

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

## NORTH AFRICA MISSION,

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

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

OFFICE OF THE MISSION, 19 AND 21, LINTON ROAD, BARKING.

## 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-five 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 seven mission stations and eighteen 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. Seven 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, with the exception of Lfax, where a missionary and his wife are located. 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.

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

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# NORTH AFRICA.



## ANOTHER MILE-STONE.

*"Thou shalt remember ALL THE WAY which the Lord thy God led thee."—Deut. viii. 2.*



As we write January 1891 upon our new number, we are reminded how soon the journey of life will have carried us silently by another of time's way-marks, adding one more figure to the many that already mark our distance from the scene in Bethlehem's manger, and narrowing still further the intervening years "till He come."

The close of another year always seems a fitting time for reviewing our work and service for God, and marking "all the way" in which our feet have been led. And, oh! how sweet it is to remember the past, when that past has been marked by frequent mercies, by continued loving-kindnesses, and by wondrous displays of the Lord's presence and blessing; and when we can, even in the dark scenes through which He has led us, find occasions for magnifying and praising His name.

Such has been the experience of those connected with the North Africa Mission, during the nine years of its history; they can truly say, "The Lord preserved us in *all the way* we went." Not that the past has been free from trial, for those who follow Him must needs journey by Marah's bitter waters as well as Elim's palms. To the workers there have come trials of faith, and that in a variety of ways; to some disappointed expectations, as they have begun to realise what Mohammedan prejudice and indifference is; to others sickness of body; to some home sickness and depression of spirit; to most at times, the trial of short supplies; but all these seasons have only been so many opportunities for the Lord to manifest "the exceeding riches of His grace," and thus prove what He was able to do.

And now ANOTHER MILE-STONE has been reached, and as we look back upon the twelve months that have been filled so full of blessed work for Him, we are again constrained to say, "Ebenezer! hitherto hath the Lord helped us." What wondrous experiences of the Lord's tender care; what gracious leadings in spite of doubts and fears; what signal deliverances when the way has been hedged up, again and again going before and making "crooked places straight," and "rough places plain."

During the past year we rejoice that we have not had to mourn the loss of any of our fellow-workers through death, although one lingered for a time on the border land, but at last was graciously given back to us in answer to prayer; and some others have been prostrated for a longer or shorter time. In the early spring the influenza epidemic visited nearly every station, and most of the labourers were laid aside; but we have had very precious testimonies that with many these times of affliction were times of soul-growth, seasons when they learned more of the tender love and faithful care of their Divine Master. These were not joyous seasons, but we cannot afford to pass over them in silence if we would remember "all the way."

Three workers have been compelled to retire from the field since the year began, feeling their health would not permit them to do effective work for God in that land. One of these, denied the privilege of working in Africa, is finding at home many ways of furthering the evangelization of that country; while another still lives and works in Tunis, in the person of a substitute whom she supports. In place of these the Lord has given us seven fresh fellow-labourers, two of whom are fully qualified medical men.

Two fresh stations have been opened during the year 1890, one almost at the extreme east, and the other at the extreme west of our line of stations. One of these is Sfax, a growing town on the east coast of Tunis, and the other Dar-el-Beida or Casablanca, a still more important place, on the western seaboard of Morocco.

And side by side with the expense of sending out and sustaining an increased number of workers, and the outlay consequent on opening up of fresh stations, has been the increase of means, for He who thrusts forth His labourers into the harvest will most assuredly see that those labourers are sustained. "Who goeth a warfare any time at his own charges?" "When I sent you without purse and scrip and shoes, lacked ye anything? and they said Nothing"; and just in proportion as the eyes of the workers have been upon God, so they have realized the blessedness of the man that maketh the Lord his trust.

Remembering then the "goodness and mercy" that have followed us "all the way" in the past, shall we not go forward with a good courage, "strong in the Lord and in the power of His might." Very sweet are the words of the Psalmist, "Because Thou *hast been* my help, therefore in the shadow of Thy wings *will I* rejoice." All the servant can possibly need is treasured up in Him, "unsearchable riches" and "grace upon grace."

*"All the way my Saviour leads me;  
Oh, the fulness of His love!"*

May every dear labourer abroad and helper at home experience in this coming new year more and more of the rest and gladness of leaving themselves and all their concerns in the hands of the Great Caretaker of His people.

## NOTES AND COMMENTS.

NEW WORKERS.—Miss A. Gertrude Hubbard, of Leicester, has been accepted by the Council for work in North Africa. Mr. and Mrs. Venables have also joined the Mission; Mr. Venables, who has been for some time in training at Harley College, has had some experience in Egypt as an engineer. They will probably go out to Tripoli in the early spring to labour with Messrs. Mitchell and Harding.

\* \* \* \*

MR. S. VAN TASSEL has been holding a few meetings in and around London, also at Trowbridge, Devizes, Red Hill, Brighton, etc. He has a few meetings fixed for January as follows: Monday, 12th, Baptist Chapel, Erith; Tuesday, 13th, Y.M.C.A., Queen's Road, Bayswater; Wednesday, 14th,

Y.M.C.A., Tunbridge Wells; Monday, 19th, Y.M.C.A., Eastbourne; Tuesday, 20th, The Hall, Great George Street, Greenwich.

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LOCUSTS have made their appearance in considerable numbers in the neighbourhood of Sous Shiadma and Haha in Southern Morocco. Meadows and plantations have been stripped, and grave fears are entertained for the safety of the new crops of barley and wheat.

\* \* \* \*

MR. PATRICK writes that they would be most glad of any old clothes for the poor Spaniards among whom they work; men's and women's clothing of any description, such as are worn by Europeans, would be most acceptable. Our brother also requires about twelve good texts in Spanish for the walls

of the Café Oriental, and adds: "Will not some friend preach to the Spaniards in this manner?" All goods should be sent to the Hon. Sec., 21, Linton Road, Barking, endorsed "For Mr. Patrick."

\* \* \* \*

OUR MONTHLY RECORD.—We stated in our September number that we should much like, if it were possible, to secure a larger circulation for our paper. The commencement of a New Year seems a fitting time for all who are interested in this work to introduce the paper to their friends, and endeavour to obtain new subscribers. We will gladly send a packet of back numbers for distribution to anyone who is disposed to assist us in this matter.

\* \* \* \*

PRAYER AND FAITH are our great resources in carrying on this work for God in North Africa. We would, therefore, seek to stir up "the Lord's remembrancers" to earnest and believing prayer on behalf of this increasing work. Although not able to unite with us in our weekly meeting for prayer, we should be glad if friends would occasionally read over the list of names of the brethren and sisters, and remember them before the Lord.

\* \* \* \*

ILLUMINATED TEXTS.—We would draw the attention of our friends to the advertisement of the above on page 5. Texts of various sizes are in constant demand for Mission and Schoolrooms, Homes, Association Rooms, etc., as well as for Drawing and Bedrooms. As these can be produced in any style, and display any given text, it is hoped that those requiring such will remember that the proceeds are generously given towards the Lord's work in North Africa.

### JOTTINGS FROM TUNIS.

By MISS HARDING.

A FEW evenings since I was watching by the couch of a poor dying woman, whom I had only lately been called to visit, suffering from dropsy, and enfeebled by old age; she was beyond recovery, and it was but little I had been able to do for her. Now she was unconscious, deaf to every voice, as she laid on the floor on a little hard mattress, her son and daughter on each side, sitting closely by, watching for the last breath. My heart was filled with sadness as again and again they tried to rouse the dying one to repeat the "Witness" or "Shahid" that should own Mohammed as the Prophet of God; and again and again they whispered them in her ear. But no response from those lips and those eyes, which were closed for earth. Where would they open? This thought surged through me in the quiet of that little room, where death had entered—death with no hope beyond the grave. I had spoken to her of Jesus, and pointed her to Him as her sin-bearer. She listened, but it seemed as if she were not able to take it in amid all the pain and weariness, and closed her eyes, saying, "God is merciful." But this is only one of

THE THOUSANDS

who die alone in Tunis, never having heard His name, not to speak of the world's millions.

I would plead with you to come and help us set these prisoners free, and bring comfort and joy to some of these sad, weary ones.

We get a further insight into the home and family life of those we visit. How often we are appalled by the revelation of the terrible system of immorality which exists amongst the Mohammedans? Straining at a gnat, they swallow a camel:

rigid in their seclusion of their women to the highest degree, they scruple not themselves to break through every barrier.

