

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

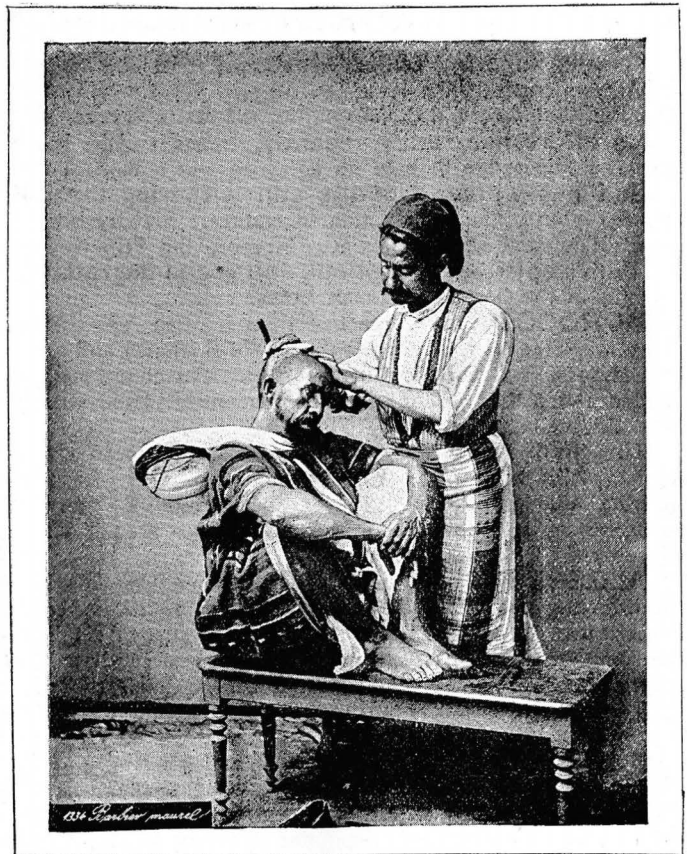
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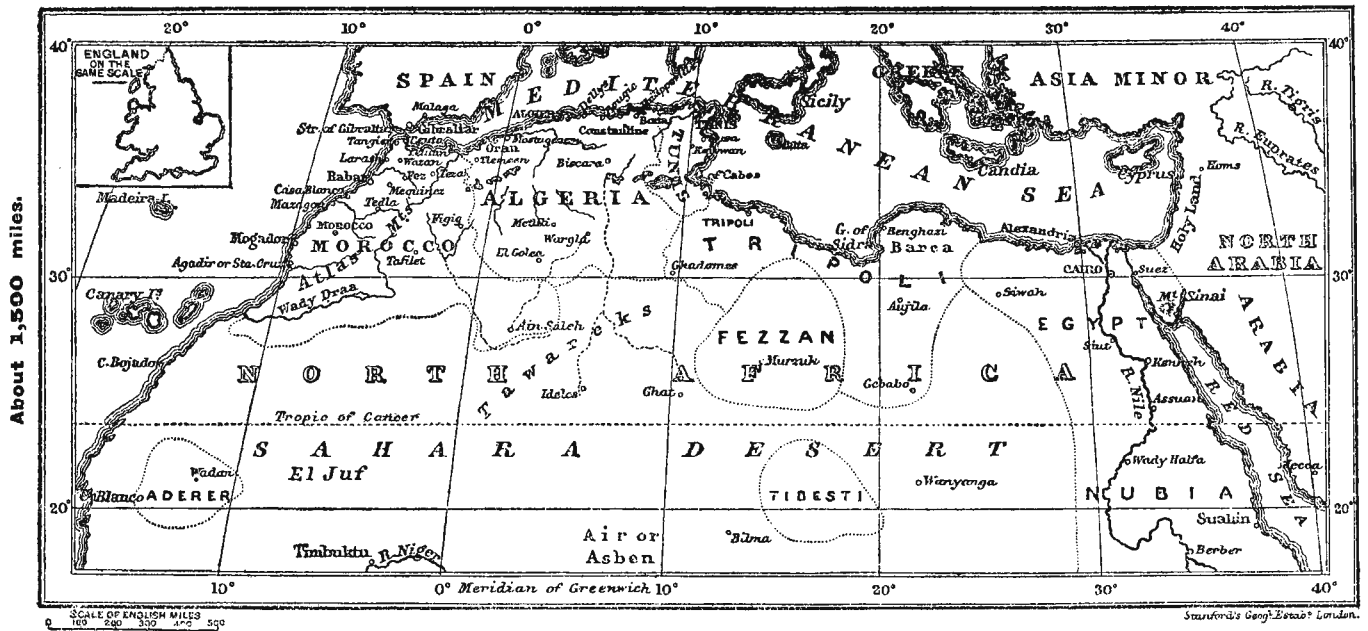
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NORTH AFRICA west of Egypt consists of—

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.

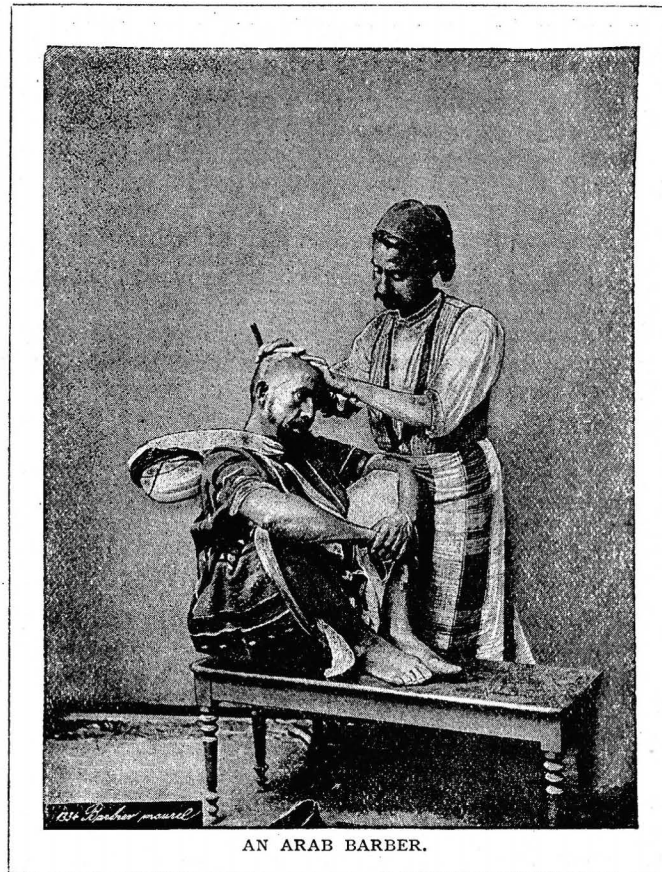
TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Nine workers of this 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 GREAT NEED.

"Lift up your eyes and look on the fields, for they are white already unto harvest."



At the time when our Lord commenced His public ministry amongst the hills and valleys of Palestine; He found in many hearts a preparedness for His coming, and a readiness to welcome a more spiritual teaching than they had been wont to listen to, meeting as it did the restless longing of their hearts. Many things had contributed to prepare the way for this: National declension had long set in, for the sceptre had departed from Judah; the Roman yoke was becoming almost intolerable; and, not least, men had grown tired of a religion that had degenerated into a mere form.

But while *the Lord* was conscious of this preparedness in men's minds, the spiritual guides and teachers of Israel were engrossed with other things; even the disciples were "slow of heart" in perceiving the times and seasons, until their Lord and Master bid them lift up their eyes and look on the fields that were white already unto harvest.

In the Christian Church to-day there is much the same slowness of heart in relation to the unreached millions of the heathen and Mohammedan world. How many thousands of Christians are simply engrossed in business, numbers more in politics, while many of those who are spiritually-minded have their hearts centred upon their own specific Church work, and have neither eye nor ear for the great world beyond, that "lieth in wickedness." How apt we all are to be engrossed with the things that are transpiring within our own narrow circle, and how much we need to hear the warning words of the Apostle, "Look not every man on his own things, but every man also on the things of others."

Let us in thought for a few minutes lift up our eyes and look over the broad plains and lovely valleys of North Africa; let us "look on the fields," on the many nationalities that crowd its busy thoroughfares or roam over its trackless

wastes—Arabs, Moors, Kabyles, Jews, Negroes, and Europeans from many lands—and all, so far as civil liberty is concerned, accessible to the Gospel. A few years ago and every avenue seemed closed, but God has been opening doors, removing barriers, breaking down prejudices, and to-day there is liberty and access to all these races and tongues.

Let us hear what some of our workers have to say regarding THE GREAT NEED.

