bought a sheep for his mother, one for his wife and one for his other sister, but her sins would remain on her own head. She was able to assure him they would not!

ALGERIA.

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

February 28th, 1906.—Our hearts are full of praise to God as we write at the conclusion of this month, and think of how He has been working in our midst. For some time I had been impressed with the thought of having a week of Evangelistic Services among the elder lads and men, before they left the village for the towns, which so many of them do at this time. I felt led to invite Mr. Lamb, of Tabârooth, one of the nearest mission stations, to come over with this object in view. He very kindly consented to do so, feeling it was a call from the Lord. Although there was still a good deal of snow on the mountains, and the rivers were very big, he risked all, and, after a long and fatiguing journey on mule-back, arrived in the evening, having been altogether twelve hours on the road. As he came in, I was about to commence my usual young men's class, at which thirty-two were present, and though feeling tired he commenced the special work straight away.

We invited as many men as we could during the six other evenings. Many promised to come who did not turn up, but in spite of this we had an attendance of about forty each night. Several came for one or two meetings only, but the great majority came regularly, and followed most closely the stirring words of the speaker as he revealed to them from the Scriptures, "What the Father had

sent the Son to do." Each address occupied nearly three-quarters of an hour, yet there was no sign of lack of interest manifest on the faces. The continued reference to the Word of God gave great power to the message.

Although hearts were evidently touched, yet we did not press to see results, thinking it wiser to leave the Holy Spirit to do His own blessed work. It must be remembered that we have to deal with Mohammedans, whose words so rarely agree with the real state of their heart. One young man, who has lately given us great encouragement, but who has never been reckoned among the converts, said that peace entered his heart during these days through what he had heard. One married man, whom we have thought converted, opened his mouth in prayer for the first time at the converts' meeting last Sunday evening. He was present every evening, and we are sure was much blessed.

We firmly believe that these meetings will be productive of the highest spiritual results. No one could be better fitted for the difficult work undertaken than our dear brother, Mr. Lamb.

The last night (February 26th) was reserved for those who had already professed conversion. Twenty were present, including a few younger lads. We are sure all were much profited by the earnest words spoken to them, and it was also an encouragement to them to hear another converted Kabyle leading them in prayer, Mr. Lamb having brought with him his

converted muleteer, who seems a very bright and very real Christian.

A meeting in French was also arranged by Miss Cox for the people at Mekla. Although the village is small, and all are professedly Roman Catholics, yet we had nearly every family represented. It was very pleasant to see many old people present, some who refused to come on previous occasions when meetings were held in the village. We shall be glad when we can have regular meetings at this place, but the time does not seem to be quite ripe yet.

The classes have gone on as usual, the total attendances for the month, all included, have been 602, besides 189 at morning prayers. The number coming for medicine was much less owing to the bad weather, only sixty-eight having come. The snowy weather kept away those who live any distance off. The stormy nature of the weather has also prevented me from doing much itinerating work, further than going to see sick people when sent for, and having meetings in these villages.

In the course of one of my weekly beggars' meetings, a distinguished marabout of the village entered. His presence seemed to frighten nearly all the poor creatures, some of those who can usually sing fairly well or repeat verses could not open their mouths. However, a pat on the back by the "great man" put courage into the heart of one, and he managed to get through his verses. When I had almost finished my address he questioned my statement about the death and Christ, and quoted the usual portions from the Koran. I asked him had he

read the Word of God. He replied: "Oh yes, of course I have." I asked him to tell me what is the meaning of the Levitical Sacrifices and of the Tabernacle. He never heard of them, nor of the words in Isaiah fifty-three. Several questions put to show to himself and to the others his ignorance of what the Word of God teaches, followed by an explanation of the necessity of the death of our Lord, and an account of the actual fact, seemed to make him less firm in his assertion of the Mohammedan lie. He accepted a Bible in Arabic, and I believe is still reading it.

In a village at some distance where I went to see a poor boy who had been severely burned, several men, including the sheikh, were in the house. I said to them in a conversational way, "Suppose I was a 'koofar' (unbeliever), and wished to be saved, what must I do?" The men said: "We do not know," and then, turning to the sheikh, said: "Tell us." He said I must believe in all the prophets. But I replied that all prophets were sons of Adam, and he was a sinner, and asked how they could save me. He added some other things, such as praying, fasting, etc., but it was evident that his own answer did not satisfy either himself or those who listened. They then said to me: "Tell us." Needless to say the opportunity was gladly taken to tell the Gospel in its simplicity. A Scripture portion was also put into the hands of the "blind leader of the blind."

I would ask friends to continue to pray for these people and for me, and to plead also that the Lord may thrust forth more labourers into His harvest field.

TUNISIA.

From Miss A. Hammon (Tunis).

