

# NORTH AFRICA.

*THE QUARTERLY RECORD*

OF THE

## MISSION TO THE KABYLES AND OTHER BERBER RACES.

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### CONTENTS.

	PAGE
A Chapter of Early Missionary Experience. By James Stephens, M.A. ... ..	35
Our Mission Field, its People and their Language. By George Pearse, Esq. ... ..	37
Tunis ... ..	39
Djemâa Sabridj ... ..	40
Tangier—Morocco ... ..	42
Mrs. Baldwin's Notes ... ..	42
In Village and City. By Miss Herdman ... ..	44
Miss Baldwin's Notes... ..	45
Tlemcen. Work among Europeans. By Mr. Mercadier ... ..	45
Notes from Mr. Liley's Journal ... ..	46
Map of North Africa ... ..	47



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1885.		No. of	General.			No. of	General.			No. of	General.				
		Receipt.	£ s. d.			Receipt.	£ s. d.			Receipt.	£ s. d.				
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\* Purchase of Hope House, Tangiers.

Miscellaneous gifts:—November 28th, 90 Scripture portions; December 31st, £5 worth of tracts.

FUNDS.

THE past quarter has been one of heavier expense than usual on account of fresh missionaries going to the field, and the sustaining of a larger staff than we have previously had. But notwithstanding this, *God has supplied* through His stewards the needs of the work, though at times things looked very dark. The missionaries and their wives now number nineteen, and three more are hoping to start during the month of February. Some of our friends ask us if we are not going on too fast, and whether we had not better cease for a time from sending forth any new labourers. We have prayerfully considered the matter, and feel that, while God brings before us those who seem to be called by Him to the work, and we can find places where they can labour for Him with advantage, we must not stop sending them, provided the funds are sent for that purpose. We are conscious that it is, from a human point of view, more easy to send out labourers to the field than to sustain them in it. *But we have to do with God*, and from a Divine standpoint it seems to us reasonable that if God calls them to labour in this field, He should sustain them in it.

It is our privilege to make known to you, dear Christian friends, some of the work needing to be done in North Africa, and the efforts being made to accomplish it. It is yours to consider whether God would have you consecrate yourself and your substance to this or any other branch of His service. Many, we know, of God's servants realise that they are stewards—stewards of themselves, stewards of all they possess—and are day by day seeking to know what is the Great Master's will concerning themselves and their substance. We feel sure that our gracious Lord will guide them as to where they should labour and how they should dispose of His wealth committed to their care, and we would not wish a single shilling sent to help in the work in North Africa, that He would have sent to help in work in any other part of the field, whether at home or abroad. The field is the world, and though we may be called upon to plead the cause of North Africa, we equally sympathise with the work which others of the Lord's servants are doing elsewhere. Soon our Lord and Master will return, and we must each give an account of our stewardship. May we even now live as seeing Him who is invisible.

# NORTH AFRICA.



. A DUAR IN BENI HASSAM, MOROCCO.

## A CHAPTER OF EARLY MISSIONARY EXPERIENCE.

### GOD GUIDING.

ON one occasion when Paul and his fellow-missionaries were seeking to carry the Gospel into a new region, the region of Asia (which was a province of what we know as Asia Minor), they were *held back*: "They were forbidden of the Holy Ghost to speak the word in Asia" (Acts xvi.). Accepting the will of God they turned to enter another region, but again they were *restrained*: "They assayed to go into Bithynia, but the Spirit suffered them not." The way that lay open to them then was to Troas: yet *Troas was not to be their destination*. They found when they got there a call to go further—to cross over to the Continent of Europe. The call came in the form of a vision given to Paul—the vision of a native of Macedonia, asking him to give the help of his presence in Macedonia. The call thus given seemed to Paul an indubitable one; and forthwith they set out.

God wanted Paul in Macedonia and He guided his steps thither. God did not tell His servant at his setting out whither He wished him to go, but guided him step by step. The Holy Spirit forbade him to enter one country to which his thoughts turned, and suffered him not to enter another, and Paul sub-

mitted. The needs of Asia and Bithynia were real, and these needs were not forgotten of God; but neither Asia nor Bithynia was the place where, at that time, He wished His servant Paul to be. Again, when Paul, having reached Troas, might have looked on *it* as his sphere and continued there, God led him out and forward by the vision.

How markedly

### GOD'S DIRECT INTEREST IN THE MISSIONARY WORK

stands out to view! He who had the missionary fields under His eye definitely directed and disposed of His servants, and put them in the place which His wisdom saw best. The missionary enterprise was *His* and not merely theirs. The direction of missionary affairs was in *His* hands. Carrying the Gospel to the ignorant was not left merely to the enthusiasm and energy of disciple-love.

### GOD SUPERINTENDED.

And it is not otherwise now. He who guided Paul in the ways mentioned has still ways of guiding those who have the subject heart, and yielded will, and readiness of obedience which Paul had. "The meek will He teach His way."

It almost seems as if Paul and his helpers, on reaching the sphere whither God had directed them, were, for a time, at a loss how to proceed. Is not something of this to be found in

the words: "We were in that city abiding certain days"? It was only after the lapse of days—days, no doubt, of

WAITING ON GOD—

that an opening for work was given them. And this opening seemed rather a *humble* one. In a quiet meeting in a place of prayer outside the city, and where they had women only for an audience, they found their first opportunity of preaching the Word.

But the Word spoken in these circumstances was the means of saving a soul. The things spoken by Paul engaged the attention of Lydia and entered her heart. The reason was that God was in that meeting and had Himself been working on Lydia's heart. Thus, though the missionaries had had to wait "certain days," and had had to make a beginning in a lowly way, they found that they were not in the work alone, that God was with them, and that God had, in bringing them to that place of prayer, brought them where He Himself would work.

"Go ye and make disciples of all nations . . . and lo, I am with you all the days"—is the Lord's voice even this very day. Make disciples! Surely impossible for us! Yet, when God's servants, in their weakness, *set themselves* to it, in God's way, the "I am with you" holds good, and it is the word of Him who has all power.

GOD IS HIMSELF CARRYING ON MISSIONARY WORK.

It is He who takes His servants with Him in it.

Paul and his helpers found that fulfilling the work of missionaries was not simply a matter of preaching. They found that they had to face *the wiles and the opposition of the Adversary*. In the first instance, a woman having a demon, began to call after them in public as they went to their meeting: "These men are the servants of the Most High God, which shew unto us the way of salvation," and thus she continued to call after them day by day. It might seem harmless, but it was a device of the evil one, and was recognized as such by Paul, who was sore troubled by it. He came to the persuasion that it was the will of God that the demon should be cast out, and he was enabled, in the name of Jesus, to command the demon to leave the woman. The demon did come out of her, and the crying after them ceased.

But there were men who made gain by the woman's woful capabilities through being possessed. The action of Paul, however impressive, removed the possibility of their getting further gain in this way. Instead of becoming inquirers, they became enemies. And thus Paul and Silas suddenly found themselves laid hold of by angry men, and hurried before the magistrates. Casting out a demon could not be made a charge against them; but they were accused of disturbing the peace, and teaching unlawful customs. The idle crowd caught the words and cried out against the strangers. Under the influence of the popular excitement, the magistrates commanded scourging, and the terrible Roman rods descended on the bared backs of the missionaries. Nor was this all. They were relegated to prison—to the inmost prison, and to the stocks.

Even in these circumstances, however, having walked in the will of God, and having

"NOTHING BETWEEN" GOD AND THEM,

there was no hindrance to their having peace and joy. In the view of many they might seem to be forsaken of God. But they knew better—knew that the Beloved Himself suffered at the hands of men when He was the One in whom God's soul delighted. And so they were able, not only to pray, but to sing praises. God was a joy to them.

Another, and a new trial, suddenly came on them. In the darkness of night, suddenly the earth quaked! the prison walls shook to their foundations. It was enough to make the stoutest-hearted quail. Yet even then their minds were calm

—stayed on God. Because of this, and from out of their own quiet of heart, they were able to call to the jailer in his despairing terror, "Do thyself no harm."

The earthquake became the occasion of their coming into contact with the jailer, and finding a wondrous opportunity of speaking to him and his family the Word of the Lord. The result was the jailer's salvation and that of his house. How adoringly must Paul and Silas have traced the hand of the Lord through all the shame and suffering of the preceding few hours! Satan had planned only mischief:

GOD HAD OVER-RULED,

so that salvation should reach to one of the most inaccessible homes in Philippi. If the jailer and his family could not otherwise have heard and received the word of life, would Paul complain of his suffering? Welcome even such painful experiences, if only thereby lost ones, otherwise inaccessible, could be found and eternally saved!

Thus He who guided His servants to their field of labour, and who wrought with them, also *ruled over the very opposition they met with*, so as to make it a means of furthering the Gospel.

No doubt there were other converts made at Philippi besides Lydia and her household and the jailer and his (v. 40). But these are the outstanding results of the missionary labour. WERE THESE RESULTS WORTH ALL THE JOURNEYING AND VOYAGING OF THE MISSIONARIES, AND ALL THE HARDSHIP AND SUFFERING THEY WENT THROUGH? GOD THOUGHT SO! FOR GOD SENT HIS SERVANTS! And Paul, so far from questioning it, held himself ready for yet any service—even to the offering himself up—that other lost ones might, like these, be found.

