

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

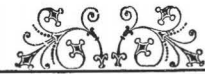
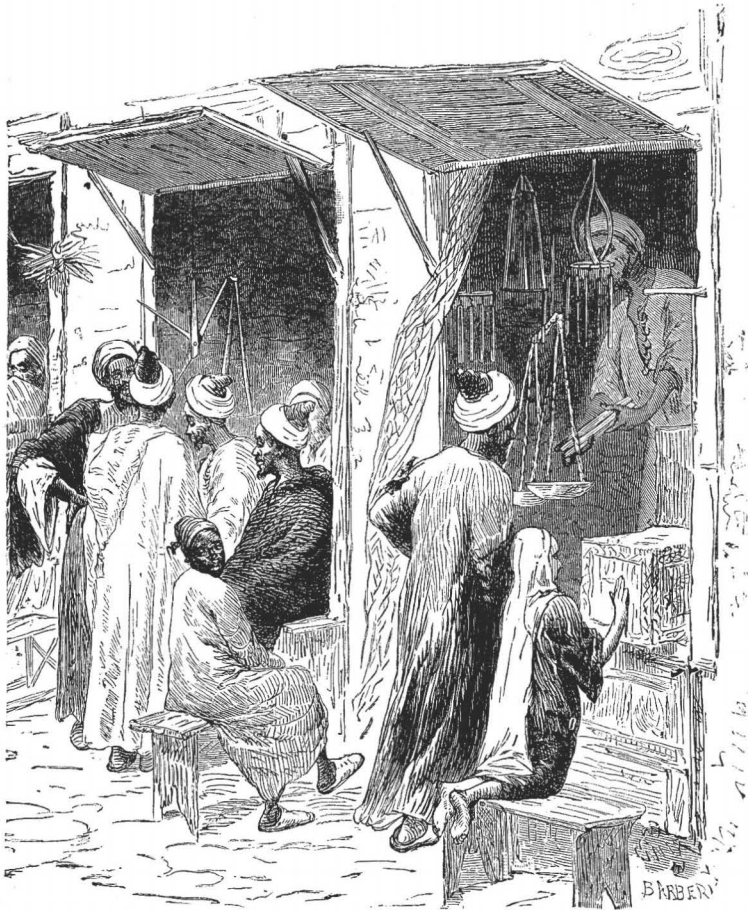
NORTH AFRICA MISSION,

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

No. 34.

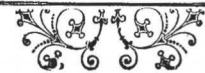
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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

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

NORTH AFRICA.

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 1890 it has substantial mission premises, with hospital, in Tangier, and stations in Tetuan, Fez, and Casa Blanca. 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 Sfax, 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.

Mission Publications.

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"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 our 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*.

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North Africa Mission.

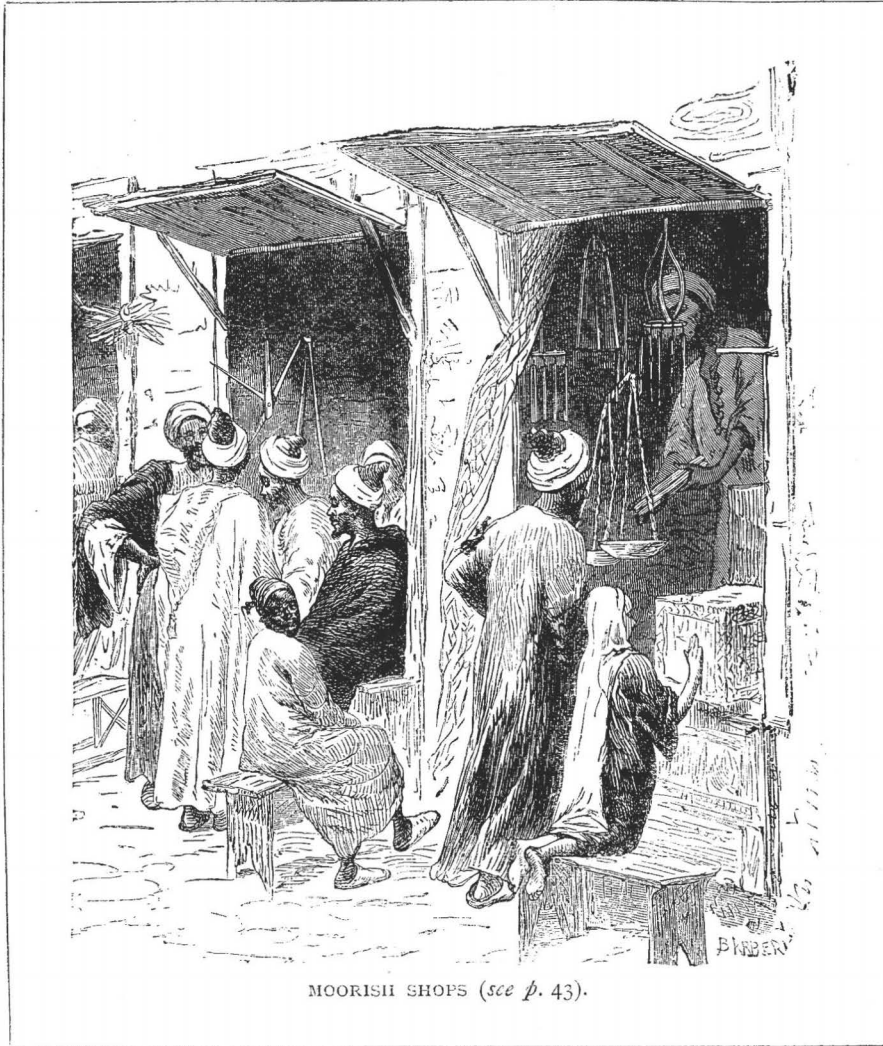
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NORTH AFRICA.



Am I Called to be a Foreign Missionary?

MANY are and have been exercised by this question, and it is of the utmost importance that those who have to face the many perplexities and trials of missionary life should have no doubt whatever that God has called them to the work. If they have any doubt about this, they will be weak in the hour of trial and faint in the day of adversity. If, on the other hand, they have an intelligent assurance that they are where the Living God has put them, they will be likely to trust unstaggeringly Him whose voice they have heard and obeyed.

The needs of the mission-field are sore and pressing. Heathens and Moslems are perishing in sin. Would God have *me* go to labour among them? Why should I not go?

Some Christians would probably answer that they did not know enough of the truth of God to go forth as teachers

of others; and this would in many cases be correct. But who is to blame for this? Have not many neglected opportunities of gaining a deeper knowledge both of the Word of God and God Himself, and is not unfitness to teach others often a sin rather than a misfortune? The apostle said to the Hebrews, "For when for the time YE OUGHT TO BE TEACHERS, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat. For every one that useth milk is unskilful (hath no experience) in the word of righteousness, for *he is a babe.*" Is it not possible that some might have been called to the mission-field if they had first obeyed the call to let the word of Christ dwell in them richly in all wisdom? The Lord Jesus, when He desired to prepare the apostles, bade them follow Him, and then He showed them and taught them how to live by the Father, how to do the Father's works, and speak the Father's words. Had they failed to follow Him, they would never have been sent forth. When one was needed to take the place of Judas, Peter said, "Wherefore of these men that have *companied with us* all the time that the Lord Jesus went in and out amongst us, . . . must one be ordained to be a witness with us of His resurrection." *Companing with Jesus is good preparation for witnessing of Him.*

Babes in Christ—whether they are such through their own supineness or through having only lately come to Christ—are called *in the first place* to seek by God's grace deeper and maturer experience of the person and word of Christ, *and then* they may be called to devote themselves wholly to Christ's work as missionaries. Some alas! though their heads are grey, never get beyond babyhood.

There are, however, many who have grown in grace and in the knowledge of Jesus Christ; they are no longer babes in knowledge, or children in experience, though deeply feeling their insufficiency. They are men of war. Their hand has grasped the sword of the Spirit, and used it to good purpose, though they feel it might have been better wielded. They know whom they have believed, and are persuaded that He is able, etc. From among such God calls missionaries. Paul was separated from his mother's womb that he might preach Christ among the heathen, but God took a long time to prepare His servant for the work, for which He designed Him. First many years were spent in unconscious preparation, and then, after God had revealed His Son in him, followed a further period of intelligent and conscious preparation. God now often prepares His servants in a similar manner. Sometimes years are spent in ways that seem aimless, then the purpose of God becomes dimly visible, and at last we see clearly that those mysterious leadings were just God's preparation for the work for which He intended us.

We believe that *fitness* to be a missionary is one of the principal marks by which we may distinguish those who are called to be missionaries. We give some of the principal qualifications needed by a missionary.

He should be a Christian, of good report, Scriptural in his doctrinal views, possessing a good knowledge of the Word of God, and having an ardent desire for God's glory. He should have genuine love for souls, leading to earnest efforts for their salvation, should possess sound judgment and common sense—the spirit of a sound mind. He should have the ability to learn and the gift of imparting what he knows—apt to teach—patient. He should have energy and enterprise. "Cursed be he that doeth the work of the Lord negligently." "Whatsoever ye do, do it heartily, as to the Lord." He should have already seen fruit from his labours. His health should be such as to enable him to do efficient work without being a care to fellow-labourers.