February 3rd, 1906.—Through the kindness of friends in England who have helped financially, we have been able to open a second book-shop in this large town, and I should like to give you a peep inside so that you may have some idea of the work we carry on there day by day.

Mounting a high step we find ourselves in a small room, its whitened walls ornamented with bright pictures and texts, and containing a table, a small glass case

in which the Scriptures forming our stock in-trade are displayed, two chairs and two benches for listeners. You see that the furnishing is an easy matter; but this business differs from other commercial undertakings, as we hardly venture to hope for a ready sale, and shall be perfectly satisfied if Arabs will come to read and listen to God's Word.

For this, as for all work amongst Moslems, one has need of patience. The opening of our little shop excites a good deal of interest amongst our neighbours.

The owner of the cook-shop opposite leaves his steaming pots and comes across to wish us success. Others walk up and down, keeping well to the middle of the road, evidently speculating upon the unusual sight of two European ladies keeping shop amongst Arabs. We hope that curiosity may lead some to respond to our invitation to enter and inspect more closely; but timidity prevents some, fear or fanaticism keeps out others, while one man who sets foot inside is quickly called out by his friends.

Patience wins the day, and on the third morning of opening, the worker is rejoiced by seeing the room filled with quiet, attentive listeners as she opens her Bible and explains God's way of salvation.

But, though the ice is broken, and the men no longer hesitate to enter, we must not expect that the enemy will try no other form of opposition. Next day the riff-raff of the neighbourhood are stirred up to make a disturbance by their compatriots of the better class who will not themselves appear in the affair, and the shop has to be closed for that day, or there might be trouble with the authorities, who are ever ready to hinder our work on the pretext that the public peace is being disturbed.

Other mornings follow in which we have many opportunities for quiet conversation on the all-important subject of salvation, either with single individuals or with little groups of men; a few Gospels are sold and tracts distributed, while enemies vary their mode of attack, this time destroying the lock of the door, with the evident intention of breaking in and working havoc under cover of darkness. This design is also frustrated, and on we go happily.

Then a third time comes trouble in the shape of a band of Moslem students from the Madrasa, who dispute loudly and angrily, tear up the book lying open before them, and succeed in gathering a turbulent crowd stretching half across the road, which can only be dispersed by closing the doors and declaring business over for the afternoon.

This morning early the firing of guns announced the opening of the great feast, when every Arab family sacrifices a sheep. We feared that the men would be too busily occupied to visit our shop; but, on

the contrary, no sooner was the door opened than one after another entered, and many listened attentively while we explained to them the Great Sacrifice for the sinner's ransom, dimly portrayed in Abraham's offering the sheep in place of his son. A group of students appeared with the evident intention of causing trouble, but the Lord in His goodness came to our help, and they soon left without making any real disturbance, and we were able to go on talking quietly to others who came in.

From Miss Case and Miss Roberts (Tunis).

ITALIAN WORK.

March 2nd, 1906.—You have heard something of the tests of faith through which we have been passing. Now that prayer has been answered and the tide has turned, we must tell you a little about our encouragements, which are like the clear shining after much rain.

You know that our greatest anxiety was the need of an Evangelist—the work was really suffering for want of one. At last, in November, a young, faithful and eloquent preacher arrived, and he remained with us for three months.

Even he found the difficulties of Tunis at first so great that he began to be discouraged; but, like his namesake, Daniel, he prayed that God would reveal to him the secret—the key to the situation, and very soon the answer came. A spirit of prayer fell upon the people.

A man named Cicerone, for whom we had prayed for nearly ten years, came out on the Lord's side, and was admitted into fellowship. "My brother," his Christian wife called him that day with tears of joy.

The young men interested began to increase in number, and finally many of them decided to give their lives to Christ. Our meetings became very well attended and most interesting, especially the after meetings, where much liberty of the Spirit was given, the young people, as in Wales, taking a prominent part. We counted one day sixteen people under impression whom we desired to see cross the line. All of them testified in the last meeting before the Evangelist left us that they were the Lord's.

It seemed a pity that the work should be interrupted by the departure of our brother, Daniele Bianco, whose work is in North Italy. It was suggested that an uncle of his should come over and see us. He was at Cannes, and though very happy and useful there, his heart, unknown to us, was turning to Tunis, and he was asking God to take away the desire or to lead him here. He came and spent a very happy week, and returned to talk matters over with his wife.

There were many difficulties, but, by the help of kind friends, some of these were overcome, and Signor Bianco is coming immediately to settle down in Tunis as Evangelist. He feels so definitely called to the work, and seems so suited, that we thank God very much for him. A revival has been taking place in his town, and he is coming with a great longing in his heart that Tunis may receive the same blessing, and we feel that his nephew's visit has prepared the way. Please plead with us the promise—"Ye shall see greater things than these."

From Miss North (Kairouan).