Lydia was brought back to God in the gentlest way at the quiet Sabbath meeting; the Lord opened her heart. The jailer was brought back to God by terror, which shook him to the very depths of his being; amid the awe of earthquake, and in the darkness of night he stood face to face with death. Equally were both the objects of God's wondrous love; and, in different ways, God brought them to the *same* blessed experience. But in both cases, the *Word of the Lord had to be spoken*. And how could they hear without a preacher?

JAMES STEPHENS.

## NOTES AND COMMENTS.

A PRAYER-MEETING is held at 21, Linton-road, Barking, on Fridays at 4 p.m., when the Lord's work in North Africa is specially remembered. Friends are cordially invited to attend. Trains run from Fenchurch-street, and the North London Railway. Tea is provided for those from a distance.

FOUR CASES OF MEDICINES have safely landed at Tangier. Their contents are now slowly but surely being sent on errands of mercy to many a village hut. For lack of tea, dessert, or table-spoons when in the villages, our good doctor directs his patients to take their doses by the *half egg-shell* duly marked. Many of the patients are children, and Dr. Churcher writes he is thankful to be able to say to them as His Master said, "Suffer the little children to come unto Me." Now these little ones, and their elders likewise, want bottles in which to carry away their medicines, medicines to fill the bottles, corks to close them, bandages and old linen to bind up their wounds and broken limbs. The bottles might be filled with sugar (moist), as Dr. Churcher finds sweet medicines are preferred even in Morocco to bitter ones. Many of these things our young readers could gather together, and send carriage paid, either to the Hon. Secretary or to the Hon. Treasurer.

THE HON. SECRETARY and other members of the Council would be pleased to hold meetings in drawing-rooms, halls, etc., during February and March, if friends would communicate with the Hon. Secretary on the subject.

## OUR MISSION FIELD, ITS PEOPLE, AND THEIR LANGUAGE.

By MR. GEORGE PEARSE.

THE aspect of everything to a Londoner, in finding himself transported across this great Mediterranean, is novel in the extreme. There is something startling in the impression that he is standing on the shores of Africa, with all its peculiar surroundings. "The Great Sea" of Daniel which he has crossed calls up many events of the past. The land, on its eastern extremity, was trodden by the blessed Son of God, and from the crest of Nebi Said, which screens Nazareth, he, doubtless, often during those thirty years gazed upon its blue waters. Paul, too, the great model missionary, was familiar with its calm and troubled seas. What contests, too, on its waters with Phœnician, Roman, Vandal, and Turkish fleets! And in our peaceful times we little consider that for 200 years it was made terrible by Algerine corsairs, that Barbarossa employed 30,000 Christian slaves to construct the mole and surround Algiers with a wall, and that a century later 3,000 Algerian pirate-vessels swept the Mediterranean and the shores of Europe—that, in the time of Charles II., 5,500 English were left in abject slavery; and this state of things continued till 1816, when Lord Exmouth bombarded Algiers and enforced the abolition of Christian slavery, and the delivery of 3,003 slaves kept prisoners here, in Tunis, and in Tripoli. Notwithstanding this severe chastisement, the corsairs continued to infest the seas up to 1830, when the French extinguished this nest of Pirates and Turkish barbarity, took possession of Algeria, and ultimately of Tunis; and all is changed under the administration of equitable laws, and what is left of the Barbary States is Morocco and Tripoli, skirting the French territory on each side of it.

To this region, rescued from Turkish oppression, we have come, with the highest authority, in obedience to the command of our adorable Lord, who says: "All power is given Me in heaven and earth; go ye therefore and teach *all* nations, baptising them into the name (*i.e.*, the whole fulness of the grace) of the Father, and of the Son, and of the Holy Ghost; teaching them to observe *all* things whatsoever I have commanded you; and lo, I am with you *alway*, even unto the end of the world," as in Matthew, or, as in Mark: "Preach the gospel to the whole creation." Here is no limit; we dare not exclude Mahomedans from this command of our Lord, and in this country they form seven-eighths of the population; and we have this unspeakable advantage, that we are not under a Mahomedan rule, where it is death to forsake the creed of the Impostor, but under the protection of a European power, which earnestly desires the assimilation of this mass of its subjects.

Our first business is to regard the distribution of the country, then the different classes of Mussulmans, and next to consider the languages which they speak.

We have first

### THE TELL,

the Switzerland of North Africa, varying from 50 to 100 miles from the sea-coast, a most lovely district, one-tenth the size of Algeria, but containing one-half of the population.

Then comes the

### HAUT PLATEAU,

separated by the lower and higher ranges of the Atlas Mountains. It is subject to great alternations of heat and cold, and the hot blasts from the desert. It contains many large chotts, or inland lakes, and on the east the mountain ranges of the Aures. It is devoid of trees; but the alfa is found here over an immense surface, and sheep and oxen in millions have sufficient pasturage. The railway running through the province of Oran will reach its southern centre.

The Northern Sahara, or

### SAHARA PROPER,

runs from Figuig on the west (which has been recently ceded to France by Morocco), Laghouat in the centre, and Biskra on the east, and encloses El Golea and the Chambas, Ouargla and the Beni Mzab, Tougourt and the Great Chotts, respecting which there is a proposal to open the Mediterranean into them. This district gradually rises to the country of the Touaregs.

### THE DESERT OF THE SAHARA

extends from thence to the watersheds of the Niger. The central part, occupied by the Asgar and Hoggar Touaregs, consists of the terrible wastes and dunes of the desert; the soil cannot be cultivated. It takes in Gadames and Rhat on the east, Tazerout and Ideles, their only villages, more to the west. They occupy an elevated plateau, some of the peaks of which attain 6,000 or 7,000 feet. In the Hoggar country this may be even exceeded, and snow remains for several months on the highest tops of the mountains; rains are extremely rare.

On leaving Ideles we approach the region of rains, and with the change of climate a change in the character and manners of the inhabitants. Immediately below the Hoggar are the tribes of the South, the Kel Oui—who dwell in the country of Air or Asben, with its magnificent climate; their principal centres are Agades and Tintilloust—and to the west the tribe of Aouel-Immiden, bounded on the north by the Hoggar and to the south by the Niger.

### THE PEOPLE.

With the exception of a sprinkling of Europeans, all the inhabitants of this North Africa are Mahomedans; but in the time of Herodotus the country was peopled by nations differing in language, religion, and physical character. The invasion of Phœnicians, Romans, Vandals, and Turks has left evident traces of their presence, and we must take into account the other influences produced by a sedentary or nomadic life; by different ranges of climate and different forms of government, whether democratic or feudal. Thus the study of the native races is a very complicated one, requiring much patient observation and research.

### THE KABYLES

Our present Kabyles of the Jur-Jura were originally known as the Maxyés, afterwards called Maziques. Ammienus Marcellinus states that when Theodore had to repress the insurrection of Firmus, from the Sahel to the Isser he had to do with the Maziques—thus the Kabyles occupied the territory they do at present. They were known by that name, as cultivators of the soil, to the Latin and Greek geographers, but they abandoned it later for that of Kabyles—the confederates, the assembled, or leagued. They now number 300,000 in the Jur-Jura district, and in all Algeria about 200,000 more. The character given them by M. Sabatier, after a long residence near them, is that "They are active and industrious, honest and sincere. Theft incurs disgrace to him who is guilty of it, as also to his family, and the Karouba, brave even to heroism, chivalric in their defence of the weak, compassionate, and ever ready to give a helping hand, lovers of justice, impressionable, talkers, easy to be offended and disheartened, the best of them have both our good and bad (French) qualities; all love them who know them well."

### THE BENI MENASSER

and neighbouring tribes occupy the country between Cherchel and Orleansville, but differ considerably from the Kabyles, in that the Koran regulates their civil and political rights, as well as their religion and morals. The land is undivided, being held by tribes and families; but as we approach the Dahra, to the west of them, which is sometimes called the Little Kabylia, there are fewer villages distinctively Berber.

## THE CHAOUIA

hold a middle place between the sedentary and nomadic tribes. There are two principal groups of them—one in Morocco, north-east of the great central river Oum-el-bia, which runs into the Atlantic. The other occupies the meridional Tell of the province of Constantine, chiefly in the Aures Mountains. I cite these and many other facts on the authority of M. Sabatier, late Administrator of Fort National, now a representative for Oran in the French Chamber. They were given in his lectures on "Sociologie Indigène" at the "Ecole des Lettres," delivered December, 1884, to May, 1885. The Chaouia of Morocco have a bad reputation for their low state of morals. The great mass of their women are given to prostitution. The Chaouia of the Aures do not go the same lengths in depravity, but their morals are far from pure; and there are three tribes of Chaouia on the mountain range of the Tell near Takitount—the Barlacha, the Beni Khirr, and the Guifser—notorious for the same loose manners. But there is another and more general characteristic of the Chaouia, which distinguishes them in a very unfavourable manner from the Kabyles—their habit of theft. This practice, which is so far systematised as to create a regular arrangement for the redemption of stolen articles, is called Bechora. It consists of the payment of a sum agreed upon for their restitution, which is, perhaps, not more than one half of the value of the stolen property. The Maziques and Getules are a good deal mixed with them. Their good qualities we have yet to learn. There are villages built on the Mountains of Aures which are used as storehouses; but the plains, especially those of the River Zenati, on the Tunisian frontier, and the vast spaces between Batna and Setif, are almost entirely nomadic, having, it is true, some little groups of gourbis there, but only residing in them from time to time. In proportion as they become sedentary, it is observed that their morality improves.

