

THE GOSPEL IN NORTH AFRICA





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THE GOSPEL IN
NORTH AFRICA.



THE GOSPEL
IN
NORTH AFRICA.

IN TWO PARTS.

PART I.

History and Condition of North Africa.

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PART II.

Mission Work in North Africa.

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Mr. Pearse in Kabyle Dress.

Preface to Part I.

“**M**OHAMMEDANS,” writes Dr. George Smith, “are a people with whom apostasy is death, who have made Christendom feel their prowess for centuries, who have steadily advanced and rarely retreated, who up to this hour have yielded the fewest converts to the Gospel, and have attracted the fewest missionaries to attempt their evangelisation, even in British India, where toleration is assured.”

To a superficial observer Mohammedanism appears to show piety, dignity, sobriety, sincerity, and great moral worth. But let the traveller frequent their company, and Moslems are found to be false, vicious, and grasping; do business with them, and they will unblushingly cheat and rob; fall under their power as a wife or daughter must, and they will extract all the labour and profit possible, and then the victim is cast off like an old shoe. While the name of God is in constant use, and prayers and fastings are practised everywhere, depravity, deceit, and heartlessness abound. Certainly there are exceptions, but the character of the religion is even more degrading than has been described. It is essentially selfish and full of loopholes for sin.

The Mohammedan is hard to influence or to change. Once a man becomes a Moslem, even by force, in most cases he is hopelessly lost to Christianity. Witness the Janissaries and the Mamelukes, children stolen from nominally Christian parents, forced to apostatize and then trained as Moslems, becoming the fiercest, cruellest, and most fanatical tools of Islam against the faith of Christ.

Let it not be supposed that nations conquered and compelled at the point of the sword to accept Mohammedanism may be easily won back to the truth. The descent of Avernus, says Virgil, is easy, but to retrace one's steps and regain the higher air, this is the labour, this is the task.

When Robert Morrison went as the first Protestant missionary to China in the year 1807, the owner of the ship in which he sailed said to him, “So you really expect to make an impression on the idolatry

China?" "No, sir," was his reply, "but I expect God will." That was the secret of his strength; and to-day in the struggle against Mohammedanism, who goeth on this warfare at his own charges? "The battle is the Lord's." "More than conquerors through Him that loved us."

"Go forth then, ye missionaries, in your Master's name: go forth into all the world, and after studying all its false religions, and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the Gospel—nay, I might almost say the stubborn, the unyielding, the inexorable facts of the Gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, reconciliation. Be fair, be charitable, be Christ-like, but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsi, Confucianist, Buddhist, or Mohammedan, and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of flattering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread His everlasting arms beneath and land him safely on the Eternal Rock." (Sir W. Monier Williams, K.C.I.E., D.C.L., LL.D., etc.)

Among the authorities which have been used in this handbook are:—

Sale's Koran.

"Encyclopædia Britannica" (ninth edition).

Sell, "The Faith of Islam."

Stobart, "Islam and its Founder."

Hughes, "Notes on Muhammadanism."

Pollard, "The Land of the Monuments."

Gibbon, "Decline and Fall."

Hallam, "Europe During the Middle Ages."

Palgrave, "Central and Eastern Arabia."

Lady Anne Blunt, "A Pilgrimage to Nejd."

John F. Keane, "My Journey to Medina."

G. A. Smith, D.D., "The Historical Geography of the Holy Land."

"The Life of Captain Sir Richard F. Burton."

- “ Personal Narrative of a Pilgrimage to El Medinah and Mecca,”
by Richard F. Burton.
- “ Ten Years’ Captivity in the Mahdi’s Camp,” by I. Ohrwalder,
formerly of Delen, Kordofan.
- A. A. Boddy, “ To Kairwan the Holy.”
- Sir William Muir, “ Mahomet and Islam.”
- Hall Caine, “ The Scapegoat.”
- A. W. Kinglake, “ Eothen.”
- Washington Irving, “ Life of Mahomet.”
- “ Sweet First-Fruits,” translated by Sir W. Muir.
- D. M. Thornton, “ Africa Waiting.”
- Also writings by Joseph Thomson, H. M. Stanley, and others.

We are indebted to the missionaries of the North Africa Mission for much valuable information, and especially for the facts in the chapter entitled “ Social Customs.” All the information under that heading has been gathered from letters which the missionaries have kindly written for the purpose of being embodied in this book.

There is widespread misconception regarding Mohammedanism and mission work among Moslems. A very fair example of this occurs in Rev. A. A. Boddy’s “ To Kairwan the Holy,” in which these words occur (p. 188):—“ At the present (1885) there are no native Christians in North Africa save the Coptic Church in Egypt, and no English missionaries along the whole of Algeria, Tunis, and Tripoli. The few Roman Catholic missionaries, I am told, make no headway, though they succeed in cultivating friendly relations with the natives by acts of kindness, such as supplying medicine and advice to those who are ill, but they make few converts. When in this wide world there are so many fields far more promising, where the seed brings forth sixty and a hundred fold, does it not seem like a misdirection of spiritual energy to attempt to sow on hardened soil ?”

These pages are sent forth as a letter of information and of entreaty to the Church of the Lord Jesus Christ on behalf of our brethren and sisters under the thralldom of Islam.

“ If thou forbear to deliver them that are drawn unto death, and those who are ready to be slain ; if thou sayest, Behold, we knew it not ; doth not He that pondereth the heart consider it ? and He that keepeth

thy soul doth not He know it? and shall not He render to every man according to his works?"

Prov. xxiv., 11-12.

"And Abraham said unto God, O that Ishmael might live before Thee!"

"And God said, And as for Ishmael I have heard thee."

Gen. xvii., 18-20.

"Princes shall come out of Egypt: Ethiopia shall soon stretch out her hands unto God."

Ps. lxxviii., 31.

"The dwellers in Egypt, and in the parts of Libya about Cyrene and Arabians, we do hear them speak the wonderful works of God."

Acts ii., 10-11.

"Out of Egypt have I called my son."

Matt. ii., 15.

"Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

Acts iv., 12.

It will be noticed that there is a want of uniformity in the spelling of Arabic names and words throughout this book. This is due to the fact that there is no fixed principle for transliterating Arabic into English, and, consequently, the different authors quoted from have followed different methods.

Preface to Part II.

A BOOK which would put before the public some account of the countries of North Africa, their peoples and religion, together with an account of the objects and progress of the Mission, has long been needed. The difficulty was to find some one acquainted with the facts in question and having sufficient leisure to write it. This difficulty has been met by Mr. Rutherford's kindly undertaking to write that part of it which mainly describes the countries, the people and their religion, and by my attempting to record the circumstances relating more particularly to the Mission and its progress.

Mr. Rutherford's residence for a time in Algiers as the Presbyterian minister in the Church built by the late Sir Peter Coats, brought him in contact with the Mission, to which he has ever since been a warm friend. His own missionary experience in the East and his thorough acquaintance with missionary work, concerning which he has already used his pen to good purpose, qualified him in a special degree for this labour of love.

My own part of the work has been delayed by the constant pressure of Mission work at home and abroad, and by my lack of experience in producing a book of this sort. A few pages have been written, and then the work has been put aside for weeks, or even months, to meet pressing claims in other directions. I must therefore beg that readers will make allowances for its many imperfections. My qualification to write at all arises from the fact that I have been associated with the work from its commencement, between nineteen and twenty years ago, that I am personally acquainted with all the fields and nearly all the Mission stations by having taken eighteen journeys through North Africa, and that all the missionaries have lived with me for a shorter or longer time.

The object of the book is, of course, in the first instance, the glory of God, in telling how He moved His servants to take His glad tidings to these lands, which, through making light of it, had for twelve hundred years been enshrouded in the gloom of Moslem darkness; and then to show how God has in grace helped, guided, and sustained His servants

in their difficult work, and how He has faithfully fulfilled His promises notwithstanding failure on their part.

Its second object is to stir up deeper interest in the peoples of North Africa and their spiritual needs—such an interest as may lead to further practical efforts for their evangelisation in the going forth of more labourers, and the upholding and sustaining of the work and the workers by prayer, sympathy, and financial support.

It is our desire and prayer that the perusal of these pages may lead not a few of God's servants to enquire whether He would not have them go to North Africa to witness for Him; and also that others may be exercised as to how they can help those whom God may be calling to go.

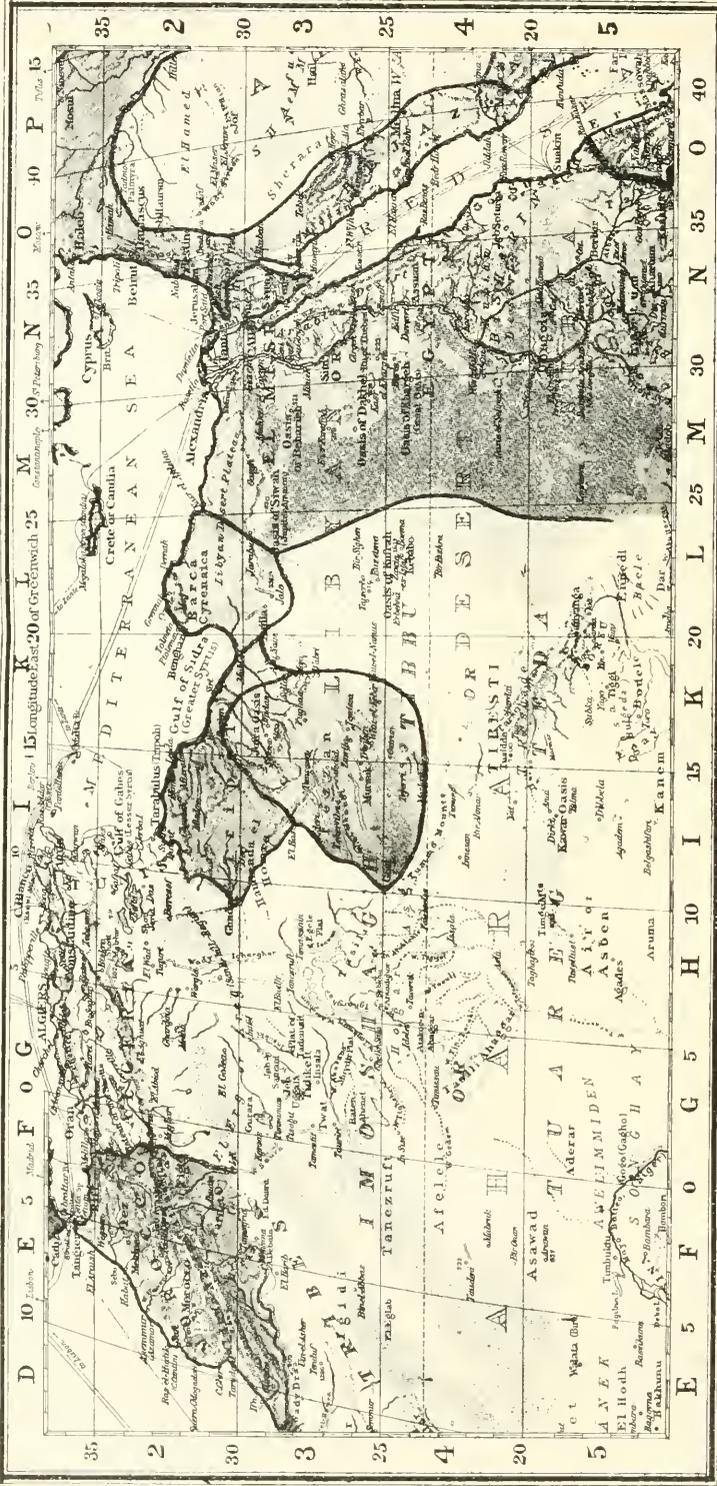
Any enquiries as to work for God in North Africa, work at home on behalf of North Africa, or gifts for the maintenance of the work and the workers may be sent to

Yours heartily in Christ's service,

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Hon. Sec. North Africa Mission,

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North Africa, General Map. Reduced from the "Times" Atlas.

By the kind permission of the proprietors of the "Times" Atlas.

The Gospel in North Africa.

PART I.

THE COUNTRIES OF NORTH AFRICA.



NORTH AFRICA is a series of countries stretching from the Atlantic to Egypt, with a coast line of 2500 miles, and extending southwards from the Mediterranean for perhaps 2000 miles. It consists of Morocco, with a population estimated at from four to eight millions; Algeria, with four millions; Tunis, with two millions; Tripoli, with a million and a half; and Egypt, with ten millions. The Sahara—which is not, as many people seem to think, a vast howling wilderness, but, amid its wastes, contains a multitude of fertile oases—has a population of three or four millions; while in the great Soudan, with all its nations and languages, there are many tens of millions of souls for whom Christ died, for whose redemption His precious blood was shed, but who live

and die without being once told the Gospel message.

So recently as 1881 there was not, except in Egypt, a single missionary to the native races. Missionaries had been sent both from Europe and America, and had sailed along these North African shores on their way to India and China and other eastern lands, but these wide-spread nations so near to our own doors were left uncared for. Surely the millions in North Africa could have pointed to us with all our profession and zeal, and all our inconsistencies, and could have said, “No man careth for our souls.”

There are now (1900) in the North Africa Mission about one hundred

missionaries, labouring in Morocco, Algeria, Tunis, Tripoli and Egypt. Among these are five duly qualified medical practitioners, as well as many other gifted and self-denying men and women. There are also other workers, so that including those in our own Mission there are now about a hundred and fifty missionaries, where eighteen or twenty years ago there were none at all. But what are a hundred and fifty preachers of the Gospel to the multitudes of those vast lands? Nay, the great Sahara has not yet a single witness for the Lord Jesus Christ. The dwellers in the desert are without any opportunity of hearing of the love of God and of the redemption that is in Christ Jesus. The Soudan is as yet practically untouched. The British Army has enlisted whole regiments of Haussas, but the Church of Christ cannot say as much.

For every soul of man both in heathen and in Moslem lands, the Lord Jesus Christ by the grace of God has tasted death (Heb. ii., 9), but we have not told them what He has done for them. This is a day of good tidings, but, unlike the lepers in Samaria, who could not refrain from telling the famine-stricken citizens that there was now abundance of food, we have held our peace; while the Bridegroom has tarried the church has slumbered and slept.

The Lord has given to the North Africa Mission seals to its ministry in every one of these countries from Morocco to Egypt, the first drops of the great shower of blessing which we are believing that He will yet abundantly send.

That the Lord Jesus Christ should be glorified among the nations, that He should "see of the travail of His soul and be satisfied," surely this is motive enough for Christian men to give ungrudgingly and to pray unceasingly for those Moslem nations as well as for the missionaries, and that the Lord of the harvest would thrust forth more labourers into His harvest.

The glamour of the "gorgeous east" is somehow thrown over the dark continent, and although that gorgeousness dissipates into the thin mists of every-day life with its poverty and care, its polygamy and slavery, yet even then the actual facts appeal more strongly to the Christian heart.

Morocco, Algeria, Tunis, Tripoli and Barca are all bounded on the north by the Mediterranean Sea, and on the south by the Sahara Desert. Right through Morocco, Algeria and Tunis, there runs the range of the Atlas Mountains, which, roughly speaking, is parallel to the sea coast, and at a distance from it varying from fifty to a hundred miles or more. In order to have a view of the general physical outline of these countries, let us conceive of a lofty range of mountains, rising sometimes to over 12,000 feet high, and running from Cape Bon, in Tunis, right away to the west, till the shores of the Atlantic Ocean are reached. Then think of this great mountain chain sloping,

sometimes gently and at other times more precipitously, towards the shore of the Mediterranean, thus forming plains of varying altitudes, which have from time immemorial been famed for fertility; the mountains sloping also in the reverse direction towards the south until the level of the Sahara Desert is



An Arab Girl.

reached. Such, in brief, is an outline of the geographical position of Morocco, Algeria and Tunis.

Tripoli is different, for there the desert comes close to the shore of the Mediterranean, the city of Tripoli being built on the edge both of the sea and of the desert.

Egypt is quite unlike the other countries of North Africa in this respect, that it is simply the cultivated region in the valley of the Nile.

To the south of Morocco, Algeria, Tunis and Tripoli, there lies the Sahara Desert, a vast expanse which stretches west nearly to the Atlantic, east to the Nile, and south in the direction of Lake Chad, the River Niger, and the countries of the Soudan.

Together they comprise a series of countries with a multitude of peoples: but Christ shall have dominion from sea to sea; they that dwell in the wilderness shall bow before Him. God's promise cannot fail.



The Date Harvest.

North Africa, with its rivers and streams, mountains and fruitful plains, is a land of olive groves and orange orchards, a region with vast mineral resources and highly favoured by nature: where many of the cities and towns have their *sòks* or market places open to all, as well as their *mellahs* or Jewish quarters, their newly-built European streets, and, more than all, their Berber and Arab dwellings, for these nationalities form by far the larger proportion of the inhabitants.

The description of Palestine given in Deut. viii., 7, 8 and 9, may be taken as true also of North Africa, "a good land, a land of brooks of water, of

fountains and depths that spring out of valleys and hills, a land of wheat and barley and vines and fig trees and pomegranates; a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." But there are also vast tracts of country of which it is true that it is a "great and terrible wilderness wherein are . . . scorpions and drought, where there is no water."

The climate of North Africa is good, its mildness being produced partly by the vicinity of these countries to the sea, and partly by the refreshing breezes from the snowy summits of the Atlas Mountains. The south wind sometimes causes extreme and even suffocating heat, but this is not often. The heat is greatest in August and September. Over all Barbary, from March till September, scarcely a rain-cloud is to be seen, but during the rest of the year there is a rainfall sufficient for the needs of vegetation. Throughout the winter the temperature is delightful, with the result that tourists and invalids in increasing numbers resort to these southern Mediterranean shores for recreation and health. May it not be reasonably hoped that Christian visitors to North Africa will not merely be interested in the natural beauty and archæology of these once Christian lands, but that they will also be jealous of the honour of their Lord, that Jesus may reign in the hearts of "the dwellers in Libya?"

MOROCCO.



WITHIN sight of an English port, and within hail of English ships as they pass on to our Empire in the East, there is a land where the ways of life are the same to-day as they were a thousand years ago, a land wherein government is oppression, wherein law is tyranny, wherein justice is bought and sold, wherein it is a terror to be rich and a danger to be poor, wherein man may still be the slave of man, and woman is no more than a creature of lust—a reproach to Europe, a disgrace to the century, an outrage on humanity, a

blight on religion! That land is Morocco.”—(Hall Caine, in the *Scapegoat*.)

Morocco is a country subject to a Mohammedan despot, and is generally known as the Empire of Morocco. The present Sultan is Abdul Aziz, born in 1879. The area of the country is vaguely estimated at three or four times that of Great Britain. The population is believed to amount to five millions at least; it has been estimated at as high a figure as ten millions, of whom the greater number are to be found in the fertile and comparatively well-watered land along the base of the lower slopes of the Atlas Mountains. Good government and proper cultivation would work a reformation in Morocco, by which it would attain that place among the nations to which it is entitled by its geographical position and its other natural advantages. Almost all kinds of grain might be freely grown, and the country is rich in timber and in minerals. It is a country of great natural resources which only need to be developed.

The chief towns are: Fez (which is the capital), Mequinez and Tangier in the north, and Morocco City in the south. Fez, Mequinez and Morocco City are all at some distance from the west coast, and lie among the mountains. “O Fez,” say the Arabs, “all the beauty of the earth is centred in thee.” Fez is the political and literary centre of the kingdom, the seat both of government and of a famous Mohammedan university and library.

Agriculture in Morocco and the other lands of North Africa is conducted with little art. The natural fertility of the soil in the well-watered districts supersedes the necessity of skill on the part of the cultivator.

The production of the simplest manufactures is alone requisite where the range of personal wants embraces few objects, and those of the humblest class.



A North African Native with Plough.

Slavery is still a recognised institution in Morocco, the slaves being brought across the Sahara and the Soudan. The slave-hunts in the Soudan and in the other parts of Central Africa are conducted by Mohammedan Arabs, who fiercely contend that they have the sanction of the Koran for all



A Native Weaver.

the atrocities they commit. "I am heartsore," said David Livingstone, "and sick of human blood. Slaving scenes come back unbidden, and make me start up at night horrified by their vividness." The great majority of the slaves never reach the markets at all, but are done to death, dying of wounds and exhaustion. It is almost incredible, yet only too true, that in Morocco, less than four days' journey from London, men and women are bought and sold like cattle.

It is well known that were it not for the jealousy of European powers, Morocco would long ago have been annexed by one or other of them. A large part of the country, probably even half of it, is independent of the Sultan's authority, being held by the mountain chiefs who defy his power. It is believed that the population has largely decreased owing to war and misgovernment. The trade on the coast is in the hands of European merchants.

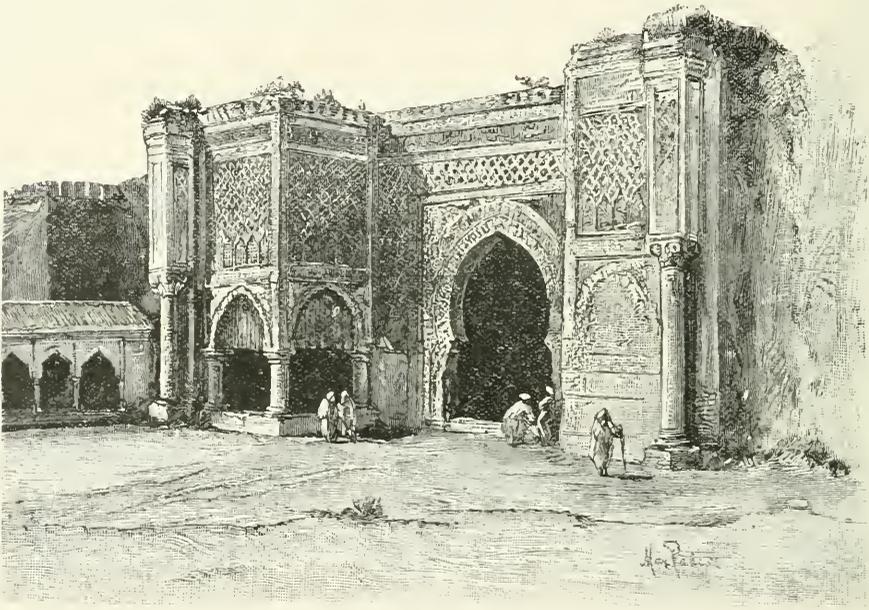
A missionary in one of the cities writes:—"The latter rains having been withheld, we were threatened with famine, and then came the locusts in great numbers. While the Europeans were organizing and collecting funds for the destruction of locusts' eggs, it was appalling to see the callous indifference of the majority of the people. 'The Lord will provide,' was continually on the lips of the Moors. However, after the grain rose to three times its original value, and still no rain, with continuous swarms of locusts, the Moors began to bestir themselves; processions were organized, and might be seen going from one saint-house to another, imploring God and the saints to send rain.

"I need not say that we were instant in prayer that God would send us rain. Thanks to God, rain came in abundance.

"Every day after the procession and prayers for rain were over, we were deafened with continual gun-fire. This rejoicing was over forty-three heads of innocent people which were nailed up on one of the city gates as trophies of the Sultan's victories down south. Instead of the Government having been humbled, a further iniquitous and diabolical order arrived from the Moorish Court to the effect that thirteen of the Rahamna tribe, now in prison, should have two thousand lashes, and their hands cut open. Early on the morning of the 21st of April the diabolical work began; none of the men were able to stand more than twelve hundred lashes, having been left unconscious and almost dead. Then a native doctor was brought, and their hands cut up between the fingers, with a deep crucial incision in the palm of the hand. These wounds were filled with salt, camphor, etc., and the hands then closed and sewn up in wet sheepskin, which, when it dries, contracts, so that when removed, the hand is a useless round ball." (*The Christian*, June 10th, 1897.)

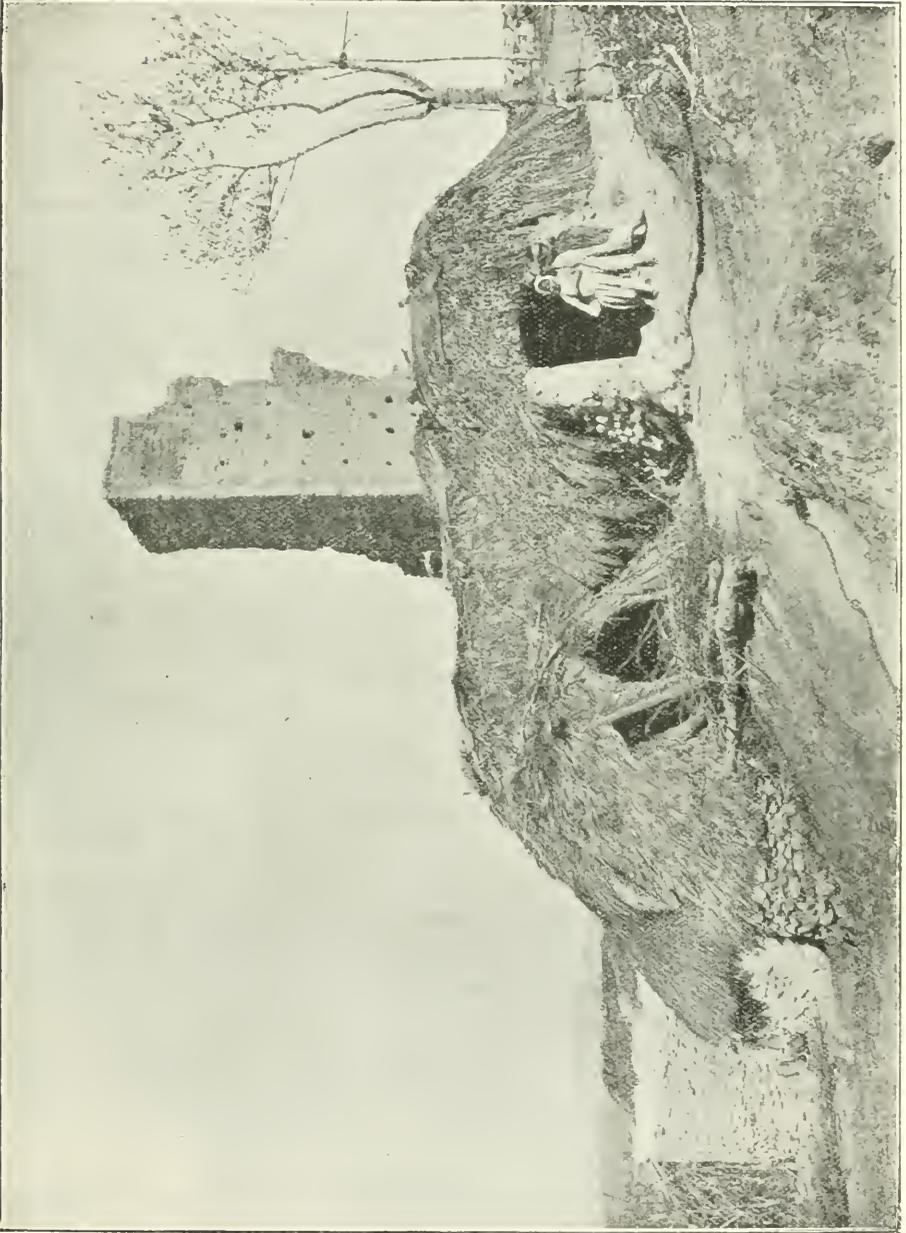
“Have respect unto the covenant, O God, for the dark places of the earth are full of the habitations of cruelty.”

Joseph Thomson, the African explorer, whose too early death was the result of a fall from his horse in the Atlas Mountains, in Morocco, had thought favourably of Mohammedanism before he visited that country, but when he had seen it for himself he wrote:—“It was difficult to grasp the fact which had been gradually boring its way into our minds, with growing knowledge of Moorish life, that absolutely the most religious nation on the face of the earth



Gateway. Mequinez.

was also the most grossly immoral. In no sect is faith so absolutely paramount, so unweakened by any strain of scepticism, as among the Mohammedans of Morocco. Among no people are prayers so commonly heard or religious duties more rigidly attended to. Yet side by side with it all, rapine and murder, mendacity of the most advanced type, and brutish and nameless vices, exist to an extraordinary degree. From the Sultan down to the loathsome half-starved beggar, from the most learned to the most illiterate, from the man who enjoys the reputation of utmost sanctity to his openly infamous opposite, all are alike morally rotten.”



A Native Dwelling.

And such, O Christians of Britain, were some of you, but ye are washed. Christ has sufficed for you. Shall not He suffice for Morocco? Grace is already beginning to save and sanctify there too.

The population of Tangier is about 30,000, including Moors, Jews and Europeans. In the market place are Moors, Spaniards and others, busily engaged in buying and selling goods which are laid out upon stalls, or even on the ground. At some narrow spot you meet a donkey laden with skins, or with two paniers full of refuse, while its driver cries at the top of his voice, "Balak, balak!" (make room! clear the way!). Then you see a stately Moslem passing along, clad in his white burnouse, beneath which there is the caftan of pale green or sky blue; his head is covered with a snow-white turban, and on his feet are yellow slippers. Under his arm is his prayer-mat, a piece of crimson cloth about a yard square. This prayer-mat is carried about to certain spots, such as the graves of patron saints. Spreading it upon the ground, he kneels down and performs his devotions.

The dresses are strange beyond description. Here comes a Moor, wearing a white turban, a curiously embroidered jacket, gold and crimson sash, trousers that come only a little way below the knee and yet have half-a-dozen yards of cloth in them; his slippers are yellow, and he carries an ornamented scimitar and a gun of preposterous length. And here are aged Arabs, with flowing white beards and long white robes with hoods; Bedouins, with long cowed striped cloaks; negroes and Riffs. Their costumes are all, to our eyes, new and curious, and much of the clothing is ragged enough. The Moorish women are enveloped from head to foot in coarse white robes, and their faces are closely veiled. Here are some thousands of Jews in blue gabardines, sashes round their waists, slippers on their feet, and wearing little skull caps, and all so much alike in features and dress that they seem to belong to one family.

In Tangier, all the odours, colours, sounds and sights of Islam are united; yet with the antiquity of a thousand years, there is to be seen also the hand of modern civilization, for the narrow streets and markets are lit by electricity—a curious combination of the Mohammedanism of the seventh century and the science of the closing years of the nineteenth.

There are no asylums for the sick, blind, lame or poor. Beggars abound everywhere, soliciting alms of each passer-by in the name of some patron saint. "Give me the sixth part of a cent in the name of Muley Abdul Kader"—a saint who lived centuries ago.

One of the missionaries in Tangier writes:—"There are a very great number of blind men in Tangier. One cruel mode of punishment which is often inflicted in Morocco for stealing, is that the culprit's eyes are burned out.



A North African Jew.

He is thus made a pitiable sight for life, and altogether helpless as to earning his living; consequently he becomes a burden on the public. Speaking of Moorish justice, the following terrible account is only one of many which are constantly occurring in Morocco:—

“A young married man, with a widowed mother and young brother, was living in a village about twelve miles from Tangier. He had a small piece of ground on which were several huts; the produce of the land was the living for the family. This man was falsely accused of having burned a hut in a neighbouring village. In the night the men of this village came down to the man’s hut and called him out. He was timid of such a company of men and did not come out. Then, setting fire to the hut, they compelled him to escape, when they at once fell on him and with hot irons burned out his eyes, after which they plundered his goods. Now he is one of the company of Tangier beggars. As I looked at the poor man’s face and saw the awful scars and heard the terrible tale, told amid heavy sobs, my heart was near breaking.”

In *Travel*, for December, 1897, Mrs. Haweis describes the wedding of the Cherif in Tangier. She says:—“I never realized the degradation of the Mohammedan women till I saw the white bundles which represent the sister-brides gradually range themselves outside the festive crowd, still and dumb, where all else was excitement and merriment, since a respectable woman of whatever class may not sit in public beside father, brother or spouse: nor is it etiquette to stir much. For when a man-child is born, the true believer says: ‘It is a benediction;’ when a daughter is born, and not a revolting daughter either, ‘It is a malediction;’ and subject all her life to that privileged sex to whom God sent her as a helpmeet, but who keeps her like his horse, as a mere draught animal or a prisoner, the Moorish woman is a thing apart and repressed in all her higher instincts, a mere utensil.

“So the whole sore system seemed concentrated in that knot of still white bundles huddled up like honey-pots on the palace roof or the grey-green slopes of aloe and prickly pear, watching like ghosts on some accursed mountain, while the Cherif and his sons, and the sons of the Basha, as beings having souls, rode once amongst their people along the snowy, sandy surf, all clad in purple and green and silver, their handsome profiles raised with ineffable haughtiness against the brilliant sunset sky. And presently, as the sun went down, the bride in her marriage casket was escorted in a circle of swinging lamps to her stall, and market-day for rich and poor was done.”

Tetuan lies a long day’s journey to the east of Tangier. Tangier, Casablanca, Tetuan, Fez and Laraish are all occupied by the Mission as centres from which the work of evangelization is gradually developing.



How Women are Veiled.

Southern Morocco may be said to extend to the Wady Draa, and except in the northern plains the inhabitants are chiefly Sluh Berbers, to whom Arabic is a foreign language. These southern Berbers occupy the whole of the mountains as well as the province of Soos and the districts bordering on the Sahara. In the common belief that their ancestors were of the Christian faith until Moslem missionaries came among them with fire and sword, the Gospel messenger possesses a position of advantage in dealing with them, especially as these tribes still maintain much independence, and show a degree of character and of ability unknown to the Arabs of the plain. But up to the present it is only a beginning that has been made in the work of evangelization among them.

To no class of evangelist is Morocco so open as to medical women. The Lord has given the word : may the women who publish the same be a great host. (Ps. lxxviii. 11., R.V.) Both in the towns and in the villages there is a hearty welcome to the medical missionary. Such ladies are welcome everywhere. The same houses which the lady missionary may freely enter are fast shut against men. An instance of the freeness of access which European ladies enjoy, was the visit to South Morocco, in 1896, of two of the ladies of our Mission. They are the only foreigners known to have penetrated those hitherto inaccessible regions.

Nowhere have the gifts of God been distributed in richer or more varied abundance than in the countries of North Africa ; nowhere have they been more wasted and abused. And the fault is not in the races who occupy those lands ; it lies wholly in the religion which keeps them in bondage.

For more than twelve centuries Islam has had full liberty and a fair field for exhibiting its spirit under the most favourable conditions of climate, soil, natural resources, geographical position, together with a variety of races who are neither incapable nor effete. And what is the result ? Barbarism, oppression, lawlessness, corruption, cruelty, ignorance, decay have settled as an incurable blight on all the lands of Islam. These lands were once fertile, populous, flourishing homes of the arts, of science and of literature. Now every vestige has disappeared of the prosperity which existed before Islam invaded them.

Morocco is the one country where Mohammedanism has still a free hand, and Islam pure and undiluted is the ruling power, and nowhere on the face of God's world is there more or deeper sin. No medical missionary in Morocco writes out a prescription for man, woman or child, without taking into account that every individual in the land is suffering from his or her own iniquities, or

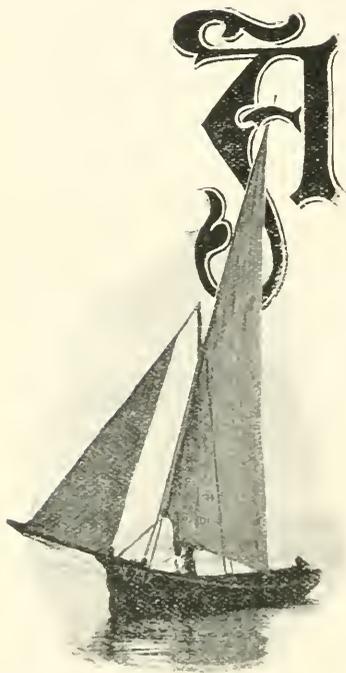
from those of their ancestors. This one fact, even if it stood alone—which, alas ! it does not—shows what the character of Mohammedanism is.

The story of Morocco is a tale of tyranny, the degradation of man's honour, the cruel wrong of woman's, the shame of base usury, and the iniquity of justice that may be bought. But though all this and much more is only too real, yet through the Gospel of the Lord Jesus Christ, a brighter day has begun to dawn for Morocco. God speed the day !

It should not be forgotten that in most of the North African cities on the shores of the Mediterranean there are many Europeans permanently settled. These are chiefly Spaniards, Frenchmen and Italians, and among them there is a wide field for evangelization.

Among the Spaniards in Tangier, the Mission has for a number of years carried on successful work, evidently owned of God.

ALGERIA AND TUNIS.



ALGERIA extends from Morocco in the west to Tunis in the east. Its southern boundaries are not very definite, falling as they do within the almost boundless Sahara.

Algeria is a French colony, occupied by them since 1830. Tunis is a Protectorate of France, and practically under French rule.

