

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

Formerly called "Mission to the Kabyles and other Berber Races."

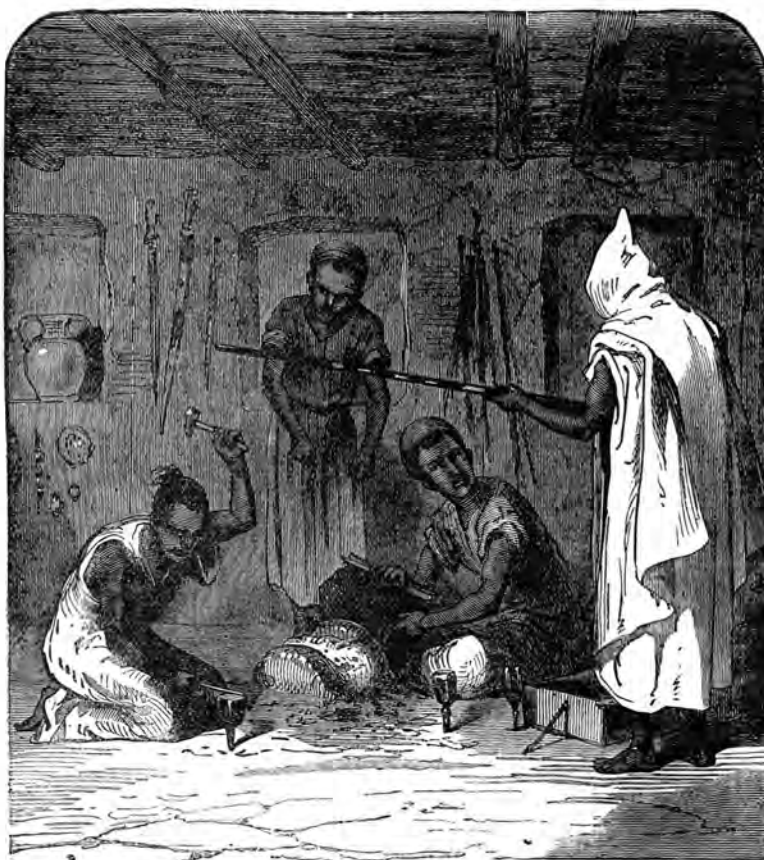
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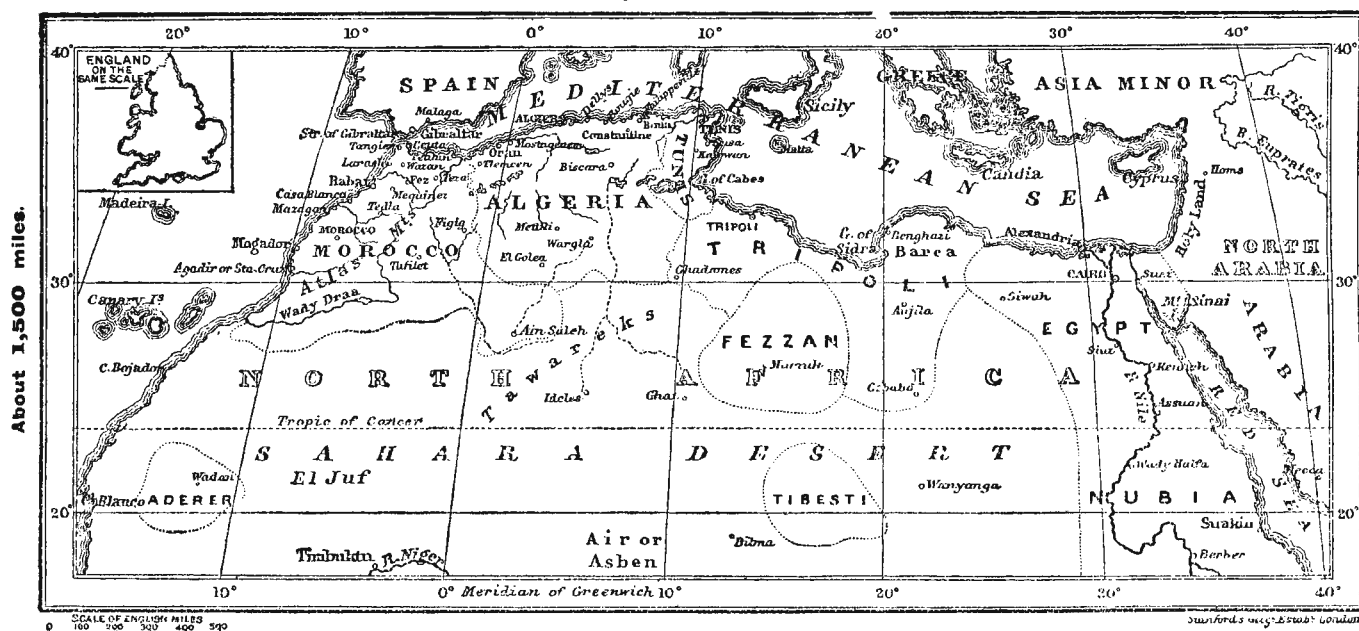
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About 3,600 miles across.



NORTH AFRICA west of Egypt consists of—

Tripoli, Algeria, Tunis, Morocco, and the Sahara. Its native inhabitants are all Mohammedans. Mohammedanism has nothing in its teaching that can save the soul. It teaches some truth, but carefully denies the fundamental doctrines of Christ's divinity, death and resurrection, etc.

No effort has, until recently, been made to evangelise this part of the Moslem World. It was considered impossible to gain an entrance, much more a hearing amongst these followers of the False Prophet.

God has withered and is still withering the political power of Mohammedanism in Africa. Its vices were too glaring for civilisation to endure. Slavery and piracy in Algeria led to its subjugation by a nominally Christian power. Tunis and Egypt followed. Morocco and Tripoli enjoy only nominal independence.

Islam's spiritual deceptions and social degradations cannot be removed by force of arms. Only the reception of the truths of the Gospel can remedy these evils.

MOROCCO can be reached from London by steamboat in four or five days; it has an extent of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 5,000,000 to 8,000,000. It is governed by a Sultan, whose name is Mulai Hassan. The country is divided into thirty-three 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.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1889 it has substantial mission premises, with hospital, in Tangier, and stations in Tetuan and Fez the capital. It has twenty missionaries in the country, labouring amongst Moslems, Jews, and Europeans; but half of them are at present mainly occupied in learning the languages. As the bulk of the population are in villages, many workers are needed that this great country may be evangelised.

ALGERIA (fifty-five hours' journey from London) 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 about 4,000,000, principally Moslems, but with some tens of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many good roads, and more than a thousand miles of railway.

The North Africa Mission has six mission stations and nineteen brethren and sisters working there. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

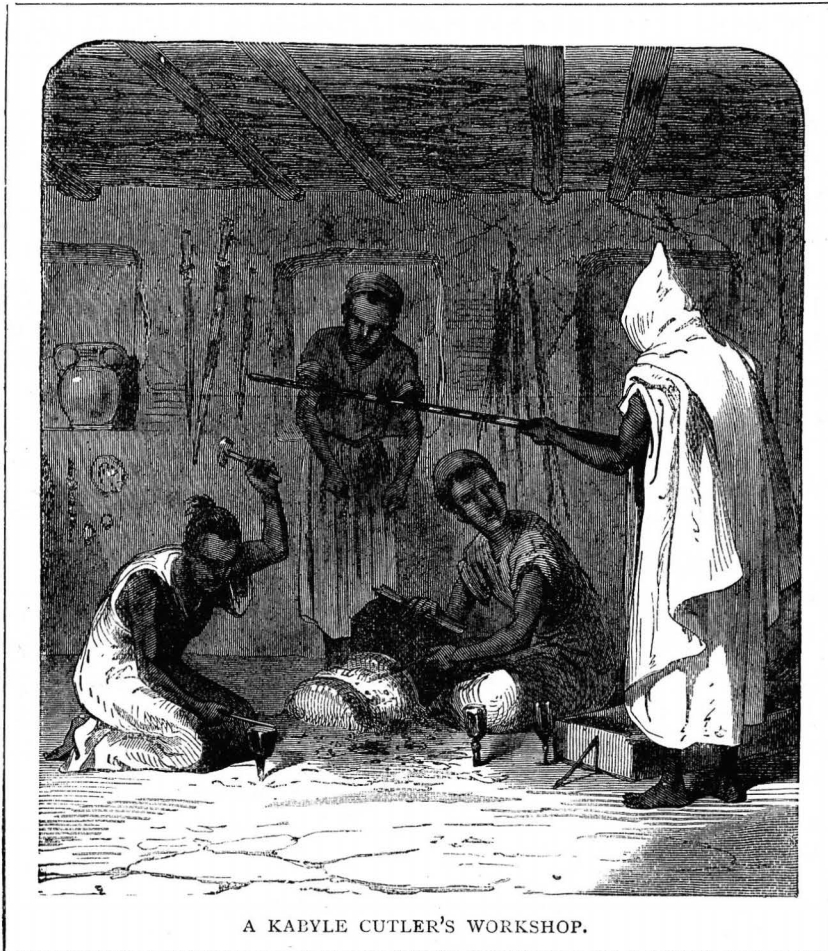
TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Nine workers of this Mission are stationed in the capital, most of them at present engaged in study; the remainder of the Regency, with its cities and villages, remains unevangelised. Who will go to them? A Medical Mission would be most useful.

TRIPOLI is a province of the Turkish Empire, several times as large as England. It has a population of about 1,250,000, 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, and more opposed to the Gospel. Two brethren, in 1889, began to labour for Christ among them, and notwithstanding their bigotry have been encouraged. A Medical Mission has been attempted with cheering results.