There are many Chaouia in the arondissement of Bougie, but mixed up with Maziques and Getules. They may be found also in the province of Oran, mixed up with Arabs, as is the case also in the arondissement of Setif. This renders it difficult to obtain a correct census of them, but they may number 300,000 in the single province of Constantine.

## THE MZABS

are a fraction of the schismatic sect of the Ouahabites, so called from Abdallah Ben Ouabh. They left the country of the Djebel Nefous, in Tripoli, after the eighth century, under the conduct of their Imam, Abderrhamann Ben Roustam, and had a settlement at Tiaret, now an important town in the province of Oran, which lasted 150 years. These Ibadite Mahomedan dissenters being attacked by the Fatemite general, Abou Abdallah el Chii, Tiaret was destroyed, and they were obliged to fly to the environs of Wargla. They settled there, and built several towns, the ruins of which remain to this day; but being driven from thence, they fled to the sombre retreat they now occupy, which is in the Sahara, a week's distance from Algiers. A small Zenatian tribe occupied the Chebka; they were converted to Ibadism, and were united together under the name of Beni Mzab, which they have retained until now.

Their chief ruler is the Cheikh Baba, and in each town their Iman is elected by the tolbas, or students, but they have a lay power in the Djemâa. Puritans and rigorists, they proscribe all luxury, public rejoicing and music, honorary distinctions and tobacco. They have a caste of clerks, or tolbas. They are now annexed to France. There is a garrison of 600 soldiers placed at Guerara, a town eighty-six kilometres from the valley which contains their five towns. A Romish priest has not long since taken up his residence at Guerara, with not very good prospects.

Their constitution, social and political, has no analogy with

any other people in Africa, being oligarchic and theocratic in remarkable contrast to the democratic and laic constitution of the Kabyles.

## THE GETULES.

Herodotus mentions the Troglodytes, that is, the people inhabiting caverns, as well as houses rudely built and roofed, in the hollows of the mountains. The historian speaks of them as a volatile race, who were looked down upon by the Nomads as only fit, from their slight frames, to climb to the tops of the date trees to gather the fruit. These Troglodytes and Getules are the Ksouriens of to-day, over whom the Nomads still domineer. The contrast is great, physically, between the hardy and robust Nomads and the resigned and melancholy aspect of the Ksouriens. They are the serfs of the former, moral and honest. They inhabit the western part of the Algerian Sahara, but are more numerous in the Moroccan Sahara, and, including Touat, the Ksouriens number about a million and a half, whilst the Nomads, who domineer over them as their serfs, only number 400,000; but with such a disparity of numbers they have not attempted to throw off their yoke. It is probable, however, that with the march of events in these regions, and in response to their complaints, they will be emancipated by the French from this abject subjection. They are a good deal scattered amongst tribes around them, to whom they have fled in order to escape this tyranny. They are to be distinguished by their peculiarly pale and melancholy physiognomy.

Their villages serve as granaries and depôts for their wandering masters. They are in some cases walled round like feudal castles; but most of their villages are very dirty, and many of their inhabitants are afflicted with scrofula.

We find these Getules with their ancient name in the Getoula or Djezoula, on the River Noun, the extreme south-west of Morocco; in the Guechtoula, a tribe west of the Jur-Jura, near Dra el Mizan; in the Ait Ledka, Ait Kani, Ait Ouakour, on the northern, and the Ait Mechdala on the southern slopes of the Jur-Jura.

## FIGUIG.

Now that Figuig has been ceded to France by Morocco, on account of the difficulties arising from its having served as a refuge to the last partisans of Bou Amena and Si Sliman, it may be approachable, probably now by the missionary. It is a beautiful and rich oasis, forming a vast enclosure of fifteen kilometres, flanked by bastions and battlemented towers. The walls of Figuig enclose the eleven ksours and the gardens. The inhabitants are 12,000, and are a very industrious and commercial people. They are the intermediaries of commerce between Algeria and Tafilalet and Touat. The women of Figuig weave the renowned haiks. Owing to its walls and its skilful policy, it has preserved a measure of independence. They greatly dislike the Nomads of their vicinity, whose violence incessantly threatens both their goods and their lives.

## THE TOUAREGS

call their own country "the empty country." It extends more than 2,000 kilometres, but they only number 30,000. They employ themselves in war and hunting, and are the police of the territory, escorting caravans, much given to pillage. From time to time only, they visit their serfs and their flocks. These serfs, called imrahd, are a mixture of Getules and negroes, keep the flocks and watch over the stores; they do not possess property, all belongs to the nobles, or iahaggaren. On a level with the nobles are the Marabouts. Their political organisation is feudal. In 1819 they attempted to kill Major Laing, who was travelling under their safeguard. They assassinated Miss Tinn, and also Messrs. Dourneaux, Duperré, and Joubert, on their journey from Ghadames to Rhat, and more recently, Colonel Flatters and his men.

The Touaregs of the south occupy a much smaller space, but

number 250,000. They are beginning to engage in agriculture; they cultivate doura, and have abundant harvests of rice in the marshes, and possess immense flocks of half wild oxen, which feed on the high pastures of the south-west of the Aouel-Immiden.

It is only the Touaregs of the north who are formidable, and the easiest way to control them would be for the French to take possession of their markets, Gourara, Touat, and Insalah.

#### IN MOROCCO THE RIFFS

occupy the parallel ranges of mountains forming a semicircle, which take their rise a day's journey east of Tetuan, and also occupy the country on the coast up to the French border; they are now flocking into Algeria in great numbers as labourers.

#### THE CHELLOUH.

All the inhabitants of the Moroccan Sous, a considerable number of those inhabiting the mountain range Idraren-Deren, are called Chellouh; but they reject this designation, and call themselves Imaziren (*i.e.*, Maziques). There are certain tribes of the Aures which are Chellouh, and also the inhabitants of the distant country of Air, as well as a fraction of the oasis of Ghadames and the inhabitants of the Kzar Maizer on the River Messaoura, as likewise some 7,500 on and around the Island of Djerba, in the Gulf of Gabes, Tunis.

#### THE LANGUAGES SPOKEN.

The Touaregs speak Berber in its purity, and the only Berber people who have a written character; but it is not likely that it can be utilised for missionary purposes.

The Zouaoua Kabyle, with slight variations, is spoken by the Beni Menasser and cognate tribes, as well as those skirting the River Sahel.

The Chaouia of the Aures is not only spoken in those mountains, but over a considerable extent of country to the east of Bougie, in the central region of the Tell of Constantine. Also by the Chaouia in the central part of Morocco, near the coast.

The Mzabs speak a dialect of the Berber similar with that of the Chamba.

The Ksouriens also speak Berber in their numerous ksours.

The Riffs have a Berber dialect, differing somewhat from the Chellouh.

The Chellouh (or, as it is differently spelt, Chelha, Shelluh, Schluch, Shilha, and Shlu) is spoken in the Sous country, to the east of Aghadir, and in the vicinity of the great range of the Idraren-Deren Mountains of Morocco, as well as the other Chellouh tribes of the Atlas. It is also spoken by the inhabitants of the Aderer Mountains, in the Western Sahara. About 7,000 or 8,000 speak it on the Island of Djerba, in the Gulf of Gabes, but it differs somewhat from the Chellouh of Morocco.

Professor René Basset says, "between the Zenaga of the borders of Senegal and the Syouah of the Egyptian oasis—between the Zouaoua of Jur-Jura, and the Tamachek of the Aouel-Immiden, the grammatical and lexicological differences are small."—(*Journal Asiatique*, June, 1883.)

To evangelise these various tribes in the north of Africa, I would point out the desirability of approaching the Riffs, say at Gar Rouban, a village on French territory.

Likewise, the Chellouh from Mogador. A friend writes:—"A medical missionary would doubtless be a boon to the Chellouh, and open a wide and interesting field for evangelisation among them; he would learn the language while practising, and finally become an efficient missionary himself. Somehow, the Church has overlooked the Berbers so far, yet they are an honest, industrious, and accessible people. There are, no doubt, difficulties to overcome, but an attempt should be made."

For the Chaouia of the Aures, I would specify Khenchela.

For the Chaouia of that vast district where they are found in the province of Constantine, Milah.

For the numerous people of the Ksours, centres would be found at Bou Saada, where there was, a fortnight back, an earthquake, and at Laghouat.

The Arabic is spoken both by Arabs and many others, but not the pure Arabic of the Koran. The spoken tongue gradually deteriorates as it recedes from Syria to Morocco. Professor Newman has published a handbook for Modern Arabic, and a dictionary of Modern Arabic in *Romanised type* (Trübner and Co.), which may greatly facilitate an Englishman's learning Arabic.

The following are specimens of Kabyle, Chaouia, Riff, and Chellouh, of John iii. 16.

*Kabyle*.—Alakhter Rebbi ih'ammell dounith, armi-d-ifka Emmi-s elouah'id, iouakken koul ouin youmenen yis, our ifennou ara madhi, lamana ad-issaou thoudert h-en-daim.

*Chaouia of the Aures*.—Rebbi arent irqebel edounieth, agouchi amemi-s icht ouriin kablentha dememis reisener adieli degejena rabas irqebel dejninit.

*Zenaitia, or Riffian*.—Khem Sidi Rebbi schekhal itirkhs di dounikth, iouksa m Emmi-s idzen khoumar ouin gh'a i ammenen zegounni ough'assen ikhser cera khoumar agharsen y il. lamar dazirar.