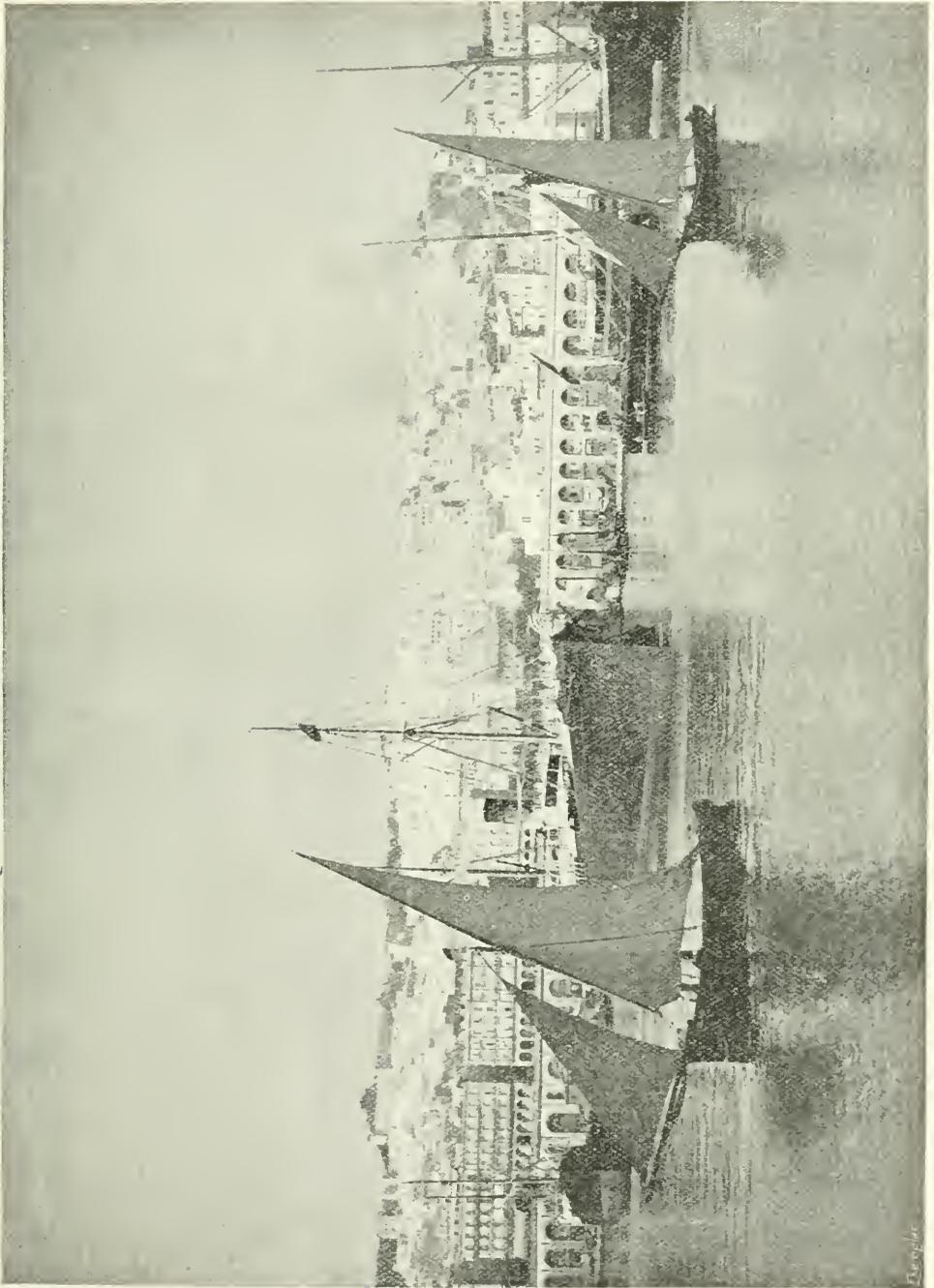
Since Algeria and Tunis have been occupied by the French, much has been done for the development of those countries by the administration of justice, by the making of roads and railways, by the sinking of Artesian wells, and in many other ways.

The position of Algiers is peculiarly fine. It is built on the western shore of a wide bay, the coast line of which extends in a semi-circle for fifteen miles to Cape Matifou. The city rises from the water's edge in a succession of terraces, whose houses gleam in the bright African sunlight as if they were white marble, though in fact they can boast no richer outward

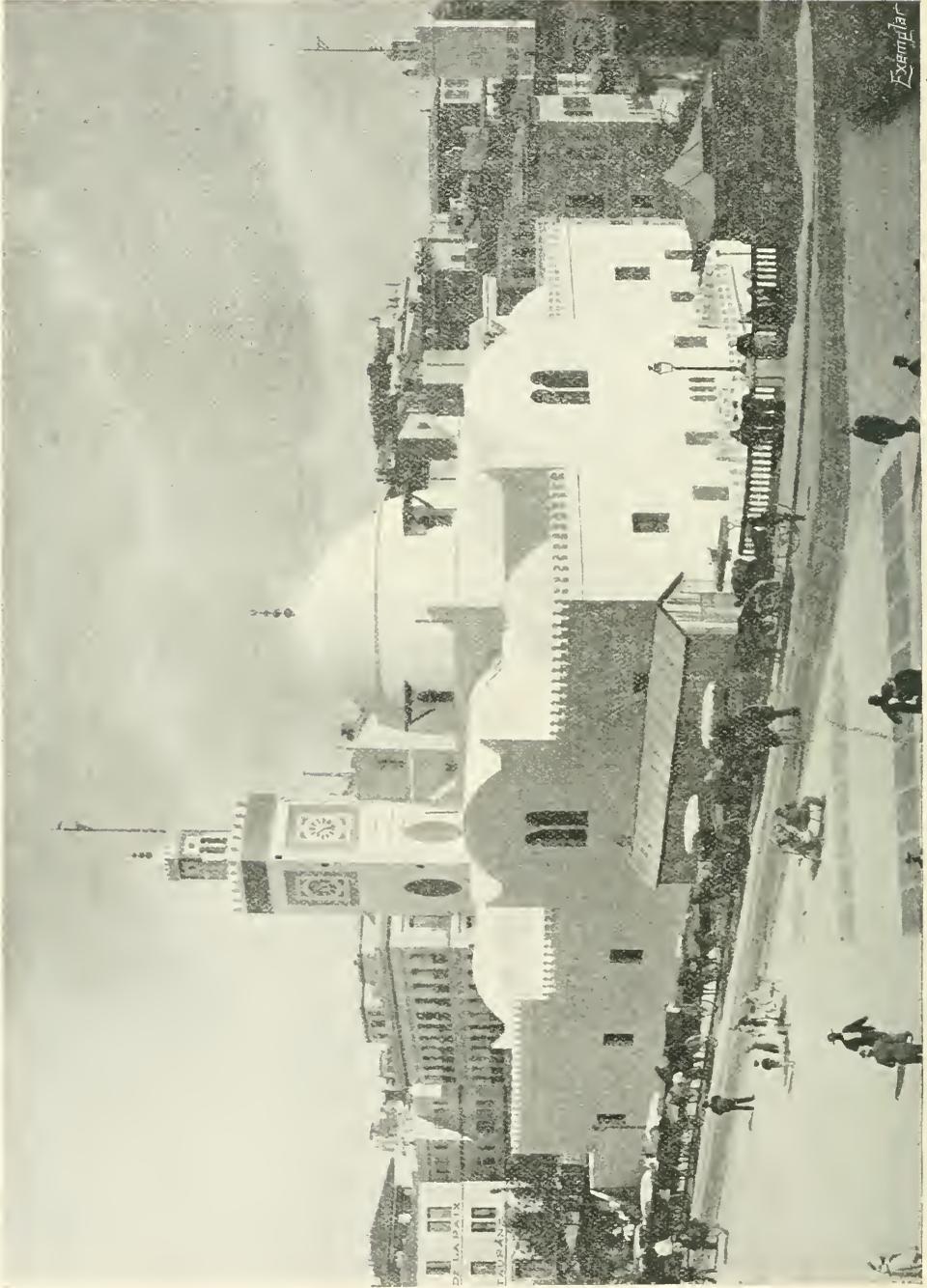
adorning than whitewash. The Arabs say that Algiers is like a diamond set in emeralds, referring to the foliage of the trees surrounding the town.

The gleaming city is crowned by the Kasbah or castle, an extensive series of buildings in which the Dey's palace was situated. It is now used as a barrack for French troops. Occupying so prominent a position on the brow of the hill, the Kasbah was the eagle's eyrie from which an outlook was kept for the approach of merchant ships on which the pirates could swoop down. It was from the seizure and plunder of trading vessels that the supply of the Christian slaves of Algiers was chiefly obtained.

The part of the city in which the Arabs and Jews reside, rises in a steep triangle from the handsome streets fronting the harbour, while to the east



Algiers.

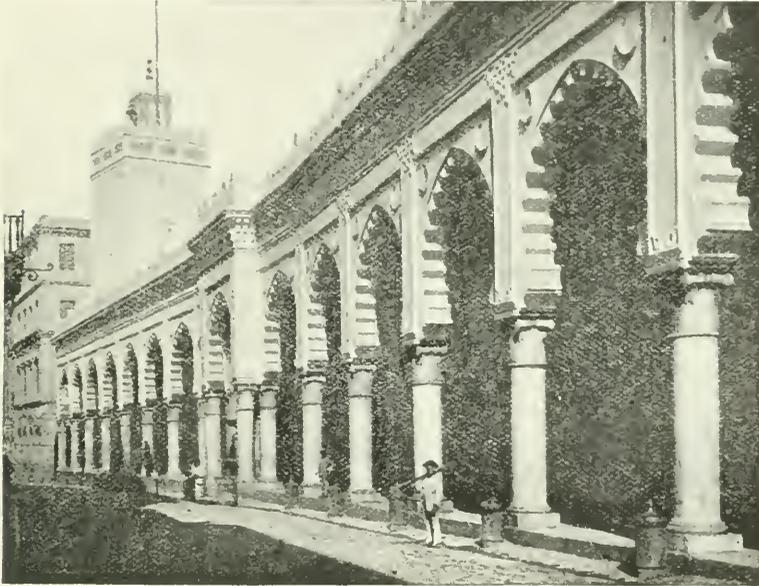


Mosque de la Pêcherie.

there stretches the olive-crowned suburb of Mustapha, where most of the English visitors reside.

At the foot of the white Arab city there stands out prominently the Mosque de la Pêcherie, so called from the adjoining fish market.

A recent traveller (Kathleen Watson, in the *Echo*, May 12th, 1897) thus describes what she saw in one of the Mosques in Algiers:—"Inside the Mosque at evening time the gloom and silence hang heavily. The first is pierced by intervals of sad light from little lamps where a wick is floating in a glass bowl of olive oil, and the latter by the occasional groans of an Arab,



Grand Mosque, Algiers.

prostrate at his prayers in the shadow of a great pillar on which a corner of one of the myriad arches of the Mosque is resting. From the open court in the interior comes the clear tinkle of running water; there is built the fountain where each Arab foot is cleansed before it touches the holy carpeted ground from which so many prayers go up to Allah each dawn and noon and eventide. In the court, pleasant trees are planted, so that at noonday there is shelter from the heat. Just now the moonlight is sending long silver shafts of shine across the dazzling marble flags, and the spray of the fountain catches the light in sparkles, and a feast of beauty is shed around. But in those solemn

aisles that enclose the open court, always that strange unbroken silence and that gloom. Not an ornament, a picture, or a hanging; no sign of painted stories, no least symbol of ritual or of doctrine, nothing but aisle upon aisle with snow-white arches converging intricately, the thick soft carpet and the strips of bamboo matting under foot, the dim, faintly scattered lamps overhead. Not one window is there in any of the many walls around, no organ, pulpit, altar, chancel; and yet, without the smallest aid to devotion, the very quint-essence of reverence and passionate adoration breathes from out the spaces that these white undecorated walls shut in. So much so that one reckoned at home a great man and upholder of the faith called orthodox, when he came to this land and moved much in the stern, sweet atmosphere of this other faith, was known to say, ‘Almost thou persuadest me to be a Mohammedan!’”

Yes, this is the glamour which non-Christian systems throw over us if we are not whole-hearted to the Lord Jesus Christ. “My one passion is Jesus Christ,” said Zinzendorf; but if this be not so with us, then the “stern, sweet atmosphere,” now of Mohammedanism, now of Buddhism, and now of anything else, will wile us away from the simplicity that is in Christ. Once caught in the toils, it will be seen what the results are, and whether apart from the fruit of the Spirit, love and joy and peace, there is any sweetness at all.

The Arabs themselves are not in the least deceived by what they know to be merely outward show and ritual; they draw, in fact, an unfavourable inference from much outward show of religion. For holiness of heart does not exist in Mohammedanism; and as polygamy, concubinage and divorce, being regarded as of divine sanction, are not revolting to the moral sense of Moslems, so there is no connection either in fact or in popular estimation between the outward forms of religion and a holy life. In North Africa they have a saying: “Shun a man who has made the pilgrimage to Mecca once; live not in the same street with him who has performed it twice; and reside not in the same country with him who has visited the Kaaba thrice.”

“I once myself,” writes General Haig, “formed one of a circle of some twenty guests in the house of an Arab gentleman, who all, excepting myself, when the evening call to prayer sounded from the mosque, joined the host in the most solemn and impressive recitation of the prayers, with the prescribed genuflections and prostrations, but of whom he afterwards privately declared that every one was a thief, handing me at the same time the key of a room where he had had my baggage locked up, and warning me to be on my guard. The true Christian idea of prayer appears to be wholly wanting, though in times of great distress short ejaculatory prayer will be put up. At times, failing to receive an answer, they resort in their despair to necromancy.”



A Kabyle Village

Across the Bay of Algiers, but at a distance of some fifty miles, there is the Djurdjura range of the Atlas. While Algiers is basking in the sunshine, and orange and lemon trees are loaded with ripe golden fruit, and the almond tree strews the paths with white blossom, the peaks of Djurdjura, 7500 feet above the sea, are gleaming with deep snow. It is like a bit of Switzerland in Africa.

Beyond and around these mountains lies La Grande Kabylie, one of the chief districts where the brave Berber mountaineers are found in their native homes. It is in La Grande Kabylie that Djemâa Sahridj is situated, a well-known station of the Mission. The Gospel is winning its way among the Kabyle villages, and is still, what it ever was, the power of God unto salvation.

These villages are very numerous. "At one point," writes a visitor, "we counted over fifty villages, compact masses of tiny houses looking in the distance like eagles' nests, generally built on the crests of the hills. The houses, little more than huts, have very thick walls to keep out the heat, and are roofed with roughly moulded tiles. The living-room seemed to us little more than a cellar, with an earthen floor and a ledge about four feet broad for sleeping purposes. An earthen jar about five feet high stands at one side, in which corn and figs are stored. Heaps of refuse lie all about, that would pain the eye of our sanitary inspectors."

The Kabyles are strong and active; the children are bright and merry. The girls are married early, and through hard work and ill-usage are withered and old-looking by the time they are thirty. The women generally wear a profusion of silver jewellery.

Many cases of genuine conversion to Christ have taken place among the

Kabyles. In Djemâa Sahridj, in 1897, quite a number of young men came boldly out from Mohammedanism and have remained true. One young Kabyle girl said to the lady missionaries, "I love Jesus; I believe in Him as my Saviour, I believe with all my heart," and when asked why she had



Itinerating.

forsaken the faith of Moham-
med, replied, "His followers
lie, thief, and sin; and if he
cannot save us from our sins
here, I do not think he is likely
to save us hereafter." One of
the converts who was placed
in most unfavourable sur-
roundings was urged by the
missionaries not to forget the
Lord Jesus, and the answer
was, "How can I, when my
eyes have been opened, return
to the darkness? When I
took the Lord Jesus to be my
Saviour I took Him till I die."

Oran is an important city
and seaport. The population
is about 82,000, of whom about
32,000 are Spaniards. Like
Algiers, Oran has been largely
rebuilt after the European

style. There is an important French Protestant church here, and our Mission also has carried on work from this centre. The Spaniards wrested this city from the Moors, and it remained in their possession for nearly three centuries. It has still much that is Spanish about it, for it contains a greater number of Spaniards than of Frenchmen, and there is a house which formerly served as the Inquisition.

Mr. George Pearse, writing of Oran, says:—"One cannot help contrasting the Riviera, with its many Christian visitors and residents, with deserted Oran. There are five or six of its large districts like little towns accessible to evangelization, and whilst Marseilles, for instance, has its well-managed McAll meetings in all directions, here there is nothing of the kind. There is the Temple with its two pastors, seventy perhaps attending out of a Protestant population of 1700, but no aggressive work among the people; a Spanish service in the Temple on Sunday afternoons, with a good many attendants, but its 32,000 Spaniards otherwise well nigh untouched. Its 11,000 Jews are building (in 1894) a grand synagogue.

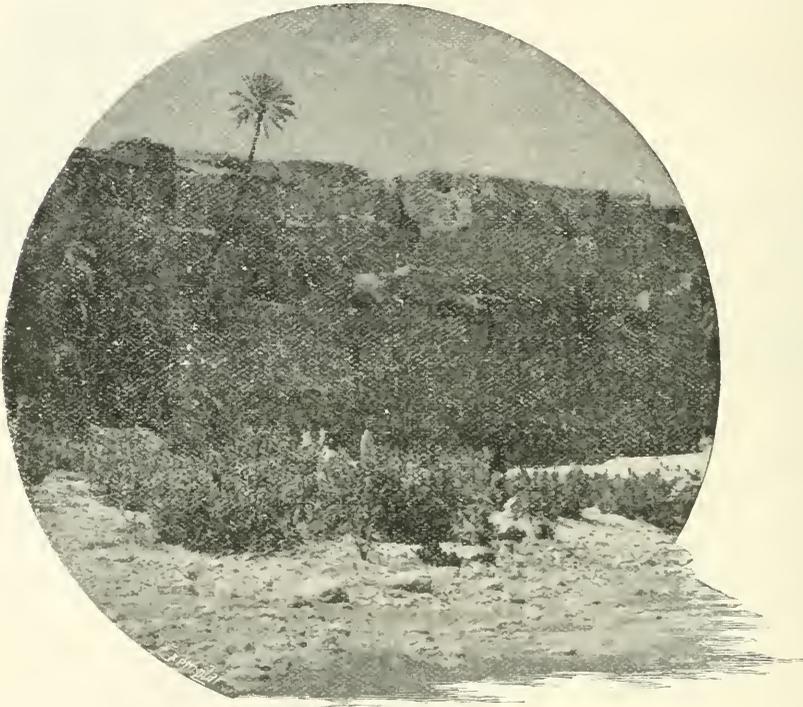
"And all these dark and benighted people are left to die in their sins;



An Algerian Kaid.

nevertheless, they are most accessible, whether in the streets or in their houses, and receive with gratitude advances made towards them, such as cobblers and tailors in their shops, servants in hotels, crossing sweepers, poor women at their doors, old men on forms, gardeners, sailors on the quay, soldiers, groups of Jews on Sabbath, Spaniards, Arabs, Berbers and Riffs, etc. Oh, the sad faces, betraying aching, unsatisfied hearts !

“This modern invasion by the Spaniards is not with the sword, but the



El Kantara.

shovel. Labouring men came in flocks, driven away by the want of employment in Spain ; they are industrious, hard-working men, honest and serious-minded, and free from the influence of priests here. We saw a group of them working at the Carrière Fouque, old and young, and even a woman, for thirty or forty sous a day. They are easily recognised with their white sandals, flap hat, short jacket, red waistband, in shirt sleeves, tight trows, and, whilst travelling, with the invariable shawl across the shoulder ; they flock down to the alfa fields. They are, of all people, the most accessible to the Gospel.”

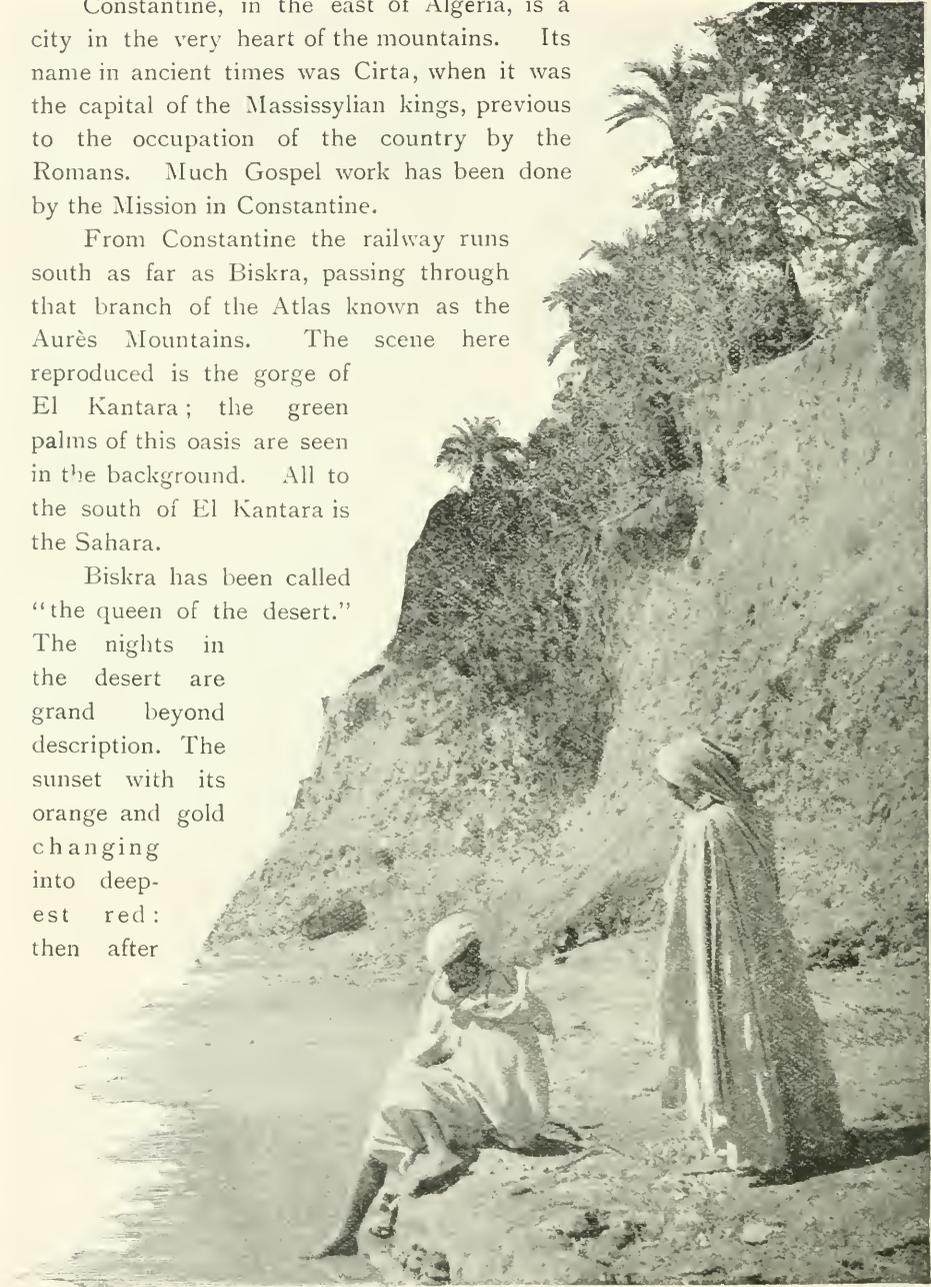


The Gorge, El Kantara

Constantine, in the east of Algeria, is a city in the very heart of the mountains. Its name in ancient times was Cirta, when it was the capital of the Massissyllian kings, previous to the occupation of the country by the Romans. Much Gospel work has been done by the Mission in Constantine.

From Constantine the railway runs south as far as Biskra, passing through that branch of the Atlas known as the Aurès Mountains. The scene here reproduced is the gorge of El Kantara; the green palms of this oasis are seen in the background. All to the south of El Kantara is the Sahara.

Biskra has been called "the queen of the desert." The nights in the desert are grand beyond description. The sunset with its orange and gold changing into deepest red: then after



El Kantara.



The Palms of Biskra.



The Daisies of Biskra.

those glories of heaven have hung over us for an hour they fade away and are followed by the deep cloudless blue of night, while the moon and Venus shed their calmness and their light over the desert.

But turn to the wanderers of the desert, to "those that dwell in the wilderness," and while nature has attained the perfection of beauty under the

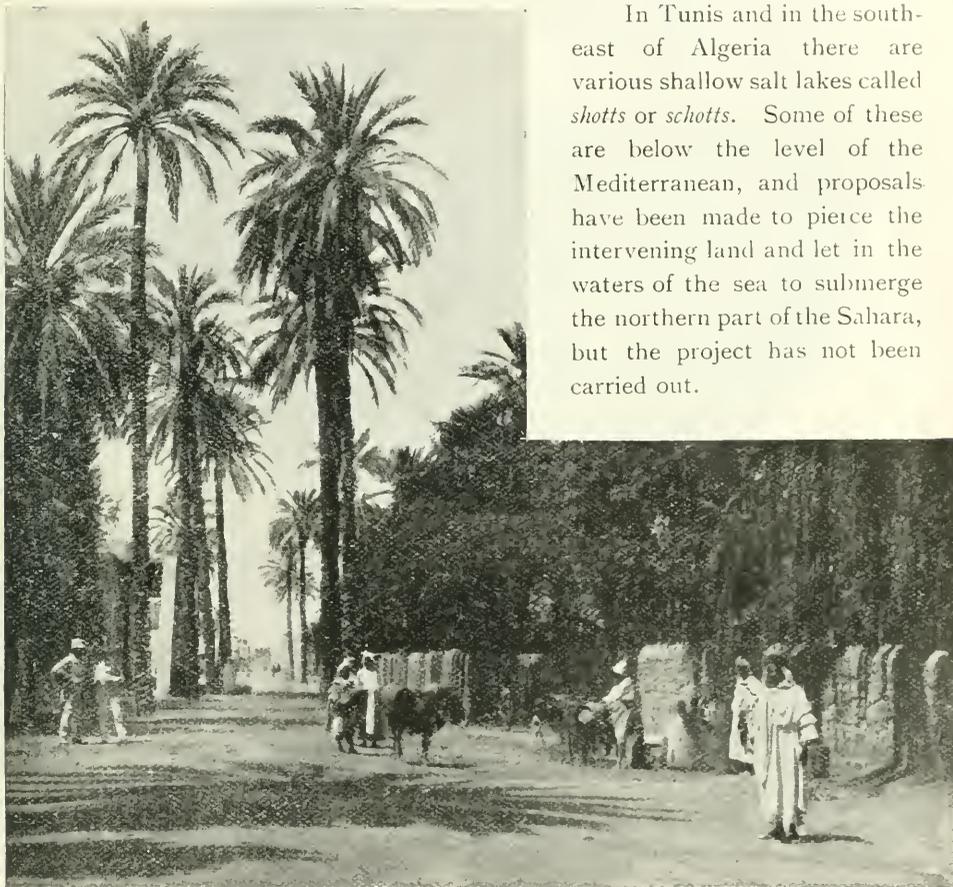


Biskra. Bed of River.

gently waving palm trees, Arab, and Kabyle, and negro from the Soudan have alike "the understanding darkened, being alienated from the life of God, through the ignorance that is in them." From the Atlas Mountains till you reach the populous states of the Soudan there is no one to proclaim the Gospel. "Pray ye the Lord of the harvest."

Algeria is very similar to Tunis in climate and natural productions. Around Algiers are grown early vegetables for the markets of Paris and London, while further inland there are immense tracts covered with alfa, a tall strong grass which is chiefly sent to England for use in the manufacture of paper. In former times Tunis and Algeria formed one of the principal grain-producing districts, from which ancient Rome drew its supplies—Egypt was the other—to feed the multitudes of its pauper citizens, that proud race, too genteel in their own eyes to work, but so poor that they had to be fed by the State. In addition to corn, the vine, the orange, the fig, the olive and the date palm flourish, and afford a constant supply of wholesome food. To the Kabyle, the olive is a chief source of wealth, as the date palm is to the Arab of the desert.

In Tunis and in the south-east of Algeria there are various shallow salt lakes called *shotts* or *schotts*. Some of these are below the level of the Mediterranean, and proposals have been made to pierce the intervening land and let in the waters of the sea to submerge the northern part of the Sahara, but the project has not been carried out.



Road in Biskra.

Algeria, excluding the portion belonging to the Sahara, is as large as the British islands; the population is about four and a half millions.

The area of Tunis is much smaller—about half the size of Great Britain. The population is two millions, and is of much greater average density per mile than in Algeria.

The city of Tunis stands on the Gulf of Tunis, about ten miles from the ruins of ancient Carthage.

Tunis is still the residence of the Bey, who is the nominal ruler, although all real power is in the hands of the French. The Pearl of the East, the



Bey's Court of Justice, Tunis.

Burnouse of the Prophet, the Rose of Paradise, are some of the fond names applied to Tunis.

“The Burnouse of the Prophet! Such is the picturesque name which the Moors give to their capital, as it lies dazzling white, stretching out along the shores of El Bahira. The Prophet's cloak, however, covers a city which can scarcely be rivalled in its wickedness. One breathed more freely when, and only when, one had left Tunis behind altogether.

“It is not desirable to dwell upon this objectionable subject, the *morale* of Tunis. Those who know the city will know enough of its morals, and those who know neither the city nor its inhabitants are happier in their ignorance.” (*To Kairwan the Holy*, p. 243).

“Anything more fascinating than wandering through the dim old palaces with their treasures of porcelain, filagree and embroidery, their inner marble courtyards, all cool with

the fountains playing and the palm trees rustling in the faintest of scented winds; strolling down through the rich glories of the world-famed bazaars, or driving far out into the country among the eucalyptus groves, and the vineyards, and the goat and orange farms, I have still to learn."

It is thus that travellers speak of Tunis.

The snow-white houses, the picturesque old streets, market and bazaars, the fine outlook which the city has in all directions, the variety of costumes, the many types of countenance, and all the strange surprises and contrasts of Tunis, make it a delightful city for tourists. There are said to be no such bazaars anywhere out of Cairo and Constantinople.



A Tunis Market Boy.

But the chief interest in Tunis is in its people. As in all the cities of the southern coast of the Mediterranean, so especially in Tunis, there is a wonderful variety in the nationalities represented. There are Maltese, Italians, Frenchmen, Spaniards, Greeks and Levantines. The natives themselves are represented by Tunisians, Moors, Arabs from various places, Kabyles, Turks and Turko-Moors, while the Jews are both numerous and influential.

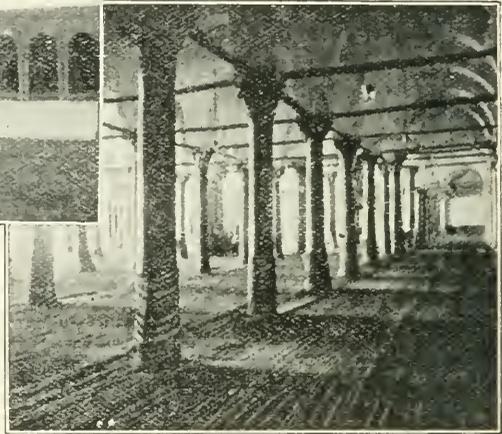
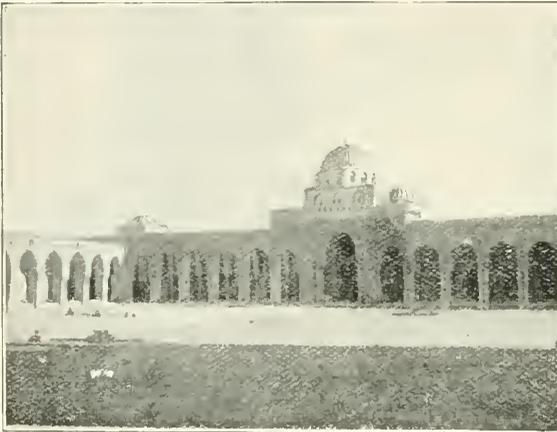
There has been much Gospel work done by the Mission in the city of Tunis, much blessing and much persecution. In connection with the Central Hall and the Bible Dépôt, many meetings and classes are held, and souls are being saved. In Tunis there is strict prohibition of open-air preaching in the streets, but in the premises hired by the Mission the word of God is freely proclaimed.

South and inland from Tunis, lies the sacred city, Kairouan, "Kairwan the Holy," which under French rule is now open to the "kaffir," or unbeliever, as the Moslems call all Christians. The hoisting of the French tri-colour where the green flag of the Prophet had waved unchallenged for centuries was a shock that Islam keenly felt, for it meant that the faith of Mohammed was no longer supreme even in Kairwan the Holy.

This beautiful eastern city was founded in 671 A.D., by Akbar or Okba, the Moslem conqueror of North Africa. But though it was once believed that three pilgrimages to this city ensured eternal salvation, the fame of the Holy City has noticeably decreased now that it is under French rule.

On entering the city, one is impressed with the religious air about everything and everybody. On every side may be seen on arches and doorways, on marble pillars or rude masonry, some portion of the Koran written or carved, while on the exterior of many of the mosques there is the Mohammedan formula, "There is not a god but God, and Mohammed is the Apostle of God."

In eighty-five mosques and ninety schools, some large and beautiful, others insignificant and dirty, there is carried on the training of students in the Koran, the



Hadeeth, or Traditions of Mohammed, and the commentaries, which, they say, embraces all that one needs to know in this world.

The Grand Mosque is exceedingly handsome, and is partly built of materials which have come down from Christian times, and even from days still more ancient. As one gazes upon the five hundred massive pillars of marble, supporting the colonnade of the outer court and the interior of the mosque, the mind runs back to the time when the land was filled with Christian churches, whose walls echoed the burning words of Tertullian and Cyprian.

This ancient city, with its thirty thousand inhabitants, has now been occupied by the Mission. One of the missionaries there writes :—

The Grand Mosque, Kairouan.

"One of the most significant signs of the disintegration of Mahommedanism as an integral force, is the fact that in quick succession those sacred spots which have been bound up with all that is most fanatically conservative and which must at all cost be guarded from the polluting foot of the Nazarene, are becoming centres of Christian light and testimony

"This is an instructive fact to the Christian, for it implies, first, Islam's increased political decadence, and secondly, the surrender of those strategic positions which must culminate, sooner or later, in the occupation of Mecca as a missionary centre. Whenever this occurs, it will necessarily show a further dissolution of the system, which is specifically the deadliest expression of Satan's undying enmity to Christ that the world has yet seen.

"We want to emphasize the importance of its occupation to the Church of Christ, and to earnestly plead that special prayer be made to Almighty God for a deep conviction of sin to rest upon its people.

"Nothing can be done without this; daily I am arguing, reasoning and beseeching men to accept the Christ, but they lack a sense of sin, and neither value His death nor see the danger of rejecting Him. It is only men who know that they are perishing who do not quibble over the means of rescue. It may interest the friends who seek to help forward the distribution of the Word of God to know that I found here a complete copy of an Arabic Bible, printed by Sarah Hodgson, at Newcastle-on-Tyne, in 1811, which had been brought many years ago by a learned Sheikh from Tunis. May we not hope that this well-read messenger of God has spoken of Heaven to many hearts which have ceased to beat, in the days when Kairouan was locked to the hated missionary?"



Arab Encampment.

In the less cultivated parts of Tunisia there are many encampments of Arabs. To describe one is to describe all:—

"We approached another Bedouin *douar*, with its black goat-hair tents, passing a scanty crop of waving barley, in the midst of which wandered several pensive donkeys. I called a halt for refreshment, and making obeisance, touching forehead and heart as I bowed, entered one of the tents with the permission of its owner, saluting the Arabs with the "*Salaam alicim*"—"Peace be with you." The Bedouins received me, and I reclined on a piece of esparto matting, while they prepared coffee and boiled some eggs.

"A little brown child with bangles on its ankles sprawled about on the floor. A hole in the ground was the fireplace, and the smoke, after making efforts to destroy insects and other life, escaped as best it could, mostly through the doorway. All around sat and reclined brown savage-looking Bedouins, more or less unclean, conversing more or less in a shout, their animated conversation, aided greatly by violent gesticulations, chiefly relating to the stranger.

"The women returned from the neighbouring well, bearing their huge stone jars on their shoulders. They were gracefully dressed in a loose flowing piece of blue linen, with a reddish handkerchief on the head, their dark faces fringed with coins which hung also on their breasts; their eyes were darkened, their faces stained with henna or tattooed slightly, and they wore huge ear-rings, fastened to their hair, being too heavy for the ear alone to carry." (*To Kairwan the Holy*, p. 229.)

Susa, or Sousse, an important seaport on the east coast of Tunisia, is well occupied by the Mission as a medical and evangelistic centre, while further south, at Gabez, work was carried on for a time by others.

One of the missionaries in Sousse writes:—

"There are two characters almost without exception to be found in Arab villages; one is the man who knows everything on earth or under the earth, sometimes hearing with sublime forbearance and pity the statements of the missionaries about the Lord Jesus, or at another time taking for his key word "oppose," which he does with a tenacity only possible to one who is convinced that all you have said or thought, or can possibly say or think, is absolutely wrong. The second character is the fanatic, often blind, who knows most of the Koran by rote, and has probably lost his sight in this acquisition, who is brought upon the scene when one is making too much headway in showing Christ to be absolutely necessary as their Saviour. Raising his finger to Heaven, this poor fellow, quite impervious to reason, commences to recite the Koran in a high key, finishing up, when he can continue no more, in a volume of praise and a defence of Islam."

Yet even in scenes where there is so much to discourage, the Spirit of God is at work. For instance, while the opposition just described was being raised against the Christian preacher, the ruling Sheikh of the village observed, "I love our Lord Jesus very much." "I know," he continued, "a doctor in Sfax, a most excellent man, who gave me medicine when I was ill and taught me many things about God. I was willing to learn of that man." "Do you know that he, his wife and boy were murdered one night?" we asked.

‘Murdered? By whom?’ ‘Probably by Arabs,’ we replied. ‘By Arabs! rogues! scamps! and that little boy, he murdered too?’ ‘Yes, all murdered except the infant.’ He seemed touched with genuine grief, and turning to the company cried, ‘My heart burns! my heart burns!’ Truly the kind doctor (Dr. Leach) being dead yet speaketh.

Frequently the Moslems turn the tables on the missionary, and plead with him or with her to accept Mohammedanism. “Several of them told us we were outside the pale of salvation, and our only portion was the hottest place in hell, while others stated that if we would only ‘witness’ that there is not a god but God, and that Mohammed is the Apostle of God, we should be at once reckoned among those whose salvation is assured.”

From Cherchel in Algeria comes cheering news of work among the children. The lady missionary there writes of one of the native girls, that she now conducts one of the classes herself.

“Yamina followed me, saying, ‘What book do you think I am going to read from?’ and drew from behind her, her little wordless book, saying, ‘I know a verse for each page of this!’ Perhaps some of our friends would like to know what they were.

“First, for the black page, Proverbs vi. 16-19: ‘These six things doth the Lord hate; yea, seven are an abomination unto Him: a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.’ By these, said she, our hearts are as black as this page, by pride, lying, fighting, evil wishing and cursing, feet that run away when their mothers want them to fetch an errand, false witnessing and mischief making.

“Second, for the red page, she had a line from the hymn, ‘Jesus who lived above the sky,’ and ‘He shed His precious blood for the remission of sins.

“Third, for the white page, ‘Wash me and I shall be whiter than snow.’

“A friend who was out here for a few months says, ‘To see these children all together is one of the most beautiful sights in North Africa.’”

The city of Tunis and the town of Bougie, in Algeria, are intimately connected with the career of Raymond Lull, the first missionary to Mohammedans. He was a native of the island of Majorca, where he was born in 1235 A.D. The first thirty years of his life were spent in idleness and poetic trifling, but while in the act of writing a sensual song, Christ appeared to him, and that form of incarnate love never left him, but drew him from sin and self to the work of the Gospel. In these words he dedicated himself, “To Thee, O Lord God, I offer myself, my wife, my children and all that I possess. May it please Thee, who didst so humble Thyself to the death of the Cross, to condescend to accept all that I give and offer to Thee, that I, my wife and my children, may be Thy lowly servants.”

In order to acquire Arabic, "he bought a Saracen," and in 1292 he landed at the city of Tunis. He had endeavoured in vain to secure aid and sympathy, and so he went forth alone on his mission to the Moslems.

He invited the Mohammedan doctors of Tunis to a conference or discussion, and as the result he was cast into prison, and then sent away from the country. After evangelizing in Majorca and in Cyprus, he returned to North Africa in 1307. In the town of Bougie he proclaimed Christ and denounced Mohammed as a false prophet. An imprisonment of six months followed, and then a second expulsion from North Africa.