March, 1906.—I would ask you to join us in praising God for His goodness and faithfulness to us in the work here during the past few months. We so often ask for prayer, and we must not forget to praise.

When we recommenced work among the girls in October we were rather fearful, not knowing from day to day whether we might not be stopped by the authorities, as the friends in Tunis had been. "Nevertheless, we made our prayer unto our God"; and we have been able to go on without interruption. The girls gathered round us nicely, and came regularly.

On February 13th we gave them their treat. I assure you this day had been looked forward to with much excitement for weeks. They had worked hard in order to finish their garments, and they had also worked well and steadily in order to have the hymns, texts, and Scripture portions ready.

The day preceding the treat we gave them a little examination, not exactly to

know where they were with regard to proficiency—we were fairly well acquainted with that by our daily contact with them—but to prove to *them* where they were, and to show them that the dolls and prizes of the following day were as far as possible according to merit, and were given fairly.

On *the* day they all assembled early, specially dressed, of course, for the occasion. There were twenty-seven of them, and as they stood all together for singing, they looked so nice in their pretty, bright and many-coloured garments that one wished very much for a photo of them, especially if the colours could have been reproduced.

After the singing the attendances were read out. The total number of attendances possible since the reopening was seventy-seven; the highest number made by any girl was sixty-nine, while five others reached over sixty. Twenty girls had attended over half the number of times.

This winter we have tried dividing them into three classes, so out of each class the six best in repetition and Scripture received a small toy, in addition to the dolls received by all the children. All the dolls and toys were sent by friends at West Kirby, Cheshire, and I only wish they could have been here to see the joy and pleasure that their gifts gave to the children.

Each child also received the garment she had made, a small needlebook, and a few nuts and sweets. They were simply overflowing with gladness; it was a real pleasure to see them so happy, and rejoicing over their possessions, and their joy was increased by the feeling that they had worked for them and *earned* them. As we three, Mrs. Short, Miss Loveless, and myself, stood there before them, I don't know on which side their was most rejoicing—on the girls', on account of the love shown them and the gifts received, or on ours for having had the opportunity and privilege of teaching and influencing them.

All passed off well: on one face only was there any look of dissatisfaction. In previous years we have had some complaints from the mothers, each one thinking that her child should have the best; but this has gradually grown less each

year, and this time there has not been one word of disapproval from any parent. This proves, not only that the children are satisfied, but that the parents are getting more and more trust and confidence in us, and that we are getting a greater hold on them.

For some weeks previous to the treat no new girl was admitted, but since then we have received nine new ones. And so for all these things we would ask you to join us in thanksgiving.

Perhaps some who read this will feel inclined to say: "Well, what *definite* result have you for all this outlay of gifts, money for material, and toil and labour? How many girls have been converted?" We are sorrowfully obliged to answer: "At present none"; but we would also add: "The harvest is surely coming." This Mohammedan soil on which we are

working has been left, it must be remembered, not for years merely, but for generations, uncared for, untouched, and a harvest can hardly be expected at once.

The Master, Who has given the seed, and provided the workers, and led us to the ground purposes giving the harvest. "The husbandman *waiteth* for the precious fruit of the earth, and hath *long patience* for it." May we be faithful in the daily sowing. It may or may not be our privilege to be the reapers, but we praise God with full hearts for being allowed to be the sowers. Probably if we had come and started our groundwork years sooner there would have been more signs of reaping now, and even now, if more of God's children were willing to be led to this dark and hard Mohammedan field, the harvest would be hastened.

Marabouts.

By Mr. A. V. Liley.

Though there is much in Roman Catholicism that is analogous to Islam, it is not calculated to win the Moslem.

The crucifix, pictures and image worship, and auricular confession, will always be great stumbling-blocks to the Arab.

In both religions there are the use of the rosary, set seasons of prayer and fasting, and the reciting of a certain number of prayers in order to obtain Divine favour or ward off the wrath of God. Among many other things there are the invocation of the help of departed saints and pilgrimages to their tombs; it is of these latter that I would write in the present article.

All over North Africa, and I believe that it is the same in other Mohammedan countries, there are numbers of reputed saints. Some of them are religious leaders, others are harmless idiots, while others are pious frauds. They may gain sanctity during their lifetime, but generally after their death their reputation increases, and the *koobbas*, or sepulchres erected over their graves, become the resorts of pilgrims.