*Chellouh*.—Effada gaimcade ira Rabbi dounite a illigue ifka youeisse oihdate affadda oiuna ioumin srss ourra iouthlik agaïr adass yueine l'hichte usuatt douniate.

## TUNIS.

MR. and MRS. BUREAU have now spent some weeks in this large and important city. It is one of the largest in North Africa. It was probably built two centuries before Christ, about the time of the first Punic War, and bore then the name of Tunetum. It is near the site of the ancient city of Carthage. It was pulled down and rebuilt several times, and many times besieged, taken and retaken by the Romans, Arabs, Turks, Spaniards, etc. Many bloody revolutions broke out in Tunis; Beys were often changed, till the Husseinite family, who still occupy the Tunisian throne, gained the supremacy. Till the French took it, and the whole regency, under their protectorate, they exercised absolute power. Mr. and Mrs. Bureau have found friends in the British and Foreign Bible Society Colporteur and some few other Christians, and a McAll meeting has been begun, in which they assist.

MR. BUREAU writes:—

Tunis may be divided into three parts: the Mohammedan quarter, which is the most important, the Jewish, and the European ones. Its population numbers about 140,000, of whom 95,000 are Mohammedans, 26,000 Jews, and 19,000 so-called Christians. There are but 3,000 French people in Tunis. Of course the town is like all Oriental towns, but more so than Algiers, Constantine, and the different places in Algeria. The European quarter is small when compared with the Arabic. Some years ago when I came to Tunis for the first time it was still smaller, but now, owing to the French Protectorate, it has increased and several beautiful streets have been built, where formerly there were but some poor gardens. The Jewish quarter is very dirty; some of the streets are so narrow that it would be difficult for two persons walking beside each other to pass through them.

The Mohammedan quarter is very similar to the Jewish one, but one finds in it several broad and airy streets.

#### THE STATE OF RELIGION.

The Mohammedans have splendid mosques, the Jews have many synagogues. The Roman Catholics have churches and the French Protestants a temple. The Roman Catholics have beside a mission among the natives, with a large college, schools

for boys and girls, convents, etc. Protestants have also a work among the Jews, which consists of two beautiful boys and girls' schools. The work is superintended by the Rev. — Reich-ault, clergyman of the Church of England. The boys' school is placed under the direction of a Waldensian Christian, who has been here for fifteen years, and the girls' school is under the direction of a Swiss lady, who has spent twenty years in Tunis. Beside this the London Society for Promoting Christianity among the Jews have a depot, where Bibles and New Testaments are sold. This branch of the work is managed by an English brother, Mr. Greenberg.

The French Protestants have a church. The minister, Mr. G. J. Durnmeyer, is also a chaplain to the Army, and since we came here he has been very kind to us, encouraging us to establish a mission among the Arabs. A hall in connection with the McAll mission has just been hired, where twice a week French and Italian meetings are going to be held. There is also a colporteur of the British and Foreign Bible Society.

#### WORK AMONG THE MOHAMMEDANS.

Here in Tunis we are more free to do missionary work than in Algeria. The Jewish mission shows this, for, in spite of the French Protectorate, it goes on very well, with an English superintendent and Italian, Swiss, and Jewish teachers. It is not even necessary to be a French doctor in Tunis, or to again pass examinations in a French University, for there may be found here French, Italian, Maltese, Greek doctors, some of whom never entered even a school of medicine; so a medical mission could be established with an English doctor without much difficulty. And schools could be opened. The language of course is Arabic, but it is much purer than in Morocco and Algeria, and the Arabs are not so ignorant. Several times when I have spoken to poor Arabs about the Lord Jesus Christ they have seemed to know something of the story of the Crucified One, while in Oran the ignorant Mohammedans had seldom heard anything of Him. Offering tracts to three respectable-looking Moslems they inquired of me what they were. I answered, they speak of Christ. When they heard the name of Christ they bowed down in deep veneration. A professor in the Arabic College told me that the second coming of Christ to judge the world is expected soon by the Mohammedans, and the hope of His soon coming is greater in Tunis than in Algiers, where the Arabs have already had their minds impregnated with French infidelity.

When missionaries come either from England or from France they will find in Tunis a Government school, where

#### PURE AND COLLOQUIAL ARABIC

are taught, and that freely. Such an advantage they do not find either in Tangier or in Tlemcen and elsewhere. Five times a week the school is thrown open to any one wishing to learn Arabic. On Monday pure Arabic is taught, Tuesday and Wednesday pure and colloquial Arabic, Friday and Saturday pure and colloquial Arabic. So a young missionary would soon be able to manage it without expense for teachers.

In the interior, a hundred miles away from Tunis, there is Kairouan, a holy city, the third one in rank among Mohammedan holy places after Mecca and Medina, with 20,000 inhabitants. On the coast there is Bizerta with 5,000 inhabitants, Susa 8,000, and Sfaks 15,000. From Sfaks another large kingdom, Tripoli, where no Protestant missionary preaches the Word, may be entered by servants of God.

The Mohammedan population in Tunis may be divided into three parts:—

1st. Those of the town, with their beautiful faces (the Caucasian type), and of polite manners. They are of Turkish descent and generally speak pure Arabic.

2nd. The country people, or the Berbers and Kabyles. There are in Tunis, as in Kabylia, large villages with well-cultivated

fields and orange trees and olive groves around them. I have seen on the way from Susa to Kairouan some of these villagers, and I remember when I had to deal with them they were always very kind to me, offering me all that I wanted at very low prices. They speak a dialect which would soon be picked up by a missionary already knowing Arabic.

3rd. The blacks, who come from the Soudan to work here; they speak a language quite unknown to me. There are some hundreds of them in Tunis, and some may be found in most of the towns and villages of Tunis.

The Arabs here are clever and learned, and are glad to get tracts. In about half-an-hour the Colporteur sold five Arabic Gospels while I was with him. If we had had many more we should have sold them. While he was selling, I was distributing tracts. Of course we meet with fanatical people. A few days ago, as I was offering a tract to a Mohammedan, he asked me, "What is this about?" I told him it was a book about the Messiah. He looked at it and asked if I knew Arabic well enough to read the book I had given him. I said, "Yes." He answered, "No, you cannot, that is a lie." I asked him to give me the book and began to read, and at the very commencement was the verse "God so loved the world," etc. He stopped me and said, "I see you can read Arabic very well; but what you have read me is a lie." I told him that Mohamet had written in the Koran, in the third Sourate, that the Gospel came from God, and as it came from Him who is too holy to lie, what is said in it *must* be true, and when the Gospel says that Jesus is the Son of God, this also must be true. The poor fellow was puzzled about it and did not answer further, but this gave me an opportunity to give away tracts and the Colporteur an occasion to sell a Gospel to another Mohammedan who was standing by.

Another Mohammedan, a rich one, when taking a tract told me, "I know the Lord Jesus Christ." I replied, "You must not only know Him, but love Him." I could tell you many instances where our tracts are thankfully accepted. We are casting our bread upon the waters, and believe we shall find it after many days.

## DJEMAA SAHRIDJ, ALGERIA.

THE work at this station is going on much as usual, the brethren seeking to gain a further acquaintance with the language, and with the help of natives preparing translations of portions of the Scripture. They visit the villages and markets around, and after reading their MS. translations, speak to the people. They find the work hardly so easy as was at first supposed; but they labour on, knowing that God's Word will not return to Him void.

Mr. Lamb writes: I have been to the village of

#### AIGOUNI BOUAFIR.

In a public place, commanding a charming view, I sat surrounded by a company of men, chief among whom was the Sheik and leading marabout of the mosque. As soon as I made known that I had medicine, one after another came seeking relief, some bringing their little afflicted children with them. Several gladly accepted Gospels in Arabic, among them the Sheik, who seemed much pleased with it, and sat for some time reading it, and assenting to what I said regarding Christ as the Saviour of the World and Son of God. After more than an hour spent here, I was invited to visit several persons in their homes. One of them kindly prepared cous-cous for me, and we ate together. This day's work gave me much pleasure, and I can only pray that the fruit may be found, though it should be only after many days.

#### VISIT TO MESLOUB.

This village is about three-quarters of an hour's distance from here, and we have several times visited it. When there



last Sunday afternoon, several women and children came around me, to whom I gave medicine. I endeavoured to make known the Gospel, both by reading portions of Scripture in Kabyle and speaking of God's love. Between here and Mesloub there are some detached Kabyle houses; it is not infrequent near villages to find a few houses detached from the remainder; from one of these an old man came one day to ask some medicine for a child. I promised to go and see the child; while on the way, I met a woman with a pitcher of water on her head, who told me that the child I was seeking was hers, and accordingly led me to her house: here I found the old man, and was soon called to see the child. I was quite taken with the little baby boy of about five months, and was struck with the peculiar pleasure the old man had in the child, as it turned its little face to him, and he, calling it by name, kissed it. These poor but grateful people gave me a few large pomegranates. We find, as a rule, the poor more grateful than the more wealthy Kabyles. How intently the old man and several who had gathered about the door listened as I spoke of the Lord Jesus. Of course they expressed their opinion about their own prophet. A young man in

#### A NEIGHBOURING VILLAGE,

having come for me to go and see his brother, who had fallen and hurt his head, I set out this morning on foot with a small stock of medicines. The house was a poor tumble-down gourbi, made of the green branches of trees, and was some distance beyond the village of Taurith Aden, which I have visited several times previously. On arriving before the door of the gourbi, I found two boys within, the sufferer being stretched upon the floor, and his younger brother watching beside him. The mother soon made her appearance. She welcomed me, and, hastening out again, soon reappeared with a basket of grapes, which she offered me. The boy's head had been well smeared over with some strange mixture of oil, tobacco, etc. Having attended to him, I was able to leave him more comfortable. The gratitude of these people expressed itself not only in words, but in gifts of pomegranates and pepper, besides the grapes. Passing through the village adjoining, I was resting a little, after a pretty steep climb, when a man hailed me, and asked me to come under his roof and get a little milk. I accepted his invitation, and also par-

took of some Kabyle pastry, which was prepared by his wife.