Those who feel they have such qualifications should seriously enquire if they are not called to be missionaries. If God has permitted something to bar their path, some family claim, or some work at home, let it not be thrust aside by force, but taken to the Lord, and He will, in His own way and time, remove the barrier, if He is calling forth. God does not wish us to do violence to one claim in order to fulfil another.

Again we repeat, Moslems, heathen, and nominal Christians are perishing. Let those who are qualified to go as missionaries to them go, unless God restrains them; if any are not qualified, let them, if the disqualification can be removed, seek by God's grace to remove it. If God manifestly wishes some to remain at home, let such by prayers and gifts help those whom He has called to go abroad.

Notes and Comments.

MISS READ AND MISS DAY have again visited Villebourg, the scene of the recent earthquakes, in company with Pastor Sebatier, in order to help him in the distribution of relief, and

to give a word from the Gospel to the poor people who have been rendered homeless. They were asked for more books almost as soon as they arrived, and especially for a whole New Testament from one to whom they had previously given a portion.

SIR W. KIRBY GREEN, Her Majesty's Minister Plenipotentiary to the Court of Morocco, has lately died very suddenly in Marraksh (Morocco city), whither he had gone to conclude some important arrangements with the Moorish authorities. Both Sir William and Lady Green have taken a very warm interest in this Mission, and were always ready on every occasion to show kindness to the workers in any way possible, and consequently will be much missed. Lady Green's great loss calls for much sympathy.

* * *

MISS BANKS AND MISS BOLTON continue to have much encouragement in their work at Tetuan. Fever has been very rife this winter amongst all classes, and their hands have been kept busy in attending to the various calls. Every day women come for medicine for themselves or families, sometimes from country villages two or three days' journey among the mountains. From the better class Arab houses slaves are frequently sent to invite and escort our sisters, where they are always most kindly received and entertained; but their message, albeit so wonderful, seems to fall upon very dull ears.

* * *

GIFTS.—As our missionaries have so increased in number, and especially those who practise medicine, proportionately greater quantities of drugs, bottles, bandages, old and new clothing, in fact of everything required in carrying on a successful mission will be needed. Will all our readers specially plead our growing necessities before the Throne of Grace, not forgetting that paramount need of every worker, the being filled to overflowing of the Holy Spirit, the Living Water.

* * *

PRAYER MEETING.—A meeting for united prayer on behalf of this rapidly-extending work is held at 21, Linton Road, Barking, every Friday afternoon at four o'clock. A convenient train leaves Fenchurch Street at eight minutes past three. We should be greatly cheered by the occasional visit of friends. Tea is provided at the close of the meeting.

* * *

MR. CHEESEMAN writes encouragingly of his work in Mascara. He is constantly visited by Jews and Arabs from the town, and also many of the latter from neighbouring villages. The weather has been very severe in that locality during the past winter; in addition to heavy falls of snow, much damage was done by trees being blown down, and in some cases houses falling in. Many cattle have also been lost or died from exposure.

* * *

DEPARTURES.—Mr. and Mrs. Venables and children, accompanied by Miss Watchan, from Doric Lodge, sailed on Friday, March 6th, in the P. and O. steamer *Britannia* for Malta, en route for Tripoli, Barbary.

* * *

MR. W. SUMMERS has reached Mogador, but has been prevented by unforeseen circumstances from at once carrying out his projected visit to Taradant. The Lord has, however, opened up another door of service for His servant, and He was expecting to leave Mogador in a day or two by the French steamer for Lanzarote in the Canary Islands, and thence to Cape Juby, from which place he hoped to visit a Shereef who had sent an urgent request for books and information about "the religion of Jesus, the Son of Mary." Our brother asks for very special prayer, that every step in this journey may be ordered of the Lord.

Our Needs:

A MISUNDERSTANDING.

AN idea seems to have got abroad in several quarters that the North Africa Mission has an abundance of money, and, therefore, does not need financial help. We do not know how this notion has originated, but some years ago a similar misconception arose. We thank God that our supplies have been larger this year than ever before, and that an increased number of workers are supported independently of the mission, but the work has grown rapidly, not only in the number of workers, but in its agencies, and it seems likely to continue do so as labourers get over the difficulties of learning the language. Four medical missions and a hospital use many drugs, etc., and work amongst Europeans involves the rent of rooms and halls. Inland journeys require tents and animals, and work amongst scattered populations require horses or conveyances to reach them. To maintain the health and spiritual vigour of labourers it is desirable that they should, from time to time, come home, especially in the earlier years of their experience; all this involves expense.

During the autumn and winter now closing, thirteen missionaries, who had come home for rest and change, have returned to their fields of labour, and sixteen new labourers have gone out, making twenty-nine, besides four or five who have gone to assist, though not as missionaries at present. Those who know what going abroad means can easily understand something of what moving thirty-four friends to Africa must have meant in labour and money.

New stations have also been opened, and old ones strengthened and enlarged, and the Arabian Mission re-equipped, with all that this involves in inland journeys, furniture, house alterations, new teachers of languages, etc. It is easy to see that the North Africa Mission has had a busy and expensive time.

Probably no more labourers will go out before October, 1891, as the summer is a less suitable time to begin work in North Africa. We expect, however, that several workers will require to come home this summer, and when they have children this means increased outlay. The journey home and back to Africa, including the expense of freight of goods costs, on an average, from £20 to £30 for each worker, according to the locality. Last year we opened a furlough fund, and some friends kindly contributed to it, but the bulk of the expenses had to be borne by the general resources of the mission. In view of those coming home this summer, we shall be glad to receive any special gifts that friends may desire to contribute for this purpose. On an average about £25 will pay the expenses of a visit to England. Altogether our *estimated* needs are now about £7,500 a year, equal to about £150 a week, or £25 for each working day.

For all these and every other need we count upon the care of our God. Jehovah is our Shepherd. The earth is Jehovah's, and Jehovah reigneth. He gives in answer to believing prayer, through human channels, sometimes in one way, sometimes in another. I think our friends will understand now that we have not got beyond the need of their help; still even when misunderstandings rise, and it is supposed there is no need, God will be faithful to those who put their trust in Him.

Tunis.

A MESSAGE FOR SOMEONE.

"THE Lord shall guide thee continually." If the need of this is realised by the Christian worker at home, much more is it so in a foreign land and among people to whom they are indeed strangers.

The following extract shows how blessedly the Lord gives guidance, message, supplies—everything, when the eye is upon Him :—

November 14.—To-day has been so very interesting that I feel I must write. Soon after breakfast this morning, Miss Grissell and I started to walk to a tiny village about three miles distant. Once outside the gates the fresh breeze and distant view of lovely hills added much to the enjoyment of our walk. On our way we soon passed the Arab cemetery, where, as Friday is a sacred day, we saw the women at the tombs of their dear ones—poor things, with no "sure and certain hope"; then on and on until we arrived at a very deserted-looking village. We made our way up to the principal part, and found one Arab shop, with a funny old man as salesman. As there were stone seats by the side, we rested while Miss Grissell spoke to the shopman and a driver who was there with a tumble-down carriage from Tunis. Seeing a young man in the carriage I got up and went to him, and when I had finished went back to the shop. Then

AN ARAB GENTLEMAN

came near, and I gave him Luke's Gospel, and had a little talk with him, at the end saying, "Before we left our home this morning we prayed that God would guide us to-day to someone for whom He had a message, and He must have wanted to speak to you, as He brought you to us." He seemed amazed, and said "Will you come home with me?" After enquiring if he had a wife we gladly went, and royally were we treated by his bright smiling wife, who seemed wonderfully one with her husband. First of all coffee was brought in dainty little cups with actually saucers, and then Miss Grissell had an opportunity of another talk with the man, while I talked with the woman, hearing all about their diseases and their lives, and then a little folding stool was placed in front of us; clean white towels were given us, a tray containing a clean dish of beautifully cooked cous-cous was brought in, and the man, two women, and we dined, while the wife looked on with such a happy face. Then water was brought and poured over our hands, a quince was given us, and all in such a friendly way,

OUR FATHER'S PROVISION FOR US.

After promising to visit them when they came to their Tunis home, and seeing all the house, we left, the man accompanying us as far as the shop. His name is Mahomet Skakroou. Do pray that as he reads he may be taught of God.

November 23.—Started directly after dinner to see Phoonah. She, with Bayah and the two negresses, were all together in one room. After preliminary talk, I told the story of the Resurrection, based on the account in Matt. xxviii, but I did not find the interest I had hoped. Then I came back to Fatouma's and there the interest and appreciation were indeed great, especially as I spoke of the Resurrection life for to-day. Fatouma grows wonderfully.

HOW WE LIVE.

MISS A. CASE, of Tunis, who sent us last month a description of the house in which the workers reside, has kindly supplied us with the following particulars of a single day's work, that their friends in England may form some idea of the routine of a missionary's life in that Eastern city.

Splash, dash, souse! Somebody is enjoying cold water! Stretching my lazy self, I open sleepy eyes upon our part of the North African world.

"Ten minutes past six," calls out my fellow-worker. She and I like to share one large room, divided by a curtain; each of the other missionaries is able to have a bedroom to herself, as our Arab house contains plenty of apartments.