THE VAST SAHARA, with its few scattered millions of Berber and Arab Mohammedans, remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be able to preach Christ amidst the inhabitants of its palmy oases.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigotted Moslems, like the Syrians, but rather indifferent to religion. One brother is working among them, and is sorely in need of fellow-labourers willing to endure the trials of desert life.

NORTH AFRICA.



A KABYLE CUTLER'S WORKSHOP.

SPIRITUAL NEEDS AND THEIR SUPPLY.

"He that believeth on Me as the Scripture hath said, out of his belly shall flow rivers of living water."

IT is interesting to trace a mighty river to its source; to follow its windings from the ocean through fruitful plains and smiling valleys to uplands and snow-clad heights, from whence it springs. So is it profitable to notice the course of spiritual blessing, and trace it to its source far away in the uplands of heaven in the midst of the throne of God.

God Himself is the source of all blessing, the fountain of all good. Whatever streams may be seen on earth flowing through human channels, if we follow them up we shall get back to the source and find God.

We have been struck lately in noticing some facts about missionaries and the churches from which they come. As far as we can discover, a large proportion of missionaries come from a few churches *where the spiritual life is vigorous*; or, in other words, where by faith there is close communion with Christ, in whom the fulness of the Godhead dwells. We saw not long since in the vestry of a large church of 1,400 or more members, a list of twenty-six of their number who were labouring for Christ in the mission field, equal to nearly two per cent. In another we heard of there were eighteen out of between six or seven hundred members, or two and three-quarter per cent. In a third, six out of two or three hundred.

If all the churches could send even an equal proportion to this we should have five times as many labourers abroad as now. It would seem, therefore, that anything that will increase and deepen the spiritual life of the people of God at home, will *more than anything else* assist in the evangelisation of the Regions Beyond. Another fact we have noticed is that donations come to this mission more in proportion to the all-round Godliness of donors, be they individuals or communities, than in proportion to their wealth.

We conclude, therefore, that the surest and quickest way to increase the income of missions is to raise the tone of spiritual life among Christians at home.

But if it is true that increased spirituality at home means more labourers and more money, we think it also means *better* missionaries. Missionaries come from among the more spiritual portion of the home workers, and, to a large extent, manifest abroad the best type of spiritual life seen at home.

In our right desire to see more labourers in the foreign field, we must not forget that missionaries need to be weighed as well as counted. A devoted missionary, now at home through ill-health, once remarked to us after a meeting where more workers were being asked for, "It's quite true we want more men, but we must not forget that we need even more greater spiritual power among those we have already. Ezekiel managed the whole valley by himself, it was not more men but more wind that he wanted." Oh, to be filled, and kept full, of the Almighty Spirit of God so that our lives might manifest the fruit of the Spirit, and none of our words fall to the ground. Then should one of us chase a thousand, and two put ten thousand to flight, and God be in all things glorified.

Among the converts, too, this vigorous spiritual life is our great need. When the trees of the Lord are full of sap, we may expect the fruit in its season as well as the ever green leaf. The weapons of our warfare are spiritual; let us not forget this.

What we want everywhere, and always, is GOD, and we want nothing more. In the church at home, in the missionaries abroad, and in the converts that are gathered, our great need is GOD. But can we not have Him? Is not the fulness of God in Christ? And are we not filled full in Him? We may be; if only we are empty enough to have room for Him, and trustful enough to receive Him. Then shall the Scripture be fulfilled in us, and out of our midst shall flow rivers of living water; not only little rivers like the Thames or the Severn, but mighty floods like the Ganges, the Mississippi, the Nile, and the Congo. Then shall the spiritual blessings that flow from us not only water and make fruitful some little patch of ground, but great countries and vast continents shall feel our influence, or rather the influence of God, through us, until plains shall become fruitful, and deserts shall blossom like the rose.

Who shall limit what God may do with those who abide in Christ?

NOTES AND COMMENTS.

PROPOSED RAILWAY IN MOROCCO.—The French Minister, M. Patenôtre, recently asked the Sultan for permission to connect the frontier of Algeria with Fez (one of the capitals of the empire) by railway, which, seeing that Morocco has no trade worth speaking of, it was thought could only be intended sooner or later for military purposes.

Acting on the advice of Count Tattenbach, the German Minister at Tangier, the Sultan has appointed a Commission of Notables of the Empire to report on the scheme, and as the said Commission is sure to report strongly against such an innovation, we have probably heard the last of the matter.

* * * *

THE Sultan of Morocco, after spending the past two winters in Fez, has given orders for his palace in Marrakesh (Morocco city) to be prepared for the coming winter. He was expected there about the middle of October.

* * * *

DR. HARPUR, of the C.M.S., accompanied by Mr. Irrsich and Ibrahim, of the Bible Society, have lately paid a visit to the great Bedouin Sheik, Musa, on the oasis of Sinai. This sheik is the representative of five large tribes, numbering many thousands. The result of the visit showed that there is an

open door among these people for a devoted labourer who is prepared to journey with them and endure the inconveniences of desert life for the Lord's sake; but they are not ripe for Bible work, as the party were not able to leave with them a single copy of the Word of God, in consequence of the inability of anyone of the tribe to read.

* * * *

NEW WORKERS.—Dr. and Mrs. Terry, of High Barnet, have been accepted by the Council for Mission work in Morocco; also Miss Emily Smith, of Norwood, for Kabylia. The former will be leaving during the month of November, and the latter early in the ensuing year.

* * * *

EMPTY BOTTLES and old linen are always in great request at the Medical Mission, Tangier. Friends having such, especially medicine bottles, of various sizes, will oblige by sending them to the office of the Mission, 21, Linton Road, Barking.

* * * *

ILLUMINATED TEXTS.—Should any of our friends require illuminated texts in blue, red, and gold, with ornamental scroll ends, for drawing-room or mission-hall use, will they please order from J. H. B., THE PRIORY, CHRISTCHURCH, HANTS.

Prices from 2s. 6d., about three feet long. Proceeds will be given to the North Africa Mission.

* * * *

FAREWELL MEETINGS.—During the month of October a series of meetings were held, through the kindness of friends, at the Conference Hall, Stratford; Highgate Road Chapel; Conference Hall, Mildmay; Powis Hall, Bayswater; East London Tabernacle; Ealing; West Norwood, and several other places, and in each of these some of our brethren and sisters, who have been spending a few weeks in England, were privileged to tell of the work God had been doing through them.

On Tuesday, 14th, the whole of the workers—seventeen in number—sembled at Exeter Hall, where two interesting meetings were held in the afternoon and evening. The attendance would no doubt have been much larger had not a dense fog, which prevailed during the afternoon, prevented many from coming; as it was, a goodly number of friends were present to say farewell, and some earnest words were spoken by Pastor James Stephens, of Highgate, the Hon. Sec., and others. We shall hope to give a full report of these meetings in our next number.

* * * *

DEPARTURES.—Some of these beloved fellow labourers have already left us. The Misses Granger and Colville started on the evening of Friday, October 17th, for Paris *via* Newhaven and Dieppe, on their return to Constantine; they were accompanied by Miss A. Case, who goes out to join the workers in Tunis.

On Saturday, 18th, Dr. G. M. Grieve and Mrs. Grieve, together with Miss Copping, sailed in the P. and O. steamer *Arcadia* for Gibraltar; the former will remain in Tangier for some months for the study of Arabic, while Miss Copping will proceed as soon as possible to Fez to take up her medical work in that large city.

* * * *

MISS JAY, since returning to England in September, has, we are thankful to say, made satisfactory progress towards recovery, but is still feeling some of the effects of her late severe illness. It has not been thought advisable that she should return to Morocco just at present.

SOME OF MY VISITORS.

BY MR. H. G. HARDING.

OUR work has been steadily increasing since the end of Ramadhan, and is now in full swing. During the week just finished we have had eighty-eight patients to the house against sixty-one during the previous week. It is now just about a year since we commenced this work which has been successful above our expectations. It has outgrown the charm of novelty and curiosity; its motive is well known, and yet the people come more freely than ever. Authorities have been stirred up against it, hindrances have been thrown in the way from outside, but to no purpose, and to-day we can thank God that the Gospel-Medical work which began in such a small way, is now established on a firm basis as a regular institution here.

One day among our patients was a Shereef from Mecca, who came with an attendant *taleb*, whose business seemed to be to impress upon everybody that

THE SHEREEF

was a person of great importance. I was reading Gen. iii., and he looked over the book and kept anticipating my reading, which I would not have minded if he had read correctly, but I

had to keep correcting him. When I had finished he laughed and said that was all right, but they had the Koran now, the word of God, and he quoted a long passage from it. "Well," I said, "what does the Koran say about the fall of man (it agrees in the main with the Bible), God made man good and now he is bad, how did the change come about?" He did not know, so I told him this gave the true account, and then went on to explain how it was he had to leave the garden, that God is holy and cannot look upon sin—a foundation truth which is totally beyond them, they cannot understand it. May the Lord open their minds to accept it and the glorious truths of salvation which follow in its train.

One day I read Joshua vii., the story of Achan's sin and punishment. The chief thing I want to force upon the minds of these Arabs is the true position of man before God, and above all

GOD'S ABHORRENCE OF SIN.