In our work we know only a little, but this is enough to show some of the terrible results of Mohammedanism. Sin, even in its heinous forms, is winked at, so completely does Satan blind his captives; and the final "Mercy of God," independently of His justice, is reckoned upon to ensure forgiveness—through the intercession of the Prophet.

Yesterday, in spending the day in Doojah's home, she told me in grief of

THE DARK SHADOW

always resting on *her* home because of this evil. She is seeking a divorce from her husband on account of it. She has now been forbidden by him to read the New Testament we gave her, which she has carefully hidden. She asked me whether she should listen to her husband in this matter or read it. I told her, since it was God's message to us, we must know it, and that He would have us listen to *His* voice rather than man's. Poor Doojah, she has much to quench the desire in her heart after Himself. She is now groping after Him. Some time ago she seemed so near the Kingdom, now she is under the influence of the teachers of her own religion, but unsatisfied; she is a dear woman, so bright and intelligent, with frank, genial disposition.

Sept. 9th.—Last Friday Miss Harris and I went for a day and night to the little village of Sidi Bon Said, where some of our Arab friends are staying for the summer months. We had intended to spend the night at Ben Mustofa's house, but having guests already they could not take us in conveniently, so we arranged to spend the following day with them, and sleep the night at Ben Jaffa's. Arrived here we received a warm embrace from S., who heard our voices at the door, and led us in to her mother, who is now staying with them owing to the illness of the sister Phoonah. We found the latter

VERY ALTERED,

so emaciated and weak, although only a few days laid aside from all appearances. I fear she is in rapid consumption, she was too ill to care to listen to any words about the Lord Jesus. "Wait," she said, "until I get better." Her poor mother is aware of her danger, but will not own it to herself or others. She watches over P. with such loving care. She told us her Testament had been taken from her a few days since by her husband; she was reading it while he was taking his sleep, feeling safe, when he unexpectedly awoke and discovered her; she quickly hid it, but it was observed, and she was obliged to own she had read it, when it was taken from her. We gave her another Gospel of John, we had with us. She seems as if she would fain believe what she hears from us, but the influence the other way is so strong, that she is held fast. We had not much opportunity of speaking for the Lord Jesus during our short stay, as all were so occupied with other visitors and Phoonah. We hope to go again shortly, as we feel her life is so uncertain. One little

PRACTICAL ILLUSTRATION

which occurred there brought to mind more vividly how low He stooped to bring us salvation in taking upon Him the form of a servant. After helping Phoonah with her supper I offered to pour water over her hands for washing; she refused indignantly that I should take the office of a servant, when I told her it was a pleasure to me to help the sick. She acceded, and spoke of it to her mother afterwards in astonishment. And Jesus washed the disciples' feet! What wondrous condescension for the Lord of glory! We distributed a good many of General Haig's papers in the village, which is now crowded with Arabs.

## UNDER CANVAS.

Our sisters in Tunis have long had a desire to carry the Gospel into some of the many villages lying around that city, for as these dear workers look abroad on the many openings for work on every hand, their hearts go out with something of the Master's compassion towards these multitudes who are so far from God. A solution of the problem has at last been found, for following the example of some of our workers in Morocco, Miss Grissell and Miss Johnson have been camping in the village of Terbourba, from whence they have made excursions into other villages. We regret that we have not room for more than an extract or two from their very interesting diary.

*From Miss GRISSELL.*

*La Tente Anglaise, Terbourba, Sept. 19th.*—Here we are (Rose Johnson and I) in a delightful Arab town, and surrounded by Arab friends, who declare they will take good care of us, and except for stealing our things if they get the chance, I believe they will. I feel every bit as safe as I do in Tunis. We had such a warm reception, indeed we might have been princesses arriving for through our kind Consul we had a letter of introduction from one of the Bey's officials to the Caliph here, who with the Kaid left the raised place in the middle of the market place, and took us to a room over the post-office, declaring it was much nicer than a tent. We thanked them warmly, but assured them if they would give us a man at night to watch by us we should like to raise our tent. But they were not satisfied, and tried to persuade us to accept a beautiful empty house which the Kaid had just built; and said we should have the key and do as we liked, but after a little talking we proved to them

## WE REALLY PREFERRED OUR TENT,

and I asked for a space I had seen between two houses, which was instantly given us, and by eight o'clock in the morning (we had left Tunis at five) we were established in our tent, two of the Caliph's servants helping us to erect it.

We have a pleasant-looking man to watch us at night. He established himself to be with us by day as well, but I sent him off, as it was not necessary. We have already been into some houses, just our neighbours, and are told we are always to go in for all we need. The Caliph seems to have instructed his servants that we are to have what we wish. They have brought us a big cruse of water and a bottle of oil, and promise to bring cous cous, and when we objected, saying we would rather buy our things, they said, "No, it was of no matter; all the Kaid's things were like ours." But we shall be careful not to accept more than we are obliged to. Later on

## VISITORS,

in the shape of men and boys, have been constant, our one chair continually occupied. We have been attempting a little doctoring, and one vain attempt to get a pill down a poor sick lad's throat.

*20th.*—Another day full of mercies is closing around us, indeed we are proving our verse in Daily Light last night to be true, that "As the mountains are round about Jerusalem, so the Lord is round about His people." Everything works happily for us, from our French lad Albert, whom we brought with us, to the kindness of the people; constant visits, constant presents, and not a few sick people. We have been fully occupied all day. Last night the Caliph sent us a tray of cous cous and fruit, and this morning he and the Kaid came to call on us, and Rose had to entertain them alone the greater part of the time, as I was out visiting the prison, and having found occasion for talk with a man and his mother I was rather long in returning. We are

## INVITED TO SUPPER

with the Kaid's Caliph this evening. They are very urgent that we do not go out into the country alone, but are to have one of the Caliph's servants with us. We cannot believe but that it would be perfectly safe, but as we have asked for

an introduction we are now under their protection, and it would be rude, after all their attention, not to do as they wish. In spite of all the kindness we are receiving, we see no possibility of ladies' visiting Arab towns without a tent. The fundaks are not fit for a woman to stay in, and the wisdom of staying in Arab houses is very questionable. Our tent is quite comfortable, and we manage very easily, thanks perhaps to Albert, who does everything for us. He is the son of one of our French converts, and we believe he, too, has found the Saviour. He enjoys reading with us, and makes remarks which show his heart goes with us. We leave him in charge when we are absent. At night he sleeps in the Caliph's house, and we have one of the Caliph's servants at our door, who does not leave till we tell him we are getting up and are all right. This is

## A PRETTY COUNTRY.

Mountains in the distance and the district rich in olives, vines and prickly pears, and the air is lovely. We have water from the Mosque, for it is the only drinking water in the place which we should like to drink. Many houses have wells, which are not very pure; we made tea with well water yesterday, and it was decidedly salt. As no stranger can enter the Mosque it is considered a mark of hospitality to give water from it.

*From Miss JOHNSON.*

*Sunday.*—Another busy day. New houses open to us on every side, and every one is glad to receive us. This afternoon, as I sat waiting for Miss Grissell to come to tea, again the Caliph called, and I had quite a grand opportunity of witnessing for the Master. Besides the difficulty of the people's bigotry, there is another great obstacle, and that is that they hold in great reverence a prophet, "Jesus," who taught terrible things of self torture, and we find the people here so ignorant that they think we are speaking of him.

As we sat at supper our guard with another came, saying "Tell us about Jesus," but as it was then quite dark, and we found they could come at another time, we felt it was better not to encourage men at so late an hour.

*Monday.*—Again new houses opened. I can't find time to tell you of all, as

## WE WRITE UNDER DIFFICULTIES,

and are subjected to many interruptions. In one house I had three dear women (horribly dirty, though) clustering round me as close as possible, with wide-open eyes as I told them of the Friend who had done so much for them, as simply as possible. I am to go again as often as I can and tell them more.

When I came back, as it was nearly dinner-time, I was going to study Arabic grammar and superintend our cooking—but, another interruption: a man needing medicine, to whom, of course, I spoke a little; and then a young fellow who reads in the Mosque came by, and was astonished to find a woman with a *real* Arabic book—and that opened the way to speaking with him.

In the afternoon we were kept quite busy with our sick ones. In one house I had a very earnest talk with a man and three women. They all listened well and heard a clear statement of sin and its results and the necessity of a Saviour,

before I was interrupted by the man saying, "Have you not heard the men cry from the Mosques 'There is no God but God and Mahomet is His prophet;' how then can you say that Jesus is the Saviour?" I turned and said, "Can Mahomet give you a clean heart now?" and he had to acknowledge the difference. Then I went on to

## ANOTHER HOUSE

and saw three women, one of whom listened well and seemed to grasp something of what I meant, but these poor women are so terribly ignorant it is difficult to make them comprehend anything.

