

MISSION TO THE KABYLES

AND OTHER BERBER RACES

OF

NORTH AFRICA.

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AN ALGERIAN GIRL. (From *The Graphic*.)

OCCASIONAL PAPER.—MAY, 1885.

LONDON:—

EDWARD H. GLENNY, LINTON ROAD, BARKING.

PRICE TWOPENCE.

A CONTRAST.

THE eastern part of North Africa has been attracting the painful interest of all eyes, while our soldiers have been spending their lives and our country its money to rescue Gordon and quell the rebellion in the Soudan.

Ours has been a more quiet, but, we believe, a not less important work. In another part of North Africa ten missionaries of the Kabyle Mission have been advancing amid millions of Mohammedans with the Word of God as their only weapon; but, instead of telling of enemies slain and villages destroyed, they report the enemies of truth attracted by kindness, and the villages visited with the glad tidings of peace. Many millions of pounds and more than twenty-five thousand men have been employed in the one case, but only a few hundred pounds and five men and a few women in the other. How is it that so many are willing to undergo long training, and go forth at the risk of death for the honour and glory of their Queen and country, and so few for the honour and at the bidding of the King of kings? How is it that millions are granted to uphold the nation's honour, and paid in part by Christian tax-payers, when for Christian Mission Work it is difficult to raise a few hundreds? Surely it must be because some of us have not learned to follow Christ, who, though He was rich, for our sakes became

poor; and who, when Peter would have dissuaded Him from going to the cross, as some dissuade their friends now from a path of self denial, said, "Get thou behind me, Satan." We thank God for the handful of labourers who have gone forth, but many more are needed. We thank God for the generous liberality of His servants to us in the past, but still look to Him for larger supplies through His people's hands.

We are aiming to carry the Gospel to the Berber Races of North Africa, and in doing so also evangelize all we come in contact with, whether Arabs or Europeans; but as these people are scattered over a district more than sixty times as large as England, we should need a thousand Missionaries in order to send one Missionary to every ten thousand people, which would be at the rate of sixteen to a district the size of England, or one Missionary to three English counties.

We long to be able to convey to English Christians some adequate idea of the *immensity* of the field, the *depth* and *bitterness* of the need, and yet the *preparedness* there is for the Gospel, but feel the task beyond us and we lay aside our pen and betake us to our knees that He, in whose hands are the hearts of all men, would bless our weak attempts, and stir hearts to go and to give for the evangelization of North Africa.

EBENEZER.

ANOTHER year in the history of the Kabyle Mission has just closed, and although it is too early for us to give details of the exact receipts and expenses for the year, we are thankful to say we have been able to meet all our liabilities, though our balance in hand, as the year ended, was, as far as home accounts are concerned, under ten pounds.

Perhaps the Lord sees that it is better for us to be kept low so that we may the more realize our dependence on Him. We would leave this to Him; He doeth all things well. When we remember how again and again we have been brought face to face with an empty purse, and yet,

equally often, had that purse refilled, we feel we must praise God and ought never to doubt. So often it has only been at the last moment that the needed help has come in, that when it has come we have been compelled to look beyond the channel to Him, from whom comes every good and perfect gift.

But it is not only as to funds that we say hitherto hath the Lord helped us, but also in regard to workers. God has brought those who seemed to be the right workers to us just when they were needed, and we pray that it may ever be thus, and that we may realize that God takes a deeper interest in His work than we do.

ENTERING OPEN DOORS IN MOROCCO.

THE open doors in Morocco fill us with praise, and we long for further efficient labourers to enter them, and hope, if the Lord will, through the help of Christian friends to send several more to this part of the field. After staying for a time at Tangier they would be ready to go forward inland, and their places could be filled by other workers. We sincerely trust that our readers will do all they can to help us carry out this proposal.

Beside workers we shall need further furniture at Tangier, which perhaps some could in part supply us with second-hand, portable furniture is especially useful. We shall also need funds, and while we shall not cease to pray to God for them, we wish also to keep our

friends informed of our special, as well as our general needs. Already we have added Miss Tulloch and Miss Herdman to our staff here, and we shall be able to take several more. We feel that the hand of God has been plainly shown in giving us our present able band of workers, and we desire his further guidance and help.

Although the weather has been very wet and cold for North Africa, the following extracts will show that interesting and important work has been done. We are thankful to have had the kind sympathy of Mr. and Mrs. Mackintosh, of the British and Foreign Bible Society, who are doing such an important and efficient work in disseminating the scriptures in Tangier and other parts of North Morocco.

KABYLE MISSION.

SPECIAL NOTICE.

WE calculate that the expenses of the Mission with our present staff, without allowing for the increase of workers we are praying for, will be about £120 a month; we are therefore anxious that a wider circle of friends should be interested in the work and help sustain it by their prayers and their gifts. *We therefore beg our readers to circulate this paper among their friends.*

The expense of Printing, etc., is considerable, and, as Stewards of Public Money in God's service, we desire to economise our Master's substance. We propose, in future, to bring out OUR PAPER QUARTERLY, in August, November, February, and May, in a similar form to the present number, and shall be glad if our readers will subscribe for it. The price will be TWOPENCE a number, post free, or EIGHTPENCE per year.

The usual discount to the trade.

Orders should be sent to

EDWARD H. GLENNY,

Hon. Secretary,

Linton Road, Barking.

EXTRACTS FROM MR. E. F. BALDWIN'S LETTERS.

HOPE HOUSE, TANGIER, MOROCCO,

February 7th.

WE now have two weekly prayer meetings, one on Sunday night at Mr. Mackintosh's, and the other on Wednesday night here. The Sunday night one will be moved here, when Mr. and Mrs. Mackintosh start on another of their trips, which they are anxious to do as soon as the weather settles enough. It is clear to-day, but cool. Miss Herdman, Reba and Miss Tulloch are in town this afternoon, my wife, Carrie, and Miss Herdman were this morning. We have people coming for medicine every day or two. My wife invited a very respectable better class Riffian, a teacher, who is a stranger here, and quite sick, and without friends or funds, to come here for a time. He said he would come next week. He may not though. My wife has been visiting him at a village for some time.

Feb. 18th.—I want to give prominence to the opportunities for women's work among

WOMEN IN MOROCCO.

I shall rejoice if the Lord leads the Council to devise liberal things in this line. What an opening! It is wonderful. Mr. Mackintosh's testimony corroborates all that Miss Herdman tells me of the freedom of women, both Jewish and Moslem, from the fetters that bind their husbands and brothers. They have no religion, therefore they listen gladly. It is believed there would be no difficulty in establishing stations in any of the large centres of Morocco. Then we are so rejoiced in the fact told us by Mr. Mackintosh's colporteur, and reaffirmed by Mr. M. that in no other place with which they are acquainted are Moslems so willing to hear the Gospel as here.

March 28th.—The Sheriffa is now in Hope House with my wife. Her English governess and a Moorish woman, who accompanies her wherever she goes and never loses sight of her for a moment, are with her. It would have interested you, yesterday, if you could have seen the groups of women that were here; I think there were twenty-four at one time. One to whom my wife had given medicine and showed some little kindness, came to see her, bringing all her friends and relatives. How my wife's heart yearned over them as they kissed and caressed her hands many times over, and showed such delight and real affection, in view of her having been ill. I heard Miss Herdman telling my wife that the medicine she had of late given to different persons, seemed to be blessed of the Lord to their recovery. One or two little lives seemed saved, and great was the gratitude of the parents. This encourages her to go on doing what she can with her slender knowledge of medicine.

The Sheriffa is gone, and I see my wife is engaged with some more Mooresses, who want her to prescribe for a young woman they have brought to her. She is doing the best she can without a translator, as, this being the

JEWISH SABBATH,

Miss Herdman is at her Saturday work among them, from which she does not return for dinner, but toils on all day.

April 5th.—My wife bids fair to have a great practice hereabouts. She is feeding, as well as giving medicine, to some in one of the villages near. Reba and Mamie had a most interesting time, visiting some Moorish houses yesterday, going with three of the better class Moorish women who came to see my wife, she having treated one of them. Openings of various sorts are multiplying.

April 17th.—As I write, a Moor from Fez, is looking on. He is one of the officers of a large party sent from the Sultan to escort a French Ambassador to Fez, and to carry to the Sultan a present from the French Government. They are encamped on the Marshan—sixteen tents and about one

hundred and fifty horses and mules. I have just called on the Kaid, or Governor in charge—a man of rank among those about the Sultan. I gave him my card, with my name and vocation written thereon in Arabic. He received me pleasantly. The gardener served as interpreter. I invited him to call and see us. He is to set a time to-day for coming—so at least he said. We have given several Arabic gospels to them. Reba has just sent four pesetas she had saved to Mr. Mackintosh to buy twelve gospels more to distribute among others of the party who can read. I will send the Kaid a New Testament as a gift. The way we entertain the Moors who come to us is with tea and some simple things to eat. They are fond of biscuits, which are convenient.

18th.—We have had a call from the Kaid, who is, like Naaman was, "A great man with his master and honorable." Two of his officers and a servant accompanied him. I regretted that Miss Herdman was among the Moors and Jews in town, at her regular Saturday work, but I did fairly well with the gardener's help as interpreter.