This is a tremendous task, for they have no conception of what sin is; but it is absolutely necessary, for one's experience here continually is "they that are whole need not a physician." The Mohammedan is a typical Pharisee; the biggest black-guard among them will thank God that he is not as other men are, and is ready to instruct the poor benighted Christian doctor, whom they think a good, honest man, and clever enough in his way, but whose mind, by the will of God, is decidedly weak where it is a question of religion. A few, however, listen and seem willing to be taught. To-day I had a very intelligent man sitting beside me who seemed to understand perfectly the greater part of what I read, and who asked me about points which he did not understand. I was enabled to say all I wanted, and to press home personally the lessons which I wished to draw from the narrative, as to the enormity of sin, its universality, its inevitable punishment, and finally

GOD'S REMEDY

to bring us back to Himself. Incidentally my neighbour emphasized the difference between the Jews of the present day and the Beni Israel, the Scriptural term which survives among the Arabs to this day to denote the Israelites before the time of Christ. I took the opportunity to show that the real difference consisted in this, that the Beni Israel followed the law of the Lord, which modern Jews have replaced by the tradition of their Rabbis.

In the middle of my reading I was disturbed by a woman who came in howling, saying that a centipede had crawled into her ear and she was going to die. On finding that the centipede was supposed to have got in four days ago, I told her to sit down and be quiet while I finished, which she did. On examination I found, as I expected, that *centipede* meant *dirt*, which, indeed, is the chief ailment of a great many of the patients who come here, especially children. A mother, when I suggest mildly that the child should be washed, will say reproachfully, "He is so young yet!" It is no wonder skin diseases are so common.

June 28th being the Jewish Sabbath, I had the pleasure of numbering a Jew among my hearers. It is a treat to have someone who can understand and enter into the truths that one deals with. I read the history of

SAUL'S REJECTION,

and spoke of the necessity of implicit and unreasoning obedience to God's word; we are not to judge the truth by our own intelligence, but to obey. Then I showed how God must punish disobedience; He cannot forgive sin like man can forgive man; the righteous law is, "The soul that sinneth it shall die," and God must carry out the law. To all this, of course, my Jewish friend heartily assented. Then I told of

the morning and evening sacrifice of former times; there is now no sacrifice. Why? Because God has provided an eternal sacrifice, Jesus, Who died for us. The Arabs listened well, and seemed to understand all we were talking about. Surely the Lord will bless His Word.

SETTLEMENT IN CASABLANCA.

By MR. J. EDWARDS.

OUR brethren who arrived here in June last were not long in settling down. Through the Lord's goodness, a house was found, and thus a beginning was made in His name.

There is ample room in this house for three or four more labourers if we had them, and abundant opportunities for work, not only amongst the native population, but the Europeans who are settling here in increasing numbers, as well as the seamen of the various vessels calling at the port.

June 29th.—We cannot believe to-day is indeed the Lord's Day. There is no sign whatever in this place, except the display of the many consular flags, that it is so. All day long, from early morning, the mill has been grinding corn. Steamers have been loading and unloading, departing and coming. Building goes on as yesterday; the whole town works and moves as if entirely self-dependent. "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts." As I have been writing this the engine has stopped, and a stillness soothes the mind and enables one to believe that it is a time of rest. The weather is warm and sultry.

July 7th.—During the past week we have been very busy making final arrangements about taking

OUR NEW HOUSE.

The owner of it is very angry with the original tenant for having transferred to us the remaining term of the lease, and has tried his utmost to make quibbles, but the contract does not prohibit reletting, and so he has made himself unpleasant in vain. We moved into it last Monday. It is large, and at present looks very naked and bare with just our camping furniture, but we hope to make things more comfortable as time goes on. On the ground floor is a large square patio, or courtyard, with a well of water (not good), and a cistern underneath containing some ten feet of good rain water; and around this patio are six rooms, large and small. There are two roofs, one over the large patio and the other above the first floor bedrooms; from this latter roof there is a fine view to be had of the sea, the town, and the surrounding country.

Casablanca should become

AN IMPORTANT CENTRE

for Christian work. It is full of activity and commercial pursuits. There are already several lines of steamers to the place, English, Spanish, and German. We are told the trade of Casablanca, both export and import, is increasing, whilst Mazagan and Rabat are decreasing on account of harbour difficulties.

Hundreds of animals almost daily come in from the interior, laden with beans, peas, barley, millet, and other grain. There is an increasing Arab population as well as European, and the whole town is full. The Arabs live in mud reed huts, built upon an accumulation of years of rubbish

and filth, and as these huts are indiscriminately scattered over the whole town there is no proper European quarter, and consequently everywhere is dirty and unpleasant. The Arabs appear not to be so modest as the Moors, although this applies more to the men than to the women. But they are more generous and more lively in their conversation. Their Arabic, also, seems to be of a better class. A little medical knowledge of the prevalent Moorish diseases would open up a wide field of labour here, as there is

A VAST COUNTRY

behind us, stretching away to Tedla and Morocco, of which little is yet known to us, except that it is capable of producing rich products of every kind. During July and August we are told that it is sometimes extremely hot, the thermometer going up to over 100°. At present we have not found it hotter than Tangier, as there is a delightful sea breeze blowing nearly all day.

I said just now that there was a growing population of Europeans. These are chiefly Spanish, amongst whom, if we knew enough of their language, we might hope to do something. As it is, there is no one to look after them but a few Monkish priests, and the extent of their duty reaches only to the education of the children, which, I believe, they are attending to in real earnest. Will not some come to work amongst these poor neglected Europeans? I am sure you will all pray that heathen Casablanca may be opened up effectually to the priceless Gospel of our Lord Jesus Christ.

DAYBREAK IN NORTH AFRICA.

By MRS. F. T. HAIG.

Numerous Engravings. Paper Covers, 1s.; Paper Boards, 1s. 6d., post-free.

Press Notices.

"A story full of true missionary life. The author—the wife of General Haig—has thrown heart and soul into this worthy ministry."—*Christian*.

"A very encouraging and hopeful account of work for Christ in Morocco, Algeria, Tunis, and Tripoli, by the North Africa Mission. Mrs. Haig tells the story of this development and progress with the interest of one whose sympathies are in the work, and we sincerely trust that this volume may have a wide circulation."—*Reaper*.

"This is a most refreshing little book. Its perusal cannot fail to impress the reader, by both pencil and pen, with the state of things over there."—*Illustrated Missionary News*.

"The whole is inspiring reading, and to take in hand the volume is to turn over its pages till it is read through. Outwardly it presents a very tasteful appearance. It contains a number of illustrations."—*The Rock*.

"Our readers would be greatly aiding the North Africa Mission if they purchased this shilling book, and at the same time they would get full value for their money. People need to learn about Morocco, Algeria, Tunis, and Tripoli; for if they knew more they would feel more pity for these nations, which are sitting in darkness. The Gospel can convert Mohammedans: it has been tried. Will not the Church of Christ arouse itself to plough this nearest of all missionary fields? If we leave out lands which are nominally Christian, this is the first portion of the great field of the world which we can reach. It is so close at hand that a few days will bring us to it. Let us evangelise it, in the name of our Triune God."—*Sword and Trowel*.

S. W. PARTRIDGE & CO., or the Office of the Mission.

TOILING ON IN MASCARA.

OUR brother Mr. Cheeseman continues sowing beside all waters in the district in and around Mascara, and although, so far as outward results shew, it would appear to be labour thrown away upon a fanatical people, who are wedded to the systems in which they have been reared, yet faith knows that the precious seed sown with much prayer, and in the midst of many difficulties, shall yet spring up in all its beauty.

“Behold, the Husbandman waiteth for the precious fruit of the earth and hath long patience for it, until it receive the early and the latter rain.”

May God give to all our brethren and sisters the faith and patience needed to toil on amid discouragements, with their eye fixed upon the sure unalterable promises of God's Word.

DIARY OF MR. CHEESEMAN.

July 24th.—Visited Tizi, and spent the day amongst the French Protestants. One case pained me much, that of a woman who seems to be dying without having any assurance of pardon. I visited her twice, but was obliged reluctantly to leave her in great darkness of soul. Many others were ill with fever, a sort of typhoid, very prevalent just now in these parts. The next morning, Friday, I returned to Mascara. Soon after my arrival, one Arab from a neighbouring town called; he, too, was very ill. Others called during the day. I was too exhausted to visit the market, having also caught some fever.

August 2nd.—Visited Bab Ali during the afternoon. One man that I have known since coming here invited me to his house. On entering his room, he brought out the Bible, asking for explanations. We had some conversation, but he would not let me speak too pointedly. He is getting very old now, and I should be very thankful to see him

STEP INTO THE LIGHT;

his case is interesting, for he is very liberal, well-read, and thoughtful.

8th.—Early this morning an old friend from a douar on the plain called; he is now very old, and each time he calls I expect it will be the last. To-day he looked very ill. It is now more than three years since he first called, and though he knows more of Christ, there is still the same outward clinging to Mohammed. After he left I visited the market and some shops. During the afternoon another Arab called to have a letter written; also three others, who stayed awhile reading various texts of scripture and conversing.

11th.—Set out for

BOU HANEFIA,

about 28 kilometres from here. People are to be met with there from all parts of the province, but on my arrival I found that I was a little too soon, for the Arabs have not yet finished their harvesting. The hotel was full of Jews, with whom I had some conversation, also with some Spaniards and Arabs, and with others whom we passed on the way. I was very much disappointed at not being able to reach more Arabs. But in the three days spent there I was able to leave two Hebrew portions, one Arabic gospel, and a Spanish testament with some tracts, and gave away to a number of natives some simple medicines; it was very grievous to see so many natives suffering with fever and other maladies. They are very grateful for relief given; and some fresh acquaintances were made during the journey, with some of whom I still correspond. Returned on Wednesday evening very tired, but happy in the thought of having spread the knowledge of the gospel and been able to relieve the sufferings of a few. But I need very badly

A STRONG HORSE

for this work, strong because of the rough hills and long distances.

