

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

## NORTH AFRICA MISSION,

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

No. 22.

APRIL, 1890.

PRICE ONE PENNY.

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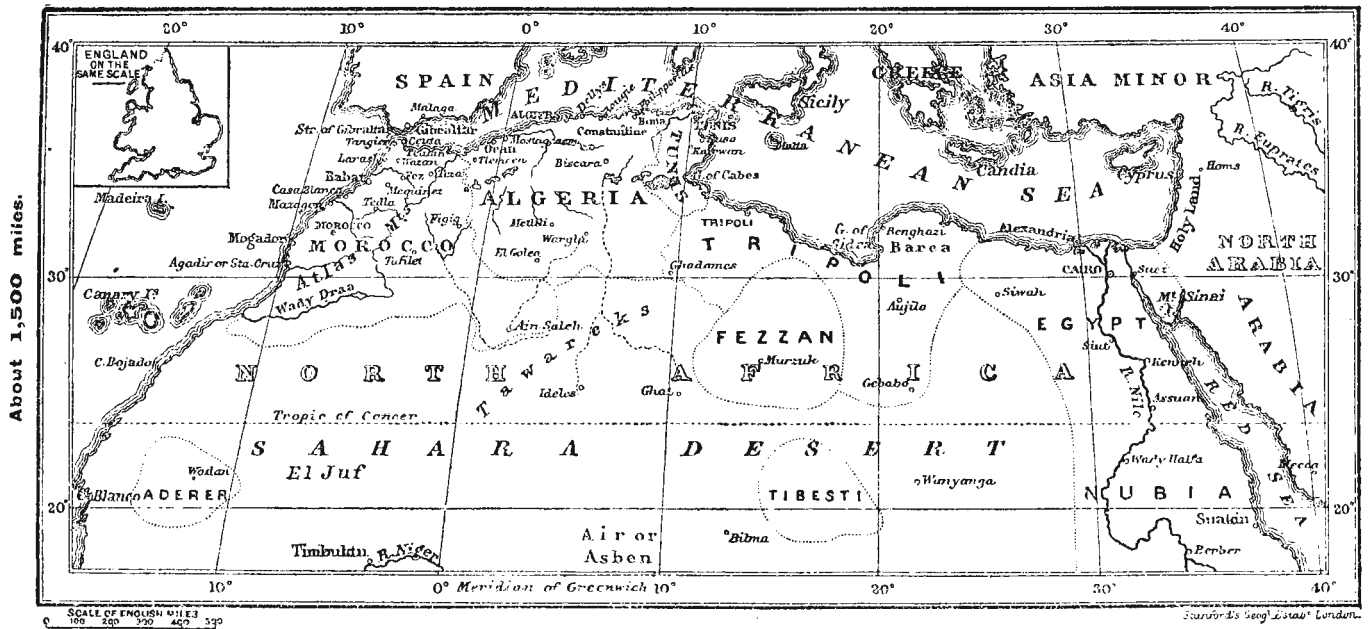
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### NORTH AFRICA west of Egypt consists of—

Tripoli, Algeria, Tunis, Morocco, and the Sahara. Its native inhabitants are all Mohammedans.

Mohammedanism has nothing in its teaching that can save the soul. It teaches some truth, but carefully denies the fundamental doctrines of Christ's divinity, death and resurrection, etc.

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

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

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

**MOROCCO** can be reached from London by steamboat in four or five days; it has an extent of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 5,000,000 to 8,000,000. It is governed by a Sultan, whose name is Mulai Hassan. The country is divided into thirty-three districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan.

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

**ALGERIA** (fifty-five hours' journey from London) is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population about 4,000,000, principally Moslems, but with some tens of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many good roads, and more than a thousand miles of railway.

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

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

**TRIPOLI** is a province of the Turkish Empire, several times as large as England. It has a population of about 1,250,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, and more opposed to the Gospel. Two brethren, in 1889, began to labour for Christ among them, and notwithstanding their bigotry have been encouraged. A Medical Mission has been attempted with cheering results.

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

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

# NORTH AFRICA.



THE ARAB CAMEL.

## WILLING-HEARTED AND WISE-HEARTED.



AFTER Moses had been instructed to build the tabernacle, he informed the Israelites that God had commanded, "Take from among you an offering unto the Lord; whosoever is of a *willing heart* let him bring it" (Ex. xxxv. 5). And "Every *wise-hearted* let him come and make all that the Lord hath commanded" (verse 10). So "They came every one whose heart stirred him up, and everyone whom his spirit made willing, and they brought the Lord's offering" (verse 21). And "All the women that were wise-hearted did spin" (verse 25). It would thus appear that the donations for the building of the tabernacle were entirely voluntary; the need was publicly stated, and those whose hearts were stirred *brought* their gifts. Moses does not seem to have employed collectors. Those who gave their labour were invited to *come*, but no special pressure seems to have been put upon them other than the incentive contained in the facts of the case, that their Divine Deliverer, from Egypt and its bondage, desired to live among them and required a tent.

In the New Testament the same principles seem to have been acted upon as to giving for the Lord's Service. The facts of the needs were put before people and the duty and privilege of giving enforced, and then each indi-

vidual left to do as his heart stirred him up and his spirit made him willing, for God loveth a cheerful giver (2 Cor. ix. 7); and "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. viii. 12).

We have endeavoured to carry out these principles in our NORTH AFRICA MISSION, setting forth by pen and tongue the needs of North Africa and those labouring there; but we have aimed to leave everyone perfectly free, so that all gifts might be truly free-will offerings to the Lord.

This is the human side of the subject, but what is more important is the divine side. *We feel that prayer and faith in God are the great means* for obtaining help for the work, and we shall be glad if our readers will assist us by frequent, fervent, and faithful prayer. Though our faith has been often sorely tried during the last eight or nine years, and sometimes failed, God's faithfulness has never failed, and He has enabled us to go steadily forward, and we realise that to rely on Him is a blessed reality. He does help us so providentially that though all may be accounted for by natural laws, yet so singularly opportune does the assistance come that it is evident that God is acting in grace and answering prayer.

Some months ago money had been coming in very slowly for a considerable time, and letters from the mission-field told of much pressure. We went to God again and again in prayer, for in five weeks only £161 had been received, or an average of about £32 a week, instead of towards a £100; but God answered our prayers, and during the next five weeks £894 came in, being more than five times what we had received in the previous five weeks. No special appeal had been made to bring this in, only the usual meetings held and the usual publications issued; evidently God had again heard prayer and sent in what we needed. Not only, however, is this divine care felt as to the supply of the general need of the Mission, but so often missionaries writing home say that the remittances forwarded to them come just in the hour of need, and that when some special want is felt some special supply comes to meet it. On the other hand, sometimes money that we think to be most necessary does not come, and we perhaps wonder why it is, and in some cases see that it was to hinder our going forward in a course that was not wise, though there seemed every reason to suppose it was so, but He who sees the end graciously barred the way. It is very blessed thus to be guided and supplied by the Lord, but very humbling to remember how, notwithstanding this we have often been self-willed and unbelieving, though perhaps trying to persuade ourselves we were seeking God's will and trusting only in Him. We do serve an easy Master; He does deal leniently and graciously with His servants who desire to please and glorify Him; surely no earthly master would be so kind and gentle with such failing ones.

It is interesting to notice the different ways in which the Lord's servants are guided to help in His work. One young man of slender means sends four shillings to us regularly month by month. I wish we could all learn to give systematically. Four shillings may not seem much, but it means two pounds eight a year, and many a far more wealthy person would feel they had done their part by sending a pound or guinea. Two sisters send ten pounds to support a lady worker for two months. A lady who thought of going to Algeria as a missionary, but on account of age did not go, sends thirty pounds to support a substitute for six months. Thus these devoted servants of Christ, though not permitted the joy of going out themselves, are able to realise that in their room some one else has gone forth, while they work in the home field.

A carpenter with a young family sends ten shillings, and a foreman on a farm sends a similar sum. How precious to God are these gifts from those who could well spend all they earn on their own families and homes. A domestic servant sends five shillings, and a costermonger gives five shillings, while another servant gives two shillings, and a farm labourer's wife the same. A washerwoman gives two shillings also. We believe that there must be a true desire for God's glory when those in humble circumstances freely and cheerfully give to the Lord's work.