By half-past seven we are dressed, have enjoyed our "quiet time," and are all ready for the call to "breakfast" which resounds from the open court below. It has been prepared by the sister whose turn it is to-day. For we do *everything* by turns, even to choosing the hymn at prayers.

After the eggs, coffee and fruit have been discussed, comes our half-hour or more of united spiritual refreshment. We do have

SPLENDID TIMES TOGETHER

every morning over the Bible. At present we are going through the Psalms, and many are the rich gems of thought produced by one and another from other parts of Scripture, or from notes, or from memory of former meetings in England. When we kneel down, all in a glow with the "sword-exercise," it is not hard to pray; but there is only time for one or two to take part.

Yesterday, the day I have chosen to illustrate for you "How we live," one of our number was called away from the reading to attend to two Arabs. They had come, not for medicine this time, but to study the Bible, and to get answers to questions which in secret are troubling them. "We don't dare let our fathers know that we are reading your books," they said; "we have to do it by stealth."

"This Book so perfectly satisfies *me* that I don't want anything else. How is it you come to examine our religion? Do you feel the need of something more than you have in Mohammedanism?" The missionary asked this to probe them. "Ah!" they replied, "perhaps what we have been believing is false. We must inquire, and find out the truth."

It was not until ten o'clock that they departed. By that time two of our little party had started for a walk to one of the neighbouring villages, to sow seed, in the shape of Gospels and tracts, on fallow ground. Another had settled to study, and a fourth was busy with preparation for dinner. Our quaint Arab servant, who comes for a few hours every morning, had arrived and was well on with her work of washing-up, etc.

The morning was not to be undisturbed. "May I bring in a visitor?" My door opened, and our medical missionary ushered in

AN ARAB LADY,

who was being conducted over the house. Her husband had brought her to consult "the Doctor," and was awaiting her below. We do like to encourage the *women* to visit us, so we showed her every article likely to be interesting—a spirit-lamp, our reclining-chair, and so on. She was delighted with our European things. Poor woman, she only goes out once in three months, so it was a great change for her.

At twelve o'clock, "Dinner!" is the unwelcome cry, and reluctantly closing our beloved books, down we go to our mid-day meal. Until two o'clock we consider ourselves free from

work. Helpful English reading, Bible study and prayer alone or with a fellow-worker, fill up the time
Another knock at the street door!

THE VISITOR

proves to be a woman formerly engaged here as servant. She was not very satisfactory, but we must not lose our influence over her and are glad that she cares to visit us, so we run down to bid her welcome, and to present her, poor thing, with a tunic, for which she is most grateful. In the midst of our talk with her, the seed-sowers return. They do not want any dinner, for hospitality has been shown the strangers in the little village where the first links of a chain leading up, in the future, to the crucified Nazarene, have, as we hope, been forged by the acquaintance they have made to-day. But the workers confess to being weary, for they could not find donkeys to bring them home, so here is an excellent excuse for us all to partake of a cup of English tea. That, and news in detail of the expedition having been enjoyed, it is time to set out, if we mean to do any visiting this afternoon.

My companion and I first call upon a French policeman and his wife, converts of the North Africa Mission, who have removed to the country end of Tunis. He is not at home, but we are glad to have a little conversation with our sister, who holds fast her profession of faith, and very readily prays with us before we go. Such a queer little house it is, and quite open to the fowls, one of which is much attracted by my gown. He pecks at the choice morsel under the vain delusion that he *could* digest it, if allowed to try.

Leaving messages for the policeman, off we go to see

A DIFFERENT CLASS OF PERSONS.

This is a beautiful house, where Arab Jews, money-changers by profession, live together in bewildering relationships. It is Friday evening, and the Sabbath "fête" has begun. Consequently we find all the men at home, and all the house in order, from the elegantly-dressed women down to the beautifully arranged bedrooms. From a square hall, where on a settee reclines the old Jewish grandfather, open five large chambers, some of them splendidly furnished with European mirrors, wash-stands, and couches. After a few words of introduction, as I am a stranger, my friend abandons me to the French-speaking population, consisting of the junior members of the family, and when I have been conducted on a tour of inspection from flat roof to tidy kitchen, and have talked by interpretation to Arab grandmother, mothers, aunts and uncles, brothers and baby nieces, I find my companion still the centre of an animated Arab-speaking group in the hall. The talk is of

ONE WHO CAN SAVE FROM SIN.

An intelligent and apparently deeply earnest Jew declares that if he could find such an one he would not hesitate a moment to go to Him. Where is He? Who is He? It seems such a pity to interrupt the conversation, but we *must* go. We leave something for our Jew to read and digest; and with many urgent entreaties to come again, and come often, sounding in our ears, we run home to tea, or rather to cocoa, bread, &c., which form our supper.

More study, evening prayer, and then we retire to rest. What are our thoughts? They go back to that poor Italian drunkard, to whom we gave a tract in the street this afternoon. We are only too sure that he has never yet been spoken to truthfully about his soul. Alas! how many such there are here, uncared for, unsaved, ignorant of Christ, and rapidly approaching an unpardoned sinner's grave, and how few to hold out the helping hand or make one effort to save them.

Tripoli.

MR. H. G. HARDING IN TRIPOLI.

MR. HARDING, who is for the time being alone in Tripoli, sends us the following interesting account of his present mode of work, both with regard to Europeans and natives. We trust by the time this paper is in the hands of our friends he will have been rejoined by our brother, Mr. Mitchell, and also cheered by the arrival of two fresh labourers from England.

My position here has materially altered during the past year. I may say generally that I am more "respectable" than before. Last year we had no dealings with our fellow-countrymen here, not even attending the public English service on Sunday; preferring to live as Arabs and to associate with Arabs, and very low class Arabs too, many of them, I now know, of worthless and bad character. This course, though it has undoubted advantages and might have been well for the time, I now see is not the best for our work here. The Arabs, in consequence of our association, did not respect us, did not believe in our *bona fides*, and felt at liberty to discuss and dispute about our message in a way that very much hindered our Gospel work. I can see that the Lord ordained all this for good, but at the same time I feel sure that

MY PRESENT POSITION

is an improvement. I feel that I have now not only the goodwill but the respect of the people, I can be sure of respectful attention when reading the Bible; and, though I encourage the listeners to ask questions, and to talk about the truths I seek to teach, I scarcely ever have anything approaching a dispute, and never have any disrespect shown to the Bible or its message. Besides this, I have felt it my duty to take my proper place in the little English Colony here, and as they seem to tacitly regard me as their "chaplain," I thankfully accept the opportunity for doing good thus offered. Besides conducting the morning service (at which I preach) at the Consulate, I have a Bible reading on Sunday evenings in my own house, from which I trust blessing will result.

THE DISPENSARY.

While thankful that I am able to instruct and read to the people so much more acceptably and unopposedly than before, I cannot help being rather sorry that the numbers attending the dispensary are less than at this time last year; still I feel that quality is more important than quantity, and better a few with whom one can deal effectively, than many with whom one can do nothing. The chief reason is, I believe, that as I am single-handed they often have to wait a long time. Of course, my chief desire is that they should hear the Gospel, and all who want medicine must come to the reading which precedes the dispensing; consequently, as soon as I have finished reading I shut the door, and those coming after have to wait till to-morrow, though I seldom enforce that rule except in the case of persistent offenders. The reading generally takes from three-quarters to one hour, according to my audience and the time at which they come; but I like to leave the door open for about an hour and a half as punctuality is unknown and seemingly unknowable here.

REMOVAL.—Miss Fletcher has left Tangier for Fez in order to strengthen the work there. Our sister has gone by steamer to Rabat, from which place she will avail herself of Dr. Kerr's offer of a safe convoy.