While here I had an opportunity of speaking of Christ, and giving away medicines. An expression employed by the Kabyles in wishing one another recovery from some bodily ailment, I have adopted, with an addition which generally calls forth surprise; they say, "Adiik Rebbi Thabbourth—i.e., "God give you the door" (healing); to which I add, "R'ef oud 'em Sidna Aïça," which means in the face of the Lord Jesus, or for Jesus' sake. Is it not a nice expression of theirs, "r'ef oud 'em," namely, for the sake of, or in the face of? It recalls Psalm lxxxiv. 9, "Look upon the face of Thine anointed."

November, 1885.—Winter has come upon us sooner this year, and consequently has been felt more severely; heavy rains have fallen, making excursions in the surrounding country almost impossible. However, I have paid some visits. On one occasion I accepted an invitation to a Kabyle *fête*, the occasion being the circumcision of a child. I met several

#### KABYLES OF THE HIGHER CLASS,

men of position, to some of whom I presented Arabic portions of Scripture, and to one of them I was able to give a little medicine. The whole village kept holiday, and feasting, enlivened with repeated reports of guns and the monotonous music of pipe and drum, was the order of the day. Here, however, in a retired spot, I was able to give a good many medicines, and the word of the kingdom was sown. Beside these excursions, we have very numerous visits from Kabyles.

December 7th, 1885.—On Thursday night, about nine o'clock, Mr. Cuendet had come in to see me for a little while, when we were

attracted to the window by a rattling sound, as if a sudden gust of wind had struck the house, and we felt a wavelike motion under our feet, and saw several things swaying to and fro in the room. I went to our open door, and the ground moved under my feet. We are sure that at least a minute and a half must have been the duration of this

#### SEVERE SHOCK OF EARTHQUAKE.

Our servant, who was putting the baby to sleep in another room, was alarmed by finding the bed shaking on which she lay, and came running in to us exclaiming that the house was



KABYLES WITH A NEGRO MUSICIAN.

falling. We had scarcely got over the first shock, and were talking of it, when again the house shook, and then a third shock occurred. We retired rather reluctantly to bed, fearing lest other and more severe shocks might follow. We had not long laid down when another one was felt; surely these things speak to saved and unsaved alike of God's presence and majesty. The Cuendets had not felt an earthquake before; but we had one here last summer. The Kabyles, so our man said, thought it was the end of the world.

December 27th, 1885.—Truly I feel the time is short for our work here below. May the Lord fit us for more real service in the year about to open before us. To-day is the last Sunday of 1885. I have been refreshing my soul with quiet meditation upon God's Word, and otherwise drawing strength for continued service. One does so much need here such seasons of being alone with God, where such public services as one gets at home are denied us.

Last Lord's Day was otherwise, and Mr. Cuendet and I visited the market of Elhud, seeking there to testify for our still rejected Lord and Master. We experienced there what is no uncommon thing here, how offensive the cross is to self-righteous men. Oh, how one feels the need of real spiritual power in meeting the arguments of bigoted marabouts and their blinded Kabyle followers.

December 31st.—What a real wintry day this is! On looking out this morning, I was surprised to find the ground deeply covered with snow. How home-like, how seasonable, too; we find it difficult, however, to persuade ourselves we have just come to the end of another year.

## TANGIER, MOROCCO.

SINCE the issue of the last number of NORTH AFRICA, this station has been reinforced by four new workers. Their first work is, to learn the language, and with Mr. Baldwin's help, as well as that of a native teacher, they are making good progress. This season of the year is not favourable for travelling in a country without roads, so that the work just now is principally carried on in places near Tangier.

Dr. Churcher was prevented commencing his medical work when he first arrived in Tangier through our not being able to send him the necessary drugs. Though this was a disadvantage in one way, it was an advantage in another, for it enabled him to commence the study of the language, and devote himself almost exclusively to it, so that when the medicines came two months later he was well started in the language. We have not at present any accounts of the work since he took it up, but many patients were anxiously awaiting the re-opening of the medical work.

MISS CALEY writes:—Nov. 17th, 1885.—How glad I am to be here! What an honour to be the messengers of the Lord of hosts, and to be able to give up a little for Him who gave His *all* for us. We had a good passage, though it was a little rough the last two days. We were delighted with the appearance of Tangier from the sea, and the people—they are so picturesque, the children very pretty, and some of the grand old men so stately! We were struck with the faces of the people; they are so handsome, pleasant, and friendly looking. It is very interesting *seeing* what one has often read of in the Bible, such as the "tax-gatherers sitting at the receipt of custom," "water carriers," etc. On Monday we commenced our lessons in Arabic, and I think I shall like them much; everybody is so kind in trying to help us. You will be glad to hear that I am very well indeed; the climate, I think, will suit me, and the country is lovely. We had a very happy day last Sunday, and I feel sure that we shall not lack here—what so many missionaries do—the help and fellowship of God's dear

people, for we have come to a "teacher." How good is our loving God and Father.

MISS JAY writes:—Nov. 17th, 1885.—We had a very pleasant passage until we had passed the dreaded Bay, and I was hardly ill at all; but after that we had two very stormy nights and days, which delayed our arrival about fifteen hours, and I was very ill, but am quite well again now. My heart is full of gratitude to God for all His goodness, and for giving me the joy of really beginning work for Him here, for we began Arabic early on Monday, with an Arabic teacher, and are to have a lesson every day. We mean to study diligently, and are asking God all the time to teach us quickly this hard language, so that we may very soon be able to speak to these dear people about the Saviour who died for them; and we feel that the study is indeed work for God. I know you will very often pray about this for us. Arabic *is* hard, very! I loved these dear, neglected Moors before I came out; but just what I have seen these two or three days since we arrived has made me love them far more. I had imagined them wild and fierce, but they are gentle and kind, and oh! so poor and ignorant! No one at home can realise how rich the poorest beggar in England is compared to many of the people here; it does seem such an honour to be allowed to come out to tell them of Christ. I am delighted with Tangier; indeed, it is all so new and wonderful, I seem living in a picture. Hope House is all that you told me, and more; I have such a nice room. Every one has been so good and kind to us.

## MRS. BALDWIN'S NOTES.

September 19th.—Miss Tulloch, Miss Dyson, and I have just been to the Jewish Synagogue. The Jews were observing their annual solemnity of the Day of Atonement. The people were to keep the day religiously by a holy rest and holy mourning for sin. The Jews here fast a day and a half, spending the entire day in the Synagogue, reading their law and chanting psalms. We went into the place where the women were assembled, but they seemed to be resting rather than worshipping or observing any ordinance. To-morrow, the Moors have a day of sacrifice, which, like the Jews' fast, is to be followed by a feast. Early in the morning, the Mohamedans gather on the Soko hill, where after some

### RELIGIOUS CEREMONY,

a sheep is slain by the Governor. The animal is instantly thrown over the shoulder of a man, who runs with it with all his might, through the city to the house of the Pasha; if the man is so fortunate as to arrive at his house before the animal ceases to breathe, it is considered an omen for good, and that a blessing will rest upon the nation throughout the year; and the runner himself receives gifts, and the sheep is divided and given to the poor. A sheep or goat, a lamb or kid, is killed in the doorway of every house and cooked with bitter herbs. So rich and poor, master and slave alike, feast at this time.

These poor fatalistic Arabs do so little for their own or each other's comforts, that when they really give up to the necessity of taking medicine, it is not until they need a great deal of help. Almost seven weeks of this six months, the dispensary has been virtually closed, during the fast of Ramadan, the annual feast and time of sacrifice, and the absence of Miss Herdman in Tetuan. Now that the work is about to fall into other and more experienced hands, I trust that it may be doubly prosperous. *Nearly all these patients have heard some portion of the Gospel read and explained.* And very many, *all who could read*, have been given

### TRACTS AND PORTIONS

of their own. A week or so ago, one morning, *ten Talebs* came all together to see us. Some of them had been before. This,

we hope, was but the beginning of a pleasant acquaintance—pleasant to us—and may it prove to their eternal profit.

*September 22nd.*—Received a thank-offering to-day of thirty-six eggs and two chickens from a nice Moorish boy, who had been relieved of asthma and great debility. Also four eggs from an old man, and two loaves of bread from a young girl. These little tokens of gratitude are most acceptable. But better still are the heartfelt prayers to God on our behalf. If these blessings were only craved in Jesus' name! but they have yet to learn that "No man cometh unto the Father but by Me." We do trust that the time will not be long before we can write that some have learned of Jesus.