Twenty pounds comes from a missionary, five pounds from another, and two pounds from a third; a fourth sends out of the small allowance sent her two pounds to pay for drugs; a fifth sends a thankoffering of thirty shillings, and a sixth eight shillings, not to speak of others who help one another in times of need. Those who have seen and realised the need are perhaps the most liberal givers in proportion to their ability. They are stirred both by love to the Lord and compassion for those who sit in darkness.

Another brother sends three hundred pounds, though he had sent one hundred only a few weeks before, feeling that His Lord deserves it all and far more; another sends two hundred pounds, as he has done for three years

previously. Many of those who give most liberally seem especially to feel that it is a privilege more than a duty to give. Then we receive some jewellery from those who have learned that such ornaments are beneath the dignity of a child of God. Others, again, give collectively either by a collection once or twice a year among themselves or by regularly contributing to a treasurer, who remits to us once a quarter or once in six months. Others have collecting boxes, and at the breakfast-table on the Lord's Day various members of the family contribute as they feel led. Some like to arrange a sale of useful articles and remit us the proceeds, while others send garments for natives and also for missionaries.

Thus in various ways does the Lord sustain his work through His servants, and so He will continue to do as we endeavour to walk in His ways. When some brook Cherith dries up and we are wondering what will happen, He commands some widow woman to sustain us. His resources are not only infinite in measure but infinite in variety. So we will trust in God and go forward?

### NOTES AND COMMENTS.

Mr. Mensink and Mr. Edwards paid a brief visit to Casablanca, a Moorish town on the Atlantic seaboard of Morocco, in the latter part of January. They remained there nearly a week, exploring the town, and endeavouring without success to find a house suitable for commencing a small mission work. There is a large population of Moors, Jews, and Spaniards, and a small English community. The Moorish Government only permit a certain number of houses to be built, and as Casablanca is a thriving commercial town, every house and hut is crowded to its utmost extent. Our brethren have since returned to Tangier.

\* \* \* \*

Mr. W. Summers, Mr. C. Mensink, and Mr. J. J. Edwards have left Tetuan, where they have been living for the past twelve months, and have been succeeded by Miss Banks and Miss Bolton, who have taken up their residence in the house formerly occupied by the brethren. They hope shortly to be able to commence a medical work amongst the Moorish women of that town.

\* \* \* \*

Mr. and Mrs. Cheeseman have returned to Mascara, their former field of service. Mr. Cheeseman removed to Oran in the autumn of 1888, in order to have the advantage of the Arabic College course, from which we believe he has greatly benefited.

\* \* \* \*

A meeting for prayer is held every Friday afternoon at the Office of the Mission, 21, Linton Road, Barking, at 4.30. The trains from Fenchurch Street at 3.50, and Dalston at 3.30, changing at Bow, arrive in time for the meeting. That from Liverpool Street at 4.11, if more convenient, is but a few minutes late.

We should be glad if friends of the Mission would join us occasionally, to remember in prayer this growing work and its fifty workers.

Tea is provided at the close of the meeting.

\* \* \* \*

Our brethren in Tripoli have lately had the pleasure of a brief visit from Mr. Flad and his fellow-labourer amongst the Jews in Tunis, and who were on a missionary tour along the coast. Several of the Jewish synagogues were visited, and conversations held with some of the rabbis. The Jewish missionaries found it a great drawback that they did not know the language of the people, and few except the rabbis can speak or understand Hebrew. The visit was the means of awakening some considerable interest both in Tripoli and the Jewish village of Amrus, and many portions and Testaments in Hebrew were distributed.

Applications for native garments for boys, girls, and women are constantly being received from the various mission stations. Friends desirous of helping, by the formation of sewing classes, etc., will be gladly supplied with paper patterns and full instructions on writing to the Office of the Mission, 21, Linton Road, Barking.

\* \* \* \*

Dr. H. Grattan Guinness has again sailed for the United States, where he hopes to put forth fresh efforts on the behalf of the Great Soudan. After being comparatively unknown for centuries, the dark curtain that has so long hung over this region is being gradually lifted, and its vast territories and populous tribes revealed to the civilised world.

England and America are vying with each other in their efforts to carry the Gospel into these negro kingdoms. The C.M.S. are pushing forward their stations on the Niger to the borders of the Haussa States, where Mohammedan influence is almost dominant; and now it is hoped the newly-formed Soudan Mission of the Y.M.C.A.'s of Kansas, America, will see their way to take up work in the Western Soudan, the large district lying between the Niger and the coast of Senegambia, and which is at present almost free from the blight of Islam. There is need of much prayer for this dark land.

\* \* \* \*

The work in Tunis just now calls for much praise as well as prayer. Mr. Bureau, on page 59, reports most hopefully of his school work. Mr. Mercadier sends us an account of a visit to Bizerta. These short expeditions into some of the many towns lying around Tunis with copies of the Scripture for sale, bringing him as they do into personal contact with the perishing Moslems and other nationalities, is a step in the right direction, and promises to yield fruit. Miss Harris also has a note of praise regarding her French work, and just as we were going to press a most interesting and cheering journal was received from Miss A. Harding, telling of great blessing amongst the Arab women. We regret, however, being obliged to hold this back till our next number.

\* \* \* \*

Our esteemed brother, Mr. E. Cuendet, writes us that it has been arranged to hold a conference, at some central spot, of all the missionaries labouring in Kabylia, from the 4th to 6th May. We would ask prayer that this may be a time of much refreshment of soul to these lonely workers.

\* \* \* \*

We notice in the *Courier du Dimanche* the appointment of Mr. Yandell to the pastorate of the French church at Mascara. We hope this will be a source of strength to our brother, as Mr. and Mrs. Yandell are both English, and earnest Christians.

## VISIT TO BIZERTA, TUNIS.

BY MR. G. MERCADIER.

Mr. Mercadier, as noticed in our last number, has been visiting some of the towns lying around Tunis, scattering the Word of God, and telling of Him who is the living Word.

The journey of which we give some particulars was to Bizerta, an ancient coast-town about thirty-six miles from Tunis in a northerly direction, and built near the shore in the form of a vast triangle. Two canals cross the town, uniting the sea with a large and deep salt-lake. It has a population of possibly five or six thousand, of which only about two hundred are Europeans.

I STARTED in the omnibus, taking with me a bag and my box containing Bibles, New Testaments, and a few other books.

My companions during the journey were a lady and her little daughter, a *brigadier d'artillerie* and two other travellers. Passing through a vast wood of olive trees occupying the space between the two hills of Djebel Ahmar and Djebel Naali, we arrived, after a rapid drive, at Sebalat, a sort of Arab café with gardens.

Everyone was beginning to feel tired, conversation slackened, and I felt it was a good time to begin to speak of the Gospel to my fellow-travellers; so I opened my bag and took out some books, which excited the curiosity of my neighbours. The lady, asking my permission to look at them, remarked, "I suppose monsieur is a bookseller?"

"No, madame," I replied, "I preach and spread the Gospel."

My reply occasioned some comments, but letting their first impression alone, we began to talk about my Gospels and my reasons for spreading them. All sorts of questions were put to me as to the why and wherefore.

I told them it was to make the world happier and better, and to give the people eternal life.

The lady at once bought some books from me, saying, "Ah, monsieur, when one has children one must think of them."

"Yes," I said, "and above all bring them up in the knowledge of God."

The soldier, who was just returning from a wedding in Tunis, then got into conversation, telling me he had seen a large Bible given to the newly-married couple by a Protestant family. I smiled as I told him I had sold this Bible a few days before, so knew all about it. After further conversation he bought some books to read during the hours off duty. After we had gone thirty miles, the "diligence" stopped at a small wooden hut to change horses. From there we could see the remains of the city of Utica, which is now only a miserable village, the still more miserable population alone giving life to the ruins of this once vast city which overlooks the Kuba, or tomb of Bou-Chateur, the name by which the village is now known. The remains give no idea of the ancient splendour of this celebrated town, founded twelve centuries before Christ. Carthage alone eclipsed it in magnificence and size, and, like Carthage, it has been completely destroyed. The plough of the "fellah" digs furrows on the site of the splendid edifices and buildings, of which every vestige has disappeared. But though time brings great changes to all things on earth, "the word of the Lord endureth for ever."

At this place we changed horses, and were able to get a hurried meal; then the omnibus started off, to stop no more until we reached Bizerta, after a six hours' journey.