19th.—Visited Palikao, a village twenty kilometres away, but arrived a little too late for the market. Judging by the number of people still there the market is a very large one. This village is terribly hot, and I soon suffered a violent headache from the oppressive heat. I was glad to renew an old acquaintance with an Arab whom I met here, and who comes from a village some ten miles away, and whom I hope before long to visit. One other, a Jew, I was glad to meet again, but was sorry to see the havoc fever had made in his looks, for he is a strongly built man. Had a long argument with a Spaniard on the way home; by the time we reached our journey's end he seemed much softened and subdued, and I think he will now read the Bible in a different spirit, for I was able to explain some things to him about God's dealings with the Jews that he had misunderstood, and consequently was in doubt. These talks with individuals by the way remind us of Philip's talk with the Eunuch; may the same result follow. On parting with him I gave him the address of the Spanish pastor at Oran, where he lives.

23rd.—Set out for

SAIDA.

On the way some Arabs invited me to eat with them, which I did. Their food was not very tempting in appearance, being quite black with smoke, etc.; though good in quality. But they were not so ready to accept of the spiritual food I gave them, and told me point blank that the message was more than they could believe, even refusing to read a Gospel. Saida I found to be a very pleasant town; it is built on the slope of one of the last heights before reaching

THE DESERT OF THE SAHARA.

It is well supplied with water, and has, consequently, many gardens, the town itself being planted with trees, affording a cool shade in every direction. The market, held on the Sunday and Monday of each week, draws together many natives from miles round, among which are some who come in from the Desert on camels. Those that I saw looked very haggard, weak and tired, and did not seem such a fine race of men as we see in the Tell district; the majority were short, ill-fed, and badly clothed, with very dark skins. A great many were accompanied by their wives and families, who were covered only by dirty cotton garments. I met many of them on their way to the market, and spoke to them, but the only thing they seemed to care about was to know how much they would probably have to pay for taxes. The women did not cover their faces at any time; the principal trades consisted of grain and cattle, with a little butter from the Desert, which obtained high prices. There are many Jews and Spaniards living in the town; and near by two villages, containing only negroes, who live in mud hovels thatched with grass, one of which, I think, has a population of at least 400 or 500. I could not ascertain if there were any Arab villages near. I rode ten or fourteen kilometres further on to

AIN EL HADJAR,

but found only a few Spaniards and French colonists, the great

Alfa Grass Works being closed—many of the people remaining seemed ill with fever. I spent an enjoyable time there, although it was very fatiguing. On the whole, I think Saida will make a good centre for mission work; it is very healthy, and just clear of the borders of the Sahara. Should I be spared to visit it another time I shall come prepared to stay longer, and work

does sometimes lift the curtain and show us that beneath the stolid indifference of these people the truth is gradually spreading like an undercurrent—quiet, unseen, but strong.

3rd.—Some whom we meet view everything in the light of present good. For instance, going out early this morning, and while talking to a Jew in a workshop an Arab entered, and,



A FAMILY OF TRARAS.

amongst the Jews and Spaniards. I was thankful to leave a few Gospels in different places, also one New Testament in the town; but the people are very mistrustful, and one needs much time and patience to be able to do anything.

Sept. 2nd.—While visiting Bab Ali I was much encouraged to find a book I had lent, "The Balance of Truth," had been read by many more than I had any idea could have seen it. This was just when I was feeling a little discouraged; the Lord

finding he could read, I gave him a tract. He accompanied me to my rooms and conversed until past dinner-time. He was very anxious to know

WHAT HE WOULD GAIN

by becoming Christian. When I told him truth, salvation, and heaven, he seemed very disappointed, thinking they were very tame things in comparison to earthly gain. After much talk he

took away a Testament, saying how much he would honour the Word of God contained in it, of which I am rather doubtful. But he has at least had one opportunity to know God's will. In the after part of the day I visited the market and town. In one café I met a Jew who had just lost ten francs by gambling. When I reproved him, he at first only laughed, but when I asked him if he would like to die and appear before God with the cards in his hands, or even to spend his last moments in gambling, he seemed impressed, and striking my hands with the palm of his hand (a form of oath), said he would never play again, and listened to me while I talked of other things.

8th.—This afternoon in visiting I read a tract to an Arab on the Fall of Man, and spoke to him of the first and second Adam. Afterwards he strolled with me through the town. When nearing

BAB ALI,

an Arab whom we met, with a smile on his face, called out, "God empty, God empty," which was a prayer to God to empty the town and country of infidels. When he saw I understood him he began to flatter me. Further on another shouted to the Arab accompanying me, "Why do you go with that scarecrow?" The word he used means, when applied to Christians, a scarecrow set up to frighten people from following Mohammed. I mention these things to show with what bitterness they oppose evangelisation, and this they do with smiling faces and shakes of the hand.

10th.—One native, holding a good position, called to return a book I had lent him. We had a nice time together. He is now aged, and said, "I know that I must think of dying and meeting God." When I told him how much I would like him to read

THE BALANCE OF TRUTH

before he died, he replied, "I have seen it; you lent it to a man who showed it to me, and I would much like to go through it." I gladly lent it to him, and trust that God will enlighten him. I am astonished at the number who have read portions of that book through one man only having it for a while. Every now and then people turn up who mention it. This may account, in some measure, for the way many of them avoid religious subjects.

18th.—Journeyed a little way on the roads outside the town, and placed a few tracts where they would be seen and picked up by Arabs coming into town. I have frequently done this and seen them taken up and read by men who in nine cases out of ten would refuse to receive anything directly from me.

OUR ILLUSTRATIONS.

A KABYLE CUTLER'S WORKSHOP.

THE manufactures as carried on amongst the Berber races are necessarily of the most primitive kind, as, although skilful, they possess but few advantages in the way of tools and machinery.

The sketch on our first page shows the interior of a cutler's workshop, where firearms, knives, swords, and other weapons are manufactured. The forge, like the fire in their dwellings, is made in a hole on the ground between two stones, a bellows being arranged at the side. Their anvils are small and made with a long neck, which is sunk into the ground, looking very much like an inverted bottle; consequently most of their work has to be done in a kneeling position.

A FAMILY OF TRARAS.

A DESCRIPTION of these interesting people will be found in our article on page 141.

SOME OF THE IN-PATIENTS.

JOTTINGS FROM THE JOURNAL OF MISS LAMBDEN.

AMONGST the many who pass through the Tulloch Hospital as in-patients are some very strange characters; some dark in mind and foul in person, and but little raised above the animal; others intelligent and argumentative, staunch champions of the false prophet, who will try their utmost to induce the workers to witness to Mohammed; some will remain for weeks taking pleasurable interest in listening to the daily reading and explanation of the Word of God, and evidently profiting by their stay, others will disappear suddenly after two or three days, no one knowing why or whither.

The following entries from Miss Lambden's journal will give some idea of those who were inmates of the Hospital wards during the month of July:—

July 20th.—A man arrived this morning from a village in the Anjera country; he had with him his young daughter, a girl of 13 or 14 years, with a dreadfully diseased knee. She has been ill about two years. They are to remain with us a few days to see if anything can be done for her. We had a splendid meeting of the people in the court, mostly men from the tents on the Marshan.

21st.—Ayeshea, the little girl who was with us in the hospital for some time, returned to-day, but so altered I could scarcely believe her to be the same child, she looks like a little shrivelled old woman. In addition to being sick she has a step-mother who beats her cruelly.

23rd.—Among others who came to the hospital to-day was one man whose appearance may be better imagined than described. He is tall, very thin, black hair and small beard, and blind with one eye; clad in a garment, that may once have been in the form of a jelah, but which now is composed of

SO MANY PIECES

strung together by cords, that it would be difficult to say what was its original form and texture. He cannot read, but seems fairly intelligent. He comes from Morocco city, and says he has not been able to work for some time because of his "sick arm," and that his sister used to give him food.

25th.—One man this morning listened very intently as the service was going on. I should say he is about fifty, with rather sandy beard, and sharp, piercing eyes. I took the opportunity to speak to him after the meeting, and found he was from Algeria. He said he had not heard the gospel before, and listened with interest for an hour or so. He is to stay here for a time. Another man from the Coast, who was sitting by, tried to explain to him the way of salvation, but he did not seem to take in the meaning very readily.

Had some conversation, too, with Si Mohamed, a Fokee, who is an in-patient, and who came to us a few days ago. He has a refined, intelligent face. The first evening he was here he seemed very excited, and talked much during the service; but this morning he listened very calmly as I tried to show him that there is only one way to God, and that if he were in the wrong road he would never get there. The old man with the diseased face, whom I think I've mentioned before, was listening to our conversation, and began

COUNTING THE NUMBER OF PROPHETS,

the Lord Jesus among them, and said he had faith in them all.

There is yet another man who has been a few days in hospital of whom I should like to give a little description. I think perhaps if friends at home knew something of these people individually they would be able to take a greater interest in them, and, better still, if some would take any of those described or mentioned by name here, and plead at the Throne of Grace for them, that the word we have been able to speak to them may be with saving power, it may be we should see greater results. But to return to the man. He is named Mooly Mohamed, and is, I believe,

A NATIVE OF FEZ,

but has lived in France, which may account for his somewhat mixed costume; for he is clad in a blue-checked European shirt, over which is worn a silk one, which *may* once have been white. His head gear is a dirty red turban, and he has a peculiar expression about the eyes that reminds one more of a Chinaman than a Moor. He is a shoemaker by trade, and, although he cannot read, seems fairly intelligent. He had some idea of the meaning of the wordless book, saying the red colour meant sacrifice, but when he came to the white page he said that was our hearts which were made white by good deeds.