THE KAID

has been to several of the European capitals on official business. I gave each of them a gospel. They were here nearly an hour. I spoke a little to him of the Lord Jesus. As far as I could learn there would be no difficulty in opening work at Fez. The native doctor of the expedition asked since for a gospel. There are often delegations, embassies, etc., from different places encamped here on the Marshan, having come to bring presents or taxes, or to present petitions to the Sheriff or the Governor, which will give us more and more, as we are able to make use of them, abundant opportunities of sending the word of life through northern Morocco. We are daily filled with thanksgiving at the most evident and multiplying openings for toil for Jesus, right at our doors. You may judge of this when I tell you that after the Kaid had left and I had started at about half-past three with Miss Tulloch and the children for a little trip to the mountain to the west of us, my wife saw and gave medicines to seven different persons, three of them men. Oh! that we might tell them as we desire of the great salvation. I have a teacher of Arabic for the smaller children now, coming every afternoon for two hours, so all the children but Anna, the baby, are now studying Arabic. The baby too is picking up words. This teacher is other than the one we have for ourselves for six hours a day.

P.S.—I write a line to say we had our first real

ARABIC SERVICE

yesterday, Lord's day, afternoon. Our hearts are full of praise. The audience was composed of just twelve chief men from the Marshan encampment; fine intelligent men they were, and the service was held under our front porch. I spoke and Miss Herdman translated. My subject was Jesus' words to Nicodemus. Some others were present awaiting medicine, all Fez men. I showed them the grounds and gave them tea and biscuits. There was great and quiet attention to the Word. We gave them some Arabic gospels. Two of them remained for conversation.

April 20th.—I was called from writing above to see two of the Kaid's officers. They have been here an hour. I have their names and addresses, they live at Mekinez, a little west of Fez, it is in the mountains—a beautiful and healthy city, built with more space about the houses than at Tangier, and four times as large. They assure me they will do all in their power for us if we will any of us go to their country. Thus in God's providence we are forming valuable acquaintances in the interior, which may be of great use some day.

April 23rd.—We are having natives about us continually, and it is hardly necessary to go outside our gate to get hold of them for conversation. Many were here yesterday. A continuous stream from morning till night. They came in

groups, considerably more than half were men. There were Riffians, Moors from this neighbourhood and the interior, with three or four Jews as well. Of those that came there were nineteen that we could recall as we talked over the cases after the day's work was done, and we were about gathering for our Wednesday night prayer meeting, who had come for and received medical treatment and medicine. To all of them, I think without exception, the word of life was spoken. It was a busy but happy day. You may imagine the evening shades brought weariness. We had scarcely time to eat, for there were groups of people awaiting attention at breakfast, dinner and supper.

FIRST IMPRESSIONS OF TANGIER.

By Miss H. C. TULLOCH.

March 8th, 1885.

I HAVE now been a month here—it might be months, the day of my arrival seems so far behind already. I have had much cause to thank God for having had such a wonderfully good passage out.

The sail from Gibraltar to Tangier was delightful. The day could not have been more lovely. It was bright, and the air so balmy. I had left the cold winds in the channel, and I was glad to be nearing the end of my journey.

Mr. Baldwin and the girls were down waiting the arrival of the boat, which was almost more than I expected, it was a pleasant surprise.

It was truly a great change within such a short time, from the snow and frost in the north of Scotland, to find myself in quite another climate and amidst the lovely flowers.

All at first was strange to me, the eastern dress and the vociferous incessant talking in an unknown tongue. I was much struck by the number of old men, they seemed to predominate. It surely speaks of the healthiness of this place, or the young age rapidly.

I fancy Tangier is now as it has been ages ago. The harbour not being good, does not invite commerce, and so the place has been left pretty much to itself. I have only been in the town twice since I came. There has been so much rain, and the way to town is very muddy, that it takes some time to get there and back. I have not yet got accustomed to the novel scenes in the town, the narrow streets without sidewalks, where one must walk circumspectly if they do not wish to be jostled by any animal that may be passing.

Hope House is just as it looks in the picture, very pleasant, and it commands such a delightful view. We see distinctly the coast of Spain, even the houses we can distinguish, and then there is the great expanse of water. The Pillars of Hercules remind us of our really being here "At the ends of the earth," so we can plead God's own promise to bless this land. (Isaiah xlv. 22.) Surely Morocco is even now being prepared to receive the Gospel.

There seem to be many open doors if people were only prepared to enter. The people you meet look so friendly and sympathetic, much more so than I expected they would. How one longs to be able to talk to them! I do so want to know even a little Arabic. There are always many people on the Marshan; sometimes they speak to me, and it is painful not to be able to converse with them, and I begin to wonder if I ever shall.

I think Arabic is pretty, and I like studying it, it is my recreation. I take a lesson every day now, and give all the spare time to it. I go with Miss Herdman to the Arabic service at Mr. Mackintosh's on Sabbath morning. It is interesting; I have an Arabic Bible, and try to follow as best I can. The Riffian teacher, who is always there, is called El Hadj, or the Pilgrim, because he has been to Mecca. Is it not suggestive?

I am so glad Miss Herdman is here, she assists everyone. She is now translating the grammar, and making it intelligible to us; it is a great help. We do pray that the Lord may help us in the study of Arabic. He can make it easy for us, though it is difficult. I come across words in it the same as Gaelic. We have very much to thank the Lord for here, the comfortable house and the nice grounds with the lovely flowers. The heavy rains have spoilt them much, but they will soon be abundant again. This last week the trees have made a great start; the figs are getting large, telling us that summer is coming on. We have plenty of fresh air, there seems to be always wind on this hill top. It is now just like our summer at home. The rich profusion of flowers everywhere, by the wayside or down by the beach, makes one's heart rejoice, and I thank God for them, they are so beautiful. Then we have the beach with its variety of shells and seaweed. The other morning we were all on the house-top watching strange looking clouds; there had been a dreadful gale of wind during the night. The view was grand in the extreme; the heavens looked very threatening; the sea was stormy, but the Marshan was a contrast. There were several flocks of goats quietly feeding, each flock having its own shepherd.

I hope when the evenings get longer to be able to go out sometimes with Miss Herdman. I am engaged all day now, so I cannot. I know so little of what I should like to write about, that is the people and their homes.

Mr. and Mrs. Mackintosh are well. I have been often at their house; it is nice to have them near. I was much struck by the size of the burying ground up here, it is immense, and we see funerals pass every day. We followed the first one I saw, but they walked so fast that we had to run after them. I suppose they go so fast in order that the evil spirits may not catch them. The dead have no coffins. The one I saw go by had not even a covering over the sort of bier, it was a poor person no doubt.

The Tangier people say they have never seen such a wet winter as this has been. I suppose that bye-and-bye we shall be longing for a little rain. Hitherto going into the country has been impossible. I have not even been to the hills which are near, and they look so inviting, very much like our hills in Scotland. The other day Mrs. Mackintosh brought me a nice large bunch of heath in full bloom, it is not quite like our heather.

EXTRACTS FROM MISS HERDMAN'S DIARY.

HOPE HOUSE, TANGIER.

WE paid a visit to-day to the wife of a leading Mussulman merchant of Tangier. He is from the Sous country, near Mogadore, and deals in the silver ornaments worn by the people of the Sahara and Soudan, as well as in Moorish ornaments, guns, daggers, and the various pretty things of the country bought by tourists. Being Friday, their sacred and also reception day, we met two visitors, and conversed with all three women; they were interested in hearing about the Lord Jesus Christ, and repeated to one another all I said about His death, His being the Lamb of God, and that His precious blood cleanses from all sin.

As they keep the Passover and sacrifice a lamb for each household this was quite intelligible to them. It is not the custom in all Mohammedan countries. One of them said, "These ladies know more about God than we do." Mrs. Baldwin is quite a chemist and doctor in a small way, and this woman is coming for medicine for her cough. We are always glad to get them to come to the house to learn European ways, and to get to know us well.

April 13th.—Attended Mr. Mackintosh's Arabic service as usual yesterday morning at 9 a.m., accompanied by Miss Tulloch. Two new attendants at the service, a young

Jew from Tangier, and a Riffian from a village near. Miss Tulloch and I went down to our

SPANISH MEETING,

begun three weeks ago. About a dozen attend. Read John iv. Those who could read had Testaments for the first time, and we read verses alternately. The man, in whose room we hold the meeting is, I fear, dying, unless the Lord heal him. He was up, but too weak to speak. All listened attentively, and some begin to join in the singing. I have written to Madrid for more hymn books. We felt that the Lord was blessing us and giving us of the Water of Life, of which we read. All present were Roman Catholics, except one whose father is a Protestant, but his mother a Roman Catholic. One Roman Catholic woman, who came for the first time, knows a good deal of the Word. Patients also came to us this morning, they were Jews, who were obliged to fly from Alexandria in the time of Arabi, once pretty well off and now very poor. I spoke to them of their Messiah, and gave the father an Epistle to the Hebrews.

The Riffian, who has been a soldier in Ceuta, came this evening. We read the Spanish Testament together, and I spoke to him of his need of salvation by faith in Christ. He has taken the Testament home, but can scarcely read, and as he cannot read Arabic, must be instructed by word of mouth. We hope the time is not far distant when a men's and a women's Bible class in Arabic will be held.