Later on in the afternoon, as it was getting dark, I was tightening the cords of our little home, when a man came round and said in an undertone, "Give me one of your books." We gave him a Gospel of St. John, and he went off hurriedly with it, evidently not wishing to be seen. He is the son of the master of the Mosque, a very bigoted man.

Again we have had a day of wonderful mercy, a day in which we have felt much of His power; both teaching us how to speak and how to live, that those around us may know that we serve "the living God."

September 23rd.—A day of much exertion. Before six o'clock our night guardian informed us that he was bringing a donkey to take us to

## A NEIGHBOURING VILLAGE.

We told him to wait an hour, and by that time we should be ready. After breakfast when we turned out we saw, instead of a donkey, a small horse, with oh, such a comical saddle! After Miss Grissell had tried it, we exchanged it for a donkey, which we took in turns to ride. Our animal was covered with only a round sack stuffed with straw, and for a bridle a stout rope, which first of all was only attached to one side of his mouth, according to Arab custom; but we soon altered it. After a little while we reached a vineyard, and as we saw the small house was inhabited, we went in, and sitting on the floor in the tiny cabin we had an opportunity of witness-bearing; the family consisting of a man, his wife, and daughter. Of course, we could only give very little: sin, the need of cleansing, Christ the only Cleanser—and leave the seed sown with prayer. Before leaving they gave us some delicious grapes, for which we were very thankful, as we were intensely thirsty; then on and on again

## OVER THE SANDY ROAD,

among many hills, until we overtook a man on a donkey, and as I was walking I took the opportunity of having a talk. As I proceeded he kept exclaiming "Grand! great! wonderful!" Arrived at Shouggin, we left our donkey with the man who accompanied us, and proceeded to spread our message. But before going further I must tell you something about the place. It is quite a small village, owned mostly by a company of Europeans, who cultivate the surrounding land as vineyards. The country is very pretty, although very sandy and brown; it is so refreshing to see hill after hill, and the air to-day was not over hot, and thus we did not experience any ill-effects from the sun beyond very burnt faces.

Well, for our first visit. Entering a large square place, which we were told was

## A SHEEP-FOLD,

we found a company of Bedouin women making cous cous, and a man sitting by. After a few minutes of general talk, giving medicine, etc., Miss Grissell spoke to the man, who listened attentively till one of the women began to argue; then he took up the strain, and said, "You say Jesus was the Truth, and that He died; therefore truth must be dead, and there is none." He seemed more satisfied when told of the Resurrection, and when we rose to leave, accompanied us to another house, where we found three women, one with

very bad eyes, the man to whom I had spoken on the donkey, and in a few minutes a younger man entered, to whom I spoke, while Miss Grissell attended to the eyes, and she afterwards joined. After a little enumeration of prophets' names from one of them, the donkey man said, "Yes! there were all these (and he repeated their names), but

## THEY NEVER DIED.

Jesus only died in our stead;" and what could we do more than impress upon them this fact.

When we left the young man accompanied us, to show us where there were some more Arabs. We passed through a square, in which, under a tree, was a little Italian girl washing clothes, and further on was a spring of beautifully clear water, of which we drank, remarking to the men around that *water*, not wine, was God's gift to man; and then on up a short hill alone, until we saw some planks under a wall, upon which we sat hoping to gain

## A LITTLE REST.

But no! An Arab came along, and, after some few enquiries asked us would we not go and see a sick woman, which we did, and found her in one tiny, dirty hut, with many others, with only a plank covered with a mat for a bed, and, poor thing, very ill. While Miss Grissell attended to her and did all she could with our slight knowledge of medicine, I spoke to the man who brought us, and gave him John's Gospel. We soon left the hut, when the man followed us and told us we had once given him a tract in a café in Tunis. Soon we wended our way down, to find our man and the donkey waiting in the square; to the former we gave some bread and some remaining grapes, and we sat and talked with some men who had gathered round, who listened without dispute. But oh! how ignorant these poor people are, and as I came away the thought laid hold of me, "This is only *one* village *once* visited."

## MISS TROTTER'S VISIT TO TUNIS.

Algiers, October 15th.—We have just returned—Miss Stuart and I—from a visit to Tunis, which was full of enjoyment and help. We took it on our way back from England, and passed three days there. We wanted to see something of the native work in that city, and to get answers to a string of questions as to its details before plunging into it ourselves.

Miss Harding and Miss Harris met us at the station with a warm welcome, and took us to their house, situated in the thick of the Arab town. We could certainly not have found our way alone through the winding streets that led to it, the last one a narrow "Impasse;" but once inside, it was roomy and homelike.

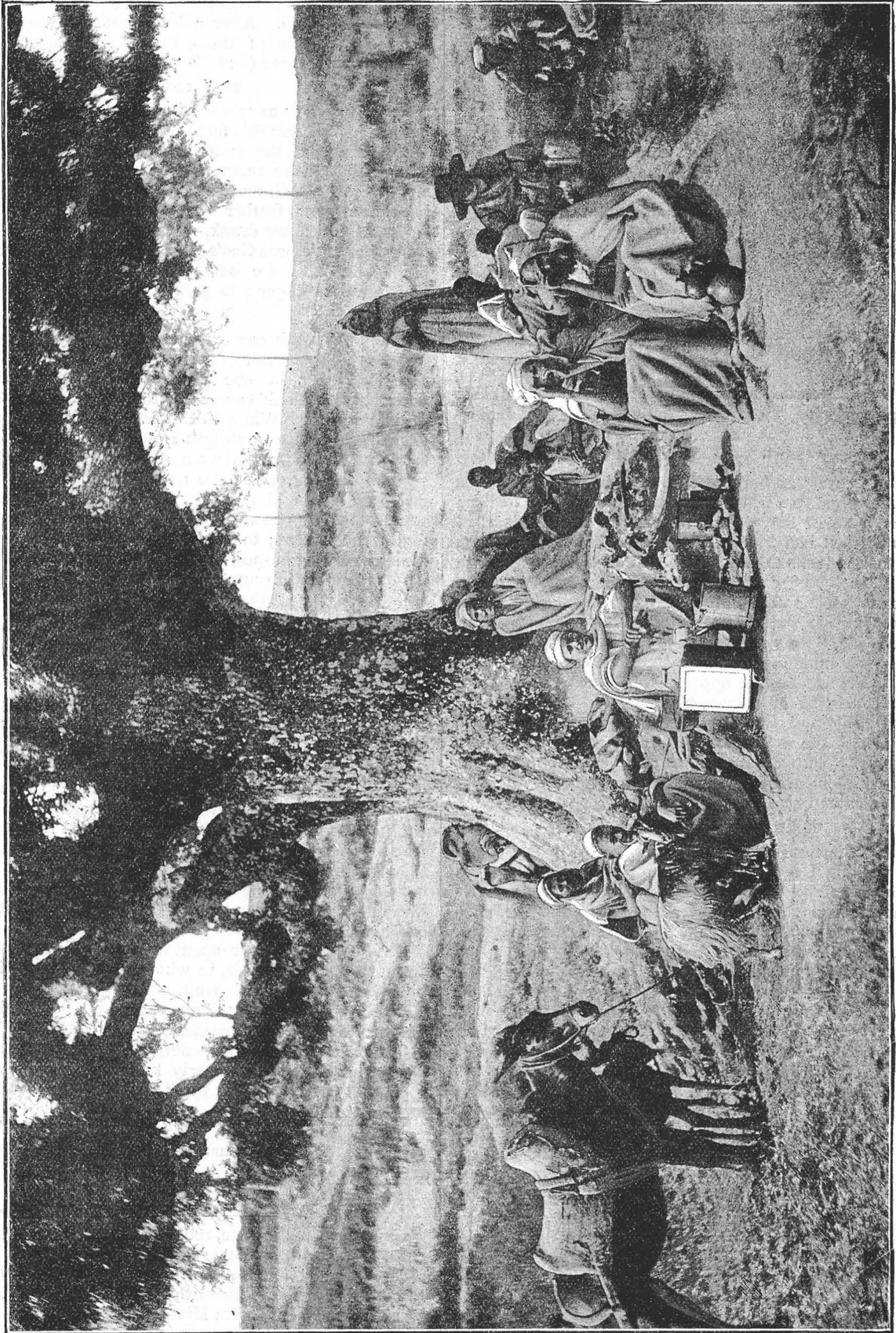
The afternoons were spent in visiting, and it was specially cheering to see the girls, in whom the living seed is beginning to spring up into visible fruit.