On arriving I immediately opened my box, and each of my travelling companions bought Bibles; it was a good beginning for me, and I thanked God in silence for thus blessing the commencement of my work. Having secured an Arab room in which to sleep and to put my books, I went round the town. Surrounding the quays are numbers of small houses and shops,

and, unfortunately, numerous cafés for the sale of absinthe, which are frequented by many Europeans and natives.

The next morning, feeling rested from the fatigue of the journey, I began my work with good courage. I first encountered two young sailors in a café. They seemed quite astonished to be spoken to, and still more so when they saw the two New Testaments which I put into their hands, saying as I did so, "If I give you the Gospel will you promise me to read it? One has need to think of one's soul, and seek salvation through Christ."

From there I went to an Arab café, but to my great regret found the people in it, though numerous, quite illiterate. Not being able to sell, I read the Gospel to them, translating it into Tunisian Arabic. The parable of the "Lost Sheep" especially interested them, as probably some among them were shepherds. I took advantage of their attention and preached to them.

They told me they had Jesus Christ and His teaching in their books.

"But you have not Him in your hearts," I replied.

This was quite enough to cause discussion on the need of pardon, which I told them could only be given by believing in the death and resurrection of the Lord Jesus Christ, who was the expiatory sacrifice for our sins.

To the Mussulmen such a doctrine is not welcome, but some are usually found interested, and in my improvised congregation were some who showed signs of assent and interest in what I said. I visited several cafés, but disposed of no Gospels on account of the ignorance of the people.

I was more successful in the barbers' shops, where, after a little friendly talk, I sold a few copies.

After visiting several shops, I came before the gate where many strangers were coming and going. There my books were more appreciated, and I was able to sell some New Testaments, also two Bibles, and some Gospels and tracts.

A camel leader with an intelligent face could not help turning aside and, with longing eyes, touched and opened my books. He could read very well, and although in a hurry, he stayed a little to ask me "Why a 'roumi' Christian sold such books, written in Arabic, and so pretty?"

I told him it was because I loved the Mussulmen, and because I desired that they should understand the teaching of Jesus Christ, and so be cleansed from their sins and become the children of God. The bronze face brightened; he smiled, and, unable to buy a Bible, he bought a New Testament, and went running after his camels.

One of the gate-keepers followed this good example; he wanted a Bible, and bought one after much bargaining. I showed him several passages to be read. By this time the sun was setting, so I decided to go through the narrow and muddy streets of the Arab quarters before night fell. On my way I met an intelligent-looking Arab, seated at his desk reading a paper. I went into his shop, and after the usual salutations, showed him a Bible before he offered me a seat and a cup of coffee. He looked at my volume and at me for a minute; then said—

"But I know the Holy Bible long since," at the same time taking from amongst other books a magnificent large-type Bible which he had had for years.

This led to a long conversation on our Christian principles; also about the desire we have that the Arabs should become Christians. He himself seemed very accessible to Gospel truth. To my great surprise he told me he was engaged in the sale of pigs.

"A Mussulman does not often do that business," I said.

"No," he replied, "but it brings in a hundred per cent."

After more talk with my agreeable companion I left, promising to go and see him again before I went away.

My work next day began early, visiting the Jews and Italian workmen. I sold my books in their cafés and shops; the bootmakers particularly seemed eager to get the Bible.

In a café frequented by Europeans I put my books on a table, and many came round to read and buy them, and thus I was able to have a few words with one and another. One of the customers, a drunkard, asked me for an almanack. At once I offered him a temperance one, adding—

"This is what you want, *mon ami*."

He took it and paid for it, and then quietly sat down to read it whilst enjoying his absinthe.

"I hope you will make a good use of my book, my friend; I am sure you need it," I said.

"*Monsieur le pasteur*," he replied, "keep quiet a minute;" and soon after he came up and bought other books, also a Bible, and quietly left, after shaking hands in a friendly manner.

Among the Jews I also sold a few books, and could have sold others had I a better stock. People came to see me up to ten o'clock at night.

The next day, my stock of books being completely exhausted, and having visited all the Arab and European quarters, I returned to Tunis. We pray that God may bless His own Word thus distributed, that it may not return unto Him void, and I trust He will enable me to go again into different places to spread the tidings of the Saviour's kingdom till He come.

## GATHERING OF YOUNG CONVERTS IN TUNIS.

BY MISS M. F. HARRIS.

I FEEL I must send you a few lines. Our hearts are overflowing with thankfulness. This time last year we were only a band of Missionaries met in the Saviour's name, but yesterday we had with us seven out of twelve whom the Lord has brought out of darkness into His marvellous light during the past two months. The other five were prevented by different reasons from being with us, but none the less are they sharers in our joy and praise. Mr. Flad (the English Missionary to the Jews) and his wife came to meet the converts, and he kindly presided over the meeting, which was, of course, very informal. After tea and hymn singing, he gave a short address, and then one after another repeated a verse of Scripture and gave his testimony. How I should like you to have heard the

BRIGHT, DECIDED WORDS

of glad confession. The first came from a Roman Catholic, who has been at the meetings regularly some six weeks or more, but up till last Sunday had always so much to dispute and argue about, though evidently really seeking the truth. That night he went home with John iii. to read and think and pray over, and the Tuesday following came up here to say his doubts had *all gone*, and he already felt a different man. At the little meeting on Christmas morning he gave thanks in prayer for the pardon and peace God had granted him, and in the

evening was, oh! so happy in Christ. Another was a young Jew, who said, "I have known the Old Testament for years, but always thought there was something wanting—it was not complete; now I have found in the New Testament the fulfilment of the Old, and I thank God for sending Jesus to die for me and for making me a new creature in Christ." This is his one idea when speaking of what God has done for him. "I am a new creature," and when he sees others, unconverted, coming to speak with us in the meetings, he comes up and says: "I hope these gentlemen will accept the Saviour and become new creatures, like we are!"

One day he came up, looking very unhappy, to tell us his mother had

TORN UP HIS BIBLE,

and he had been miserable to be without it all day. We gave him another, which he will try and keep securely, and then he knelt and asked God to forgive his mother and bring her to the light.

The other evening, when three of them had testified for the first time, a Frenchman sprang to his feet in a furious passion, denouncing them as hypocrites: "Only Jesus" (with intense scorn) "would make such a false profession," etc., etc. The three sat quite still without replying one word, and when the offender had gone they prayed for him so earnestly, and one bright, determined little fellow poured out his heart to God, saying: "O Lord, I cannot say anything to Thee, unless I say that I *am* altogether Thine. Thou dost read my heart, and it is Thine."

Sad to say the dislike and mistrust of the Jews is almost universal here as everywhere, but we are doubly thankful that God by His Spirit is stirring up such

A REAL SPIRIT OF ENQUIRY

among them in Tunis, and seven out of the twelve whom we trust are now "in Christ" are those who are "beloved for the Father's sake," and as Jacob puts it, "we *are* Jews, but we *are* Christians, and we only want baptism to settle the matter outwardly." Several are desiring this, but we must wait patiently till the Lord shall make the way clear.