April 15th.—Occupied with patients, and helping to arrange and catalogue the medicines yesterday. Again patients this morning, and opportunities of telling them of Jesus. A Moorish woman living near us is specially interested, her husband is gardener to a Moor on the Marchan. While here she asked God for "Sidni Aissa's" (the Lord Jesus) sake to give her a new heart. Am enjoying our

BIBLE READINGS

at prayers every morning. We read a chapter of Matthew and each one says in what way we can follow or imitate Jesus in life or word, as this morning in Matthew x. The devils were obedient to Christ, *verse 8*, if I am faithful so will they be to me. He healed the sick, *verse 8*, so must I. He received of the Father and gave, *verse 8*, so must I. He was hated by the world, *verse 22*; if I am not, am I a true follower? The Father spoke to Jesus privately, He told it out publicly, *verse 27*, so must I. Jesus confessed the Father, *verse 32*, so must I. Jesus left His earthly home for our sakes, *verse 37*, so must I. Jesus led a life crucified to the world, *verse 38*, so must I. Jesus died for sinners, *verse 39*, I must die if need be to save souls.

April 16th.—Had several people from the village for medicine.

April 17th.—The Marchan is quite gay with

THE SULTAN'S TENTS.

He has sent from Fez an escort for the French Ambassador, who is going to the Sultan with a present. Spoke to two groups of men, at the tents, of salvation through Jesus Christ; gave four gospels and two tracts. I invited the man who was superintending the erection of the tents to come and see us. He did so in the afternoon, Mr. Baldwin spoke to him and I interpreted. Mr. Baldwin called on the governor, or kaid, who commands the escort. After leaving the Marchan, spoke about Jesus Christ in the town at one of the forts to a group of artillerymen. Visited two homes, in both the husband is from the Sous country, while the wife is Moorish. The Sous are very gentle, a fine race. In both houses spoke of Jesus, in one there were over a dozen visitors, all Moorish women, who listened gladly. Two patients. Michael was up teaching the children Arabic, gave me a lesson in Arabic singing. We must have hymns translated into the Arabic of this country. May the Lord raise up some one to do it.

He answers our prayers at once. My heart was much on Fez yesterday, and this morning I had scarcely left our door when I met those Fez men, and praise the Lord, they will take gospels home with them.

April 20th.—Instead of going to the service yesterday, went out to speak to the men encamped; we were invited into a house, in a garden on the Marchan, to meet the kaid or governor, who has charge of the expedition; while awaiting his coming we had a long conversation with his cousin, an officer accompanying him. He and the other chiefs are to come to take tea with us this afternoon. Last evening after the Arabs from Fez and Mequinez left us, Miss Tulloch and I went down to Tangier to our Spanish meeting for

ROMAN CATHOLICS.

We were seventeen in all, and they were attentive. Battista, who kindly lends his room is still very ill, past human aid, but the Lord can raise him up. On Saturday I visited as usual amongst the Jews, also in two Moorish houses. This morning spoke to two groups of the muleteers of the expedition sitting on the ground near one of the tents on the Marchan. These could not read, but listened gladly while I spoke of sin, of righteousness in Jesus, and of judgment to come.

April 24th.—Mrs. Baldwin and I spent the entire day, yesterday, in attending to the sick Moors and Jews who came to us. The Lord is manifestly blessing her to the healing of the sick. Five men from the camp came to be doctored, and others in health to see us. They wished to see the house. I took them round; sang a hymn to the accompaniment of the harmonium, first in English, and then the chorus in Arabic, explaining the verses of the hymn. They begged for another. Translated the texts on the walls of our rooms, and a prayer hanging on Miss Tulloch's looking glass.

April 24th.—It is important for us I see to have many large texts in English in our rooms; we should be glad of some, and also pictures of gospel subjects for me to carry to the Moorish houses, to help me to explain the gospel to the women. This morning went down to Tangier to see one of Mrs. Baldwin's patients. Returned to Arabic lesson. Found a man and wife from huts near us,

CITY OF MOROCCO PEOPLE,

waiting in the verandah. The man was very ill three or four days ago, now he came to return thanks, being quite well—la bass, as they say here, spoke to him of the soul healer. Two sets of Spanish Roman Catholics came to see us in the afternoon; then two Jews by invitation, one of whom has just returned from the Shloos country. Left them in the garden while we went to the encampment to see the worst case among the sick. He was better. Was called in two directions by men at the doors of tents. In each case books were wanted; quite a number gathered around while I spoke to them of Jesus being the way, the truth and the life. Had to leave them, still listening attentively, to return to

OUR JEWS.

Spoke to them of the Messiah, and got valuable information from one of them about the Sahara and Shloos country, which Mr. Baldwin noted. They spoke Spanish, and I interpreted. The Kabyle Mission includes the Shloos, they are savage and treacherous; this Jew is the interpreter to a Spanish trading company. Only last month six of the party were murdered, himself and another wounded, and thirteen made prisoners, and only set free after the payment of a ransom of three thousand dollars. There is no Missionary in that part of Morocco, its southern extremity. The Shloos are Mohammedans. A soldier from the camp came to pay us a visit this evening, and three others to beg for gospels. I gave them also tracts published by the Children's Scripture Union. Mr. Spiers kindly sent them to me. A supply of Mrs. Grimke's

Arabic text cards would be gratefully received, ours are finished. We feel the need *daily* of some small publication in the Arabic of the country, and hope when we have been longer in the place, and are better acquainted with the language, to bring out some. Our Moslem master is willing to assist us. On Tuesday, at my lesson, he began to repeat John iii. 16. He has a high opinion of his own virtue; we had a long conversation on Nicodemus, and he seemed to see for the first time that he needed more than his own righteousness in order to enter into the Kingdom of Heaven. He

occupies the position of Nicodemus, being a Rabbi or Fokee, and the head of a large Mosque here. How real the Gospel becomes in these lands where the same customs and modes of thought prevail as in our Saviour's time! A new light seems to fall on each sacred page. We have reason to bless the Lord to-night for the friendly feeling towards us evidenced by chiefs, soldiers, and muleteers of this party, all, or nearly all Mekinez and Fez men. They all look upon us as friends, and we should not be strangers in either of those cities, but should have friends among rich and poor.

THE WORK AT DJEMAÂ SAHRIDJ AND THE NEIGHBOURHOOD.

SINCE our last *Occasional Paper* was issued, Mr. Lamb has been absent for a time from the Mission Station, at the town of Tizi Ouzzou, from whence he sends us some brief notes as to what has been and might be done there. This town was a flourishing village of about sixty houses before the insurrection of 1871, when it was entirely destroyed by the Kabyles. Since then it has been re-built, and is now much larger than before, having a population of towards three thousand. It is a fairly healthy place, being between eight and nine hundred feet above the level of the sea; it has a resident Sub-Prefect, and is the centre of government for a considerable stretch of country around.

There are quite a number of diligences running from here, and the charge for a seat inside to Algiers, a distance of sixty-five miles, is only four shillings and twopence. A number of roads radiate to all parts of Kabylia between the Jur-Jura mountains and the sea, and a large market is held every week, at which natives from various parts assemble. There are several native villages on the hills close by. The French fort, which overlooks the town, replaces a Turkish one constructed on the ruins of one built by the Romans. It is about fifteen miles from

our station at Djemaâ Sahridj, and can be reached in about four hours by mule. As our brother remarks, it would make an excellent site for a Mission centre, as both French and natives would be within easy reach, and the influence of any good done there would be carried far and wide. There would also be the advantage of our probably being able to rent a suitable house, which it is not possible to do everywhere.

One of the drawbacks would be the very injurious influence which has been exerted upon the natives by a godless civilization, they as well as the Europeans, are said to be very lax in their morals.

It is a matter for thankfulness that our brother and sister Lamb, to whom the Lord has now given a fourth son, have been maintained in good health, as have also their children, although the winter through which they have passed has been one of exceptional severity throughout the whole of North Africa. From all our Mission Stations we get the same report of heavy and continuous rains, with in some cases frost and snow.

The accounts which our brother Cuendet gives of his trip with Mr. Krüger to Fort National and the Beni-Yenni, gives some little idea of the beauty of the country, and the extensive field there



A KABYLE. (From *The Graphic*.)

is for itinerant and localized Gospel work. Mr. Krüger is continuing investigations in Algeria for the Paris Evangelical Missionary Society, and we trust that they may be led to enter heartily upon this extensive field so needing gospel light.

Mr. Cuendet's work amongst the French Colonists at the village of Mekla, which is rather more than a mile from Djemaâ Sahridj, has met with some opposition from the Romish Priests, who are known as the "Peres Blanc," but though this may have in some measure hindered the work, it has not prevented him from receiving a cordial welcome among the adults as well as the children. We have now a house at Mekla, in which the Sunday school meets, and other meetings for the Colonists are held; and though the soil may be naturally hard and dry, we count upon God to bless the seed sown in obedience to His command.

The following extracts from letters and diaries will give a few glimpses of the work that has been attempted.

CUTTINGS FROM MR. LAMB'S LETTERS.

DJEMAA SAHRIDJ, KABYLIA,

January, 1885.

THE past four months have been exceptionally trying, owing to the unusual severity of the season. On the hills this winter has closely resembled one at home, for storm and tempest, frost and snow. Mission operations have on this account been confined to the more immediate neighbourhood. I have given a good deal of attention to visitors for medicine, and to visitation in the village. Notwithstanding the weather, from which the Kabyles suffer more than Europeans, hardly a day passed without persons coming for medicine. On several occasions we have sheltered Kabyles who have come long distances, or who have been suffering from bodily pain and fatigue. To such we supply coffee and bread, and endeavour to make them comfortable for the night. In going about in the village I seek to make known Christ among the people, some of whom seeing me basket in hand ask if I wish to buy eggs. Generally after entering a house where medicine is wanted, and attending the case, I speak of Jesus; this following any little attention, is more likely to be listened to than if it came before or at the same time.