It is not uncommon to find the

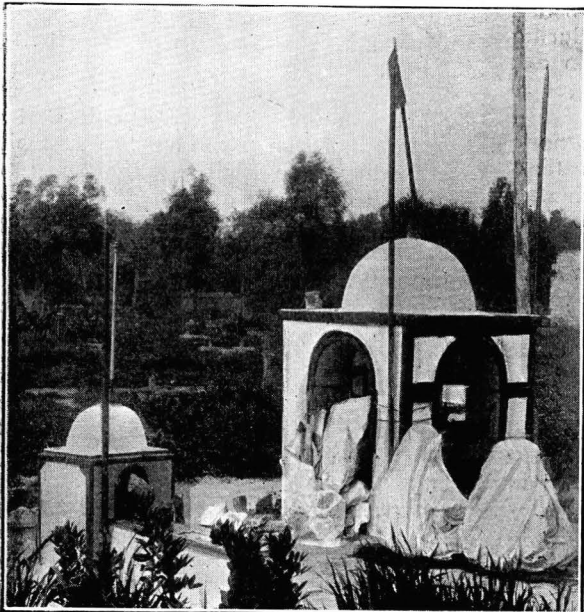


Photo by

Mr. A. V. Liley.

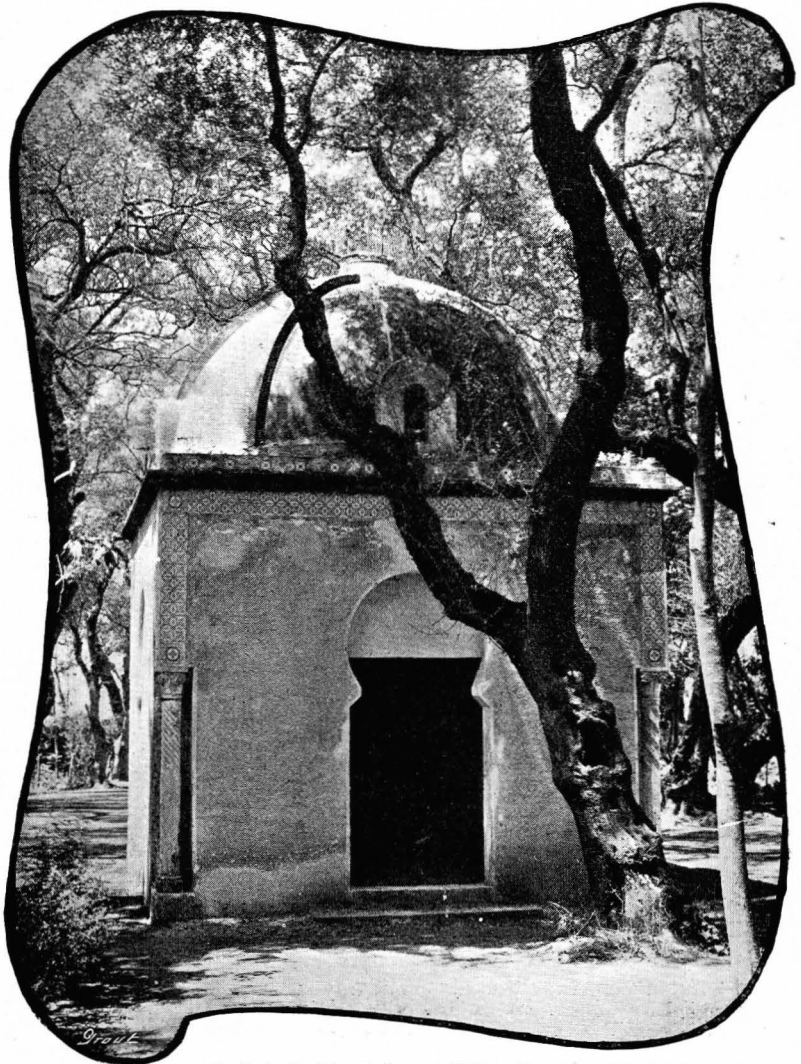
Women at a Saint's Tomb, N. Africa.

dirtyest and laziest scoundrels, and even disreputable persons, reckoned as marabouts or saints after their death. Very often these religious leaders or marabouts, while alive, are the most dangerous of men, strictly observing the very letter of the Koran and the external forms and ceremonies. Fanaticism, selfishness and faith seem to be continually struggling in their hearts, and it would be difficult to say whether these men live just for their own ends or for the good of religion.

Very often their zeal is manifested by pious frauds. They pretend to command at their will blessings or curses from heaven. In the time of bad harvests and other calamities they blame the lukewarmness of the Moslems' religious zeal. The humble and ignorant folk believe they possess some mystic power that influences men, and that their intercessions with God are all-availing. To gain the marabout's favour, the best means is to give him a present. Every district has its local marabout, and these tombs are often found built on prominent points. Frequently a group of buildings will spring up around the *koobba*; these may be used for a school, directed by the Moslem who has charge of the

koobba, or as rooms where travellers may pass the night.

Pious people sometimes leave certain sums of money, portions of land, houses or other property for the keeping up of the holy place. The property is administered by the *Haboos*, or Moslem "Charity Commissioners." The income derived from the property goes to pay the guardian of the *koobba*, who buys the oil to feed the lamp that is kept constantly burning, and sees that the tomb is white-washed, painted, and kept in repair.