One by one we got the answers to all our doubtful points, and many extra hints besides, to say nothing of the stimulus of example in our friends' energy in working at the language.

Our hearts became closely knit, too, in the sense of our common warfare, and in the "great salvation" which we are here to tell.

We think that a great blessing will come to Tunis—a joy according to the joy of harvest, and as men rejoice when they divide the spoil.

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.



GROUP OF KABYLES UNDER A TREF.



## OUR ILLUSTRATIONS.

### GROUP OF KABYLES UNDER A TREE.

The group given in our illustration, which was photographed from life, gives a good idea of these most interesting people. Active and industrious, they cultivate their land with as much care as though it was a market-garden, while as mechanics they show great ingenuity, and manufacture pottery and jewellery with considerable taste and skill. The party resting under the wide-spreading olive tree are either going to or returning from one of the markets which are held in certain villages, and which are largely attended.

The mountains of the Djurdjura, which constitute Kabylia proper, have a population of upwards of 200,000, but various tribes of these people are also found in the other districts both to the east and west.

There is a great work to be done amongst this hardy independent race, few of whom know anything as yet of the Gospel of our salvation.

### NATIVES OF THE DESERT.

In almost every particular the Arabs are the very reverse of the Kabyles. More inclined to a life of ease they live in a very primitive state, moving about with their flocks from place to place as the pasturage is consumed. Occasionally they cultivate a patch of ground by just roughly scratching it with a native plough, but in that case most of the hard work falls upon the female, who is virtually the slave of her husband.

The illustration on our first page gives us an excellent idea of the general cast of countenance of these sons of the desert. They are rather striking in appearance, having a bronzed oval face, aquiline nose and large dark eyes.

Their diet is simple; beside the national dish of *cous cous*, they live mostly on goat's milk, which is generally drunk sour, and a kind of black bread made from Indian corn or oats. But little meat is used.

### A WELCOME TO DJEMAA.

Miss Cox and Miss Smith send us the following cheering letter, telling of their journey to Kabylia, and reception by the warm-hearted people among whom they work.

The journey to our African home has been safely accomplished. We left England on the 27th November, and arrived in sunny Algiers on the 31st. It seemed like stepping out of winter into summer. The next day (Saturday) we spent in making some necessary purchases for our house; and on Monday morning by 6 a.m. we were in the train on the way to our Kabyle mountains, a journey of twelve hours; rather wearisome on account of its slowness, also the rain was falling heavily. By twelve o'clock we reached Tizi-Ouzou, where we expected to find a cart from Mekla to take us home; but a telegram from M. Cuendet awaited us saying it could not come, as a bridge had given way, and vehicles could not pass, so he had sent mules to meet the *voiture*. Accordingly we went as far as Tamda in that conveyance, and then had the joy of seeing four of our Kabyles from Djemaa with their mules ready to convey us and our luggage home. Happily the rain had ceased, and we were soon mounted, forgetting all our weariness in the pleasure of seeing

#### SOME OF OUR DEAR PEOPLE

again, and hearing news of all our friends. A sad time they seem to have had during our absence, for the hot season, though

short, was intense; many fell ill and some even died from the effects. Then the figs (one of their chief means of subsistence) were spoiled by the rains which set in earlier than usual; and at the time of our arrival very many were suffering with painful boils. At last, as the darkness fell, we reached home, and certainly we could not have wished for a heartier welcome. Our dear lad Mohand seemed almost too full of joy to speak, and our hearts went up in deep thankfulness to the Lord for having brought us back to the people and to the work we so much love.

After a bright, cosy meal with Mons. and Mdme. Cuendet and their children, we came back to our rooms, which had been prepared for us: since the alterations and improvements, they looked much more comfortable. Mohand would not leave us on the first evening of our return, so we had the joy of thanking the Lord together for His care over him during our absence. We felt that

#### THE MASTER HAD KEPT HIM

in answer to the many prayers that have been offered up on his behalf, and what we have heard and seen since confirms this belief.

The next day we went to visit the dear women in the village. They really were glad to see us back again, there was no mistake about it. Then followed numerous inquiries after our parents, brothers, sisters and friends, whilst words of hearty welcome sounded on all sides. Dear old Taitum still says that she does love Jesus, but begs us to go often to teach her more about Him.

May we ask your earnest prayers for ourselves and for all our work. The Lord has been greatly blessing us in our own souls since our return; perhaps it is due to your remembrance of us at the throne of grace.

The boxes containing the Kabyle garments, etc., went by sea, and have not yet arrived, so we will tell you later on how they are appreciated.

## EXTRACTS FROM WORKERS LETTERS.

### From Mr. W. SUMMERS.

Lately I have been very much encouraged and blessed by coming in contact with a man from the Sous country. He is a native of some influence, and once held a responsible position in the government. He came all the way from Tarondant to Tangier, a distance of some 500 or 600 miles, for the sole and express purpose of "knowing how he may have his sins forgiven," as he expressed it. He had heard a little of the truth from one called Musa, an olive oil grower, a man whom Abraham baptized I think. He could not tell him much, but advised him to come to the "fountain head" as he called it, that he may hear more. He came to Tangier seeking for Abraham, who passed him over to me. He is a most remarkable instance of the Spirit of God working in the heart of man, being ready to give up anything and everything to obey the truth. I have had some very blessed times with him, and he is now, I believe, a true disciple. I expect to have the joy of baptizing him on Sunday, the 1st, if all things prove favourable. I have not met with a more remarkable instance in England. He told me others in that district wished to come with him, both men and women, but he advised them to wait until he had gone first. He may not return for a month or two, but thinks I should accompany him, and promises to take me wherever I wish, even to the people living in the "horns of the mountains." He feels the power of the truth in his own heart so thoroughly that he thinks the people of the Atlas have only to hear the Gospel and they will believe. "Give me," said he, "two years, and I will bring all my people to Christ."

I regard him as a man of Macedonia calling me to go over and help them.

In a subsequent letter Mr. Summers adds : Yesterday afternoon I had the joy of baptizing in the sea the inquirer who came from the Atlas Mountains. He is very bright and hopeful.

From Miss HODGES.

During the past month we have been visiting a good deal in the villages just outside the town Sidi Haloui and Sidi el Hassen ; and on October 30th we started a class for Arab boys in the house of one of the women living there. As soon as possible we shall rent a room for the purpose, but at present a suitable one is not forthcoming. I think it is best to hold a class in the village, as they so often forget to come to the class

held in the town ; but when we go down it causes so much excitement that all the children flock together without any trouble. The first day we had about sixteen boys and girls, and yesterday there were such a number that we had to separate them, Miss Gill taking the girls in one room, and I with the boys in another. Such poor, dirty little urchins, with sore eyes and heads, all clamouring to have their names put down in the book, and sitting so close upon me that it was almost impossible to write or breathe. But when the singing commenced they were all attention, and learned their text very well. Poor little fellows, how one's heart aches for them, brought up in the atmosphere of dirt, lies, and almost every imaginable evil ; what can they become ? They look so hopelessly, low down ; but, thank God, not too low for His love to reach them ; and I like to think when I sit in the midst of them, that even out of these He may raise up some to the praise and glory of His grace.

### BIBLE WORK IN SOUTHERN TUNIS.

Encouraged by the success of his former visits to Bizerta, Susa, and Kerouan, Mr. Mercadier has lately been making a more extended journey to Djerba, a large island lying to the extreme south-east of the Regency of Tunis. The work of Bible distribution lies near his heart ; for believing that the entrance of His Word giveth light, and that by this means he can best further the work of evangelisation, our brother bends all his energies towards getting the Word of God, if possible, into the hands of every one he meets, be they Jew, Arab, Italian, or French, and in this he has been singularly successful. We have given full notes of

#### MR. MERCADIER'S JOURNAL.

As soon as I set foot in Djerba, I understood from the beauty of its aspect, why so many ancient poets had made a fairy spot of these 64,000 hectares of land ; it is, as it were, the garden of Tunis. Several of my neighbours in Halfaouine, who were formerly of Djerba, had spoken to me of their country, and of the honesty of the people, and this had made me desire so much to take the Gospel to the 35,000 inhabitants of this island.