Yesterday I entered a miserable dwelling, with a Kabyle who had come for me. It was about ten or eleven feet long, by about six broad, and occupied by seven persons. Stretched on the floor was an elderly woman, with her body in a terribly swollen condition; after preparing some medicine for her, I spent five or ten minutes in repeating passages of scripture and trying to make known the truth. When I had finished, the husband of the sufferer, shook his head and said, "*Makach Illa ceen iberdan; abridh seedna Mohamd lok d'abridh seedna Aeeca.*" No, there are two ways, the way of Mohammed and the way of Jesus, showing that he still thought the way of Mohammed the right one for him, though the way of Christ might be the right one for me.

The change of administration at Fort National is a matter for congratulation, not that in the past we had personally any cause to fear, but there was prevalent among the Kabyles of this immediate neighbourhood a feeling that they were prohibited visiting the station and coming under our influence, because we were represented as being agents of the English Government, having as our object the conquest of Kabylia. The appointment of M. Fidèle, formerly administrator at Azeffoun, whom with Mr. Cuendet, I had the pleasure of visiting there, has given general satisfaction, both to the Colonists and Kabyles. His interest in the well-being

of the community in his past administration augurs well for his sympathy with us in our efforts here.

I have to acknowledge with thanks the hamper with its miscellaneous contents of marbles, pens, pencils, note books, and knives, some of which have been given away, and the varied assortment for Mr. Cuendet, from Norwood. We have also to acknowledge receipt of the Magic Lantern from Paisley. We have exhibited the views in the presence of Kabyles and Colonists, in both cases to their evident satisfaction.

TIZI OUZZOU,

February, 1885.

OCCASIONALLY I go out in the evening to eat *cous-cous* in a Kabyle eating-house, and thus have an opportunity of entering into conversation about our Lord Jesus Christ. These times have generally been very pleasant. I am sure a good work might be done here in this way. While walking out the other day, along with the children, a Colonist's wife invited us into her house. There I met her husband, who saluted me by asking if I was a Protestant Missionary from Djemaâ Sahridj. He was most friendly, telling me he was a Protestant. He showed me his Bible with its presentation page, bearing the names of himself and wife, also his certificate of membership when connected with the Protestant Church in Algiers. I remarked that it mattered little what religion a man professed if Christ was not in the heart, the hope of glory. He said "Yes; without that profession is nothing." I think it would be well to have a Mission station here, as one might do a quiet work among all classes. Some time ago I was introduced to a French Advocate, who expressed a desire to have a copy of the Bible, so I directed Mr. May, of the British and Foreign Bible Society, to send one to him.

EXTRACTS FROM MR. CUENDET'S DIARY.

DJEMAA SAHRIDJ.

February, 1885.

YESTERDAY, as I was coming back from a short walk, I met a young Kabyle who had been to the Mission House for some medicines for his family, but had found no one in. Having talked with him for a while, he asked me to visit his village, which he called "*Agaroi Bouila*," saying it was not far off, only about an hour's walk. I agreed, therefore, to go; and after saying to me, "Now, we are friends," he went on his way. To-day, having taught my pupil, and studied Kabyle with him, I took a few medicines in a satchel, and went with him to find the village. It was twelve o'clock, and the heat was great, and the roads very bad; we had to go up hill, the village being on the top of a mountain, from which it takes its name, "*Agaroi*," which signifies head. After a good hour's walk we arrived on the summit of the hill, where we expected to find the village, but we only saw several children, and two women, keeping oxen and sheep. We gathered from them that the village we were looking for was about an hour and a half further, on the top of another hill. I did not know what to do, for I did not want to break my word by not going there; but as the information which he gave was incorrect, and I should not be able to get home before dark, I decided not to go further. The place where we were was called

HADJIDJ,

and consisted simply of two farms. When the women knew that I had some medicines, they at once asked for some, for both had swollen feet; then they brought me two old men

and a child. Happily I had medicines for all of them, at which they were very pleased. Then I told them the Gospel, and read in Kabyle a little explanation about the sinner and the way of pardon. The adults listened to me very attentively, but the children laughed, thinking it all very strange. I am very thankful to God that my journey was not in vain.

Monday, 23rd.—Yesterday afternoon I went down to Mekla, the weather was very delightful. I paid

VISITS TO THE COLONISTS,

by whom I am always well received. I met a fairly intelligent young man, and we talked for about an hour and a half. He began the conversation, and contrasted Roman Catholicism with Protestantism. I do not generally speak in this way, but rather proclaim the Gospel to the sinner and tell of pardon through Jesus Christ, as I am convinced that in embracing the truth, errors and false ideas will fall. Where the light comes in darkness cannot dwell. In our conversation this young man began to attack his religion on such points as baptism, holy sacrament, the adoration of saints, confession to the priests, etc. In stating my opinions, or rather the opinions of the Gospel on these points, I tried to explain the way of salvation through faith in the blood of Jesus Christ. The young man was much interested. I afterwards talked with his mother, who expressed similar sentiments. May these poor souls soon find Christ, who is the way and the life. It is very sad to find out the errors of one's religion and get no further.

March 7th.—To-day we were agreeably surprised by the arrival of

MR. LOWITZ,

who, however, only stayed a few hours. As we left with him we met the administrator from Fort National, M. Fidèle; he introduced us to the Prefect, but as they had horses they soon left us behind.

Sunday, 22nd.—This afternoon I went to Mekla to

MY SUNDAY SCHOOL;

there was a fair attendance; I spoke about Joseph; they were very interested. After school I paid several visits, and gave tracts. As I passed one house an old woman called me. She spoke in Italian and French mixed, so that I had to pay great attention to understand what she said. She told me she was suffering from rheumatic pains. I promised to send her some medicine, for which she was very thankful. Then I explained the Gospel to her and her husband, who came in some few minutes after me; they seemed to enjoy my visit and asked me to come again. Returning from Mekla to Djemaâ, some of my school boys accompanied me and Mr. Lamb's two eldest boys. On the road we met

A ROMISH PRIEST,

and several Kabyle and French boys. As soon as my boys saw them, one of them that goes to the Priest's school turned back and went across the fields intending to meet us again, as he feared being seen and scolded next day, the Priests having forbidden them to come to me. However, I am sure he was seen, and will be specially reprimanded because he tried to escape detection.

Monday, 23rd.—This afternoon Mr. Lamb and I visited the little village of Mesloub, situated at the summit of a hill about two miles from here. From the top of this hill a splendid panorama opened to view; we could not help admiring it, especially as at this time of year everything in nature looks so fresh and green. Here we gave away some medicines, and explained the Gospel, in Kabyle, as well as we were able. The people replied, as they often do, "You and we are alike, for we also love Jesus." They say this, only

regarding Jesus as a prophet, and holding that at the last day Christians will be rejected for having adored Jesus Christ as the Son of God, and the Jews for having rejected him as a prophet.

30th.—I spent to-day with Mr. Krüger, who arrived at Djemaâ yesterday afternoon. In the morning we walked to the other side of the village, and coming back we visited the blacksmith's, knife maker's, and poinard maker's houses. In the afternoon we took a longer turn and passed by Mréra, a little village in the cleft of the rocks, then Hadjadj, which I had visited several times before, though by a different road.

A VISIT TO THE BENI YENNI.

On Tuesday, the 31st of March, Mr. Krüger and I quitted Djemaâ with the intention of travelling together to Dra el Mizan, a village situated about 60 miles from here. We decided to walk to Fort National. The road was not very good, and the river Sasif N'Robda, generally very shallow, was now swollen, and the current very strong. For half an hour we sought in vain for a place to ford it; so I took off my clothes and found as shallow a place as I could to cross. I offered to carry Mr. Krüger, who was afraid of taking cold, and he attempted to mount my shoulders, but fearing that I might drop him into the river he decided to follow my example. When we arrived at

FORT NATIONAL

we were very tired, and glad of a little rest, while we arranged our plans for the morrow. Mr. Krüger did not care to take a long journey while the weather was so unsettled, so we made no arrangements for going to Dra el Mizan, as we had proposed, but decided to remain at Fort National, the next day, to visit the neighbourhood and the market.

Wednesday.—This morning we took a walk of several miles to the east of the Fort, thinking to find a village marked on the map three or four miles distant, but having gone a long way, we could not find it; evidently the map is wrong.

THE JUR JURA MOUNTAINS

covered with snow, were a grand sight. As far as the eye could see, were mountains and valleys, with a considerable number of Kabyle villages scattered over them. What a wide field for evangelization they set before us! In the afternoon we visited the market, which was crowded with Kabyles. Mr. Krüger suggested to me what a good thing it would be for a Missionary, knowing the language well, to attend the market with books for sale; at the same time he would have a good opportunity of speaking to the Kabyles who would be drawn around him, and distributing tracts to those who could read. Then we went to the house of the Administrator, but as he was very busy with the Presidents of the Kabyle tribes we were not then able to see him. Some one in his office gave us all the information we needed for the journey which we proposed to make. Finding that it was impossible to go as far as Dra el Mizan in a single day, and that there was no diligence from that village to Tizi Ouzou, we gave up the project. As we arrived before the Hotel des Tourists we met the Administrator and spoke to him for a moment. He asked us to come and see him next day, when he would give us all the information which we desired. We thanked him, but told him that we had obtained what we needed from some one in his office. To my great astonishment he asked me if I had already begun a free school. Some one had told him that I had intended to do so. I told him I had no thought of doing so, and had not spoken of it; to which he replied, "There are always some people who are better informed than others"; as much as to say some people don't mind their own business. I told him that I would not think of opposing myself to the laws of the Government; and if ever I had an idea of commencing a school I should not do so

without first having his authorization. This seemed to meet with his approbation.