A Saint's Tomb in an Olive Garden, N. Africa.

The great marabout at Tlemcen is Sidi Bou Medine, a second there is Sidi Haloui, there is also Sidi Yousef. This last is supposed to be specially helpful to women and young children who visit and burn incense in his *koobba*, and kill a white cock over his grave. At Oran it is Sidi El Haouri, at Algiers, Sidi Mohamed Cherif, while here in Tunis we have Sidi Mahres and Sidi Bel Hassan.

Each marabout has his own specific. Some when appealed to and visited are supposed to help women in their difficulties with their husbands or families, others give health and strength to the sickly and weak.

Standing one day near the door which led to the grave of Sidi Bou Medine, I

saw a young woman walk up to it, knock with the iron ring, and then cry through a crack between the boards, "ahiya Sidi Bou Medine, ahiya Sidi Bou Medine," and whisper her petition. It was evident that she was in great distress by the way she wrung her hands, and cried. Poor consolation this for a broken-hearted young wife or mother, and yet it was all she knew of!

If Christians could realise the sadness and suffering that fill the lives of these poor Moslem women, who turn in vain with aching hearts for consolation to these dead marabouts, surely they would say: "Let us join in putting forth more effort that these people may hear of 'another Comforter' who will abide with them for ever."

To the Members of the North Africa Workers' Union.

DEAR FRIENDS AND FELLOW HELPERS,
—I will begin my report by thanking you very much for all your kind help, and for the very nice things you sent me. I think the garments were especially good this time, and have proved most useful. All the letters I have received show how much our little Workers' Union is appreciated, and how our missionaries look forward to the yearly parcels, and generally find the very articles they were most in need of. They ask me to convey their grateful thanks to all who have kindly helped in this work; and, by the letters I am sending round, you will see what a real help the N.A.W.U. is, so I hope it may continue to flourish.

I am sorry to say two of the local secretaries have resigned—Miss Merrick, Liverpool, and Miss Rundall, Bedford. Will any friends come forward and fill their places?

I should also be very glad to welcome secretaries for any places still unprovided, or new scattered members. The only obligation on a member is to send in yearly, by 1st October, two new garments and 1s.—not a very hard task! Will anyone join?—Yours very sincerely,

LOUISA E. TIGHE.

The Priory, Christchurch, Hants.

LIST OF LOCAL SECRETARIES.

- BASINGSTOKE.—Miss M. A. Smith, Rose Hill.
BECKENHAM (Kent).—Miss Rouse, Holly Bank, Haynes Road.
BIRMINGHAM.—Miss K. Wright, Woodville, Handsworth.
BOURNEMOUTH.—Miss D. Ashton, Redlands, Branksome.
BURNHAM (Somerset).—Mrs. King, Arnside.
CHELTENHAM.—Mrs. Kelsey Millard, Tredington, Hewlett Road.
CLEVEDON.—Miss Hodgson, Norham, Victoria Road.
CLIFTON.—Miss Clapham, Chudleigh House, Whiteladies Road.
CROYDON (West).—Miss M. Chapman, 62, Oakfield Road.
DUBLIN.—Miss B. Clarke, 3, Winslow Terrace, Terenure Road, Rathgar.
EASTBOURNE.—Miss Gurney, Granville Lodge, Granville Road.
EDINBURGH.—Mrs. Porteous, Eastwell Lodge, Priestfield Road.
GUERNSEY.—Miss Diment, 11, Alley Street.
HARROGATE.—Miss Jones, Greenside, Victoria Avenue.
HYTHE (Kent).—Miss Southsea, Park Lodge.
LONDON.—Miss Young, 29, Bethnal Green Road, N.E.
LONDON (Upper Clapton).—Miss Tucker, 255, Evering Road, N.E.
LONDON (Upper Holloway).—Miss M. L. Smee, 54, St. John's Park, N.
LONDON (Hornsey).—Miss Aldwinckle, 11, Wolseley Road, Crouch End, N.

LONDON (Upper Norwood).—Miss Dalton, 39, Woodland Road, S.E.
 LONDON (Streatham Hill).—Mrs. Bagster, 21, Palace Road, S.E.
 PORTRUSH (Co. Antrim).—Mrs. Macaulay, Strandmore.

REDHILL (Surrey).—Mrs. G. Cade, Tregwynt.
 TORONTO (Canada).—Mrs. Hoskin, The Dale.
 TUNBRIDGE WELLS.—Mrs. Morrison, 13, Claremont Road.
 WESTON-SUPER-MARE. — Miss F. Blake, Rocklease, Paragon Hill.

WORKERS' UNION ACCOUNT.

| | £ | s. | d. | | £ | s. | d. |
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| Balance in hand | 2 | 10 | 9 | Spent in Carriage, Duty, Postage, | | | |
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Impressions of Algeria.