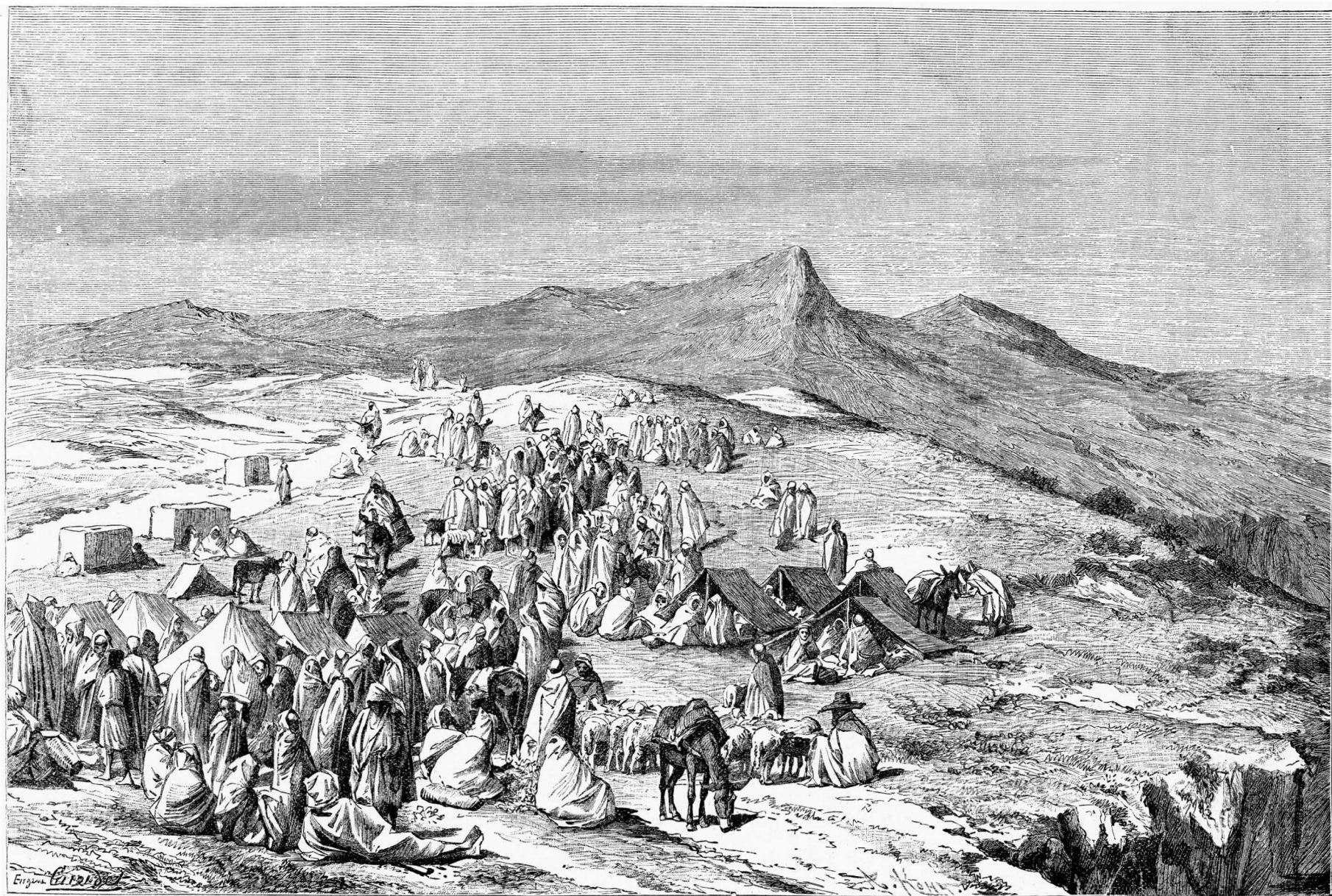
Another testimony was from a dear old man with grey hair, who, as simply as a child, has come to the Saviour the last fortnight, and is sure He has been accepted on the authority of John vi. 37. He with his wife and two sons (the eldest twenty-one) read, sing, and pray together every evening.

Two others with us were Mr. F—— (the ex-infidel) and "Tahar," the young Arab who has been turned out of his home. He says, "The others are very happy, but I think I am the

HAPPIEST OF ALL,

because I have had to give up more for Jesus." One of the greatest proofs of his reality is the cheerful, even glad way in which he does his daily work, though so inferior to what he had before. God has graciously sent us, from a friend at home, some much needed money to buy him clothes, and by Sunday next he will be comfortably rigged out in a new suit.

I have not time to tell of all the others, but among them was E. F., whose conversion, as related by Miss Grissel, was printed in the February number of NORTH AFRICA. At each meeting since his conversion he has bravely stood up for his Lord. Sometimes he is assailed by shouts of derision before he can get out many sentences, but his very patience and calmness speak volumes. Will you pray that he may be kept very humble and very true, and be made a blessing to many of his old friends? We are now seeking for guidance as to his future; his one desire is to be a Missionary, but he has no means of support, "but with God all things are possible." His growth in grace the past fortnight has been very rapid, and to hear him speak and explain the truths of the Bible, one would think he had known the Holy Spirit's teaching for months.



THE SOKE EL ARBA.



## OUR ILLUSTRATIONS.

## THE ARAB CAMEL.

The camel, sometimes called by the Arabs "the ship of the desert," is an animal in constant use, by all the Arab tribes of North Africa, who, in consequence of their nomad existence, find it very useful in removing their tent equipage and belongings from place to place.

The camel amongst the Jews was declared to be unclean, but with the Arabs and Bedouins of the present day the milk is a staple article of diet, and the animal when past work is fattened and killed for food. The skin is also useful for many purposes, while the hair is woven into tent-cloth.

The camel commences to bear burdens when about five years of age, and remains in constant work for twenty or twenty-five years. A good camel will carry a load of from 500 to 800 lbs. a distance of thirty or forty miles a day.

In Morocco, where there are no roads, and scarcely a wheeled vehicle in the empire, most of the produce grown in the interior, such as corn, dates, oil, etc., is conveyed to the coast on the backs of these patient, plodding beasts, and the various "sokes," or markets, held in many localities are supplied with commodities in the same way. Our sisters in Fez sometimes have to wait for weeks during the winter season for goods and letters until the camel train—delayed, it may be, by the bad state of the mountain paths or the swollen rivers—arrive with their merchandise.

## THE SOKE EL ARBA.

We give an illustration this month of one of the sokes, or markets, which are mostly held outside the walls of a town or city, but sometimes in the open country (as in our illustration), so as to be accessible from many surrounding villages. They are generally named after the day of the week on which they are held, Soke el Arba, meaning Market of Wednesday. It is a central market for the neighbouring towns of Nemours, Nedroma, Beni-Saf, and Remchi, as well as the various tribes of the Traras, a Berber race who inhabit the surrounding country. The scene on market-day is usually a very animated one; Arabs may be seen arriving from all directions, some on foot and some on asses or mules, bearing with them the various provisions for sale, but all wearing the long native burnouse.

If we walked through the market we should find ourselves amongst a promiscuous assemblage of Arabs, negroes, Jews, women and children, as well as mules, sheep, and other animals.

The poor country women who have come to dispose of their various commodities, such as wool unspun or in hanks, a little charcoal, wood, or eggs, are sitting in groups on the ground with their goods in front of them.

Here also are to be seen sacks of oranges and fruits of all kinds for sale, and, not least, the little tents for the sale of the black Arab coffee, of which the natives are so fond.

## NOTES FROM ALGIÈRS.

BY MISS L. TROTTER.

*January 5th.*—We decided not to hold the evening meetings at the hall for a little while—holding meetings on Sunday afternoons *there*, and evening meetings up here. We should, anyway, have soon been driven to this, as we and all our helpers have been ill with influenza. We just got through our Christmas "Café," up here, wondering what made us so very tired, and then collapsed. It had only just made its appearance in the town, and had not taken a bad form, so we were

not obliged to stay in bed, but were very miserable, physically, for about a week, and took some time to get strong again. The whole neighbourhood has been down with it, and consequently even the meetings up here have been very small; but the boys have

## HELD TOGETHER,

struggling here when only just out of bed, and there are one or two new ones about whom we are hopeful.

*January 15th.*—Meantime we have had a real bit of cheer in the shape of two meetings of men from Lord Rosslyn's yacht, which was here for a few days. Several of the men were Christians, and full of brightness and warmth, and a letter from them since speaks of definite blessing on board.

Then the Arab water-carriers asked the other day whether we would not have them here again as we had last New Year's Day. Of course we said "Yes," and yesterday we had a "café" for them. Twelve men came, and it went off very well, followed up by a short meeting. We have asked them to come every Wednesday at five for a meeting. Several said that they would; it will be a great joy if they will. Please pray about this, and for wisdom about opening the hall again.

One good thing in having been kept somewhat to the house has been that we have started with

## A FRESH SPIRIT

to work up our Arabic; and certainly the more one does the more interesting it gets, and, with every little increased facility, one longs more to be able to live right amongst the people. If only one had twenty lives! But I suppose, to have the power of God concentrated in the one that we have, would be better still!

## WITH THE MOORS AT RABAT, MOROCCO.

NOTES FROM THE DIARY OF MISS JENNINGS.

During the past three months Miss Jennings has been staying with our friends Dr. and Mrs. Kerr, of the Presbyterian Medical Mission at Rabat, as they were in need of a little temporary assistance. Our sister has found many opportunities of witnessing for Christ in this Moorish town.

*December 29th.*—Having ascertained, at 1 p.m., that the French steamer was leaving in an hour for Rabat, there was a rush to fasten and finish packing up my luggage, with the assistance of some of my fellow workers. Having secured a donkey, I was at the port by 2.30, and embarked to find we were not to start till early to-morrow morning. With difficulty rubbed up sufficient French to speak about Christ to some of the men on board as I sat on deck in the evening.