Again in 1314, when he was 78 years of age, he crossed the Mediterranean a third time, and once more landed at Bougie, where he had left a small band of converts. After a year's seclusion he ventured to preach publicly, and called on the people to renounce Mohammed, but he was stoned to death, or

so near to death that he died in the vessel in which he was being carried to his native shores.

Surely an example for which to thank God, of fervent zeal and love, at a time when the Church of Christ had few such men.

Off the south-east coast of Tunisia there is the island of Djerba, in the lesser Syrtis, an island celebrated from classic times. It was here that Ulysses came as he returned from the Trojan war. Homer calls the island "the land of lotus," and of the inhabitants and the lotus he sings thus :—



Dwellers in Tents.

“ . . . a hospitable race
Not prone to ill, nor strange to foreign guest,
They eat, they drink, and nature gives the feast,
The trees around them all their food produce;
Lotus the name, divine, nectareous juice!
Thence called Lotophagi; which whoso tastes
Insensate riots in the sweet repasts,
Nor other home nor other care intends,
But quits his house, his country and his friends.”

—*Odyssey*, Book IX.

Surely there is a languid spirit oppressing the Christian Church—
“breathing like one that hath a weary dream”—like the lotus eaters, or she
would go in this her might, as Gideon did of old, and Islam would be over-
come by the Spirit of the Lord.

TRIPOLI.



TRIPOLI is the name both of a city and of a country. The country of Tripoli is situated where the Mediterranean bends furthest to the south on the whole North African coast. On these shores there are the famous quicksands which the Greeks and Romans knew as the Greater and Lesser Syrtes, and which were an object of as great fear to ancient navigators as the Goodwins are to modern sailors. The Syrtes are mentioned in St. Paul's voyage to Rome. (Acts xxvii. 17.)

Tripoli is a province of the Turkish Empire, and extends eastwards from Tunis to the tableland of Barca, which forms a separate province. Politically it includes the pashalic of Fezzan, an inland country, which from a physical point of view belongs to the Sahara. The area of the state of Tripoli is about four times that of Great Britain, but, largely owing to the encroachment of the desert, it is estimated that the area of cultivated land is inconsiderable.

The population of the country is very sparse—about one million. The coast line extends for some seven hundred or eight hundred miles, but there is only one seaport of consequence, the city of Tripoli, which is the capital. It lies in a fertile plain with the sea in front and the desert behind. The population is about 30,000.

The importance of Tripoli is that it is the centre of the trade which comes across the desert from the Soudan States. It is the point of arrival and departure of the camel caravans through the oases of Fezzan, south-westwards to Timbuktu.

Murzuk is the capital of Fezzan, and a caravan centre, and has a mixed population of about 11,000 souls. The town of Ghadamis has about 7000 inhabitants.

In 1869, the maritime plateau of Barca, and the depressed region inland from it, which contains the oases of Anjila and Jalo, were formed into a separate government dependent directly on Constantinople. This country is the seat of the ancient Greek Pentapolis of Bernice, Arsinoe, Barca, Apollonia, and Cyrene. We can never forget that it was Simon of Cyrene who hap-

pened to be "coming out of the country" at the very moment when the Lord Jesus Christ, bearing His cross, was being led out of Jerusalem to be crucified: "him they compelled to bear the cross of Jesus." This honour was given to the man from North Africa, and those who daily take up their cross and follow Christ cannot now hold back the Gospel from Cyrene and the African coast.

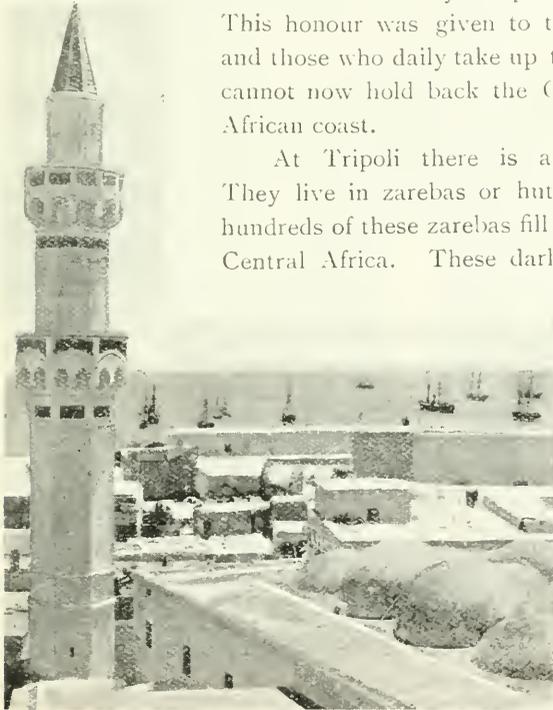
At Tripoli there is an encampment of Haussas. They live in zarebas or huts of bamboo and palm leaf: hundreds of these zarebas fill a great enclosure, just as in Central Africa. These dark-skinned strangers with their

pearly white teeth secure plenty of employment in Tripoli, and find themselves quite at home. These negroes are nearly all Mohammedans, and in the centre of their village there is the hut of a black *marabout*, who exercises religious control over the encampment.

The slaves who are



Junction of Roads outside Tripoli.



Tripoli from Roof of Consulate.



Soudanese Pilgrims at Tripoli.

sold in Morocco and Tripoli are all brought from the Soudan. The regions extending from Lake Chad to the Guinea Coast have furnished an almost inexhaustible supply to the slave raider. The chief dépôts of this trade have been Timbuktu in the west, and Kuka in the east.



A Zareba.

"There are four different routes across the desert. That followed by Caille, when he entered Timbuktu; another avoiding Algeria, and coming out at Ghadamis; a third from Kuka, *via* Murzuk; and lastly, a secret route, known only to the Senusi (a large fraternity of Moslems located in Tripoli, and who make proselytising wars and expeditions), from Wadai to their capital. The ports of embarkation for Turkey are both in Tripoli, and slaves are still conveyed to Canea, Salonica, Constantinople and Smyrna. Never less than fifteen caravans, which bring about 10,000 captives alive to tell the tale, cross the desert every year. Mr. Spont estimates that about 40,000 victims fall *en route*, and it is said you cannot lose your way, 'the way is lined with human skulls.'" (*Africa Waiting*, p. 126)

THE SAHARA DESERT AND THE SOUDAN.



THE Sahara Desert is a vast region which occupies a large portion of the northern half of the African continent. The Atlantic Ocean is its western boundary, its limit on the east is the Nile, its northern barrier is the Atlas range, and in Tripoli, the Mediterranean; to the south it extends as far as the Soudan. All that lies north of the Soudan, except the countries fringing the Mediterranean, is the Sahara.

Various attempts have been made to explore this vast desert, but not with much success.

Let not those who are acquainted with our best and smoothest sea beaches of sand imagine that the desert is of that order. Far from this. It rather consists of boundless leagues of sand and stones, rocks of all sizes and shapes, with here and there some higher rock which gives a shadow from the heat. Rocks and sand stretch before us lifeless and interminable. Overhead is the intense blue canopy of midday, a sky without a cloud, a heaven of brass, an earth of iron. Even in the light airs of summer the sand whirls along like tiny jets of yellow smoke, but under stronger winds the atmosphere is charged with sand and dust before which neither man nor beast can stand. In Job xxxvii. 17, the question is asked, "Dost thou know how thy garments are warm, when God quieteth the earth by the south wind?" An exact description of the feeling of oppression and powerlessness under which everyone sinks during the Sirocco or south wind from the desert.

The hills seen on the horizon, as well as the rocks around, all are steeped through and through with the sun. What intense relief night brings in the desert! The sun goes down with all the glories of crimson and gold, and with sunset the world comes to life again. Then from the dark roof of night the

stars come forth so white and clear, innumerable. The desert is "a weary land," and a great rock indeed provides "a shadow from the heat" and "a refuge from the storm."

In some places, notably in northern Arabia, storms of wind have rolled the sand into great waves, like the sea in a gale. And everywhere it is being blown about in all directions in the desert whenever the wind rises.

In the Sahara the stones in countless millions, around which the sand is packed, are smooth and evidently water-worn, indicating clearly enough that the desert is the bed of some former ocean.

The periodical rains sink into the porous surface till they are arrested at



Children in the Sahara.

no great depth, and form vast subterranean sheets of water, a sea under ground. Almost anywhere water can be found by sinking artesian wells.

In regard to the railway at Biskra, now a health resort for Europeans, it is said that the French Government mean to extend it right across the Sahara to Lake Chad, "a highway in the desert." They have an alternative route by El-Aghuat.

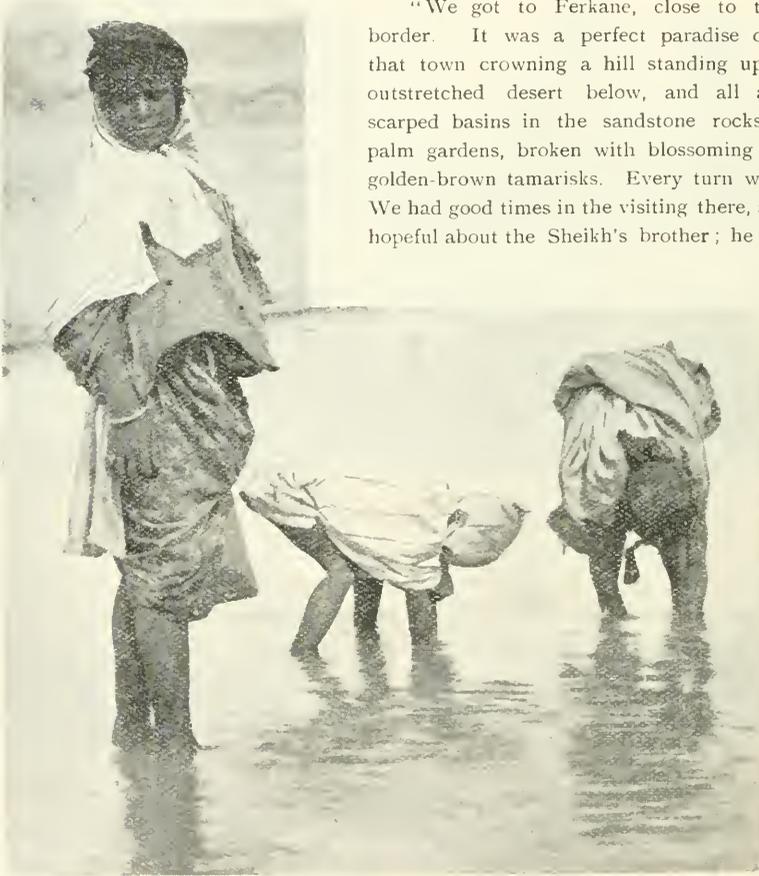
There are many "streams in the desert" which find their way, not to the sea, but flow inland, where they are lost in the sand, or in schotts or lakes of salt water. By the side of these streams there are the oases, where date palms and other fruit trees are planted, and where the Arab houses are built. In the

construction of these houses, bricks made out of mud are largely used, as well as the timber of the palm tree. That noble tree supplies the Arab with abundance of the best food, and when cut down helps to form his dwelling.

The vast Sahara, with its scattered population of Berbers and Arabs, remains still without the Gospel. Some of the missionaries in Algeria and Tunis have from time to time made short journeys into the desert on the edge of the Algerian Sahara, and have visited some of the villages and towns. A graphic description both of the country, the people, and the beginning of

Mission work among them, is given in the following extracts from a letter by Miss Lilius Trotter, of Algiers, who writes in November, 1895 :—

“We got to Ferkane, close to the Tunisian border. It was a perfect paradise of loveliness, that town crowning a hill standing up against the outstretched desert below, and all around deep scarped basins in the sandstone rocks filled with palm gardens, broken with blossoming gardens and golden-brown tamarisks. Every turn was a picture. We had good times in the visiting there, and we were hopeful about the Sheikh's brother ; he used often to



Streams in the Desert.

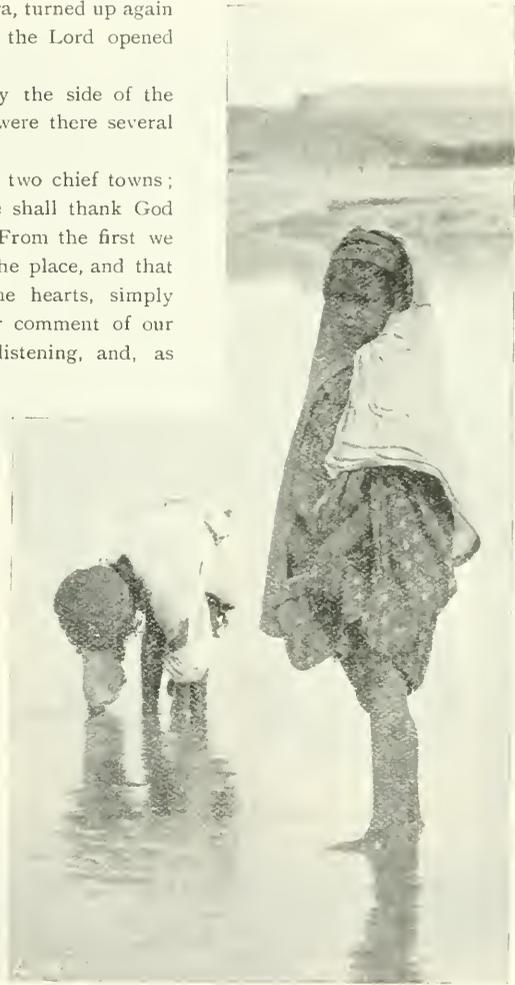
come to read, and listened with an earnest assent and an apparent sense of need.

"Negrine, the frontier town, was hard, and so was Mides, the first village in Tunisia. 'Très peu civilisé,' as the French officer at Negrine had truly said, and very dense and ignorant. The next town, Tamerza, was not much better; it was a curious tumble down place, covering a large area, but we had some good times visiting in the few days we stayed; the women seemed more ready than the men.

"The road from Tamerza lay down a wonderful gorge, and at the end the desert opened out again like the sea before us, and a faint blue line on the horizon marked the hills of the Djerid. Three days' march brought us there, and we pitched for some days among the first group of villages. We had a good time, especially in two of them. One dear woman, Chrira, turned up again and again; she was one whose heart the Lord opened very definitely.

"The second group of villages, by the side of the great Djerid Chott was harder. We were there several days.

"And then came Touzer, one of the two chief towns; and for the fortnight we had there we shall thank God always, I believe right into eternity. From the first we felt that the Spirit was brooding over the place, and that His word had a strange power on the hearts, simply His word, with very little explanation or comment of our own. There was a lovely spirit of listening, and, as always when the hearts are opened, such a spirit of giving—more eggs and dates and oranges than we knew how to carry. The men would be round us in groups of six to twenty or more, every hour of the day. They were touchingly eager for books. 'There are 4000 in the town who can read,' they said. 'If you had a pile as big as your tent they would all go.' They knew our store was running low, and would ask so gently, 'Could you change me this Gospel for another? I swallowed this one last night.' And the questions they asked showed how thoughtfully they had read. Two of them specially touched us, a schoolmaster named Si Tahar and a blind marabout named Si Mohammed. They drank it all in with the spirit of little children, and yet realizing



Streams in the Desert.



A Soldier on Camel back,

something of the rough path it would mean for them if they were faithful. There were others, too: a schoolmaster in the Bedouin tribe, and the Sheikh of the nearest village (Sherfa), and Hebil, one of the unlearned and ignorant. Oh, pray for them! How it went to one's heart to leave them in their loneliness and helplessness. Thank God there is the Good Shepherd to care for them.

"But there was another great Djerid town to visit, Nefta. It was a great amphitheatre of buildings crowning a circle of sandhills, the central basin filled with palm gardens. Oh, such gardens they are, the fruit trees were in full flower against the dusky blue-green of the palms, red-budded pomegranates and bursting fig trees and orange trees, loaded to bending with great red-gold globes of fruit. But 'fruit unto God' we found none. We went round to the different quarters and gave books, and had a good many men round our tent.

"So we packed for our next bit of desert, which would take us nearly a week. And at last we reached the first Souf village, holding its outpost bravely against the sweeping sand of the great dunes. Oh, such dunes! like huge snowdrifts in their purity, but a terrible foe to the gardens: anything of a wind sets them about in stinging clouds.

"We went to Kouinine, a village where we had felt hopeful about the young Sheikh last year. He received us into his house, and all that evening and most of the next day we had a series of talks and readings with the men who gathered, that reminded us of Touzer—there was the same sense of the Spirit's presence and power."

One of the Arabs said to Miss Trotter, "*If someone would come and live here to teach us, we would listen.*" Is it in vain that this cry from the souls in the desert reaches the Church of Christ?

"Soudan" is an Arabic word, meaning the country of the blacks, and it is used as a comprehensive term to denote a series of countries or independent states which extend right across Africa, from the Gulf of Guinea eastwards to Abyssinia. The Soudan, like the Sahara, is practically unexplored, and little is yet known of it. The greater portion of this vast region is believed to be densely peopled, and to possess inexhaustible natural resources. The population of the Soudan is variously estimated at from thirty-eight to fifty millions.

Among the principal states of the Soudan are Bambara, Timbuktu, and Haussaland in the west; Bornu, Baghermi, and Wadai, around Lake Chad; Darfur, east of Waday, and Adamawa, south of Lake Chad. The inhabitants are of negro race, with some Arabs and Berbers.

Timbuktu, the capital of the country of the same name, is situated near the bank of the Upper Niger. It is a celebrated centre of the North African caravan trade, and is said to have a population of twelve or fifteen thousand. It is now occupied by the French.

Kano is the great emporium of trade in Haussaland. The manufactures of Kano consist chiefly of cloth, for the dyeing of which that town is famed all over Central Africa.

Nupé is also an important state in the western Soudan. Its capital is Bida, said to have 60,000 inhabitants.



An Arab Caravan in the Sahara.

Illorin is another of those states. Slavery and war have made terrible havoc in these regions, and this even in recent years. Immense numbers of slaves have been swept away like cattle, and driven for sale into distant parts of Africa, while large numbers have been killed, or have run into the bush or the hills, to starve and die.

During the present century the Fulahs have risen from the status of serfs to that of Mohammedan fighters and propagandists. The Fulah Sultan is named Samory, and he has played an important part in the history of the Western Soudan during the last twenty-five years. He claims to possess an army of 60,000 men. He has built mosques in all his villages, and puts down with the utmost zeal drinking and tobacco smoking, though he is said not to be so very rigid in his own conduct in these particulars. Like most negro or Fulah sovereigns, Samory is a slave-holder, and the French report that he is very cruel, and that in his earlier campaigns he inspired terror by burning to death hundreds of his prisoners of war. In 1886 he concluded peace with the French.

The Soudan states are not peopled by the nerveless blacks found on the west coast, but are more civilised or semi-civilised countries, chiefly Moslem, and ruled by the descendants of the conquering Arab. These states count their population by tens of millions, and bear rule over an area that extends indefinitely across the entire breadth of Central Africa. Such is the Soudan. Paganism still exists in broad regions of it—witness the human sacrifices of Benin. But while the religion of large numbers is a mixture of Islam and heathenism, the ruling faith of the Soudan is Mohammedanism. Fulah and Haussa alike acknowledge “the Prophet.” Markets and mosques and teachers of the Koran abound.

Joseph Thomson writes (*Good Words*, May, 1886):—

“The negro empires of the Soudan are so unique and so remarkable in their various characteristics, that one is kept in a continual state of surprise, not less by what is indigenous than by what is foreign and imported from North Africa. The Fillani, on the one hand, as warriors, shepherds, rulers and Mohammedan propagandists, and the Haussa, on the other, as manufacturers, traders and agriculturists, are subjects which would amply repay the student.”

An idea of life in the Soudan is given in Thomson’s description of his approach to the city of Sokoto:—

“The scenes on the road are such as keep one in a continual state of delight, a never-ending stream of people surges past, all on business or trade intent. Camels, donkeys, bullocks, horses intermingle with Yoruba or Haussa porters, staggering along under enormous loads. Aristocratic Fillani noblemen trot past on horseback, each a huge but a picturesque mass of clothes, their suites mounted or unmounted following behind, the position of these



A Twareg.

being regulated by the relative raggedness of their clothes. Succeeding these appear sometimes women of the harem, enveloped to hide their charms or lack of these. Most picturesque of all, however, are the Tuaregs of Asben, who more rarely join the shifting scene. These restless nomads form a sight worth seeing, each one perched on his camel, a gloriously romantic picture in rags and tatters. Everything they wear is in the most filthy condition, but withal the natural artistic grouping and folding of the squalid materials is truly memorable. Their faces are hidden behind the national lithán, showing nothing but the quick, restless eyes, dark and fiery, which tell of the life they lead in the desert, each man's hand against every other man's. From their superior position on the top of their camels they looked down upon us Nazarenes as if, for the good of their souls, they would like to wipe out of creation two such infidels as we were."

The empire of Sokoto has been brought under British suzerainty. This will materially facilitate mission work in the countries of the Soudan.

"The British 'Sphere,' ruled by the Royal Niger Company, covers an area of five hundred thousand square miles, and is estimated to contain from twenty to thirty millions of inhabitants. (*Whitaker's Almanac* for 1898, p. 253).

"A new agreement between France and England was signed in March, 1899, the effect of which is to assign the Bahr-el-Gazal, Darfur and Cordofan to England, while France obtains, subject to any rights Germany may have in those regions, the provinces of Wadai, Bagirmi and Kanem, with the territory lying to the north and east of Lake Chad. This means that though France gives up her dream of extending her possessions westward and across the Nile to Abyssinia, and thus to Obok, at the mouth of the Red Sea, she nevertheless realizes her ambition of an African empire stretching from the Mediterranean to the Atlantic. From Algeria and Tripoli, southwards through the great Twareg Desert, skirting the eastern Libyan Desert, on to Lake Chad, down through Wadai and Bagirmi, and thence through Ubanghi, behind the German Cameroons into the French Congo, she has now an uninterrupted course from the inland sea to the ocean. She can link Brazzaville with Algiers if she will. Moreover, from her possessions on the Senegambia and the extensive regions she holds on the Upper

Niger, she can creep round the Empires of Sokoto and Bornu—shortly to be taken over by us from the Royal Niger Company—and by passing north and east of the lake, enter Wadai, Ubanghi and the Congo. A study of the map will reveal the vastness of the French Empire in Africa, and the symmetry given to it by the latest agreement." (*The Standard*, March 23rd, 1899.)

"All who pray for the conversion of the world must have their eyes turned with peculiar interest to Haussaland, as the central Soudan is now called. By means of the battle of Bida, fought in 1897, the long closed doors of the central Soudan were thrown open, and access, long denied, can now be had to fifteen millions of the finest people of Africa, a hundredth part of the world's inhabitants. Twenty-two years ago Stanley called for missionaries for Uganda. No British Protectorate then secured life there, 800 untrodden miles of wilderness lay between Uganda and the coast, and a cruel despot had succeeded meanwhile to Mtesa's throne. Yet the Church responded, and we know the marvellous results seen in the wonder of modern missions. But Haussaland is more accessible; British authority now ensures protection of life; the Haussas surpass the people of Uganda in numbers, physique and intellect, are famous as traders, and have a vernacular with no mean literature. Moreover, they have great cities such as Kano, Sokoto and Gando. It is a marvellous field, a great opportunity. The call to the Church of Christ to enter is a loud one." (*Missionary Record of the United Presbyterian Church*, November, 1897.)

It is said that Kano has the largest market in the world, as it has a daily attendance of over twenty thousand persons. The number of inhabitants in Kano is about 120,000. The Haussa native is perfectly black, but his lips are not so thick as those of the ordinary negro, nor his hair so curly. The Haussa language, which is spoken by a larger number than any other in Africa, except Arabic, was reduced to writing a century ago. Specimens of Haussa literature have been recently published in Cambridge. The existence of slavery is a great hindrance to the development both of these countries and of their peoples.*

*For additional interesting particulars about the Haussas and their country, see "Haussaland," by Rev. Canon Robinson.



A Saharean

Of every three hundred persons in the world, one is said to be a Haussa-speaking slave. Mohammedanism was introduced into Haussaland so recently as the beginning of the nineteenth century.

Our missionaries in Tripoli come into contact with many Haussas who have come across the Sahara, and are now settled in that city.

A missionary who endeavoured to penetrate the Soudan has said:—

“ For five months you may walk across this great country and not meet one worker for Christ, not meet a single native Christian, and not meet one who has heard of the way of salvation. These people are living and passing away in darkness.”



Camels Crossing a River.

EGYPT.



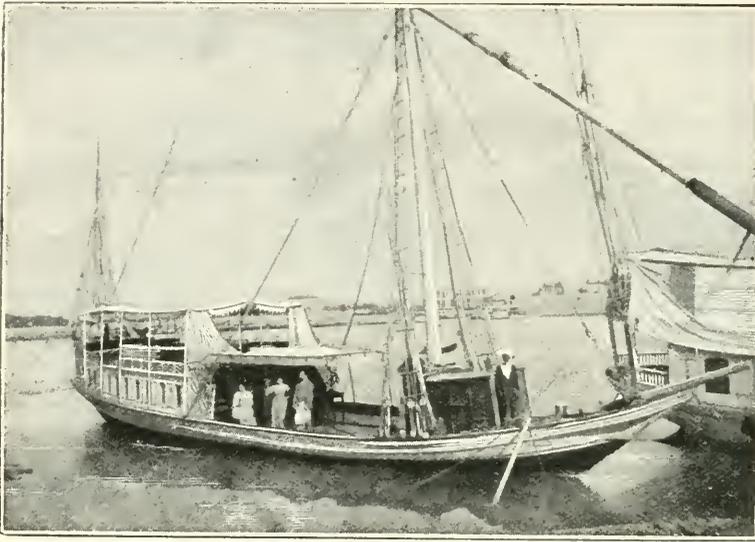
EGYPT occupies the north-eastern corner of Africa, and is remarkable for its ancient and sacred associations and its wonderful monuments.

Egypt is a vast desert, the cultivated and inhabited portion being confined to the delta of the Nile, and to the valley of that river. The cultivated region extends in certain places for only a few miles, or not even so much, on either side of the Nile, and the average breadth is only from ten to fifteen miles; all beyond the Nile valley is desert. By the annual inundation of the river, this region is laid under water, and on its retiring, the grain crops are sown in the mud which has been left behind. "Cast thy bread upon the waters and thou shalt find it after many days." The amount of the rise of the river is

a matter of the greatest interest to the people, for should it pass its usual height by a few feet, cattle are drowned, houses are swept away, and other harm ensues, while if the waters fail to reach their accustomed mark, dearth or famine is the result.

Egypt is not quite a rainless country, but is nearly so. The lack of rain is abundantly compensated for by the regular autumnal inundations. This periodical overflow of the Nile is caused by the monsoon rains of Abyssinia, where is the source of the Blue Nile, and probably also by those of the still further inland regions of Central Africa, since the White Nile rises in Lake Victoria Nyanza. The overflow of the river supplies both moisture and a thin coating of fertile soil, which is left on the surface of the ground when the waters have shrunk back into their own channel.

Even before the waters have dried up, the peasants may be seen standing in the mud—far too soft as yet to admit of being ploughed—hoeing the land, rich



El Bushra, the Mission Boat on the Nile.

and dark, and casting in the seed which is soon to bear an abundant harvest. The Delta is a fertile agricultural district, and as the traveller passes along by railway from Alexandria to Cairo, he sees crops of sugarcane and rice, and maize growing, and

the blue-clad Fellahin at work. This part of the country is thickly peopled and is full of life. It is amid these scenes that the Mission is located, with its headquarters in Alexandria.

From a very remote period, the valley of the Nile has been the seat of a dense population, and the home of one of the oldest of civilised nations. Egypt is the land of the monuments. Opposite to the city of Cairo there are the Pyramids and Sphinx, and in upper Egypt, at Luxor and Carnac, there are the remains of the wonderful temples of ancient Thebes.

Egypt is formally a Turkish pashalic, but the Government at present is virtually in the hands of Britain, and has been so since 1882. The government of Nubia and Kordofan is also conducted by the Khedive of Egypt.

Railways from Alexandria and Damietta on the Mediterranean, and from Suez on the Red Sea, unite at Cairo; and a railway now extends thence to the cities of Omdurman and Khartoum.

It is in the Delta and in the Nile valley that the great majority of the 9,734,000* inhabitants are settled, and the density of population is accordingly very high—above 500 to the square mile.

In ancient times the waters of the Nile reached the sea by seven separate

* According to census on 1st June, 1897, showing an increase of 2,900,000, as compared with the census of 1882, or about 42 per cent. in 15 years. The average of annual taxation is 18s. per head. (*Echo*, 15th June, 1897).

branches or channels—the Pelusiatic, the Canopic, the Tanitic (on which Tanis or Zoan was situated, the capital of Lower Egypt and the residence of the Pharaoh of the Exodus), the Mendesian, the Phatnitic, the Selenytic and the Bolbitic. Only two of the seven now remain, the Phatnitic, which enters the sea at Damietta, and the Bolbitic at Rosetta. “And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dry shod” (Isaiah xi. 15). It was by the Tanitic branch that Moses performed the marvellous acts which the Lord sent him to do “in the field of Zoan” (Ps. lxxviii. 12).

Alexandria is the emporium of the commerce with Europe, and had in 1897 320,000 inhabitants, among whom are more than 50,000 Europeans. Damietta has a population of about 40,000. Suez is a small ill-built town, but has assumed importance since the completion of the canal. Port Said is also now an important town, with many foreigners among its inhabitants.

Cairo is the capital of Egypt, and is the largest city in Africa, and contained in 1897 570,000 inhabitants. It has 400 mosques and upwards of 130 minarets, some of them of rich and graceful architecture, presenting at a distance an appearance singularly imposing.

Cairo stands within a few miles of the place on which Memphis formerly stood, and to describe the scenery at this spot is to describe Egypt itself.

“The scenery about Memphis,” writes Rev. Canon G. Rawlinson (*Monthly Interpreter*, October, 1886), “is naturally monotonous and unexciting. Its main constituents are a broad, grey, more or less turbid river, a flat strip of land on either side, green or yellow or brown according to the time of year, and two unimpressive ranges of low level hills, shutting in the view east and west, within the distance of a few miles. Whatever beauty there is arises either from colouring or from the richness of the vegetation. Everywhere over the alluvial plain, as soon as the waters of the inundation have subsided, a rich growth springs up. Either there is a carpet of the greenest grass, embroidered with flowers of a thousand varied hues, or wheat and barley, and lupins, and flax and clover cover the ground, with a promise, which they soon keep, of a luxurious harvest. Abundant acacias, mulberries and sycamores, shade the river banks, while among them occasionally shoots up the tall feathery palm. . . . In the gardens are now seen frequent groves of lemon and orange trees, which have replaced the vines and fig trees of ancient times. Over these and the distant hills and the buildings, mostly commonplace enough, the sun, shining ever in an unclouded sky, sheds the glamour of a magic light, which lends a marvellous beauty even to the most homely features of the scene, and spreads over the entire landscape a witchery which no pen can describe.”

Certain mosques are renowned for special efficacy. The Sultan Kalaun, who died in 1290 A.D., lies buried in a mosque which he himself built and endowed. It is largely frequented by the sick poor. They believe that by rubbing the marble columns beside the Sultan's tomb with a freshly-cut lemon,

and licking the fruit, they will be cured of whatever disease they may be suffering from.

But the most famous of the mosques in Cairo is the El-Azhar or "The Splendid." It was erected in 970 A.D., and was soon afterwards formed into a University. It still maintains its reputation as the most important Mohammedan University in the world.

The citadel of the Moslem faith is this University of El-Azhar, drawing its students from all the world of Islam, and sending forth year by year hundreds of "missionaries" as propagandists of their faith. Clustering round the mosque where the lectures are given are corridors and chambers where the students eat and sleep and pursue their studies. The dominant subject of study is the Arabic language, and this in its turn is the medium of all other teaching, oral or written. The whole circle of science and religion is bounded by the Koran. To break a rule of grammar is as much a sin as to tell a lie, and thus the student's language becomes part of his religion, the one to be held as tenaciously as the other. Far from being a vestibule to Christianity, as we are now taught by a certain class of thinkers, the study of the Koran teaches the student at El-Azhar that the Christian Gospel has been corrupted, that Christ was never crucified, and that Christianity is the great hindrance to the spread of Islam, the one true religion.

The attendance of students is said to be from ten to twelve thousand, and they usually remain from two to six years, though some stay longer. Large numbers of the students of various ages and nationalities may be seen in groups of about twenty, studying the Koran and the Mohammedan law, under the tuition of the professors or instructors, of whom there are now more than three hundred.

A view of life in Cairo is true, more or less, of the whole of Egypt.

"The costumes of the crowd of passers-by are of every conceivable shape, colour and nationality; robes of silk, fine cloth, and coarse wool; turbans of black, white, green, and shawls of cashmere; veils of blue, black and white. Troops of various regiments, cavalry and infantry, with their attendant bands; carriages of every kind, camels, Fellahin, Bedouin, Arabs from the desert, donkeys with their attendant boy drivers, blind beggars and veiled women, all together form a brilliant and motley throng; vendors of lace, flowers, fruit; snake charmers. Conjurors perform their sleight-of-hand tricks with great skill.

"In the Muskee of Cairo the crowds of people of every grade and position in life passing hither and thither, going and coming, is perfectly bewildering. A moving mass of white turbans, red fezzes, of blue, of black and yellow garments, blending and mixing and moving like the colours of a chromatope, while the centre has its lines of camels, donkeys, and carriages, moving slowly in each direction." (*Land of the Monuments*, p. 46.)

Near to Cairo there are the Pyramids. What have they not beheld in the

course of ages? They have seen Egypt in the height of its power, and they have beheld, too, the setting of its sun. But surely they now see the rekindling of the torch of Christianity in Egypt. When the first Napoleon led his armies here he exclaimed to his soldiers, "Du haut de ces Pyramids quarante siècles vous contemplant" ("From the Pyramids forty centuries look down upon you"), and thus he led them on to battle and to victory. Let not the soldiers of the Cross hang back, for the battle is the Lord's.

In Egypt, as in other Arab and Moslem lands, one is reminded of scriptural illustrations at every turn. Carriages are preceded by the syce, or running footman, in his picturesque costume. "Behold I will send My messenger, and he shall prepare the way before Me" (Mal. iii. 1).

The water-carrier comes along with his heavy load on his back, a large goat-skin filled with water. Other water-carriers carry on their backs a large earthenware bottle, and rattle their brass cups, offering for sale "a cup of cold water" at the price of the smallest coin, a para, which is the fortieth part of a piastre; a piastre is worth twopence halfpenny. "Ho, everyone that thirsteth come ye to the waters, and he that hath no money." "The water that I shall give (not sell) him shall be in him a well of water springing up into everlasting life."

An Arab funeral procession wends its way to the cemetery. The bier has a peak in front on which is placed the deceased's turban, in the case of a man, the shawl in that of a woman; a red shawl indicates a youth. The body is hidden in its winding sheet. Last in the procession there come the women, their faces closely veiled.

Education is encouraged by the representatives of the English Government in Egypt. Elementary schools have been planted in nearly every town of any size, and though as yet the attendance is not large, it only needs time for the Egyptian peasant to recognise the advantages of instruction to his children. School attendance is thus sure to increase. In the larger towns, education of a more advanced kind is eagerly sought, and the Roman Catholics, French and Italians, have been quick to perceive their opportunity, and have already many educational establishments at work, with no lack of teachers, both Jesuits and "Christian Brothers."

The Copts represent what remains of the ancient Christian Church of Egypt. They have a great record behind them, having produced, among others, such mighty men as Origen and Athanasius. But through oppression and similar causes they have sadly fallen both in numbers and in character, and now there are not more than 600,000 of them, while, as has been said,

“ In all real life their Church is as dead as one of the mouldering mummies of the catacombs.”

The work in Egypt of the United Presbyterian Church of the U.S.A. has been signally blessed by God. It has stations as far up the Nile as Assiout, where medical mission work is carried on. The headquarters of the mission are in Cairo. In 1870 it had only 180 communicants ; now, in 1899, they number between five and six thousand. Its sphere of labour is chiefly, though not exclusively, among the Copts. It is something for which the Presbyterian Mission may be thankful, that it has been the means of letting a large measure of light into this interesting, but sadly decayed community.

The Church Missionary Society also carries on work in Egypt.

The headquarters of our Mission in Egypt are in Alexandria, where eight of its thirteen missionaries are in daily contact with the Arab and other inhabitants of that great city.

“ He that goeth forth and weepeth, bearing precious seed shall *doubtless* come again with rejoicing, bringing his sheaves with him.”

ARABIA.

ARABIA is the largest peninsula in the world. Its superficial area is five times as great as that of Spain and Portugal. The Red Sea bounds its western shores, the Indian Ocean is its southern limit, and the Persian Gulf forms the eastern boundary. The surface of the land in Arabia is at an average elevation of 3500 feet above the level of the sea.

Arabia has a very small rainfall; the interior has almost none at all. Hence in the north and in the south the greater portion of the interior is desert. Owing to this smallness of the rainfall, water is stored in tanks. Where cultivation is possible the soil is very fertile, and produces the date palm, the cocoanut palm, durrah and other grains, various aromatic trees, gums, spices, and the plant which is always associated with Mocha, the coffee bean.

Nejd and Shomer are two of the principal districts in the centre of the country. Yemen and Hejaz are divisions in the west on the Red Sea. Oman is in the south-east.

Politically, most of the west coast is part of Turkey, and so also is the northern portion of the coast-lands on the Persian Gulf. Yet even in those parts which are nominally under Turkish rule, the Arabs have an organization of their own, acknowledging the authority of sheikhs and of emirs. The subjects of several sheikhs are grouped together under the rule of an emir.

Mecca is the sacred city of Islam. At the haj, or pilgrimage, which takes place every year, multitudes of pilgrims from all Mohammedan countries, from Morocco in the west to the Malay Peninsula in the east, assemble together in Mecca. The port at which the pilgrims who have come by sea disembark is Jeddah. As the facilities for travel increase, the number of pilgrims also increases, until it has risen to many tens of thousands annually. It is an overwhelming evil, involving fearful suffering and death, and oftentimes scattering disease broadcast. There is no more fruitful source of cholera. The haj is already a terror to Asia, Africa and Europe.

Nejd, in Central Arabia, is believed to be the original home of the Arabs. It contains numerous date-crowned oases, and droves of horses and single-humped camels are reared there. The horses of Nejd are beautiful animals,

and are widely famed. Nejd is regarded by the Arabs as peculiarly their own, the stronghold of their vigorous nationality, and the birthplace of their most cherished traditions and institutions.