*September 25th.*—I am intensely interested in

#### MY FIRST PATIENT ;

a fine-looking, pleasant man he is. I found him in a Riffian village at the back of Tangier, six months ago. He had come from Tunis to teach in the Djemâa, but was too ill when he arrived to follow his vocation. He was prostrated from ague fever and a very sore leg, destitute of friends, home, or money. A stranger in a strange place, just as I was at that time. We visited him several times, until the master of the village forbade our coming any more, which command, fortunately, was not given until the man's fever was broken and his leg healing nicely. Within the past two weeks he has been to see us three times, twice alone, when he stayed half the day and read the Gospel part of each time, though he will not be persuaded to take away a Bible or Arabic tract; those we gave him he said he would leave, and come here to read them. The last time he came, he brought two other men with him, one from Constantinople, the other a man of position in the town. Now he seems anxious to teach us or the children, and says he would come twice a week and help us in any way he could. This man is now a most devout Mohamedan, but the time will come, I firmly believe, when he will become a devout follower of the Lord Jesus Christ instead. Let all the friends interested in our work in North Africa pray that the Lord will, in His own good time and way, bring about this wonderful change in this man's heart and life.

*October 2nd.*—Finds our party of travellers safely over their perilous journey, and glad of the rest of home, weary enough, and wiser for their sojourn among the

#### STRANGE, BUT ACCESSIBLE PEOPLE,

who dwell in the mountain fastnesses and valleys which lay between Tangier and Ceuta. Mr. Baldwin contracted malarial fever, and was only just able to reach home. One day more on the road would have made it impossible. I was twice glad that I had not been persuaded to accompany them; otherwise, I should have been unfit to nurse him now, and from present appearances, he will need the best of care for some time.

*October 10th.*—It is very pleasant to have Mr. Baldwin able to sit up again, with a fair prospect of being out in a day or two. He seems inspired afresh with an intense desire to master Arabic at the earliest possible hour, that he may tell of the preciousness and priceless nature of the blood of Jesus to these Moors, to whom he is becoming daily more attached.

We have another sick man here. He came from a long distance, and said from the first

#### HE CAME TO BE TAKEN CARE OF,

and to stay until he was well. He is less interesting, and, I fear, less worthy, than most we have taken in and cared for.

But that expression reminds me of my own unworthiness of the blessing and bounty I so constantly receive from the Great Giver of all good and perfect gifts. Also, that He is no respecter of persons. Oh! to be more like Him.

*October 14th.*—This month much excitement and alarm has existed in and about Tangier, because of the

#### MANY HORRIBLE DEEDS

perpetrated in our midst. One young Arab professed to have had a revelation from Mohammed, telling him to slay as many Moors and Christians as he could. Accordingly, he began his deadly work in a café. After injuring the coffee-seller, he rushed into the soko and streets, brandishing his knife, killing four or five outright and injuring about seventeen, several of whom have since died.

Since then we have heard of three other murders. Yesterday was another feast day, the day in the year on which feuds and contentions of all kinds are adjusted. Violence and malice exert so pernicious an influence at this time, that the Governor sent out a proclamation to the effect, "That he would not be held responsible for any fatal injuries that might befall any Christians or Jews who might venture from their homes during the day."

*October 15th.*—This week and last have treated one hundred and nine patients, and sent many away to await the coming of Dr. Churcher, whom we hope to welcome the last of this month.

Now, when only a few are coming for medicine, it leaves ample time for long conversations with all who feel inclined to hear what we have to tell them.

*October 17th.*—We were glad to meet

#### MR. AND MRS. MACKINTOSH

on their return to-day from two months' rest in England, and to have them again with us for a cup of tea. I told Mrs. Mackintosh it was refreshing to see the bloom and roses on her cheeks; but she had no such compliment for me, only told me I looked dilapidated, and ought to have gone with her for a rest. I want to be made willing to give up for a time both the work and the people that so occupy my heart. Now that some one better able is coming to care for them, I shall have more time for Arabic and other duties. One day last May I felt so oppressed and grieved at the condition of these people that we so long to be a blessing to, that I felt I must let some one know of

#### THE DESTITUTION

and daily needs of those who came to our doors. Among other things, I mentioned soap; and last week one of our number received a letter from one of the "King's daughters," saying she had been led to send an order for two hundred pounds of soap to a soap manufacturer in England to be sent to us. Then I praised the Lord that I had been unable to take an hour's rest that afternoon, but had been driven to my journal instead.

*October 29th.*—The same day I wrote of our need of soap for the people, I also said how great a favour it would be to receive old linen to bind up the wounds and sores of the patients in place of the leaves, and even bits of paper, some of them used for want of something better; and to-day I learn a bundle of old linen has been sent us. Another band of ladies has been the means of our receiving thirty-one beautifully made

#### MOORISH SHIRTS,

such as are worn by both men and women. We would be so glad if the ladies who set those pretty stitches could see the pleasure they will afford. All day talebs and better-class natives have been here. It takes a great deal of Mr. Baldwin's and Miss Herdman's time to read and talk to them; but they seem interested in what they are taught, and enjoy all they see and hear, and would be only too happy to return the entertainment; thus we make new friends daily, almost hourly.

Sunday we had Dr. Churcher with us. We were all very glad of his safe arrival. Had three services during the day. In the afternoon Mrs. Ginsburg, of Mogador, and three young lady friends of hers were with us.

Patients for October: One hundred and sixty-one. Nine-

teen hundred and thirty-one since the work began. Hundreds sent away for lack of medicines, and many others to await the Doctor's coming.

## IN VILLAGE AND CITY.

BY MISS HERDMAN.

*September 3rd.*—Visited three villages yesterday, built on three hills, with a gorge between each. Did not collect as large audiences as usual, as two of the villages were small, except in the middle one, where we had the best group of women—there were twelve of them—as to interest, we have ever met with. The fokee in this village was the first fanatical one we have met with. Because I did not fast in Ramadan and repeat the Mussulman formula, he said I could not go to heaven. Fasting, prayer, and "witness" are the three necessary things for all who expect to go to heaven. The other men listened gladly to the Gospel; but he came long after and went away before the others, murmuring, as he went, fasting, prayer, and witness. He would not believe that we prayed, but turned a deaf ear. On the other hand, an old fokee in the last village made no opposition, except that he said Jesus was truly condemned to death, but another was put in his place, and He was taken up to heaven. The day was like a warm June day in England, and we were able to ride in the middle of the day to the second village without inconvenience, our heads, of course, being well protected from the sun.

*September 13th.*—

### HOW PLEASANT OUR SUNDAYS ARE.

I enjoyed our morning service greatly, and have had great satisfaction in reading the addresses given at the Keswick Conference out of the "Life of Faith." Those who spoke seem to have learned much of Jesus since last year. How I long to walk with God and be blessed as Abraham was, so as to be made a blessing to his descendants, Ishmaelites and Israelites, in this land. The weather is lovely; it had been unusually cold last week. We missionaries are indeed grateful for this good climate, as well as for this cheerful house, and for the beautiful scenery by which we are surrounded.

*October 2nd.*—We are asking the Lord to fit us for the work in this land, and for this our first prayer is, "That we may know Jesus and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death."

*Monday, 12th.*—Attend to a few patients each day, but send the majority away, because we have few medicines. Had a long read in God's Word with an educated man from Oran.

*Tuesday.*—Patients from near Fez—a man and a wife. The man had business, and

### THE WIFE WALKED

all the distance with him to get advice and medicine. It is six days' ride at a walking pace in fine weather.

*14th.*—Patients from near Rabat—four days' journey—Moors, one a schoolmaster, delighted with the loan of a Gospel. Have been across the Marshan, visiting the wife of Mr. Mackintosh's colporteur. She is trying to do good among the women of this village near us, called, like the hill, Marshan. She says some of the women listen gladly to reading or telling about the Lord Jesus Christ; some are indifferent.

*15th.*—Patients from the

### ANGERA MOUNTAIN DISTRICT

we traversed: two from Arzila, a day's journey in the other direction on the Atlantic, five from the mountain region of Wadres, near Tetuan. All had medicine for soul and body. One was blind. I spoke to him of the Lord Jesus as the healer. One teacher from Wadres village had leprosy slightly. Was

very much ashamed of it, and told me privately no one else of his family or village has it.

*Saturday, 17th.*—Day by day studying the Arabic Bible for some hours.—To-day visited the Jews, Miss Tulloch accompanying me. Have received some Hebrew Testaments from Mr. Muscovitch, Mr. Ginsburg's colporteur, for which I am very grateful.

*Sunday, 18th.*—Started a

### SPANISH MEETING

this afternoon, but the room is unsuitable, and the one I had last winter cannot be had. Need a place of our own badly for town meetings.

*Monday, 19th.*—We have all been gardening, the ground being in good condition for transplanting after the rain. The wind is very cold.

*31st.*—Have been visiting these two days Roman Catholics and Jews, and distributing Gospels and tracts in Tangier, speaking to groups in the quieter streets. I only give to those who ask, as a rule. Gave a Hebrew New Testament to a Mogador Jew, who professes to be a Christian.

*November 1st, Sunday.*—Rose as usual early, to seek the Lord in the quiet morning hour; am getting blessing from the Lord by this practice; long exceedingly to be like Jesus, and feel increasingly now unlike I am to what He would have me be; desire to be conformed to His image. Went with Miss Tulloch to

### MR. MACKINTOSH'S ARABIC SERVICE

at 9 a.m., returning for our own English one at 10.30. It is generally the best hour in the week, one to which we look forward. We all find Mr. Baldwin's preaching and exposition of Scripture so searching and profitable, and are encouraged and strengthened. Although few, compared to an English congregation, our being all Christians gives us an advantage, as we are of one mind and all desiring blessing. Dr. Churcher was with us for the first time. Two other Christian brothers had lunch with us also. After lunch Mrs. Ginsburg, of Mogador, with three young ladies, who had just come out with her from England, joined us. We had a season of prayer and Bible study, conducted by the doctor, and a time of happy Christian fellowship.