*30th.*—Left Tangier about 3 a.m., reaching Larache at 7 o'clock, and anchored outside the bar; but it was too rough for any lighter to come out to us, so we steamed away without any communication with the land, which I regretted, as I much wished to see Hamed, our convert, and to settle the business about the mission furniture and books stored there, yet felt thankful that I had not to land, as I was sea-sick. Had several opportunities through the day of

## DELIVERING THE MESSAGE

and distributing tracts to the Jews and Moors who were deck passengers, and to whom I could speak in Arabic. Reached Rabat at 6 p.m., but the bar was too rough for crossing.

*Tuesday, 31st.*—Uncomfortable night, vessel rolling about outside the bar, ill all day, several "flukas" or lighters attempted in vain to cross the bar, until about 4.30 one reached our vessel, and, descending the side of the ship by a rope ladder, I let myself drop into the hands of two native

boatmen, and sat down among my luggage and the few Jews who were landing with me. The men rowed hard and with loud shouts as they battled with the boisterous sea, and after calling at every vessel anchored there, I was ultimately safely landed on the rocks at Rabat by moonlight, where stood Dr. Kerr waiting to meet me with such a hearty welcome.

*Sunday, January 5th.*—After breakfast went for a walk; the sun was very hot.

#### SEVERAL POOR WOMEN

were washing sheep skins, wool, and cloths in the shallow pools of sea-water on the rocks, to some of them I spoke from the "Wordless Book," and they attentively listened to the story of Christ's power to cleanse the sin-stained heart. Gave a Gospel of John to an old Moor who could read.

*Friday, 10th.*—Rabat is a quaint old place, so unlike Tangier. There are, probably, from thirty to forty thousand inhabitants, most of whom seem very fanatical; the place boasts of many saints' tombs and cemeteries. This house is situated at the foot of a large and ancient cemetery; many of the tombstones are falling down, and the ground is full of treacherous holes, where graves have sunk in. The Moors make this old graveyard their recreation ground and rendezvous, and morning, noon, or night one sees all classes of Mohamedans sitting about on the graves or gravestones.

This afternoon, being Friday, (the Mohamedan's Sunday), I found many women there, for it is

#### THE ONLY DAY

that the better class Moorish women may walk out, and not then unless closely veiled. I had the opportunity of several talks with them and the boys who gathered round, and to one young man I gave a Gospel of Luke. The neighbourhood of Rabat is very flat, so unlike Tangier; but the soil is rich, and would yield abundantly were there an inducement for these poor down-trodden people to cultivate it.

*Saturday, 11th.*—Paid a visit to a Moorish bride in the town, with Miriam, the Syrian Bible-woman, who spoke so earnestly to the young girl of Christ's love and salvation. The young husband has often heard the truth, and frequently comes to the Arabic service here.

*Monday, 13th.*—The boys often call after me "Nazara, Nazara," as I pass, *i.e.*, "Nazarene, Nazarene," and one bigoted little fellow spat as he passed me.

*Friday, 24th.*—Went through the further city gate towards Casablanca this afternoon, and found many women in the

#### CEMETERY

there, supposed to be mourning over the graves, but really just enjoying each other's company. I sat down on the side of one grave, and about twenty women and lads gathered round me as I spoke of Christ's love to the widow of Nain, and the Divine power which raised her son. It came with new force to myself as I sat on this crumbling grave. I promised to come again next Friday and talk to them. One is so thankful for this opportunity of reaching the women.

*Friday, 31st.*—This afternoon I have been again as I promised to the outer cemetery, and had rather a rough time with the women, as some in each group were noisy and given to ridicule, and tried to distract the others; but sitting down first on one grave and then on another, I read and talked and sang with them, showing them the two large pictures I had promised to bring them of the Prodigal Son. Two or three women were attentive, and asked me to talk to them about Jesus; but others, I regret to say, only laughed, and one fanatical woman tried to throw stones at me, calling out "Go away, go away!" but after throwing the first, which hardly came within three yards of me, a woman caught her and turned her round, and I walked calmly away. Oh, that God's Spirit would work upon the hearts of our poor bigoted sisters of Morocco!

## LINE UPON LINE.

### INCIDENTS OF THE LORD'S WORK IN TLEMCCEN.

Miss Hodges and Miss Gill are making steady progress with the language. They visit in the Arab houses in Tlemccen, sometimes together, and at other in the company of one of the sisters who have been longer in the field. Frequent visits are also paid to the village of Mansourah, and texts, tracts, and children's magazines are freely distributed to those who can read.

Influenza has been very rife in Tlemccen, amongst both Arabs and French, and has made visiting somewhat difficult, while the attendance at the classes was for a time comparatively small.

### EXTRACTS FROM MISS READ'S DIARY.

*Jan. 20th.*—Visited two houses in the afternoon. Miss Day read to the women, and we sang together to them. In the next house we found two women ill with influenza; one of them was suffering very much. We talked to her a little. I told her I had been ill myself, but was now better again. She said, "I am afraid I am going to die." I told her I was not afraid of death, for I knew I should go to heaven, because the Lord Jesus died to save me, and I believed and trusted in Him; therefore I was safe. And she must have this knowledge too, then she would not be afraid, as it was only through Jesus we could enter heaven. So although we could not read or talk to them very much, we gave them something to think about.

*Wednesday, 22nd.*—During our time of study to-day some women came in to see me, and they appeared very glad to find me so much better. Really it does

### ENCOURAGE US

to learn what a hold we have upon their affections. One of these women came nearly every day while I was laid aside; and one day, finding I was not better, wanted to go to one of their "Talebs" and see if this sickness was such that I should die; she was sure he would be able to find out from his book. I was able to tell her, "Praise the Lord, my life was in His hands, and not until He saw the work He had given me was finished, would He take me home; and if it was His will now, why I was ready to go; if not, I wanted Him to make me better, so that I might tell them more of Jesus." I then said to her, "I do want you to have Jesus as your Saviour." She said, "Oh, I do believe in Jesus, He was a great Prophet." Ah, yes! so many think of Him as this, but they do not feel their need of Him as their Saviour. Here was one whom we have known for some time, yet full of superstition and faith in their holy men; but we have this promise, if we have faith as a grain of mustard seed, we shall remove mountains, and what

### MOUNTAINS

are these that stand before us! This superstitious ignorance and unbelief, combined with the prejudices of centuries of Moslem life. The Lord Jesus cast out devils, gave sight to the blind, yea, raised the dead; yet He said, "Greater things than these shall ye do, because I go to my Father." So we go on trusting that the Holy Spirit will yet work in these dear women, "convincing of sin."

*Thursday, 23rd.*—Boys' class in the afternoon, twenty-five present, and most of them knew the text taught them the week before. Visited three houses afterwards, and read in two of them.

*Sunday, 26th.*—After the service at the Temple, Miss Day and I visited Yourah. We have felt for some little time there was something wrong with her, and so having committed it all to the Lord, we went in to have a little talk with her. She herself led to the conversation we wanted, by saying that the Arabs were to have, in a day or two,

A RELIGIOUS FETE,

to take away this sickness which had come upon them. It had been announced by the Public Crier, that all who could give were to prepare food and have it put into the mosques, and prayed over, and then given to the poorer Arabs. I said, "Yourah, the Lord will not hearken to those prayers," and then read the verses in Isa. i. 11, 13, 14, 15. I soon gathered from her words, that she was falling away into the old belief of their Marabouts, and appeared quite to believe that this giving away of food would take away the sickness. We had some further talk with her, and she told us she had consulted her husband, and he being unable to read, had inquired of a Taleb if it was right to change their religion, and came back and told his wife it was very wrong of her even to have thought of it. With a prayer in my heart I began gently to reason with her. Poor Yourah! we feel such

AN INTENSE PITY

for her ignorance. One could give an English woman a Bible to read for herself; but she said, I do not know, I cannot read, and I was so happy in all I heard from you; and now my own people tell me if I do believe as you do I shall be lost for ever. She was very broken down and cried bitterly. We left her after a time, telling her we should pray for her, also we should like her to come to the meeting on Friday. As we came home we felt cast down, but not in *despair*; the devil will not lose his captive without a struggle. We felt confident she has heard too much about the Lord Jesus (although much of it in an imperfect way) to be able to rest as she once did in the old belief. We have great faith in prayer, and we plead at our Father's throne.