I left Tunis with three boxes of Bibles, New Testaments and Gospels. My first halt was at Sfax for a few hours, where I saw my colleague and friend Mr. Bureau. We visited some Arabs, and sold a few Bibles, speaking to them of Christ. Then I left, hoping for more time there on my return journey.

It is rather a curious sight, the embarking and landing of so many Arabs at Djerba. On arriving, the steamer remains at a distance of eight kilometres from the island, and an old steamer is anchored to receive the passengers, who remain there sometimes for two or three days in bad weather. Fortunately for me, the sea was calm, and we got off to shore at once. As it was night, I found a shelter in a fundak, where I also had my boxes brought, and in the morning discovered this was

#### HOUMET ES SOUK,

the capital, and the residence of the French Consul.

I was anxious to begin work at once, but you can imagine my disappointment on finding Houmet es Souk was only a small village of about 3,000 Arabs, Jews, and very fanatical Maltese. My books had cost heavily for transport, and it seemed as if all my efforts would be in vain.

There were four difficulties about selling, and the first appeared insurmountable ; it was the religious principles of the Djerbiens. They belong to the sect of the "Schuytes," considered as the Puritans of Islam. They believe the Koran alone is the inspired Word of God, consequently some gave me back my Gospels with disdain, saying they were written by man, and were not inspired. This, of course, led to discussion between us.

The next difficulty was the distance between the homes. The country can be compared to a large garden. At every few miles one sees a little group of houses, but even then it is not easy to get in on account of the dogs ; and the women run away directly they see a man, as their husbands are in the fields, or at work.

The third difficulty (as bad as any) was

#### THE IGNORANCE OF THE PEOPLE.

I have often gone twenty miles into the interior, working from morning till night, and have only sold six or seven Gospels, although surrounded by people who would have bought, but were completely illiterate. I was able to tell them of a Saviour, but I was in "the island of 200 mosques," as they say in Djerba, and had to do with *fanatical* Mussulmans.

The fourth difficulty was the lack of money. The Arabs of Djerba, although industrious, are poor, they purchase goods with the produce of the place and need little ready money ; so to pay two francs, or even one franc, for a book seemed much for their small means. Some offered me ridiculous sums for a copy.

Two little children, who were interested in my books, led me to

#### THE PRINCIPAL PLACES,

where the people could read, and my first Bible sold was to a notary, but not without a long conversation. Many Arabs asked to be allowed to look at my books, in order to be sure they were the Word of God before buying them. I gave a few away, silently praying to God that He would bless this opportunity, perhaps the first and only one, for these poor Mussulmans, whom I had come so far to reach, and whose salvation I so much desired. Some returned them, but others bought, so my hope revived, and though the success was not so great as desired, I did not despair but asked God to help, and it was not long before the answer came. As the gendarmes began to follow me, doubtless thinking I was a spy, or meant mischief among the natives, I thought it best to pay a

visit to the French Consul. He received me very kindly, and showed me every sympathy, saying,

"I am a Protestant and a Huguenot, and you are very welcome to my house."

He asked me about my lodgings, how I managed for my meals, etc., and then invited me to lunch and dinner as long as I stayed in the town. This sympathy gave me fresh courage, and I began again with new energy. But all seemed in vain, every one looked scornfully at the Gospel, some saying,

"I would not have it, if you gave it me for a 'carouba.'"

Then the thought came to cross the island to

#### MIDOUN,

and afterwards go to Gabes. This was *my* plan, but not God's, as you will see. I procured a guide and a horse, and started, but on leaving the village, two Arabs wanted a Bible, so I opened one of the bags, and gave him the volume. Soon a crowd of people surrounded me, coming out from the catés, and asking for New Testaments and Gospels. I could not move, for fear of my horse hurting someone, and my guide satisfied them by emptying one of my bags. Two native soldiers had each a Gospel in their hands, and after reading a few lines, paid at once for them; but, as I always sell at a reduced price to such, I returned them a part of the money, telling them that, as they received so little pay, half-price was enough. They at once became very friendly, and urged the crowd to buy, so that all who could read bought a volume. Taking advantage of the opportunity of having a crowd round me, I, quietly seated on my horse, spoke to them of Jesus Christ and the salvation of God. Then we started again, and after an hour arrived at the

#### HARRA KEBIRA,

a village, containing about 4,000 inhabitants, all Jews, and dreadfully dirty. So many were blind and suffering from all sorts of eye diseases, cataracts, etc., and all uncared for, while the houses were mostly in ruins. At our approach the children ran away, but the men, seeing guide, horse and bags, thinking it meant business, followed me and began to ask questions. Arrived at the market place, men, women, and children came to see the contents of the bags, even a blind man came to feel them. But on learning it was the Gospel of Jesus Christ, many at once went away appearing much opposed to it. One Jew took up a New Testament, and asked me, "why we say Jesus Christ is the son of David?" "Because it is the truth," I answered; "Matthew says in his Gospel that Jesus Christ descended from David." He shook his head with a disdainful and unbelieving look; so I said,

"I know why you are so ignorant about the Lord Jesus; you believe

#### THE TALMUD

is God's Word, whilst it is only written by man, and very untrue."

My Jew would hear no more, but went away grumbling. Some told me to take my books to the Rabbi, who would decide if they were to be bought or not. The idea commended itself to me, so I went. Entering a dirty court, I was introduced to a man, seated with a book in his hand, surrounded by some young men, who were chanting in Hebrew. At once I saw he did not like either me or my books, but I spoke pleasantly to him. Receiving no reply to my salutations, I put on my hat again, and said,

"I came here to bring you the Gospel of Jesus Christ," but he did not deign even to look at the book, so I asked him if he could read Hebrew, and if so, to prove it by reading me a few lines from my book. He only looked still more disagreeable, so lifting a New Testament, I said, "I witness to all of

you that I believe this book is the Word of God, and tells of salvation brought by Jesus Christ to all, and all should believe in Him." I then told my guide to do up the books again, and we left; I, praying in silence for these Jews, on account of their pride and hardness of heart. After journeying eighteen miles over a sandy road, where the horse made but slow progress, we came to Midoun.

The village, if it can be so called, consists of fourteen or eighteen shops. Here I found

#### ABOUT FORTY ARABS

gathered waiting for the call to prayer. One came forward and smilingly asked for news from Halfaouine. "We know each other," he said, "we are near neighbours there." He busied himself in arranging my things, fetched me a drink of fresh water, and then took me to a clean little shop and introduced me to his father, an old man with a kind face who was weighing packets of sugar and coffee. My neighbour began to tell how I was the friend of the Arabs, also about my night-school for them, and said I was the "first of the Protestants who always speaks of Jesus Christ and tells the Gospel."

My guide began to take out the books to show to the people, and my neighbour set them a good example by buying at once a Bible and a Testament in large type, and to my delight, my bags were soon emptied. After a short rest to give time to refresh my horse, and to take a meal with my guide, we again started to return to Houmet es Souk.

#### A STORM.

The air was suffocating, and my guide looked anxiously towards a black threatening cloud a few miles off. The sky grew dark, and soon the wind began to shake the lofty tops of the palm trees and blow the fine sand in our eyes. Then we heard thunder, and in a few minutes down came the rain. We took refuge under an olive tree, but it was not long before the rain came through, and we resolved to continue our journey home, for night was coming on. My guide gathered his rags about him and laid hold of my horse's bridle. In a few minutes I was wet through, and no hope of any shelter. The night came on, and the storm increased, while it became so dark as to be quite impossible even to distinguish my guide who walked by my side clinging to my stirrup. I could only see when the lightning lit up the path, so let my horse lead me. At length the Arab saw a light and we soon reached the Jewish village, where we stayed a few minutes. Mounting my horse once more, this time with difficulty, as my clothes were wet, we made progress, in spite of the darkness, my horse ultimately changing his trot into a gallop, and in due time I found myself at my temporary home at

#### THE FUNDAK.

The next day, being market day, I put on my half dried clothes and started off with Bibles and Gospels; the storm was over and the sun soon dried my clothes. I felt thankful that I had not left Djerba on account of the first difficulties, for today I found crowds ready to listen, and ready also to obtain for themselves copies of God's own Word.

Towards evening I went a short distance on one of the roads leading out of the town, where I took the opportunity to speak of Christ to those who were going home. Some were very ignorant, one even asked me for a portion of Scripture to be put in a little leather bag and worn round his neck as a talisman against sickness. I made them understand my books were not for that purpose.