Midway between Suez and the head of the Persian Gulf is Djouf, or Jowf, the capital of Wady Djouf. Its situation in a fertile oasis, as well as its accessibility, seems to point it out as a suitable spot for the location of a Christian mission, for Arabia is almost untouched by the Gospel.

Hayel (or Hail) and Riad are two of the most important towns in Central Arabia. They have been visited by only one or two European travellers. The modern Wahabee movement, a puritan revolt against certain innovations in Islam, shows that the Arabian mind is still quick and active, and much more imperative, therefore, is the call to the disciples of Christ to win the Arabs in their ancestral home to the obedience of faith.

The interior of Arabia consists of a large central plateau bounded by immense deserts of sand. The elevation of this central portion of the country, surrounded as it is by those vast "seas" of sand, causes the atmosphere to be transparently clear and exhilarating, the very opposite of a "low" country with damp and fog. At the city of Hayel, or Hail, which is the capital of the kingdom or state of Shammar, or Shomer, the barometer shows an altitude of 3500 feet above the sea.

The desert which lies immediately north of Djebel Shammar can be crossed in from ten to thirteen days' journey, though even at the most favourable time of the year (winter) there is great danger from exhaustion and want of water. Yet even in these desolate regions, the Nefuds, as these deserts are called, there is, according to Lady Anne Blunt, "grass, green or dry, the whole year round." Certain Arab tribes are in the habit of making their winter quarters in the Nefuds. Mohammed Ibn Rashid, who was Emir of Hail in 1879, went every spring with the bulk of his livestock to these deserts.

"It cannot be too strongly insisted on," writes Lady Blunt (*A Pilgrimage to Nejd*, II. p. 4) "that the upper plateau of the Nejd, where the towns and villages are found, is a stony wilderness, almost entirely devoid of vegetation, while the Nefuds afford an inexhaustible supply of pasture. The want of water alone limits the pastoral value of these, for the inhabited area is necessarily confined to a radius of twenty or thirty miles round each well, and wells are rare."

This is a much cheerier view of these great red deserts than is given by Palgrave, who writes:—

"We were now traversing an immense ocean of loose reddish sand, unlimited to the eye, and heaped up in enormous ridges running parallel to each other from north to south, undulation after undulation, each swell two or three hundred feet in average height, with slant sides and rounded crests, furrowed in every direction by the capricious gales of the

desert. In the depth between, the traveller finds himself, as it were, imprisoned in a suffocating sand pit, hemmed in by burning walls on every side; while at other times, while labouring up the slope, he overlooks what seems a vast sea of fire swelling under a heavy monsoon wind, and ruffled by a cross blast into little red-hot waves."

The great desert which lies to the south of Central Arabia has not been explored, but it is believed to be more extensive than the Nefuds.

Palgrave journeyed across Arabia, 1862-3, visiting Jowf, Hayel, Riad, and other places. In 1879, Lady Anne and Mr. Wilfrid Blunt visited Jowf, and then crossed the Nefud to Hail, where they were courteously received and entertained by Mohammed Ibn Rashid. At the reception in the courtyard of the palace, the Emir was attended by no fewer than eight hundred soldiers, all of whom were in uniform and carried arms. Many facts unite to show that the Arabian States possess much power. In Hail the political authority of the Sultan of Turkey is not acknowledged.

Riad is, or was, the capital of the Wahhabee State or Empire: but that Empire, and Wahhabeeism itself, have now greatly lost the influence which they had at the time of Palgrave's travels. After the death of the Emperor or Emir Feysul, the Wahhabee State was to a large extent broken up. Wahhabeeism, however, is not dead.

"In the deserts of Arabia, life is wonderfully tempered. Nature is monotonous, the distractions are few, the influence of things seen is as weak as it may be in the universe and hunger lends the mind a curious passion mixed of resignation and hot anger. The only talents are those of war and speech, the latter cultivated to a singular augustness of style by the silence of nature and the long leisure of life" (*The Historical Geography of the Holy Land*, by G. A. Smith, p. 29). "In Arabia there is a wonderful uniformity of nature, the mass of the territory is high barren tableland, but dotted by oases of great fertility, and surrounded by a lower level, most of which is also fertile. The population is all Semitic: it is very numerous for so bare a land, and hardy and reproductive, but it is broken up into small tribes with no very definite territories. These tribes have gone forth united as a nation only at one period in their history, and that was the day of Islam, when their dominion extended from India to the Atlantic. At all other times they have advanced separately, either by single tribes or a few tribes together" (*Ditto*, p. 7).

The island of Socotra, in the Indian Ocean, though sometimes viewed as a dependency of Muscat, really belongs to Africa. It was annexed by England in 1876. The population is not very large, and mainly consists of Arabs. Two or three centuries ago Socotra was nominally Christian, with church services conducted in the Syriac language; but all traces of that form of Christianity have long ago disappeared from Socotra. The geographical position of the island is advantageous. It measures 82 miles in length and 20 miles in width, so that its area amounts to about 1600 square miles. Its vegetation and fauna are such as are usual in the adjacent parts of Arabia and

Africa. In 1897 the wreck of the P. & O. steanship "Aden," on Socotra, called attention to the fact that such an island was in existence, but no effort has been made to carry the Gospel there.

In Aden, in 1885, a mission to the Mohammedans was begun by the Free Church of Scotland, the first missionary being the late Honourable Ion Keith Falconer, son of the Earl of Kintore, and Professor of Arabic in the University of Cambridge.

The important town of Muscat, on the Sea of Oman, is now a Mission station, and the attempt is also being made to influence Arabia by means of a Mission located at Busrah, on the Shatt-ul-Arab, the magnificent river formed by the junction of the Tigris and the Euphrates, near the Persian Gulf. This Mission is "The Arabian Mission" of the Reformed (Dutch) Church in America, and its offices are in New York.

The North Africa Mission also, when God shall open the way, is ready to resume mission work in Arabia. Who is willing to provide the necessary funds?

THE PEOPLE AND THEIR HISTORY.

SAMUEL JOHNSON has said that the history of the Mediterranean comprises almost all that is most valuable to us to-day. We may therefore expect that the history of the countries of North Africa will not be as dry as dust.

Egypt, the land of mystery, the home of the Sphinx, is the seat of what was one of the very earliest civilizations. The history of the ancient dynasties is not peculiarly interesting, for to those who are not specialists in Egyptology there seems little difference between the events of one dynasty and another; their wars, their home policy, their building of pyramids and temples, being much the same in them all. But there is always this great interest in ancient events, as well as in all that happens in our own times, that we see how men like ourselves lived and felt, and thought and planned and struggled, and sinned and suffered and then passed away; what their thoughts were of God's providence, what their ideas were of death. This is the great interest of the history of the beginning and progress of civilization in Egypt.

Passing westwards from the dwellers by the Nile, we find a race of men of another type, and events quite unlike those of Egypt. To-day the Atlas Mountains, whether in Tunis, Algeria or Morocco, are inhabited by the Kabyles, who, it is believed, are the aborigines of North Africa. They are a numerous and widely spread race, and are found under various names—Kabyles, Berbers, Riffs, Khroumirs, Twaregs. They still use the ancient Berber language. Professor Sayce identifies the Kabyles with the Amorites of Canaan, holding that these nations—the one in Africa, the other in Palestine—are from the same stock, and there seem to be good reasons for believing that he is right.

When the Phœnicians, those keen traders and colonisers of the ancient world, left their original seats in Tyre and Sidon on their voyages of commerce and discovery, their bold argosies used to sail even into the northern seas, and carried home cargoes of tin from our own British shores. They colonized Carthage, Corinth, Syracuse and nearly all the larger marts of the Mediterranean. But the Kabyles were in North Africa before the advent of the Phœnicians and Carthaginians.



A Kabyle Village in the Djura Mountains.

Leopold
1902

Many an aboriginal race has disappeared in the presence of a stronger and more warlike people, but it is not so with the Kabyles. Though they retired to mountain fastnesses of the Atlas, before the successive invasion of the land by the Phœnicians, the Romans, the Goths, the Arabs and the French, they are still in possession of their ancient seats, and are a vigorous and manly people.

In Tunisia and Algeria, the Berbers successively mixed with Tyrian and other Canaanitish stocks—Hamitic, probably, in blood, but Semitic in language—then with Roman and other Italian blood, then with Gothic, and finally with Arabian. Thus for about 2500 years there has been a constant and sometimes a large influx of Palestinian, then of European, and lastly of Arab elements into North Africa. These invasions did not leave much permanent impression on the habits and manners of those tribes dwelling in the mountains, but there are still to be seen faces among the Kabyles so closely resembling those of the ancient Romans, that one is almost ready to exclaim, “Here comes Julius Cæsar himself!” The vast majority of the people of North Africa are of Berber origin.

The Kabyles, though never thoroughly conquered, have for ages been accustomed to oppression, and have been compelled to submit to the invader. Their religion has been subjected to great changes, for they have been in turn heathen idolators, nominal Christians, Donatists, Arians and Moslems.

The history of Carthage need only be referred to. The Carthaginians disputed with the Romans the supremacy of the world, but “*deleta est Carthago.*” Carthage fell before the conquering arms of Rome. And well it was for the world that Carthage, in the providence of God, was not allowed to be the arbiter of the fate of the nations. Carthage could not occupy this position. Its internal decay was enough to bring it low, and a wiser and more righteous rule was given to the nations in the sovereignty of ancient Rome than could have come from Phœnician Carthage. So did the sure word of prophecy run: Canaan was destined to bow before Japheth.

The Romans, having conquered the Numidian princes, gave to the people of North Africa the benefit of just and equal laws. To this day the language



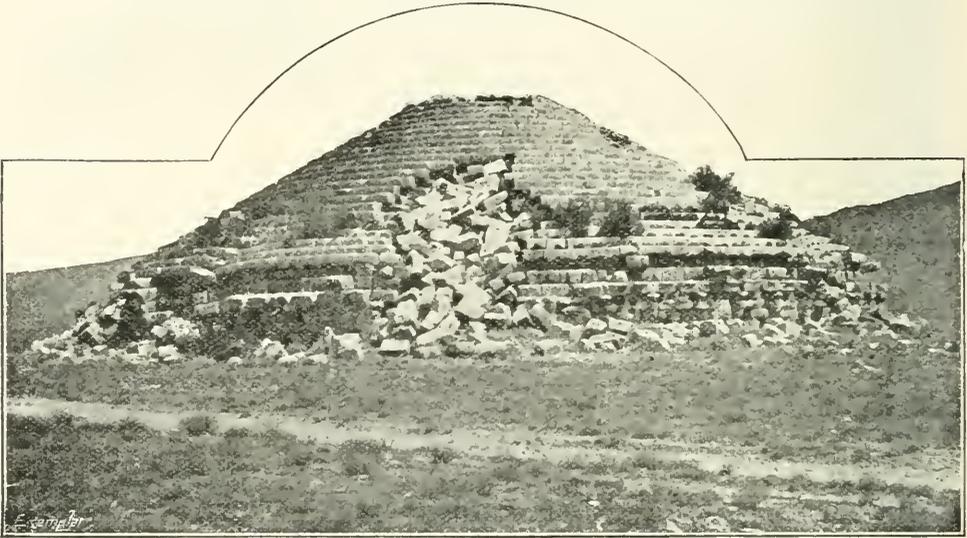
A Kabyle Girl.

of certain Kabyle tribes—e.g., that spoken by the tribes inhabiting the Aurès Mountains, near Batna, in Algeria, is full of Latin words.

During the period of the Roman power in North Africa, the Lord Jesus Christ was born in Bethlehem, and lived without sin and was crucified for our redemption. “Behold the Lamb of God, which taketh away the sin of the world.”

North Africa afforded a refuge for the infant Christ when Herod sought the young child to destroy him. “Out of Egypt have I called my Son.”

It was Simon of Cyrene whom they compelled to carry the Cross of Jesus. When Philip the evangelist met the Ethiopian eunuch and heard him



The Medrassen, near Batna, Algeria. The Tomb of one of the Numidian Princes.

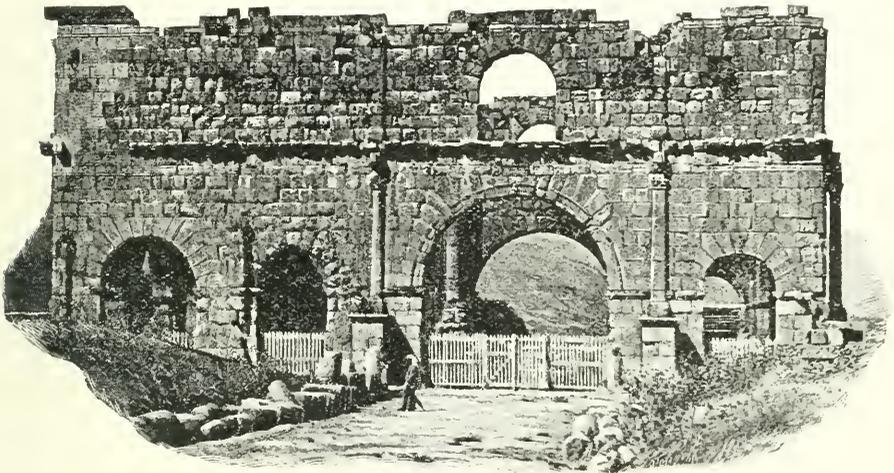
read the fifty-third chapter of Isaiah, that nobleman was returning from the temple in Jerusalem to his home far up the Nile, not far from Khartoum, where General Gordon died.

Apollos, the eloquent preacher, mighty in the scriptures, was an Egyptian, a native of Alexandria. The sailors of the ship in which St. Paul journeyed to Rome feared that it would fall into the African quicksands on the coast of Tripoli.

Such are some of the New Testament references to North Africa. Accordingly it is from the Bible itself that we have the account of the introduction of the Gospel into Africa.

Early Christianity in North Africa was pure and strong. At a very early period—in the second century—the New Testament was translated into Latin, which was then widely spoken in the countries south of the Mediterranean. It is believed that the Old Latin translation was made in North Africa. This fact must not be forgotten, for it gives us much information regarding the state of the early church there, its love for the Word of God, and its desire to circulate it.

In the persecutions which fell so heavily on the early Christian Church, North Africa had its share. Who does not remember Perpetua and Felicitas, the martyrs of Carthage, put to death in 202 A.D.? In the Valerian persecution the martyrs in Numidia wrote:—"The dark prison soon shone with the



Ruins of Roman Praetorium at Lambessa.

illumination of the Holy Spirit. Death is nothing, for the Lord has taken away its sting and power. He triumphed over it on the Cross."

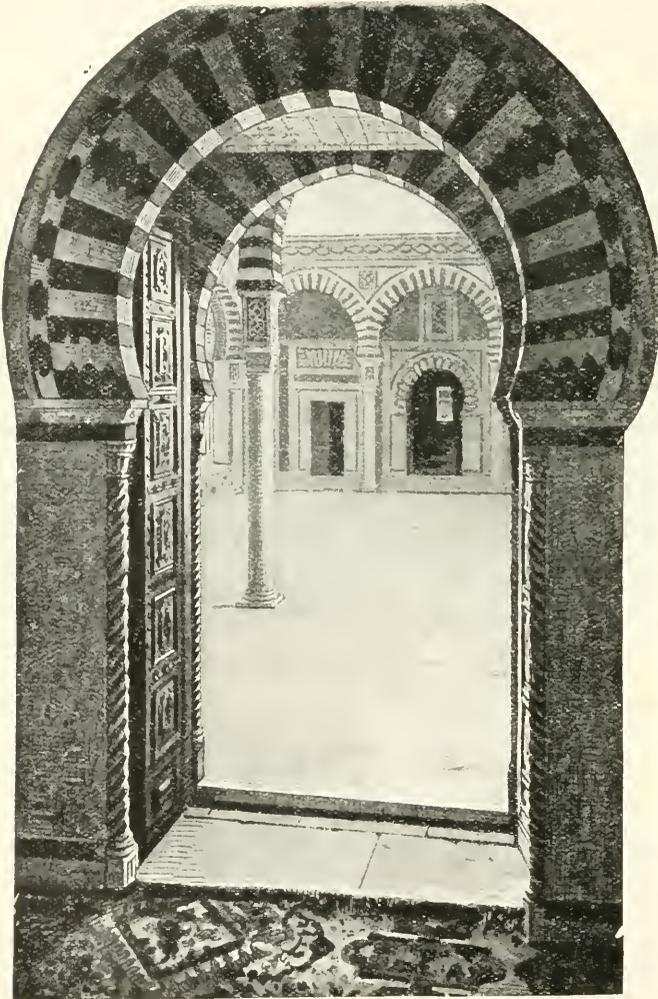
The North African Church is rich in names of great historical prominence. There is Origen, the famous preacher and writer of Alexandria; Tertullian, the Christian apologist and defender of the faith; Athanasius, whose life and work will be had in everlasting remembrance, for the magnificent stand he was enabled to make against Arianism, and in behalf of the glorious truth on which human salvation depends, the true and eternal deity of the Lord Jesus Christ. Cyprian, who died a martyr, was Bishop of Carthage. And there is Augustine, Bishop of Hippo (near the town of Bône, in Algeria), defender of the doctrines of grace against Pelagianism.

But troublous times arrived when Christians took to persecuting one another. In 410 A.D. the Council of Carthage induced the Government to punish the Donatists, on whom accordingly there were now inflicted fines, banishment, confiscation of goods and even death.

In 427 A.D. the Vandals, under Genseric, their king, invaded the province of Africa and wrested it from the Romans. The Vandals became notorious for their severity and cruelty. In a century the luxury of power had degraded them into a race of helpless and debauched slave-holders, and their dominion

fell before the semi-Gothic armies of Belisarius.

The Christian Church was now terribly weakened by internal dissension, as well as by loss of purity and love. Its zeal and enthusiasm were only a memory of former days; the grey hairs of age showed that its power to do and to suffer was largely gone, and it was unable to meet the days of fiery trial which awaited it at the hands of Islam. The corrupt state of religion in the East, and the prevalence of a Christianized idolatry, were not the least powerful among the causes of the success of



Entrance to an Arab House in Tunisia.

Mohammedanism. Isaac Taylor has stated this in these forcible words (*Ancient Christianity*, I., 266):—

“What Mohammed and his caliphs found in all directions, whither their scimitars cut a path for them, was a superstition so abject, an idolatry so gross and shameless, church doctrines so arrogant, church practices so dissolute and so puerile that the strong-minded Arabians felt themselves inspired anew as God's messengers to reprove the errors of the world, and authorised as God's avengers to punish apostate Christendom. The son of the bond-woman was let loose from his deserts to “mock” and to chastise the son of the freewoman. We read in the story of the Moslem conquests a commentary written with the finger of God upon Nicene Christianity. Or if we will not in that terrible history acknowledge God's displeasure against this system of fraud, folly and impiety, we can hardly refuse to listen to the notices contained in the Koran, and the Mohammedan writers, of the impression that had been made upon the Arabian mind by the spectacle of the debauched Christianity of the Greek and African Churches.”

Divine retribution came. Almost immediately after the death of Mohammed, the victorious armies led by his successors extended their conquests from Arabia through Egypt, along the entire northern coast of Africa, as far as the modern kingdom of Morocco. Rome, republican and imperial, had scarcely effected the conquest of those kingdoms in some centuries, but Sidi Okba, the famous Mohammedan conqueror, in 679 A.D. and a few years following, overthrew all the kingdoms between Egypt and Tangier. Arrived at the Atlantic Ocean, he is said to have spurred his horse into the sea, and to have exclaimed that it was only the barrier of the ocean that prevented him from compelling every nation beyond it that knew not God to worship Him or die.

The Berber tribes made some brave but ineffectual attempts to resist the Moslem invaders. They were forced to yield. Their enfeebled Christianity was not proof against the stern compulsion with which the Arab warriors compelled all whom they defeated to adopt the faith of Islam.

It is an interesting fact, and one which forms a loud call to the Church of Christ to send the Gospel once more to North Africa, that there exist to the present day among the Kabyle and Berber tribes, various customs which have come down to them through twelve long centuries of Mohammedanism, and which speak to us of the time when they were a Christian people. Thus the Kabyle women refuse to wear the veil over the face, a custom which is universal among Arab women. It is also said that certain of the Kabyle tribes, though they are Mohammedans, nevertheless observe their weekly Sabbath, not on the Mohammedan Sabbath, which is Friday, but on the Christian Sunday, or Lord's Day. The mark of a cross is tattooed on the forehead of many of the boys and men in several parts of Algeria. Miss Sequin, in *Walks in Algiers*, asserts that the Kabyle women also are in the

habit of tattooing a cross on their forehead. Sir Lambert Playfair, British Consul in Algiers, writes regarding the Kabyles of the Aurès Mountains :—

“In their daily life they retain customs undoubtedly derived from their Christian ancestors. They observe December 25 as a feast under the name of Moolid (The Birth), and keep three days' festival both at springtime and harvest. They use the solar instead of the Mohammedan lunar year, and the names of the months are the same as our own.”

These customs are relics of a day when the Christian religion permeated the people of North Africa. Surely a brighter day has at length begun to dawn, when the Cross of Christ will not be written in ritualistic fashion on their foreheads, but when it will become, through the effectual working of the Holy Ghost, the inspiration of their heart. How great will be the change from the miseries of Mohammedanism to the freedom and joy of Christ's salvation.

There are many communities of Jews in North Africa. In Morocco they are oftentimes subject to much oppression, as the other inhabitants also are. But in Algeria and Tunis they have acquired much wealth, and possess also the influence which wealth brings. Sometimes a keen anti-Semitic feeling takes possession of the mob, even in the city of Algiers itself—witness the riots of 1898 and 1899. But on the whole, the position of the Jews in North Africa is a fairly comfortable one.

The Copts of Egypt are the descendants of the ancient Egyptians, and, notwithstanding centuries of oppression, they maintain their own form of Christian doctrine and worship.

Constantine Tischendorf, the famous Biblical scholar, visited Egypt in 1844, before any Christian mission was at work there, and he gives us an account of the Coptic Church as he then saw it. The little bell of the convent of St. Macarius rang for mass, which lasted more than three hours. The officiating priest took thick juice of the grape out of a glass vessel with a spoon, and shared it between himself and a deacon. He then scraped out the remainder with his bare finger and licked it, and poured into the vessel and its glass plate some water, which he and the deacon also drank. Then with his hand still wet with the remaining drops, he touched all the other brethren upon the forehead and cheek. Incense was burned before images, the hand of the officiating priest was kissed, and the image of the Virgin Mary was carried round. In the church was an oven, in which there were baked the sour sacramental loaves used at every mass.

Tischendorf writes (*Travels*, p. 54) :—“ Their monasteries lie in the midst of the dazzling sand and under the sun of Egypt. Their cells are dark chambers, lighted of an evening alone by a small lamp or candle. Their daily fare, consisting of linseed oil, is said of itself to produce disease of the eyes. They almost all smoke tobacco, and this in considerable quantities. And they pass the greater part of the day and night in their gloomy chapel, with ever burning lamps and lights, and the incessant smoke of their incense. Thus the entire

existence of those Coptic communities is an unnatural and unscriptural penitence. Their Christianity slinks stealthily about like a gloomy demon, infusing poison in life's joyous draught. The path it indicates as the road to Heaven is a sunless shaft, where the nearer we approach the hour of death we become hourly more paralyzed both in body and soul."

Morocco, Algeria, Tunis, Tripoli, Egypt, Arabia and the



Veiled Arab Women.

great unexplored Sahara, stretching from Egypt to the Atlantic, from the Mediterranean to the Niger and the Soudan, these countries with their many millions of men and women, "for whom Christ died"—Kabyles, Arabs, Negroes, Copts, Jews, Europeans—are stretching out their hands for the Gospel. Come over into Macedonia—into North Africa and Arabia, and the Sahara and the Soudan—and help us. "Also I heard the voice of the Lord, saying, 'Whom shall I send, and who will go for us?' Then said I, 'Here am I, send me'" (Isaiah vi. 8). "'The silver is Mine, and the gold is Mine,' saith the Lord of Hosts" (Hag. ii. 8). "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest" (Matt. ix. 37, 38).

Mention should be made of the successful evangelical work accomplished by the Syrian Protestant College at Beirut. Chief among the workers there are the Rev. Daniel Bliss, D.D., who arrived in Syria in 1856, and the late Rev. Dr. Van Dyck, who achieved a work which can never be forgotten—the translation of the Bible into Arabic. This is a beautiful and faithful version, and it is doing God's work to-day wherever Arabic-speaking Moslems are visited by the missionary or colporteur.

What more inspiring or more important work can there be than that of rekindling along the shores of the Great Sea, and in the regions lying beyond, the torch of truth first lighted by Christ and His apostles?

SOCIAL CUSTOMS.

LIFE in North Africa may be described as a strange mixture of the Old Testament and the Arabian Nights.

A traveller in Morocco has often to wait until his food is killed and dressed, and cakes baked, as in the time of Abraham. To get along comfortably he needs letters of safe-conduct, as did Nehemiah. The European visitor will find in Morocco neither roads nor wheeled carriages, the only mode of travelling being on horses or mules, or on foot. If he comes to a river he must go through it, bridges and boats being exceedingly rare; and if it cannot be crossed by these means, he must wait till the flood subsides.

The traveller learns the value of wells, and also the need of "something to draw with"; and he often longs for "the shadow of a great rock." He is fortunate should he reach some fig-tree under which to shade from the mid-day sun.

As he approaches an inland city, he will see outside the gates the decaying carcasses of camels, asses, or dogs. "The burial of an ass" is still that of being "cast forth beyond the gates," as in Jer. xxii., 19.

A courier with his bag of letters passes quickly. He may have run a hundred miles or more, or perhaps the bag has changed hands for the sake of speed. What, are these people no further advanced than in Jeremiah's time, when "one post ran to meet another"? (Jer. li., 31).

Yonder in the sunlight lies a town, perhaps with snow-tipped heights above it, a white blaze surrounded by orange orchards.

The cities and towns are surrounded by high walls to afford protection against attack. Entering the city, the traveller finds the streets narrow, tortuous, dark, and not clean, for sanitary arrangements are altogether wanting. The houses are flat-roofed, and should it be summer many of the natives will be sleeping on the roofs for the sake of fresh air.

He passes through the crowded markets, and possibly even at the eleventh hour of the day there are still labourers waiting to be hired.

Within the gate of the Mellah, or Jewish quarter, a *shocket* may be seen killing fowls, and receiving a halfpenny each time he performs the sacred work.



A Moress.

Here is a blind beggar crouching by the wayside and asking alms; a juggler is performing, and a story-teller shrieking. The path is blocked by laden asses and mules, and by the people trooping in crowds.

There, up some narrow lane between high walls, you find the dark entrance to a house. But the surprise! A fountain playing in the centre of the court of handsome mosaic work, interspersed with blocks of black and of white marble. Moving about are slaves of various shades, from the white Circassian to the black Soudanese. Hidden away in the rooms are gaily-dressed ladies, probably very sad at heart and suffering in body; their eyes blackened with antimony and their henna-stained hands and feet remind one of Jezebel's toilet, while in the hands of some of them is the fine needlework, "alike on both sides," which takes one back to Sisera (Judges v., 30). It may be that these strips of needlework will often be taken to decorate the shops on the occasion of some royal victory; the handsome belts of the ladies serve the same purpose.

Moorish ladies are seldom seen outside their houses, except when—in Morocco—connected with the Court. Then they travel from one capital to another as the Sultan moves with his army from Fez to Morocco city. Ladies when out of doors are covered completely from head to foot, only the eyes being visible, for the face is closely veiled. In certain places—*e.g.*, in the town of Medeah in Algeria—the veil covers not only the face, but one of the eyes as well. A respectable Arab woman never appears unveiled, except in her own house or in the cemeteries, which on Fridays are reserved as the *rendezvous* or meeting-place of the women only. Many never leave their houses except to perambulate on the flat roofs, and some, on account of their husbands' jealousy, are not allowed even this small privilege.

In addition to staining with henna, many tattoo themselves on the face and arms and ankles to increase their beauty. Ear-rings, bracelets, anklets, and necklaces are freely worn. In many districts in the interior women do not cover themselves so completely as is customary with their sisters in the towns, and, besides, they do much manual labour. Especially among the Berbers in the mountains women are much freer from the use of the veil.

Before food is served a slave comes round carrying in one hand a brass vessel full of water and in the other a brass basin, and pours water over the hands of each of the company: one thinks of Elisha pouring water over the hands of Elijah. Knives and forks are unknown. Around the one common dish cushions are placed on the floor, and on these are seated the family and their guests, the cushions being so placed that the right hands can be dipped

into the dish. Bread is broken by the host and the sop dipped, choice morsels being handed by him to favoured guests.

The men in each house partake of their meals separate from the women. "In the name of God—Bismillah," is the one grace before meat, and "Praise be to God—El Hamdulillah," the one thanksgiving.

When a birth takes place, if the child is a girl she receives no welcome at all, and the subject is avoided in conversation with the father. "When



An Arab Marriage.

a girl is born the threshold weeps forty days." From the beginning of life girls are treated with tyranny and scorn. But with the birth of a boy it is very different. When he is born a prayer is repeated into his right ear to ward off evil spirits. The father generally names his child. This is done about the eighth day, and is accompanied by a feast of sheep-killing. The women name the girls. The circumcision of boys is performed at any age from one year to fifteen. This is a time of much rejoicing, and the ceremony is done somewhat publicly after the procession, including the child or youth,

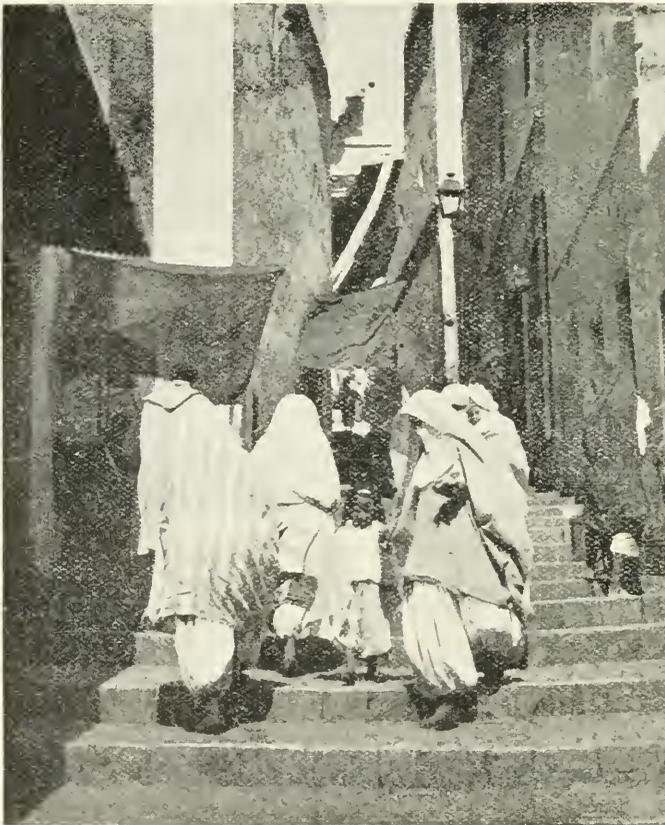
has paraded the neighbouring streets, accompanied by music and the firing of blank cartridges.

Divorce is very frequent, and can be obtained by the poor for a few pence. The wife when divorced is turned out of the house, or is sent to the kitchen to work for her rivals and successors. Men divorce their wives on the slightest pretext, provided they have a little money to bribe the officials, whose seals are necessary to make the divorce a legal one. Women also frequently divorce their husbands.

A Moslem may have four wives at one time, and as many female slaves as he desires. Such is the limit allowed in the Koran. The natural consequence is domestic strife, jealousy, and ill-will. When one of the lady missionaries told a Moor that plurality of wives drove peace from the home, he produced a stick, saying, "This always brings peace when other things

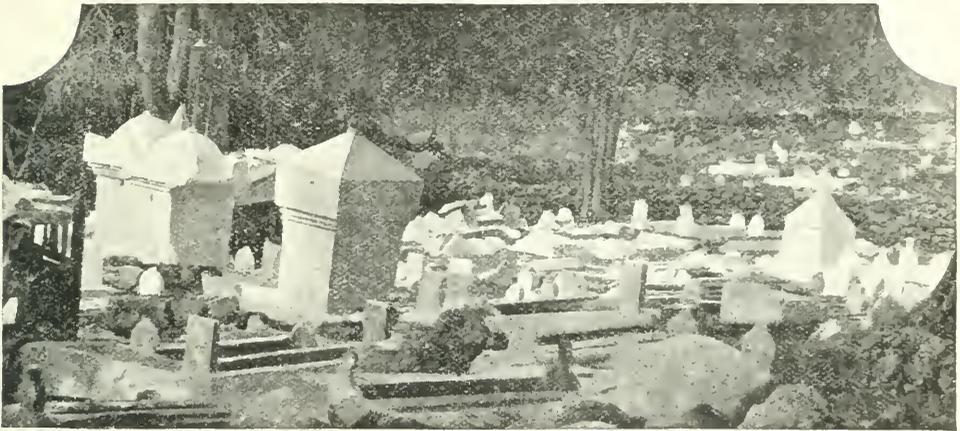
fail." Mohammedan women are both ill-used and depraved; rarely is a woman to be found of even comparatively pure mind.

Marriage is a lottery. The husband seldom if ever sees his bride until the marriage has taken place. Marriages are made, in the case of girls, from any age over twelve, the parents or guardians arranging the betrothal on principles of expediency. A feast is held for the bridegroom and his friends for



Arab Women, Algiers.

two or three days, or even for a week, according to their social rank. The bride, who has been painted and adorned for seven days before her marriage, is conveyed in a bride-box from her father's house to her husband's. For twelve months she must not go outside the house, but thereafter she is allowed to promenade on the roof, and on Fridays to visit the cemetery—the one holiday privilege of Arab women. An Arab harem is well described in these words: “In this hothouse of sickly odours these women live together, having no occupation but that of eating and drinking and sleeping, no delight but that of supplanting one another in their husband's love, no passion but jealousy, no diversion but sporting on the roofs, no end but death and the *kabar*”—the Moslem cemetery.



An Arab Cemetery, Algeria.

The leaves of the tree of life are for the healing of the nations: but, enjoying the blessing of salvation ourselves, we have failed to carry the Gospel to those Moslem homes, though we know that the inmates are without God, without Christ, without hope. A Mohammedan woman, speaking of the way in which Christians *do not* preach the Gospel to every creature, said, “*It is because they do not care for us, or because they do not love Jesus very much.*”

The basis of all that is of value in social life is affection, especially in the family; but Mohammedanism is a religion that is not of the Spirit, but of the flesh, and it therefore greatly deprives marriage of this basis. With Moslems marriage is so much a matter of convenience, and its companion, divorce, a matter of ease, that the heads of a family are seldom bound by affection. Still, parental love is not wholly wanting. A doctor in one of our Mission Hospitals tells how he has seen the anxious look of a parent for a sick child,

and heard the earnest entreaty of filial affection for help for a sick parent, especially when a mother; but he had seldom witnessed anything of the kind from a husband towards a wife. He had seen men who would not give two-pence for medicine for a sick wife at home. Wives will do more for their husbands than husbands will do for their wives. Still, love between husband and wife, though at a very low ebb, is not absolutely non-existent.

In cases of divorce the child is, as a rule, left for the mother to look after, and a very warm and true affection usually springs up between them; and when the mother becomes too old to be of any use to the husband, her son very often looks after her in her old age. Women divorced and without hope of re-marrying usually take to begging, if friendless; what else can they do? Many, however, in Morocco are employed in grain-stores, cleaning the grain before it is put in sacks.

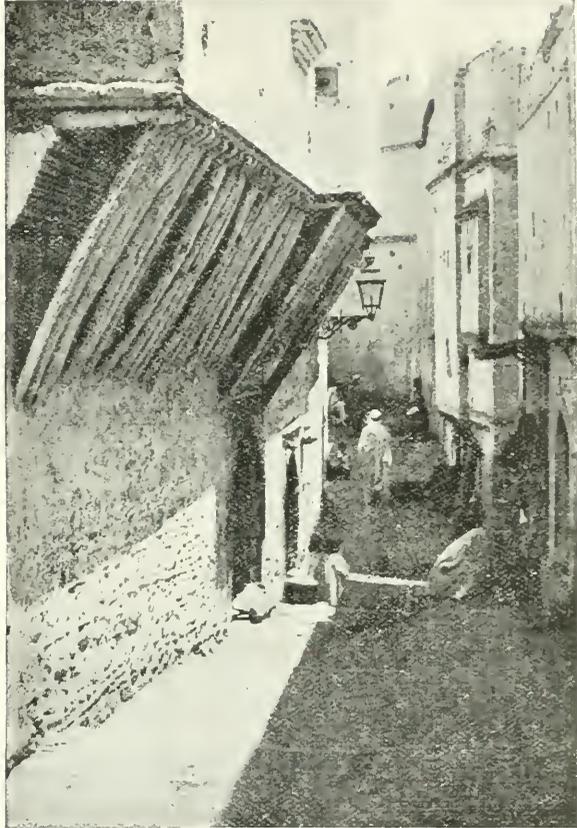
Among the Kabyles there is much more mutual confidence than is the case with the Arabs. They trust one another more and often act in a brotherly way to each other. Arabs dare not trust one another, but the case has been noted where a Berber has sent to his mother in the Draa country in Morocco a good round sum by the hand of a companion. The Draawis, as well as the other Berbers in all the countries in North Africa, have hitherto been more reachable by the Gospel than the Arabs.

Notwithstanding the prevalence of quarrelling, they are very ready to sympathise with each other in any mishap. The comfort which is administered is, however, usually borne on the wings of some fatalistic remark. One of the medical men of the Mission was dressing the bullet wounds of a man who had been seriously wounded, and who died the same afternoon. After dressing the wounds the doctor endeavoured to put the Gospel before the sick man, but evidently the only result was to cause the patient more trouble. Thereafter a neighbour Moslem came in, and in an off-hand manner remarked that "There is no escape from what is written," and to this the dying man made a ready and acquiescing response. Doubtless he was turned with his face towards Mecca, and "witnessed" to the Prophet, as a salve to the sting of death while he was breathing his last that afternoon.

"It is written" is the formula by which the fatalism of Mohammedanism is expressed. "It is written" they regard as a sufficient reason for all that happens, even for what occurs through their own carelessness or sin. In their own words, Mohammedanism is broad and easy. They can sin, they can steal, they can lie, and may continue to do so fearlessly. They only need when death is near to say, "There is not a god but God, and Mohammed is the Apostle of God," and this will procure them entrance into heaven; and more

than this, one good action will compensate for a thousand evil deeds. On one occasion a hut a few yards from a Mission-house in Morocco was broken into during the absence of its owner. After a time the robber was found, and the Moslem being asked who the thief was, replied, "Oh, one of our saints," and he saw no incongruity in such a statement.