*Wednesday, Feb. 5th.*—Have been visiting to-day at Ain Fezza, with Miss Gill and Miss Day. Although very cold, the air was bracing, and we all felt very hungry when we got back again. As I am writing this (it is close upon eleven), I hear the people wailing for someone who has just died; it is an awful sound, and with it comes the thought that probably the one who has died is not saved. Oh! may the Lord make us all here in Tlemcen to speak His word faithfully to all with whom we may be brought into contact, not losing one opportunity.

## AS OTHERS SEE US.

### A CHRISTMAS-TREE FOR THE ARABS AT TLEMCEN.

BY A FRENCH PASTOR.

(Translated from "The Courier du Dimanche.")

THE mission amongst the Arabs of North Africa is of quite recent date. When the Algerians heard of this enterprise, some years ago, the greater number of them treated it as folly, stupidity, and blind fanaticism, and predicted for it, in a short time, most complete failure. It was because they had neither that firm faith which surmounts all obstacles, nor an entire obedience to the command of the Master, who bids His disciples preach the Gospel to all nations.

To-day the cause of this courageous and patient work has gained considerably in the eyes of the Christians who have had the privilege of studying it on the spot, not only at its centre, but throughout Algeria, Tunis, and Morocco.

The number of missionaries who labour in this field increases gradually from year to year. They are not mercenaries, either! The society which enrolls them does not even engage itself to pay them a regular salary which shelters them from want.

To understand

THE SECRET OF THEIR STRENGTH

and of their success it is necessary to accompany them into their room of prayer—to be initiated into their life of devotion and of constant communion with the Saviour.

My object to-day is not to give the reader an account of the missionary activity displayed in the different stations in Algeria. I shall content myself with describing, in a few words, the Christmas feast celebrated at Tlemcen, in the Department of Oran, by a number of Arabs who hear the Gospel.

The mission-house where they met is

AN OLD MOORISH HOUSE

without windows, hardly comfortable for Europeans. The walls of the long room were ornamented for the occasion with flags and festoons, and hung with texts in large Arabic letters, silver upon deep red; each text had for a frame a wreath of laurel leaves. In the middle of the room stood the Christmas-tree, trimmed with paper ribbons in all colours; its branches bent under the weight of oranges and Arab sweetmeats.

The men, of whom several were blind, were summoned for the morning; during the whole year they had regularly attended the meetings on Sundays and Fridays, and long before the hour appointed they came to the rendezvous on Christmas Day. They commenced by singing a hymn in Arabic, followed by a prayer and two addresses, also in Arabic. The missionaries told the story of the birth of our Saviour Jesus Christ, setting forth especially the importance for sinning humanity of this

ADVENT UPON EARTH

of a Saviour. After these addresses all sang the hymn of praise, "Praise God," which they love to sing. Then each one received a cup of hot black coffee, a roll, an orange, and a present sent by friends from Europe; in return the men blessed their benefactors, and at 11 a.m. they went home happy and satisfied.

In the afternoon came the women's turn. By one o'clock their number was complete, although only summoned for half-past two. Whilst waiting for the door to be opened, they warmed themselves at a little clay stove placed for them in the midst of the court. The feast passed in the same order as that of the morning, and ended with the distribution of pretty printed calico dresses (Arab dresses, of course), red handkerchiefs, and white veils.

After the departure of the women, at 5 p.m., the children were admitted. The room was full; there reigned

THE GREATEST EXCITEMENT,

and when the boys were ranged on one side of the tree and the girls on the other, it was indeed an original sight. One could not help admiring these bronzed figures, the black, sparkling eyes, the eager looks, the whole set off by the costumes of the highest colours. All were very excited and could not master their impatience. At last the harmonium was heard, and the whole band, from the least to the biggest, sang the hymn of praise with all the strength of their lungs. It was for them

A REAL RELIEF

thus to give vent to their feelings; they easily confuse noise with music, and the more they shout, they think the nearer they come to perfection. Thus, this evening, when they made the walls tremble and the branches of the Christmas-tree shake, they were fully satisfied with their musical performance.

The black coffee was just ready to moisten their dry throats; it was finished in a trice, as well as the rolls and oranges. The presents from the tree were then distributed, the big girls receiving other presents besides.

Apart from the artistic side of the question, is it not much to hear these Arab children sing in their own language our most beautiful hymns? And is there not reason to hope that the treasures of Christian truth which they contain will pass, sooner or later, from the head to the heart?

## THE "TABEEBA" ON HER ROUNDS.

THE following extracts from the diary of Miss Jay will enable our friends to understand something of the daily round or work carried on by the sisters located at Tangier, in addition to dispensing medicines and reading and conversing with the many patients who daily attend the medical Mission at Hope House and the Dispensary in the town.

This visitation of the sick in their own homes by earnest, Christian women is most important, as they readily listen and are often more communicative under such circumstances than when in the company of others. In all Mohammedan lands the fear of man proves a great hindrance to the unbiassed hearing and reception of the truth.

*Jan. 7th.*—I have had some specially happy talks with the patients the last two or three mornings. They have been so attentive and even eager to hear, and so many have asked for books, we just feel it is in answer to our prayers.

*11th.*—Many patients, amongst them little Mahomet, to say his father was dying. I promised to go this afternoon to see him ; so directly after dinner Mrs. Boulton, Maarlem Asad, and I started, taking some medicine with us. We received a very warm welcome. The man is very weak and ill, but not near dying, I think. I found he had been bled by the native doctor, and then told to take no food for twenty-four hours afterwards ; so he almost died from exhaustion, but is reviving quickly now he has proper food. He gave us such a long account of his illness that there was no time to speak of anything else, as I was due at the Café at three o'clock. He is taking a native medicine consisting, he says, of

## NINETY-TWO INGREDIENTS,

and was unwilling to take the medicine we had brought until I had drunk some first ; then he took a dose, his wife giving him, after it, a piece of rancid butter. They are an interesting family. The father is a Shereef, and once was rich and in a high position : but having offended in some way, he has lost almost everything, and is always thinking of his many trials. He is in consumption, too, poor man ; so his lot is indeed a hard one. His wife is the most intelligent, interesting native woman I know in Tangier. She has been to Mecca, and is looked upon as

## VERY HOLY.

But she is most bigoted, and whenever I speak of Jesus, brings forward Mohammed, and tries hard to convert me to her faith. Her husband is receptive, has long had and read the Gospels and heard the truth, but is very old.

*Sunday, 12th.*—Mrs. Boulton, Maarlem Asad, and I went to see the sick man of yesterday. We did not stay long, but promised to call again ; then on to the sick shereef ; his cough is very bad, but both he and his wife gave us the warmest of welcomes. They seemed hardly able to express their gratitude, and had prepared quite a feast for us—boiled chicken and a sort of vermicelli, of which they are very fond, and pancakes cooked in oil. It was hard work to eat it, but we did our best, in order not to give offence. The wife seemed quite softened by the kindness shown to her husband. She took my hand, and after complaining of the neglect of her relatives, said, "But you, you said you would come, and we knew you would keep your word. It is your religion that makes the difference." While the wife was conversing with me, Maarlem Asad had a splendid talk with the husband, reading and explaining John x. He seemed

## DEEPLY INTERESTED.

I have never known him agree with so much of the truth before. They begged us to return again quickly. He still continues to take the medicine with the ninety-two ingredients, for he says if he leaves it off before he has taken it seven days, he will die. After that, for two weeks he must live on a special diet. At

the end of that time if he is not cured (or dead) he will begin our medicine.

*20th.*—After our service yesterday (Sunday), I stayed with Maarlem Asad reading and talking with some men who came in late. They were in utter darkness, and seemed unable to understand the simplest truths. This morning was a cheering contrast, for I had such a long, happy talk with two negroes and several Jews who gathered round, and seemed so interested. Most of them could read and took books home with them.