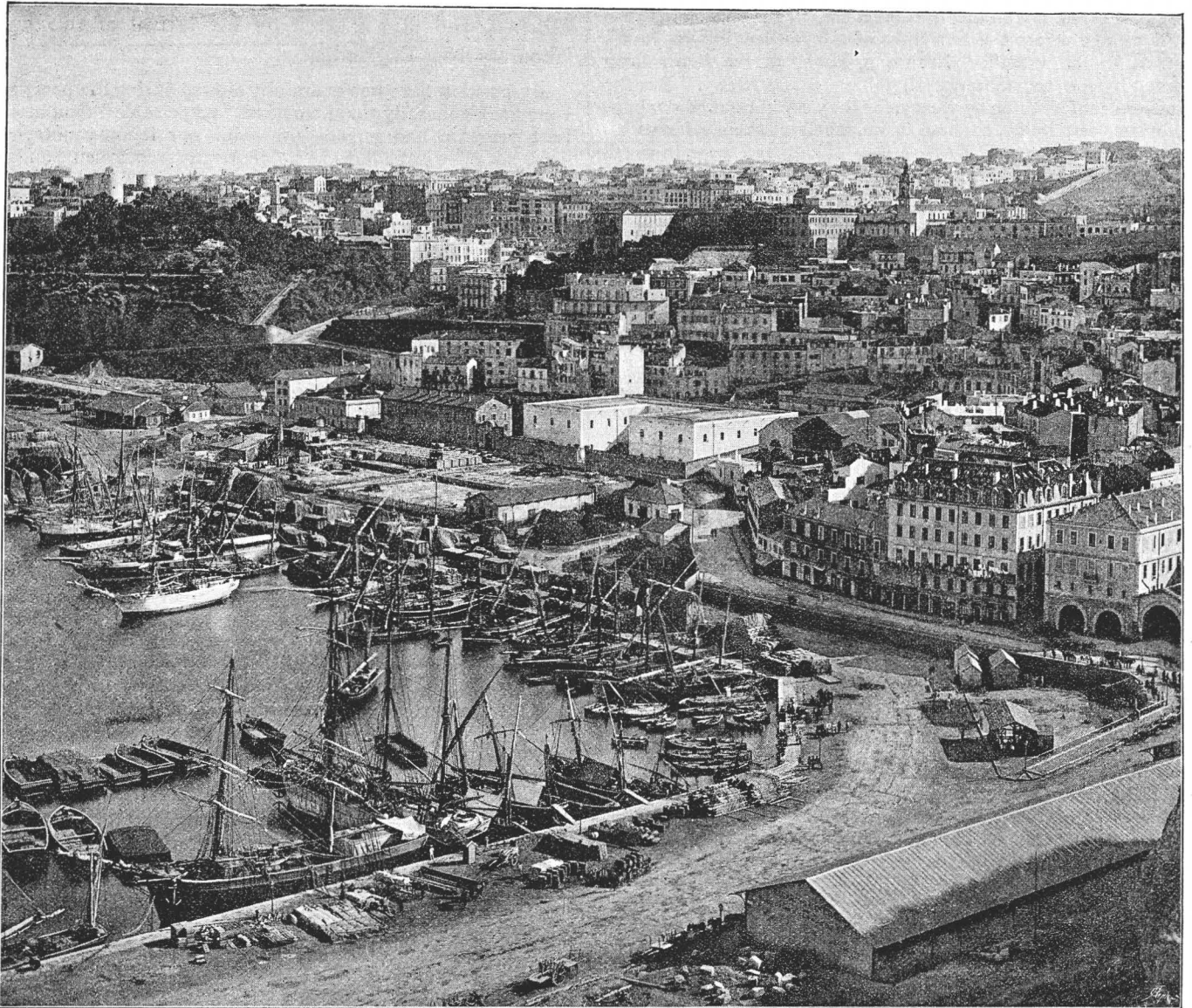
Our Illustrations.

ORAN, ALGERIA.

ORAN, of which we give a photo-print, is a town of considerable importance situated at the head of a small gulf on the Mediterranean coast of North Africa, 600 miles south of Marseilles, and about 220 miles east of Gibraltar. It some-

Spanish city was nearly destroyed by an earthquake in 1792, and the modern city is entirely French in character.

There are two harbours covering altogether an area of seventy acres, and a considerable trade is carried on with England in alpha grass, iron ore, corn, wine and marbles, its exports being about equal to those of Algiers. The population of Oran is between sixty and seventy thousand, of which probably about one-third are French, another third Spaniards, and the



TOWN AND PORT OF ORAN, ALGERIA.

what resembles Algiers, being triangular in form, and presents a striking and picturesque aspect on approaching it from the sea.

It appears to have been founded by two Arab merchants from Spain, about the year 902; the Spaniards afterwards holding possession of it for the most part until towards the close of the last century, when it passed into the hands of a native governor termed the Bey of Oran, and subsequently was taken possession of by the French in 1831. The old

remainder Mohammedans, Jews, and various nationalities.

There are no members of the North Africa Mission at present residing in Oran, although several have stayed there at various times while studying Arabic, so as to avail themselves of its many advantages.

MOORISH SHOPS.

THE engraving on our first page gives a good idea of the kind of shops kept by Moors in most of the towns of Morocco.

Miss Fletcher, in her "Letter for the Young," on page 48, describes those she has seen in Tangier, and which are a fair sample of Moorish shops in general.

Here are to be found, beside native carpets, the cloths, belts, thick cords, and other parts of the Arab and Moorish dress, bracelets and anklets, vases, perfumes, henna for dyeing the nails, and many other things used by the women of Morocco. In one shop may be seen a goodly display of many-coloured shoes and slippers; in another, simple jewellery, made in very good taste; others display native furniture, curiously designed and painted in many colours.

The people are ingenious, and under a better form of government, which would abolish monopolies and give them the advantage of just tariffs, etc., there is no doubt the trade of the country would greatly increase.

Algeria.

BREAKING UP FALLOW GROUND.

MR. LILEY sends us the following particulars of a four days' journey through the large district known as the Dahra. If these pastoral Arabs living in out-of-the-way places are ever to be brought to see their need of a Saviour, it can only be by the servant of God visiting these moving villages, as our brother is now seeking to do, as far as time and strength will allow.

EXTRACTS FROM MR. A. V. LILEY'S JOURNAL.

November 27th.—To-day preparations have been made for a visit to the Dahra to-morrow. This afternoon, notwithstanding a very heavy fall of rain, I had a large class of boys. The parable of the talents was read and explained. I don't know whether it was the money that interested the boys, but they paid the greatest attention and all very quietly listened.

28th.—This morning the weather was very threatening, black clouds obscured the horizon, and there was every indication of rain. We had earnestly prayed for fine weather, and I thought much of Ecclesiastes II. 4; if I regarded the weather no visit would be paid. Soon after leaving the east gate of the town the sun began to shine. The Doxology was sung, followed by hymns, as I rode through the vineyards. Soon two Arabs were overtaken who were returning to their tents; they seemed very ignorant, and said they

HAD NEVER HEARD OF THE LORD JESUS CHRIST.

After having ridden some nine miles I stopped at the house of an Arab, who had visited me several times when in town. His wife told me he was absent, but would be back from the farm in ten minutes or so. Soon the Arab made his appearance and we entered the house, where I was enabled to present the Gospel to him. After passing half an hour with him I was about to go, when he informed me his wife was making cous-cous. With great reluctance I was obliged to stay another half an hour. The cous-cous was at last brought, and I found it was made with the rankest butter possible. My host's son sat down with me, and so as not to shock my friend I ate a little. This pleased him, and he allowed me to depart with his benediction. I was so thankful to escape the cous-cous and regale myself with some bread and cheese my dear wife had put in my saddle-bag. But the wind turned very cold as heavy clouds came rolling up from the sea. I should have been thankful for a thick Cardigan jacket. Following the

native track, I began to descend the mountain into

THE VALLEY OF THE CHELIFF;

no rain touched me, though it was falling very heavily half a mile ahead in the valley. When half way up the mountain on the Dahra side of the Cheliff a large "douar" was visited. A "talib" was sitting outside a hut with three or four pupils, to whom I showed a New Testament, which he began to examine. After awhile the men of the "douar" came around me, and I read and explained a few passages from the New Testament. The Arabs seemed much interested, but the "talib" tried to cut short the conversation by rambling off into some explanation of the "geni" and the almightiness of God; but he was silenced when asked in whom he was trusting for salvation. As the Arabs continued to gather I explained why the Lord Jesus Christ had come into the world and what He had done for the sinner. The New Testament and some tracts were left with the "talib," and I rode on praying God would bless His own Word to the salvation of these poor deluded people. Ain Ouillis was reached about five o'clock, where I was warmly received by some of the Christian colonists.

29th.—Rain fell very heavily again during the night. At 10.30 this morning I set out for Cassaigne in very cold and cloudy weather. About half an hour was spent at Bosquet, and

CASSAIGNE

was reached about two o'clock. Rain fell heavily just after my arrival. In spite of the rain all the French Protestants in the village were visited, after which several Arab shops were entered and conversations held with the men found in them. They seem to be very poor, being ill clad and huddled together to warm themselves, but oh! what ignorance. One Arab, who tried to show he knew a little, said, "The Messiah is one prophet and Jesus Christ another." None of the Arabs I met could read. In the evening some of the Protestants met together and I had a little service with them. One of the greatest inconveniences in visiting the Dahra is there are no hotels or places where one can obtain a good bed. When I retired for the night I soon found I was not the only occupant of the bed.

December 1st.—Early this morning set out in the rain and cold for Bosquet. On the way several Arabs were met with, some of their burnouses were in rags and wrapped around their shivering limbs. These mountaineers must be wonderfully hardy, for they inhabit rudely-made huts of branches and grass, they sleep on a thin rush mat spread on the ground, their clothes consist of a long calico shirt (often in rags) and a burnous; these are worn day and night, and rarely taken off until they drop to pieces and are replaced by new ones. Their food is very coarse, being chiefly bread made from the commonest flour, figs, etc.; occasionally they have a meal of cous-cous and meat. At

BOSQUET

in the afternoon I had a short service with the Protestants, at the close of which I set out for Ain Ouillis. Immediately on my arrival the son of a Christian colonist took charge of "Help," leaving me free to visit all the Protestants in the village. After supper the Protestants began to gather, every family with the exception of one were present. The Lord enabled me to speak freely, and I believe the meeting was not without fruit.

2nd.—I had promised to return to Bosquet and visit several persons there, also to dine with the mayor, but rain and snow fell so heavily in the morning it was impossible for me to leave the house. Seeing that the rain had set in, making visiting impossible, I returned to Mostaganem.