One, during a journey of sixty to eighty miles through the wide plains of *Morocco*, writes :

“ We halted for our noonday rest amid a group of five douars, clustering by the edge of an extensive marsh. At a low estimation I reckon that there are 500 of these movable villages in this vast district. Reckoning fifty souls to each village, we have a total of 25,000 immortal souls, without a solitary Christian among them all, without one ray of Gospel light; and ninety-nine per cent. being unable to read, the good news *must* come to them through the living voice.”

A lady worker writes, on returning from a visit to a fresh district in *Western Algeria* :

“ I paid a few visits to the Arab houses. The natives do not seem of so nice a class, on the whole, as those here, and the houses are smaller and more dirty. But there is a large scope for work; we calculated that, with the aid of a horse or mule, 60,000 Arabs could be reached from that centre. To think that all that number are without the knowledge of Jesus, with the exception of the comparatively small number to whom we have been able to speak! Then the tribes beyond, with no one to show them the right, the only way.”

Another labourer says of the mountainous region known as *the Dahra* :

“ It is a splendid district, thickly populated, but oh! the poor natives are so very ignorant and neglected. Nearly all day we travelled by *diligence* through an interesting country. Settlement after settlement were passed, but nothing as yet done for these people's souls.”

Journeying again in another direction, he afterwards wrote :

“ As I anticipated, a great number of Arabs were found in this district; on the plain and hillsides many, very many douars or settlements were seen. Few of the Arabs met could read, and no one near to tell them of a Saviour who had died to save them. One travelling on horseback along this plain would meet with *hundreds of douars and thousands of Arabs*. I was obliged, with great reluctance, to turn homewards, praying that the Lord of the harvest would send forth labourers into His harvest.”

Another, journeying by rail through the provinces of *Oran and Algiers*, says :

“ We travelled a good deal on the platform at the end of the carriages and carefully looked at the country, reading up the hand-book. We felt overwhelmed with the magnitude of the field and its destitution. For ten hours we travelled on east at the rate of twenty miles an hour, and saw continuously native villages or douars, but neither to the north up to the Mediterranean, nor south to the Soudan, is there any missionary at work among the natives.”

And among the Berber races of *Eastern Algeria* the need is none the less. One worker writes :

“ Resting on a slope outside the walls, we were struck with the extensive and magnificent view; range after range of mountains presented themselves to our gaze.” And our sister adds, “ A practised eye could discover a Kabyle village on almost every summit.”

“ When He saw the multitude, He was moved with compassion on them, because they . . . were scattered abroad as sheep having no shepherd.” Oh, that the eyes of His blood-bought followers were lifted up to “look on the fields” until something of the same compassion that moved His tender heart lead them to pray, or give, or go, so that these dying myriads of our race might hear the glad, good news of redeeming love!

Why is the Word by millions never seen?
 The sowers are so few and far between!
 Why does the plenteous harvest whitening stand,
 Waiting the labour of the reaper's hand?
 Why are the scattered sheep now lost or sold,
 With none to lead them safely to the fold?
 When Jesus says “Go . . . ALL THE NATIONS TEACH
 IN ALL THE WORLD . . . TO EVERY CREATURE PREACH.”

Perhaps we know not—though we might have known—
 The miseries there in which our race doth groan;
 The grievous yoke of superstitions vain,
 The tyranny of lust, and error's chain;
 Or surely we should hasten eagerly
 To seize the golden opportunity,
 Nor grudge to Jesus ought of all our store,
 Who for our sake, though rich, was stripped and poor.

NOTES AND COMMENTS.

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-two workers.

Tea is provided at the close of the meeting.

* * * *

The long drought in North Africa, and which it was at one time feared would in some districts result in a famine, has happily been succeeded by some delightful spring rains, and the outlook for crops is much better than it was a few weeks since. In Morocco only a comparatively small part of the land is brought under the plough, much of the richest and best land is left uncultivated, as the people have no security. Should they plant too great an area, they may be reported to the local governor as "rich," and robbed of all they possess.

* * * *

Mr. J. J. Edwards has left Tangier, in company with Mr. Mackintosh of the Bible Society, on a visit to some of the Moorish villages to the South of Tangier.

* * * *

Dr. Churcher, since his arrival in England, has been in great request, many friends being anxious to hear our brother's interesting story of Medical Missions in dark Morocco. He regrets exceedingly having had to refuse several invitations; but his stay in England being limited, he found it impossible to comply with all requests.

* * * *

Mr. S. Van Tassel, whose interesting Journal we publish on page 78, will (D.V.) arrive in England during the present month. He has been without any European companion during the whole time he has been in Syria, nearly four years, and is feeling much in need of social as well as spiritual refreshment. Should the Lord open his way, he hopes to visit his friends in America before returning to his field of labour; but during his brief stay in England would be glad to give an account of work amongst the Bedouins of Northern Arabia.

* * * *

Miss Read and Miss Day, of Tlemcen, will (D.V.) be visiting England about the middle or end of June, for a few weeks' rest. We are also expecting Miss Cox and Miss Smith, who have been labouring amongst the Kabyles of Algeria.

Mr. George B. Michell, who hopes to spend a few of the hottest weeks of the summer in England, will have much of interest to tell of work amongst the Moslem population of Tripoli.—[We shall be pleased to correspond with any friends who would like to arrange meetings in their neighbourhood, whereat our home-coming workers might give addresses. Communications should be made to the Hon. Sec., 21, Linton Road, Barking.]

* * * *

DEPARTURES.—Miss R. J. Fletcher and Miss E. Gill left London on Friday, May 2nd, in the P. and O. ss. "Chusan,"

for Gibraltar and Tangier. They will be located for a time at Hope House.

* * * *

Mr. Summers is accompanying Mr. Bellamy, a special representative of the Bible Society, on a visit to some of the towns toward the central portion of Morocco. They arrived at Casablanca on April 22nd, and were hoping to be able to visit Tedla, a large town amongst the mountains about 150 miles north of Morocco City. It was doubtful, however, if they would be able to proceed there, as the Sultan is collecting troops in that locality to subdue some neighbouring tribes.

* * * *

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.

DAYBREAK IN NORTH AFRICA.

A short account of the work of the NORTH AFRICA MISSION from its commencement to the present time.

BY MRS. F. T. HAIG.

WITH MAPS AND NUMEROUS ILLUSTRATIONS.

WILL BE PUBLISHED IMMEDIATELY.

Price—Paper Covers, 6d.; Cloth Boards, 1s.

AN INTERESTING MORNING IN TLEMCCEN.

NOTES FROM MR. M. H. MARSHALL.

March 12th.—In the morning I sallied forth to look up some Arabs. First, I went to visit my friend El B—— at his little café, but found he had left and gone elsewhere. After spending half an hour in a vain search for his new shop, I gave him up for to-day, and dropped into the shop of Si A——, a grocer, but an intelligent reader, who has a whole Bible. This man is always glad to see me, but I have not had any very plain talk with him yet. Two other talebs were sitting with him, one of whom I found was no less a personage than the head fokee of the Medersa, and quite a man of learning. We had a little talk about India and the English. Arabs here often ask me about India, knowing me to be an Englishman. The fokee wanted to know about the Moslems there, whether they were forced to enter the Christian religion. I said, of course, "No," but that there were missionaries there who explained the Christian faith, and that those Moslems who wished could become Christians, and that many had actually done so. Thus we got on to

THE ONE GRAND THEME.

Some more men came in, until the little shop was full with nearly a dozen of us. Three were perched on a raised seat at the back, making tea, which was soon ready and handed round. The conversation was kept up by the entrance of two more Arabs, attracted by the animated voices they heard in passing. One of them was quite a young man, a Hadj, very intelligent, and rather excitable. He talked so loudly and fast that the graver fokee kept saying to him, "Gently, my boy, gently."

Soon the talk got too plain, I think, for the fokee, for he rose to go; not, however, before accepting a Gospel. The young man wanted to know whether I believed Jesus was the Son of God and himself God. He did not seem very shocked at my reply in the affirmative. I spoke to him of the death of Jesus for sinners, and he said *some* Arabs admitted that he died, but most *denied* it. Even such

A PARTIAL ADMISSION

I never heard before. Finding on inquiry that nearly all these men could read, I gave Gospels to four of them, and leaflets of Scripture texts (selected and grouped together) to others. They accepted them willingly. One man there could not read Arabic, but knew French well, so I promised him a book in French if he would come to my house for it.

The young Hadj next wanted to know whether Jesus had not foretold Mohammed's coming. On my replying in the negative, he wanted next to know "Who, then, was the *Paraclete*, if not Mohammed?" He held in his hand the Gospel of John, which I had just given him; so I found chapter xiv., and asked him to read aloud. Verses 6 and 7 gave rise to so much talk that the argument about Mohammed being the Paraclete was forgotten, save that I just pointed out to him that the disciples were commanded to wait at Jerusalem for the coming of the Paraclete, who could not therefore be Mohammed, unless they were to wait for him at Jerusalem over 500 years."