By **Pasteur R. SAILLENS.**

I have recently discovered Africa. I knew there was a country of that name, and I had read a great deal about it. I knew that we French people had a colony called Algérie, the capital of which is Alger, with 140,000 inhabitants (why do you English people persist in calling it Algiers?) which is situated some 600 miles from Marseilles, across the blue and stormy Bay of the Lion (improperly called the Bay of Lyons). But though I had heard and read about North Africa, I had no *real* knowledge of it, nor a true idea of it, until it was my privilege to visit that country, at the united request of the Christian people who live there.

I shall not, therefore, indulge in descriptive writing, which would be as useless to you, dear readers, as previous descriptions have been to me. Go and see for yourselves. Alger is but forty-eight hours from London, and most likely you need a little trip; it will do you good.

If you go, be sure to call on the excellent missionaries—men and women—connected with the North Africa Mission, and upon all the others, equally excellent. I believe there are in the city of Alger alone twenty-six persons engaged in mission work among the Arabs, the Kabyles, the Jews and the cosmopolitan European population. I have seen them all; I have greatly enjoyed their fellowship, and been

mightily encouraged by their humble, unostentatious and persevering fidelity.

For months before my visit they had assembled themselves at regular times for prayer, that the forthcoming meetings might be blessed. English, Swiss, and French, they were but one heart and one soul in this matter. Their spirit had proved catching, and the pastors of the Protestant (then) Established Church had been drawn to their praying circles. And so it was that when we landed at Algiers, on Thursday, November 23rd, after a stormy passage, we were almost at once taken to a prayer-meeting that had been convened preparatory to our campaign, and which was held in the *Temple*. (The *Temple* is the name given in this country to the Reformed Church building.) As soon as we entered the place, we *felt* the atmosphere of prayer, and a wonderful, joyful conviction came upon us that the Lord was going to bless greatly in answer to so much united, persevering, believing prayer.

Nor were we disappointed. On the three following days services were held, afternoon and evening, in the same building, at which a large number of professing Christians, church members with desires yet unsatisfied, seekers after truth and righteousness, pastors and missionaries from the city and other places—

some very distant—prayed and sang, and heard the Word, which the Spirit searchingly applied. Tears of penitence were shed, humble thanksgivings were rendered to God for grace given, or grace restored; we had short times of most hallowed silence, in which one or another would either stand up or raise the hand as a sign of surrender to our beloved Conqueror Christ.

These afternoon meetings were continued during four days of the following week; and two morning meetings were held, besides one for the French pastors and missionaries (men only), and one for the missionaries only (men and women). At the French pastors' private meetings, a great blessing was realised. Deep humiliation was the keynote. One hardly dares to write further about it. What passed there between some of us and our God had better be kept to ourselves.

On Sunday morning, at the Temple, I had the privilege of preaching before a large congregation—comparatively, for all the Protestant forces of Algiers do not amount to more than 1,200—and this includes many who are Protestant only in name, so that an audience of 400 was a large one.

It was commonplace to see, among the congregation, the ex-Queen of Madagascar, H. N. Ranavalo, with her godly aunt, and another member of her household. We were told that ever since the French Government has assigned this place to her as her residence, the queen has seldom missed attendance at the Protestant place of worship. As we looked upon her intelligent and kindly face we could not refrain from thinking of the glorious victories of the Gospel in her native land, and thanking God for the faithful testimony of missionaries and martyrs of many years ago. . . .

On Monday, the 27th, in the evening, we adjourned to a large concert-hall, called Salle Barthe, to which the people—the outsiders—had been invited to come by means of large posters and thousands of handbills, which had made the invitation very widely known. The place, holding 1,000 to 1,200, was crowded to hear the "Preacher of the Gospel" (prédicateur de l'Évangile) speak of the religious revival in Wales. The Chris-

tians, energised by the three preceding days of united prayer, were in good trim; they were full of hope, and making a holy show of their faith—not afraid to appear before the world, as sometimes the Christian people are when they are in a very small minority.

I cannot give a full account of that meeting, nor of the three that followed in the same place; Protestants, Catholics, Jews, infidels, spiritualists, and even some Moslems, were there. People of rank, side by side with the poorest of the poor, all, or nearly all, remained silent to the very end of each meeting, now and then applauding distinctly evangelical declarations, especially those which concerned the existence of God, the life that is to come, the reality of sin and its misery, the love of God made manifest by the death of Christ, and His power to save, proved by the resurrection of our Saviour.

On the third evening we ventured to propose that we should offer prayer, and *all* stood up while the Lord's Prayer was being said. On the fourth and last night, when the preacher asked, "Who will now declare that he believes on the Lord Jesus Christ?" all the Christians stood up as one man, and nearly all the people, carried by the impulse thus given, stood up also. This, of course, was not taken by us as a proof that all were converted, but it certainly was a sign that the Spirit was there, brooding, as of old, over the dark, troubled waters, out of which He is going to bring a new and glorious creation.