"More than ever," writes one of our missionaries, "have we realised the need of the outpouring of the Holy Spirit that these people, Europeans as well as the Arabs and Jews, may be convicted of sin, and so led to see their condition by nature that they may accept Christ as their only hope. It is wonderful what a low idea these people have of sin; their



An Arab Street, Algiers.

fatalism gives them a calm and equable temperament under all circumstances, and 'God wills it' or 'God is merciful' is the solace for every misfortune or sin. I remember on one occasion an Arab had effected by night an entrance into the granary of a colonist, who was aroused by the noise made by the thief. The colonist waited, gun in hand, in a spot where the thief would have to pass with the stolen grain, and on his approach shot him dead. A few days after I was speaking to one of the acquaintances of the thief, when he praised in warm terms the good qualities of the deceased, and said he could not understand why God had led him to steal and had *willed* that he should thus die. I asked if the thief had been led by God or the devil. The reply was that God had *willed* it all, and there was no possibility of averting the disaster."

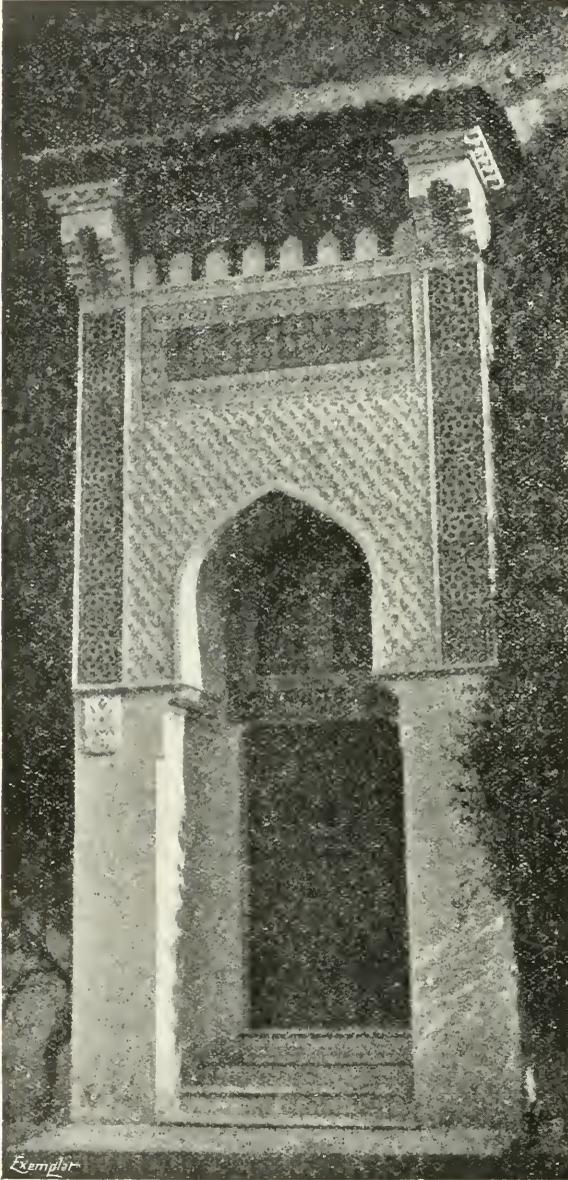
In ordinary intercourse Moslems repeat and reiterate the name of God till it loses all meaning. "How are you?" "Are you on good?" "How are your household?" are the ordinary enquiries, which are answered in such words as "On good, God bless you," "No harm on me, praise to God,"

“May the blessing of God be with you,” “I am in the mercy of God,” “As God likes.” “From their teeth outwards,” or “from their neck upwards,”

to use their own expressions, they are truly resigned to the Divine will, *i.e.*, they are Muslimin or Moslems, their religion being Islam, *i.e.*, resignation to the will of God.

Islam, the doctrine of submission — that the development of all things and of all events is only the accomplishment of the will of God—this certainly contains elements of truth, but certainly not the whole truth. How different it is from the salvation of the Lord Jesus Christ, which teaches us not only to suffer God’s will, but actively to do it on earth, as it is done in Heaven, for His will is only holy and just and good. To look not merely with submission, but with love, upon the will of God in Christ—this is peace. Alas! peace cannot be found in Mohammedanism.

In speaking of time future they always add, “If God will.” In taking a dose of medicine, or accepting a piece of bread,



An Arab Doorway.

or any gift, the commonest people and those who apparently never pray yet say "In the name of God," and often complete the phrase, "the Merciful, the Compassionate."

The old laws of hospitality of the East are still practised. Any man is given bread if he asks for it. It is considered the greatest treachery to turn against a stranger with whom one has eaten bread.

In civil life the Koran is supreme, but its laws are so administered as to "bring most grist to the mill" to lawyers, to the *cadi* or judge, and the *kaid* or *basha* and his *khalifa*. All appointments in Morocco are farmed; hence it is "woe to the governed."

In Moslem countries there is universal corruption and oppression. The country people, agriculturists and farmers, are constantly being robbed and "squeezed" on false charges, or "milked," to use the Arabic expression. A trumped-up charge is brought by the *kaid* against the relative of the person to be "squeezed," and that relative is then thrown into prison, from which he must be released by the person aimed at producing the money demanded. If necessary, flogging is resorted to, in order to increase the terror of the victim and to make certain that the ransom-money will be forthcoming. This corrupt condition of affairs produces a state of dull hopelessness among the people. These floggings are so severe that persons often die in consequence, or even during the process.

In 1492, the same year in which Columbus discovered America, the Moors were driven out of Spain, and their descendants are to-day found in Morocco and the adjacent countries. Yet, although the Moors in Spain were the first physicians, and surgeons, and architects, and mathematicians, and scientists, now there is not a trace of medical or of any other science left. The only medicines used are a few medical infusions and one or two drugs adopted from later Spanish doctors. The only surgeons are the barbers and a few wise men and women who frequent the markets and let blood, "cup," cut with the razor to counter-irritate a part, burn with a hot iron, and even with sulphur lighted on the skin to make "issues," draw teeth with large pincers, and do various slight operations. Every case is diagnosed according to the four temperaments, the sanguine, the lymphatic, the bilious, and the melancholic.

Cholera is thought to be God's curse for sins and neglect of His service, and especially for the sin of allowing "Nazarenes," or Christians, in their land. Against taking medicines there is oftentimes much antipathy—(1) because it is wrong to fly in the face of God's providence or to try to avoid His dealings;



A Moorish Doorway.

(2) because death is certain entrance into Paradise; and (3) because according to their ideas very few remedies, if any, exist, and so it is useless to try.

There is much superstition in connection with illness. The evil eye is believed in, and they dare not mention anyone's children without saying some such words as "The blessing of God be on them," lest it should be thought that by mentioning them ill-luck or a curse had been brought on them.

To obtain a cure a frequent practice is for the patient to make a pilgrimage to a saint's tomb, and rub himself or

herself over with a stone or with some sand near it, and to make an offering to the *fokih* who attends to the tomb. All classes have great faith in charms consisting of portions of the Koran sewn in small leather cases which are then worn on the body. A Moslem has been known to pay as much as £3 for a charm of this kind to ward off epileptic fits.

Mohammedans are, generally speaking, sober and free from the sin of intoxication; but through contact with Europeans the drinking of alcohol, though forbidden in the Koran, is not unknown.

Towards Christians and Christianity Mohammedans maintain a proud and independent spirit. They say that the devil has given to the Nazarenes skill and worldly prosperity, but that God has given them—the Moslems—something far better, the one true religion.

Among the Bedouin and country people generally, riches consist in flocks

and herds. Camels and donkeys are the principal carriers both of persons and goods.

The Berbers live in villages of rudely-built houses, surrounded by gardens and orchards and fields and olive-yards; but the dwellings of the Bedouin are the broad low tents made of black canvas or goat-skin, striped with white camel's hair; straight ridge poles are used. These tents are shared with dogs and poultry.

Kinglake (*Eothen*, p. 220) writes: "Practically I think Childe Harold would have found it a dreadful bore to make 'the desert his dwelling-place,' for at all events if he adopted the



Arab Tents : Grinding at the Mill.

life of the Arabs he would have tasted no solitude. The tents are partitioned not so as to divide the Childe and the 'Fair Spirit' who is his 'minister' from the rest of the world, but so as to separate the twenty or thirty brown men who sit screaming in the one compartment from the fifty or sixty brown women and children that scream and squeak in the other. If you adopt the Arab life for the sake of seclusion you will be horribly disappointed, for you will find yourself in perpetual contact with a mass of hot fellow-creatures. It is true that all who are inmates of the same tent are related to each other, but I am not quite sure that that circumstance adds much to the charm of such a life."

Education is almost bounded by the Koran pure and simple. School-masters are paid chiefly "in kind," very few by money. They have their



An Arab School.

own customs, and once in four years collect tithes and contributions from all the country side and enjoy a time of feasting. Education at Fez University, though the curriculum extends over seven years, does not carry the students far in any subject. Morality among the students, who travel from one famous *fokih* to another at the village schools, is practically non-existent.

A village school among the Moslems is a room, sometimes part of a mosque, sometimes not. The teacher, usually well on in life and of dignified appearance, squats on the ground cross-legged. On his knees there lies an open volume with leaves of the coarsest yellow paper, but the flowing Arabic characters are well printed, and the heading of each chapter is adorned with letters so elaborately interlaced that no one but a *sheikh* could make out their meaning. That book is the Koran, and the teacher recites its text in a monotonous chant, his head nodding the while and his body swaying with regular movement to and fro. Round him in a circle half a dozen boys are seated, each head covered with a turban, and these sway to and fro like so many poppies moved by the wind. In this manner the lessons are committed to memory, the voices chanting the words with a sound as of a flight of bees that has been disturbed. It is in such classes, held within four mud walls and often under the open sky, that Moslems obtain their knowledge of reading, writing, and arithmetic, and also of the religion of the Koran.

Among Mohammedans there is often little moral sense beyond what a man feels when he is wronged. Among the poor the lamp of conscience is to be found dimly burning; but among the higher classes, who can boast of something of Moslem education, the light of conscience burns low indeed.

One of the most remarkable of the modern movements in Islam was the rise of the Wahhabees in the eighteenth century under the leadership of Sheikh Muhammed, son of Abd-el-Wahhab, from whom this sect took its name. It became powerful enough to subdue a great part of Arabia, the so-called Wahhabee Empire. The Wahhabees have been termed the Puritans of Arabia, and in the present century they have exercised much influence in the peninsula. Whether this influence works for righteousness may be seen from the following extract from Palgrave (*Arabia*, p. 282).

Abd-el-Kereem, who was a master in Islamic lore, came to Palgrave to be cured of bronchitis. At one of their interviews the traveller enquired from his Wahhabee patient which were the "great" sins, and which should be reckoned "little."

"'The first of the great sins,' he replied, 'is the giving divine honours to a creature.'

"'Of course,' I replied, 'the enormity of such a sin is beyond all doubt, but if this be the first there must be a second. What is it?'

"'Drinking the shameful,' in English, 'smoking tobacco,' was the unhesitating answer.

"'And murder and adultery and false witness,' I suggested.

"'God is merciful and forgiving,' rejoined my friend—that is, these are merely little sins.

"'Hence two sins alone are great, polytheism and smoking,' I continued, though hardly able to keep countenance any longer. And Abd-el-Kereem, with the most serious asseveration, replied that such was really the case."

Speaking of Tripoli, one who knows it well says that one of the saddest social features there is the immorality of youths and of young men. The grosser sins are indulged in, and parents hear of these things with utter indifference. A pure young man is a prodigy. The very faces of the people there testify of their life and their religion. A man of bright open countenance is a rarity; this is especially the case among men over thirty years of age.

The condition of the people in Morocco and Tripoli, gives a fair specimen of what Mohammedanism, left to itself and not confronted with Christianity, can do for a nation. Possibly the continued existence of the Moors is to be accounted for by the constant fresh blood and strength brought in by their mingling with the mountain tribes, the Berbers, who are much purer in morality and much less essentially Mohammedan.

"The dwelling of the Mohammedan," says Palgrave (*Arabia*, Vol. I., 434). "resembles alternately the stables of the beasts or the battle-field of the twin founders of Roman legend. Those who may have had the patience to wade through the bloody and impure scenes of a Mohammedan dynasty may have seen represented on the theatre of royal or sultanic life what passes in the domicile of the peasant or of the shopkeeper in the lands cursed by the Koran. . . . That a state of life wherein no pleasure, no diversion, no by-work was to be tolerated, save one of the merest and the lowest sensuality, might lead a step further and conduce to the prevalence of nameless vices and 'disgrace baboons are free from,' in Cowper's words, was a result too probable to escape the keen foresight of Mohammed, and he himself predicted it in a sentence recorded by tradition, 'I fear for my sect the crimes of Sodom and their punishment.' Nor needs it a seer to understand that men when debarred from lawful enjoyment will seek unlawful, and that where women are too degraded for respect they may be also too despised for love. But while he foresaw he also prudently tolerated, and the

slight, nay almost nominal, chastisement denounced on this class of offenders in his code anticipated the frequency of the evil, while it opposed the decent censure of an insufficient penalty.

“ ‘All work and no play makes Jack a dull boy’ is an old and true saying. We may add that it goes far to make him a wicked one. Fighting and praying, praying and fighting, with an occasional intercalary episode of mere and ignoble sensuality, may suffice to absorb the energies of warriors in the first flush of conquest, and of zealots yet blood-hot with recent fanaticism. But when these stimulants, powerful as they undoubtedly are, come to flag or fail, as at length they must, on what is the weariness and satiation of the mind to fall back? Not on love, for that has been debased to lust; not on domestic ties, divorce and polygamy have sapped them; not on games and mirth, for they are inventions of the devil; not on agriculture, under penalty of the privation of angelic visits; not on commerce, for it is a turning aside from the ‘All Powerful, the Nourisher,’ to created means; not on science, for ‘much enquiry is heresy,’ the Prophet has declared it. It is hard to say how one can blame a horse so strictly hedged in for leaping the fence, unless he lies down to rot. Results are the tests of systems; and narrowness of mind, frightful corruption or rather extinction of morality, cruel or desolating war on the frontier; within, endless discord in all its forms, family, social and civil, convulsive fanaticism alternating with lethargic torpor, transient vigour followed by long and irremediable decay, such is the general history of Mohammedan governments and races. These results,” says P’algrave, than whom few travellers in Arabia have had better opportunities of knowing the feelings and the tendency of the Moslem mind, “are not only the natural but also the simply inevitable tendency of Mohammedan institutions.”



On the Borders of the Desert.

MOHAMMEDANISM : HOW IT AROSE.

MOHAMMED was born in Mecca about the year 571 A.D. The tribe to which he belonged was the Coreishi or Koreysh, the ruling tribe in that city. Having been left an orphan, he was brought up by his uncle Abu Taleb, who twice sent him in his trading caravan to Syria. In the interval between these journeys he went on a military expedition against a neighbouring tribe. These are the chief points known of his life up to the age of twenty-five. He was then recommended for employment to a rich widow lady in Mecca named Khadijah. She sent him as her trading manager to Damascus. On his return she and Mohammed were married, and he thus leapt at a bound to wealth. This was about twelve years before he assumed the character of a Prophet.

Mohammed, it is believed, could neither read nor write, but he was naturally eloquent and possessed great acuteness of mind.

Stated in a few words, his prophetic career was that he proclaimed that he had been sent by God to overthrow polytheism, for the Arabs at that time, except those of them who professed Christianity, were idolators. He also alleged that the Divine revelations made to him were to the effect that he should reform, first, the religion of the Arabs, and, next, that of the Jews and Christians. These pretended revelations he caused to be committed to writing, employing his son-in-law Ali as his scribe.

From time immemorial the tribes had gathered together at stated feasts which were held in sacred places, of which Mecca was one. Here was a temple, the Kaaba, which contained five hundred idols as well as a sacred black stone which was a peculiar object of veneration.

But these idolators were sceptical and irreverent. Even the guardians of the temple did not believe in the idols, but used them to delude the people. Mohammed saw all this.

In his trading expeditions into Syria, as well as in Arabia, he had met both Jews and Christians, and from them he heard much about Moses and the Prophets, as well as about the Lord Jesus Christ. But from the Jews he had learned also many tales from the Talmud, and these he puts on the same level with the truths of the Old Testament. We may judge of his knowledge of the

New Testament from his strange notion that the Trinity consisted of the Father, the Son and the Virgin Mary.

Mohammed's fellow-citizens in Mecca opposed him. After spending some thirteen years teaching them, about 150 of his converts were forced by persecution to flee from Mecca to Medina.

In 622 A.D. he also fled from Mecca, and found a new and congenial home in Medina. This flight from Mecca is the Hegira, the event from which the Mohammedan era dates.

In Mecca Mohammed had employed no other means than persuasion. But now his policy was changed. Obeyed and recognised as the chief of Medina, he proceeded to attack neighbouring Jewish tribes because they had refused to acknowledge his claims. In the second year after the Hegira he began to plunder the trading caravans of the Koreysh, and with such growing success that he soon had ten thousand armed followers.

As the Prophet had appealed to forged quotations from the Old Testament in proof of his mission, the Jews of Medina exposed the forgeries, and in consequence drew upon themselves his fiercest wrath. Mohammed marched against them in their quarter of the city and surrounded them with his troops. Though they offered to yield if he allowed them to leave Medina for ever, he insisted on surrender at discretion. He sentenced all the men to death and the women and children to slavery, declaring that this sentence was the judgment of the Most High God. He then personally directed the digging of the trenches in which the bodies of the slain were to be cast. Then the tragedy began. Each Jew had his hands tied behind his back, when they were led in parties of five or six to the trenches, where they were forced to kneel down. Then their heads were struck off and the corpses flung into the trenches. This butchery went on throughout the day, and when the sun had set torches were brought so that the process of beheading might not stop, Mohammed himself standing by to enjoy the sight. Eight hundred adult Jews had been beheaded, while a thousand women and children were reduced to slavery. A "revelation," which arrived whenever needed, bestowed two hundred of the slaves on himself; and all of these he sold except one Jewess named Rihana, whom he retained as concubine, threats and the offer of being made one of his wives having failed to cause her to forsake the faith of her fathers.

We need not follow his military career any further. Before his death, in the eleventh year of the Hegira, his supremacy, both as the Prophet of God and as temporal sovereign, was acknowledged by the whole of Arabia from the Syrian desert to the Indian Ocean.

On the death of Mohammed the entire Arabian peninsula apostatized, but was rapidly reconquered and reclaimed by the firmness of Mohammed's immediate successor, Caliph Abu Bekr, and the valour of Khalid, "The Sword of God." Roused by the war-cry, the Arab tribes issued from Arabia 634 A.D., and engaged in battle with the Christian Bedouins of Syria and of Mesopotamia. But though the Romans and the Persians immediately supported those Bedouins against the Moslem armies, yet levy after levy of Moslem Arabs streamed forth in swarms like bees from their hive. With fiery resolve to spread the faith the Arab warrior became the missionary of Islam. Spoil and female slaves, conquest and glory, with a materialised paradise, were the rewards which animated the Moslem armies. Those holy wars they termed "The way of the Lord." "Verily," said Abu Bekr, "every footstep in the ways of the Lord is equal in merit to manifold good works, and wipeth away a multitude of sins."

"The religion of Mohammed," says Hallam (*Europe During the Middle Ages*, p. 388), "is as essentially a military system as the institution of chivalry in the west of Europe. They needed no excitement from pontiffs or preachers to achieve the work to which they were called: the precept was in their law, the principle was in their hearts, the assurance of success was in their swords. 'O Prophet,' exclaimed Ali when Mohammed, in the first years of his mission, sought among the scanty and hesitating assembly of his friends a vizir and lieutenant in command, 'I am the man. Whoever arises against thee I will dash out his teeth, tear out his eyes, break his legs, rip up his belly. O Prophet, I will be thy vizir over them.' These words of Mohammed's early and illustrious disciple are, as it were, a text upon which the commentary expands into the whole Saracenic history. They contain the vital essence of his religion, implicit faith and ferocious energy. Death, slavery, tribute for unbelievers were the glad tidings of the Arabian Prophet. To the idolators, indeed, and those who acknowledged no special revelation, one alternative only was proposed—conversion or the sword. The people of the 'Book,' as they are termed in the Koran, or four sects, Christians, Jews, Magians, and Sabians, were permitted to redeem their adherence to their ancient law by the payment of tribute and other marks of humiliation and servitude."

The mission of Islam was one that could be accomplished only by the sword. Robbery of the unbeliever became meritorious, conquest the supreme duty. The words of the Lord Jesus Christ had again come to pass, "Who-soever killeth you will think that he doeth God service."

In an incredibly short time all the countries of North Africa, as well as other lands, had embraced Islam. Between 647 and 698 A.D. the Arabs had won their way along the coast of Africa as far as the Pillars of Hercules, and in 710 they passed over into Spain. The Moslem writers, speaking of their enemies, tell us again and again that "being defeated they believed and embraced the faith." Mohammed's own command in the Koran is, "Fight

against them (the Jews and the Christians) until they pay tribute with the hand and are humbled."

The "Code of Omar" is more or less stringently enforced in all Mohammedan countries, and it ordains that nothing shall be tolerated which by symbol or word or deed can be construed into rivalry with Islam. No new churches shall be erected, no church bell shall be rung; Christians must receive Moslem travellers quartered upon them, they must wear a distinctive dress, they must not ride on horseback, their graves must not rise above the level of the ground, and the devil's mark is to be set on the lintel of their doors; their children must be taught by Moslem masters, and all Christians are proscribed from any office of high emolument or trust. The weary ages of degradation and insult for the Christian faith in the past show the rare tenacity of faith in Christ which can survive at all in circumstances like these.

But in North Africa an enfeebled Christianity simply disappeared before the conquering arms of the Moslem warriors.

THE KORAN.

THE Mohammedan doctors say that the Koran existed, together with the decrees of God, from all eternity. It was engraven on a stone beside the throne of God, who sent a copy of the Koran down to the lowest heavens by the hand of the angel Gabriel, and it was communicated by him in portions to Mohammed during the twenty-three years of his prophetic office. These theologians also admit that the portions revealed last often revoke or modify what had been revealed before. The Koran in its present form is wholly without regard to dates or classification of subjects.

It is claimed that the Koran descended at a particular moment already written from the first chapter to the last by the finger of God. The night on which the Koran was revealed is called "The Night of Power," "The Blessed Night," "The Night better than a Thousand Months."

As Sale puts it well: "It was certainly an admirable and politic contrivance of his to bring down the whole Koran at once to the lowest heaven, and not to the earth, as a bungling prophet would have done; for if the whole had been published at once innumerable objections might have been made, which it would have been very hard, if not impossible, for him to solve; but as he pretended to receive it by parcels, as God saw proper that they should be published for the conversion and instruction of the people, he had a sure way to answer all emergencies and to extricate himself with honour from any difficulty that might occur."

Moslems are divided into various sects, orthodox and otherwise, but all unite in holding the Koran in the highest veneration. No one must read or even touch it without first making a legal ablution. It is not translated into other languages unless there is the most urgent necessity. "The letter of the book became, as Mohammed intended it should become, a despotic influence in the Moslem world, a barrier to freethinking on the part of all the orthodox, an obstacle to innovation in all spheres—political, social, intellectual, and moral" (Sell's *Islam*, p. 11). The Koran, being held to be inspired directly and immediately by God in every word and every syllable, it cannot now be abrogated or altered in the smallest particular.

Dr. William Wright (*Sunday at Home*, January, 1897) says: "This book, which is the basis of the religion of about the tenth part of the human race, is not so large as the New Testament. It consists of 77,639 words in Arabic, as against 810,697 which go to make up the authorised English Bible, the number of Arabic letters in the Koran being 323,015, as against

3,566,408 in our English Bible. According to Noldeke, it is 'the most widely read book in existence.' The Koran is believed to be the first book that ever appeared in the Arabic language. It is rhymed prose, not in metre, and in places both the orthography and the sense are made to bend to the rhyme.

"Translated into English or French, the book is dull beyond all books in either language. Even in the translations of M. Kasimirski and Professor Palmer the work, with its endless repetitions, remains inane, vapid, silly beyond endurance. It should, however, be remembered that it is the ecstatic outpourings of an illiterate and epileptic Bedawi to his fellow-Bedawin. It does not bear translation like the Bible, but in its native dress the rhyme has a fine rhetorical



Mohammedan Schoolmaster and Pupils.

ring. It fills the mouth well in reading, and vibrates in the ear so pleasingly that one is carried along easily by the resonant flow without asking or caring for the meaning. Children are taught to rhyme the verses of the Koran without learning the letters, and when they have grown up, with the rhyme and verses beaten into their memories, very few of them have an intelligent comprehension of the substance.

"Besides, till recently the chief part of an Arab's education consisted in rhyming the Koran. Grammar is also a branch of the Koran, for everything has to conform to the Koranic standard. The triumphs of the Bedawin, the glories of Islam, the peace of the present, and the promise of the future were all bound up with the Koran. Hence all true believers hold

the Koran in the highest honour and treat it with supreme reverence. They kiss it and press it to their hearts and put it on their heads. In their hands they must always hold it above their girdles. They emblazon its texts on their banners and inscribe them in places of honour in their houses, and they have sumptuous copies of the book written according to their means in beautifully formed letters of silver and gold. And woe be to the Christian or other Kaffir (unbeliever) who fails through ignorance and inadvertence to render to the sacred book the prescribed reverence.

“In nothing perhaps is the spirit of the Koran more at variance with the spirit of the Gospel than in ‘the royal law of love.’ ‘Thou shalt love thy neighbour as thyself,’ ‘Love your enemies, bless them that curse you, do good to them that hate you,’ etc. These are the laws of Christ’s Gospel. The message that Mohammed had for the Bedawin was this, ‘If anyone oppresses you, oppress him as he has oppressed you’ (2, 190), and the followers of Mohammed have been nothing loth to act on the precept.

“As Mohammed advanced in years and grew in power he departed further and further from the letter and spirit of the New Testament. Most of his wars were atrocities, the outcome of hatred, greed, lust. His treatment of women leaves the deepest stain on his character and book. On one occasion he chanced to see the beautiful face of his adopted son’s wife. Immediately a revelation followed, declaring it ‘not a crime for the faithful to espouse the wives of their adopted sons’ (38, 37).

“The religion of Islam is not all bad. The Koran contains lofty ethical principles, but these are thwarted in detail by authoritative practices. The bad in action has overshadowed and dominated the good in precept, and, judged by its fruits, the religion of the Koran is baneful.”

It must not be forgotten that Mohammed framed the Koran to be the basis of civil government as well as of religion. Religion and civil polity, church and state, are so united and blended in the Koran that they cannot be separated, but stand or fall together. Hence arises the permanence and unchangeable character of Islam in all countries where it predominates. To try to change the religion of a Mohammedan country, or even to lead any of its citizens to know and believe on the Lord Jesus Christ, this is regarded as high treason, this is plotting against the state and must be punished as such. Mohammed united in his own person the character of both absolute monarch and of sovereign pontiff, and there is no provision in the Koran for any possible separation of those two offices. Hence the difficulty of carrying the Gospel to Moslem lands is immeasurably greater than it is in the case of the heathen. In all attempts to reach the adherents of this anti-Christian religion we are thrown back more than ever upon the gracious promise, “Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.” The Koran, it is alleged, contains the final revelation from God. A command given by Mohammed or an example set by him is *sunnah*, a rule or tradition. The words and actions of the Prophet they accept as having been supernaturally guided, and as therefore constituting for all time and to all his followers a

divine rule of faith and practice. Two things, they say, have been given to them—one is the Word of God, *i.e.*, the Koran; and the other the tradition, *sunnah*, of His Prophet.

Orthodox Moslems place the four Gospels not in the same rank as the Koran, but only in that of tradition. According to them the Gospels are only a record of what Jesus said and did handed down to us by His companions, just as the Moslem traditions are a record of what Mohammed did and said. The Koran is a revelation superior both to the *sunnah* and to the Old Testament Scriptures and to the Gospel too.

This alone shows the environing wall of prejudice in Moslem minds against the Gospel. To the Mohammedan all that the Prophet did was perfectly in accordance with the will of God.

“Moral laws had a different application when applied to him. His jealousy, his cruelty to the Jewish tribes, his indulgence in licentiousness, his bold assertion of equality with God as regards his commands, his every act and word are sinless and a guide to men as long as the world shall last. Thus the morality of Islam in the nineteenth century is the morality of Arabia in the seventh. Mohammed fulfilled the moral requirements of a perfect Arab; he is the ideal of the standard of ethics as he regulated it in his own day, and as this national standard of ethics is supposed to be divine and authoritative, it has fixed for ever the standard for all Muslim lands. As might be expected, the setting up of his own acts and words as an unvarying rule of faith accounts more than anything else for the immobility of the Mohammedan world.” (Sell, p. 18).

Mohammed's every act and word are a law as binding upon all his followers as the example of the Lord Jesus Christ is upon Christians.

There were four principal theologians—Abu Hanifa, Ibn Malik, Ash Shafii, and Ibn Hanbal. The Moslem sects in all their sub-divisions follow the traditions of these four great doctors. To follow any other is not lawful. So far therefore as orthodoxy is concerned change and progress are impossible.

“In Islam,” writes Sell (p. 31), “innovation is worse than a mistake—it is a crime, a sin. This completeness, this finality of his system of religion and polity, is the very pride and glory of a true Muslim. To look for an increase of light in the knowledge of his relation to God and the unseen world in the laws which regulate Islam on earth is to admit that Mohammed's revelation was incomplete, and that admission no Muslim will make.”

Moslems accordingly hold that a perfect law has been given regulating all the details of social and political life, and the teaching of Mohammed is regarded as being above all criticism and as containing the solution of every difficulty that may arise.

Islam regards itself as a system of absolute truth, one jot or tittle of which cannot be rejected without incurring the everlasting wrath of God.

“From the Koran,” writes Sir William Muir (*Mahomet and Islam*, p. 266), “it is impossible for the loyal and consistent Moslem to turn aside. And herein lies the secret of the

backwardness of Moslem lands, and their failure to keep pace with the civilized world in the march of moral and material progress."

To quote Sir William Muir again (p. 270): "While the Koran represents God as Creator, Ruler, and Preserver, the Rewarder of good and evil, and the Hearer of Prayer, it nowhere recognises Him as a Father, much less the Father of our Lord Jesus Christ. The sentiment of the Moslem partakes therefore of the fear of a servant more than the love of a son. The office of the Holy Spirit as Regenerator is unknown, and the death and resurrection of Christ are denied. There is thus in Islam nothing answering to the grace of redemption, and consequently the grand power of the Gospel—namely, the love of Christ as a constraining influence—is wanting. Nor is there the approach to anything that might supply its place.

"To put the matter shortly, each religion is an embodiment of its founder. Mahomet sought power; he fought against those who denied his claims; he put a whole tribe to the sword; he filled his harem with women bond and free; he cast aside, when they had served his purpose, the Jewish and Christian Scriptures, and he engrafted his faith on the local superstition of his birthplace. He did all these things under cover of an alleged Divine authority, but he did no miracle.

"The life of Jesus is all in contrast. He spake and taught as one having the inherent authority in Himself, but He could also say, 'The works that I do in my Father's name, they bear witness of Me.' He was holy, harmless, undefiled. He pleased not Himself. Though rich He became poor that we through His poverty might become rich. He made Himself of no reputation and took upon Him the form of a servant. He was despised and rejected of men. He humbled Himself and became obedient unto death, even the death of the cross.

"Is there any common point whatever in the two lives? 'He that is of the earth is earthy and speaketh of the earth; He that cometh from Heaven is above all'

"Where in the Koran are to be found words like these, descriptive at once of the new life and the Giver of it? 'I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.'

"And again: 'I am the Good Shepherd; the Good Shepherd giveth His life for the sheep.'

"And yet again: 'Come unto Me all ye that labour and are heavy laden and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.'"



Camels in the Desert

THE CREED OF ISLAM.

EVERY Moslem accepts the following expression of his faith: "I believe in God, Angels, Books, Prophets, the Last Day, the Predestination by the Most High God of good and evil, and the Resurrection after death."

I. God is the only object of worship, the One without a second. All worship of saints or of angels is forbidden. The attributes of God are Life, Knowledge, Almighty Power, Will, Hearing, Seeing, and Speech.

"Say, He is God alone,

God the Eternal;

He begetteth not, and He is not begotten,

And there is none like unto Him." (*Koran*, Surah 112.)

If all unbelievers became Moslems, He would gain no advantage; if all Moslems became unbelievers, He would suffer no loss.

Allah is infinitely great, stern, relentless, inexorable, and not to be moved. He strides on to an inevitable end, heedless of man, and trampling upon him, though He is ever mocked with the name of the Compassionate and the Merciful.

II. There are believed to be four archangels—Gabriel, the Messenger of God; Michael, the Protector of the Jews; Israfil, who will sound the Last Trumpet at the Resurrection; and Azrail, the Angel of Death. There are also two recording angels, who record the good and evil actions of men.

Two black angels with blue eyes visit every man in his grave immediately after he is buried, make him sit up, and examine him regarding his faith in God and in Mohammed. If the dead man's reply is satisfactory, he is allowed to sleep on; but if he knows nothing of "God's Apostle," he is struck with an iron hammer called *mitraqah*. Mohammed himself is recorded to have heard the cries of infidels in their graves, and his camel was frightened by their groans.

III. The third article of faith is the "Books." The Tourat (Pentateuch) came to Moses, the Zabur (Psalms) to David, the Injil (Gospel) to Jesus, and the other books to other prophets. The Koran, the last of all the divine books, is to

be obeyed till the Day of Judgment. Some of the previous books have been cancelled by the "Traditions," and therefore should not be followed.

IV. Prophets. It is believed that there have been about two hundred thousand prophets; but six of these are of outstanding influence—Adam, Noah, Abraham, Moses, Jesus, and Mohammed. These six are regarded as the heads of separated dispensations, and they will, according to some authorities, be allowed to intercede in the Day of Judgment for their followers.

The law given by Moses is said to be harsh and severe; that given by Jesus was mild and gracious; but the law of Mohammed is perfect, for

it combines both strictness and graciousness. Each of the other prophets was sent for his own tribe, but Mohammed was sent for all men.

Mohammed is reported to have said: "The people will be gathered together at the Day of Judgment and will say, 'If some one would only intercede for us with our Lord.' They will go to Adam and will say, 'Thou art the father of men. God created thee with His own hand. Angels made *sajdah* (worship) to thee and taught thee the name of everything. Intercede for us with thy Lord so that we may be happy in one place.' Adam replied, 'I am not fit for this work for you,' and he remembered his sin and was ashamed. Then they went to Noah. He replied, 'I am not fit for this work for you,' and remembered his questioning of God on that which was not for him to know. He was ashamed and said, 'Go to the friend of God,' *i.e.*, to Abraham.



A Street in Algiers.

They will then go to Abraham, who will say, 'I am not fit for this. Go to Moses, to whom God spake and gave the Taurat (the law).' They will go to him and he will say, 'I am not fit for it,' and he will remember his killing a man, and will be ashamed and will say, 'Go to Jesus, the Servant of God and the Messenger, the Word of God and the Spirit.' But Jesus will say, 'I am not fit for this; go to Mohammed, the Servant to whom God hath forgiven the former and the latter sin.' " *

Such is the inferiority of the Lord Jesus Christ to Mohammed according to Islam. But it is also noticeable that, in sharp contrast to Mohammed and to Moses and the other prophets, there is no reference to sin in the case of Jesus. Surely a remarkable and unlooked-for testimony to the sinlessness of the Saviour.

V. At the Day of Judgment, it is believed, all men must pass over the bridge *sirat*, which extends over the midst of hell and is sharper than the edge of the sword. In passing over it the feet of the infidel will slip, and he will fall into hell-fire; but the feet of the Moslem will be firm, and will carry him safely to paradise.

The sensual delights of Mohammed's paradise are proverbial. They have exercised vast influence over Moslems during all the centuries. Islam, true to its anti-Christian character, preaches a sensual heaven.

VI. The predestination of good and evil. The orthodox belief is that whatever has or shall come to pass in this world, whether it be good or bad, proceeds entirely from the will of God and is irrevocably fixed. The irrevocable decree is urged, not only as a consolation in every trial, but as an excuse for every crime and sin. This dark fatalism is the ruling principle in all Moslem communities; it is this which so greatly contributes to the decay of all Mohammedan nations, making them careless of self-improvement and heedless of progress.

*This is "tradition" only, though devoutly believed by all Moslems. The teaching of the Koran itself contradicts it, and declares repeatedly that "no intercession shall avail."

MOHAMMEDANISM: ITS PRACTICAL DUTIES.

ON every Moslem there is binding the performance of the practical duties of Islam—1, Tashahhud, or recital of the creed; 2, Prayer; 3, Fasting; 4, Alms; and 5, The Pilgrimage to Mecca.

1. Tashahhud. “There is not a god but God, and Mohammed is the Apostle of God”—“La ilaha illaLlahu: wa Muhammadun Rasulu Llahi.”

Gibbon's short commentary on these words is: “The faith which under the name of Islam he preached to his family and nation is compounded of an eternal truth and a necessary fiction” (*Decline and Fall*, ch. v.).

Sell (*Islam*, p. 252) writes: “The power contained in this confession is great. It embodies the very spirit of Islam; it is the rallying cry of its armies; it sounds forth each morning from thousands of minarets in many lands; it has been and is said with fervour, pride, and exaltation by hundreds of millions of the human race. The power of Islam, its proclamation of the unity, is here seen in closest contact with what is to Muslim theologians the equally fundamental truth, the apostleship of Mohammed—a dogma which retards the healthy development, explains the narrowness, and causes the prostration of Islam as the world around grows luminant with the light of science and truth, of faith and reason.”

This creed must be repeated aloud by every new convert to Islam. It is also necessary that its meaning be fully understood, that it be believed in by the heart, that it be professed until death, and that it be always professed and declared without hesitation.

2. Prayer. This service must be rendered at least five times a day. It is absolutely necessary that the service be performed in Arabic. In a mosque in Madras, India, a Mohammedan was publicly excommunicated on Friday, the 13th February, 1880, because he had said that the *salat* or *namaz* (prayer) might be recited in Hindustani. Prayer may be said privately or in company or in a mosque, although prayer offered in a mosque is more meritorious than when offered elsewhere.

It is always preceded by the washing of the face, hands, and feet. This to be of any value must be performed in the prescribed order. If the left hand be washed before the right, or the nose before the teeth, the worshipper cannot pray lawfully. In prayer the face must be turned towards Mecca.