*27th.*—While visiting to-day with Miss Lambden and Miss Robertson, we passed

## THE PALACE IN THE KASBA.

A boy I knew was standing at the door, and directly he saw me he darted out and begged me to come in to see a sick man. I could hardly believe it was true, for soldiers guard all the doors, and had I asked to go in I should have been told it was impossible ; and yet the doors of the palace were thus wonderfully opened. The boy led us through all sorts of winding passages, telling everyone we passed that I was the Tabeeba from the Marshan come to see the sick man. At last we arrived at a room full of men, huge fellows, just arrived from some distant town on business, with the Basha. At one end of the room one of them was lying very ill with fever. After examining him and promising medicine, the group of men made a place for us to sit down, and we had a delightful time singing hymns and telling them the wonderful

## NEW ROAD TO HEAVEN.

We found nearly all could read, and they gladly received books. They were so attentive and respectful, we forgot the strangeness of the surroundings, and had much freedom in speaking. While we were still talking there came a messenger to ask us to go and see another patient. Our new guide led us away across a garden, down more winding passages, till we rather wondered where he might be leading us, and yet felt so sure it was God who was really our guide, so we could not fear. At last we came to another long narrow room ; six men, grandly dressed, were seated on cushions. I said something about Sidna Aisa, and then commenced such a talk, one old foki especially was tremendously in earnest, yet so kind. He tried his utmost to make me witness to Mohammed, promising if I would only do so he would then listen to all I had to say. It was

## A CLEVER BRIBE

to think of. However, I got him to listen without doing as he wished. One of the men, however, would not attend, but kept asking if we were married, etc., so we left, leaving with them all the Gospels we had with us. Going down one of the passages, some grand young men were drinking tea, and compelled us to come in and drink with them out of their unwashed glasses. We would not sit down, and did not stay to talk, as it was getting late ; so leaving tracts with them, we came away. The boy who had first called us accompanying us back, that he might take medicine to the fever patient. I heard, a few days afterwards, that he was quite well and out again. The other patient was a case for the doctor.

## EXTRACTS FROM WORKERS' LETTERS.

*From Mr. BUREAU (Tunis).*

The work is going on with steady progress. Some of the dear Arabs seem so anxious to know more and more that it is a real delight to have Bible readings with them. One fact will prove to you how delighted some Mohammedans are to read God's Word. The other day I had two visitors in my room, one of whom I was sure was a staunch Mohammedan, and the other a man who accepts Christ's Sonship and divinity. This last began to read a chapter of the Bible, when suddenly the former stopped him, saying that it was a sin for a Moslem to read such a book. He still continued reading, however, remarking to me that he did not care a bit what people said about his reading God's Word in my house. He also added that this man who had told him that it was a sin to read the Gospel was a man that drank wine, cognac, and everything strong. "So," said he, "think of the ignorance and the fanaticism of these people who do not consider as a sin the fact that they get drunk every day, while they say that the reading of the Gospel is a great sin." This is a fact regarding Mohammedans in Tunis: they are immoral, drunkards, liars, and robbers (in spite of Canon Taylor's assertion), and yet these same people would not read the Bible, fearing to lose their privilege as Mohammedans. But, thank God, there are here some chosen ones that give the missionaries joy, and it is such as these who will by-and-bye be members of the first native Church in Tunis.

*From Mr. VAN TASSEL (North Arabia).*

Mr. S. Van Tassel, writing from the Syrian Desert, under date of February 1st, says:—I have now been out here over three weeks, and everything is going on favourably. We have had rather severe weather—snow, wind, and ice—but on the whole I have been very comfortable, and find that I can easily live out here among the Arabs during the winter. Praise God, the Gospel is being preached in a small way to some of the many thousands of Bedouins. May He raise up others quickly to spread the good work!

I expect to be here at least two months longer before returning to Homs. I am well and happy. God is very good to me, both in body and soul. I know that you are all praying for the work here, and will continue to do so. The sheik with whom I am, seems favourably inclined towards the Gospel; when others oppose it with the Koran he rebukes them, and tells them that the "Towrat" (Bible) is the truth, and that they and the Koran are all wrong. Others seem to be turning with him, and listen to the Word and the Truth. Let us praise as well as pray for the beginning, even though it is small.

*From Mr. CHEESEMAN (Oran).*

During the month of January a young Arab woman took refuge with us, whose history, so far as I could gather, was as follows. Married to a man who had ill-used her, she was ultimately divorced. After a while her parents wished to marry her to a man very much like the first; on her refusal she was turned out of house and home, and for more than two months was an outcast, spending her time at various houses not always the best. Then some one told her of us, and she came very early one morning begging of us to receive her, which we did there and then. She worked heartily and well, and in a few days, at her request, we clothed her in European clothes. Immediately her friends knew of her welfare they visited me, professing to be very pleased, telling me to take care of her; but finding in the course of a few days that in our

hands she was likely to become a Christian, they did everything they could to persuade her to leave us. Finding her determined to remain, her parents offered to receive her back, and reinstate her in her family, and it was just at this point that she fell ill with influenza. Our doctor prescribed for her as for ourselves, but her friends persuaded her that it was a pestilence sent by God as a punishment, with the result that she went home. She, however, gained this—that while with us she had the truth presented to her faithfully, which we trust may bring forth fruit. The fact also was clearly demonstrated that so long as she was adrift on the world, becoming lower and lower, her friends took no notice of her; indeed, one of her uncles told me that her father would not look at her if he saw her being murdered in the street, so bitterly did he feel towards her, his family being a noble one; but as soon as she fell into our hands they left no stone unturned to remove her from our influence. The girl still visits us from time to time, and says that if they begin again to persecute her she will return to us.

*From Mr. H. G. HARDING (Tripoli).*

Yesterday I had many patients, although the medical mission is not yet in proper working order in our new quarters. I saw and attended to one after the other till it was past mid-day, and then told them we must go and get dinner, for of course we are too busy at present to cook in the house, and the native cookshops, which are our only resource, are closed soon after the mid-day prayers. We told the people they must come again in the afternoon, and they seemed quite contented; time is of no consequence to an Arab, an hour's waiting is nothing to him, and unfortunately he thinks it is nothing to any one else, which is sometimes awkward. We went as quickly as we could to get the twopennyworth of stew which constituted our dinner, and on our return we found the patients still sitting placidly in the street. One man, however, for whom I had threatened to open an abscess, had seized the opportunity to escape. I expected he would do so, for an Arab dreads the knife more than fire; he will allow a doctor to operate with a red-hot iron, but not with a lancet. He seems to dread losing any blood. To-day we had our little English service for the first time since we moved into this house. There were four others besides ourselves present, and we had quite a nice little service. We hope that now we have a proper sitting-room in which we can hold services we shall be able to have them continually.

*From Mr. G. B. MICHELL.*

Our brethren in Tripoli have amongst their constant visitors two young men who, like the Scribes and Pharisees of old, are very zealous for the traditions of their religion, and, moreover, exceedingly earnest in their endeavours to convert the two missionaries to Mohammedanism. Mr. Michell says, "One is a great controversialist, and is always discussing the law and the prophets, and going into the philosophy of their religion; while the other is great at prayers and all kinds of religious observances. Sometimes he stops his friend and asks him what is the good of discussing all that, seeing we are blind, because we won't see. Then he turns to me and says, 'Oh, Michell! what a fearful thing it will be for you when you will be in the fire, and you will remember your friend, and wish you had listened to his words and believed in the prophets!' etc. Then he urges me, when it comes to my last moment, just to say, 'There is no God but God, and Mohammed is the prophet of God,' and if it is with my last breath the prophet will accept it. Then he tells me that if I will not accept it myself, at least to tell the Tabib Effendi (Mr. Harding) what

he says, so as to give *him* a chance! It is quite a lesson to myself to see how earnestly and faithfully they preach their own religion, though unhappily it is such a false one."

From MISS GRANGER (Constantine).

Thinking, perhaps, a little change would do us both good, as the weather was so bad here, we took a supply of gospels, tracts, etc., and went to Biskra, a semi-Arab town, built on an oasis within the desert. The weather was lovely there, quite warm, and we were able to get about and visit all the villages near. At the end of three days our supply of books was finished, and Miss Colville, feeling very poorly, we came home; it proved to be a bad attack of influenza, from which she has been ill ever since. But we did so enjoy our visit; it was indeed a treat to go into Arab villages where there are no French. One village, fifteen kilometres from Biskra in the desert, interested us very much, with its 500 houses, and 80,000 palm trees. One French woman has opened a drinking shop in the middle of the village—is it not dreadful?—demoralising the poor Arabs. We stuck some texts on her wall, gave her a Testament, and spoke a few words to her. We feel quite sorry to come away and leave all the dear Arabs, they gave us such a hearty welcome, it made us long more than ever to live quite amongst them. We visited some of the Nomadic Arabs, where we had another welcome, the women bringing out of the dirty tents most beautiful carpets, which they spread outside for us to sit upon, also dates, and goats' milk in pretty bowls, which they begged us to partake of. Although there such a short time, we saw a good deal of the people.