A large number of these people gave their names and addresses, to be convened at future meetings, or visited. The colporteurs at the doors did good business; a large number of sacred volumes were sold to people who had never seen a Bible before.

I do not wish to take much more space of *The Sword and the Trowel*, and therefore must not dwell on my visit to Constantine (40,000 inhabitants, a great Moslem and Jewish centre), where two families of North African missionaries have long and unweariedly worked and tried to revive the poor old dead Protestant Church; our visit was as a glass of cool water to these beloved friends, and we, too, had much joy in their fellowship.

Several meetings were held in the Temple, and souls were saved, we believe.

At Sétif, Oran, Blida, Boufarik, in theatres and temples, and in private houses, meetings of similar character, all with some definite tokens of blessing, were held. Reconciliations took place among Christians who had been divided; pastors were revived in their faith, and two of them declared that these meetings had been their true ordination. For the first time in the history of North Africa, since its conquest by the French, the good news has been preached in the French tongue outside the regular ecclesiastical buildings, and those crowds, which it was feared would scorn or oppose the Gospel message, were kept in abeyance, in every place, by a mysterious power which was not the preacher's, but was the Holy Spirit Himself. We all felt that. New times have come. The very extreme of

materialism, and corruption, and atheism, in which the people have lived for the last twenty years, is now re-acting upon them. The loathsomeness of sin, for many, is becoming stronger than its allurements. They are flocking back from the dreary deserts of infidelity, "sheep without a shepherd." Oh, for men and women full of the Holy Ghost, to go and gather them to the fold!

Is it possible to tabulate conversions in such moments as this? I think it would be misleading and dangerous. Hundreds have stood up or raised their hands in the after meetings; scores have prayed aloud for the first time in their lives. That is all we can say. The Churches are not yet in that healthy spiritual state which would make them the proper nurseries of the newborn. Is not that the case everywhere? From *The Sword and the Trowel*, February 1906.

"Preparation for the Christian Ministry."*

A book has just recently been issued by the Student Christian Movement—"Preparation for the Christian Ministry in view of Present-day Conditions"—which is calculated to be of great help to theological students, for whom it is intended, as well as serviceable to a much wider circle of readers. It contains ten papers, dealing with different sides of the training and essentials of the Christian minister by well-known clergymen and ministers, among whom may be mentioned Dr. Bernard, of St. Patrick's, Dublin, and Rev. H. Gresford Jones, of Keswick; also Mr. Robert E. Speer, so well known in connection with the Student Movement, and now secretary of the American Presbyterian Foreign Missions. All the papers show much thought and care in their preparation, and there must be few Christian workers who could read them without feeling impressed and inspired by their high ideals and practical counsels. The outlook of the writers is world-wide, and, while the bulk of the chapters deal with the work

and problems in home lands, the duty of the Church to the millions outside the pale of Christendom is clearly shown and strongly emphasised. The chapter on "Work Abroad," by Rev. W. H. Findlay, of the Wesleyan Missionary Society, should be valuable, not only as giving useful practical advice to those offering for the foreign field, but as helping to a determination those who are "halting between two opinions."

"To treat the work at home as the normal fulfilment of a call to the ministry, and the work abroad as the exceptional, for which a special call and special justification is needed, is a positive inversion of the order dictated, whether by the obvious condition of the world to-day, or by the pattern and doctrine of the New Testament."

Among so much that is valuable, it would seem almost invidious to mention any paper in particular, but perhaps for the minister one of the most *needed* is "The Home Ministry and Foreign Missions," by Dr. W. D. Mackenzie. The number of ministers who make little or no effort to interest their congregations in the task of supreme importance is deplored by all of whom the urgency of that task has taken hold. Here such

* Published by the Student Christian Movement, 22, Warwick Lane, London, E.C. Price 2s. 6d. net.

ministers are counselled as to the importance and the manner of bringing the claims of foreign missionary work before their people in a way which should not fail to convince and help.

To the general reader, the paper on "The Care of the Inner Life," by Mr. Robert Speer, is perhaps the one which will appeal most. It possesses the freshness and frankness so often found in writers on the other side of the Atlantic. The following quotations may give some idea of its value:—

"It is true that many men try to be leaders or to retain positions of leadership whose life is stationary or stale. They use the advanced vocabulary, and with no enlarged life corresponding to it. But men always detect the chasm between vocabulary and life. No cleverness will avail to conceal long a man's real spiritual character. If we do not grow we shall die, and death is the one thing which cannot be concealed."

"If Christian preachers do not embody

their Gospel, they will never get it accepted in Asia, and they will see it abandoned at home, where the influence of the heathen world is penetrating in every sphere."