Another patient, Mohamed Ben Absolom, from Fez, can read. He does not profess to know much, but like most of them can repeat the names of the prophets pretty freely. He says the Lord Jesus taught to fast and pray, and do good deeds, etc. His faith in Mohammed is not very strong, I think, for he said, "*We* say Mohammed will intercede for us, and *you* say the Lord Jesus will." I asked him which *was* right. Lifting his hands and opening his eyes wide, he exclaimed, "I don't know!" Pray that he *may* know.

28th.—We had

A LARGE NUMBER OF PATIENTS

this morning. Dr. Churcher being called away to Tetuan, Dr. Kerr kindly came and took his place. One man, from Fez, was taken in. He seems very ill, and not able to pay much attention, but has a bright intelligent face.

EXTRACTS FROM MISSIONARY PUBLICATIONS.

THE greatest obstacle to the progress of Christianity in Africa is the presence of Mohammedanism in the land. It is said that half the continent is virtually controlled by it, and the remaining half seems to be coming rapidly under its influence. Tradition states that Mohammed prophesied that the greatest number of adherents to his faith would come from the West. Indeed its great conquests have been almost wholly from Northern Africa, whence it spread over into Spain, and was only checked from overrunning all Europe by the brave stand made against it by Charles Martel in the battle of Tours. North Africa is the seat of its greatest power. There are two important centres of its religious and literary influence at Cairo and Kairwan near Carthage, from which its teachings have spread nearly down to the Equator, in regions that no other missionaries have ever penetrated.

Mohammedanism is one of the aggressive forces of the Evil One, with which the Church of Christ must engage in a conflict for transcending in importance that of Saracen and Crusader days. A recent writer says, "It is to-day probably the most pushing, aggressive, and formidable foe to Christianity on foreign mission ground. . . . Never has Christianity been called upon to face a more thoroughly equipped and a more desperately determined foe than Islam; never has our

heaven-sent Gospel received a more defiant challenge than that given it by the religion of Mohammed!"

It is estimated that there are now about 200,000,000 Mohammedans, 40,000,000 of whom are residents of India. The remaining 160,000,000 are found chiefly in Western Asia and Africa.

The total number of those who have lived and died in the Moslem faith since its establishment is over 4,000,000,000—a number equivalent to nearly two and a half times the present population of the globe.

The Sheik-ul-Islam, the highest Mohammedan authority in matters of doctrine, has recently said, "The believer (Moslem) ought to have faith in God, in His angels, in His books, in His prophets, in the last judgment, and in His will as the source of all good and evil. Besides the profession of faith of which we have spoken," says he, "a good Mussulman ought to pray five times a day, distribute to the poor a fortieth part of his goods every year, fast during the month of Ramadan, and make once in his life a pilgrimage to Mecca." In enumerating the prophets referred to, he says: "The first of the prophets was Adam and the last Mohammed. Between these two many others have lived; their number is known only to God. The greatest of all is Mohammed. After him come Jesus, Moses, Abraham, Noah, and Adam (may God grant them salvation)."

In Western Africa neither the Koran nor the Mohammedan prayers are understood by the great bulk of those who reverence the former and use the latter. The Koran, which is the sacred language, is written in Arabic, and never translated into any other language for the use of Mohammedans. There are in some districts schools where children learn to read Arabic, or to repeat Arabic sentences, but in many of these no attempt is made to teach them the meaning of the Arabic words. In these schools they are also taught to write certain portions of it. When these sentences are written on paper, they are folded up and stitched in a leather cover, to be used as charms; but when they are written on a board, and washed off into water, the water is given to sick persons, and is supposed to act as a charm when they drink it.

"In the course of a walk through the streets of Assiout, in Egypt," says an American minister, "I was taken into a bookstore. Among the Arabic books were a number of Bibles. One of these attracted my attention by its size, the excellence of its binding, and the beauty of its printing. But my companion said he wanted to show me a yet more interesting feature of the book, so turning to the title page he pointed out a slip of paper pasted there, on which was a sentence printed in Arabic characters. This, he said, was the Sultan's permission to print and circulate the Bible in his dominions. And it was hard for fanatical Moslems to answer the Bible arguments for the truth of the Christian religion, since the imperial head of their church distinctly allowed the Scriptures to be a good and true book by sanctioning their circulation."

One remarkable feature of their work is the greatly increased sale of Bibles among the Mohammedans. This increase has been noticeable for some time. It is Mohammedans who read, for the demand is for the Scriptures in Arabic. And the volumes are sold, except in very rare cases. But few copies are given away, as it is deemed best that those who get copies should pay something for them, though the amount is small. It is a matter for thankfulness that this increased usage of the Holy Word should be thus marked, for we know that "the entrance of Thy Word giveth light."

OUR FIELD OF LABOUR.

THE TRARAS.

A PORTION OF THE BERBER TRIBES OF THE PROVINCE OF ORAN.

IN setting out from Nemours for Sella Maghnia, the traveller ascends to the heights of Bab-Thaya, a chain of mountains crowned with rocks at their summits. It is the first stepping-stone that must be climbed to reach the elevated table-land of the interior. There, located in a natural fortification, entrenched in perpendicular ravines, live the Traras, a section of the numerous Berber tribes, the ancient possessors of the soil.

In this neighbourhood, as in the Riff Country and some parts of Tunis and Tripoli, through the ruggedness of the country and the consequent difficulty of communication, these people have had comparatively little contact with travellers and French colonists, and consequently there is a greater shyness and want of sociability than is found in most other places. Geographers have given to all this range the name of "The Chain of the Traras." The population of the tribes passing under this distinctive name is probably 9,000 or 10,000. There is a Berber population inhabiting the mass of mountains which lengthens out to the west, to which are frequently given the name of Traras, such as Traras-Gharaba, Traras du Conchant, and which appear thus on the map published by the Minister of War, but they have never formed part of the Confederation of the Traras.

The houses of these mountain-dwellers are very strangely constructed; they appear to be of two different types, according as they are built on a *summit* or on a *slope*, the situation of a dwelling corresponding exactly with the situation of the proprietor in the Kabyle world, the rich inhabiting the summit and the poor dwelling on the slopes.

Those on the summit are more difficult and therefore more expensive to build, for not being sheltered or supported in any way, they need to be constructed solidly to resist the wind and rain. They are built in the form of a perfect rectangle—at least, as perfect as a Traras rectangle can be. Sometimes, in the case of rich and numerous families, the house is composed of several distinct dwellings, leaning one against the other in such a way as to form an interior courtyard.

The house on the slope, being built against the hill, does not require a back wall; sometimes the proprietor can succeed in so arranging his site as to dispense with two walls, thus bringing the construction of a house within their means. But whichever type of architecture is selected, windows are, of course, unknown, and the light comes in at the door, which they leave open, and when they want to see anything clearly they go outside. The mode of shutting is the most primitive, and consists, for the most part, of a hurdle, made of branches of trees interlaced, forming a door, which is supported on a kind of hinge manufactured of chains of the Alpha grass; a heavy bar of wood buttressed against the door takes the place of a lock. Entire doors are considered luxuries, and, consequently, are only seen in the houses of the rich owners. They are usually formed of the lids of boxes bought up from Jewish grocers in Nemours or Remchi, and upon them may often be read, in French, such cautionary sentences as "Brittle," "To be kept dry," "This side up." But the best protection to these houses are the dogs, which are common to all Arab countries, and which somewhat resemble jackals. They pass their life, for the most part, on the roofs of the houses, and the unfortunate traveller who approaches without being provided with a good supply of stones soon finds himself surrounded by a pack of these hungry wolves.

In places where stone or brick is not obtainable, the houses are built of beaten earth, and covered with boughs of trees

plaited together, and often in the centre of this roofing, which serves also for a terrace, is a kind of square crevice, which is the yard of the house. It is there these Traras accommodate their fowls, asses, goats, sheep, dogs, women, and children.

Villages amongst these people are rare. The Trara is a man who is contented with family life, and has no wish to visit his neighbours; he prides himself upon his individual independence: hence the tendency to isolate his dwelling. There he hides his wife, children, and cattle, and even where, in places, through the superior quality of the ground and abundance of water, people are brought together, the houses are not adjoining, as in the Berber villages; a certain distance always separates them, in addition to the thick hedge of cactus or prickly pear, in the middle of which they are hidden. From a distance these villages appear like a vast garden. Very charming are some of the gardens belonging to the Kaid of the tribes, which are generally arranged so that they can be irrigated by mountain streams; within these enclosures, during the hot summer months, one finds a delicious freshness under the shade of the beautiful trees, for here are found almond, peach, orange, citron, fig, pomegranate, and olive trees, the latter in great abundance.

As regards the spiritual condition of these people, they are, of course, Mohammedans, and at present nothing has been done toward carrying them the Gospel of the grace of God. Indeed, the problem is, in many cases, how to reach these outlying tribes when they are so far from the French villages and towns, as it is next to impossible for Europeans to live in huts such as these people inhabit. It seems, therefore, that it must either be done by itinerating work, which would require a strong horse, or by building a small house in the centre of a district inhabited by these tribes, and from which they could be reached on foot.

Perhaps someone would like to give the cost of such a house, that these interesting people, the Traras, may be reached by the Gospel.

FURTHER NOTES FROM A MOORISH VILLAGE.

BY MISS A. K. CHAPMAN.

July 1st.—Actually six months of the year has passed from us already; how quickly time flies! I am afraid we don't half realize how hastily eternity is coming upon us; at least, I speak for myself. Oh, that the Lord may keep me in remembrance of the fact that I have but one life to live, and that I can never make up to-morrow what I leave undone to-day.