6th.—These have been very busy days since my return

from the Dahra. Nearly every day I have had visitors from the country. I am glad to see them, as it gives me the opportunity to deal with them, individually and undisturbed, about their souls, though I fear very few of my visitors come with the desire of hearing the truth. Still, whenever an occasion presents itself we seize it to

SOW THE SEED,

for we know not whether this or that will prosper.

7th.—Had a long talk with an Arab this afternoon, to whom a New Testament had been given; he had evidently read it. But alas! his hope of eternal life was built upon his "doings" and the intercession of the Prophet (Mohammed). After

leaving this Arab I found another, who was about to sign the agreement taking to himself a second wife, who was only fourteen years of age. When spoken to of taking another wife, and one so young, he seemed rather to glory in the idea. One cannot fail to see the great contrast between the practice and theory of these people. They will perform their ablutions and call upon God the merciful; the compassionate then return to their homes and unmercifully thrash their wives for the slightest provocation. They will not defile their bodies by eating of pork or flesh that has not been killed by a Mohammedan, but they will gamble by the hour, curse one another, or engage in the most disgusting conversation. Indeed, they are well described in Isaiah xxix 13.

Morocco.

MOORISH CONVERTS IN CENTRAL MOROCCO.

AN INTERESTING STORY BY MR. W. SUMMERS.

"They went forth, and preached everywhere, the Lord working with them, and confirming the Word."

MR. SUMMERS, who left Tangier a few weeks ago by steamer for one of the southern ports of Morocco, sends us the following interesting account given him on reliable authority, which would show that the Lord has probably some hidden ones amongst the wild tribes at the foot of the Great Atlas.

It may be remembered that last year our brother made an attempt to reach this neighbourhood, but was turned back by order of the Governor of Mogador. Will our friends unite with us in earnest prayer, that if it be the Lord's will he may be able on this journey to accomplish his purpose; he will thus be able to ascertain to what extent the word of God has spread among these people, and also to "help them who have believed through grace."

It is a sure sign of the Lord's seal on missionary activity, when He raises up the native converts to do spiritual work in the simplicity of a naked faith. Illustrations of this will be found in the following incidents. I have not myself been able to verify them, but I know one of the persons in question so well, and trust him so fully, that I have every confidence in giving you the stories as he told them himself.

El M—— is one of the "called out" ones in Morocco. He has been a faithful follower of the Lord for about two years. His home is away among the wild mountains of the province of Tadla. He and nine others, whom he believes to be true Christians, meet regularly for the study of the New Testament. Near by El M——'s home there are

TWO VILLAGES,

the people of which have had "powder between them" for nearly five years. Frequently El Hansalee, a much honoured "saint" of that district, has tried to reconcile them. The customary blood of reconciliation has been shed over and over again, but all to no purpose. At last in utter despair he said, "Well! if you *will not* be friends the curse of God be upon you!" At this the combatants only laughed and replied, "Whether the curse of God be upon us or not, we enjoy fighting, and we are going to continue it." This was followed by one village cutting off the water supply of the other—a very serious matter on a bare mountain-side where water is scarce. This cutting off of the water supply was no easy matter, however, for as they are supplied from the river "Wad el Abeed," it had to be diverted from its course and carried round the base of a mountain. How the workers of iniquity join hands to serve the devil!

ANSWERED PRAYER.

When our friend, El M——, heard all this he felt very sad,

and looking at the matter with his now spiritually illuminated understanding, he saw how it must grieve the Lord. He brought the matter to Him in prayer, and asked Him for Jesus' sake to make peace. After a time He felt it his duty to try and reconcile them, so he went and spoke to them in the name of Jesus. He reasoned first with one sheikh and then with the other, and showed them how terrible in God's sight sin was, and how specially grievous their quarrelling must be. To this they both assented, and after some time agreed to become friends. This they did, and joined hands in the name of "Seedna Aisa."

SO REMARKABLE AN OCCURRENCE

was the talk of the whole country side, and the people began to enquire how it took place. El Hansalee, the "saint," heard of it and sent for El M——, and said to him, "What is this I hear of you? How is it that you, a poor labouring man, without any holy ancestors, have been able to work this wonder between these two villages, when I, a man of so much repute and sanctity, have failed to do so all these years? What special virtue have you acquired? Have you become a 'saint' also? Or are you in league with the evil one?"

El M—— trembled at standing before so great and holy a man, and replied to him timidly, "I am now a believer in the Messiah, and He says whatever we ask in His name believing He will give it to us. I was led to ask for the reconciliation of this people, and you see He has given it to me."

Very much interested, El Hansalee said, "I should like to become a believer in the Messiah, too, if it means having such power with men as you have. What have I to do to get the same blessing?"

El M—— replied, "Well! I am not a learned man and cannot explain it much to you, but if you do as I did, it will

be all right. All I did was to trust in the Messiah for the forgiveness of my sins, and be baptised."

El Hansalee said, "Well! I believe in the Messiah also, but how can I be baptised?"

"Oh," said El M—, "there is no difficulty in that, I will baptise you in the stream at the foot of the mountain." Thereupon they descended the mountain together, till they came to where the river "Wad el Abeed" rose out of a cave in the mountain-side. Over the mouth of the cave, very high up, there is

AN INSCRIPTION

described as being carved in the stone in Eastern Arabic characters, and very ancient. The words are, "Jesus Christ is the Good Shepherd." At this place he was baptised. After his baptism El M— directed his attention to the inscription, and pointed out how fitting it was to have his baptism in such a place. El Hansalee, very much surprised, declared it was the first time he had ever been told of its existence.

All this is very interesting, but I am afraid El Hansalee's conversion is not so thorough as it should be. He will not publicly confess Christ, as it means his losing all the gifts of corn, oil, butter, wool, and cattle he receives from the people. They come hundreds of miles bringing their gifts with them, for to offer so holy a man a gift of produce is considered a great act of merit. Although he will not follow the Scriptural method of receiving full blessing, yet he has told El M— he will be glad to meet with any baptised believers in Christ, and that if any of them are in trouble he will do his best to assist them. He does not attend the mosque for prayer now, though he still has a large number of students under his roof studying the Koran.

I am very anxious to meet this man and will make a point of doing so, but as he lives in the mountains in the midst of tribes who are continually fighting with each other, there is not much probability of seeing him at present. What the real state of this man's soul may be is hard to determine, but let us make him a special subject of remembrance in our daily prayers.

ANOTHER INTERESTING INCIDENT

in the same locality is that of a woman who became a Christian. She was married to a Moslem, and after her conversion she sought repeatedly to lead him to a knowledge of the truth, but he remained obdurate. As the marriage-tie is very easily unloosed in Morocco she asked him to divorce her, as she could not be happy joined to a man who was not a Christian. This he was very unwilling to do, and entreated her to remain with him, pointing out to her the disgrace, and all the serious consequences of a divorce. She would have no refusal, so he granted her request. After her divorce she returned to her father's house, but he and all her friends practically disowned her. They merely gave her a single out-room belonging to the house, but would not feed nor clothe her. She undauntedly set to work earning her bread by sewing.

WALKING BY THE WORD.

Soon after this, one of the native Christians desired to take unto himself a wife, and thought he could not do better than to ask this woman to be joined to him. To this she consented, on condition it was not contrary to the Spirit of Christ. He at once asked El M—'s opinion on the matter, but he could not enlighten them as he had never thought of such a difficulty. He felt the importance of the matter, however, and went off to Fez to meet Miss Herdman and enquire of her. She showed him how the fifth chapter of St. Matthew's gospel plainly taught it was

UNLAWFUL

for a Christian to marry a divorced woman. El M— felt

very sorry for the woman when he learned this, but returned home to tell her. On hearing the decision she was quite satisfied, and said, "It is all right, I only wish to do the right thing." She still remains single, eking out her living as best she can, although her husband is still willing to receive her back.

I give you these incidents as they were related to me. I am sure greater faith than this is not seen—no, not in Israel. May I ask all who read this to remember very specially, not only the individuals referred to here, but also the many peoples of Morocco and North Africa, and to again reconsider the matter, and see whether you also are not singled by the Lord to help carry out His work in this dark, dark land.

Our Field of Labour.

MOHAMMEDAN SECTS.

MOHAMMEDANS, while, for the most part, united in acknowledging the one great principle of their faith, "There is no God but God, and Mohammed is the Prophet of God," yet seem to have among themselves, as among Christians at home, a variety of sects having some distinguishing features. Dr. Churcher has been able, from various conversations with intelligent Moors, to gather a few particulars regarding these, and to get them into some order. They are as follows:—

1. The Derkowie. (This word is not pure Arabic in its present form, and is probably a corruption of Dhi-el-guwa, "endued with power.") The sect are Unitarians; they do not witness to Mohammed as ordinary Moors do, but witness only to God, and are often heard repeating the name of God, "Allah! Allah! Allah!" They are rich, powerful, and respected.