"There is a spiritual life, doubtless, which is capable of esoteric seclusion; but the real life is an overflowing, unconfined thing, and it grows by loving."

"We are saved from negligence at the risk of falling into the contrary error. We busy ourselves about our Master's business, and we forget our Master's children. We are impatient if they come to see us. We have no time for friendship, nor any time for prayer. . . . Running the wheels is not work. . . . Let us pray to be saved on the one side from sloth, and on the other side from not having time to live and love."

The book is edited by the Executive Committee of the Theological College Department of the Student Christian Movement. It contains 250 pages of clear type, and is admirably printed on art paper.

For the Children.

From Mrs. Roberts (Tangier).

I must tell you about the treats which were held last week. The boys' hearts were delighted with notebooks and pocket-knives, in addition to oranges, biscuits, etc.

The women's treat was on Tuesday; we prepared for forty; they thoroughly enjoyed themselves. We had five large shallow basins heaped with *coos-coos* and meat, which Fatima and I had cooked. We, of course, sat on the matting to partake of it, making a circle round each dish, I had to join each circle in turn in order to eat with them all.

I think the servants at home would approve of the Moorish way of serving dinners, there were only those five dishes to wash when we had finished, no plates, no knives and forks, etc., because we used our fingers, and although a few wished for a little water to rinse their hands, the greater number were quite content with pussy's method of washing! They sang some hymns, and Mr. Bolton kindly spoke to them.

Before leaving, each one received from our little son Kenelm's hand a bag containing oranges and figs, and some

little gifts of soap, needlebooks, etc.

The girls' treat was the following day. I had the Wednesday and Saturday girls together. They sat down to *sphinges*—a kind of native muffin—and green tea, very sweet and highly flavoured with mint.

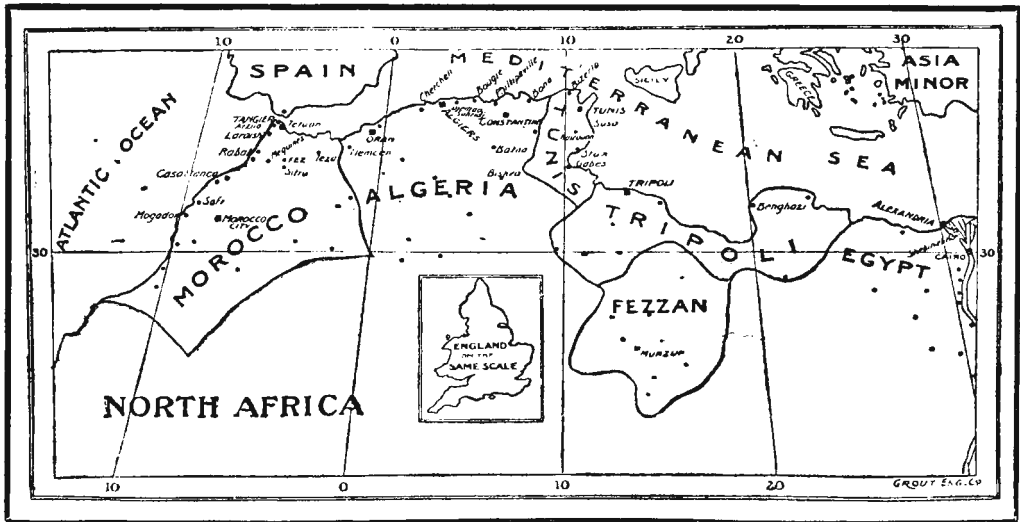
Mr. Jones spoke to them, and they listened well. After singing some hymns their bags were handed round by Kenelm; he also gave them their dolls, the best ones went to the most regular comers. Most of them were very delighted, but those who happened to have sailor boys were very indignant, and one came back, saying: "I do not want this 'Nazaranee' (Christian), give me one like the others."

Owing to a special gift from some friends in Toronto, I was able to make up packets of sugar and tea, so that each one could take home a part of the treat and share with their friends. They were highly delighted with this, and sent profuse thanks and many blessings to the kind donors.

My husband gave an exhibition of his magic lantern at each treat; they always enjoy that, and their remarks are very funny sometimes.

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.

Bound Volumes of NORTH AFRICA for 1905 can be obtained from the office of the Mission, 34, Paternoster Row, E.C., prices 1s. 6d. and 2s., post free.

N.A.M. Prayer Meeting.—The monthly meeting for prayer is held in Room No. 44 of Paternoster House, 34, Paternoster Row, E.C., on the first Thursday in every month from 3.30 to 4.30 p.m. Tea at 4.30, after the meeting. The presence of friends of God's work in

North Africa is heartily welcomed and is a great encouragement.

"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., "Astwell," 20, The Avenue, Eastbourne, price 12s., postage and packing case included. The proceeds will go to the funds of the N.A.M.

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