Among the men in the shop was one big, tall Arab from the tribes outside the town, who was reading meanwhile one of my leaflets of scripture texts. Very soon he wanted to know the meaning of the term

"ETERNAL LIFE"

mentioned in the text. "*What is this eternal life?*" he said, "*Is it now or after death?*" So, with his question as a text, and falling back again on John xiv. 6 and 7, I talked with them for a long time about salvation and eternal life through Jesus Christ *alone*. At the close the tribesman said, "Faith in Sidna Aisa is everlasting life; that is what he wants to tell us." This man was very interested, and kept asking many questions; one was, whether my religion was like that of the French. I explained briefly the difference; but this was not enough for him, he must needs know all about it, and how it was there were two kinds of Christians. So I gave him an outline of the Reformation, explaining why Luther acted as he did, and how the difference between Catholics and Protestants arose. At the end my interesting questioner said, "Now I understand, your religion is to keep to the Book and do what it says, and faith in Jesus is eternal life." After inviting all these men to visit me, I left this shop

MUCH ENCOURAGED.

I had been there two hours, and the tribesman's last words showed I had not laboured altogether in vain.

March 13th.—About 10 a.m. three of the Arabs whom I was with the day before came to visit me, among them the tribesman. The second was the one who knew French, and the third the man who had presided over the tea-pot in the shop! They stayed fully two hours. I explained to them the pictures on my wall illustrative of the life of Jesus, and read to them from the Bible the story of the wise men of the East and the birth of Christ; also of His miraculous walking on the water. I also read to them Mark vii. 1-23, *à propos* of meats and washings. This tribesman has four wives, and seems to be rather an influential personage, though he is not a Kaïd. He cultivates the land as a "fellah," and told me that though not a paid taleb he gathers the other fellaheen around him and gives them religious instruction. When I heard this I asked him whether, if I gave him *the whole* of

THE INJIL OF JESUS,

he would read it and explain it to his fellow-tribesmen. He

promised to do so. I therefore gave him, in addition to his single Gospel, a nicely vowelled Testament, putting slips of paper in at such chapters as John iii. and xiv., Mark vii., Matt. v. and xxvii., etc., and recommending them for his first perusal. I also gave this man some quinine to take away for fever cases, with instructions how to use it. The French-speaking Arab took away a Gospel in that language. Who can tell what good may be done by this Testament going to a populous tribe? We have sent it forth with *much* prayer. Will our readers add their petitions, that it may not return void, but carry life to some?

MR. CHEESEMAN IN MASCARA.

MR. AND MRS. CHEESEMAN removed from Oran to Mascara the beginning of March, and our brother immediately began work amongst his old acquaintances, many of whom were pleased to see him again. Several Arabs and Jews have called upon him, some to read or hear the Scriptures read, some to argue about them.

He has also been visiting and reading the Word in several cafés, as well as giving lessons in French to one or two young Arabs, who were desirous of learning. On the whole, he seems encouraged in his work.

We give some extracts from his diary:—

Friday, March 14th.—Spent most of the day with old acquaintances. Was very pleased to find my old friend T— still alive, and many others of the same tribe. Spent some time in the market, where I met the Roman Catholic priest, who introduced me to a missionary of his. They smiled at the thought of evangelising the Arabs, but God is able.

Wednesday, 19th.—Visited during the afternoon. Was able to place two Gospels and some tracts in the hands of natives. May the Lord water the Word! Read a chapter from the Gospels to one man in a café; he seemed somewhat impressed by the truth.

Tuesday, 25th.—Visited during the afternoon. Was able to place an Arab Gospel with a man going home to his tribe. Afterwards had a long and serious talk to a young Israelite in a café, proving to him from the Word of God how

PROFITABLE

is the study of God's Word; on leaving I gave him a Bible in French.

Wednesday, 26th.—Visited during the afternoon. Had a long talk with one Arab, who denounced me and my books as worthless, which somewhat discouraged me.

Saturday, 29th.—In the afternoon I went out visiting. My first effort to distribute was met by a sharp rebuff, so severe and cutting that I felt compelled to groan out to God for help and patience.

The next man I met accepted a tract with thanks, and soon after I was surrounded by a group of Jews, who sat down beside me, and chatted for some time. While I was reading to them in the vulgar Arabic, one of them said, "Why do you not make books in that tongue for us? We could then understand them." One I found has been under the influence of Mr. Ginsburg and others in Morocco.

Monday, 31st.—While visiting in a café during the afternoon, one man to whom I spoke was at first very angry, as some words in my book did not please him. Finding he was

TOO ANGRY TO REASON,

I requested him to mark all the passages in the book that did

not please him, which he readily promised to do, and I trust the underlined words will impress him.

Sunday, April 13th.—During the morning I was occupied with two Arabs. In the evening, two Israelites that I met accompanied me home, and stayed some hours, reading and arguing with me, during which time they plied me with many embarrassing questions. On leaving they each gladly took with them a Bible. I trust I shall see more of them. May the Lord Himself help me in this difficult work.

Monday, 21st.—Teaching two Arabs during the morning, afterwards visited for a little while, then two other Arabs called and stayed a long time, one taking home a Bible. Later on my rooms were

CROWDED

three or four times with Jews asking for Bibles, and they soon cleared out my stock of them. I was also able to place in their hands a good number of Testaments and tracts. One Arab called during the evening, and stayed till eleven.

Tuesday, 22nd.—Four Arabs called for lessons in French, one, a fine intelligent man. After dinner many Israelites called and remained for some time, arguing, taking away with them Testaments and tracts. To-day an Israelite offered himself, body and soul, to become a Christian. I trust he will remain true and become a worker for Christ.

JOTTINGS FROM A JOURNAL OF MR. J. EDWARDS (Tangier).

March 24th.—On my return home to dinner this morning I found a most intelligent merchant from Rabat and Salee waiting to see Mr. M——. We read for sometime from John's Gospel, and had a most interesting conversation about the portion read. I found him well up in all kinds of objections, and always ready to question my statements. One of his objections was, that as the Lord Jesus Christ was the Spirit of God, it was impossible for Him to have a body and to be seated at the right hand of the Majesty on high. I told him such was the statement of the Injil, but I did not attempt to press the point, as I considered him needing the convicting power of the Holy Ghost as to sin in his heart, and therefore did my best to draw him away from debateable ground on to that which would allow of no dispute, viz., the utter corruption of human nature, and the inability of its restoration other than through the atoning blood of Christ.

25th.—Attended at hospital. Interesting case of

LEPROSY,

a portion of the body being as white as snow. The man came from a distance, and was sorely disappointed when told that we had no medicine that would cure his disease. It was impossible to admit him as an in-patient for fear of infection. Another case which came under my notice was that of a negro from Marrakesh, who was suffering from dropsy after malaria. It is delightful to know that every day these poor men are brought under the blessed and purifying doctrines of the Word of God. Some of them sing our hymns heartily.

26th.—This evening I met with a Sous from Tamanart, situated on the river Nun, about twenty days from Mogador. He appears to be a secret slave-dealer between that part and Tangier, and told me much that was interesting as to the customs of people, etc. A negress who is at present staying here has upon her forehead the mark of a cross, which has evidently been cut into the skin. This same woman has heard much about the Saviour and His work, and it is hoped she may take back to her countrywomen the story that she has so repeatedly listened to.

THE PLEASURES OF CAMP LIFE.

April 12th.—After dinner, set out for Beni Wazain, where

we arrived late in the afternoon, and pitched our tent in as sheltered a place as possible. During the early hours of the morning the wind began to blow a gale, and heavy squalls of rain broke upon us, which towards sunrise somewhat abated.

Sunday morning, April 13th.—Wind still blowing hard and weather threatening. During the forenoon a perfect hurricane, accompanied with much rain, came upon us. As it continued, the cords of the tent became loose, and some of them gave way. During the whole of the afternoon there was no intermission in the storm. Whilst tightening up the ropes and knocking in fresh pegs for tent, my clothes became drenching wet, and having no other clothes with me, I went to bed. By this time the inside of the tent was

FULL OF WATER.

Toward evening the gale ceased and gave us a little breathing space. Mr. Bellamy, late Missionary in Palestine, who is one of our party, read the story of the Prodigal Son in Arabic to one of the men of the village. He found it difficult to make the man understand all that he was reading, he not knowing the Morocco Arabic. In this I was able to give some assistance.