But he said, "If it has the name of God and Jesus Christ in it, it is a (*doua*) remedy; besides you say it is God's word for us, why should it not bring us happiness?"

Then I gently told him and his companions that God's Word must be

WRITTEN IN THE HEART

and put in practice in the life, and that they should have a Gospel, and read it, and seek to be obedient to the words of Jesus Christ, which are profitable for life here and life hereafter. All bought copies according to their means.

As I was going home a Jew, accosting me, asked if he could come to see me. I was much rejoiced to see a Jew interested in God's Word; although the thought would return, "Has he come to spy out the land?" But no, he really came to see my Bibles and for conversation about the Lord Jesus, and finally this Nicodemus bought a Bible and Testament complete, and the next day brought another Jew, who also asked for the Gospel. "Bless the Lord, oh, my soul!" This was not all. A Jew to whom I was here introduced was so good to me, that I recognised the hand of God in it; he even offered me linen, clothes, etc., and persuaded others to buy New Testaments, so that through him I sold many. Besides this, to those who could read French I distributed

RABINOWICH'S SERMONS

on "The Sufferings of Messiah," and other books sent me for work among the Jews. The few Europeans came also to buy Bibles in French and Italian, so that I had many visitors in my fundak.

The Maltese at Djerba are very ignorant, and far more fanatical than the Arabs. They live like the natives, but seem more wild. I could do but little amongst them; still I was able to speak to those who drew near me from curiosity. One indeed made me a present of a basket of raisins, and would receive no payment.

I had now spent eight days in Djerba, and had two days left before the steamer would start. The Consul advised me to visit the eastern side of the island, so taking a full case of books, I hired the only cart, and after eight hours' jolting over a bad road, arrived more tired than if I had walked.

Houmet el Djein, the village on the eastern side, consists of a fundak and a few shops and houses surrounded by gardens. The Maltese who had brought me stopped at the house of a fellow countryman, where I got down and spread the books on a form, but the people were so ignorant, they could scarcely understand Arabic. They fetched

SOME LEARNED ONES,

who said the books were very good, but they could not afford to buy them.

While speaking with them a young man came forward and politely asked me why I came there, etc.? I gave an explanation of my work and offered him a New Testament in Italian, as he said he read that language. He then told me he was a Greek, but against all religion so much that he did not like even to hear it spoken of. I told him a day would come when he would not speak thus.

By degrees we became more friendly and listened as I spoke to him of the truth. He seemed drawn to me, and asked where I intended to pass the night. On finding I did not know, he invited me most kindly to go home with him, offering a corner in his room. He then called an Arab and told him to buy extra fish, as a stranger was coming. I was already hungry, having only eaten a little bread and a few grapes since the night before. He appeared pleased, and while supper was preparing proposed to help me with my Bibles. He first introduced me to

THE SHEIKH

of the village, then took me to an Arab wedding, where it is true the noisy music hindered my speaking, but several Gospels were sold to those who could read, and we went together into every shop and house. He then set the table,

gave me a box for a seat, and his only leaden spoon, taking the wooden one for himself, and we had our meal eating out of the same dish and drinking from the same earthen pitcher. Our dinner over the Arab brought a mattress and prepared my bed, my host telling me of his life alone amongst the Arabs. Finally he let me talk to him of the Saviour, and promised to think over my words, accepting a Bible as a souvenir of my visit. During that night I knew well that I was sleeping on an Arab's mattress, but I bore it heroically, saying nothing to my host.

The next day my friend advised me to take my books down to the port, which I did, and there spent several hours in speaking and selling the Gospel to the Arabs. Gladly would I have stayed longer here but was obliged to return to Houmet es Souk to catch the steamer for

GABES.

Gabes is composed of several oases, the principal of which is Djara, having 4,000 inhabitants. I began the work amongst the Europeans, from house to house, and in less than an hour had sold fifty volumes, principally Bibles.

At the hotel there were several Jews who bought the New Testament in Hebrew. During the last three hours the Arabs took all my attention, and to my joy, all my books also. I then went to the hospital to visit the sick soldiers, where I distributed Gospels, having had a gift of books expressly for this object. I also visited the gendarmerie, some of whom were hostile and some friendly, afterwards leaving for Sfax.

I had reserved some books for this place, but thanks to friend Bureau and a Scotch Christian brother, Mr. Leadbeater, who was most hospitable and sympathetic, the books were quickly sold to Arabs and Europeans.

I paid a brief visit to

MAHADEA,

a town of about 6,000 inhabitants, nearly all Arabs, where in less than an hour my last Gospel was sold.

The next day, Sunday, was spent on the steamer *en route* for Tunis. They allowed me to place Gospel papers on the first and second saloon tables, and was glad to find they were read by the passengers. During this journey 500 copies of God's Word were sold.

I would ask the prayers of all those interested in North Africa on this effort to spread His name and to make known His Gospel.

## OUR ARAB TEA PARTY IN LONDON.

BY MISS L. READ.

"I've seen that woman in Tlemcen!" Such was the exclamation I heard in Arabic while walking about among the Arabs at the French Exhibition. I turned to ascertain the speaker, and saw the woman who represents the chieftain's daughter in "The Wild East." Addressing her, I asked a little about her family and friends, and then questioned, "How is it you have broken away from your native customs so far as to allow all these people to gaze upon your face?" "It was decreed," she said; and then added, "They pay me well for it." Thinking, "What a pity since she has come to England she should see only this side of English life," we passed on to other women who were standing about, looking more like frightened sheep than anything else. How delighted they were when we spoke to them in Arabic. They were of a different stamp; they did not like being stared at, and reproached their husbands for having brought them to this country, and were looking forward, oh! so much to getting away home again to

THEIR OWN SUNNY LAND.

We could not talk much to them for so many people gathered round on hearing us conversing. As we left them the thought came to us, "If only we could get these people down to Doric

Lodge, that they might see what a Christian home is like." Arrangements were soon made by kind friends, and on the following Sunday afternoon six Arab women, three men to take care of them, and several children were our guests. Miss Day with Miss Smith, who had invited two of the Kabyles also to take tea went up to fetch them. The Kabyles had already started for Bow, but the carriages provided were none too large for the present party, with their big white bernouses and numerous dresses. Such curious figures they looked as they drove through the streets, for, after all, two of the women preferred coming in the open carriage with the men to see the town.

Arrived at Doric Lodge (the deaconess branch of the East London Institute), the big coal fire had its attractions for our African friends. The two Kabyles were already at Harley House, and Dr. Guinness brought them over to join us. Some of the deaconesses sang to them in English; an Arab, in his turn, played the flute—which he had cleverly made for himself from a reed, but oh! what a monotonous sound it had. Dr. Guinness then gave them a stirring little address in French on

#### THE MERITS OF CHRISTIANITY

compared with other religions. Moses and the prophets could only announce the commandments of God, Christ Jesus, as the Son of God, kept them every one, and by His Spirit could give us the power to keep them. I had myself been out to address a young men's Bible class, and came in to find the Arabs having a warm argument between themselves, and I heard one of the most bigoted of them say to two others, who seemed to be impressed with the truth, "Agree with them by your lips in everything they say, but disbelieve it in your hearts, and *Inaal dinhoum elkfar*" (May their religion be cursed, the infidels!). My entrance changed the current of their thoughts, and then others came to take

#### A PEEP AT OUR VISITORS,

including Mrs. Guinness, who invited the whole party to see Harley House. What a wonderful house it seemed to them—a room to eat in, a separate room to sleep in, even a room devoted to reading and study; and then the children's nursery and baby's cot—what a delightful place! One of our visitors had her month-old baby in its swaddling clothes, and she just put it in the cot and rocked it. When we returned to Doric Lodge, we found tea prepared according to Arab custom; plates of biscuits and figs, bread, and cups of very sweet tea without milk, no saucers, and the tea stirred before distribution, so dispensing with teaspoons. The women felt more comfortable sitting on the floor, so we all sat down together. When the men came we had our own little talk in their native language, for we wanted the women to hear the Gospel—perhaps, their only chance in a lifetime. I got my Arabic Bible and showed it to one of the men who, in the afternoon, had appeared interested. He said, "Is this God's book?" I said, "Yes," showing him texts I had underlined referring to our Lord's sacrificial death. He begged me to

#### GIVE HIM THE BOOK,

saying he wanted to read again what Dr. Guinness had told them in the afternoon. For a second I demurred; could I give my precious Bible, with its hours of work in the underlined texts and Bible readings? Then I gave it gladly. And oh! what prayers we ask for that Bible away in Biskra, on the borders of the desert, two days' journey from any missionary. "The entrance of Thy word giveth light." We sang to them some of our sweet Arabic hymns, and hope the women will take back the story of Jesus to their homes. It was time to go. What a bustle and excitement as they said "Good bye!" and then drove away. Well, they have seen English home-life, and also seen the students and deaconesses ready to leave

this sweet home life for Christ's sake, and go among a strange people, to preach the Gospel.

