

tered "words which must move any creature." Deeply affected and filled with pain, she nevertheless remained true to Christ. The sentence was accordingly carried out, and the martyrs were thrown to the wild beasts. When Perpetua had been wounded she called to her brother and to a Christian catechumen and said to them, "Stand fast in the faith, and love one another, and indulge in no feelings of animosity on account of our sufferings." Such is a sample of Christian martyrdom in North Africa.

In the time of the Valerian persecution there were again martyrs in Numidia. During a severe imprisonment, in which they endured much suffering from hunger and thirst, they wrote as follows: "The dark prison soon shone with the illumination of the Holy Spirit; we ascend to the place of punishment as if we were ascending to heaven. We cannot describe what days and nights we have spent there. We are not afraid to describe the horrors of that place, for the greater the trial, much greater must be He who has overcome it in us. And, indeed, it is not our conflict, for by the help of the Lord we have gained the victory; for to be put to death is easy for the servants of God, and death is nothing, because the Lord has taken away its sting and power. He triumphed over it on the cross." Such is the heroism of the North African Christians in those early days.

How, then, did it come about that North Africa, a series of countries in which the Gospel light shone so long and so brightly, presents now the spectacle that it does? How was Christianity banished from those shores on which it had taken so firm a hold? Two causes brought it about: (1) The love of the churches waxed cold; (2) God punished those churches by removing their candlestick out of its place by means of the Mohammedan invasions in the seventh century.

The churches forgot their early devotion to Christ, as well as the mutual love and good feeling which they had once so signally shown. Their attention became occupied with questions of ritual and of rivalry, and of the rights of episcopal ordination. And to such a length did this spirit of division and hatred proceed that there were actually to be seen Christians opposing one another on the field of battle—Christians with carnal weapons adjusting their theological differences at the point of the sword. When churches sink so low as this, we need not wonder that God sends judgment.

Divine retribution came—came in the shape of the scourge of Mohammedanism. In the year 622 A.D. there took place Mohammed's Hegira or flight from Mecca, the era from which Mohammedans date their years as the Christian era runs from the birth of Christ. Almost immediately after the death of Mohammed the conquering armies led by his successors extended their conquests from Arabia through Egypt along the entire coast of the African continent as far as the modern kingdom of Morocco. Rome, republican and imperial, had scarcely effected the conquest of those kingdoms in some centuries; but Sidi Okba, the famous Mohammedan conqueror, in 679 A.D. and a few years following overthrew all the Christian