We are encamped in a Moorish village. The day has been very hot, and few people came to us until the evening, when a number of women collected round asking for medicine, which we gave them, and afterwards listened to the Words of Sidna Aisa. The young man again came to read the Lord's Prayer.

2nd.—Arose at five o'clock this morning, and as soon as we had finished our breakfast, the Moor, to whom the ground belongs whereon our tent is pitched, came to drink tea with us, bringing with him one of his wives and three daughters. We made the tea in Moorish fashion, and gave them some raisins, but had no bread to offer them, as we had finished our stock of bread yesterday. He, knowing this, had brought some hot,

BLACK BREAD

of his own, and insisted on giving us some of it to eat with him, which we did somewhat reluctantly. They left us about 7.30, very satisfied with their repast, and went off to their work in the harvest-fields directly.

In the evening a large number of boys and big lads came

and sat with us under the tree. The Lord was very good, and graciously answered prayer on their behalf. They were so quiet, more so than they have ever been before; and as I told them the story of Lazarus' death and resurrection, it was so encouraging to see how they drank in the words. It was good of the Lord.

5th.—This afternoon and evening two women came to me for medicine, to whom I gave some, and then afterwards spoke to them about the words of Sidna Aisa, beginning with the parable of the Pharisee and Publican going into the Temple to pray, and endeavouring to impress upon them the self-righteousness of the Pharisee.

These poor people do need terribly to know the fact of

GOD'S HOLINESS.

If they are asked what sort of heart they have they invariably reply, "Oh, mine is as white as milk." May God's own Spirit show them the exceeding sinfulness of sin.

6th.—This morning, while reading a portion of the Word, a man and his wife and a number of boys came to the tent and sat down by the doorway. The man was ill and wanted medicine, but I told him he must go into the town of Tangier and see the doctor there, as I had only a few medicines for women. I then read to him my favourite John xi., telling him of God's power to raise the man who is dead in sin and make him a new man in Christ. I spoke to him for half an hour, and my heart went up in thanks to God as I saw how attentively he listened, without once asking any absurd question. To God be all the Glory!

In the afternoon several women came up, asking for

PRESENTS

for themselves and children, which I refused to give, being Sunday, but promised that they should have some before I left the village. One can scarcely believe what a dreadful set of beggars these Moors are; rich and poor alike ask for everything and anything they set their eyes on; yes, and are not by any means backward in asking for the dress off one's back, even though it be no good to them, and yet with all this, the great gift of God they will not accept, thinking Mahommed will somehow or other make it right with God for them in the last day. May God, by His Spirit, open their eyes before it is too late!

7th.—Had a very refreshing night's rest last night, awaking once, and to my horror found a fierce-looking

MOORISH DOG

had found his way into the tent, attracted by the smell of the eatables. I rose quickly and hustled him out, taking good care to fasten the canvas so as to prevent him from again paying a visit.

About 6 a.m. this morning a strong east wind arose and has continued all day, so much so that I have been prevented from doing but very little amongst the people. Once or twice during the day it seemed as if the tent would be lifted from over us, but we are glad it has abated just a little this evening.

8th.—The wind continued very rough throughout the night, preventing us from getting much sleep. To-day it has been no better. Our food, and everything in the tent, is

THICKLY COVERED WITH DUST,

which is by no means pleasant; still, after all, these strong east winds are a great blessing from God in this land, helping to lessen the heat, and also a preventative of disease.

9th.—Have had such a happy day of service. About seven this morning our friend, the watchman, and one of his wives and children, with other women, came and drank tea with us at the door of the tent, and stayed nearly an hour before going to their work in the fields. As soon as they had left we

had our own breakfast, and I then started out to join some of the women in the harvest-fields. I know not which fields to go to, but just waited on the Lord as I walked on the road. After a while some women in one of the fields called out to me to go and help them in their gleaning, which I did, and as I helped them pick up the ears, I took the opportunity of witnessing for Christ in song, putting in a word or two besides. After I had been with them for some time, feeling the heat of the sun rather much, I told them I must return to my tent, but before I went they all stopped their work and

GATHERED ROUND ME

to listen to the meaning of the book which I held in my hand, and which had no words written in it.

In the afternoon the heat was very great, and I could not do anything, but towards evening it became a little cooler, and I went outside and had a nice time speaking to some men and lads who were awaiting their evening meal. They were all very busy; some making leather aprons, some baskets, but most were employed in making rope or shereet, which they make from the leaf of the date palm, and I felt very much encouraged with their attention to the words of Eternal Life. Oh, that their ears may be unstopped and the eyes of their hearts opened to see and receive the Word which is able to save them!

MISS BANKS IN TETUAN.

July 12th.—We have had eleven women here to-day for medicine; one greatly objected to our words about the Lord, and wanted us to turn Moslems at once, but all the others were friendly.

13th.—In the morning went to the house in which we often visit, and found the wife and daughter subdued and quiet. The husband was very ill; his wife said he had nearly died in the night, and was then sleeping almost unconscious. None of them seem sorry, I think all will be glad when he is gone. Poor old man! did he refuse his last chance when he so scorned the Gospel on our last visit? Dying in darkness, and he believes (so his wife told me) that he is going to Paradise and numberless angelic wives. Leaving them, we passed on to a house visited once before, where a number of poor women live. They seemed pleased to see us and to have a little medicine; however, they listened to our words, and took us into three or four of their several little homes. From there we went on to Fatima's, and found her sitting on matting, in

THE COURT,

a rosary of beads in her hand, and gabbling over her prayers (the Moors use beads largely); she took no notice of us then, but soon finished and came in to talk.

Ten women and four children here to-day for medicine.

14th.—Started out to a garden about a mile from the town, expecting to find there some women we know; but they had not arrived, so sat down some time, talking to the owner and his wife. She had a nice little baby in her arms, eating an unripe apricot; she said it was in pain, but was not at all inclined to believe the fruit could cause it. She has lost two, and will soon lose this one, I fancy, unless she alters her treatment; somehow, little babies do not thrive here on unripe fruit and cucumbers with the rind on!

16th.—In the afternoon rode out a long way with Mr. and Mrs. Macintosh to find

A VILLAGE,

from which we are having, at present, four patients on market days; it was a long way from the town, right up in the mountains, by such a rugged path.

17th.—We had eight patients this morning, and fourteen this

afternoon. We had some interesting conversations with some of them.

20th.—Visited two houses in the morning, and had fourteen women here for medicine in the afternoon, seven of whom were from the villages. We arranged to go and visit one of them to-morrow, if she will come and fetch us.

21st.—After various delays we got started off this morning, the woman and ourselves, on donkeys, and our boy; we rode up the mountain a long way, the scenery most lovely, the great oleander trees, in full bloom, overhanging the rivers. Several men asked our business, but our woman faithfully piloted us through all. It is a large village, high up in the mountain. The women were very kind to us, and we were taken into

SEVERAL HUTS,

where we explained a little who we were, and that we loved "Sidna Aisa." They all knew very little about Him, so we invited them to come to us on market days, and expect a good many will do so. We created quite an excitement amongst them.

27th.—Went out early to visit a sick man; the heat was very great, and the air in the streets unendurable. Poor man! he lay in a tiny dirty room, full of children; he said he was glad to see me, "but he wanted his death to come from Allah (God), so he was not going to *drink* my medicines and be poisoned." This was cheering! However, he condescended to let me apply iodine; then he opened the conversation about Sidna Aisa, and told me he knew a great deal about Him. His knowledge, however, was more curious than correct; but he was friendly, and, promising to see him to-morrow, we left.

28th.—Found the old man intensely delighted over the good effects of the iodine, and he began to speak of Christ (with a view to please us, I fear); but still, it makes it easier to speak of Him. The women we have visited twice before are

VERY POOR.

They live in a tumble-down little house, very evil-smelling from dirt and rubbish; but there were several nice, intelligent women. For the first quarter of an hour they all swarmed round, women and children, some for medicine and some for little dolls. One was a lovely little child; her face is perfect, and she has such a sweet, captivating manner. She got my open parasol, and with much dignity sat cross-legged under it in the centre of the room, it being about as much as her baby fingers could manage to keep up; two others joined her, making such a comical little group. We explained a picture, and invited them to visit us, which they promised to do.

30th.—I went to see my sick man, and had

A GOOD GOSPEL TALK

with two women and some big girls in another room. Coming along the market, we met a black woman we know, who stopped as usual, and then told me a "fokeeah" (learned woman) wanted to see me. We are finding out it is no good to make appointments with them, for they are seldom kept; so, turning the old lady round, we set out at once for the new house. It was

A GIRLS' SCHOOL,

about twenty-five, all ages, cramped into a little room, learning [as Arabic is best learned] at the *tip-top* of all their voices, and in the midst, with such a rod, sat the "fokeeah," very cross and old. By-and-bye she got out of her scholars, banging them freely as she stumbled over them, and they making awful grimaces at her behind her back. In the first breath she informed me she was a sheerifa, a saint, and a fokeeah and could read the "Taura" (Book of Moses) and the "Ingeel" (Gospel). As she was so conceited, I told her I was a fokeeah too, and could read Arabic, Hebrew, Spanish, and French, and was a

"tabeeba" (doctress) as well. At once she asked, "Did I know *magic*?" After some conversation it was agreed that to-morrow we should bring her some medicine.

August 3rd.—Went to-day to a new house. This one proved to be a large, unfinished one; five or six great lads lounged about in it, whilst

A NICE BLACK GIRL

got food ready, and the mother was pointed out as the invalid. Talk, however, she would—herself, her ailments, family, husband, poverty, religion, etc., etc., all were gone over. So I sat down and waited until nature was exhausted.