Mrs. Ginsburg is on her way home; it has been a pleasure to us to see her, and to talk over the Mogador work among the Jews. She gave me a warm invitation to visit her, knowing from her colporteur, Mr. Muscovitch, the interest I take in the Jews. Unfortunately, the journey is a very tedious and expensive one, owing to the steamers stopping at each port down the coast for cargo. In the evening, a Bible reading on "the Secrets of the Lord." A happy day.

*November 2nd.*—Attended to some of the sick. Took medicine to

### A HADJ, OR PILGRIM,

in a neighbouring garden, very ill with intermittent fever. Praise the Lord, all whom Mrs. Baldwin has treated for this disease have recovered, while we have heard of many deaths among those who did not come to us or send. We made an exception to our rule of seeing the patient sometimes when the case was urgent, and sent medicine by friends. This complaint is general here, and many who had suffered for years have showered blessings upon us. Had a long talk with the hadj and his father about Jesus. Visited also the care-taker of another garden, and spoke to him of salvation through the blood of the Lamb. There are many gardens on the Marshan towards the sea, owned by rich Moors and Jews, with a Moorish or Riffian gardener and wife in charge. They do the work, and get half of the fruit and no pay, so are generally very poor. Bible reading on "righteousness"—that of Christ—shown in our daily life.

*November 3rd.*—No regular patients, as we await drugs. Interpreted for the doctor, while he examined the eyes of a blind man from the Angera, the mountainous district we had travelled through. Called in the afternoon to see a Moorish family living in

ONE OF THE FINEST HOUSES IN TANGIER.

Spoke to them, and to their lady visitors, of Jesus. Bible reading on "Saved by His Life." Mr. Baldwin is studying Romans, and has been putting before us what he has received from the Lord, to our pleasure and profit.

Not having medical work, and having given up our summer village trips, I am busily engaged studying the Arabic Bible, Old and New Testament, some hours each day—indeed, every spare moment.

*Wednesday, November 4th.*—The Imam or

ARABIAN PRIEST FROM MEDINA

called with a friend. We read God's Word with them for an hour and half. The Lord give him true repentance unto life!

Elias, Mr. Mackintosh's Syrian colporteur, and his wife spent the afternoon with me. We spoke of and studied together obedience to God.

We have been deeply interested in studying Genesis, morning by morning, looking for types of Jesus and of His people in it.

*Thursday, 5th.*—Being formerly our day for the village patients, I had to send many away, giving to all who could read Gospels or portions of Scripture. Finished reading 2 Cor. in Arabic.

*Friday, 6th.*—Visited the wife of a well-known Sous, that is,

A NATIVE OF SOUTH MOROCCO,

of a different race from the Moors; spent two hours reading to him and his wife and explaining the Gospel. The Sous are Mohammedans, like the Arabs or Moors. Those we have met are remarkably gentle. Gave away Spanish Gospels, also visited the little Spanish hospital, and left some there.

*Saturday, 7th.*—Jewish morning. As usual visited Jews in their homes and gave many Gospels and tracts in Hebrew and Spanish, and had many groups for conversation in the streets. In a climate like this, where the male population when not at work live out of doors, there is plenty to do in the streets without ever entering a house, and happy and healthy work for the one privileged to give and explain the precious Word. Had a cup of tea at an hotel, where I was joined by our whole Hope House party early in the afternoon, riding on donkeys for the most part. We had glorious weather and a most enjoyable expedition to our favourite village among the near ones. The ground being somewhat damp, after dismounting and collecting our audience, we stood, instead of sitting down in an open place in the village, to read and teach, leaving two Gospels with those who could read, and returning home after sunset.

*Sunday, 8th.*—Our services as usual. Am trying to get the loan of a room for a Spanish meeting on Sunday afternoon. A fortnight ago began in a very poisonous one, which I am almost afraid to ask people to come into. Afterwards visited a Moorish lady, and then the wife of another Sous.

MISS CARRIE BALDWIN'S NOTES.

*Friday, Nov. 6th.*—This is only the second day for two weeks that I have felt able to walk to Tangier. This morning I went to the village on the Marshan to see a poor woman and translate for the doctor. She is very low with fever, and I fear has been neglected too long for medicine to benefit her.

*Saturday, Nov. 7th.*—This morning was spent in unpacking and putting away the contents of some of the boxes sent us by our kind friends in London. In the afternoon some of us went to a village not far from here, and talked and read to the people. I made friends with a group of bright, laughing girls,

whom I hope to go and see when I can talk to them more freely. On questioning them I found they did nothing at all and time hung heavily on their hands. I tried to get them to learn to sew. Mamma and I promised to bring them gifts if they would show us that they had been trying to learn the next time we go to see them. Thus we left them, knowing that we were interested in them.

*Saturday, Nov. 14th.*—Numerous alterations have been going on at Hope House this month, and much time has been consumed in attending to masons, carpenters, etc., and getting ready for the ladies; besides it is house-cleaning time. When in the midst of this work, Joseph, our old gardener, was taken ill with malarial fever. Though we nursed him night and day and did all we could for him, yet the poor old man succumbed to the disease, which so often proves fatal here. About nine o'clock this morning a Moor came here bringing a bundle of wraps, and telling us that two ladies and a gentleman had come on the steamer from London. We were much surprised, for we did not expect the steamer until the next day. However, papa and myself went immediately down town and found Miss Jay, Miss Caley, and Mr. Pryor at the Victoria Hotel. We are delighted to welcome the fellow-workers we have been expecting so long. Our entire Mission staff was here to-day at noon.

TLEMSEN.

NEWS FROM MR. MERCADIER.

WORK AMONG EUROPEANS.

A FUNERAL AT BENI-SAF.

I HAVE before visited Beni-Saf. As soon as I arrived I went to the house of the family from which the funeral I was to conduct was to proceed, and endeavoured to console the sorrowing relatives. There were some Roman Catholics present, some of whom had never before heard a Protestant missionary pray or speak of the Gospel, and I observed that the impressions they received were of a favourable character. It is not often there is a Protestant funeral at Beni-Saf, where there is neither minister nor missionary, and I expected a crowd of curious persons would gather at the cemetery to see how the funeral would be performed, and that I should have a good opportunity to preach the Gospel. I asked the Lord to fill me with His Spirit that I might bear witness of the salvation, peace, and joy that Jesus Christ gives us in His Gospel.

The next morning, having given some tracts to an Arab and a colonist, who sought them of me at the poor hotel at which I stayed, I went to the cemetery.

The friends of the family and the greater part of the French of the village were there, and as I spoke to them I saw tears on some of their bronzed faces. I had taken with me Bibles, New Testaments, and tracts, and I gave them to those who desired them, as well as some with illustrations to the children. I feel sure that the New Testaments will be read. The same night even the landlady of the hotel, who had received one in Spanish, read it to her husband when he came home from working in the mine.

I left at three o'clock on Sunday morning, being accompanied to the diligence with a lantern. After twenty-five miles' drive over a bad road, we reached Trois Marabouts, where I was to preach.

One of the Vaudois took me in a conveyance to Ain Temouchent, where I visited the hospital. There was a friend from Trois Marabouts, who had been ill several days with fever. He was touched with my sympathy in coming to see him, and begged me to stay longer if I was not pressed for time. It appears that he and his father were the converts of the celebrated evangelist, Felix Neff. He repeated the beau-

tiful words of the celebrated Christian who had led him to the Saviour: "Would you know the heinousness of sin? Do not stay to examine it in yourself. Draw near to Jesus on the Cross; contemplate it in His suffering form, and you will shudder."

After quitting the sick man, I returned by diligence to Tlemcen.

#### HAMMAN BONADJAR.

I left Tlemcen early in the morning, and did not arrive till far into the night. I passed the night in a room remarkable for the numerous collection of spiders it contained and for its dirtiness; but when one has been exposed all day to the heat of an African sun, upon roads thick with dust, one is fatigued and sleeps well, and heartily thanks God for having a room to oneself, and not being obliged to sleep with all sorts of persons together.

I paid visits amongst the people, and found even Protestants without Bibles. I have procured one for them. I must say, with shame, that many of our French Protestants have not even a copy of the New Testament.

After visiting, I preached and conducted Sunday-school in one of the rooms of the Mayor, who had put them at my disposal. I also gave away several Arabic tracts.

### NOTES FROM MR. LILEY'S JOURNAL.

*Sunday, September 27th.*—I visited alone the busy part of the Arabic quarters, and distributed tracts to a number of Arabs from the outlying districts, whom I saw in groups in the various shops purchasing goods to take back with them to their villages. Doubtless many of these Arabs could not read, but they would carry the tracts to the priests or talibs. I entered one Arabic store, where I found about half a dozen respectable Arabs talking. I was well known to one, who desired me to be seated. They opened the conversation by putting to me many questions about my country, my parents, whether they were rich (an important question with the Arabs), how long I hoped to stay in Tlemcen, etc. I soon turned the conversation to religious matters, and, with my limited knowledge of French, I began to compare Mohammedanism with Christianity, the Koran with the Bible. There was much they acknowledged, but when I spoke of the Sonship of Christ and His being the Saviour of the world, I met with emphatic opposition. We must wait on Him who hath said His Word "shall not return unto Him void," for a blessing. I was astonished to-day at

#### THE SUPERSTITION OF THESE PEOPLE.

While sitting in one of the shops I saw a man pass with a cord around his waist, to which were attached a number of pieces of leather. On inquiring what was the meaning of these things I was informed that on the leather (sometimes a piece of linen) were written verses from the Koran; these verses had been written by the talib, and were sold for half a franc each, and if worn about the person are supposed to cure the wearers of sickness.