Monday morning, April 14th.—Last night much rain and wind, obliged to cover up our heads to keep them dry, otherwise we were as warm and comfortable as possible under the circumstances. Several times during the night we expected the tent to be blown over. This forenoon, as the gale was increasing again, and everything wet and damp, we decided, if possible, to return to Tangier. After much trouble we found a man with some mules to take us into the town. On the way, however, we were overtaken by another severe storm of wind and rain, accompanied with lightning, etc., and after wading through torrents of water we reached our place of refuge about 7 p.m., wet to the skin.

OUR ILLUSTRATIONS.

AN ARAB BARBER.

In a warm country it is very nice to have your head cool and yet to be well protected from the sun's rays. In North Africa many of the people accomplish both these objects by wearing turbans and shaving their heads. The turbans consist of a small red cap, called, after the city of Fez, a fez cap, and then a strip of muslin, some six yards long, is wound round and round their head many times. You see the barber in the picture has a fez cap on; at night a man does not untwist the muslin, but just takes it off, cap and all, as it is, and puts it carefully on one side till the morning. If the men had long hair the turban would be very hot; so, in order to be both clean and cool, about every fortnight the native goes to the barber to have his head shaved. Practice makes the barber very quick and clever. You can imagine how fanatical the people are when I tell you that one of the North African missionaries, who wears native clothes, sent to a barber the other day to come and shave him, when he refused, and said, "No; should I defile my razor by shaving a Christian (*i.e.*, to them an infidel), and then afterwards use it on the heads of true believers!"

A BEDOUIN ENCAMPMENT.

Our centre illustration gives us a glimpse of camp-life amongst the wandering sons of Ishmael. The tents are mostly large and roomy, and serve at night as shelters for camels and other live stock, as well as for the families of the Arabs. Few of the men are able to read, and the women not at all. There is a large field of labour here for truly-devoted men and women, who are prepared to do without the comforts of civilised life, and cheerfully to "endure hardness" for Christ's sake.



ENCAMPED WITH THE BEDOUINS.

WE have received from Mr. Van Tassel full details of his late journey into the desert to the East of Homs with part of a large Arab tribe. Our brother received the greatest kindness and assistance from the sheik, and this short experimental journey has clearly shown the feasibility of remaining with them for several weeks or months at a time; also, that a married missionary would, in some respects, have even greater facilities for work amongst them if prepared to endure hardness for Christ's sake. There is a great and effectual door open among the Bedouin women, who sadly need the Gospel, saving as it does from sin here and its consequences hereafter.

JOURNAL OF MR. S. VAN TASSEL.

Thursday, Jan. 9th.—Hamood (the sheik) and his brother Saleem came on Tuesday. This morning we got the camels loaded, and sent Saleem off with them, we following after two

hours. Our course has been S.E. all day, weather cold and cloudy. At sunset we reached a small village called Arkama, and have camped among some Bedouins near it. We hope to reach Hamood's camp to-morrow before the storm breaks, but it is rather doubtful if we shall.

Friday, 10th.—When we awoke this morning we found three inches of snow on the ground, and still falling, so settled down for the day. We ate with the Arabs last night, but as they are very poor, I refused to do so again to-day, and prepared our own food in the tent. Cannot converse much with the Arabs, as they sit huddled up in their tents shivering with the cold.

Saturday, 11th.—The snow is melting, but a heavy fog has settled down on the desert, and so we are tied here. I hope it will continue to-morrow, so that we shall not have to start on the Lord's day. The place we are stopping in is very dirty, as is every

ENCAMPMENT

where the Arabs remain for any length of time, for added to the usual accumulations are the bodies of many sheep and goats, which have died of starvation. No rain has fallen here for over ten months, and everything is dried up, so that there is nothing for the flocks to eat. They nibble at the dry, woody shrubs with which the desert is covered, and some of them manage to exist on this; but should this snow remain on the ground for any length of time, they will all die.

Monday, 13th.—The fog was still very heavy yesterday morning, so that we had to remain, but Saleem would wait no longer, and started off to try to find their camp. This morning we started early, expecting soon to reach Hamood's tent, but were disappointed. In places the plain was a sheet of slippery mud, to avoid which we were compelled to make long *detours*.

THE CAMELS,

being very heavily loaded, could hardly keep their feet, but went slipping and sliding along, and we expected every moment to see them go down.

During the afternoon we reached some Arab tents, where we drank coffee and inquired about Hamood's camp. Found that it had been near there this morning, but had moved further eastward. Went on, and at dark reached a small village of Moslems, where we have encamped for the night. It is very cold, so we have put our beasts in a house, and have piled all our effects into my little tent, and we shall have to sleep as best we can on the top of them. We must surely reach the camp to-morrow.

Tuesday, 14th.—It was very cold during the night. We started early, and after journeying for an hour met Saleem going with the camels to water. We reached the camp about eleven o'clock, and found but one tent besides Hamood's of

their tribe, the others being scattered about near

THE ASIE RIVER,

where they are sure to find water, whether they find anything for the flocks to eat or not. There are several tents belonging to other Arabs with us, however, and more quite near us. Found my Arab tent ready for me, and soon had my small sleeping-tent up also, and everything in order.

I find that my Arab tent is too small for both mares and camels to sleep in, so Hamood will take the latter to his tent along with his camels.

Wednesday, 15th.—Went with the sheik to-day to search for pasture. Rode northward and then eastward for a long distance, but could find nothing. We passed many places where Arabs had recently encamped, and saw at each place from ten to thirty dead sheep and goats, with some donkeys and camels. We also found many single bodies scattered about over the plain where they had fallen. At one camp we reckoned the Arabs' loss to be at least £50. On our way home passed near a single large tent, the owner of which came out and called to us to turn in to him. Did so, and drank coffee with him, after which food was provided.

THE SHEIK

was a man about sixty years of age, rather strangely dressed for an Arab. I afterwards asked Hamood how it was that he remained alone—a single tent—in the desert. He told me that this sheik is greatly honoured by all the Arabs of the desert, and that no one will rob or molest him. If any one is bewitched by the "Genii," or spirits, he has the power to break the spell and liberate them. We were waited on by his daughter, a comely lass of about eighteen. When I expressed my surprise that such a girl should remain so long unmarried (they usually marry at fourteen), Hamood said that many wanted her, but that her father put too high a price on her—£500. He would probably take £200. The usual price for a wife here is from £30 to £50.

Thursday, 16th.—To-night we all took supper at the tent of a sheik some little distance away. The supper consisted of camel's flesh and wheat boiled together. There was a large number of Arabs around the fire afterwards, to whom I had opportunity of speaking.

Friday, 17th.—Three inches of snow fell during the night, and to-day it has been

VERY COLD,

with a keen wind. Rode to Al Gunthur to water the mares and bring water for our own use. This is but a small village, the inhabitants being Moslems, and engaged in farming and gathering salt, which abounds. The water is very brackish and hardly drinkable, while tea or coffee made from it is a complete failure.

Saturday, 18th.—To-day the Bedouins made their first march since I have been with them. We went northward for about two and a half hours, for perhaps seven miles. A number of the encampments near by moved with us. It is a curious and interesting sight to see the Arabs on the march. The flocks of sheep and goats start first—early in the morning. These are followed by the camels with their loads of tents, food, furniture, children, sick sheep, lambs, and the old people. The women, with the donkeys, all heavily laden, bring up the rear. The men are scattered about among the flocks and camels. The sheik and I rode ahead, and on reaching a small hill I looked back over the plain. As far as I could see the desert was

COVERED WITH MOVING FLOCKS,

hundreds of camels, mares, donkeys, and people, all moving in one direction, while scores of dogs raced about among them all. The desert here is not very level, but consists of rolling ground, bordered on the east and west by ranges of high hills.

The ground is covered with dry, woody shrubs, about eight inches high, which the camels are very fond of, and which the sheep nibble at. These also form the fuel of the Arabs. There is no grass, nor will there be till rain falls.

Sunday, 19th.—The Arabs moved again, and, much against my will, I was obliged to move with them. I suppose that it must be so, for the present at least, but I trust and pray that the time will soon come when these people will

KNOW THE LORD

in truth and rest on His day.

Monday, 20th.—Very high wind all night, and several tents fell. I feared greatly for my sleeping tent, as it is not new, and badly mildewed, and at every strong gust I expected to hear it rip to pieces and leave me without shelter. However, it held out, for which I am greatly thankful. It was also very cold, and I found an inch of ice on the water in my tent this morning.

Tuesday, 21st.—Moved northward, and many other Arabs are now near us. There has been much excitement this evening, as thieves are prowling about. The dogs are making a great noise, and the men shouting and occasionally firing their guns to frighten the thieves away.