The next three sects are named after a particular saint, and are found principally in Fez, Mechenez, and Rabat. They are a kind of secret society, similar to the Masons with us, viz:—

2. The Dereesuns, named after the founder, Muley Edriss.

3. Sejeeleen, named after the founder, Sedi Sejeelee.

4. Sculteen, named after the founder, Scullee.

5. The Jelalah. These, like the Derkowie, do not believe in Mohammed specially, and are to be distinguished from the Derkowie in that these say, "Allah! Allah! hum; Allah! Allah, hum." These also profess to have the power to eat fire without it doing them any harm, and to put red-hot iron on to their skin or clothes without it burning them.

6. The Aissowiya are the followers of Sidi Mohammed ben Aisa. These are they who cut themselves, kill animals with their fingers, and having torn the flesh in pieces, eat it still quivering raw. There is one family among them, the Schyenn, who say they have the power of flying. El H. says he himself has seen one of them fly, as he calls it, as high as our house, some twenty feet, and pull down a Jew who was looking on at the show. This he did without hurting the Jew!!

7. The next sect is the Toohamah. These are the followers of Sedi Hadje Abu Salaam (the Shereef of Wazan).

8. Hamadsha. These and the Dororeen are similar, and are distinguished as those who cut their heads with choppers and knives in their religious services.

In Tunis and the eastern provinces of North Africa, there is a sect known as the Sulamiya. They are numerous also in Tripoli, which claims Sidi-Abd-es-Salaam, the founder of the Sulamiya, as its "patron saint." These, however, are not frantic in their actions, as are the Morocco sects. They cry "Fa ilaha illa Allah" without the mention of Mohammed, but whether they altogether reject him is not quite clear. It may be they are identical with the Derkowie.

The Work of Others.

THE SOUTH MOROCCO MISSION.

WE rejoice that the N.A.M. is not alone in its endeavour to preach the Gospel in dark Morocco. The Bible Society had sent Mr. Mackintosh to Tangier before we entered that country, and the English Presbyterians first assisted us, and then began a mission of their own at Rabat, where our good friend Dr. Kerr with his wife have laboured for some time. They are now strengthened by two lady workers. The Mildmay Mission to the Jews, beside helping us financially in our medical work among the Israelites, has a labourer itinerating through Morocco. The South Morocco Mission has, however, next to the N.A.M., the largest number of workers.

Mr. John Anderson, of Ardrossan, N.B., the editor of *The Reaper*, and the leading spirit of the Ayrshire Christian Union was, under God, the founder of this work. He visited Morocco for his health, and saw something of the work of the N.A.M. and of the great spiritual need of the country. This stirred him to make some practical effort to assist in the evangelization of the land. At first there was some thought of sending out workers to labour in conjunction with the N.A.M., but Mr. Baldwin having left us to open new work in Mogador, and not having fellow-labourers, it was decided to send them to him, as the N.A.M. had just strengthened the work in North Morocco by new missionaries. In the March number of *The Reaper*, Mr. Anderson tells the story of the Mission's origin and progress, and publishes its first balance-sheet, covering the period from November, 1888, to December, 1890, or rather over two years, from which we make the following extracts:—

In obedience to what we believed to be a Divine call, the state of the country, and the needs of the people were made known to the Lord's people at various meetings, and through the columns of *The Reaper*. Some friends in turn heard in these facts the call of God addressed to them, and are now in the mission field. Others were moved to contribute to their support, and thus the work has proceeded.

METHODS.

It was at one time intended that in conjunction with Mr. E. F. Baldwin, the work should be conducted on Matt. x. lines, but a short experience sufficed to show that these methods were not honestly practicable, and that even if, by dint of much straining, they had been adhered to, they did not offer the best measures for permanent and effective missionary work in a country like Morocco. After much prayer and careful consideration, these methods were departed from. Mr. Baldwin retired from the field, and the mission, which is now wholly in our hands, and unconnected with any other Missionary Society, exists as an evangelistic agency, seeking in the most simple and direct manner possible, and by the use of whatever means (in harmony with Scripture teaching) experience may suggest as best adapted to reach the people with the Gospel message and win them for Jesus.

PRESENT POSITION.

The change of method has certainly increased the charges of the work, for instead of depending for their food and shelter upon the charity of the people (bestowed not infrequently with maledictions) our missionaries now pay their way, and "provide things honest in the sight of all men." But we wish our friends

to understand that notwithstanding this change, the mission is conducted on the most economical lines consistent with a due regard to the health and efficiency of our missionaries. Our agents receive no salary. Food and lodgings are provided, when travelling their expenses are met, and they each receive a moderate sum annually for clothing and personal expenses.'

The S.M.M. has fourteen agents, beside four sisters who are undergoing medical training in Glasgow. Of the fourteen, eleven are single brethren, and the remaining three sisters, one of them being a widow. Two brethren are located in Morocco city. Three brethren and three sisters are in Mogador; one is learning something of medicine under Dr. Kerr at Rabat, and two others under Dr. Churcher, in Tangier. There are also two in Syria.

As it is but little more than two years since the first two workers went out, and hardly a year and a half since ten more followed, they can naturally have but little to show for their labours. Their time has been mainly occupied with the study of the language. They have, however, taken some journeys, and as far as able, witnessed for Christ.

The income of the Mission for the two years has been just over £1,900, and the expenditure about £1,730, but £300 of this is for medical training, presumably for candidates not yet in the field. This reduces the expenditure to about £1,430.

Our friends desire still to press forward, as the following shows:—

THE PRESENT OUTLOOK.

As indicated in the reports we give this month, a new station is being opened in Morocco city, and we have other movements and extensions in prospect as the Lord opens the way. In his latest letter, Mr. Nairn speaks again of the great difficulties in the way of securing suitable premises. He is satisfied that it would be premature to buy or build a house in Maraksh, but he is strongly of opinion that premises should be purchased in Mogador. Writing on this subject, Mr. Nairn says: "I am sure if many of God's children at home, who are able to build good houses for themselves, can be made to realise a little of the trouble and anxiety that we have to undergo in this land over the house question, they would gladly insure their own houses at the heavenly offices by getting us a place in Mogador suitable for the work."

CANDIDATES OFFERING.

A number of young men and women, several of whom are receiving a medical training, have offered for service in connection with the mission, and we are hopeful that the Lord may open the way and enable us to accept them. We now plainly say that one necessary condition is that sufficient funds be sent in for their support. If God means us to extend this work, He will send the needed resources.

We hope to give readers of NORTH AFRICA information of the progress of this work from time to time, and earnestly ask their prayers that the missionaries of the S.M.M., and those who direct it at home, may be guided and sustained in their work.

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.

THE GOSPEL IN FEZ.

FROM Miss Copping's journal we extract a few passages connected with her medical work in Fez during the month of January. The cruelties inflicted on children by their parents and on wives by their husbands, makes portions of this diary rather sad reading, but only shows how much these people need the civilising, purifying influences of the Gospel of Christ.

Jan. 12th.—To-day I only treated fourteen male patients, amongst whom was a man who had been ill for many years. He came to us first last year. The German doctor saw and treated him, and I continued this treatment until I left for England. He was much relieved but not cured. When he came back to-day he said that for the last month he had been getting worse. I thought he was intoxicated, but although I asked him as kindly as I could he was much offended. However, after a while, he confessed he had been smoking keef. Keef is made from the African hemp plant, which is cultivated here especially for those qualities in which it resembles opium, the leaves, seeds and flowers being used by the Moors. We saw it growing at Sifron, and it has been offered to me in the form of a sweatmeat, with the words "Take, eat, it will make your heart glad." They say it is heavenly, for it takes from them all grief and care, and gives in its place a delightful exciting. They will not hear of its being intoxicating, for they call that

A CHRISTIAN SIN.

When asked if it was lawful to smoke keef, this man replied that it formerly was not, but it was allowable now. I assured him that this or any other sin, however they might excuse it, would not be passed over by God, and I begged him to give it up.

This afternoon I was sent for from a distant part of the city to see the sick child of a very rich Moor. This man has travelled much, and has lived in Paris and Constantinople for many years, consequently he is not so bigoted as the Fez people. He was very kind and polite to me, but cursed his wife, children and slaves continuously, making use of an expression I had never heard before, "May God paralyse you." Paralysis here is called "a blow from God," and is believed to be His special punishment to the Kuids for their cruelty and oppression of the poor. It was dreadful to hear such words from a father, and who can wonder that both children and slaves follow the example and curse one another.

After attending to the sick child, and drinking tea with a favourite white slave, the mother of the patient, she took me to

THE WOMEN'S APARTMENTS.

There I heard some sad stories I dare not write about, while this favourite slave with much pride informed me that her lord had paid a large sum for her on account of her beauty, having bought her in Constantinople. I told them of the great price our Lord paid for us and for her. It is sad to see how intense is the darkness in which these people live, and we need to tell them again and again before they can in any measure understand the Gospel. I was using the Wordless Book, and the white slaves thought the black page represented the black slaves, and were much surprised when they heard it meant sin, and that their curses look black to God. They wanted to know if I was quite sure Allah was mine as well as theirs, and I replied that there was but one true God. I sang some easy Gospel hymns, and during the remainder of the time I was with them at every curse or bad word I heard I held up the black page. At first they laughed, but before I left they had

grown quite serious about it. I promised to see them again next week.

13th.—We treated to-day

TWENTY-FOUR WOMEN AND CHILDREN.