Thursday, 2nd.—About six o'clock in the morning two mules arrived at the hotel for us, but as we were quietly in our beds the mules had to wait till half-past seven. We should not have been so late in rising if I had not had a cold in my head. We took coffee at the hotel and something with us to eat upon the road. M. Krüger desired to visit some Kabyle districts where the French had but little communication with them, and where they were not much under the influence of colonists. When we left, the sky was rather cloudy. It is six miles from Fort National to the Beni-Yenni, but this is if you go by the direct route, which is scarcely possible. The mule track takes numerous turns upon the mountains, which makes the distance nearer twelve miles. The first place that we passed was

TAOURIRT AMOKRANT,

a beautiful village upon the crest of the hill, surmounted by a splendid Mosque, and according to appearance—for we had not time to examine it—it is much cleaner than the villages of the Beni Frouchen. For two hours we continued to descend. At the bottom of the ravine, between the mountains, flowed a beautiful river. Then we mounted by a very steep road to the village of Ait Larba, which is occupied specially in the manufacture of the renowned jewellery of the Beni Yenni. Our guide conducted us to the house of a jeweller, who was working upon different articles. He spread before us knives, poinards, bracelets, earrings, pendants, collars, brooches in silver, etc., hoping we should buy a good many of them, but our purchases were not very great, as our object was to preach the gospel. Near by we stopped to take our refreshments, then we visited the village, and finally the "*White Fathers*," who have installed themselves here. When we entered they were at table, which was soon cleared, and a bottle of syrup and a basket of biscuits were offered to us. They have a little free school, but only attended by three children; they first intended settling in the village of Taourirt Amokrant, which I mentioned before, but they thought that their influence would not be so great on the Kabyles who have been subject to the influence of the Colonists, so they preferred to go further; this is also the idea of M. Krüger as well as my own, arrived at from my experience at Djemaâ. The Fathers were very amiable towards us and offered us a lodging for the night, which we declined, as we wished to return to the Fort the same day. From there we went to the

VILLAGE OF AIT L'HASSEN,

situated at the summit of a mountain, and containing about 4,000 inhabitants, or about one half of the tribe. In this village I saw the largest houses I have noticed amongst the Kabyles. From there we returned to the road to Ait L'Arba, where we had left our mules, and descended to the school house, situated between the last village and that of Ait Gathiaim.

THE GOVERNMENT SCHOOL-MASTER

received us very kindly, and his wife begged us to take some coffee. He comes from the department of Doubs, on the frontier of Switzerland, and knows the village which I come from well, and I also knew his. Like the "*Fathers*," they offered to take us in for the night. As it was school time we went to see the children, and were truly surprised to see the progress they had made, although it is only about a year and a half since the school was opened. They showed us their copy books, clean and in good order, then they read to us and worked some sums, etc. I think this master will be successful, he seems to have his work at heart. If he were a Christian what an influence he would have. He asked

us to visit him again. We then passed on to the village of Ait Gathiaim, but had not time to examine it. I was astonished to find in many of these villages Turkish ruins. At half-past two we regained the road to Fort National.

THE WEATHER

was threatening until we reached the bottom of the ravine, but there the rain commenced to fall heavily, it lightened and the thunder rolled through the mountains, the storm did not cease until we reached Fort National. We did not get very wet, as we had several coverings to keep off the rain. Arrived at the hotel, we had a good fire to dry and warm ourselves. The weather was too bad to continue the journey, so on Friday morning I took a mule to return to Djemaâ, and M. Krüger went to Tizi Ouzzou, in the afternoon, hoping to return to Djemaâ on Monday, and if the weather was fine to proceed to Mocknea on Tuesday, but it is so unsettled that I scarcely expect to see him. May the Lord bless this little journey to the advancement of His work in this land of spiritual darkness.

THE LATE MRS. JOHNSON.

The Lord in His grace has, during the past five years, spared the lives of the members of the Mission at home and abroad; but, in February last, the Council sustained an irreparable loss in the falling asleep of their most generous supporter and valued counsellor, Mrs. Emma Johnson, of Fern Lea, Upper Norwood. It was her great delight to be helping the labourers in the harvest fields, home and foreign, and in this service for the King she was ably seconded by her only daughter.

As it was deemed advisable for both Mrs. and Miss Johnson to winter abroad, they left late in 1884 for Syria, one of their Master's fields, in which they had long taken a most practical interest.

Our friends not only had the ability and will to liberally sustain the work of the Lord, but, better still, they exercised a most useful oversight of the sowing and planting, and thus greatly enhanced the value of their gifts.

Their last visit to Syria was, like the first, for the purpose of making themselves practically acquainted with the details of the Mission so ably carried on under the title of the British Syrian Schools. Whilst our friends were staying with Mrs. Mott, of Beyrout, Mrs. Johnson was attacked with a severe type of small-pox, which ended fatally after a few days illness.

The Council greatly deplore the loss sustained by their small company, and they heartily sympathize with the bereaved family and the very many soul winners whom God enabled Mrs. Johnson to sustain so wisely and well.

The friends of missions are earnestly entreated to pray that many more may be raised up to follow Mrs. Johnson's example in all the ways in which she served the Lord; also that the Lord of the harvest may more than fill the vacancy in the Council of the Mission caused by the death of our departed friend.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit that they may rest from their labours, and their works do follow them."—Rev. xiv., 13.

Three Ladies have been accepted to go out as missionaries to North Africa, and will (D.V.) start when their exact location is decided.

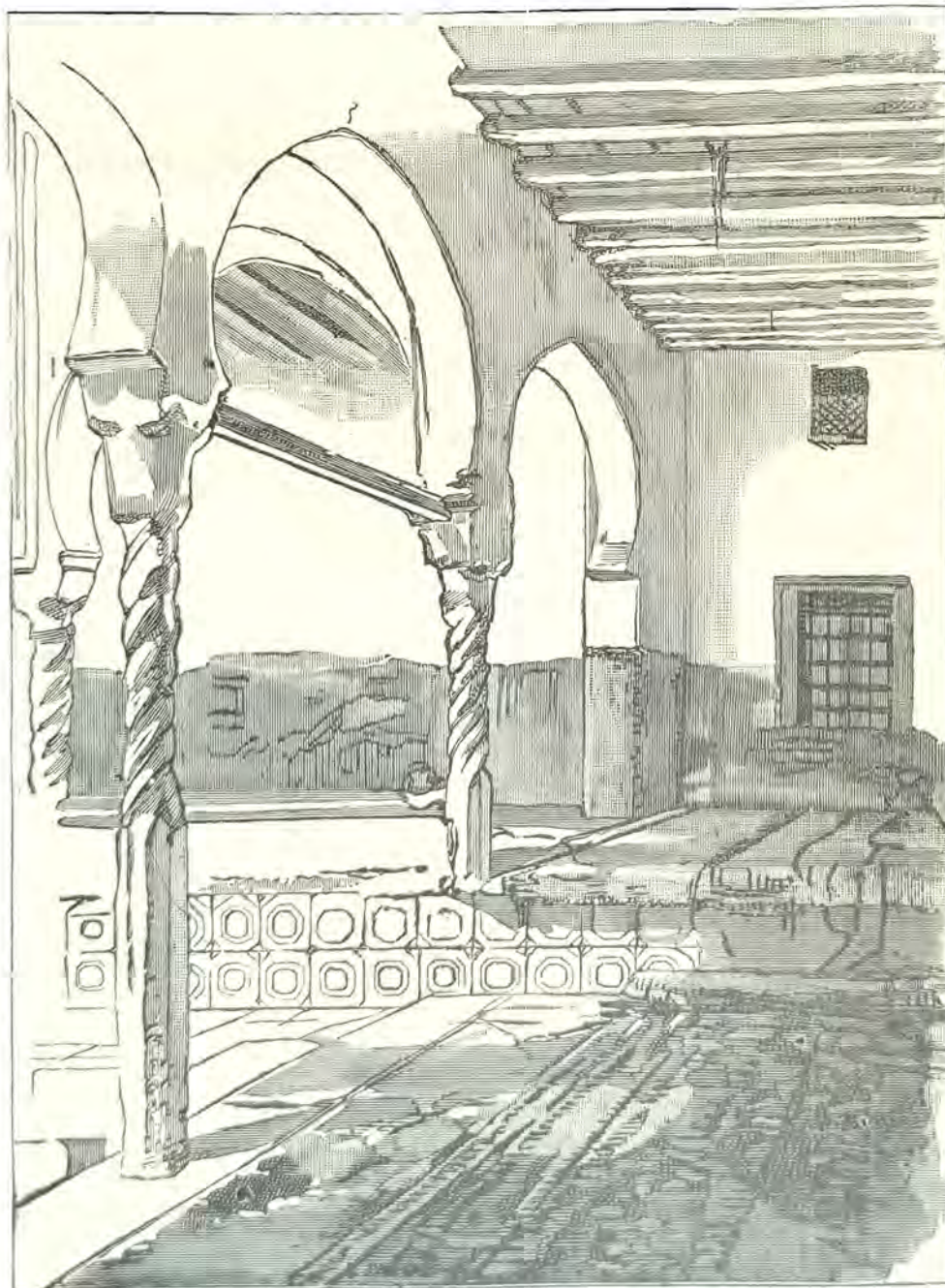
ENCOURAGEMENT AT TLEMCCEN.