When I first came to the Arabs I found a stranger living in Hamood's tent—a sheik, named Hammed. He was a strange character, and I hardly knew what to make of him. I asked Sheik Hamood who he was, and he replied that he did not know, that he came to his tent about two and a half months ago and had remained ever since. He seems to be

PERFECTLY AT HOME,

and has taken the sheik's place before the fire, makes the coffee, and a stranger would imagine that he was owner of all. He is a very devout Moslem, and performs his prayers regularly and with great show. He also spends much time telling his beads. I have been inclined to think that he is a Moslem missionary, but am doubtful about it.

During the evenings, when I read the Bible to them and speak with them, he often interrupts by trying to correct me, or by denying what I read or say to be the truth. To-night he was worse than ever, and at last Sheik Hamood rebuked him, telling him that he was ignorant, like the rest of them, and knew nothing of such things, and had best keep silent. Then, turning to me, he bid me continue to read and speak, saying that I had the book and could read and know the truth, while they could not.

Wednesday, 22nd.—Went with the sheik's son to the "Hamam," or

STEAM BATH,

on the top of the high hills westward. The Moslems believe that Solomon made this bath. When the Queen of Sheba visited Solomon, they say she asked him to do three things: first, to build a city in the desert, and he made Tadmor; second, to make a river in the desert, and he built an aqueduct from the Orontes river through the desert to many of the villages (I have passed over this aqueduct several times); third, to make a hot bath in the desert, without fire or water, and he made this bath, which I visited to-day. On reaching the place I found a large building on the west side, like a khan or inn. It is about 240 ft. long and 80 ft. wide, divided in the centre by a thick wall. Each end consisted of three rows of arches, each row containing five pillars, about a yard square each. The row on the eastern side, with the section of heavy stone roof it supported, has fallen down. On the north, east, and south sides of the place are the

RUINS

of what have evidently been fortifications, some of which appear to be of much earlier construction than others.

In the centre of all, a thin wreath of vapour rose from a hole in the ground. Near this was a rough stairway leading down under ground. Descending this, I found myself in a small arched room, on the north side of which, on a level with the floor, was a hole about two feet square, leading into another room, from which issued the vapour. Undressing in the outer room, I crawled through the opening, which is, perhaps, four feet long, and entered a room about ten feet long, six feet wide, and eight feet high. The floor was paved, and in the centre was a hole from which issued

CLOUDS OF STEAM,

with a hissing noise, and which filled the chamber, afterward escaping by the entrance and a hole in the roof. The temperature of the room was very high, and the body soon streams with perspiration. I afterwards found two other places near this in the mountain, from which steam issued. They are hot-springs, like those at Tiberias and the Hauran.

During the next few days the tribes continued to move eastward, finding but little pasture. The wind was frequently very strong, and occasional light rains fell. They were at this time about thirty or forty miles from "Tadmor, in the Wilderness." On the 27th of the month the tribes parted company, Sheik Hamood, with whom our brother was, going northward, while the rest went westward.

Tuesday, 28th.—This evening Sheik Hammed was very troublesome again, and Sheik Hamood had to silence him. While speaking to them I mentioned the name of Solomon, and that started Hammed telling stories about him and the "Genii." When I told him there were no such things as Genii, he got excited, and talked in a very violent manner. Sheik Hamood then turned and asked me if there were any "Genii." I answered, "Certainly not." "That settles it," he said, and then bid the other to keep still, and not talk about what did not exist. "But," persisted Hammed, "they do exist in our religion, but not in his, and that is the reason he says there are none." "Well," replied Hamood, "he says there are none, and he knows best."

Wednesday, 29th.—Hamood has just heard of the death of his third son, a youth of eighteen, which took place

TWO MONTHS AGO,

while Hamood was laid up at my house in Homs. All of the family knew of it at the time, but they kept it from Hamood because he was ill and weak. He feels it very much, and keeps apart by himself.

Friday, 31st.—A number of the men were in my tent to-night, Hamood among them. I have seen but very little of him since he received the sad news. I read to them the story of Job, and commented upon it. Hamood seemed to be much comforted by what I read and said.

Saturday, Feb. 1st.—We moved southwards for three hours, and are camped in a small "wady," where we found one large tent.

Sunday, 2nd.—A quiet day. Toward evening many Arabs called, some of them being those we have camped with before. I find that they are quite near to us in the little "wadies" which abound here, and in which the Arab tents are quite hidden from sight to any one riding along the plain.

During the next week there was not much to chronicle; the tribe occasionally moved eastward in search of water, as the Arabs were in great straits, and many sheep were dying.

Tuesday, 11th.—Had several good showers during the night. I was speaking to the Arabs this evening about prayer, and Hamood seemed to be more than usually interested. To all

appearances he is giving earnest thought and attention to the truth. I have not seen him perform the Moslem prayers for a long time. He said, when I first came, that his hand was sore and he could not wash, but that has been healed for a long while now, and still he does not pray. His brother, Arward, is the only one who performs the prayers. God grant that they and many of the others may soon begin to pray in spirit and in truth.

Wednesday, 12th.—Much rain during the night. We are far from the springs here, so two of us rode to the range of mountains, about fifteen miles to the eastward, to look for water. We found a place where there was much flat rock, with many holes, and those holes full of

PURE RAIN WATER,

quite enough to last us, with the flocks, a week or ten days.

Sunday, 16th.—They had decided to move to-day, but Hamood consented to wait till to-morrow, when I asked him to. He says he will not move on Sunday if I do not wish to.

A thief tried to enter my tent last night, but he happened to begin operations near my head, so that I heard him before he succeeded. About half an hour afterward they tried to run off two camels from the camp near us, but the owner was on the watch, and seized the thief, who fled, leaving his sheepskin cloak behind him. In both cases the whole camp was aroused. To-night we had another time of great excitement. The flocks were just coming home at sunset—the camels from the east, and the sheep from the west, and everything was so peaceful, when suddenly some one cried, "A gazu (a band of mounted thieves) is on the sheep." Looking westward, we saw a company of horsemen rapidly approaching, as if making for the sheep. A scene of

GREAT CONFUSION

and noise followed. The flocks, which were near by were driven into the tent or between the long ropes, where they were safe, while men and boys rushed out to meet the others. The women and children set up a loud wailing; the more brave, however, chanted the weird war-song of the Arabs to encourage the men. At the first alarm several horsemen, armed with their long spears or guns, dashed out to meet the approaching party. As the sheik shot past my tent, he called out for me to go back and protect the camels, which were still some distance away from the tents. I mounted, but seeing that no horsemen were near the camels, decided to wait awhile. The Arabs had already reached the horsemen and were wheeling about them, but at the distance we could not make out what was going on.

The next moment the horsemen spread out a little, and I saw that several were mounted on mules. That settled it, for no one in the desert uses mules but

THE SOLDIERS.

At my cry of "Soldiers," all the noise ceased, and in a few moments all was as orderly again as though nothing had happened. It proved to be a band of fifteen of Sheik Feyyad's soldiers and followers. Three of the leaders are at Hamood's tent, and I spent a couple of hours in conversation with them, trying to find out what they came out for; but they were not very communicative. I suspect that their business has something to do with me, but shall know later. Thieves about again to-night.

Monday, 17th.—I was right in my suspicions about the soldiers. Before I left my tent this morning I heard them talking with Hamood, and declaring that if I could not shew my permit for being there, that they had orders to arrest me and carry me to Homs. After I had finished my breakfast, they sent orders for me to appear before them, and show my permit. I returned them word that if they wished to see me on any business they could come to me. Five of them then came

to my tent, and respectfully asked if I had a permit. I showed them my

PASSPORT,

but it being in Turkish they were unable to understand it. They asked if they might take a copy of it to send to the Waly of Damascus. After this the soldiers were very humble, and made many apologies, hoping that I would not have anything against them, as they were only acting under orders, etc., etc., and after a short time left for Kerritine. This afternoon we had about two hours of the heaviest rain I ever saw. We were all afloat in the tents, and the large one belonging to the sheik fell in the midst of it all.

Everything is damp and wet to-night, but we are very thankful for the rain, as it was so very necessary here in the desert. They brought me some milk to-day—the first of the season.

In this place they passed several days, during which many Arabs belonging to other tribes came and pitched near them for protection against the thieves, until they numbered sixty-two tents. At the beginning of March it was found that they were getting short of both provisions and horse food, and a return to Homs to replenish supplies was decided on, Sheik Hamood and his son accompanying our brother, who hoped to return immediately and spend several more weeks in the company of these sons of the desert.

IN THE NATIVE SHOPS.

NOTES FROM MR. LILEY'S JOURNAL.

Mostaganem, Saturday, 12th April.—Visited in the hospital and in town, the weather being too hot to allow me to go on foot to a village.