There were several interesting cases amongst the ladies, one especially seemed sad and troubled. She probably heard the Gospel for the first time while waiting her turn. The good seed apparently entered her heart. Will it take root there? God grant it may. When asked what was wrong with her she said, "Everything from beginning to end; this city is very wicked. I am sure I wish to please God and go on in the right way, but everything is against me." We had some talk about a dead prophet and a living God, who is ever willing to receive sinners if they come to Him in the name of Sidna Aisa (the Lord Jesus). Another said to her friend, "How

THEIR WORDS CLING TO ME.

It is more than a year ago since I visited these Christians, and these words remind me of what I heard then."

This afternoon several ladies came by invitation to spend some hours with us. We took them over our house, and then after singing some Gospel hymns, Miss Herdman explained the way of truth to them. Green tea and cakes followed, and our old lady servant came down and partook with us. The conversation during this meal was rather amusing. The Sultan is about to get his eldest son married, and the tradespeople are consequently being taxed, among other things having to pay on every pint of water at the ladies' bath. The tax is very slight, but the thought of this great wrong made it hard for them to smother their curses, for they all know we will not allow cursing.

We mean, God willing, to have an "at home" for ladies every Wednesday afternoon.

Wednesday morning, while I was attending to a very sick man who comes every day,

A MOOR

came in who speaks English, and said, "My old woman is ill, and will not die. She has been ill three months. I am tired of this, this is quite enough"; and for fear I might not understand his English, he added, "Natha Baraka" (enough and to spare). Although he has lived in England twenty-five years, he wanted me to help him to get rid of his wife. He told me some time back he did not like old women; he forgets that he is an old man. These Fez people are cruel and hard-hearted, but, thank God, they are not too hard for Him.

The little boys come on Sunday and Friday for Bible lessons, which they thoroughly enjoy. We overheard one boy saying to another, "This has never been known before in our city,

ENJOYMENT ONLY FOR LITTLE BOYS.

The Lord reward them." One afternoon soon after the children left, a little baker boy came and inquired if there was still pleasure for him; he had been too busy to come at the proper time. So Miss Read had mercy upon him and let him in for a share.

20th.—Thirty-seven women and children were attended to, and spoken with. In the afternoon we held our "at home" for ladies. Six came, one bringing her slave. We had a very nice time, our object being to teach those who will not come with the sick poor.

In spite of the cold, wet weather which we are having, the small-pox is still raging; it has never been so fatal as it has been this year. Many mothers have brought me their little ones to vaccinate, four came for this purpose yesterday. I heard from some one that the mothers were testing my small-pox medicine, as they call it, by putting the babies to sleep

with the small-pox patients. When I told them how wrong this was, they said, "The medicine we want must stand this test." I am thankful to say that we have at present heard of no vaccinated child having taken the small-pox.

I have one new nice family open to me in a distant part of the city. They send me a slave and mule when they want me. I have been twice, and hope to continue their friend. I was very sorry to find that the first patient was a very hopeless case. It was that of a little child with periostitis, I think, and a suppurating sore on each side of the ankle-joints. The mother said that a year ago she had small-pox, and they did not burn her soon enough. This is their principal treatment. Through the illness they leave it alone, and then if by chance the patient recovers,

A BARBER IS SENT FOR,

who cauterises him in every joint. Before this child took small-pox she was, I understand, quite strong, and could run about. I took her case in hand, and am thankful to say in one month there has been great improvement, and she can stand alone.

We must not forget all the loving care of our Heavenly Father. I was returning home one evening rather late. It was very dark before I reached home, and the mule was terrified at every sound, so I had much difficulty in guiding it through the narrow streets, and just as I was dismounting at our door, it took fright and threw me. The slave caught it before it got out of our street, and I was but slightly bruised. So no damage was done.

North Arabia.

THE OUTGOING PARTY.

THE four workers destined for this field of labour are now prepared to start. As stated in our last issue, the amount required for outfits and passages, and the purchase of camp equipment was £300. We are thankful to report that towards this special object about £250 has been received.

For the Young.

MISS FLETCHER, who was living in Tangier, in one of her recent diaries, gives some interesting particulars about the Moorish men, women, and children, their dress, habits, etc., which I think my young readers would be pleased to know. She says:—

The shops of Tangier are by no means attractive, windows are quite unheard of. The majority are rooms about four to five feet square, fitted with shelves, upon which are arranged the goods; the occupier sits on the floor, very often you may find him lying asleep, and the customer is waited upon while standing outside in the street (see illustration on front page). When closing time comes the double doors, which answer for shutters, are drawn to, the key turned, and the shop is closed. Purchasers have to be their own porters, or employ a small boy, who is always at hand. Tangier has a great disadvantage in not having any names to the streets, or number or names to the houses. The letters have all to be called for at the Post Office.

I have done a little visiting amongst the women with one

of the other Missionaries, but of course I could only be looked at, while I longed to be able to speak. We were invited to sit down

MOORISH FASHION,

crossed legged on the floor, and I was the subject of much conversation. Was I married? Had I a mother? and so on, while the blue spectacles I was wearing had to go round to be examined and tried on. We are very hopeful about some of the women; they are delighted to have us sing and speak to them of Sidna Aisa (the Lord Jesus), and one cannot but believe that much good is being done, that at present is not seen owing to the retired lives it is the custom of the women here to live. Those of high position never leave their houses unless at their marriage or very special occasions.

THE ONLY FREEDOM

they are allowed is the roof of the house or a garden specially set apart (Song Solomon iv. 12) for the women. No man is allowed to see them, not even a cousin or brother-in-law. The poorer class are of necessity obliged to go out, but they are covered with a large blanket-like covering called a haik, and all you can see of them is their eyes. Strange to say the women are more careful about their faces being covered than their legs; they wear no stockings, and only a heel-less kind of slipper, and sometimes go barefooted. The men wear a shirt-like garment called a "jalab" over a "harlequin" kind of pant. The jalab has a pointed cowl with which the head is protected from sun or rain, or hangs at the back of the neck as preferred. Most of the men wear their heads shaved under a fez cap, around which is bound a large white turban. The jalab is made of various colours, white, brown, red, blue, according to social position. The high-class Moors have a rather more elaborate dress. There is an interesting though

SAD FEATURE,

about the little Moorish boys. Like the men, they wear their heads shaved, except a small round piece which is allowed to remain, forming a pigtail, but, unlike the Chinese, hangs down on the right side. The reason of this is they believe that if they die under a certain age they cannot be with Mohammed unless this pigtail is left for the angel to pull them into heaven by.

The majority of Moorish men, and no women, know either how to read or write, but there are a few so-called schools here; I pass three on my way to Hope House. At the door is a collection of little slippers. The Moors always take off their slippers when entering a room and leave them in the doorway, and

THE LITTLE FELLOWS

sit on the floor with large cardboard slates before them, upon which is written parts of the "Koran"—to them the same as our Bible is to us. This they repeat aloud together after the teacher, swinging themselves backwards and forwards until it is committed to memory; this, with the addition of their learning to write, is, I believe, the extent of their education.

THE NATIVE BAND

is of a very disturbing character, anything but harmonious, and yet our ears are constantly subjected to its discordant sounds. It is composed of two or three small drums, which are beaten at regular secondary intervals; pieces of sticks which answer for a triangle; pieces of iron for castanets, and two or three wind instruments having sounds very much like the Scotch bagpipe. This band constantly promenades the town, and is always engaged at a wedding, when we are treated to its strains not only by day but night also. I must give you the ceremony of a wedding another time.

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 FEBRUARY 1st TO 28th, 1891.