## FOR THE YOUNG.

ARE there any young people, I wonder, who see NORTH AFRICA lying on the table, and think:—"Oh, that is the mission paper that mother and father take in. I don't suppose I should care to read it." I used to think books were "dry" if they were about girls or boys over twelve when I was under that age, and I used to look out for the "Pages for the Young" in the *Sunday at Home*, etc.; so perhaps you would like sometimes to have a little piece of NORTH AFRICA all to yourselves; of course, the older people can look if they like. I wonder if you to whom I am writing this paper are little Christians, and mean to work for Jesus, or whether you are trying not to think too much about your souls. Some people try to

### FRIGHTEN AWAY

all serious thoughts, like little boys scare away birds from the seeds. But although you may have hushed your thoughts often, yet they come again, don't they? How much happier to have "a mind at perfect peace with God!" And we may *all* have this. If you have not begun to serve Christ yet, you don't know what happiness you are losing.

But I am sure some of you are among Christ's lambs, and want to please Him and serve Him.

There are so many *little* ways in which we can serve Him at home. Some one says, home is the hardest place to bear witness for Christ. Well, if it is so, let us be Christ's heroes, and be just like our Captain *at home*.

I wonder if

### ANY OF YOU

who love the Lord take an interest in the little children in heathen lands. How dark their lives must be without knowing anything of Jesus' love, and often without any home love at all!

Perhaps you think you cannot do anything for these children but let us see if you cannot. They do not have many nice toys, but the missionaries sometimes have parcels of pretty things sent to them from England to give to them, and they are so pleased. Now, could not some of you make little scrap-books, or pin-cushions, etc., to send them? or, if you can work nicely, make some pretty coloured shirts for them?—these give very much pleasure.

I read such a nice story a little while ago which was in the New Year's letter of the Scripture Union.

Those of you who belong to the Children's Scripture Union will probably know it. I will tell it you, as it shows that children *can* help very much.

A lifeboat which was returning on its errand of mercy from

### A WRECKED VESSEL

was just a dozen yards from the beach when she grounded. Several fishermen who were anxiously watching instantly ran into the surf, caught the rope flung from the boat, and pulled with all their might and main. But not an inch would she move.

Then the women came to give their help, and they, too, pulled; but still all seemed of no avail.

At last the children on the beach got leave to give their help, and all who could caught hold of the rope end, and the rest held their comrades round the waist. Then came a long pull, and a strong pull, and a pull altogether, and

### THE THING WAS DONE;

the poor shipwrecked sailors were saved.

You see, the children's weight *did* make a difference in the pull. And so *your* weight can make a difference; and would you not like to make a difference in drawing the people of North Africa out of darkness?

I know something else that you can do now—pray for the missionaries.

I think it is so nice to have one special missionary to pray for regularly every day, and to let that one be your own representative. Who knows what help you may be giving, and in God's sight be doing real mission-work?

But if in the future you want to be real live missionaries,

### YOU MUST BEGIN

by being missionaries at home, and practise self-denial in *little things*.

A little boy of about seven whom I once knew said he was going to be a brave soldier when he grew up, and so he used to practise being brave by banging his head against the wall without crying.

Now, this was not very wise, but can you not in some way, by God's help, prepare yourselves for the future?

Don't forget to pick out one special missionary, and pray earnestly for that one.

## FRESH WORKERS.

MISS R. J. FLETCHER and Miss Edith Gill, students from Doric Lodge, the female branch of the East London Training Institute, have been accepted for work in North Africa, and will go out as soon as the necessary funds are in hand for their outfits and passages.

## OUTFIT AND PASSAGE FUND.

FRIENDS desirous that any portion of their gifts should be devoted to the outfits and passages of fresh workers, will please state this when sending, as these gifts are kept distinct from the general funds of the Mission.

## 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, 1890.

1890.			1890.			1890.			1890.			1890.		
No. of Receipt.	General.	£ s. d.	No. of Receipt.	General.	£ s. d.	No. of Receipt.	General.	£ s. d.	No. of Receipt.	General.	£ s. d.	No. of Receipt.	General.	£ s. d.
Brought forward		26 0 4	Brought forward		69 0 10	Brought forward		99 4 10	Brought forward		181 16 4	Brought forward		181 16 4
Feb. 1...	3885	1 0 0	Feb. 7...	3904	2 1 8	Feb. 13...	3922	0 8 0	Feb. 18...	3940	0 10 0	Feb. 21...	3958	0 3 0
1...	3886	1 0 10	7...	3905	0 5 0	13...	3923	10 0 0	18...	3941	4 18 6	22...	3959	25 0 0
1...	3887	0 10 6	7...	3906	1 0 0	13...	3924	2 0 0	19...	3942	0 15 0	22...	3960	5 0 0
3...	3888	0 4 0	8...	3907	2 17 0	13...	3925	1 4 10	19...	3943	0 5 0	22...	3961	1 0 0
3...	3889	1 0 0†	8...	3908	2 0 0	14...	3926	0 5 0	19...	3944	0 10 0	24...	3962	1 10 0
3...	3890	0 4 0	10...	3909	1 0 0*	14...	3927	0 3 0	19...	3945	0 5 0	25...	3963	10 0 0
3...	3891	1 0 0	11...	3910	0 5 0	15...	3928	5 0 0	19...	3946	3 0 0	25...	3964	0 5 0
4...	3892	2 2 0	11...	3911	0 8 0	17...	3929	0 5 0	20...	3947	0 2 0	27...	3965	2 4 0
4...	3893	2 0 0	12...	3912	0 7 0	17...	3930	1 3 0	20...	3948	1 5 0	27...	3966	0 6 0
4...	3894	2 0 0	12...	3913	0 12 4	17...	3931	2 2 0	20...	3949	7 15 0	27...	3967	3 0 0
4...	3895	0 5 0	12...	3914	0 4 0	17...	3932	0 11 0‡	20...	3950	5 0 0	27...	3968	0 10 0
4...	3896	0 17 6	12...	3915	3 0 0	17...	3933	0 3 8	20...	3951	10 0 0	27...	3969	0 5 0
4...	3897	0 10 0	12...	3916	0 10 0	17...	3934	2 1 7	20...	3952	0 10 0	27...	3970	2 0 0
4...	3898	10 0 0	12...	3917	0 10 0	17...	3935	0 6 2	20...	3953	0 2 0	28...	3971	3 0 0
5...	3899	0 10 0	12...	3918	0 3 0	17...	3936	0 5 5‡	20...	3954	1 1 0	28...	3972	0 5 0
6...	3900	0 2 6	12...	3919	0 1 0	17...	3937	0 10 0	20...	3955	1 0 0			
6...	3901	0 7 6	12...	3920	0 11 6	17...	3938	0 10 0	21...	3956	0 3 0			
7...	3902	0 4 6	13...	3921	0 5 0	17...	3939	3 5 3	21...	3957	0 10 0			
7...	3903	2 2 0												
Carried forward	£26	0 4	Carried forward	£69	0 10	Carried forward	£99	4 10	Carried forward	£181	16 4			

\* For Moorish prisoners.

† New premises, Kabylia.

Gifts in kind:—Feb. 1st (173), box of old linen and bottles; Feb. 5th (174), two native garments; Feb. 7th (175), twelve native garments; Feb. 12th (176), parcel of material for garments, etc.

## Council of the Mission.

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

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

## Office of the Mission.

19 AND 21, LINTON ROAD, BARKING.

**Hon. Treasurer.**

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

**Hon. Secretary.**

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

**Assistant Secretary.**

WILLIAM T. FLOAT.

**Bankers.**

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

**Hon. Auditors.**

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

**Referees.**

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

GEORGE PEARSE, ESQ., 2, RUE LEVACHER, ALGIERS.  
REV. MARK GUY PEARSE, 11, BEDFORD ST., LONDON, W.C.  
LORD POLWARTH, ST. BOSWELL'S, N.B.  
W. HIND-SMITH, ESQ., EXETER HALL, STRAND, W.C.  
REV. C. H. SPURGEON, UPPER NORWOOD, S.E.

## Location of Missionaries.

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