A Mozambite's shop was entered, and for some time I was enabled to have a nice conversation with the owner, who disputed the fact that Jesus died. When asked how he hoped to enter heaven if Jesus did not die to save him, he replied that he hoped his prayers, fastings, etc., would be accepted as an atonement for his sins. I reasoned with him for some time, but the poor man still clung to his prayers, fastings, etc., and hoped with the intercession of Mohammed to enter heaven.

In another shop several "talibs" were met. They asked me many questions about my hope of eternal life through Jesus, how did I pray, etc., etc., one talib whispering to another, "This is very good what he says, and he seems a good man. What a pity he is not a Mussulman!"

Sunday, 20th.—Had a very good time this afternoon, though the ignorance, self-will, and seeming love of darkness is saddening. In one native shoe manufactory several Arabs were present; after a long conversation, I asked if they were sure of heaven; if they were sure their sins were forgiven? They hoped so! When I spoke of

THE SECURITY

of those who trust in Jesus Christ they were silenced. In another shop, where several Arabs were gathered, in the course of our conversation they laid great stress on the merits of fasting. Here I was enabled to preach a full, free, and perfect salvation through the finished work of Christ. One Arab wanted to stop the conversation, but another, a stranger, said to me, "No; go on; do not mind him: I want to know more of this, for I have never heard such words."

Tuesday, 22nd.—Visited in Tidjdit. While sitting in a native barber's shop a fight with sticks took place between two Arabs outside, each cursing the other most vehemently. I asked the other Arabs standing near me if these two men were fasting. On receiving an affirmative reply, I took the opportunity of showing the utter inconsistency of these people

fasting, praying, etc., and for the least provocation they would fight, lie, and, when possible, steal. "You are right," said one man; "we Mohammedans are all lost."

Wednesday, 23rd.—After speaking with an Arab, who is

A HADJ,

in his shop for some time, I was led to make a remark upon the inconsistencies of many of the Mohammedans here who pray, fast, etc., yet their lives being anything but that which is pleasing to God. "It is very true," replied El Hadj; "you know much of the truth. You are a good man. But, oh, my friend," he continued, "you have need to take only one step, one little step, to be saved, and that is to believe in Mohammed!" I told my Arab friend that Mohammed could not even pay his own debt of sin, to say nothing of his being able to pay mine; but that Jesus, the Sinless One, was able to save to the uttermost them that come unto God by Him.

MOORISH PRISONS AT RABAT.

MISS JENNINGS, in a recent journal from Rabat, on the Atlantic coast, gives a terrible description of the sufferings of Moorish prisoners in that town, showing that prison life is much the same in all parts of that empire. Surely the knowledge of these facts should lead us to pray more earnestly and to labour more diligently, that the truths of the Gospel may be published more widely in that land of injustice and oppression:—

The condition of the prisons and their occupants is something awful—past all description. Justice is almost unheard of, and some prisoners have been languishing in these dungeons for about twenty years. Not long ago ten of these unjustly-condemned beings tried to make their escape. The prisoners secretly scooped out a hole under the wall, and their friends, who brought them bread (for the Government will not feed them), carried away the earth in the baskets. When it was large enough for their exit, they all scrambled through; but, alas! most were so emaciated and weak that when they were free they could not escape. Some had been sixteen years in a dark prison, and could not see when they came into daylight. Their plans were incomplete; no animals were waiting to aid their escape, and so, being—most of them—too weak to run, they were re-captured. Two of them were lashed to death, one killed himself, and

ONLY ONE MAN

managed to escape. The poor people feared the kaid's wrath if they aided in concealing them, though two were for a time hidden in a pit for storing grain under ground; but the soldiers frightened their concealers into giving them up. In the course of their search they set fire to ten huts in one village where they suspected the people of sheltering them. Oh! when shall justice be exercised over this sin-oppressed land?

There is one interesting and earnest man here who believes in the Lord Jesus, and has suffered persecution

FOR CHRIST'S SAKE.

He leaves his shop each Sunday morning to attend the Arabic service here, and brings forward difficult passages he has come across in the Bible that Dr. Kerr may explain them. The relinquishing of Sunday work is a very trying test for converts. There is a spirit of real interest among some of the Jews here.

Mrs. Kerr accompanied me this afternoon, and so oppres-

sively warm was it that we felt it quite safe to sit down in

THE CEMETERY

in a quiet, unobserved corner, and speak to the few women gathered round two graves. One young woman told us she had three buried there. The women are afraid of being seen by the men listening to us, and we fear some of them will thus get into trouble. Before we descended to this retired spot an elderly Moorish woman drew near to us at the top of the hill, and we gladly bade her join us as we rested on a piece of rock, and told her about Jesus; but as a better-class man approached and passed us, she drew her haik more closely over her face, and immediately changed the conversation, speaking in a loud voice that she might deceive him, we supposed, as to the purport of our talk.

OUR FIELD OF LABOUR.

ALGERIA.

It seems but a few years since Algeria was comparatively a *terra incognita*. Since the completion of the French occupation, however, in 1871, it has been gradually coming nearer to Europe, and especially has it been so during the last eight or ten years. The beauty and variety of its scenery, coupled with the mildness of its winters, and consequent suitability to invalids, have led many to visit it in search of health or pleasure, and it is now fast becoming a health resort; and as year by year the railway system, which is in progress throughout the colony, becomes more fully developed, and reductions are made from time to time in the passenger fares of the steamers that now run regularly between Marseilles and several of its ports, it will, no doubt, attract increasing numbers of visitors to its shores.

In extent, Algeria is about 600 miles from east to west, and 500 from north to south. It has an estimated population of three millions and a quarter, of whom about 250,000 are

EUROPEANS,

comprising French, Italians, Spaniards, Maltese; and a few Germans.

Algeria is a land of mountains and valleys. Commencing on the shores of the Mediterranean, the land rises rapidly towards the interior until it reaches a chain of mountains passing down the centre of the land, known as the Algerian Middle Range, its heights in some places towering up to 4,000 and 5,000 feet; those around Tlemcen being 6,000 feet above sea level.

Between this range and the sea, and parallel with the coast, is another range of hills, called by the French the Lesser Atlas, interspersed with wide plains and extensive forests. The whole of this district, as far back as the Middle Range, is called the Tell, and is the most populous and at the same time the most fertile part of Algeria.

As may be expected from the mountainous character of the country, there is scarcely a river of any importance, although there are streams in abundance and some rather extensive lakes.

THE CHELIF

is the longest river, having a course of 244 miles; next come the Mafrag, Sebou, and several smaller ones, which, although much swollen in winter, almost disappear in summer. These having their rise, for the most part, in the central plateau, and flowing into the Mediterranean, have to find an opening for themselves in the coast range, hence their course is frequently very circuitous.

Algeria is divided into three provinces, viz., Algiers, Oran,

and Constantine, each of which possess some distinguishing features.

Constantine, the most easterly province, although by far the largest, embracing more than half of Algeria, contains the smallest population. The soil of this province is extremely fertile, and also rich in minerals and forests.

Oran, the most westerly province of the three, is much drier than either of the other two, and consequently not so favourable for the cultivation of cereals, but it is rich in minerals and marble, beside which there is another production which of late years has assumed considerable proportions, viz., the

ALPHA GRASS.

This hardy fibre, which grows profusely on the elevated tablelands, and covers many millions of acres, is used for the manufacture of paper and cardboard, and large quantities, probably from 80,000 to 100,000 tons, are annually cut, and exported for this purpose.

Algiers, the capital, occupying a central position on the coast, is a splendid city, with handsome streets and squares, well lighted, and provided with every accommodation in the shape of hotels, baths, libraries, banks, and educational establishments. The Arab part of the city lies at the back of the French town, and retains its eastern character. The Mole, forming the ancient harbour, and the wall surrounding the town were originally constructed by 30,000 Christian slaves.

The climate of Algeria, while not so agreeable as Madeira, is mild and equable, and the cold easterly winds of Europe are unknown. In Algiers and towns lying along

THE SHORES OF THE MEDITERRANEAN

frost and snow are very rare visitors, but occasional squalls of wind and rain, and sometimes hail, are experienced during the winter. The average minimum temperature of Algiers during a period of thirteen years was, for January, the coldest month, 48 degrees; and the maximum for September, the hottest month, was 86. As we go toward the more elevated towns of the interior, the climate is more bracing, and upon the higher mountains the snow lies long and deep.