1891.		General.		1891.		General.		1891.		General.		1891.		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.
Feb. 2... 4950	0 3 6	Brought forward	£86 11 6	Feb. 5... 4974	20 0 0	Brought forward	243 12 11	Feb. 17... 5022	0 15 0*	Brought forward	363 3 9	Feb. 23... 5046	0 5 0		
2... 4951	4 0 0*	5... 4975	30 0 0	13... 4999	0 2 0	17... 5023	0 11 6*	24... 5047	0 5 0			24... 5048	0 10 0		
2... 4952	5 0 0*	5... 4976	5 0 0	14... 5000	1 0 0	17... 5024	1 0 0*	24... 5049	0 10 0			24... 5050	0 10 0		
2... 4953	0 14 1*	6... 4977	1 0 0	14... 5001	3 0 2	17... 5025	0 9 0*	24... 5051	25 0 0*			25... 5052	3 11 6*		
2... 4954	4 3 5	6... 4978	0 10 0	14... 5002	0 10 0	17... 5026	0 6 0*	25... 5053	0 5 0			25... 5054	0 2 6		
3... 4955	6 5 0	6... 4979	1 0 0	14... 5003	0 4 0	17... 5027	0 2 6*	25... 5055	4 0 0			25... 5056	1 0 0		
3... 4956	2 0 0	6... 4980	1 1 0	14... 5004	0 3 6	17... 5028	0 12 6*	25... 5057	2 0 0			26... 5058	1 0 0		
3... 4957	10 0 0*	7... 4981	0 10 0	16... 5005	0 8 6*	17... 5029	0 5 0*	26... 5059	0 10 6			26... 5060	0 5 0*		
3... 4958	2 2 0	7... 4982	0 1 0	16... 5006	0 12 3	17... 5030	0 5 0*	27... 5061	25 0 0			27... 5062	0 7 9		
3... 4959	12 10 0	7... 4983	10 0 0*	16... 5007	2 0 0	17... 5031	0 5 0*	27... 5063	0 5 0			28... 5064	10 0 0		
3... 4960	0 10 0	7... 4984	30 0 0	16... 5008	20 0 0	18... 5032	3 0 0	28... 5065	50 0 0*			28... 5066	0 1 0		
4... 4961	0 10 0	7... 4985	4 9 0	16... 5009	10 0 0*	18... 5033	0 6 0	28... 5067	0 5 0						
4... 4962	0 5 0	7... 4986	0 10 0	16... 5010	5 0 0*	19... 5034	0 11 0								
4... 4963	0 2 6	7... 4987	0 10 0	16... 5011	0 1 0	19... 5035	5 0 0								
4... 4964	1 10 0	9... 4988	0 10 6	16... 5012	0 3 0	19... 5036	0 7 6								
4... 4965	0 5 0	9... 4989	0 5 0	16... 5013	0 5 0	19... 5037	3 5 0								
4... 4966	10 0 0	9... 4990	30 0 0	17... 5014	0 10 0	20... 5038	1 0 0								
4... 4967	0 5 0	9... 4991	0 13 8	17... 5015	1 0 0	20... 5039	25 0 0								
4... 4968	2 0 0	9... 4992	1 0 0	17... 5016	2 0 0	20... 5040	6 10 0								
4... 4969	1 1 0	9... 4993	2 3 0	17... 5017	10 0 0*	20... 5041	0 10 0								
4... 4970	5 0 0	9... 4994	0 13 3	17... 5018	0 8 6	23... 5042	1 0 7								
4... 4971	7 0 0	10... 4995	2 0 0	17... 5019	0 10 6*	23... 5043	2 11 6								
5... 4972	1 0 0*	11... 4996	0 5 0	17... 5020	3 0 0*	23... 5044	0 1 0								
5... 4973	0 5 0	12... 4997	15 0 0*	17... 5021	0 10 0*	23... 5045	4 3 4								
Carried forward	£86 11 6	Carried forward	£243 12 11	Carried forward	£305 6 4	Carried forward	£363 3 9								

* Special Funds.

£488 17 0

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Hon. Secretary, EDWARD H GLENNY, 27, Linton Road, Barking.

Assistant Secretary, WILLIAM T. FLOAT.

Hon. Deputation, EDWARD L. HAMILTON (Late of Tangier).

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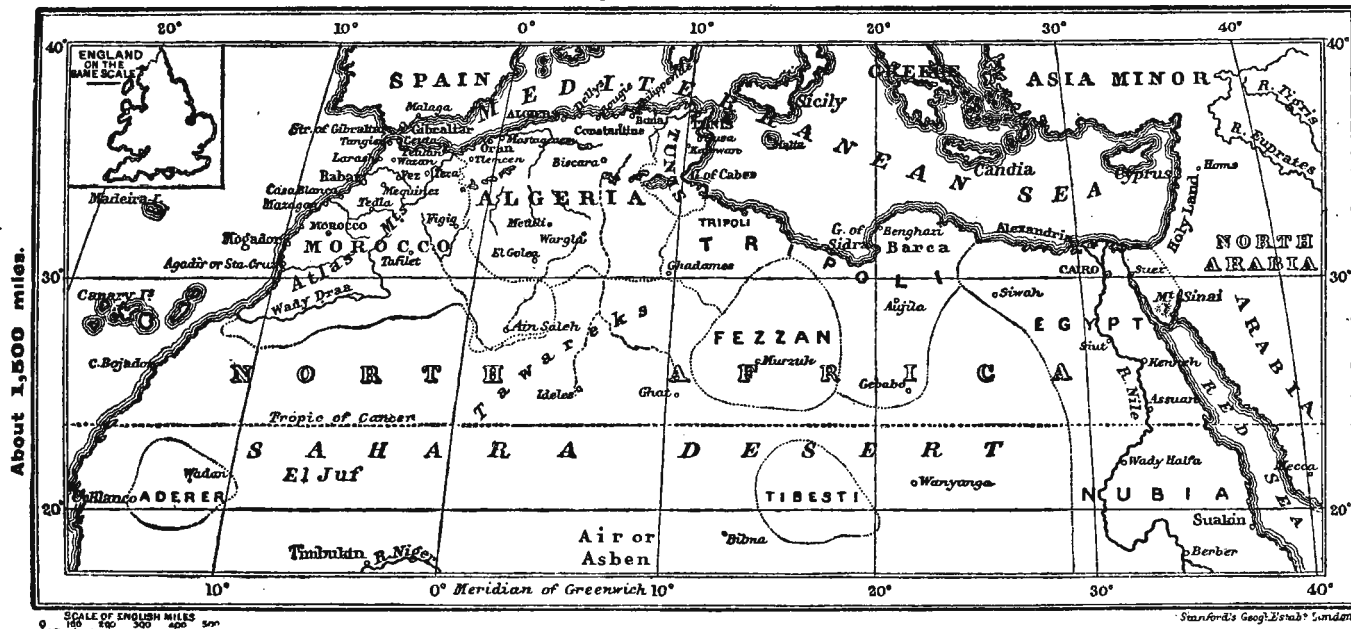
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About 3,600 miles across.



Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
Tangier.		Tetuan.		Cherchel.		Tunis.	
Dr. T. G. CHURCHER ..	Oct., 1885	Miss F. M. BANKS ..	May, 1888	Miss L. READ ..	Apr., 1886	Mr. G. MERCADIER ..	Sep., 1884
Miss J. JAY ..	Nov., 1885	Miss A. BOLTON ..	Apr., 1889	Miss H. D. DAY ..	" "	Mrs. MERCADIER ..	Sep., 1887
Miss B. VINING ..	Apr., 1886	*Miss E. GILL ..	May, 1890	Constantine.		Miss GRISSELL ..	Oct., 1888
Miss S. JENNINGS ..	Mar., 1887	Fez.		Miss L. COLVILLE ..	Apr., 1886	Miss A. A. HARDING ..	" "
Miss M. C. LAMBDEN ..	May, 1888	Miss E. HERDMAN ..	Jan., 1885	Miss H. GRANGER ..	Oct., 1886	Miss M. F. HARRIS ..	" "
Mrs. H. BOULTON ..	Nov., 1888	Miss M. COPPING ..	June, 1887	Algiers.		Miss R. JOHNSON ..	Oct., 1889
*Miss M. ROBERTSON ..	Oct., 1889	Miss I. L. REED ..	May, 1888	*Mr. W. G. POPE ..	Feb., 1891	*Miss A. CASE ..	" 1890
*Miss A. K. CHAPMAN ..	" "	*Miss R. J. FLETCHER ..	May, 1890	Mrs. Lambert's Home.		Sfax.	
*Dr. G. M. GRIEVE ..	Oct., 1890	ALGERIA.		Kabyle Work.		Mr. J. BUREAU ..	Jan., 1884
*Mrs. GRIEVE ..	" "	Tlemcen.		*Miss M. YOUNG ..	Feb., 1891	Mrs. BUREAU ..	Aug., 1885
*Dr. C. L. TERRY ..	Nov., 1890	Mr. M. H. MARSHALL ..	June, 1887	*Miss E. SMITH ..	" "	DEPENDENCY OF TRIPOLI.	
*Mrs. TERRY ..	" "	Mrs. MARSHALL ..	Mar., 1888	*Miss L. GRAY ..	" "	Tripoli.	
Itinerating—		Miss R. HODGES ..	Feb., 1889	*Miss E. E. SHELBOURNE ..	" "	Mr. G. B. MICHELL ..	June, 1887
Mr. W. SUMMERS ..	Apr., 1887	Miss A. GILL ..	Oct., 1889	Djemaa Sahridj.		Mr. H. G. HARDING ..	Feb., 1889
Spanish Work—		*Miss A. E. WYATT ..	Feb., 1891	Mr. E. CUENDET ..	Sep., 1884	*Mr. W. H. VENABLES ..	Mar., 1891
Mr. N. H. PATRICK ..	Jan., 1889	Mascara.		Mrs. CUENDET ..	" 1885	*Mrs. VENABLES ..	" "
Mrs. PATRICK ..	Sep., 1889	Mr. F. CHEESEMAN ..	Jan., 1886	Miss J. COX ..	May, 1887	NORTH ARABIA.	
*Miss F. R. BROWN ..	Oct., 1889	Mrs. CHEESEMAN ..	" "	Miss K. SMITH ..	" "	Base of Operations—	
Casablanca.		Mostaganem.		Akbou.		Homs.	
Mr. C. MENSINK ..	Oct., 1888	Mr. A. V. LILEY ..	July, 1885	Mr. A. S. LAMB ..	Oct., 1883	Mr. S. VAN TASSEL ..	
Mr. J. J. EDWARDS ..	" "	Mrs. LILEY ..	Apr., 1886	Mrs. LAMB ..	" "	Nov., 1886	

* Temporarily located for study of language.