#### HOW DIFFERENT

is their life to ours. These poor Arab women are not to their husbands the partners of their joys and sorrows, but cooks and servants to wait on them. The Arab man is lord and master in his house, even the boys eat with their father, while their mother and sisters have to wait until they have finished and then take what is left. The poor wife, too, must never take the liberty of addressing their husbands unless on business of the house. The sadness of such a home-life is intensified by there being no outside interests, no visiting or receiving visitors, no books to while away the leisure hours, for being supposed to have no souls, these women are not taught to read or write. They are, indeed, amongst those whom the Apostle Paul describes as "having no hope, and without God in the world."

#### VISITING THE TRIBES.

MR. LILEY seems to be making good and constant use of the horse which he was enabled to purchase last spring.

His journal contains many interesting details of visits to Arab tribes, who are encamped in various directions around Mostaganem, from which we make the following extracts:—

*Oct. 8th.*—This afternoon rode out to the "Vallée des Jardine." While riding along I heard someone shouting after me from out the branches of a fig-tree. Stopping for a moment, a man was seen descending the tree, who came towards me with a small basket of figs and asked me to accept them, saying, "I know you are a good man." I do not know this Arab, but he evidently knew me, and would press upon me some figs. In the gardens I called at one house to see a young Arab in whom I am much interested. Unfortunately, he was away, so I sat some time and spoke to his father and mother. Arriving at the tribe of the Ould ben B—, I visited the douar of the Kaid. The chief and two sons had been ill with fever, but were now better. I read to them from the Gospel of Luke, during which several other Arabs came into the tent. After speaking to them of the necessity of a sacrifice being made for sin, and that

#### CHRIST WAS THAT SACRIFICE,

the Arabs from the other tents went out one after the other, not caring to listen as I did not mention anything about Mohammed. On the road I kept company with two Arabs who were returning to their tents; to them Jesus Christ and Him crucified was preached. One of them could read well the pure Arabic, and seemed very pleased to have a Gospel given him. On my way home a "talib" was visited. He said he had been suffering from an acute pain just below his heart, to remove which he had had a hot piece of iron placed over the seat of the pain. Opening his long loose garments he showed me a terrible wound, the size of the palm of my hand.

*9th.*—Rode out towards the mouth of the River Chilif, as in the afternoon many Arabs, who have been visiting the market in town, may be met returning to their tents. On the way back I visited the quarry where the rocks are being blasted to supply stone for the new port that is being built for this town. A number of military prisoners are employed, some of them are

#### CONDEMNED FOR LIFE

to this "forced labour." How I longed to speak to them about their souls, but it was quite impossible to have any intercourse with them.

## OUR FIELD OF LABOUR.

### DIFFICULTY OF WORK AMONG MOHAMMEDANS.

THE following extracts are culled from a masterly paper on the Evangelisation of Mohammedans in the June number of the *Missionary Review of the World*.

That there are peculiar difficulties attending the efforts to evangelise the Mohammedans everywhere, is conceded by all. A cursory survey of these difficulties is a necessary preparation for surmounting them, just as a knowledge of an enemy's defences is of prime importance to the general who intends to break through by assault.

1. The first of these difficulties is that of finding means of access to Mohammedans, in order to teach them the Gospel. The constitution of Mohammedan homes, with the jealousy and seclusion of the harem, creates a serious bar to the evangelisation of the people. The salt cannot reach that which it is desired should be preserved by it. The patient knows not the remedy, therefore cannot apply it to feel its power. Places of business in the daytime, and coffee-houses in the evening where all listen to a story or poem, are not favourable places for religious discussions, and yet there are few other places for meeting Moslems.

2. A second obstacle to their evangelisation is their

#### PRIDE AND ARROGANCE

of opinion. They consider themselves the favourites of heaven, the depositaries of truth, the elect, true believers, saved. They despise Christians, and couple their names with those of the lowest animals. This pride, this feeling of superiority, this lofty disdain, is an effective obstacle to their being influenced by Christian teachers.

3. A third obstacle is the strength of the fortress which Mohammedanism occupies. Heathenism has no such defences. The natives of Borneo, Java, and Sumatra, while they are yet heathen, are far more easily reached by the Gospel than after they become Moslems. This is the case also with the heathen of Central Africa. One reason of this is, that there is so much of truth mingled with error in this religion—truth derived from God's own Word. As the Moslems have taken possession of some of the fairest Christian churches and made them mosques, so they have stolen some of the most sacred truths of Christianity and used them as buttresses to their fortress of error.

Another strong bulwark of this delusion is its harmony with the self-righteousness of the human heart. It offers a

#### SALVATION BY WORKS

which it is possible for man to perform, such as prayers, fastings, pilgrimages, ablutions, and almsgiving, and the performance of these acts gives the Moslem an assured title to Paradise.

This religion is strong, again, with sensual man, in that it allows and sanctions immorality and licentiousness which Christianity forbids. It allows a man to act like a beast, and to account himself at the same time a saint. It lets him indulge his lust without a bridle, and think that he has a special licence from heaven for so doing, and an illustrious example of such conduct in the person of his prophet. Being thus strong it surrenders few captives to Christianity from its own ranks, and it gathers many captives from heathenism, and holds them firm in its grasp.

Another obstacle is the fact that

#### THE DEATH SENTENCE

hangs over every Moslem who becomes a Christian. The Koran authorises this. Religious liberty is a doctrine inconsistent with the spirit of Islam. It is almost certain that a Mohammedan who professes faith in Christ must leave the country, if he can, or be impressed into the army, or be

arrested and imprisoned on false pretences, and all traces of him be speedily lost. This terror, so imminent, hinders Moslems from indulging any disposition to examine carefully the Christian religion, and to balance properly the claims in its favour.

To be known to be an attendant upon the religious services of Christians, subjects a Moslem at once to a warning from the head of the sect, and if he perseveres he soon feels the weight of their power to compel him to separate himself from such associations. As long as civil power remains in the hands of Mohammedan rulers, it is difficult to see how it can be otherwise than it is now; for if the Sultan should declare that every Moslem was free to adopt what religion he chose, he himself would be regarded as a traitor and an infidel, and be in danger of deposition and assassination.

From the very nature of things the religion propagated by the sword must be

#### SUSTAINED BY THE SWORD;

the same means which were employed to make disciples will be used to keep disciples. The death penalty stands as a powerful obstacle to hinder their evangelisation.

Bible-women can do immense good by visiting Moslem harems, teaching the women to read, and reading the Bible to them. Some most interesting cases of hopeful conversion have occurred in connection with such labours. Women are thus reached by the Gospel who would otherwise never have heard it. There is less jealousy of female labourers than of men. When suitable Bible-women can be found, there is large encouragement for their employment. They can show an interest in their joys and sorrows, attend their weddings and their funerals, invite them to join literary coteries, and when once an acquaintance is formed with a few Moslems, it is easy to extend it by these means. Neither should

#### THE WIVES OF MISSIONARIES

limit their acquaintance to the poorest class of Moslem women whom they teach to sew, and to whom they give charity, but should cultivate the society of the better classes, and seek to gain an influence over these, doubly secluded as they are, and wholly debarred from learning of Christ. Lady teachers in female seminaries have rare opportunities of making such acquaintances by visiting the mothers of their Moslem pupils. As matters now stand, women have better opportunities than men of evangelising Moslems. In the nineteenth century crusade women can have the honour of implanting the standard of the cross where men are powerless, and this will not be the first time the softest hand has proved the strongest.

Medical work, and especially hospital work, affords rare vantage ground for evangelical teaching of Moslems. A doctor among them is

#### A PRIVILEGED CHARACTER.

His life is safe where others would be in peril. He can enter within doors barred to others, his word carry weight which another man's does not. He meets men under the most favourable circumstance to influence them for good, when their hearts are made tender by sickness or bereavement, and when the nearness of another world makes the conscience alert and the soul susceptible to religious impressions. The gentle ministries of Christian men and women in hospitals have again and again softened the hearts of bigoted Moslems, and the daily listening to the name of Jesus, and receiving care and healing in His name, have prepared them to accept the Christian's faith and Saviour.