Agriculture has not developed to any great extent at present, the principal cereals grown being wheat, barley, and rye, and some beans and peas; but rice and cotton might be cultivated in the warmer parts of the Tell. The sugar cane has already been tried with some success in Western Algeria. The fig thrives in all parts of the colony, and the orange at the foot of the mountain ranges. The olive tree must not be overlooked, as it grows abundantly in all parts of Algeria, but only comes to perfection amongst the mountains of Kabylia, commencing at an elevation of about 2,600 feet above the sea. This tree is

INDISPENSABLE

to the comfort, and even to the existence, of large numbers of the natives, as almost every kind of dish is cooked in oil; the berry, pickled, is eaten with bread; and the oil is also used for lighting purposes.

Of birds, the eagle, vulture, heron, pelican, and stork are plentiful, and the cuckoo and swallow, driven from our colder latitudes by the approach of winter, here find for a time a more congenial home.

Before closing our brief sketch of this interesting land, we must say a few words about the native races inhabiting it.

The Arabs, who have been owners of the country since the twelfth century, until its conquest by the French, are

A PRIMITIVE RACE;

dwelling in tents, and possess flocks and herds, which they remove frequently from place to place. The men are averse to work of all kinds, and consequently most of the labour falls upon the women, who frequently are little better than slaves.

The Berbers, the original possessors of the soil, are not so numerous as the Arabs, but are in many respects a striking contrast to their former conquerors, being industrious and peaceful, dwelling in permanent buildings, and are excellent farmers and mechanics.

The language of the Arabs and some of the Berber tribes is Arabic. Written Arabic is the same in all lands, but the spoken Arabic is a corrupt form of the language, and varies in different localities. In some of the larger towns and cities the language is still further corrupted by the introduction of French, Spanish, or other European words. The Kabyle language is a dialect of the Berber, but this also differs somewhat in various districts.

Since the occupation of the country by the French, and its formation into a colony,

LARGE SUMS OF MONEY

have been spent upon improvements; some extensive lakes and large swampy districts have been drained, which has not only brought many thousands of acres of rich land into cultivation, but has much improved the general healthiness of the country. By these and other sanitary measures, ague and malarial fever are much less common than formerly, and the death-rate has been reduced from 80 to 14 per 1,000. Great attention has been given to the sinking of artesian wells as a means of irrigation.

Algeria is already fairly provided with

RAILWAYS,

the city of Algiers being connected by a main line with Oran and Mostaganem on the west, and Philippeville, Constantine, Bone, and Tunis on the east, a distance of between six and seven hundred miles, while branch lines are being in many places rapidly pushed forward, penetrating the country to the southward, even to the edge of the desert.

Regular lines of steamers connect Marseilles with the chief ports of this growing colony, and the journey to or from London to Algiers can now be made under 60 hours. Postal communication is also regular and frequent. Should any of our friends be tempted to winter or even to spend a few weeks in this delightful country, we trust they will arrange a brief visit to some of the stations of the North Africa Mission, and thus cheer the hearts of the lonely workers in this land.

THE STUDENTS OF FEZ.

"The University students of Fez are having their yearly outing at Wád Fás, a mile outside the city. One of their number is chosen as 'Sultan Et-tobbà,' and bears the title for a week, being honoured as Sultan, with a red umbrella held over him as he rides on horseback, on a steed lent by the real Sultan. The student who pays the most money gets the dignity conferred on him. This year it cost 170 dols., last year only 70 dols. The Sultan Et-tobbà may release a prisoner. The present Sultan Et-tobbà paid this large sum to release his father from prison. He was a Kaid from down south. The real Sultan lends soldiers and tents to the whole party. This year they have seventy or eighty tents and a guard of about 200 soldiers.

"When one week is completed, early in the morning the students return to their studies. I think the idea is that the students pretend to have usurped the throne. On the first day, riding in procession through the streets, his 'officers' order the people about as if they were real ministers. On the last day the mimic Sultan has to pretend to fly, and the rightful one resumes his rôle. Each day the real Sultan sends twenty sheep and a large supply of figs, raisins, and flour to the camp."—*Times of Morocco*.

A MOORISH JUDGE.

NOTES FROM MISS JAY'S JOURNAL.

Feb. 20th.—Such a happy morning! A grand Moor came on horseback with his servant. He did not require medicine, but came solely to read and hear more of Sidna Aisa. He had heard Maarlem Azad speak last summer, and had never forgotten his words. A Gospel of Matthew had been given him, which he had read constantly. I find he is a judge, and is certainly one of the most refined and educated Moors I have met with. He has a fine, intelligent face and a pleasant, dignified manner. I read with him the whole of the 16th chapter of John, which he seemed to devour rather than read, explaining the meaning as he read, showing how really he understood

THE WONDERFUL TRUTH,

the 27th verse seeming especially to strike him. He much wants to see Maarlem Azad, and as he was not in, promises to return to-morrow morning to see him.

21st.—To my great joy the judge appeared again this morning with two servants. I took them all to the house, and Maarlem Azad being free, had a nice time with them, reading and explaining the Gospel for over two hours. They all had tea, and after a while I took the servants away, so that they might not be a restraint. The judge seemed much impressed with all he had heard of Sidna Aisa, and showed great pleasure when we gave him a whole New Testament to take away with him. He expects to leave Tangier on Monday to return to his country beyond the river Sebou, but promises to come and see us once more before he goes. I also had a nice time alone with two of the in-patients; both were

RECEPTIVE,

and it was most helpful.

23rd.—About eleven the judge and his two servants arrived; they stayed listening till I had finished with the out-patients, when I took them to the house. We read the 17th chapter of John, and I spoke as freely and fully as I could, feeling it was my last opportunity certainly for a long time, perhaps for ever. The judge seems to have a great esteem for us, thanking us again and again for our kindness to him, and begging we would visit him in his country, saying he can never forget what he has heard here. He promises to read his book and to come and see us whenever he is in Tangier. So far as one can judge he seems to be earnestly seeking the truth.

THE APPEAL OF THE HOUR.

EXTRACT FROM AN ADDRESS OF DR. JUDSON SMITH AT A MEETING OF THE AMERICAN BOARD OF MISSIONS.

AFTER reviewing the number of students under training in the Theological Colleges of the United States, and the proportion of these who might be available for the foreign mission-field, without drawing upon the forces needed for the various Christian enterprises at home, the doctor continues:—

"The sun has never seen a grander service than the foreign mission-field now offers, or one in which choice culture and high powers could yield so vast a blessing to the millions of the earth. Luther saw no such golden opportunities; Paul fell on no happier days. Look, again, at the financial ability of our Churches. They share fully in the general thrift and prosperity of the country, and to-day the wealth of Christian communicants in this country is multiplying ten times as fast as their

contributions to all benevolent and religious purposes. When the total contributions to missions is set over against the wealth from which they are taken,

THE CONTRAST IS STARTLING.

We have not begun to draw upon the resources available for this work; benevolent gifts bear no proportion to the sum freely expended for the merest luxuries.

"There is nothing which Christian life needs at this time more than to feel the demand of this great cause upon its resources, until its sinews are tested and its full strength drawn out in lifting at the task of the world's evangelisation. Our prosperity has come for this purpose. We are set in the very forefront of the battle for the Christianisation of the nations, and our numerous youth and our unparalleled wealth are God's furnishing for the august task.

"What hinders the immediate effort to plant the Gospel in every nation, and island, and home, in all earth within the next few decades? Nothing but the faltering zeal of the mass of Christian believers now on the earth. That precisely is

THE CRITICAL QUESTION.

Are we, the Christians of to-day, awake to these facts? Do we understand that this vast responsibility rests upon us?—that it is possible now, as never before in the world's history, to preach the Gospel to all the nations? and do we mean, God helping, that this work shall be done ere we die?

"Favoured beyond all past generations in our opportunities to spread the Gospel to the ends of the earth, are we equal to our privileges? The millions upon millions of the unevangelised sweep swiftly on their darkening way. We have the Gospel—it is our life to minister to their needs; if we falter and prove recreant here, they perish, and we suffer a fatal loss."

EXTRACTS FROM WORKERS' LETTERS.

From Mr. A. V. LILEY.

Never was money more welcomed than that which reached us a fortnight ago. We were in desperate circumstances. For some days we had no money, and were living on lentils given to us by a friend, a few haricot beans we had in the house, and the eggs laid by our two or three fowls. You would have been amused had you seen me impatiently watching the hen, waiting for it to get off the nest, so as to have the egg for dinner. We could not resist laughing over the miscellaneous meals we managed to scrape together. My dear wife did a little sewing for an Arab woman, who, to show her gratitude, sent us some native pastry like crumpets. This added a little relish to our dinner for two days. Our difficulty was, not to know what to have for a change, but to make that which we had last out. On Sunday we killed a very small hen, and it was a problem what to do to make it last for two dinners. With a small piece of fowl and a liberal supply of potatoes, however, the problem was solved. I do trust we shall not have to pass again through such very trying circumstances as this last month.