When returning through the Turko-Mohammedan part of the town I passed a piece of ground about 12 feet square, surrounded by a low whitewashed wall. On looking over the wall I found the interior was paved with small red tiles; in one corner was a small oven-like place, built of stone, in the small entrance of which was a candle burning, and by it was a small paper packet, in which I was informed was a letter to some departed friend. Passing this place a few evenings after I found a woman lighting a number of oil lamps and burning incense in fulfilment of a vow.

*Sunday, 11th.*—After service at the French Protestant Church, Mohammed Ben Roustan came and took me to see

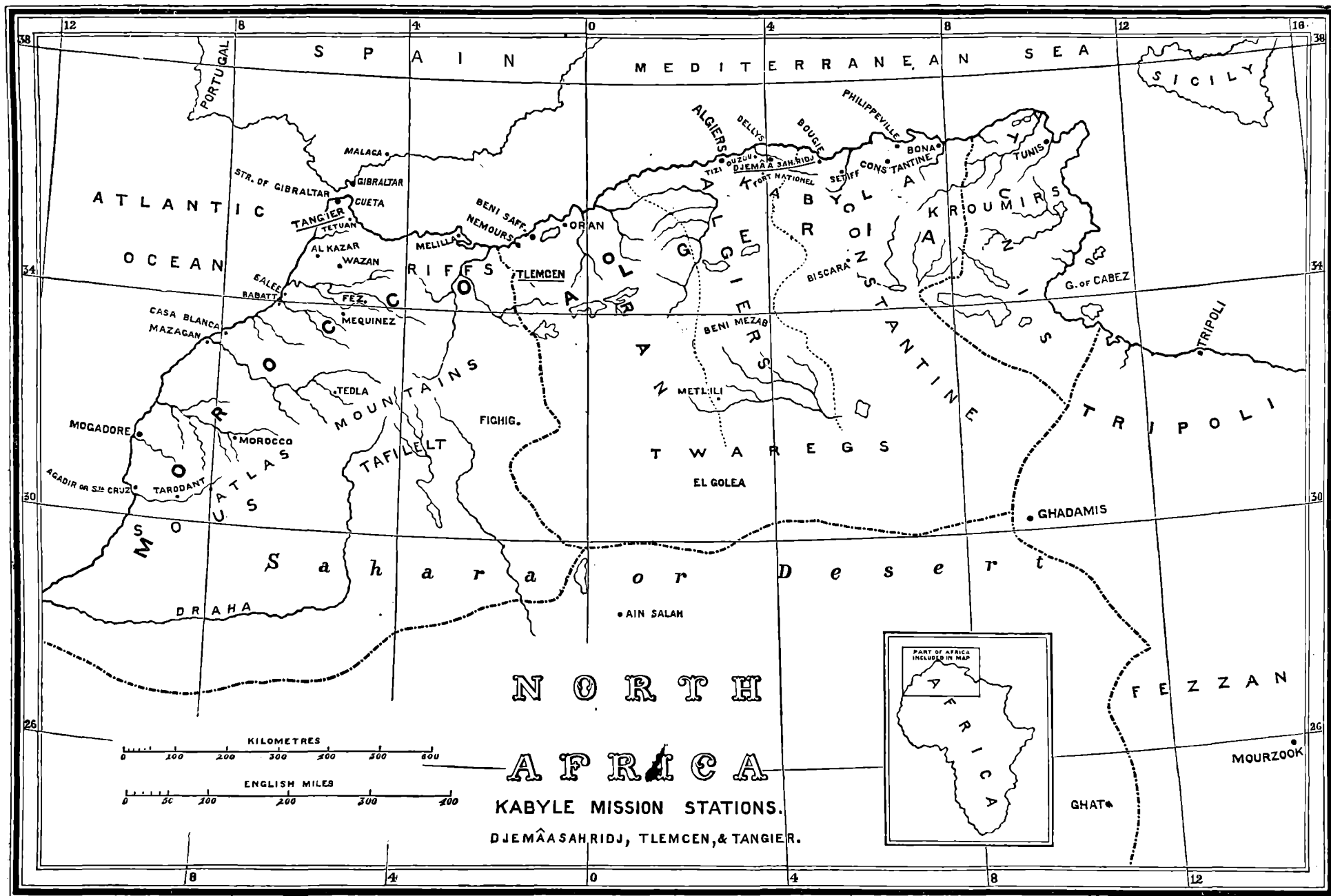
#### THE LARGE MOSQUE.

The outside of the mosque has not a very imposing appear-

ance, except the minaret, which is the highest in the town and decorated with green and white glazed tiles. When we arrived at the door of the mosque my conductor called out something in Arabic which I did not understand, but soon I saw one of the priests approaching with a pair of wooden soles for the "infidel Christian dog" to walk upon while in the mosque. To have walked in the mosque with the soles of my boots touching the mat would have defiled the place. The interior of the mosque I found to be very large, having room I should think for quite 2,000 Arabs to sit down on the mats. The floor of the mosque was covered with beautiful rush mats and very prettily designed. The place was lighted by lamps hanging from the ceiling; in the centre was a large candelabrum of brass suspended by a huge chain; it must be very heavy and of great age. I understood my conductors to say it was 800 years old. The prayer niche and the space over it was beautifully carved, much of the designing being portions of the Koran artistically arranged. I advanced towards the prayer niche, and lifted up my heart in silent prayer that the pure Gospel of Jesus Christ might be soon preached in that place. Had my conductors known what I was doing, I dare say I should have hurriedly been put outside. In crossing from the prayer niche to the court I saw several Arabs at prayer; one was a policeman, who stopped short in his devotions, and called out to inquire who I was. Around the court there were parts of the mosque which were partitioned off; these, I presume, were thrown open on special occasions. At the time I visited it it seemed to be a kind of a lodging-house, for several Arabs from the country were sleeping there. In passing out at the back entrance I saw a fountain and a large stone trough, where worshippers might wash their hands and feet before entering the mosque. Oh, that these people knew of the blood that cleanses the heart. In the afternoon I went out with tracts, and also visited some Protestants with Mr. Eldin.

#### THE ISOWA.

While passing one of the gates, I heard a great noise of shouting and beating of drums; my curiosity led me to go and see what was the meaning of the noise. Under the shadow of the town wall, I saw about half a dozen Arabs vigorously beating large tambourines, and singing very wildly, while two others were playing reed instruments, not unlike flutes. It was not these men who attracted the large crowd of Arabs, but a man who was shouting, dancing, reeling in a most frantic manner around a skin bag, which contained some snakes, and was placed before the musicians. The man was half mad with excitement, and I expected to see him fall through sheer exhaustion; but suddenly he snatched up a snake, which instantly bit his arm; the snake was harmless, as its poisonous fangs had been taken out. The man twisted himself about as though he was suffering from most excruciating pain, and then put the snake on the ground again. Instantly the man stopped dancing the music ceased, and the man bent down to the ground, looking at the palm of his right hand, the back of which he placed on the ground. He then shouted a prolonged Wa-a-a, and ended by saying, "Allah azim Sidi Boumidin." Sidi Boumidin is the name of a holy man buried just outside Tlemcen. While he was thus shouting, the crowd of Arabs put out their open hands before them, but when "Allah azim Sidi Boumidin" was said, they touched their foreheads, and kissed the forefingers of their right hands. After all this noise and excitement it was a very easy matter to draw a copious stream of coppers from the Arabs. I knew the Arabs were superstitious, but never did I see, during my experience on the Congo, a more degrading and crafty ceremony. What I saw was one of the religious ceremonies of a sect called "the Isowa." I am informed many of these people become lunatics because of its excitement. Do not these people, lying here almost at the door of England, need the Gospel?



MISSION TO THE KABYLES AND OTHER BERBER RACES OF NORTH AFRICA.

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**This Mission Aims** by the help of God, to spread the glad tidings of His love, in giving His only begotten Son to be the Saviour of the world, among these people, by sending forth consecrated self-denying Missionary brethren and sisters for itinerant and localised Missionary Work.

**Its Character** is Evangelical and Unsectarian, embracing all who love the Lord Jesus in sincerity and truth.

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*Tlemcen*—Mr. A. V. LILEY, Mr. and Mrs. F. CHEESEMAN. *Oran*—Mr. G. MERCADIER.

### MOROCCO.

*Tangier*—Mr. and Mrs. BALDWIN; Miss C. BALDWIN; Miss HERDMAN; Miss TULLOCH; Dr. T. G. CHURCHER.  
 Mr. J. PRYOR; Miss C. CALEY, and Miss J. JAY.

### TUNIS.

*Tunis*—Mr. and Mrs. BUREAU.

Mr. and Mrs. POS, and Miss L. COLVILLE expect to start shortly for the Aures Mountains. Miss READ and Miss HAMMON will (D.V.) follow.