AT the beginning of the year it was thought advisable for Mr. Bureau to go for a time to Oran, where he could obtain a course of instruction in Arabic from a first-class professor at the College free of all charge. He has, therefore, quitted Tlemcen for a time, and is labouring, so far as his studies permit him, among the natives and Europeans in that neighbourhood. We regret to say that he has been compelled to cease work for a time through an attack of intermittent fever, and although he is now much better he is not entirely well, and is unable to work so many hours as formerly. He has found a comfortable home with Mr. Eldin, Senr., the active French pastor who, with

his good English wife, are warm friends of our Mission, and as they were themselves for some time missionaries in Hayti, they can feel for our brother. There is there also a good Spanish brother, who was once an officer in the Carlist Army, and then a Roman Catholic Priest. He was converted through reading a Bible given him by another priest. He is doing a good work, but is sadly hampered for funds. The friends who endeavoured to sustain him, are unable, any longer, to send him their usual assistance; if any of our readers would like to assist this brother Yepes, we shall be glad to forward their gifts to him.

Mr. Mercadier is carrying on the work begun by Mr. Bureau at Tlemcen, and meets with very much to encourage him both in work amongst the natives and the colonists. His notes, on a visit to Beni Saf, show in what deplorable, spiritual destitution many Europeans, and even Protestants, are sunk. While the fact that Protestants are found who doubt the existence of God shows the danger of a negative faith and the need there is to preach the whole truth and not be content with exposing error. Surely there are many Christians who could visit these French villages and distribute tracts and gospels, and have simple meetings amongst the people. Our brethren have evidently gained the confidence of some of the natives, and the way in which several come regularly to read the Word is a matter for thanksgiving. Then the tracts and gospels, which have been distributed, must have some effect, for we know His Word shall not return to Him void.

The European religious life at Tlemcen is perhaps in a better state than in any other place in Algeria, and our brethren there have the hearty co-operation of the pastor, Mr. H. Eldin, son of Mr. Eldin, pastor at Oran. The natives also are less injured by contact with free thinking Europeans, and are thus more willing to listen to the truth than those found in places more in the current of Continental life. We ask you to join us in prayer that these interested natives may be clearly and decidedly converted to God. The extracts from the missionaries' journals found below will give details of that to which we refer.



MOSQUE IN ALGIERS. (From *The Graphic*.)

NOTES FROM MR. JOCELYN BUREAU'S DIARY.

ORAN,

February, 1885.

9th.—I am again in Oran, after a long weary journey through the night. When the diligence left Tlemcen, several Arabs came to shake hands with me, among them a rich man, who occupies a high position there, Si Mohammed Ben Roustan. As I saw these Mohammedans coming to wish me, a Christian Missionary, a speedy return, and remembered that when I came here a year ago, I did not know anyone or understand a word of Arabic, I was filled with praise to God, and prayed that many of them might soon be truly converted. During my stay there, thousands of tracts, besides hundreds of Gospels, a good number of New Testaments, and several Bibles have been distributed, the Bibles were only given to those who asked for them.

Yesterday afternoon we held a little Missionary Meeting here, and I had again the pleasure of seeing Mr. Krüger, of the "Paris Missionary Society." An opportunity was afforded me of telling some of the facts of our work in Tlemcen.

10th.—To-day I went for the first time to the Arabic Free College, also spent some time visiting in the Arabic part of the town.

11th.—Study of Arabic, also visited some Arabic coffee houses, and had a long talk with several natives.

15th.—Went to the Protestant Church to-day, having with me a Mohammedan from Tlemcen, he has never before been to our public meetings.

17th.—Went out in the afternoon to visit in the Arabic quarter of the town, entered a school where I gave away a good number of tracts, which were eagerly received.

24th.—Visitation among the Arabs—one of them to whom I had given a Gospel of John, returned it to me saying that God never had a Son; we had a conversation upon the subject, and I showed him that Christ had come from God to save sinners, that there was no sin in Him. I left him an Arabic tract, entitled "The Good News of Salvation." Another Arab told me that he liked people of my religion, as they were not idolaters. The work here is different from that in Tlemcen, there the Arabs are not so indifferent, here the influence of the Europeans is bad. A mission among the Arabs in Oran will be much more difficult than there.

25th.—Spent a few hours in the Arabic village. When there gave a tract to an Arab who looked very intelligent, he was sitting in a coffee house where Arabs were gathered. He took the tract from me and read it aloud, several other Arabs listening to him, he thanked me and asked for other tracts.

26th.—Went to the Church and gave some religious teaching to about twenty-five children.

27th.—When coming out of the College this afternoon, I met two students, a Jew and a young Arab, who asked me to give them English lessons; I consented to do so, thinking it a good opportunity to speak of Christ.

28th.—Study of Arabic in the morning, and left afterward to spend Sunday at Sidi-Bel-Abbes and Sidi l'Hassen, where I am to hold two meetings; I must travel the whole afternoon to get there in time.

March 1st.—In the morning preached to a pretty good congregation of German Colonists in Sidi l'Hassen. We held our meeting in the school. I then came back to Sidi-Bel-Abbes, where I preached in the Church, and returned during the night to Oran.

4th.—Met several Arabs, to whom I gave Gospels and tracts, one of them who seemed a very intelligent young man, began to read the Gospel of Luke aloud. He read the history of the births of John and Christ, he seemed very anxious to know the remaining part of the Gospel, so I gave it him.

6th.—Left at four o'clock to go to St. Cloud, where I am to preach to-morrow; travelled the whole afternoon, and reached there at 6 p.m.

8th.—Yesterday, Sunday, preached to a fairly good congregation. In the afternoon gave religious instruction to about twenty-five persons (adults and children), then at night had a third meeting, but a small one. I had the joy of meeting a converted young man, who was brought to the knowledge of Christ through Miss Bonnycastle's meetings, when he was a soldier in Algiers; knowing him to be a true Christian, and wanting tracts to give away, I supplied him with some.

EXTRACTS FROM MR. MERCADIER'S DIARY.

February, 1885.

1st.—Evangelized among the soldiers. Mr. H. T. Blach, of the 49th Regiment of the line, came in the afternoon, and we went together to distribute tracts and Gospels to the Arabs around Tlemcen.

3rd.—Sidi Mohammed Ben Roustan came to learn French and read the Bible. He told me that he once read a book about England, written by an Arab who had travelled there, in which the people of England were described as more respectable, and living a more upright life than other people, because they read the Bible and believe in Jesus Christ.

4th.—Visited several French families. In the coffee houses met an Arab to whom I gave a tract a few days ago, he now desired to have a New Testament. He is coming to-morrow to get one. I shall embrace this opportunity of speaking to him of the Saviour. The gardener who came at our landlord's order to arrange our vine, accepted a New Testament to read with his family, and a copy of *L'Ami de la Maison* for each of his eleven children.

5th.—While evangelizing in the coffee houses this afternoon, two Arabs came for New Testaments. We spoke to them of what Jesus did for them.

7th.—Several Jews that came to get some New Testaments on Friday, came again to-day.

8th.—Preached to the soldiers; a Roman Catholic soldier to whom I gave a Bible a few days ago, came to-day to tell me how glad he was to have the word of God in his possession. "Though a Catholic," he said, "You don't know how much good your books are doing me." "In a few months I shall have finished my time in the army, and on going home I wish to unite myself with a Protestant Church where I live." He begged me to write a letter to a Pastor there. Mr. Bureau left me to-day for the College in Oran; I was sorry to part, as the work is easier for two than one. On my return home, the first thing I did was to ask God to help me, and to give me grace for my work. My old soldier friend that I visited during his illness in the Hospital is very grateful for the little I have done for him, he says he hopes to see me often now, as he has asked to live with the Colonel.

9th.—Visited the coffee houses; an Arab to whom I gave a New Testament, read it aloud to his companions. Two Jews desired to have New Testaments, and I was glad to supply them. Mohammed Ben Aliman came to take his French lesson; he seems to take great interest in the reading of his Bible, he does not seem so fanatical as some of the students of Medresa (Arabic College).

10th.—Visited among the natives at the coffee houses, and gave a Bible to a Catholic woman. I expect M. Ben Elbuchir Munzin, student, he comes to read the Gospel of Matthew. Eight Arabic children came to ask me to take them into my school; if they had not belonged to the state school I would have accepted them.

11th.—After dinner I was visited by some little Arab neighbours of mine, whom I tried to teach to read. Ben Bachis and his colleague, Ben Aliman, came and read the vi. of Matthew, one in French, and the other in Arabic.

12th.—Visited a new coffee house, where I distributed two Gospels and a number of Arabic tracts. One of the Arabs asked why I gave them these tracts, I told them it was that they might know what Jesus Christ had done for them. One of them at once understood my meaning, and replied, Jesus Christ and Mohammed are our friends, but they must not be worshipped as God. True, I said, Mohammed must not be worshipped, but God has sent Jesus as His Son; I then reminded them of what is written in the Koran about God and Jesus Christ. The way in which Mohammed speaks of our Saviour is a strong argument in favour of Christianity.