“The devotions of Islam,” writes Rev. T. P. Hughes (*Notes on Muhammedanism*, p. 115), “are essentially vain repetitions, for they must be said in the Arabic language and admit of

no change or variety. The effect of such a round of devotional forms, which are but the service of the lips, on the vast majority of Mohammedans can be easily imagined. We believe that the absence of anything like true devotion from these services accounts for the fact that religion and true piety stand so far apart in the practice of Islam."

The summons to prayer is proclaimed by the *muezzin*, or crier, from the door or from the minaret of the mosque in these words: "God is great! God is great! God is great! God is great! I bear witness that there is not a god but God! I bear witness that there is not a god but God! I bear witness that Mohammed is the Apostle of God. I bear witness that Mohammed is the



Moslems at Prayer. (This picture shows three of the five attitudes.)

Apostle of God! Come to prayers! Come to prayers! Come to salvation! Come to salvation! God is great! There is not a god but God!" And in the early morning this sentence is added, "Prayers are better than sleep."

The sermons delivered by the *imams* in the mosques are usually short, for Mohammed said that long sermons and short prayers would be a sign of the degeneracy of the last days.

3. Fasting. Ramadhan is the ninth month of the Mohammedan year, and during each of its thirty days a strict fast is observed from dawn to sunset. During Ramadhan, Mohammed assured his followers that "the gates of

paradise are open and the gates of hell are shut, and the devils are chained by the leg." As the Mohammedan year is a lunar one, the result is that the month of Ramadhan goes the entire round of the year; and when it falls during the heat of summer, the prohibition to drink even a drop of water to slake the thirst is indeed a hardship. Every night of this month twenty *rak'ats*, or forms of prayer, must be repeated after the usual night prayer.



A Moorish Family: The Master riding, while his Wife trudges along carrying her baby on her back.

Describing Ramadhan as it is kept in Wazzan, in Morocco, Hall Caine says: "The dense and noisome market-place, where, like a clock that is warning to strike, a multitude of hungry and thirsty people, with fierce and dirty faces, under a wave of palpitating heat and amid clouds of hot dust, were waiting for the sound of the cannon that should proclaim the end of the day's fast. Water-carriers at the fountain stood ready to fill their empty goatskins, women and children sat on the ground in the market-place with dishes of greasy soup on their knees, and balls of grain rolled in their fingers, men lay about holding pipes charged with keef, and flint and tinder to light them, and the mooddin himself in the minaret stood looking abroad (unless he were blind) to where the red sun was lazily sinking under the plain. The voice rang out overhead, and the breathless town broke instantly into bubbles of sound—the tinkling bells of the water-carriers, the shouts of the children, and the calls of the men."

Describing Tetuan during Ramadhan the same writer says: "The sun was but three hours set. In the fundak called El Oosaa a group of the town Moors who had fasted through the day were feasting and carousing. Over the walls of the Mellah (the Jewish quarter), from the direction of the Spanish inn at the entrance to the little tortuous quarter of the shoemakers, there came at intervals a hubbub of voices and occasionally wild shouts and cries. The day was Wednesday, the market day of Tetuan, and on the open space called the Feddan many fires were lighted at the mouths of the tents, and men and women and children, country Arabs and Berbers, were squatting around the charcoal embers eating and drinking and talking and laughing, while the ruddy glow lit up their swarthy faces in the darkness. But presently the wing of night fell over both Moorish town and Mellah, the traffic in the streets came to an end, and the 'Balak' of the ass-driver was no more heard. The slipper of the Jew sounded but rarely on the pavement, the fires in the Feddan died out, the hubbub of the fundak and the wild shouts of the shoemakers' quarters were hushed, and quieter and more quiet grew the air until all was still." (*The Scapegoat*, p. 127.)

The fast is broken if, whilst cleansing the teeth, a little water should pass into the throat, or if food is eaten under compulsion, or if medicine is put into the ears, nose, or a wound in the head, or if after a meal taken during the night

a portion of food larger than a grain of corn remains between the teeth or in the cavity of a tooth, or if food is vomited. In these and other cases a new day's fast must be kept in place of the one thus broken.

4. Alms at a fixed rate are obligatory on every Moslem, and should be given annually from five descriptions of property if they have been in the owner's possession for a year, viz., money, cattle, grain, fruit, and merchandise.

5. Pilgrimage. The Hajj is the pilgrimage to Mecca. It is binding on every Moslem who can meet the expenses of the journey and maintain his



The Sahara Desert.

family at home during his absence. The merits of the pilgrimage are reckoned to be so great that every step taken in the direction of Mecca blots out a sin, and he who dies on his way thither is enrolled on the list of martyrs.

On his arrival in Mecca the pilgrim goes through certain legal ablutions, and proceeds to the sacred mosque and kisses the famous Black Stone. He then compasses the Kaaba seven times. The Kaaba is the square stone building in the centre of the sacred mosque, and in one of the corners of the Kaaba there is the Black Stone, which is probably an aerolite. It is about seven inches in diameter and of an irregular oval shape. There is a tradition

that it came down from paradise a stone whiter than milk, but that it became black by reason of men's sins. It is also believed that on the Day of Judgment it will have eyes and a tongue, and so it will both see and bear witness in favour of those who have touched and kissed it. Victims are offered in sacrifice and many other ceremonies are gone through before the pilgrimage is satisfactorily finished. Thirteen days must be spent in Mecca, and when all is ended the pilgrim is free to go home. He is now called *Hajji*, *i.e.*, a Moslem who has performed the pilgrimage, and is thenceforward regarded as an eminently holy man, irrespective altogether of his character and conduct.

Sir Richard F. Burton (*Personal Narrative of a Pilgrimage to El Medinah and Mecca*, Vol. III., p. 211) describes how he gained admission to the sacred mosque at Mecca in which stands the Bait Ullah or Kaaba, and says: "Having kissed the stone, we fought our way through the crowd to the place called El Multazem. Here we pressed our stomachs, chests, and right cheeks to the Kaaba, raising our arms high above our heads and exclaiming, 'O Allah! O Lord of the ancient house, free my neck from hell-fire and preserve me from every ill deed, and make me contented with that daily bread which Thou hast given to me, and bless me in all that thou hast granted!' Then came the Istighfar, or begging of pardon: 'I beg pardon of Allah the most high, there is no other Allah but He, the living, the eternal, and to Him I repent myself!' After which we blessed the Prophet, and then asked for ourselves all that our souls desired most.

"In the evening, followed by Shaykh Nur, who carried a lantern and a praying rug, I again repaired to the 'Navel of the World,' this time æsthetically to enjoy the delights of the hour. The moon, now approaching the full, tipped the brow of Abu Kubays, and lit up the spectacle with a more solemn light. In the midst stood a huge bier-like erection,

'Black as the wings
Which some spirit of ill o'er a sepulchre flings,'

except where the moonbeams streaked it like jets of silver falling upon the darkest marble. It formed a point of rest for the eye, the little pagoda-like buildings and domes around it, with all their gilding and fretwork, vanished. One object unique in appearance stood in view—the temple of the One Allah, the God of Abraham, of Ishmael, and of his posterity. Sublime it was, and expressing by all the eloquence of fancy the grandeur of the One Idea which vitalised El Islam and the sternness and steadfastness of its votaries.

"The oval pavement around the Kaabah was crowded with men, women, and children, mostly divided into parties, which followed a Mutawwif (or guide to pilgrims in Mecca), some walking staidly and others running, whilst many stood in groups to prayer. What a scene of contrast! Here stalked the Bedouin woman, in her long black robe like a nun's serge and poppy-coloured face-veil pierced to show two fiercely flashing orbs. There an Indian woman, with her semi-Tartar features nakedly hideous, hurried round the fane. Every now and then a corpse borne upon its wooden shell circuited the shrine by means of four bearers, whom other Moslems, as is the custom, occasionally relieved. A few fair-skinned Turks lounged about, looking cold and repulsive, as their wont is. In one place a fast Calcutta Khitmugar stood, with turban awry and arms akimbo, contemplating the view jauntily as those gentlemen's gentlemen will do. In another some poor wretch, with arms thrown on high so that every

part of his person might touch the Kaabah, was clinging to the curtain and sobbing as though his heart would break."

A Hajji is a person of some consequence in the community in which he lives. His merits are very high indeed, both in his own eyes and in those of all other Moslems, for salvation by good works is one of the strong features of Islam. It is the very antagonism of salvation through the Lord Jesus Christ and His precious blood. Islam in all that it teaches leads men away from Christ at every point and directs them to work for salvation, while it puts no check upon the most flagrant actions and leaves the heart in all its depravity and strength of sin.

The more this system is studied the more it is seen to be not from God at all, but that it is one which in all that it inculcates is irreconcilably opposed to those great truths made known in the Bible—that by the deeds of the law there shall no flesh be justified in God's sight, that we must be born from above, that the Lamb of God has taken away the sin of the world, and has by one offering for ever perfected those who are being sanctified.

With fasts and prayers and pilgrimages, hoping in good works, the mercy of God, and the intercession of the Prophet, the Arab wends his way through life, lies down to die with his face turned towards Mecca, and passes into eternity with a lie in his right hand. One thing he never knew—the message which Divine love has intended for every member of the human family—that God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. The Arab knew it not, for he was never told; and he was never told because for ages the Church of Christ forgot how vast is the redeeming love of God, and therefore she failed to carry the Gospel to the world. Thank God, those times of ignorance are nearly over. Through the tender mercy of our God the Day-spring from on high hath visited us, and has visited North Africa and Arabia too. And may we not hope that neither men nor life nor money will be withheld, so that the blessed evangel of God's grace may be made known to the two hundred millions who now are forced to submit to the sway of the Prophet?

No part of the human race, for every member of whom the Lord Jesus has by the grace of God tasted death (Heb. ii., 9), has been so long and so persistently neglected as these—let us repeat the number again—two hundred millions of Moslems. Is there not here a challenge to the faith of Christian men?

Miss I. Lilius Trotter has for a number of years carried on independent

mission work in Algiers, and in a booklet entitled *A Challenge to Faith* she writes:

"It is no question of your own soul, infinitely precious as that is, but of the souls, infinitely precious too, of millions of men, women, and children living alongside of you on God's earth.

"Narrowing down the subject—leaving out the unnumbered millions of other needy lives—there lies before the Church of God to-day in the kingdom of darkness one great silent appeal to her faith, one special battle-field that she has never fought out for her Lord, and where a victory would bring in a marked way glory to Him, just because of the manifest power of the enemy entrenched there.

"Yes, a great challenge lies unmet by the Church at large—Satan throws down the gauntlet and says, 'I am master here at least; here at least I have never had an overthrow.' And he is still uncontradicted. With all the triumphs of God's cause elsewhere, there remains one solid phalanx of enmity to the Cross of Christ—the unconquered crescent of the Mohammedan world.

"Where among all these lands has there been as yet such a work of the Holy Ghost as to make a perceptible break in the ranks? Here and there stray souls have come out grandly, showing what God can make out of them; here and there we think that we detect a quaver in the strong line of battle array. And that is all.

"There seems a general opinion shared by the world and the Church that it is a waste of time to go to these Mohammedan lands—that it is a forlorn hope.

"There are those who judge the matter from a purely human standpoint. They say 'Experience has proved it to be useless to meddle with Moslems; their religion is suited to their ways, it is good enough for them; they are not idolators, they worship one God and they have a code of morality. You can do no more for them; nobody succeeds in converting them. Let them alone.'

"We who know the glory of the light of Jesus do not need to argue this question of the excellence of their religion. We do not need to point to the icy coldness, the formalism, the corruption that lie underneath the fair-seeming exterior—the utter powerlessness of their creed to deliver them from sinning. They are 'without Christ'; that is enough. And 'he that hath not the Son of God hath not life.' Islam is nothing but a corpse, and the souls enthralled in it are dead souls. If you could see them to-day, the grave intelligent men, the women with their native brightness struggling through the fetters of generations of ignorance and bondage, the sweet, brown-skinned, dark-eyed children, the boys and girls of every intermediate age, as lovable, as full of possibilities as our boys and girls at home, you would not say that anything short of Christ was 'good enough' for them.

"But there are those who hold that Mohammedanism is not too hopeful to be meddled with, but too hopeless. They say, 'No good is ever done in those lands; it is wasting your strength to spend yourselves upon them. They are wrapped up in self-righteousness and paralysis and corruption. Far better go to the heathen, who will hear.'

"This is not the way an earthly soldier would look on a vantage ground of the enemy. It is not the way to come to the help of the Lord against the mighty.

"Take it at its very worst, they are dead lands and dead souls, blind and cold and stiff in death as no heathen are; but we who love them see the possibilities of sacrifice, of endurance, of enthusiasm, of life not yet effaced. Does not the Son of God, who died for them, see these possibilities too? Do you think He says of the Mohammedan, 'There is no help for him in his God'? Has He not a challenge too for your faith, a challenge that rolled away the stone

from the grave where Lazarus lay? 'Said I not unto thee, that if thou wouldst believe thou shouldst see the glory of God?'

"Let His voice sound down into our hearts till we roll away the stone of unbelief that is helping to shut down these poor souls into their prison-house. He is doing 'no mighty work' among them, that is certain; the cause may be as of old.

"For remember it is not the handful of us who are out among them that can win the battle. If it is indeed the hardest bit of the field, we want the backing of special faith at home instead of special unbelief! If it is Satan's stronghold, what is it for a few score of us, mostly women, to go up against it, many of us weighted down with the pressure of spirit that comes on one in lands that are steeped in the power of Satan? It is you at home in the bright, free, spiritual air who could have power with God for victory.

"Will you take up the responsibility of this thing? You may not have been definitely unbelieving, but have you been as definitely believing as the case demands? Has the dishonour of Christ's cause ever pressed on you? Have you done all that you can do to wipe out the stain of defeat? It is not yet past retrieving; He strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress! We may yet add this triumph to the roll of our King's victories before He returns."

RELIGIONS OF THE WORLD.

An estimate of the inhabitants of the world, as given in Meyer's "Konversations-Lexicon" (Whitaker's Almanack, 1898, p. 239), brings out the following results:—

Protestants.....	137,000,000
Roman Catholics	216,000,000
Greeks, Armenians, and Abyssinians	95,000,000
Jews.....	7,000,000
Mohammedans	200,000,000
Buddhists and Brahmins.....	672,000,000
Other Creeds (<i>i.e.</i> , other Heathen).....	125,000,000
	<hr/>
Total Population	1,452,000,000

If these figures are only approximately correct, they call to a slumbering Church that these souls in all their millions are the world which God so loved (John iii., 16) and for whom Christ died.

It is estimated that in the Foreign Mission field there is one woman missionary for every 100,000 women and girls, while there is one woman engaged in some department of Christian work for every 50 women and girls in Great Britain.

The words of a Mohammedan woman: "It is because they do not care for us, or because they do not love Jesus very much."

NORTH AFRICA MISSION.

COUNCIL.

J. H. BRIDGFORD, Christchurch.
W. SOLTAU ECCLES, Norwood.
GEORGE T. EDWARDS, Redhill.

EDWARD H. GLENNY, Barking.
HENRY SOLTAU, Redhill.
JAMES STEPHENS, Highgate Road.

OFFICE OF THE MISSION: 21, Linton Rd., Barking, London.

Hon. Secretary: EDWARD H. GLENNY, 21, Linton Road, Barking, London,
(to whom all communications should be addressed).

Hon. Treasurer:
W. SOLTAU ECCLES,
21, Linton Road, Barking.

Bankers:
LONDON & SOUTH WESTERN BANK,
Barking, London.

Hon. Auditors:
MESSRS. ARTHUR HILL, VELLACOTT & Co., 1, Finsbury Circus, London, E.C.

OBJECT.

To carry the Gospel to the Berbers, Arabs, Moors and other native races in Morocco, Algeria, Tunis, Tripoli, Egypt and Arabia, as well as to Jews and Europeans in those countries.

BASIS.

Scriptural, Evangelical and Unsectarian.

METHODS.

Preaching the Gospel publicly and from house to house, Medical Missions, Mission Work among Women, Itinerating and Distribution of the Scriptures.

ADMINISTRATION.

A Council and other Officers whose names are given above.

FINANCIAL POSITION.

The Mission is wholly dependent on God for its support, through the free-will offerings of the Lord's people. It asks from Him the supply of its needs, and circulates information with the view of drawing forth Christian sympathy and co-operation, but it does not personally solicit money.

PERIODICAL RECORD. "North Africa," price 1d. monthly.

Form of Bequest.

I give and bequeath unto the Treasurer for the time being of THE NORTH AFRICA MISSION, for the purposes of such Mission, the sum of Pounds, sterling, free from legacy duty, to be paid with all convenient speed after my decease and primarily out of such part of my personal estate as I may by law bequeath to charitable purposes, and the receipt of such treasurer shall be a sufficient discharge for the same.

“North Africa.”

The Monthly Record

of the

North Africa Mission



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Paper Boards, price, post-free, 1/6. Cloth, 2 6, containing large Coloured Map of the Northern half of the Continent, with the Mission Stations marked with red.

Monthly Numbers.

Price 1d.; or 1/6 per annum, post-free.



N.B.—Friends wishing to stir up further interest in this Mission Field will greatly help by circulating this paper.

SOME WAYS OF HELPING THE N. A. M.

- I.—By **considering** the field and its peoples as described in this book and in *North Africa*, the monthly record. (*See page 125.*)
- II.—By **praying** individually and with others for the people, mission and converts.
- III.—By **going** and telling the glad tidings of salvation, unless there are good reasons for believing God would have you elsewhere.
- IV.—By **giving** to God, or bequeathing of your substance to support His servants and the work the Lord has given them to do. Missionary boxes can be had on application.
- V.—By **circulating information** about the work by means of the monthly record, etc.
- VII.—By **arranging for meetings**, drawing-room or other, at which missionaries and those who know the circumstances can tell about the work.
- VII.—By **becoming a permanent Local Helper** or **Local Hon. Secretary**, or by **joining the Workers' Union** and making garments for missionaries or natives, or for sale for the mission.
- VIII.—By **making and selling**, or sending to the Mission for sale, various useful things other than clothing.
- IX.—By **disposing of jewellery or other unnecessary articles** and using the proceeds to advance the work of God.
- X.—By **writing to friends or to papers** about this work. Also by writing to missionaries to cheer and strengthen their hands in God.

“Whatsoever He saith unto you, Do it.”

NUMBER OF N. A. M. MISSIONARIES IN EACH COUNTRY OF NORTH AFRICA.

JANUARY 1ST, 1900.

Algeria	...	...	...	...	14
Morocco	...	...	...	...	37
Tunisia	...	...	...	...	28
Tripoli	...	...	...	...	4
Egypt	...	...	...	...	13
					96
Not yet located	...	...	...	...	4
					100
Total	...	...	...	...	100

COST OF MAINTAINING A MISSIONARY.

The following sums will provide a simple sufficiency in the case of

	A Single Lady.	A Single Man.	A Married Missionary and Wife.
Rent	£10	£10	£25
For Board and Clothing	50	65	115
	£60	£75	£140
Totals	...	...	...

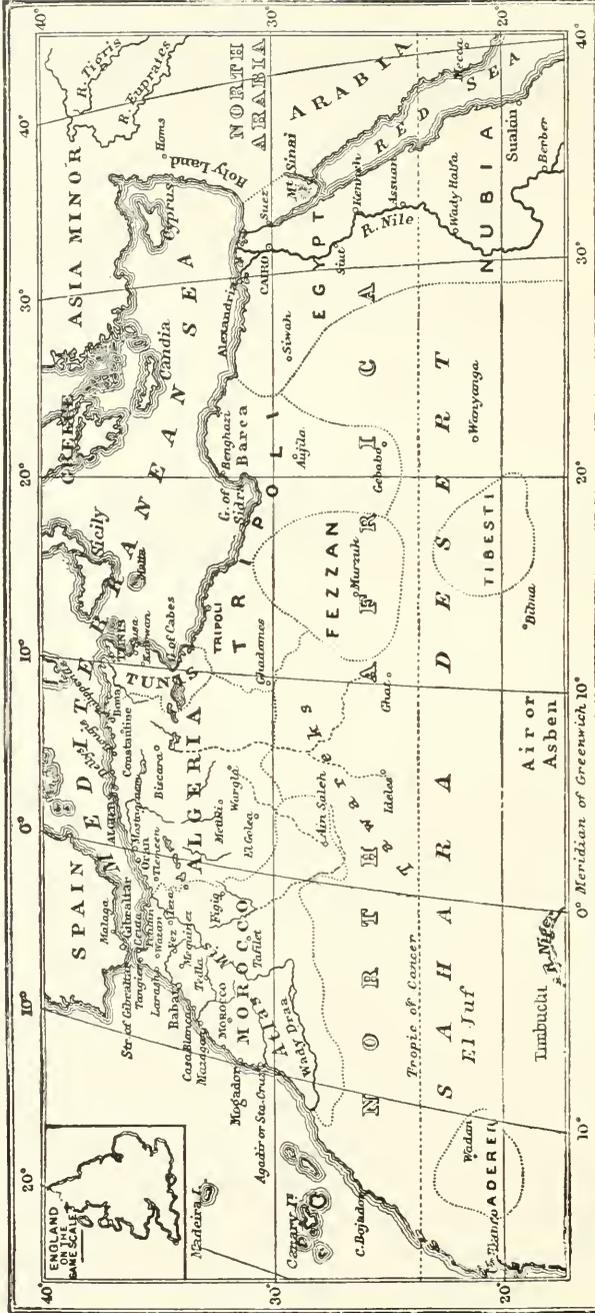
N.B.—These amounts represent the expenditure on the missionaries themselves. There must be added in each case the expenses of the work, of a teacher, of furlough, and a proportion for the general maintenance and management of the Mission: the totals thus become:

For a Single Lady	...	...	£100
For a Single Man	...	...	£120
For a Married Couple	...	...	£220

The total cost of 100 missionaries, their children, and their work, including all expenses, amounts to about £11,000.

If any CHURCHES, COMMUNITIES, FAMILIES, or INDIVIDUAL CHRISTIANS feel led to take up the support of any of the forty or fifty workers for whom no special provision is made, this will gladly be arranged by the Secretary of the Mission. In a similar way some may desire to take up the support of a Colporteur, or Bible Woman, or of a Hospital Bed, or even a missionary's child. The sums required for any of these purposes would range from £10, £15, £20, £65, £100, to £200 or upwards.

Distance from East to West, about 3500 miles.



Standard's map, Lisabon, London.

Map—Outline of North Africa. Showing extent compared with England.

Distance from North to South about 1500 miles.

PART II.

A Sketch of the North Africa Mission

INTRODUCTORY.

IN 1880 Mr. George Pearse began investigations in Algeria which led up to the formation of the North Africa Mission. There were then no Protestant missionaries labouring amongst the native inhabitants of the territory lying between Alexandria and the Atlantic coast of Morocco, and extending southwards from the Mediterranean almost to the mouth of the Niger and the banks of the Congo. This region is one hundred times as large as England. The population at that date was estimated at sixty millions or more.

The area above referred to does not include the West African coast of the Soudan, where, it is true, there were a number of mission stations.

It is, alas, a fact that the greater part of this immense tract of country is still without a single missionary. However, a commencement in the work of its evangelisation has been made, for the North Africa Mission and other societies and individuals have opened stations along the whole of the northern border of the Continent. In these stations there are now altogether some hundred and fifty men and women seeking to make known the Glad Tidings of Salvation, besides one hundred and thirty in Egypt.

It is proposed, by the help of God, to strengthen the existing work, and, as rapidly as may be found possible, to extend it.

Although there were no Protestant missionaries working amongst the native inhabitants of the Barbary States in 1880, some efforts were being put forth on behalf of the Jews. The London Jews' Society had then missionary agents in Tunis, and Mogador, and the British Jews' Society had an agent in Algiers.

In the countries of Algeria and Tunisia there were also about twenty

French pastors for the French Protestant colonists. But as a rule their work did not extend beyond their small communities, and only a limited number even from these attended their ministrations. An English chaplain visited Algiers during the winter months, and the missionaries to the Jews in Tunis and Mogador officiated in those towns as English chaplains. In Oran a Spanish ex-priest acted as a pastor among the Spaniards.

Much surprise has been expressed that, so late in the Christian era, North Africa, in which the light of Christianity was once kindled, had not been re-entered with the Gospel, especially considering how easy of access it is from Europe. Various reasons, which more or less account for this fact, will appear later on.

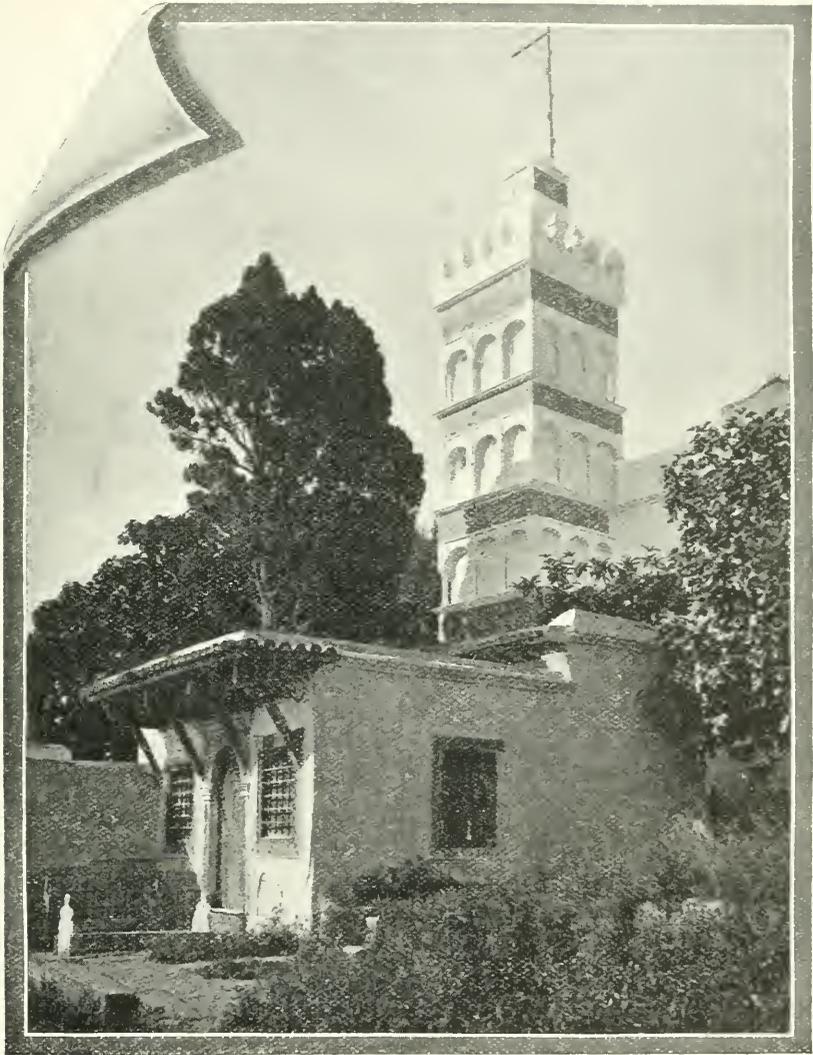
Whilst it is true that in the early centuries of the Christian era pioneers of the Gospel succeeded in spreading the knowledge of Christ over the greater part of North Africa, yet notwithstanding this the native inhabitants apparently never had the Scriptures in their own Berber tongue. Consequently, being unable to read the Latin translation, they could have had no knowledge of the truth at all corresponding to that which exists among professedly Christian people in England, the Colonies, or the United States of America at the present time. So when false teaching and declension came in, the common people, who might have been a strong force for the truth, were in a sense unarmed, since they were without the Word of God, "The Sword of the Spirit," in their own language. Thus they became an easy prey to the forces of error.

When the Moslems conquered North Africa they were not altogether anxious to make all the Berbers become Mohammedans at once, since so long as they continued professing Christians their conquerors were able to claim tribute from them, and thus replenish their exchequer. Oppression, however, led the Berbers to succumb as quickly as, and even more effectually than, did the sword. In order to avoid being compelled to pay tribute, and suffer other disadvantages, they readily abandoned a faith which was already much corrupted, and consequently could not be easily defended by them, ignorant as they were of the Scriptures.

Being once thoroughly established, and nearly every trace of Christianity being obliterated, Mohammedanism had all its own way in the Barbary States for more than a thousand years. It would consequently have been practically impossible to openly engage in missionary work there, even if Christendom itself had not been too feeble, corrupt, and self-occupied to undertake the work.

In the beginning of the present century, however, Mohammedan *political* power in North Africa began to give way. The presence of large armed fleets in the Mediterranean at the period of the French Revolution held the Algerian

pirates in check. But as soon as war was over they re-asserted themselves. In 1815, however, they were defeated by the American fleet off Carthage. Later on in the same year Lord Exmouth with a British and Dutch fleet bom-



Zaouia of Sidi Abd-er-Rahman-eth-Thalebi, Algiers.

barded Algiers, and secured the liberation of the white slaves. Nevertheless it was not until after the capture of Algiers in 1830, by the French, and the subsequent conquest of Algeria, that Mohammedan political power was really

broken. God frequently removes political obstacles to the spread of Christianity by political means, and in the case of Algeria He used Roman Catholic, free-thinking France to break down this hitherto insurmountable barrier to the progress of the Gospel.

But other hindrances still remained; for although Algeria was delivered from Moslem jurisdiction, it was still under French military control. Those who exercised this rule feared, as mistaken British rulers in India have often done, that any attempt to make known the Gospel might stir up Moslem fanaticism and thus cause trouble. Consequently when French Protestants prepared to enter this mission-field they were prevented. The fact that the military authorities were at that time Roman Catholic may have led to their action being the more definite in this case.

The Franco-German War resulted in greater religious liberty in both France and Algeria, but military governors still ruled in the latter country. This, in the case of French rulers, generally means that they are Roman Catholic, since it has ever been the aim of Rome to keep the heads of the French army under her influence.

However, when Algeria gained a great influx of *civil* population from the lost provinces of Alsace and Lorraine, as well as from other parts, the military governors were at last replaced by civil ones, and then further liberty for Gospel work was experienced. It was about this time, in the providence of God, that the North Africa Mission was initiated. It seems probable that had any earlier commencement of mission work been attempted it would have been frustrated.

In looking over the history of North Africa one finds that, notwithstanding the obstacles that existed in the days of Moslem power and during French military rule in Algeria, some efforts were from time to time made to introduce the "Glad Tidings" to the native inhabitants in various parts. For instance, some of the captive white slaves taken by the pirates were true believers, who, besides ministering to their fellow-sufferers, appear to have testified to their captors of the Saviour.

Of more definite workers mention may be made of Raymond Lull, a remarkable and true-hearted Christian man, who in the thirteenth century, when the Church generally had almost forgotten her great commission to preach the Gospel to every creature, sought to carry a knowledge of Christ to Moslems in Tunis. Some particulars of his work and martyrdom are given elsewhere. Further than this no known efforts were made till the present century.

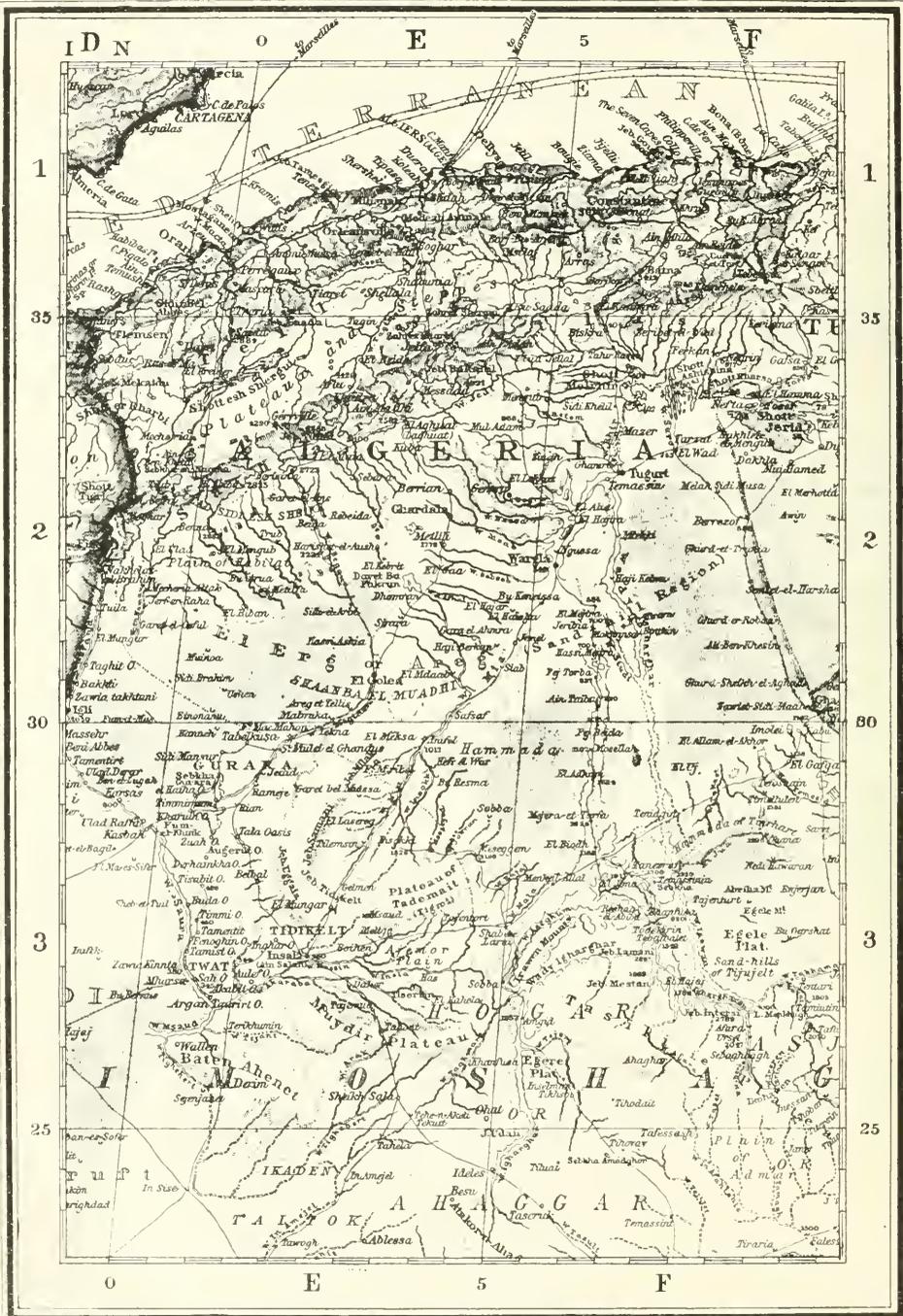
Another pioneer was a Mr. Furniss Ogle. He was a clergyman of the Church of England, of very decidedly evangelical views. His life has been

written by Wylie, the author of "The History of Protestantism." He first went out to South America in connection with the Allan Gardiner Mission, to which he gave considerable financial help. For several reasons, one amongst others being that he found the climate too trying, he retired from the work, and went to Oran, in Western Algeria, to labour amongst the Spaniards, endeavouring at the same time to reach the native inhabitants. This was in 1858, and he continued his labour till 1865, usually returning to England each summer. He bought a farm and sought specially to influence the Spaniards and natives in his employ. The farm, however, did not prove a success, and he lost considerable sums by it. He met with a good deal of discouragement in his labours among the people, and was much embarrassed by the Government. When returning from England to Oran in December, 1865, his vessel was wrecked on the coast twelve miles west of that port, and he and about forty others were drowned. A survivor reported that "The man of God stood with his Bible in his hand calm in the midst of confusion."

Another effort which should be mentioned is that of a Mr. Wardlaw Scott, who had his heart stirred to do something for the Moors of Morocco, in which country he had business interests as a shipbroker. Through his influence Mr. and Mrs. Hoskins went to Mogador, and some work was done there, but, on Mrs. Hoskins' health failing, the mission was discontinued.

Some time before the North Africa Mission began its operations, the French Protestant Missionary Society of Paris planned to begin a mission in Algeria. However, when about to start, warning was given by the military Governor that no "propagande religieuse," as missionary work is called, would be permitted, lest Moslem fanaticism should be aroused and trouble caused. Consequently the missionaries were sent to the Basutos of South Africa instead. For this information I am indebted to Mons. Boegner, the earnest and able director of this Society.

God has doubtless been glorified in all these apparently unsuccessful attempts to carry His Gospel to these lands. Those who thus laboured, gave, and prayed were, we must believe, as well-pleasing to Him as others who, in more favourable days, have met with greater success.



Map of Algeria.

(Copied by kind permission of the Proprietors of the "Times" Atlas.)

THE ORIGIN OF THE NORTH AFRICA MISSION.

THE circumstances which led to the formation of the Mission to the Kabyles, which afterwards developed into the North Africa Mission, afford an interesting illustration of God's providential working. They show clearly how He leads various persons along different yet converging lines, so that they may unite in fulfilling His purposes, each realising, at the same time, that he has been divinely guided in the work to which he has put his hands. Those who have been thus led can set their seal to the truth, "It is God that worketh in you, both to will and to do of His good pleasure" (Phil. ii., 13). The following are the particulars briefly told:—

Mr. and Mrs. George Pearse, who had been labouring in the Gospel among the soldiers of France, finding their efforts hampered by certain official restrictions in that country, visited Algeria in 1876, hoping that as it was only a colony they might have more freedom there. It was during this visit that their hearts were touched with sympathy for the poor Kabyles, a section of the native inhabitants of Algeria, who were just then suffering from a prolonged period of drought and consequent famine, from which not a few died.

Work for the Lord in Paris led Mr. and Mrs. Pearse to return to France, but they did not forget the destitute Mohammedans of North Africa.

Three years later, in 1879, Dr. H. Grattan Guinness made a short tour in Algeria, and was deeply impressed with the spiritual destitution of these totally unevangelised Kabyles. Mr. and Mrs. Pearse called upon him in London in the following year, and he then urged upon them the importance of their undertaking a mission to these people, in whom they and he had become so interested. The exact date of the interview was, I believe, May 17th, 1880, and Mr. Guinness then gave Mr. Pearse a donation towards starting the Mission. This was the first gift received for work among the Kabyles.

In the providence of God a further sum of nearly £100 was put at Mr. Pearse's disposal by those who took over the *Dépôt Central* which he had founded in Paris. He and his wife were thus enabled to start for Algeria in the autumn, and to continue their itinerations and enquiries until the summer of 1881, when Mr. Pearse returned to England.

It was early in the year 1881 that my attention was drawn to Algeria by



Mr. Pearse.

reading an article in the "Daily Chronicle," which told of the way in which Algerian produce was sent to the London markets. It occurred to me that it might be possible to engage in business in Algeria, and at the same time serve the Lord in direct work for Him there, as I had been doing at home.