While the servants of the Church are faithfully using all the means in their power to find entrance for the Gospel, the Church must be content to allow the kingdom of God to come in Moslem lands without human observation, and to expect that God's spiritual work should move on as silently as the great processes of nature.

## 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 NOVEMBER 1st TO 30th, 1890.

1890.		No. of General.		1890.		No. of General.		1890.		No. of General.		1890.		No. of General.					
Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.				
Nov. 1...	4630	0	2	6	Nov. 5...	4644	10	0	0	Nov. 11...	4658	23	0	0*	Nov. 17...	4672	2	2	0
1...	4631	0	10	0	5...	4645	5	0	0	12...	4659	1	0	0	18...	4673	0	10	0
1...	4632	1	6	3*	6...	4646	0	10	6	12...	4660	1	0	0	19...	4674	0	6	0
1...	4633	6	5	0*	6...	4647	2	2	0	12...	4661	1	0	0	19...	4675	3	17	0
3...	4634	0	5	0	6...	4648	1	1	0	12...	4662	2	0	0	19...	4676	1	1	0
3...	4635	0	5	0	8...	4649	1	0	3	13...	4663	0	10	6	19...	4677	102	3	4*
3...	4636	4	0	0	8...	4650	7	8	2	13...	4664	0	2	0	19...	4678	0	7	0
3...	4637	5	0	0	8...	4651	0	2	6	13...	4665	0	2	10	19...	4679	1	0	0*
4...	4638	0	14	0*	8...	4652	100	0	0	14...	4666	0	5	0	19...	4680	1	0	0*
4...	4639	0	1	0	10...	4653	0	14	0	14...	4667	5	0	0	19...	4681	1	0	0*
5...	4640	2	10	0	11...	4654	1	15	3	14...	4668	5	0	0	19...	4682	1	0	0*
5...	4641	0	7	6	11...	4655	0	7	6	15...	4669	2	2	0	20...	4683	10	0	0
5...	4642	4	0	0	11...	4656	0	10	0	15...	4670	5	0	0	20...	4684	2	10	0
5...	4643	1	0	0	11...	4657	1	1	0	17...	4671	3	19	0	21...	4685	2	12	0
Carried forward	£26	6	3		Carried forward	£156	18	5		Carried forward	£206	19	9		Carried forward	£336	8	1	

\* Special Funds.

Gifts in kind:—Nov. 5th (205), parcel of clothing for missionaries' children; Nov. 8th (206) box of toys and hamper of bottles; Nov. 14th (207), medicine bottles and linen; Nov. 15th (208), parcel of native garments; Nov. 19th (209), basket of bottles and old linen; Nov. 24th (210), a parcel of clothing for missionaries' children; Nov. 25th (211), parcel of useful and fancy articles.

**Council of the Mission.**

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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.

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**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.

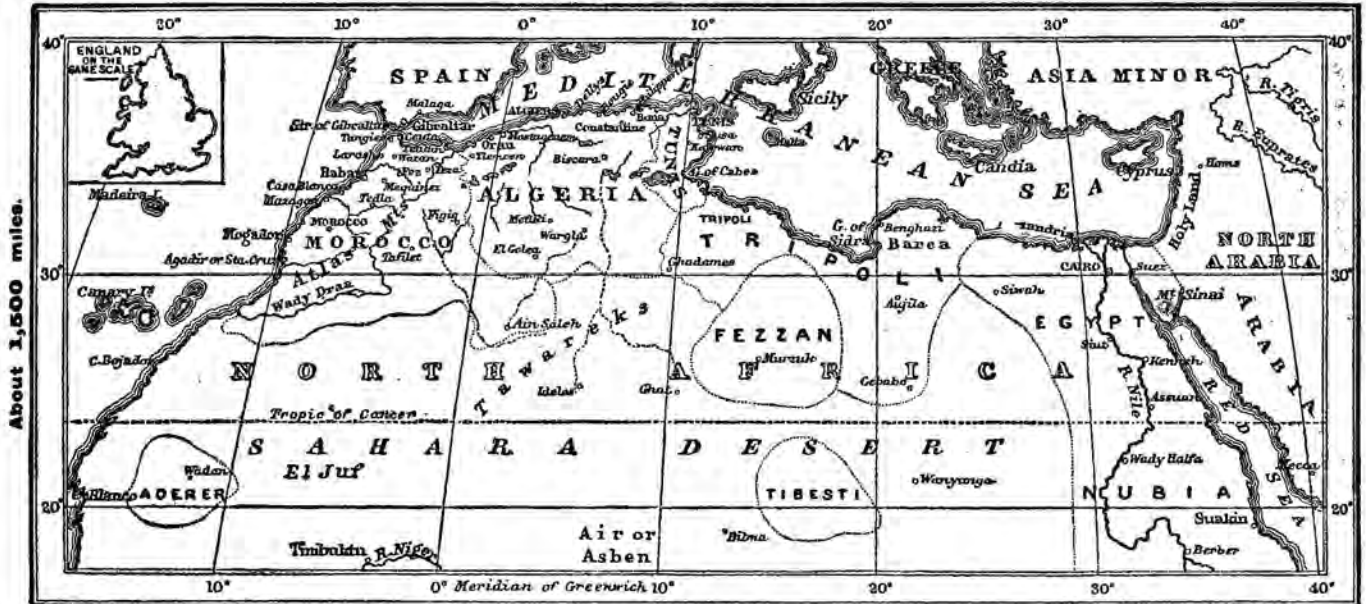
**Hon. Auditors,** MESSRS. ARTHUR HILL, VELLACOTT AND CO., 1, FINSBURY CIRCUS, E.C.

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REV. WILLIAM ARTHUR, CLAPHAM COMMON, S.W.  
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REV. C. H. SPURGEON, UPPER NORWOOD, S.E.

About 3,600 miles across.



**Location of Missionaries.**

MOROCCO.	ALGERIA.		REGENCY OF TUNIS.				
Date of Arrival.	Date of Arrival.	Date of Arrival.	Date of Arrival.				
<b>Tangier.</b>							
Dr. T. G. CHURCHER .. Oct., 1885	<b>Tlemcen.</b>		<b>Cherchelle.</b>				
Miss J. JAY .. Nov., 1885	Mr. M. H. MARSHALL .. June, 1887		Miss L. READ .. Apr., 1886				
Mr. W. SUMMERS .. Apr., 1887					Miss H. D. DAY .. " "		
Miss B. VINING .. Apr., 1886							<b>Constantine.</b>
Miss S. JENNINGS .. Mar., 1887	Miss L. COLVILLE .. Apr., 1886						
Miss M. C. LAMBDEN .. May, 1888			Miss H. GRANGER .. Oct., 1886				
Mrs. H. BOULTON .. Nov., 1888					<i>Kabyle Work.</i>		
*Miss M. ROBERTSON .. Oct., 1889	<b>Djemaa Sahridj.</b>						
*Miss A. K. CHAPMAN .. " "			Mr. E. CUENDET .. Sep., 1884				
*Miss R. J. FLETCHER .. May, 1890					Mrs. CUENDET .. " 1885		
*Dr. G. M. GRIEVE .. Oct., 1890	Miss J. COX .. May, 1887						
*Mrs. GRIEVE .. " "			Miss K. SMITH .. " "				
*Dr. C. L. TERRY .. Nov., 1890					<b>Akbou.</b>		
*Mrs. TERRY .. " "	Mr. A. S. LAMB .. Oct., 1883						
<b>Mascara.</b>			Mrs. LAMB .. " "				
Mr. F. CHEESEMAN .. Jan., 1886					<b>DEPENDENCY OF TRIPOLI.</b>		
		Mrs. CHEESEMAN .. " "					<b>Tripoli.</b>
				Mr. G. B. MICHELL .. June, 1887			
Mr. H. G. HARDING .. Feb., 1889							
		<b>Mostaganem.</b>				<b>NORTH ARABIA.</b>	
				Mr. A. V. LILEY .. July, 1885			
Mrs. LILEY .. Apr., 1886							
		<b>Tetuan.</b>					
				Miss F. M. BANKS .. May, 1888			
Miss A. BOLTON .. Apr., 1889							
		*Miss E. GILL .. May, 1890					
				<b>Fez.</b>			
Miss E. HERDMAN .. Jan., 1885							
		Miss M. COPPING .. June, 1887					
				Miss I. L. REED .. May, 1888			

\* Temporarily located for study of language.