From Mr. PATRICK.

We have been very much encouraged in our distribution of Gospels, tracts, and bills. We have endeavoured to call at each house in Tangier where Spanish is spoken, and everywhere have been kindly received. Many have come to our meetings through the invitation thus given. The Jesuit priests gathered together and destroyed a few of our Gospels, but several of the people who had given them up to the priests have been most anxious to have other copies. We know many cases where the Gospels have been read, and in many houses

since visited we find the people taking good care and making good use of the Word of God. We praise God for much encouragement. Our meetings have been well attended during the last month.

FOR THE YOUNG.

A LETTER FROM A MISSIONARY.

DEAR CHILDREN,—I am told that you would like to hear something about the work for Christ in dark Morocco, and I very gladly send you a letter from that country. There is so much to tell that I should have to write a book instead of a letter if I tried to tell you all about these strange people, and what is being done to win them to Jesus. I have only time now to give you a little, but perhaps I shall be able to write again, and then I can tell you more. It is a hard battle that we are fighting here against sin, ignorance, and superstition. From their infancy the people are taught to believe in the false prophet Mohammed, and only put our Lord Jesus on a level with Abraham and the prophets. The boys go to school, and all the better-class men can read; but the girls are kept at home, and neither taught to read, write, or sew. They are seldom allowed to go out, and, as the houses they live in have no windows, they lead very dreary lives. We visit many of these poor women in their homes, and always receive a kind welcome; but it is difficult to gain their attention. When we speak to them of their souls, they have often said to us, "Go and speak to the men—they will understand what you say; but we are only animals." As they cannot read, we must tell them one by one of Jesus, or they will never hear of Him, and as there are many thousands of them in Tangier and the villages round, you will understand how it is we are always so busy. Besides the visiting, we have a medical mission open here every day from nine to twelve, and a dear little hospital, in which at present we have twenty patients. I wish you could see them; they are so happy with us, and often tell us it is like heaven. Every day we commence with a Gospel service in Arabic. Many have learned the hymns, and now join in them heartily, and all who can read receive Gospels and tracts to take away with them. They often come to us from long distances, and have carried God's Word into many far-off places which we may never be able to visit. While they are waiting their turn to see the doctor we read and talk to the patients about Jesus. Sometimes they listen gladly; at others are angry at even the mention of His name. The people here are indeed in great darkness, but you will rejoice to hear some have found the true Light. Many, we feel sure, now believe in Jesus, but fear to let others know of it. Some have publicly confessed by baptism that they are His; to do so means persecution and, possibly, death. The converts here greatly need the prayers of God's children; will you remember them, and ask that the courage to die for Christ, who died for them, may be given them? Pray, too, for the thousands of dead souls in this poor land. There is a legend which tells of a distant land where there springs from the earth a fountain of purest water, and all who drink from it are healed of whatever diseases they have; but more than this: if but a few drops of it are sprinkled on the earth, wherever it falls a fountain rises, so that all who are healed can carry with them the means of refreshing all around. I am sure you will see the meaning of the story. Who will help to send the Water of Life to those who are dying of thirst in Morocco?

Hoping some day to tell you more about the work,

Yours in Christ's happy service

JENNIE JAY.

Tangier, Morocco.

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 APRIL 1st TO 30th, 1890.

1890.	No. of Receipt.	General. £ s. d.	1890.	No. of Receipt.	General. £ s. d.	1890.	No. of Receipt.	General. £ s. d.	1890.	No. of Receipt.	General. £ s. d.	1890.	No. of Receipt.	General. £ s. d.	
April 1...	4082	1 0 0	Brought forward	59	18 6	Brought forward	87	9 0	Brought forward	150	7 6	Brought forward	759	15 0	
1...	4083	0 5 0	April 3...	4089	1 5 0	8...	4110	0 4 0	April 12...	4125	1 0 0	April 21...	4140	0 2 6	
2...	4084	25 0 0	3...	4099	0 10 0	8...	4111	25 0 0	12...	4126	45 0 0†	22...	4141	3 6 0	
2...	4085	0 10 0	3...	4100	0 4 0	8...	4112	0 10 0	12...	4127	0 5 0	23...	4142	0 6 0	
2...	4086	0 10 0	5...	4101	0 5 0	8...	4113	0 2 6	12...	4128	4 0 0	25...	4143	0 8 2	
2...	4087	6 5 0	5...	4102	2 0 0	8...	4114	1 0 0	12...	4129	500 0 0	25...	4144	0 8 2	
2...	4088	1 6 0	5	4103	0 10 0	8...	4115	0 3 0	14...	4130	1 0 0	25...	4145	0 16 6	
2...	4089	10 0 0	5			0 10 6¶	9...	4116	1 0 0¶	15...	4131	18 10 0	25...	4146	1 1 0
2...	4090	6 5 0*	5			0 10 6	9...	4117	1 0 0	16...	4132	0 10 0	25...	4147	2 2 0
2...	4091	0 10 0	5	0 11 0	9...	4118	0 5 0	16...	4133	0 7 6	26...	4148	10 0 0		
2...	4092	0 1 6	5...	4104	10 0 0	9...	4119	0 2 0	16...	4134	0 5 0†	29...	4149	2 0 0	
3...	4093	1 0 0	7...	4105	10 0 0	9...	4120	5 0 0	16...	4135	25 0 0	30...	4150	0 5 0	
3...	4094	5 0 0	7...	4106	0 2 6†	10...	4121	2 2 0†	17...	4136	0 5 0	30...	4151	0 16 0	
3...	4095	0 1 0	8...	4107	0 1 0	10...	4122	0 10 0	18...	4137	0 5 0				
3...	4096	2 0 0	8...	4108	0 1 0	10...	4123	1 0 0	19...	4138	10 0 0				
3...	4097	0 5 0	8...	4109	1 0 0	11...	4124	25 0 0	19...	ROSE	3 0 0				
Carried forward	£59	18 6	Carried forward	£87	9 0	Carried forward	£150	7 6	Carried forward	£759	15 0				
												Total	£781	6 4	

* Special Funds.

¶ Tulloch Memorial Hospital.

† Outfit and Passage Fund.

‡ Scriptures.

Gifts in kind:—April 9th (179), one doz. shirts, for Arab boys; April 9th (180), box of jewellery; April 12th (181), one half crate of bottles.

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.
Tangier.					
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	Akbou.			
Mr. E. L. HAMILTON ...	" "	Mr. A. S. LAMB ...	Oct., 1883	Miss GRISSELL ...	Oct., 1888
Mrs. HAMILTON ...	" "	Mrs. LAMB ...	" "	Miss A. A. HARDING ...	" "
Mr. N. H. PATRICK ...	Jan., 1889	Constantine.			
Mrs. PATRICK ...	Sept., 1889	Miss L. COLVILLE ...	April, 1886	Miss M. F. HARRIS ...	" "
Miss M. ROBERTSON ...	Oct., 1889	Miss H. GRANGER ...	Oct., 1886	Miss R. JOHNSON ...	Oct., 1889
Miss F. R. BROWN ...	" "	Mostaganem.			
Miss A. K. CHAPMAN ...	" "	Mr. A. V. LILEY ...	July, 1885	DEPENDENCY OF TRIPOLI.	
Miss B. VINING ...	April, 1886	Mrs. LILEY ...	April, 1886	Tripoli.	
Miss R. J. FLETCHER ...	May, 1890	Tlemcen.			
Miss E. GILL ...	" "	Miss L. READ ...	April, 1886	Mr. G. B. MICHELL ...	June, 1887
<i>Pro tem.</i> —		Miss H. D. DAY ...	" "	Mr. H. G. HARDING ...	Feby., 1889
Mr. C. MENSINK ...	Oct., 1888	Mr. M. MARSHALL ...	June, 1887	NORTH ARABIA.	
<i>Itinerating—</i>					
Mr. W. SUMMERS ...	April, 1887	Mrs. M. MARSHALL ...	Mar., 1888	Base of Operations—	
Mr. J. J. EDWARDS ...	Oct., 1888	Miss R. HODGES ...	Feby., 1889	Homs.	
Tetuan.					
Miss F. M. BANKS ...	May, 1888	Miss A. GILL ...	Oct., 1889	Mr. S. VAN TASSEL ...	Nov., 1886
Miss A. BOLTON ...	April, 1889	Mascara.			
Fez.					
Miss E. HERDMAN ...	Jan., 1885	Mr. F. CHEESEMAN ...	Jan., 1886		
Miss M. COPPING ...	June, 1887	Mrs. CHEESEMAN ...	" "		
Miss I. L. REID ...	May, 1888				