With this idea before me I made enquiries, and was encouraged to go forward. In order to obtain information as to the spiritual state of the people of Algeria I called on my friend, Mrs. Grattan Guinness. She at once recommended me to communicate with Mr. George Pearse, with whom I was already in some measure acquainted, as he was an old friend of my father. In this way I was brought into correspondence and fellowship with Mr. Pearse and Mr. Guinness.

ness in the founding of the Mission to the Kabyles.

It has often been an encouragement to look back at the marked way in which the hand of God could be seen, in His leading each of us independently to take an interest in North Africa without anyone of us being aware that the other two were being similarly guided. It seemed to be an indication that God Himself was over-ruling and working in us for the undertaking of a work on which His own mind was set.

Before starting work Mr. Pearse brought the proposal of forming a Mission before the notice of some of the pastors and elders of the French Protestant Church of Algeria. The Protestants in Algeria do not form a



Mrs. Pearse.

numerous community, and the few true Christians there are amongst them are widely scattered. Some of those consulted thought Mr. Pearse's proposal dangerous from political reasons, and felt it would be their duty to oppose it: others thought that the funds might be handed over to their own French Protestant cause in Algeria and the intended work abandoned. Thus nothing came from this proposal.

Then in the summer, when Mr. Pearse returned to England, he brought the needs of the Kabyles before the Rev. C. Fenn, one of the secretaries of the Church Missionary Society, that he might see if there were any probability of their undertaking a mission to them. But, notwithstanding the Society's considerable resources in men and means, they felt that they would not be warranted in entering upon entirely new work distinct from their existing operations, so long as the work they already had in hand was urgently in need of strengthening and extension.

Had either the French Protestants or any one of the well-known English Evangelical Missions been able and willing to undertake mission work in Algeria, Mr. Pearse might have been inclined to assist them rather than begin a new mission. But as there seemed no prospect of their entering the field, necessity seemed laid upon him to endeavour to do so.

It may be interesting here to give some details of Mr. Pearse's life and work, as he was to so great an extent the means of beginning this Mission. He was at this time sixty-seven years of age. He had for a number of years been well known as a devoted and enthusiastic labourer in the cause of Christ at home, on the Continent, and in far-off lands. Years before, when in business on the London Stock Exchange, he had aided foreign missionary enterprises in various fields. As honorary secretary of the Chinese Evangelisation Society he took a prominent part in sending out Mr. Hudson Taylor to China in 1853, some twelve years before Mr. Taylor founded the China Inland Mission, which has since done such blessed work in taking the Gospel to the interior of that vast Empire. He was also prominently associated with the work of the English Evangelisation Society and many other good works at home. Then France occupied his attention, and aided by Mrs. Pearse, who had an intimate knowledge of the French language and people, he was instrumental in distributing the Scriptures extensively among the French soldiers. He also established the Dépôt Central in Paris for the sale and distribution of Scriptures and religious books and tracts. He had thus become known to a considerable circle of devoted friends, and the prayerful sympathy and help of these friends were a welcome aid in the starting of the Mission to the Kabyles.

Dr. and Mrs. Grattan Guinness's names have been too closely connected



Dr. Grattan Guinness.

being used as referees, so that the public might have the assurance that the work was worthy of confidence. The names of these referees were—

Rev. William Arthur,
Stevenson A. Blackwood, Esq.,
Donald Matheson, Esq.,
James E. Mathieson, Esq.,
Lord Polwarth,
Lord Radstock,
T. B. Smithies, Esq.

In the pamphlet that Mr. Pearse published he called attention to the fact (which has already been mentioned above) that though there was a growing interest in the evangelisation of Africa as a whole, and some efforts were being made to reach the Jews in Tunis, Algiers, and Mogador, yet *in the vast area of*

with Christian work at home and abroad to need further remark. They also were able to enlist the sympathy of many Christian friends in the newly-started Mission.

While in England Mr. Pearse, aided by Mrs. Guinness, published a pamphlet called "Mission to the Kabyles." He also secured the help of a young Druse, named Selim Zeytoun, who knew French as well as Arabic. On his way to England he had also engaged the services of Mr. Mayor, a young Swiss.

A small committee was formed consisting of Mr. Pearse, Mr. Guinness, and myself. Others, who did not feel able to join the committee, consented to their names



Mrs. Grattan Guinness.

country extending from Alexandria to the Atlantic not a single missionary was to be found occupied with the evangelisation of the native races.

Besides pleading for the Kabyles, Mr. Pearse drew attention to the numerous French colonists who were almost entirely without the knowledge of the Gospel. He also set forth the importance of the circulation of the Scriptures in Arabic amongst those who could read that language.

At this time the British and Foreign Bible Society had no agent in the Barbary States, but it was led by the deep needs of the people, and the representations made by Mr. Pearse and others, to appoint to this post a Mr. Lowitz, who had for many years resided in North Africa, as a representative of the British Jews' Society.

By means of his pamphlet, by private letters to friends, and by personal conversations, accompanied by much prayer, Mr. Pearse succeeded in rousing the interest of various Christians. In response to the statements made a sum of nearly £500 was contributed towards launching the work.

Mr. R. C. Morgan, the Editor of "The Christian," was very sympathetic, and through Mr. Pearse's letters in his paper many others became interested.

Thus Mr. Pearse had succeeded in securing a small committee of management, two young men for mission work, sufficient funds to commence, and a number of friends who would remember it in their prayers, and might possibly continue to assist it by their gifts.

ESTABLISHMENT OF THE MISSION TO THE
KABYLES OF ALGERIA.

BEFORE Mr. Pearse returned to England he had secured a piece of land in Kabylia, close to the large native village of Djemâa Sahridj, and not far from the small village of French colonists called Mekla. His reasons for selecting this spot for the first mission station were that it appeared healthy, that it was in the very heart of the Kabyle country, and that there were there an exceptional number of natives who knew something of the French language. The French Jesuits had at one time had a station at the village, and had instructed some of the youths in their language. Before this time, however, this station had been abandoned by them.

Subsequent events have led us to believe that Mr. Pearse was divinely guided in selecting this place, as there are now several young men there who give evidence of saving faith in the Lord Jesus, and many more who have to a great extent lost confidence in Mohammedanism.

The two young men before mentioned, Mr. F. S. Zeytoun and Mr. H. Mayor, accompanied Mr. Pearse on his return journey to Algiers, and it was also my privilege to form one of the company. We landed in Algiers on Saturday, November 5th, 1881, and were impressed with the ease and rapidity with which it was possible to travel from England to Africa. Then the journey occupied only three days and a half from London: now it can be accomplished in a little over two.

What a responsibility consequently rests upon Christians now that modern facilities of travel have brought the Moslems practically to our doors, where they await our declaration of the Gospel!

We could not help remarking on landing what a wonderful field for missionary work was presented by the town of Algiers itself, with its cosmopolitan population. In fact the whole of Algeria, with 3,000,000 or more of Arab and Berber inhabitants, seemed to us to call loudly for many labourers.

Before referring to the first Mission station it may be well to glance at the condition of Algeria, and to speak of the character of the Kabyle people.

At this time Algeria was in a tranquil condition, with the exception of the existence of some slight Arab disturbances in the South-West. A considerable number of new colonists had arrived from Alsace and Lorraine, and the French were hoping that Algerian prosperity might compensate them in some measure for the loss of the provinces taken by Germany. English people were looked upon with a certain amount of favour, for French jealousy with regard to Egypt had not then marred the good relationship between England and her neighbour across the



Mr. R. C. Morgan.

Channel as, alas, has been the case in later years. Railways were being rapidly extended in various directions in Algeria, and new ports were being opened up and old ones enlarged. The protectionist policy of France, and its centralised system of government were not, however, particularly favourable to English enterprise.

Altogether at that time the prospect seemed encouraging, as troubles with the natives were not likely to interfere with progress. It was true that Algeria was a heavy financial loss to France, but it was hoped that before long this would be put right. Unfortunately these hopes have not been fulfilled, and, notwithstanding considerable advance in many directions, Algeria cannot be spoken of as a thoroughly prosperous colony from the point of view of either the Government or the individual colonist.

Various reasons might be given to account for this. In the first place, there are many more officials in the country than it can afford to support. Secondly, these officials are not as a rule sufficiently paid, and consequently are open to the special temptations which always attend low salaries. Further, there is too much Government red-tape, and this greatly hampers enterprise.



Governor-General's Residence Algiers.

As a general rule the colonists there have not had a sufficient supply of capital, and consequently have had recourse to money-lenders, both Jewish and French, to whom they have paid ruinous rates of interest. Many of them also have not been men of the right stamp, and have spent their time in drinking and gambling instead of cultivating their land.

Then a great hindrance to the prosperity of Algeria, and in fact of all North Africa, is the want of an adequate and regular rainfall or, in lieu of rain, a good and economical system of irrigation. Another great difficulty in the way of Algerian success has been the world-wide depression in the prices of agricultural produce.

But what, it may be asked, has all this to do with missionary work? Strange to say, a great deal. The French have seen how prosperous Egypt has become—thanks to the waters of the Nile and wise and economical adminis-



Group of Arab Women and Children.

tration—and, feeling the painful effects of another state of things in Algeria, they have been inclined to blame the English missionaries resident there for circumstances with which they have had absolutely nothing to do.

Of course this is unreasonable, but everyone knows how common a mistake it is when there is want of success to blame some one else, rather than to seek to remedy one's own defects.

Consequently missionary work has been hampered by the ungrounded suspicion that English missionaries were English spies. As a result the natives have been afraid to be identified with the missionaries lest they should incur

French displeasure. In a variety of ways also things have been made unpleasant for the missionaries simply on the ground that they were English.

To speak now of the Kabyles as a people: although Mohammedanism and sin have sadly damaged them, they are a race with many fine natural characteristics. They are generally above the medium height, and when clad in their flowing robe, called the "burnouse," look much taller than they are, and quite imposing. Being mountaineers they are wiry and muscular, although not particularly strong constitutionally, being often underfed and poorly clothed. They are not black, but are about as dark as Italians. The young women of the better class have beautifully white skins, though lacking the rosy cheeks seen in northern lands. Here and there one meets with dark complexions, due to negro blood having been introduced by slaves from the south. Their clothing, except among the better classes, consists of a loose cotton shirt over which is worn a long woollen robe. Some of them have imitated the Arab dress, which is rather more complete, and a few have adopted European clothing in part or entirely. Strong leathern slippers are worn, but many often go barefooted except during the time of working in the fields, when they bind their feet and ankles with pliable leather bandages.

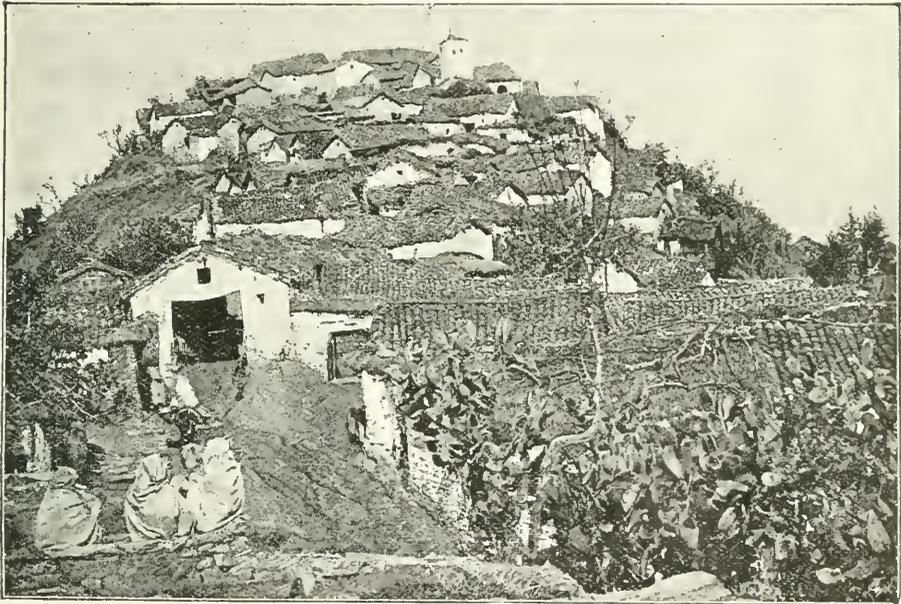
The villages of the Kabyles are all built on the spurs of lofty mountains, many being on the Djur-Djura range, the highest peaks of which are 7,000 feet high and snow-capped from October to June. The fear of enemies, whether Roman, Arab, Turkish, French, or tribal, in times past led the Kabyles to select such sites, where a foe can hardly approach without being seen and where defence is easy. The houses in these villages are usually built of stone without mortar and have tiled roofs. They are generally one story high and have beaten earth for the floor. They contain hardly any furniture. Provisions are kept in earthenware or unbaked clay jars several feet in height. Their babies' cradles they make of cork bark and sling from the rafters. A slightly raised portion of the floor acts as a bedstead, and the clothes worn by day serve as bed and bedding at night. The fire is lighted in the centre of the floor, and the smoke is left to find its way out as best it can, by the door or through the tiles. The cows, sheep, and goats share the house with the proprietors, but are sometimes separated from them by a low wall.

The staple dish of the people is *cous-cous*, which is a preparation made from flour, resembling macaroni or vermicelli, but rolled into small grains about the size of a pin's head. This is steamed and eaten with soup and vegetables or oil, and in the case of wealthy people sometimes with meat. Olives, olive oil, and figs are articles of diet, as well as other fruits and vegetables.

The Kabyles have hardly any land in the plains, as the French have taken

all this away from them, but they cultivate the hillsides very carefully, though in a most antiquated fashion. Bullocks are used for ploughing, and mules and donkeys for transport. The Kabyles are much more industrious than the Arabs in the cities and plains, and large numbers of them leave their homes for lengthened periods in search of employment.

They are in many respects a noble race, and are not at all deeply imbued with Mohammedanism. They usually have only one wife, although by the Koran permitted to have four. Morality, however, as might be expected, is at a very low ebb. The women are often handsome and graceful, especially



The Kabyle Village of El Masloub.

among the better classes, but being regarded as little more than beasts of burden, and being treated as such, as in all Moslem countries, they look old early in life.

The Kabyles used to have a thoroughly democratic form of government, and they still retain their "Thadgemaths," a kind of club where they meet to discuss affairs. But French rule has to a great extent destroyed the ancient authority of these village councils.

The Kabyle language is a dialect of Berber, and is apparently as ancient as Hebrew and Arabic. The marvel is that, being without a literature

and almost entirely without written characters, it should have been preserved amid the many vicissitudes through which the Kabyles have passed. The Tuaregs of the Sahara are, as far as is known, the only branch of the Berbers who have retained the written characters of their language. Of the Kabyles the few who could read or write formerly used the Arabic characters for their letters, but the French are endeavouring to teach them to read and write the language of their conquerors, and tens of thousands have of late attended the French schools. Consequently in our translation work we have decided that it is wisest to print the Kabyle New Testament in Roman characters with a few additional signs added.

This forms a contrast to what Mr. Mackintosh, of Morocco, has done, for in translating into the Riff language, another dialect of Berber, he has used Arabic characters. But French influence and French schools do not exist there.

It should be noted that the native inhabitants of North Africa are almost entirely Berber in their origin, even where they call themselves Arabs. This is made clear when we remember that the Arabs who conquered the Barbary States, and who came as immigrants later on, were only a few hundred thousands among a population of perhaps twenty millions. Some of the Berbers combined with their conquerors, and having learned their language, as well as adopted their religion, were soon proud to call themselves by the name of the ruling Arab race. Others, while adopting the Arabs' religion to escape oppression, and because their knowledge of Christianity was not sufficient to defend it, yet kept to a great extent to their old customs and language. This was the case with those sections of the natives who withdrew into the more inaccessible mountains, deserts, and oases, such as the Kabyles, Riffs, Showia, Sus, Tuaregs, Mozabites, etc., and amongst all these there is usually greater facility for proclaiming the Gospel, and greater readiness to listen to it, than among that section which has more emphatically adopted the Arab religion and language.

Many times since the Mission to the Kabyles was started we have been warned of the danger we were incurring in seeking to convert Kabyles, or in fact any Moslems, to Christ. The French authorities seemed to have a great concern lest native fanaticism should be roused by our efforts. The first to mention the matter to us and to others was a Mons. Camille Sabatier, a French local administrator in Kabylia. However, just before the time we started work there he had himself published a pamphlet bearing on this subject. It is entitled "The Question of Security," and refers to Kabylia.

On page 15 of this pamphlet he says: "During ten years, in which under whatever title, advocate or magistrate, I have taken part in the work)

32

MARCOUS 11.

THASOURETS XI.

- 1 THIMCHKI qerreben fer Bit-el-Meqeddes, qerreben fer Bethfaje laok d-Bethania, fer oudrar ouzemmour,
- 2 Aisa icheggâ sin g'toleba-s, inna iasen : Roheth fer thaddarth illan fer ezzath ouen ; Mi ara-thekchemem deg-s atsafem ioun oujhili iqenen ref ai deg mazel iqim
- 3 oula ioun ourgaz ; efsith-as, aouith-ets-id. Ma inna-iaoun oualbâdh : Achouref thkheddemem aiagi ? Djaoubeth : Sid Aisa ikouadj-ith, d'fa imiren ad-asianef ad-iroh fer da.
- 4 Toleba imi rohen oufan ajhili iqen fer iouth teb-
- 5 bourth g'berra g'lâkfa b'oubrîd, efsin-as. K'ra en sin g'ouïd illan dinna ennan-asen : Achou thkheddemem ?
- 6 Achouref thefsim i oujhili agi ? Djaouben amakken
- 7 inna Aisa ; d'ra ounefen-asen ad-rohen. Bouin-d ajhili enni fer Aisa, dhegeren fell as lahouaidj ensen, d'ra
- 8 iqim fell as Aisa. Atas medden essan lahouaidj ensen deg oubrîd, ouïiedh essan ifourkaoun enni id-iegzemen
- 9 g'iârqiab. Ouïd izouaren Aisa laok d-ouïd ith-itâbân tsâggidhen : Houçanna, ad-itsoubarek ouin id-iouzan
- 10 si isem Rebbi ! Ad-itsoubarek seltena id-iouzan, seltena n'Daouïd d-babath-naï ! Houçanna g'imoukan âlaien nezzah !
- 11 Aisa ikchem g'Bit-el-Meqeddes g'oukham Rebbi. Thimchki ikhedzer lahouaidj irkoul atas aia iagi deg ouass, iroh fer Bethania netsa tsenach enni.
- 12 Azekkani deffir imi feren g'Bethania Aisa ilouz.
- 13 Iouala s'lbâd iouth tenoqelets isâan iferaoun, iroh ad-izer ma ad-iaf fell as kra lfakia ; imi iquerreb fer es ioufa ala iferaoun, alakhater matchi d-louoqth lkherif.
- 14 Ibda aoual ihi, inna-ias : Our ithets had madhe g'lfakia-m !. Toleba-s selan-as.
- 15 Ebbodhen fer Bit-el-Meqeddes, Aisa ikchem g'ou-

repressive justice, I have not met with a single case in which religious fanaticism has been the supposed motive of the crime."

On page 21 he adds: "In comparison with the Arab the Kabyle is another being. To begin with, the Koran he does not know and has never known. In numerous regions he knows neither its rules nor its language; his 'Kanouns' do not teach any of its prescriptions. The whole of his Islamic creed is confined to the proclamation of the hackneyed formulary, 'There is not a god but God, and Mohammed is the Apostle of God.' As to morals, law, and the constitution of the family and property, his ideas of political order and social justice, the Koran is outside it all."

On page 22: "It little matters to him what are the religious opinions of others and what is the official faith of him who rules him."

On page 23: "The Kabyles are free from prejudice of race and religion."

On page 24: "As to the reading of the Koran, or preaching in the mosque, they have no place."

On page 33: "Who will dare to say that in every Kabyle tribe there is an entire copy of the Koran?"

From these extracts it is clear that those who ought to know did not fear that our work would stir up fanaticism. But unfortunately they suspected that we were spies, and they were jealous lest we should win the confidence and affection of the natives, a thing which they have never been very successful in doing.

It was then amongst this interesting Kabyle people, and amid the grand and beautiful surroundings of the mountains and valleys of Kabylia, that the Mission began its work. Djemâa Sahridj, the native village already mentioned, has about 4,000 inhabitants, and is situated in the very heart of the Kabyle country. It stands at an elevation of about 1,500 feet above sea level, and about 1,165 feet above the river Sebou, in the valley to the north.

It is built upon the ruins of Bida Colonia, an ancient Roman colony and fortress intended to hold the mountaineers in check. It has been called the Damascus of Kabylia, and is reported to possess one hundred springs, its name signifying the meeting or gathering of the springs or fountains. This may be because a mosque (a meeting-place) was built near the principal spring, or because a number of springs meet there and flow down to the valley, where they join the broad shallow river.

The country around the village is very carefully cultivated by the natives, and the district abounds in olive trees, from the berries of which abundance of olive oil is extracted. Fig trees also grow in rich profusion, and orange and

pomegranate trees are plentiful. The land between the trees is sown with grain, and irrigated where possible. It is a lovely spot,

" Where every prospect pleases,
And only man is vile."

In Roman days it was the seat of a bishopric. Now, thank God, after centuries of Mohammedanism, our missionaries can report that God has blessed their labours, and a few young men have taken Christ to be their personal Saviour, and have no longer any confidence in the false Prophet nor in his delusions.

Soon after landing at Algiers, the members of the Mission proceeded to their field of labour at Djemâa Sahridj. Whilst their house here was being finished the missionaries took up their residence with a French colonist in premises deserted by the Jesuits. Their first business was to commence the study of the language, and at the same time to work as far as possible among the people through French. In the case of one young man named Amroosh, who had been under the Jesuits' instruction and was afterwards taught by Mr. Pearse and others, there is good reason to hope that a change of heart took place. He was an intelligent young man, and was employed as a teacher in a French Kabyle school, but was sent far away so as to be removed from the missionaries' influence. He died a few years later. His Mohammedan relations declared that he died a Christian. From his books, which were shown to the missionaries after his death, it could be clearly seen that he had been a student of Scripture.

After settling the new work at Djemâa Sahridj, Mr. Pearse returned to Algiers, where he and his wife carried on a diligent distribution of the Scriptures and tracts amongst the various nationalities, at the same time conversing with them as opportunities offered. They also superintended the mission work at Djemâa Sahridj.

My visit to Algeria led me to the conclusion that an industrial mission such as I had thought of was not then practicable nor desirable. It is a matter for thankfulness to God that such a decision was come to, for, had this line of work been attempted at that time, it would have tended to localise the Mission, and have hindered the developments which were afterwards effected. I therefore returned to England to represent the Mission there, and to seek to further its interests.

The two missionaries, Mr. Mayor and Mr. Zeytoun, undertook amongst other efforts the instruction of some twenty youths in secular as well as religious subjects. They also distributed simple remedies to the sick and suffering, for whom there was no European doctor within many miles. This led Mons. Camille Sabatier, the before-mentioned administrator then at Fort National, in

whose district our station was situated, to warn them that it was unlawful to give out medicine without a French diploma, even though there were no French doctor within a dozen miles. He also informed them that it was unlawful to teach more than four Kabyle lads without a French teacher's diploma.

The strong and decided official opposition which they met with greatly discouraged these two young missionaries, and led them both to send in their resignations. Mr. Pearse, however, arranged with Mr. Mayor that he should remain at his post for a time by promising him that he should, in the summer, visit France and endeavour to find a French brother with a teacher's diploma, who could open a free school in harmony with French law.

In the autumn Mr. Mayor visited not only France, but Switzerland and England also, and returned to Algeria at the close of the year. He afterwards determined to work independently, and with money he had received from Switzerland and France he opened up a new station at Mocknea, where he still has a mission station.

In February, 1883, two ladies, Miss Gillard and Miss Wordler, joined the Mission, and went out with Mr. Bridgford (who is now a member of the Council) and myself. By this time the original temporary house had proved too small and unsuitable for the work, and so a larger one was planned and the building commenced. Mr. Pearse went up to Djemâa with a young French brother, and the two ladies went to stay at a village about a mile away. Part of the new house was ready for occupation in the autumn, and the whole soon afterwards.

About this time Mr. and Mrs. Lamb, of Glasgow, were accepted for the work. Mr. Lamb had been used to win many souls for Christ in one of the suburbs of that city, and it was hoped that when he had learned the language he might be blessed of God in like manner in Algeria.

REORGANISATION OF THE MISSION.

FOR nearly two years now the Mission had been pioneering, and during this period we had learned a good deal as to the difficulties as well as the encouragements of the work, and we had come to recognise the great need there was for extending it. As Mr. Pearse was in Algeria, and Mr. Guinness very much occupied with other work in England, we all three felt that it was now desirable to seek for a few more friends to act with us in the management and direction of the work. It was also thought well to make the constitution of the Mission more definite. Hitherto we had been content simply to state that it was conducted on much the same lines as the China Inland Mission.

A providential circumstance, which had a very important influence on the formation of the Council as well as on the Congo Mission, happened just at this time, and deserves to be recorded.

There came one morning a letter to the Mission from the Secretary of the American Baptist Missionary Union, informing us that the Union desired to take up work in Africa, and to enquire of the possibility of taking over the work in Algeria. Had this letter come a year sooner we might have been disposed to consider the proposal, but as we believed that God had so clearly guided us into the work, we were not inclined to think that we ought to hand it over to others. The very day this letter arrived I had occasion to call on Mrs. Guinness, and I mentioned the subject casually to her.

She remarked, "But you have not any thought of giving up the work, have you?"

I replied, "No."

She then proceeded to tell me that the management of the Congo Mission had been felt by her to be a considerable burden for some time past, and that as their main work was the training of missionaries for all fields, she would be very glad if some thoroughly evangelical society would take over their Mission on the Congo. So it was decided that Mrs. Guinness should correspond with our American friends of the Baptist Missionary Union. The result was that the Congo Mission was ultimately taken over by them.*

* A second Mission to the Upper Congo has since been undertaken by Dr. H. Guinness Mrs. Guinness's son.



Dr. Eccles.

They had both seen the work in Algeria, and Mrs. Johnson had had moreover considerable experience in connection with the British Syrian Schools and other Christian enterprises. Thus was the felt need of further qualified councillors graciously met.

Mr. Pearse, as he was residing in Algeria, did not join the new Council; but he has always remained a faithful friend and helper of the work, which he was mainly instrumental in founding.

The new Council thus consisted of---

J. H. Bridgford,
W. S. Eccles,
E. H. Glenny,
General Haig,

H. Grattan Guinness,
Mrs. Guinness,
Mrs. Johnson,
James Stephens.

Consequently the English Congo Mission Council was dissolved, and several members of it kindly consented to join the proposed new Council of our Mission. Thus we obtained the help of Mrs. Guinness, Dr. Eccles, and Pastor James Stephens.

General Haig also came to our aid. Through a visit to Algeria he had become interested in the country and our work there, and his many years' experience in India made him a valuable addition to our Council.

Mr. Bridgford and Mrs. Johnson also united with us.

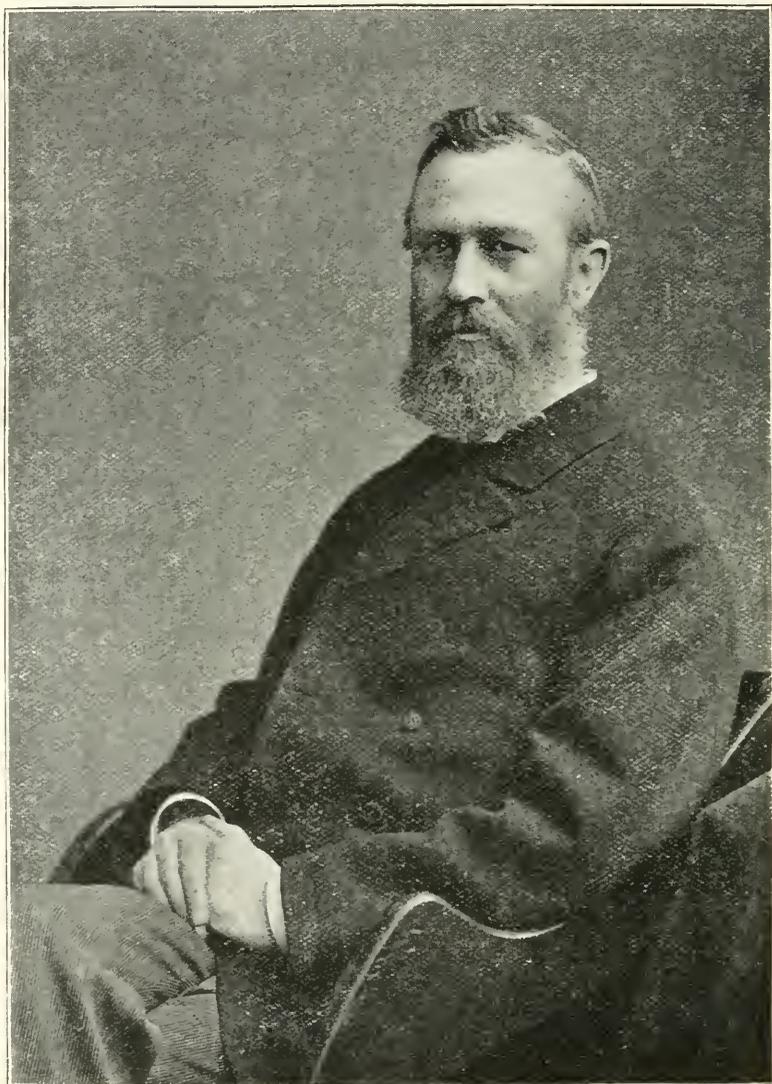
With the formation of this Council it was deemed desirable to set forth the lines on which the Mission was to be worked, and to this end a statement of



Mr. Bridgford.

its "Principles and Practice" was drawn up. This statement corresponded closely with those in use by the China Inland Mission and the Congo Mission.

In it the object of the Mission was made clear, viz., to fulfil within its sphere of influence the Saviour's command to preach the Gospel to every creature, and



Pastor Stephens.

to gather out a people for His name who, in their turn, might seek to spread the Glad Tidings to others. The statement of the "Principles" of the Mission

also made it evident that in the Mission it was of the first importance that both the Council and those who might go forth as missionaries should be truly consecrated and sound in the faith, and of one accord as to the great fundamental doctrines of Scripture, such as — (1) The Inspiration of the Scriptures; (2) The Trinity; (3) The Fall of Man and his state by nature; (4) The Atonement; (5) The Eternal Salvation of the Redeemed and the Everlasting Punishment of the Lost.

A further point which it was necessary to emphasise was that the missionaries them-

selves must be those who were able to count upon the sustaining grace of God in a special degree, since they would have no large denomination on which they could fall back, and because the Council, moreover, had no reserve of funds on which to draw, and was unwilling to go into debt. So it was distinctly stated in the "Principles" that everyone desirous of working in connection with the Mission must be prepared to do so without any guarantee of regular income from it, or indeed without an assurance of any financial support at all from the Council. Thus it was made clear that each candidate in going out must be fully persuaded that God was distinctly and personally calling him to the work, and that each must be individually ready to rely upon God, since He had given him a call, to sustain him either through the channel of the Mission, or by some other means independently of the Council: that whilst the



Mr. Edwards.



Dr. Soltau.

Council gladly welcomed the support of any missionary being undertaken by a friend or friends, or by a Church, yet it did not in its official capacity undertake anything further than to direct the missionaries in their work, make known at home the needs of the Mission, receive funds, and distribute them for the furtherance of the work to the best of its judgment and ability.

With reference to this practice of inviting intending missionaries to trust in God alone, it may be here remarked in passing that it has often been criticised. We believe, however, that its adoption has been an important

factor in the Mission's rapid growth. The older denominational Societies have done excellent work, in which we all rejoice, but most of them at this time had found that their work was brought almost to a standstill on account of their inability to increase their incomes sufficiently; consequently some new departure seemed necessary if the world's evangelisation was to be accomplished. At the same time there were men and women who felt that God was calling them to the mission field, and who were prepared and anxious to go forth, assured that, since God was calling them, He would surely sustain them. And they were desirous also of labouring in association with others, rather than as solitary individuals or little companies of twos or threes. To meet the need of these some such association as the North Africa Mission appeared desirable.

The practicability and success of this principle seemed to be attested by

the remarkably rapid growth of the China Inland Mission. And the fact that God has enabled the North Africa Mission, since the adoption of this principle, to steadily increase the number of its workers to about one hundred is certainly encouraging. It must be confessed that there have been times of severe trial of the faith both of the missionaries and the members of the Council, and some perhaps have even feared that there would be a breakdown. But, surveying the whole period, we think there has been great cause for thankfulness to God for the results that have followed the adoption of this plan.

No doubt the missionaries are often poor, but not poorer, nor indeed so poor, as the Lord, His Apostles, the missionaries of the first centuries, or even those of the early part of this century.

As to the means to be used to procure funds for carrying on the Mission, it was decided by the Council to endeavour to act always in a way that would be worthy of the Lord, and consistent with the Scripture principle, viz., that giving to be acceptable to God must be voluntary and cheerful. It was therefore stated in the "Principles" that no personal solicitations for money would be made. The reason for this is that there is, as everyone knows, a great danger of personal solicitations degenerating into mere begging, and this is apt to lead individuals to give without a willing mind, either to escape being considered unsympathetic or to get rid of the applicant. We felt that the true appeal for funds lay always in the facts of the given case, and that the strength of the appeal is not greatly increased by personal solicitation. We expected that God, in answer to believing prayer, would bless the means used and incline His servants to help, and thus supply every true need without our having recourse to methods that might be questionable or unworthy of the name of the Lord Jesus. The Council desired to recognise the fact that God loves His people, and encourages them to make all their needs known to Him, and assures them again and again that He will give them all that is really necessary.

In adopting these principles the Council in no way intended to suggest that faith is in opposition to means, but rather that, when faith and prayer and worthy means are used, there is no occasion to be anxious or to have recourse to practices which, even though they are not wrong, may be beneath the dignity of the servants of the living God.

The outstanding characteristics of the principles of the Mission, when reorganized, were then—

- I. That it should be orthodox, evangelical, and evangelistic.
- II. That it should embrace Christians of various denominations who were agreed on the fundamental doctrines of Scripture, and were willing to go forward in obedience to, and simple dependence on, the Living God.

THE MISSION'S NEW DEVELOPMENTS.

THE enlarged Council of the Mission planned without delay to extend the work begun in Kabylia to Western Algeria. It also established itself in Morocco, and later on the sphere of its operations was extended still wider, for in 1885 Tunis was entered, in 1886 Northern Arabia, in 1889 Tripoli, and in 1892 Egypt.

The Sahara and Soudan, however, still remain unoccupied, and for some time the work in Arabia has been in abeyance.

During 1887 and 1888 the efforts of Mr. Graham Wilmot Brooke to enter the Soudan were reported in "North Africa," the paper of the Mission, but when he finally decided to attempt to enter the country from the Niger, his work became affiliated with the Church Missionary Society.

Perhaps it will give a clearer idea of the growth of the work if the various countries in which our Mission is working are treated of separately, and the progress of the work in each briefly described.

Before doing this, it may be well to point out that although the North Africa Mission is one Mission only, yet the work in each of the different countries is so distinct in its organisation that there is hardly any connection between one field and another, except that each branch is directed by the Council in London. In a marked degree this distinction appears in the case of Algeria and Morocco. Although they are contiguous countries, it is not possible for a European to travel by land from one to the other. The communication by sea between them is so irregular and unsatisfactory that frequently it takes less time for a traveller, wishing to get from Algiers to Tangier, to go to London and thence to Tangier than to wait for a boat going direct. Then again, whilst the natives of both countries speak Arabic, it is essential that missionaries in Algeria should know French, and thus workers in Morocco could not be transferred to Algeria and begin work, were this change desirable, until they had acquired French.

Algeria and Tunis, being connected by a railway, are more closely united; but it is not necessary to go through one country to reach the other, for Tunis, East, West, and Central Algeria have all independent communication by sea with Europe and each other.

Again, Tripoli adjoins the Regency of Tunis, but the communication between these two countries is impracticable by land and tedious by sea. Between Egypt and the aforementioned countries there is hardly any communication whatever, the journey from Tripoli to Alexandria taking as long as from Tripoli to London, whilst that from Tunis to Alexandria takes longer than from Tunis to London.

These facts have an important bearing on the organization of the Mission. They necessitate there being five Missions practically distinct from each other, each having its centre in London, but each requiring distinct guidance, and debarred to a greater or less extent from receiving assistance from the branch of the Mission in the adjacent country. For instance, a competent missionary in Egypt is too far off to help in the detailed guidance of affairs in Morocco, and *vice versa*. No doubt, as facilities for communication increase, the difficulties may be minimised, but the vast extent of the field of labour, which stretches a distance of between 2,000 and 3,000 miles from east to west, must always be an important factor in its administration.

THE PROGRESS OF THE ALGERIAN MISSION.



LATE in October, 1883, after the Mission had been reorganized, Miss Gillard, Miss Wordler, and Mr. and Mrs. A. S. Lamb and family returned with me to Algeria, and were installed in the new mission-house at Djemâa Sahridj. Mr. and Mrs. Pearse had been occupying the station for a time before their arrival, but now devoted themselves to work in Algiers and elsewhere, thus leaving room for the new arrivals.

As there was still a good deal of suspicion, and consequent unpleasant action on the part of Mons. C. Sabatier, the French administrator of the district in which the Mission was located, it seemed desirable to visit him and endeavour to explain our aims and principles of action.

Most of the missionaries accompanied me to Fort National, where he resided. Miss Wordler, being an Alsatian lady with a French diploma as *institutrice*, was a great help in expressing clearly and fluently that we were not spies or political agents, but that our desire was simply to make known the Gospel of Christ, and to lead the people to exercise saving faith in Him. It seemed, however, almost impossible to remove the impression from Mons. Sabatier's mind that, whether we knew it or not, we were the political representatives of England. We were hopeful, however, that our visit in some measure reassured him as to our honourable intentions, even though it did not remove all his fears.