I wonder if friends at home understand the reverence and prominence given to Moses here? Moors and, of course, Jews ascribe such power to him that the Moors call him the "Word of God," and reverence him greatly. This woman did not know the name of "Sidna Aisa," but she kept saying "Sidna Musa" (Moses), and when she knew she was to be given medicine *free*, she took all the pile of dirty handkerchiefs off her head, and laid them at my feet, rubbed up her hair, then knelt before me, showering down blessings and kissing my feet.

EXTRACTS FROM WORKERS' LETTERS.

From Mr. M. H. MARSHALL (Tlemcen).

We continue to be impressed with the advisability of opening a room for preaching to French speaking people, and for a long while past have made it a matter of special prayer. As a result, we feel no doubt the Lord would have us *go forward* in the matter. Just two weeks ago when we came to this decision we found a large shop empty on the "Place des Victoires," *i.e.*, just at the top of the stone steps which you descend on going down to the house Misses Read and Day occupied. It is splendidly situated. After my seeing it first alone, we all went together, and the sisters are all impressed with its suitability. But we cannot take it unless a difficulty is removed. They will only let it with a large basement and offices adjoining, which we don't want. The landlord says some one may come along wanting the latter part only, and if they are willing to take the whole and sublet to me the large shop, it might be managed. That is how things stand at present. It is slightly back from the road, a square sort of store; would seat, I should think, 200; roof supported by wooden pillars. It would make an ideal hall. Probable rent 50 frs. a month. Will you join us in prayer about this, that the Lord would give clearest guidance without the shadow of a doubt? Of course, we can do nothing beyond praying until our return to Tlemcen. If the Lord leads us into this work I shall sorely need a capable brother fluent in French to assist in the work. I have ordered from Mr. Lowitz a supply of General Haig's tracts. I am waiting on the Lord, also, about a shop among the Arabs, where I could read the Word daily at a certain hour, and get in passers-by to listen and accept gospels. Please pray with us for this also.

From Mr. W. H. PATRICK (Tangier).

We are especially encouraged by the Sunday morning service, as the attendance is better and more regular than it has ever been. It will be difficult for you to realise how sorely tempted our converts are to work on Sunday. Most of the large employers of labour in Tangier are Jews. They do not allow their employés to work on Saturday, and thus, if the Sunday is observed, the man can only labour five days in the week. Then the master often says, "If you will not work on

Sunday I cannot employ you." Manuel G——, a young fellow of nineteen, came to Tangier seeking employment and was converted at our meetings. He was very poor, but after a time obtained work in a flour mill belonging to a Jew. The master refused to employ him unless he worked on Sundays. The lad yielded, and for four Sundays kept at his work, being very miserable all the time. We urged him to do the right and trust in God. At the end of the month he told his employer that "He was a Christian and could not work any more on Sundays." He was instantly dismissed. He came to us in sore distress, but was greatly comforted after prayer. The next day he received a letter from his father saying he must go home at once, as one of his brothers had to enter the army and the father needed his help. He went home strong in faith, with a good supply of tracts and Scriptures, and has written me that all at home know of his conversion, and his father and mother are trusting in Jesus. This is not an exceptional case of temptation. Most of our converts are tried in the same way, and so it does one good to see them meeting for worship on Sunday morning. Our prayer-meetings on Monday evenings have also been most blessed seasons, there having been much more freedom in prayer. One sister and five brothers have been baptized by us this year, all have professed conversion in our meetings. We have known each one for more than six months. Three are unable to read, and four had never seen a Bible before coming to our meetings.

FOR THE YOUNG.

DEAR CHILDREN,—You will remember the story told in our page "For the Young" last month of a little girl who had a missionary hen, and a little boy who kept missionary rabbits, and Mr. Liley added, "Do ask the Lord Jesus from to-day to show you the way to be His messengers, even while you are at home." You will be pleased to know that I have since heard of two little children, aged four and six years, who read the above, and were so pleased with the idea that they have given their rabbits to the missionary cause.—Ed.

A VISIT TO AN ARAB LADY.

Everything out here in Tunis is so different from what you are accustomed to in our dear England that I think some of you might like to know something of the scenes to which we here grow accustomed; so I will try to make clear to you something about an Arab house and family. Going this afternoon through narrow, covered streets, with funny little Arab shops on each side (not shops with glass windows, but little openings slightly raised from the ground, inside which sits the shopkeeper surrounded by his goods), we at last arrived at

A LARGE OPEN SQUARE,

and upon turning to the left came to the door of the house into which we were going. Entering by the outside door, we knocked at an inner and smaller one. But what is the matter? No one calls out "Who is it?" with which salutation we are generally greeted. The door being ajar, we pass through, and now, while we wait to see someone, I must try to tell you what the house is like. A large court paved with white stone, in the middle an orange tree growing, and all round it are rooms, which are long, narrow, and very high. All looks so nice, white, and clean.

While we are standing in this court, out of one of the rooms comes the lady of the house, Mrs. Doujah, dressed oh! so funnily, and after giving us each a hearty, loving greeting,

she takes us into a room surrounded by benches, very like the settles which are to be seen in country farmhouses in the North of England and in Scotland; but these benches are nicely cushioned. At each end of the room there is a bed, and on one side, below the bench, are cushions on the floor. Now looking round, we learn

THE CAUSE OF THE SILENCE

when first we entered the house; it is not yet three o'clock, and the mid-day sleep is not yet finished, for there, on one of the benches, lies Mrs. Doujah's husband, fast asleep; and on another her mother, also asleep. But here, in one corner, is something very like England—a sewing machine; it is being worked by the only unmarried daughter, "Khedijah."

Up some stairs live a married daughter and her husband, Mahomet, so as Mr. Doujah, or rather Mr. Ahmed, still slept on, we decided to go upstairs first, and then come down again. We mounted to find such

A SCENE OF CONFUSION;

it had been raining so heavily for two days that the water had come through the roof (this rain made us think of some of God's words about water I wonder if you can find anything). Mahomet was out, so we sat and had a little talk about Sidna Aisa (Jesus Christ) with his wife; she listened so well, and seems to be really beginning to love Jesus. Her husband, we are sure, does love Him and trust Him. Then we sang to her, in Arabic, "Jesus loves me." She was so busy that we did not stay long, but returned to Mrs. Doujah, and before I tell you what we did, I must remind you that here Arab girls don't learn to read, and they

NEVER GO OUT

except if they go away anywhere, and then they go in a closely covered-carriage; and so particular are they that Mahomet, from upstairs, could not go into his mother-in-law's house because Khedijah is there. Mrs. Doujah has learned to read by dint of great perseverance, and she now possesses the Gospel of John, which she enjoys very much.

When we got back she went and sat down on the cushions, and we followed her example. She then brought out her Gospel; but, oh! an interruption—a woman came in and talked loudly and quickly, but at last she was quiet, and Khedijah had brought us each a cup of Arab coffee, with no milk, but plenty of sugar. We started reading

THE STORY OF LAZARUS,

so new and interesting to these women. When we reached the 25th verse, she was asked, "What can it mean? everyone must die." "Oh yes!" she said, "I know; but their spirits—if they love Jesus their spirits never die." And then the chapter was finished, and after some more talk, we sang, "I heard the voice of Jesus say," which they liked so much that we had to repeat it. Then we rose to come away, but she earnestly entreated us to stay; however, we could not, and as the greetings to those not with us, and the many expressions of love to us, "their sisters," took some time, it was late ere we left, promising to return before very long, and perhaps have dinner with them.

Now, why have I written all this? Just because we want even the very youngest of you to pray to the dear Lord Jesus for all these people—Mrs. Doujah and her husband and mother, for Khedijah, and for Mahomed and his wife—that all may learn to love Him dearly and believe Him as their Saviour. Their religion is such a sad, sad one. They think they can please God by many prayers and by fasting, and they know nothing of a Saviour. Some of you, specially who know how good it is to love Him, won't you ask the Holy Spirit to show Jesus Christ unto these dear men and women, and thus help to spread His kingdom on earth?

ROSE JOHNSON.

THE NORTH AFRICA MISSION.

This Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who with the rest of the Moslems of North Africa, were quite unevangelised, and was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, and Tripoli, and a branch mission in Northern Arabia.

It aims by the help of God to spread through the whole of North Africa and North Arabia, amongst the Moslems, Jews and Europeans, the glad tidings of His love in giving His only Son to be the Saviour of the world by sending forth consecrated self-denying brethren and sisters.

Its Character is like the Young Men's and Young Women's Christian Associations, evangelical, embracing those of all denominations who love the Lord Jesus in sincerity and truth, and who are sound in their views on foundation truths.

The Management of the affairs of the Mission at home and abroad is undertaken by a Council whose direction all who join the Mission are required to recognise. The Council appoints two of its members as Honorary Treasurer and Honorary Secretary.

Its Methods of Working are by itinerant and localised work to sell or distribute the Scriptures far and wide, and by public preaching, conversations in the houses, streets, shops, and markets in town and country, to make known those fundamental truths of the Gospel, a knowledge of which is essential to salvation. When souls are saved they are encouraged to confess their faith by baptism, and then, according to the Lord's instructions, taught to observe all things whatsoever He commanded. Educational work is not a prominent feature in this Mission, but a subordinate handmaid to evangelistic work. Medical aid, given where possible, has been found most useful in removing prejudice, and disposing people to listen to the Gospel message.

For Support the Mission is entirely dependent on the free will offerings of the Lord's people. It asks from God in prayer the supply of all its needs, and circulates among His people information as to the work, with a view of eliciting Christian sympathy and co-operation, but it does not personally solicit money.