Friday, 13th.—The two

ARABS OF THE MEDRESA,

or college, came to take their French lesson. I read with them the Gospel of Matthew; the little Arabs came in too; I went on teaching them French; they are about six in number. Their parents begin to look upon me with more favour, and I get more sympathy from them. If I cannot speak Arabic well, I can at any rate show them by my example what it is to be a Christian, this is what I ask of the Lord in my prayers. A young soldier came for some tracts for himself and his companions, I gave him some "Amis de la Maison." My tour in the coffee houses has been a very happy one, though not well received at first, I was not prevented from distributing amongst them four or five Gospels which I had in my pocket. One of them began to read it aloud, and those who were grouped around him hearing the name of God listened very attentively, and then told me, "Sir, what you have given us is very good."

Saturday, 14th.—Si Shirif, father of my little servant, came to see me. "Now that you are alone, I shall often come to see you," said he. My young soldier from the hospital also came to obtain L'Ami de la Maison.

Sunday, 15th.—Mr. Durand, of Geneva, son of professor Durand, of the Faculty of Theology, wished to visit Boumedine, the holy town of the Arabs of the province, so I took occasion to accompany him and distribute a great number of Gospels and tracts.

Monday, 16th.—Mr. Durand, wishing to enter into the interior of an Arab house, after several purchases in the Arab quarter, we accepted the invitation of a native into his house. Our host received us very kindly, and greatly interested the young traveller.

Tuesday, 17th.—Visited with Mr. Durand the whole of Mascara St.,

THE MERCHANT QUARTER

of the Arabs, also the jewellery street in the Jewish quarter; we both made some purchases of objects of curiosity. I entered several houses I had not before visited, and put the Gospel in the hands of some who never had it before. We then went to the village of Henaya. An Arab named Sheriff, desired to accompany us, he appears well disposed, and I often speak to him of the Gospel, he says that he believes all about God, but cannot understand that Jesus Christ is the Son of God.

19th, 20th, 21st.—Distributed tracts in the Caravanserail. Have been visited by the Arabs who come regularly; one of my neighbours came to ask for a New Testament in Arabic, his children often come to me to learn French. Several soldiers also came to see me. Being the superintendent of the Sunday School of the church at Tlemcen, I have access to the Protestants, who have the greatest sympathy for me, when they are visited by any Arabs of distinction, they let me know, so that I am able to give the Gospel to many natives in high positions in the country.

Sunday, 22nd.—Sunday School and distribution of tracts, and visit of my soldiers.

23rd, 24th, 25th.—Visited the parents who have sent their children to the Sunday School amongst the Protestants. A fresh Arab is added to those who come to see me. Simmohammed Ben Roustan has introduced me to the leading official of the Mosque, I must give him a Bible which I have received from Algiers.

March 1st.—Presided to-day at the meetings at the Church, also distributed tracts at Boumedine; my visits in this neighbourhood are pretty frequent. I had an interesting

CONVERSATION WITH AN ARAB,

who listened to what I had to say with much interest; he is one of the few who do not consider Christians as dogs, and the sons of dogs, he believes that we have mistaken our way in worshipping Jesus Christ whilst there is but one true God, but he adds we often follow different roads to arrive at the same place; he has promised to come and see me in the week, and I hope to instruct him in the truths of the Gospel.

2nd, 3rd, and 4th.—I have taken the place of Pastor Eldin at Beni Saf, a beautiful port on the Mediterranean. I travelled with a native woman carrying her little son, who was ill with fever, to show him to the native doctor, who, for all complaints, writes several verses of the Koran on a piece of paper and then applies them on the forehead. I bought a bottle of quinine and made the child take some; his eyes, which were half closed by suffering, were fixed upon me during the whole journey, and thankfulness was written upon the mother's face. To recompense me she broke a piece of bread from under her wretched clothes and pressed me to take a large piece of it, as it is not polite to refuse I was compelled to eat what was offered me, although I would rather have declined. When the little boy and the mother left me they said that God would recompense me for what I had done for them.

THE VILLAGE OF BENI SAF

is principally inhabited by Spaniards who have come to work in the mines. One is struck with the activity which the iron mines have produced in this valley; one sees children driving before them large donkeys red with working amongst the ironstone, and little American locomotives drawing wagons along the road which leads to Beni Saf. The village, if one could call ten or fifteen houses, several huts, gourbis and grottoes, a village, is situated in a gorge which terminates abruptly upon the sandy beach washed by the sea. The Catholic Priest of Beni Saf declares that the eighty or hundred Roman Catholics here are a collection of criminals flying from their country. I commenced to visit the Protestants, and then evangelizing amongst the Roman Catholics and natives. The Protestants here are not very numerous and one cannot help fearing that they may lapse into indifference, they never attend religious meetings because they are far away from a Christian centre. They expressed a strong desire to have a service every month, but the distance from Tlemcen being fourteen hours by carriage it is hardly possible. I held the meeting in an old lady's house at Garbarour in the neighbourhood, and, being supplied with Bibles, New Testaments, Gospels, and Tracts, I distributed a considerable number, including a Bible to the Protestants who did not possess one, and some tracts to the Catholics and Arabs. A Spaniard promised me he would read the books I gave him with his wife and children, and the postmaster, to whom I gave a New Testament, said he should read it with pleasure as it was the first copy of the Gospel he had ever had in his hands. Mr. Wilson, the engineer of the mines, is a Protestant, the son of a pastor of influence who has been much blessed; the English Consul, Mr. Stewart, received me in a very cordial manner. The tracts and gospels which I distributed to the Arabs were gladly received.

5th, 6th, 7th.—M. Brunel, a French pastor, went with me to the native quarter of Tlemcen, where I showed him the interior of some of the native houses.

THE CONDITION OF THE WOMEN

is very sad, they are treated like slaves; when we arrived they ran away to hide themselves in another room or under the curtains, like frightened deer. We cannot approach them with the Gospel, but if Christian women speaking Arabic could come amongst them what a work they might do. The Arabs, before mentioned, still come to the house, and they appear to have true sympathy for me; and when they have letters to write in French, or anything to ask, they come to me and I help them as far as I am able.

9th to 14th.—While distributing tracts in the Moorish coffee shops several Arabs asked me for some to read at home, the little books, they say, are "good for the heart." I have also visited several soldiers this week. Mr. Eldin and I have taken the Sunday school children for an excursion into the country; the scenery was truly lovely, as the trees everywhere were in flower. We went to

MENSOURAH,

where at one time it was unsafe to travel, unless with an armed guard; no words can describe the grandeur of the sight which presented itself. To the left the precipitous rocks of Lalla gilded with the African sun; before us the old clay ramparts grey in the shadow and bright in the light, stretching as far as we could see, with their square towers; and at the farthest end the high Minaret, half fallen, resembling the side of a gigantic amphitheatre; to the right the green fields bounded by mountains of a bluish tint. The Arabs tell a curious story about the Minaret of Mensourah, of which one half has fallen; it was built by two masons, one an Arab the other a Jew, God would not bless the work of the Jew and so made the half he built fall down. One has to be careful not to laugh before a Mussulman, for they attach to this story the value of an article of faith. After some games with the children we took them back to Tlemcen, where we sang a variety of hymns. Supplied a young Swiss tourist with a Bible.

15th, to 21st.—My journey to Lamoriciere was very pleasant as the weather was fine, the roads good, and the trees in bloom gave promise of a beautiful season. In the morning distributed tracts amongst the Europeans, and visited the Protestants; and in the afternoon went to the Arab market with tracts and gospels.

AN ARAB MERCHANT

pretended that I had distributed a tract speaking of the superiority of the Christian above the Mohammedan religion, and saying that the Mohammedans were liars. "Do you think that these papers will make us change our minds?" said he, ironically; he added directly, showing me two pieces of money, "There is my religion." Unbelief was not confined to the Arab market place, but extends to many of the Europeans also. In a house were I visited, two Protestant ladies, who heard me speak of the Lord, said to me, "We cannot believe in God because no one has seen him." It was not difficult to show them the folly of their argument. In a country walk I entered some gourbis, and the visits I paid were fairly encouraging. Unfortunately, most of the Arabs in the country are unable to read, and consequently declined the tracts; however, I was able to dispose of a few.

27th.—During the week I have been to Remchi. The greater part of

THE GERMANS

who compose this little village are Protestants. I was received amongst them very cordially, and was also able to enter the only two Moorish coffee houses to be found there, and distributed gospels and tracts. In the

twinkling of an eye I was surrounded by thirty or forty Arabs, crying one to the other, "Come, come to the meeting." Those who could read took little books and sitting in the middle, the others making a circle, they commenced to read in a loud voice. I left them reading and discussing the books, pleased to see them so well disposed.

28th, 29th.—I took the place of Mr. Eldin at Trois Marabout; the Protestants of this locality are

THE FRENCH VAUDOIS,

sent here by a committee at Lyon, founded several years ago to aid the Protestant population in the Alps, who were in great need. The heavy rains having washed away the soil of their Alpine farms into the valley, it was almost impossible to gain a subsistence. The French Protestants having friends in this neighbourhood, resolved to send several of these families here, where with work and economy they would be able to maintain themselves. The welcome which I received in this Protestant colony was agreeable and sympathetic; and after I had finished my address and given religious instruction to the children, I went with the Colonists to see their houses, which they showed me triumphantly; memory of their former poverty makes them value their present position, and they hope to be able in a few years to return to the Christians the help and money which they have provided for them. I was obliged to travel all night to return to the Mission Station at Tlemcen.

OUR ILLUSTRATIONS.

The Algerian Girl upon our front page is a fair specimen of thousands among the Kabyles and Arabs of North Africa. They become prematurely old through hardship, and live and die without the Gospel, in fact we may almost say *without any religion at all*. Will you help us to save these dear children from perishing in the thick fogs of ignorance and error by sending them the light of the Gospel?

The Kabyle, Ben Aisa, on page six, resembles many we have seen. He looks serious, and a cloud is on his brow. This is characteristic of their faces when in repose, and is the reflection of a soul serious enough to think, but with no Gospel to think about. We hope that soon some of their sad faces will be brightened by a personal knowledge of Christ.

Mosque in the Casba Algiers, gives a specimen of a Mohammedan place of worship. They are always severely plain, though in the cities sometimes imposing. Some among the Kabyles are mere sheds.

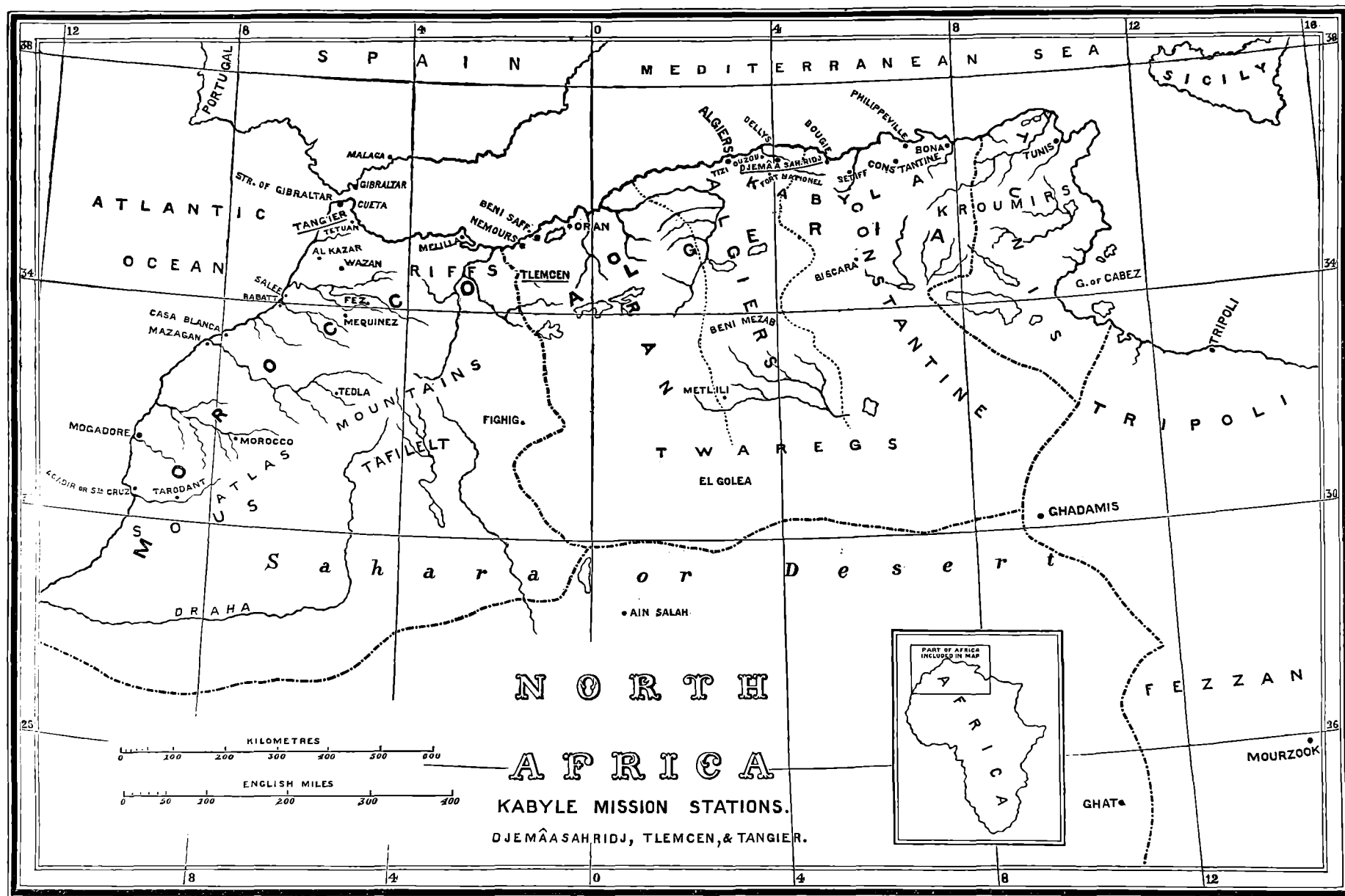
The Map of North Africa shows the district over which the Berber Races are spread, and the three stations we have occupied; it gives a little idea of the vast territory still remaining unvisited by the Christian Missionary. We trust it may not be very long before more stations are planted out far and wide among all the different races and tribes.

A Penny a Day for Missions.—A lady, not long ago, gave us one pound ten shillings and five pence, and told us she had made it a practice for some time to lay aside a penny every day for work for God abroad, and that this was the amount for one year. How wonderfully the pennies mounted up! Are there not many persons who, if asked to give a pound or a guinea once a year, would think it beyond their income, and yet would feel able to afford a penny a day.

The Presbyterian Church of England are proposing to establish a Medical Mission at Rabat, an important town on the west coast of Morocco.

Mr. Geo. Pearse is about starting from Algiers on another evangelistic tour through the country.

MISSION TO THE KABYLES AND OTHER BERBER RACES OF NORTH AFRICA.



QUESTIONS ABOUT MOROCCO.

WHERE is Morocco?

It occupies the north-west corner of Africa.

How far is it from England?

About 1,300 miles—not more than five days' voyage by steamer, in fact the nearest unevangelized country to England.

Is it a large country?

Yes; five times as large as England, and contains more than six millions of people, to whom the glad tidings of salvation have never been preached.

What are the principal races found among these six millions?

Moors, Berbers, Jews, and Europeans.

Who are the Berbers?

The aboriginal inhabitants of the Barbary States; till the fifth century they were mostly professing Christians, after that the Vandals, and subsequently the Saracens and Arabs invaded their countries, and thus their Christian faith, fast becoming corrupted, was obliterated, their conquerors obliging them to profess Mohammedanism.

What names are given to some of the Berber tribes?

In northern Morocco they are called Riffs or Rifians, in southern Morocco there are the Sous and Shloo tribes, on the borders of the Sahara the Twaregs, and in Algeria they are known as Kabyles.

What has been done to evangelize these Berber people during the past thousand years?

Up to the year 1880, nothing whatever appears to have been done, though hundreds of so-called Christians from England and elsewhere have visited their lands.

Is it not, therefore, high time that vigorous efforts should be made in the strength and name of the Lord Jesus, to tell out the glad tidings of salvation to these benighted tribes?

Yes, undoubtedly.

Who is willing to do this?

The Mission to the Kabyles and other Berber races of North Africa.

What are its principles?

Evangelical and undenominational, embracing all who believe in the Lord Jesus Christ in sincerity and truth.

Has it commenced operations in Morocco?

Yes. It has secured commodious premises for its Missionaries in Tangier, where five workers now reside. Sixty more are needed, so that every 100,000 of the inhabitants of Morocco may have one ambassador for Christ.

What hinders the progress of the Mission?

The apathy of believers in the Lord Jesus, who said, nearly 2,000 years ago, "Go ye into all the world, and preach the gospel to every creature." Mark xvi. 15.

How can this apathy be overcome?

By each believer who reads this, earnestly and frequently praying, "Lord what wilt thou have me to do for the perishing millions of North Africa."

Are there any other ways whereby I can help to spread the gospel in North Africa?

Yes, many. Read these, and pray that you may adopt some or all of them:—Go yourself at your own cost. Get others to send you. Give up some unnecessary luxuries, some things imposed on you by your social position, to send forth one, two, or even three Missionaries; they would only cost about £100 a year each, as the general fund of the Mission would provide them with furnished residences, etc., etc.

Interest others in neglected Morocco who will cheerfully contribute a proportion of their income for the support of one Missionary, especially if they knew such a one would be their representative in the mission field.

Set apart at least one day each week in which you will remember to pray for Morocco and its Missionaries. Try likewise to interest your Christian friends, especially those who attend your weekly prayer meeting, and dear old Mrs.—, who though she can seldom leave her bed, is so often at the throne of grace.

Ask for a collecting box, and take it with you to tea meetings, working parties, etc.

FORM OF A BEQUEST TO THE KABYLE MISSION.

I give and bequeath unto the Treasurer for the time being of "THE MISSION TO THE KABYLES AND OTHER BERBER RACES OF NORTH AFRICA," sometimes called "THE KABYLE 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.

Mission to the Kabyles and other Berber Races of North Africa.

This Mission Aims by the help of God, to spread the glad tidings of His love, in giving His only begotten Son to be the Saviour of the world, among these people, by sending forth consecrated self-denying Missionary brethren and sisters for itinerant and localised Missionary Work.

Its Character is Evangelical and Unsectarian, embracing all who love the Lord Jesus in sincerity and truth.

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.

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.

Donations should be sent to the Hon. Secretary, Edward H. Glenny, Linton Road, Barking, or some other member of the Council.

Collecting Boxes can now be had on application to the Hon. Sec., giving full name and address.

COUNCIL OF THE MISSION.

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W. SOLTAU ECCLES, Upper Norwood, S.E.
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To whom donations should be forwarded, and from whom donors will receive a numbered receipt.

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