Gifts in Money or in kind should be sent to the Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking, London, and will be acknowledged by numbered receipts. The names of donors are not published.

Collecting Boxes can be had on application to the Hon. Secretary, by giving full names and addresses.

FORM OF A BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," the sum of Pounds sterling, to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate not hereby specifically disposed of as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate with the said sum upon Trust to be applied towards the general purposes of the said Mission, and a receipt of such Treasurer for the time being of the said Mission shall be a sufficient discharge for the said Legacy.

If a Testator wish the Legacy to be paid free of duty he will add the following words to the above form:—And I direct that the Legacy Duty upon the said Legacy be paid by my executors out of the same fund.

* * * Devises of Land, or of money charged on land, or secured on mortgage of lands or tenements, or to be laid out in lands or tenements, or to arise from the sale of lands and tenements, are void; but money or stock may be given by Will, if not directed to be laid out in land.

LIST OF DONATIONS FROM SEPTEMBER 1st TO 30th, 1890.

1890.			1890.			1890.			1890.				
No. of Receipt.	General.	Receipt.	No. of General.	Receipt.	General.	Receipt.	No. of General.	Receipt.	General.	Receipt.	No. of General.		
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.		
Sept. 1... 4432	5 0 0	Brought forward	83	18	3	Brought forward	139	17	5	Brought forward	229	3	9
1... 4433	2 2 0	Sept. 4... 4449	1 16 0	Sept. 10... 4465	1 0 0	Sept. 20... 4482	10 0 0	Sept. 25... 4499	0 1 0	20... 4483	20 0 0	25... 4500	0 1 0
1... 4434	0 10 0	4... 4450	1 1 6	10... 4466	0 2 6	20... 4484	5 0 0	26... 4501	1 11 6	20... 4485	1 0 0	27... 4502	200 0 0
2... 4435	0 10 0	4... 4451	0 10 0	11... 4467	2 0 0	20... 4486	0 10 0	29... 4503	3 2 6	20... 4487	1 1 0	29... 4504	1 10 0
2... 4436	30 0 0	4... 4452	2 10 2	11... 4468	0 9 4	22... 4487	1 1 0	29... 4505	0 6 6	23... 4488	0 16 0	29... 4506	0 10 0
2... 4437	2 0 0	5... 4453	3 0 0	12... 4469	3 0 0	24... 4489	3 0 0	29... 4507	0 10 0	24... 4490	1 0 0	30... 4508	1 0 0
2... 4438	2 0 0	6... 4454	1 0 0	13... 4470	1 0 c*	24... 4491	2 0 0	30... 4509	3 13 6	24... 4492	10 0 0	30... 4510	1 1 0
2... 4439	0 4 0	6... 4455	2 0 0	13... 4471	1 5 0	24... 4493	30 0 0	30... 4511	0 10 0	24... 4494	30 0 0	30... 4512	0 10 0
2... 4440	6 5 0*	6... 4456	25 0 0*	15... 4472	5 0 0	24... 4495	0 12 0	30... 4513	5 0 0	24... 4496	0 7 0		
2... 4441	4 0 0	6... 4457	2 0 0	15... 4473	1 1 0	24... 4497	5 0 c*			24... 4497	5 0 c*		
2... 4442	0 5 0	8... 4458	1 0 0	15... 4474	1 1 0	25... 4498	1 1 0			25... 4498	1 1 0		
2... 4443	1 12 3	8... 4459	1 0 0	15... 4475	0 10 6								
3... 4444	25 0 0	9... 4460	0 18 0	15... 4476	0 10 c								
3... 4445	1 5 0	9... 4461	3 0 0	16... 4477	0 5 0								
3... 4446	2 0 c*	9... 4462	1 1 6	17... 4478	15 0 0								
4... 4447	1 0 0	9... 4463	0 2 0	17... 4479	0 2 0								
4... 4448	0 5 0	9... 4464	5 0 c*	18... 4480	56 0 c*								
			5 0 0	19... 4481	1 0 0								
Carried forward	£83 18 3	Carried forward	£139 17 5	Carried forward	£229 3 9	Carried forward	£330 10 9	Total	£549 17 9				

* Special Funds.

Gifts in kind:—Sept. 2nd (197), parcel of children's garments and illuminated texts for missionaries; Sept. 2nd (198), parcel of children's garments; Sept. 8th (199), eight aprons; Sept. 10th (200), parcel of children's garments; Sept. 11th (201), two framed oil-paintings; Sept. 29th (202), a silver bracelet.

Council of the Mission.

J. H. BRIDGFORD, CHRISTCHURCH, HANTS.
ALGERNON C. P. COOTE, POWIS SQUARE, W.
W. SOLTAU ECCLES, UPPER NORWOOD, S.E.
EDWARD H. GLENNY, BARKING.

GENERAL AND MRS. F. T. HAIG, RED HILL, SURREY.
R. C. MORGAN, 12, PATERNOSTER BUILDINGS, E.C.
JAMES STEPHENS, HIGHGATE ROAD, N.W.
THEODORE WALKER, LEICESTER.

Office of the Mission.

19 AND 21, LINTON ROAD, BARKING.

Hon. Treasurer.

W. SOLTAU ECCLES, 100, CHURCH ROAD, NORWOOD, S.E.

Hon. Secretary.

EDWARD H. GLENNY, 21, LINTON ROAD, BARKING.

Assistant Secretary.

WILLIAM T. FLOAT.

Hon. Deputation.

EDWARD L. HAMILTON (*Late of Tangier*).

Bankers.

LONDON AND COUNTY BANKING COMPANY, 21, LOMBARD STREET, E.C.

Hon. Auditors.

MESSRS. ARTHUR HILL VELLACOTT AND CO., 1, FINSBURY CIRCUS, E.C.

Referees.

REV. WILLIAM ARTHUR, CLAPHAM COMMON, S.W.
SIR ARTHUR BLACKWOOD, K.C.B., SHORTLANDS, KENT.
MR. AND MRS. H. GRATTAN GUINNESS, BOW, E.
DONALD MATHESON, ESQ., 120, QUEEN'S GATE, S.W.
J. E. MATHIESON, ESQ., 47, PHILLEMORE GARDENS, KENSINGTON.

GEORGE PEARSE, ESQ., 9, RUE BRUNEL, AVENUE GRANDE ARMEE, PARIS.
REV. MARK GUY PEARSE, 11, BEDFORD ST., LONDON, W.C.
LORD POLWARTH, ST. BOSWELL'S, N.B.
W. HIND-SMITH, ESQ., EXETER HALL, STRAND, W.C.
REV. C. H. SPURGEON, UPPER NORWOOD, S.E.

Location of Missionaries.

MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
Tangier.		Djemaa Sahridj.		Tunis.	
Dr. T. G. CHURCHER ...	Oct., 1885	Mr. E. CUENDET ...	Sept., 1884	Mr. G. MERCADIER ...	Sept., 1884
Miss J. JAY ...	Nov., 1885	Mrs. CUENDET ...	" 1885	Mrs. MERCADIER ...	Sept., 1887
Miss S. JENNINGS ...	Mar., 1887	Miss J. COX ...	May, 1887	Miss GRISSELL ...	Oct., 1888
Miss M. C. LAMBDEN ...	May, 1888	Miss K. SMITH ...	" "	Miss A. A. HARDING ...	" "
Mrs. H. BOULTON ...	Nov., 1888	Akbou.		Miss M. F. HARRIS ...	" "
Mr. N. H. PATRICK ...	Jan., 1889	Mr. A. S. LAMB ...	Oct., 1883	Miss R. JOHNSON ...	Oct., 1889
Mrs. PATRICK ...	Sept., 1889	Mrs. LAMB ...	" "	*Miss A. CASE ...	" 1890
*Miss M. ROBERTSON ...	Oct., 1889	Constantine.		Sfax.	
*Miss F. R. BROWN ...	" "	Miss L. COLVILLE ...	April, 1886	Mr. J. BUREAU ...	Jan., 1884
*Miss A. K. CHAPMAN ...	" "	Miss H. GRANGER ...	Oct., 1886	Mrs. BUREAU ...	Aug., 1885
Miss B. VINING ...	April, 1886	Mostaganem.		DEPENDENCY OF TRIPOLI.	
*Miss R. J. FLETCHER ...	May, 1890	Mr. A. V. LILEY ...	July, 1885	Tripoli.	
*Miss E. GILL ...	" "	Mrs. LILEY ...	April, 1886	Mr. G. B. MICHELL ...	June, 1887
Mr. W. SUMMERS ...	April, 1887	Tlemcen.		Mr. H. G. HARDING ...	Feby., 1889
*Dr. G. M. GRIEVE ...	Oct., 1890	Miss L. READ ...	April, 1886	NORTH ARABIA.	
*Mrs. GRIEVE ...	" "	Miss H. D. DAY ...	" "	Base of Operations—	
Casablanca.		Mr. M. MARSHALL ...	June, 1887	Homs.	
Mr. C. MENSINK ...	Oct., 1888	Mrs. M. MARSHALL ...	Mar., 1888	Mr. S. VAN TASSEL ...	Nov., 1886
Mr. J. J. EDWARDS ...	" "	Miss R. HODGES ...	Feby., 1889		
Tetuan.		Miss A. GILL ...	Oct., 1889		
Miss F. M. BANKS ...	May, 1888	Mascara.			
Miss A. BOLTON ...	April, 1889	Mr. F. CHEESEMAN ...	Jan., 1886		
Fez.		Mrs. CHEESEMAN ...	" "		
Miss E. HERDMAN ...	Jan., 1885				
Miss M. COPPING ...	June, 1887				
Miss I. L. REID ...	May, 1888				

* Temporarily located for study of language.