This ungrounded suspicion, on the part of the French officials, that the missionaries are English spies has always been a serious trouble and grave hindrance to our work in Algeria. After this interview, and certain further voluntary explanations by Sir Lambert Playfair, the British Consul in Algiers, we were left in comparative peace for a time. Now for several years the work has again been constantly hampered and hindered by these unaccountable

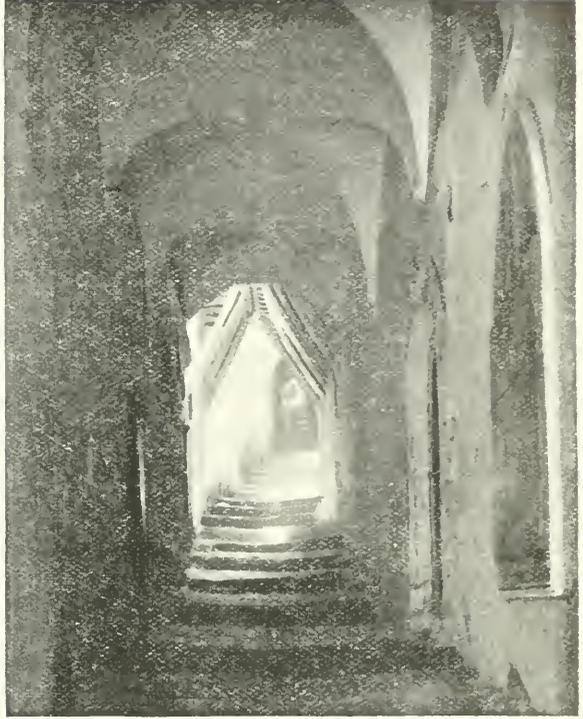
suspicious, and numerous obstacles have been placed in the way of progress. The difficulties from Moslem fanaticism among the Kabyles have been as nothing compared to those from the political nightmare of the French.

It would take too long to recount in detail the progress, rearrangement, and ups and downs of the work in Algeria. It must therefore suffice to give a general outline of what has been attempted and accomplished.

Particulars as to the labourers who have gone out, and their various movements and operations can be found in the pages of "North Africa," the monthly record of the Mission.

At this time it was the Council's main purpose to endeavour to reach the Kabyles and other Berber aborigines, and it was with this in view that they without delay opened stations at Tlemçen and Tangier, hoping from these places to evangelise the Riffs, who inhabit the mountain ranges along the coast and inland between these two points. The Arabic-speaking natives in the stations have, however, largely absorbed the energy of the missionaries, and the Riffs are still almost untouched.

Constantine, in Eastern Algeria, was also occupied in 1886 as a stepping-stone to reaching the Chaouia, who are another interesting branch of the Berbers. They inhabit the mountains and valleys between Biskra, on the edge of the Sahara, and the city of Constantine. Here also the missionaries have been deterred from carrying out the proposed plan. Three facts mainly account for this—first, the difficulty of learning two or three languages; second, the becoming engrossed with the unevangelised Arabic-speaking multitudes at hand while they were studying; and third, the lack of labourers.



Rue de la Mer Rouge, Algiers.

As regards language an explanation may be desirable. On going to Algeria, French, if not known, must be acquired, and in a good many cases the missionaries were only partially acquainted with it. Then either Kabyle or some other dialect of Berber had to be faced, or Arabic, or both. Berber is a simpler and poorer language than Arabic, but the facilities for learning it are less, there being very few books to help, and not many competent teachers. Arabic, though a very full and decidedly difficult language to learn thoroughly, has the advantage of both good text-books and a larger supply of teachers. Besides, it was easier to get among the Arabs, because they usually reside in the towns, where one can live among them, while the Kabyles generally have their homes in villages in the mountains, where it is almost impossible to find a moderately healthy habitation, unless one builds. The French villages are generally at least an hour's distance away from the Kabyle ones, so that to live in them is still to be away from the natives. Further, in the towns it is possible to reside and study Arabic without attracting the notice and opposition of the French officials. These facts have led to delay in the carrying out of the early programme of seeking to reach the Berbers, except in Kabylia, where, having built a house close to a large village, there has been a good opportunity of preaching, as well as of studying the language. It is, however, still the wish and purpose of the Council, with God's help, to reach the other Berbers, and two brethren are preparing to work among the Chaouia of the Aurès Mountains.

The work in Algeria arranges itself into three sections, corresponding a good deal with the three provinces into which the country is divided. Djemâa Sahridj and Algiers are in the province of Algiers, and here our work is almost entirely amongst the Kabyles. Constantine is almost in the centre of the province of that name, and in this eastern part of the country the work is mostly at present among those speaking Arabic. In Western Algeria, Tlemçen, Mostaganem, and Cherchel have been the principal stations, though work has been carried on also in Mascara, Seb dou, and the city of Oran. The natives in this province nearly all speak Arabic, and we have here encountered more decided hostility from the French, so that Tlemçen and Mostaganem, after being occupied for a number of years, have been abandoned for the present at any rate.

We will follow the progress of the work in these three regions.

The work among the Kabyles proceeded slowly for several years on account of the difficulty of learning Kabyle through the French. Miss Wordler's health failing, she returned to England, and Miss Gillard and a friend removed to work independently. M. Cuendet, a Swiss brother, then joined Mr. Lamb in September, 1884, and as French was his native tongue he had only Kabyle to master. The next year he was married, and for some time the two brethren studied and

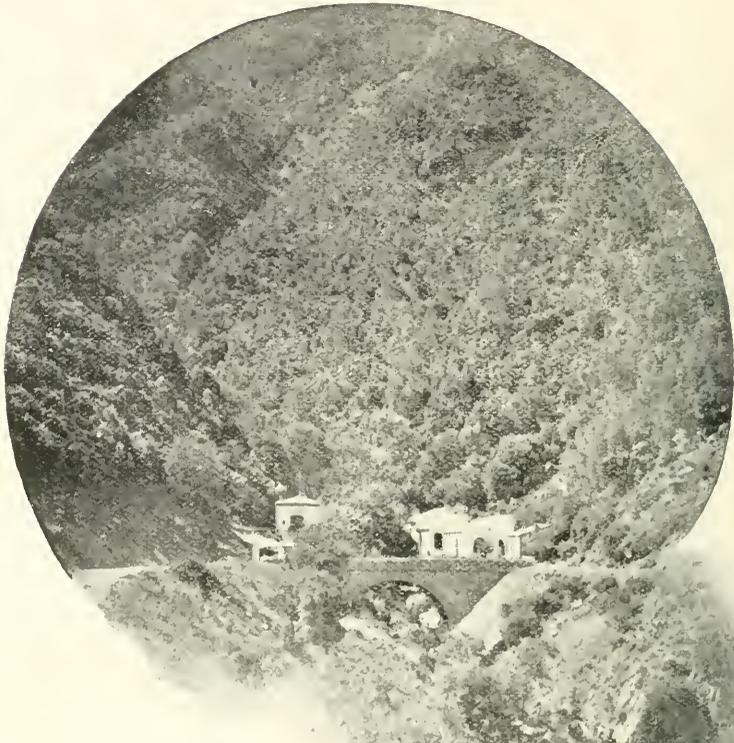
worked on without seeing much to encourage them. In 1887 Mr. Lamb tried a fresh neighbourhood, a day's journey off, on the coast, residing in a village called Azzafoun; but as this place did not prove suitable, he moved to Akbou, on the east of Kabylia. Here he laboured for several years, seeking to sow the good seed among both natives and Europeans. After about ten years in the country he returned to Scotland, as the education and starting in life of his large family seemed to require this change. He has, however, revisited the country again (in 1899) independently of the Mission, and helped in mission work in various places. M. and Mdme. Cuendet were joined by Miss K. Smith and Miss J. Cox soon after Mr. Lamb moved from them, and in the course of a few years more there were indications that God was beginning to work among the Kabyle lads. M. Cuendet in the meantime was busily occupied in commencing to translate the New Testament into Kabyle. His health, however, breaking down, he found it necessary to remove to the city of Algiers. There he has continued his work until the whole New Testament is now in manuscript, the Gospels, Acts and Romans having already been printed by the Bible Society. If M. Cuendet had done nothing else besides this he would have conferred an inestimable blessing on the race, for what can be more important than to have the New Testament in the language of the people? He has also prepared and printed a collection of hymns in Kabyle. From time to time M. Cuendet has itinerated through the villages of Kabylia and preached the Gospel in various parts. In Algiers he has regular meetings in a hired room to which the Kabyles come to hear his preaching, and he visits the numerous cafés where they congregate.

There are many thousands of Kabyles now living in Algiers; they come from all parts of the country, and if they hear the Gospel, repeat it when they go to their mountain homes. M. Cuendet seldom takes a journey in the country without seeing some of those whom he has met in the cafés of Algiers. They often listen attentively to the truth, and several have professed conversion. They are, however, surrounded by temptations on every hand. They are usually away from their real homes, which are in the mountains, and are tempted by immorality, gambling, drinking, smoking Indian hemp, and many other sins which are terribly prevalent. To the vices of Mohammedanism are added those of the lowest Europeans. Fair and beautiful as is Algiers to the outward eye, behind the scenes it is sunk as low as were Sodom or Corinth. Yet even in a place like this God can, and does, work in saving and sanctifying grace.

During the last year or two the anti-Jewish spirit has led to disorder and riot, and this excitement has upset some of the professed converts. Arabs,

Kabyles, and Europeans are all ready to quarrel with one another, but they agree in a common jealousy and hatred of the Jews.

The ladies living at Djemâa when M. and Mdme. Cuendet left were presently joined by two new workers, Miss K. Smith's sister and Miss Shelbourne, but the health of the latter failing, Miss



The Gorge of Chiffa,
near Blida, Algeria.

Welch took her place. The two senior missionaries were most energetic and diligent in working among the lads; the younger ladies as soon as they had sufficient knowledge of the language took up the little boys and girls. The homes of the people were visited, numerous classes held, and occasional journeys taken to visit other villages and tribes.

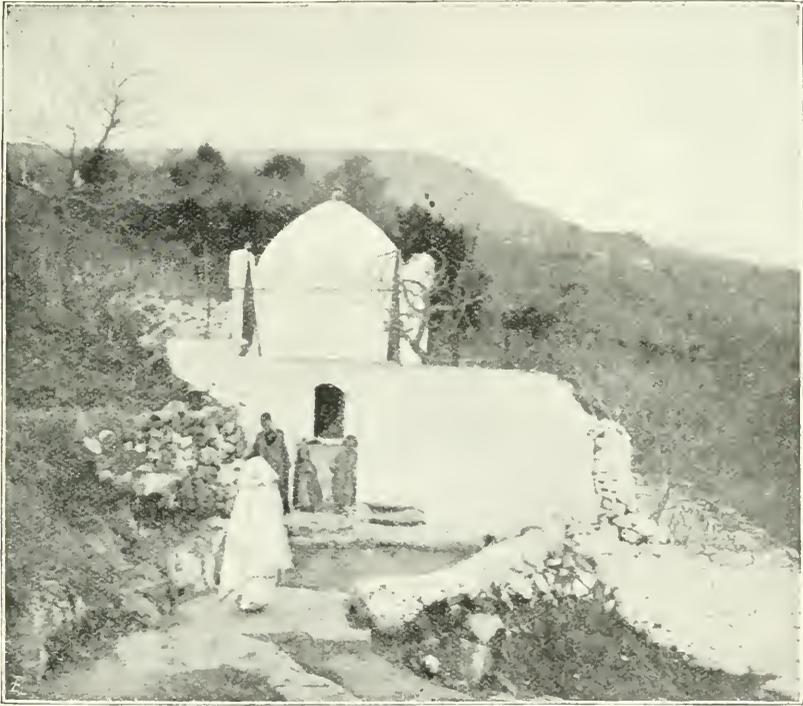
This effective work was not permitted to go unopposed. The Roman Catholics re-established a mission station at the village, and succeeded in getting some of the children away from them. A priest was sent to occupy the neighbouring French village of Mekla, where there had not been one before our Mission began to preach the Gospel there.

The Government officials frightened both the French and the natives, and were a party to a plot to try by false pretences to incriminate the missionaries, and

charge them with selling gunpowder to the natives. God graciously prevented them from stopping the work, though they made it much more difficult.

On one occasion, when it was reported that the missionaries were to be expelled from the country, two young Kabyles came out boldly as believers in Christ, and one of them is now a colporteur of the British and Foreign Bible Society.

On account of these difficulties, it was arranged for a French Christian, M. Rolland, with his wife and sister, to come and reside at Djemâa and assist Miss



A Saint's Tomb, near Tlemçen.

Smith and Miss Cox. This left the other two ladies free to take up work among the Kabyle women and girls in Algiers near M. Cuendet, where they find abundant opportunities and encouragement among both natives and Roman Catholics. Meanwhile God is working further amongst the Kabyles at Djemâa, and others have professed conversion. Some of them have gone to France to get employment and Christian help.

A mission-hall for Kabyle men has been built, capable of holding a hundred or more. It is used also as a place of general resort or reading-room. Now

a second hall is being put up for women, as they must not go to the first hall while the men are there.

In spite, therefore, of a great variety of serious difficulties, the results among the Kabyles are such as to call forth praise and gratitude to God, and, though progress may have been slow, the prospect is full of hope and encouragement.

In Western Algeria, where the Mission has worked through the Arabic language, there has been wide seed-sowing, but the harvest is not yet. At Tlemçen there is a French Protestant Church, and when M. Bureau went there in 1884 he devoted a great deal of time and labour to the French Protestants, who were then without a pastor. M. Mercadier also helped largely among the French, and so later on did Mr. Liley and Mr. Pope, preaching in the churches and conducting services in country places. Not infrequently they conducted funerals, so that they might have the advantage of preaching the Gospel in the open air to the assembled crowds.

So bitter, however, was French jealousy that the Protestants were intimidated into declining this help, and were even forbidden in one place to allow an English missionary to help by playing the harmonium. Still much useful work was done, and some souls were here and there brought to Christ.

M. Bureau went from Tlemçen to open up work in Tunis, and M. Mercadier followed later on. Mr. Liley, Mr. and Mrs. Cheeseman, Mr. and Mrs. Marshall, and the Misses Read, Day, Hammon, Vining, Hodges, Gill and others were sent to Tlemçen, and from there passed on to other stations. Tlemçen was then regarded as the central station for Western Algeria, where missionaries might learn the language before going to other posts. Sebdoou was for a time occupied by Mr. Liley, and Mascara by Mr. and Mrs. Cheeseman. And here one or two professed to be brought to a knowledge of the truth. Sebdoou was not very healthy, and was given up, so that Mostaganem might be opened. Mascara was given up when it was found desirable for Mr. and Mrs. Cheeseman to return to England, and has not since been occupied.

Work in the city of Oran has been irregular. It is a large place with towards 100,000 souls, but most of these are Spaniards and French, and there are only some 10,000 natives, and these not of the best class either morally or socially. There is, however, a free Arabic course of study, and to attend this various missionaries have from time to time resided there, and while there have sought to witness for Christ both among the natives and Europeans. After Tlemçen was closed, Miss Hodges and Miss Gill resided there, and their labours were not without encouragement. The main centres of work, however, have been Tlemçen, Mostaganem, and Cherchel, concerning which some particulars may be given.

Tlemçen is situated about 2,500 feet above the sea, and beside it there is a table-land 1,000 feet higher. It is therefore cooler than some places, but rather damp in the winter. Politically, educationally, and religiously, it is an old native centre, but is now declining in prosperity. The caravans that used to come there now stop at the railway terminus further south, and goods go straight on to the seaports.



Girls' Class at Tlemçen.

The various workers who have laboured here have visited the homes of the people most diligently, and thus reached the women. They have had large classes of girls and boys to whom religious instruction has been given. The men have been met in the shops and cafés, and the country round for miles has been scoured on horseback and otherwise to distribute Scriptures and have personal conversations, so that hundreds, if not thousands, must have some fair conception of the Gospel message.

What we have always greatly missed has been the medical mission, by means of which considerable numbers can be regularly gathered to hear the Gospel. This is not permitted under French law without a French diploma, and when in years gone by an informal work was done, the ladies doing it were summoned and warned that they must discontinue such practices. There is one bright case here of a converted Jewess who witnesses faithfully of Christ to



An Arab Teacher, Tlemçen.

her relatives and to Europeans. There are other hopeful cases among natives and Europeans, but not much that can be tabulated. It was a great grief to us to close this station, but as the French Foreign Minister asked it as a favour, and said that it would help him to defend our staying elsewhere, it seemed wise to do so, especially as there were many other places still untouched.

Mostaganem is a fair-sized town on the coast, a little to the east of the

meridian of Greenwich. Here Mr. and Mrs. Liley laboured for about ten years. For a time Mr. Pope also assisted. Here also there is a small French Protestant Church in connection with which Mr. Liley did a great deal of work. He was also very successful in gathering the lads to classes for religious instruction, and in this way more than a thousand boys came under his teaching. The shops and cafés were regularly visited, and the country for miles round was covered on horseback, and the tent villages were searched out and Gospels left where they could be read. Mrs. Liley, as far as she was able, worked among the women and girls. A very encouraging work was begun among the Spaniards, of whom there are a large number. During the last few years the work was greatly hampered. Detectives followed in the missionary's steps and warned the people against him; the newspapers published numerous violent, low, and stupid articles against him, and declared that if he were a good man so much the worse, for he would be the more likely to win the confidence of the natives and alienate them from France. He was accused of being a spy, of bribing the natives, and of doing all sorts of things that were supposed to be contrary to French interests. It was really wonderful how people could write such absolute nonsense. Mr. Liley's reputed evil deeds, as well as those of others, even became the subject of an interpellation in the French Chamber. Still personally he was not interfered with. This constant worrying, however, was extremely trying, and he thought it well, as his work was so hindered and as he had preached the Gospel widely in that district, to remove elsewhere, and so has taken up work in Tunis. Even there his enemies have sent after him, but thus far without much effect. Some Europeans were converted in connection with the station at Mostaganem, and the Gospel was widely preached to the Moslems, and we believe that it will yet bear fruit.

Another offshoot from Tlemçen is the work at Cherchel, a town situated on the coast about fifty miles west of Algiers. Miss Read and Miss Day went there in 1890, after being four years in Tlemçen, and they have laboured there with much energy ever since. Cherchel is not a very large place, and so does not call for a large staff of workers, and as there is a sympathetic French pastor (M. Sabatier) as well as a few other French Protestants, the missionaries have not been quite alone. They do not get many visitors, as, being some miles from the railway, it takes the greater part of a day to get there from Algiers.

Visiting the women in their homes and having classes for the boys and girls are the principal agencies used here, and in this way almost all the native population is more or less reached with the Gospel. They also do some work amongst the French, amongst whom God has permitted them to see some fruit. There is one Arab girl who has given very clear proof of her conversion, and

who has been active in making known the Gospel to others. Just lately, during the absence of the missionaries, her relatives have compelled her to marry a native who is not a Christian, though fortunately he is well disposed towards Christians, and quite willing to hear the truth.

French opposition and priestly jealousy have been keenly felt here also, and during the last year the work has been made specially difficult, but thus far the missionaries have been able to hold on.

Thus it will be seen that in the face of very decided opposition, both political and priestly, a very large amount of work has been done in Western



Miss Read and Miss Day's Class.

Algeria. Let us hope and pray that a better feeling may presently arise, and that these old stations may be re-opened and a harvest of souls gathered in.

The eastern province of Algeria was entered in 1886, when Mr. and Mrs. Pos and Miss Colville went to Constantine with the purpose of later on reaching the Chaouia of the Aurès mountains. Mr. and Mrs. Pos were, however, led to go to the Kabyles around Tazmalt and Akbou, where Mr. Lamb afterwards laboured. The reason for this change of plan was that a Swiss Christian lady at Tazmalt sent a special invitation to them to come there, and even offered them the use of a house. There are many thousands of Kabyles in this neighbourhood, so that it seemed a promising field of labour, while among the

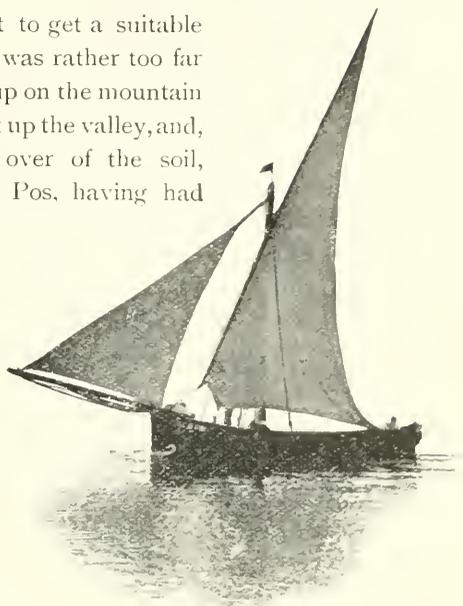
Chaouia it would have been very difficult to get a suitable house. The house at Tazmalt, however, was rather too far from the Kabyle village which lay higher up on the mountain side. At this time a railway was being built up the valley, and, perhaps partly because of the turning over of the soil, malarial fever was very prevalent. Mr. Pos, having had a bad attack, was ordered to Switzerland. On his recovery he was recommended by the doctors not to return, and eventually went out to labour in the Western States of America.

Miss Colville in Constantine was meanwhile joined by Miss Granger, and, after learning French and Arabic, they laboured there among the children and women, and, to some extent, among the men. They were cheered by what appeared to be a very interesting case of conversion among the students at the Moslem College. A young man named Hamami was deeply impressed through

reading a Gospel given to him, and ultimately gave such satisfactory evidence of his conversion that he was considered a fit subject for baptism by the missionaries in Tunis, to whom he had been sent. After baptism he returned to Constantine, but being unable to get employment there, he went to live some distance away. It is to be feared he has not maintained a public confession of his faith, but he is always glad to see missionaries when they go to visit him, and evidently reads the Bible. His general conduct also seems to be very different from that of most of those around him. There have been many other interesting cases among natives, Europeans, and Jews; some are believed to have truly trusted in Christ, but they have not been so clear or marked in their profession as could be wished.

This station is the only one in this large province of nearly two million souls. A few years since it was strengthened by the arrival of Mr., Mrs., and Miss Lochhead, and since the departure of Miss Colville and Miss Granger for independent work in or near Bône, two more brethren, Mr. E. Short and Mr. P. Smith, have gone there for study, with the hope that they may presently be enabled to go to the Chaouia.

French opposition has been experienced here as elsewhere, but Constantine



An Algerian Fishing Boat.

being a large city, the work does not seem to have attracted so much notice, and interference with the work has been less marked. On the other hand, the results of the work in this province are hardly as abundant as in some other places, but then the number of workers has been less than in either of the other provinces of Algeria. From time to time the missionaries have taken journeys into the country and to the various towns and cities around, even as far as Biskra on the edge of the desert. A good many Scriptures have been given away and a considerable number of young people have been taught the simple truths of the Gospel. The women have been visited in their homes and the Gospel clearly put before them.

Thus while there are still many places quite untouched, and the work is in a sense hardly begun, yet a very widespread effort of a directly spiritual character has been made in all the provinces of Algeria, and we believe that the time is not far distant when these labours, being blessed of God, will produce the desired results in the gathering out of a people for the Lord in this long-closed land.

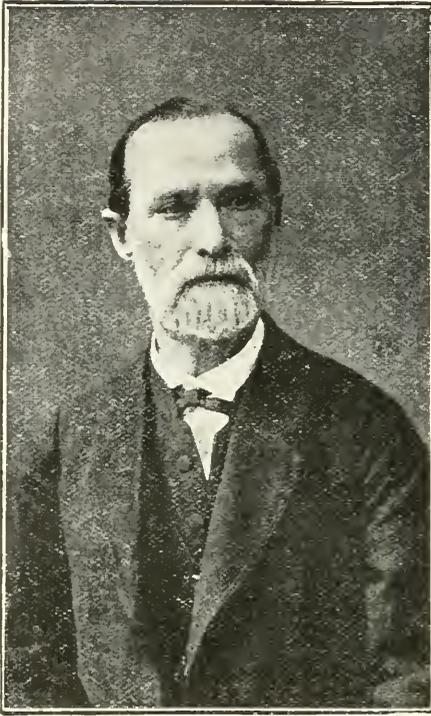
THE WORK OF OTHERS IN ALGERIA.

BEFORE passing on to other fields it may be well to mention missionary work, other than that of our own Mission, which has been started in Algeria since we commenced operations there.

When in Algiers, on my return journey from Djemâa Sahridj after the first little company of missionaries had been installed there to commence the study of the language, I was thankful to be present at the first meeting of the McAll Mission, conducted by M. de Rougemont. There was on this occasion a certain amount of excitement, and cries of "A bas les Allemands" were raised, but on the whole there was much cause for encouragement that this effort to reach the French colonists had been made. This work was carried on for a number of years, and some fresh halls were opened. Later on, however, this Mission found it advisable to give up its branch in Algeria, and leave it to others to carry it on. However, not a few were led to Christ during these years of evangelising among the French. Unfortunately there is no one at the present time to specially care for this department of Gospel work, though some of the converts are being helped by North Africa Mission workers and others. There seems to be a great need for some competent person to organize and extend this work. It would be difficult, however, for an English Christian to do this, owing to the present hostile feeling of the French towards England.

The French Protestant pastors in Algiers are not able to do much more than their official work, and the people appear to appreciate a mission-hall service, with its bright singing and short addresses, much more than the regular meetings of the Protestant State Church, which they think somewhat formal and heavy.

There exists also great need for work among the French colonists scattered all over the country, for whom, outside of the large towns, there is hardly any spiritual provision, and who are in danger of sinking into an utterly godless state. The condition of these people is certainly serious, for without evangelical religious instruction drunkenness and gambling increase and corruption prevails. Thus the progress of the colony is hindered from a commercial and agricultural point of view, and, worse still than this, the people are left utterly unprepared



Pastor Lowitz.

to face eternity. Here and there there have been bright exceptions. Some earnest colonists have had happy prayer meetings, and souls have been led to Christ. In one case an Arab also was blessed through these colonists. Generally speaking, however, spiritual darkness prevails.

Besides the McAll Mission in Algiers, the British and Foreign Bible Society made efforts to reach the French and other population. A dépôt was opened and colporteurs sent in various directions for the sale of the Scriptures. Thus, by these means, and by distribution carried on by missionaries, the Word of God has been circulated in Algeria to a greater extent than ever before, even in the days of the Early Christian Church. As the Word of God is the incorruptible seed, we may expect that even though for the present it lies dormant it will later

on spring up and bring forth an abundant harvest.

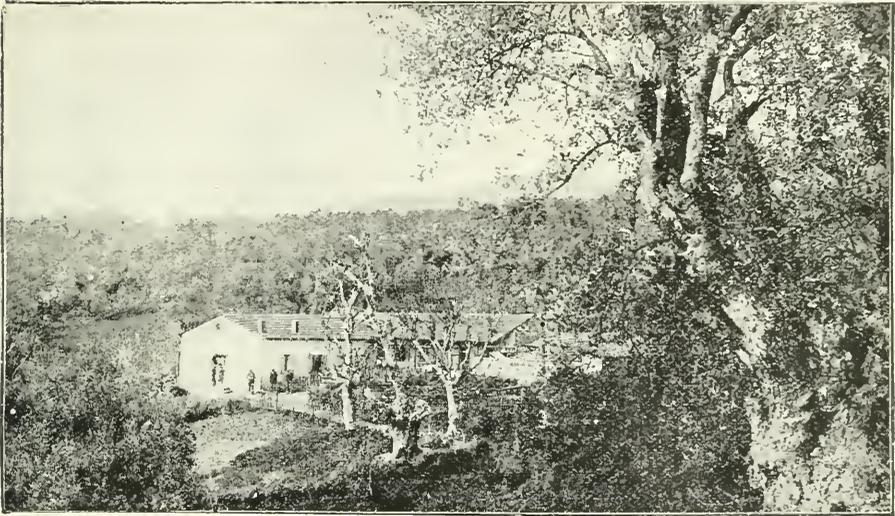
Mr. Lowitz, the first agent of the Bible Society, was a very kind helper to me in the early days of the N.A.M., and his long experiences in North Africa enabled him to supply me with much useful information. The Bible Society has always been most kind and helpful to us and the work.

When I first went westward from Algiers to Oran, besides meeting M. Bureau, I also saw there a Spanish pastor named Yepes. He had formerly been a Carlist officer and a Roman Catholic priest, but had been led to Christ through reading the Bible. He was afterwards trained in Switzerland, and returned to Oran to labour amongst his fellow-countrymen there. The Spanish colonists form a large part of the population in Western Algeria. They are generally very poor people who leave Spain with the hope of bettering their worldly condition. Many of them, however, soon return to their own country, and thus the population is a changing one.

Besides this effort in Oran, there is also a work amongst the Spaniards

in Algiers, supported by an English lady. From this encouraging results have been obtained. But it is found necessary to work with great caution amongst Spaniards, as well as amongst French, owing to the jealousy and restrictions of the French authorities. The moral condition prevailing amongst the Spaniards in Algeria, as elsewhere, is very low. This is doubtless due to the centuries of Roman Catholic influence, which, as history proves, ever results in searing the conscience and depraving the character.

Miss Gillard, after leaving this Mission in 1884, worked for a time in the French village of Mekla. From there she removed to Taaroust, a long day's mule ride to the north-east of Djemâa Sahridj. Here, assisted from year to year



The Mission House of the French Wesleyan Mission at El Mathen.

by various helpers, she has laboured on most bravely and not without encouragement. Some years since Mr. Moore, associated with the Open Brethren, went to labour in the same neighbourhood, and later still he and his wife have been strengthened by two or three more brethren with their wives, all of whom are purposing to labour among the Kabyles.

The French Wesleyans began work among the Kabyles at Bougie, in Eastern Kabylia, in 1886, when Mr. and Mrs. Hocart, British subjects from Jersey, were sent out. They afterwards moved to El Mathen, a Kabyle village higher up the valley, where a mission station was built. Mr. Cook, a Frenchman with some British antecedents, joined Mr. Hocart later on. Mr. Hocart

has, however, felt it necessary to return to France for the sake of his family, and because he feared that his being a British subject might be a hindrance to the work in El Mathen. He has worked most diligently, but has found, as we have, great difficulty from French opposition as well as from the clannishness of Islam.

Miss I. L. Trotter, with some other ladies, took up honorary work in Algiers in 1888. At first their labours were mainly amongst those speaking French, but having studied Arabic they have moved into a commodious old native house, which they have made a centre of Christian activity amongst the Moslems, some of whom have professed to accept the Lord Jesus as their Teacher and Saviour instead of Mohammed. Miss Trotter and her co-workers have ever been kind and thoughtful helpers to the members of the North Africa Mission and to other Christian labourers.

Thus the work of evangelising in this interesting country has grown, and the prayers so often put up to God by those whom He had led to take an interest in the spiritual condition of the people are being answered. These efforts all put together, however, are a mere nothing compared with what is required to be done. There are large districts with hundreds of thousands of people still quite untouched, and for whom we still need to pray that the Lord will thrust forth more labourers into His harvest.

THE MOROCCO MISSION.

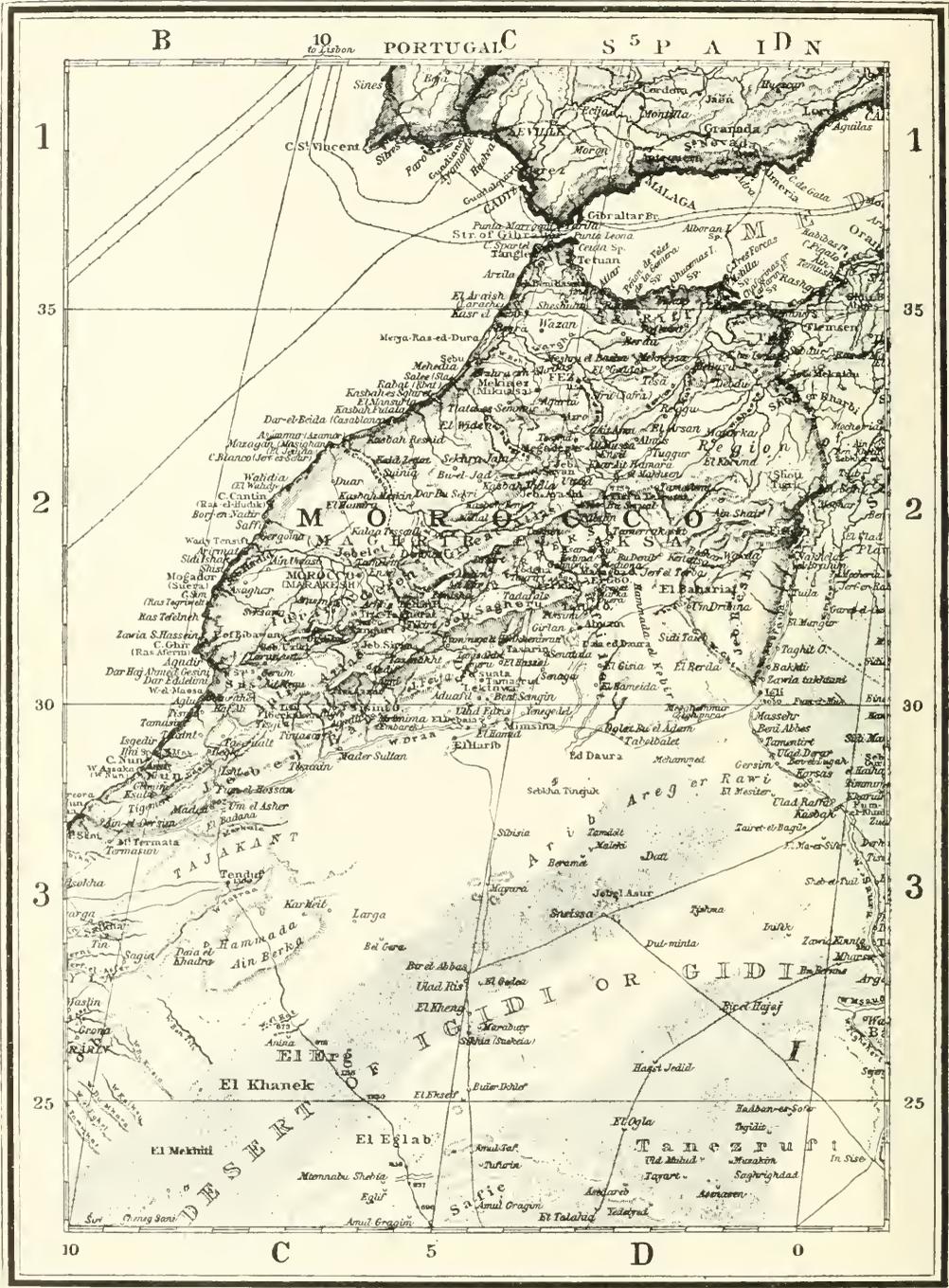
AT the same time that the Mission extended its operations from Kabylia to Western Algeria, as previously narrated, it also initiated work in Morocco. The circumstances which led to this fresh move were as follows :—

In 1882 Mr.* and Mrs. Mackintosh, who had long worked as missionaries in Egypt and Syria, went out to Morocco on a tour of investigation for the British and Foreign Bible Society. In the spring of 1883 Mrs. Johnson, afterwards one of the North Africa Mission Council, who knew Mr. Mackintosh from having been associated with the British Syrian schools, went to visit them in Tangier.

On her return to England she represented to us the needs of Morocco, and both she and Mr. Mackintosh urged that we should open a station in Tangier. They also informed us that there was a large house, with premises and garden, suitable for a mission centre, for sale at a low price. The Council of our Mission considered the matter, and instructed me, if possible, to secure this house from the proprietor, who at that time was residing in a suburb of London. The price of the property, £2250, was higher than had been anticipated, but considering that it had cost some £4000, and that the vendor was willing to give £250 as a donation and to grant immediate possession on payment of a deposit, we determined to proceed with the purchase. The country to be evangelised was an extensive one, and it seemed wise to secure somewhat large premises with a view to medical and other branches of work.

At that time it was hoped that Mr. and Mrs. Mackintosh would take the superintendence of the new Morocco Mission, but this plan had to be abandoned as the Bible Society wished them to return there as their representatives. He and his wife have continued in Morocco ever since in connection with the Bible Society, but they have always remained kind and sympathetic helpers of our workers. They carry on a most important work of colportage and evan-

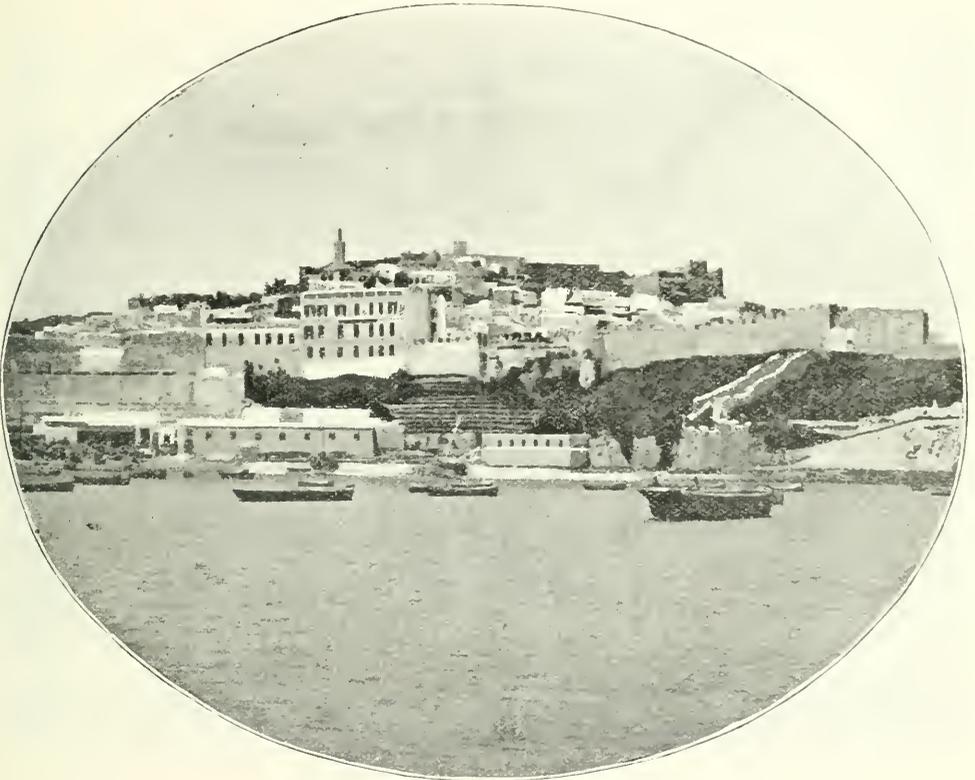
* We deeply regret to record the fact that, since the above was written, Mr. Mackintosh has been taken from us, to his great gain, but to our great loss. He was "called home" on June 10th, 1900.



Map of Morocco.

(Copied by kind permission of the Proprietors of the "Times" Atlas.)

gelisation, making long journeys from time to time and itinerating among the villages. During the seventeen years they have spent in Morocco, they have visited each of the large towns and travelled through some parts rarely, if ever, traversed before, and their tenting expeditions in various places have done much to remove the Moslem hatred of Christians, so that, besides preaching the Gospel and selling and distributing whole copies of God's Word and Scripture



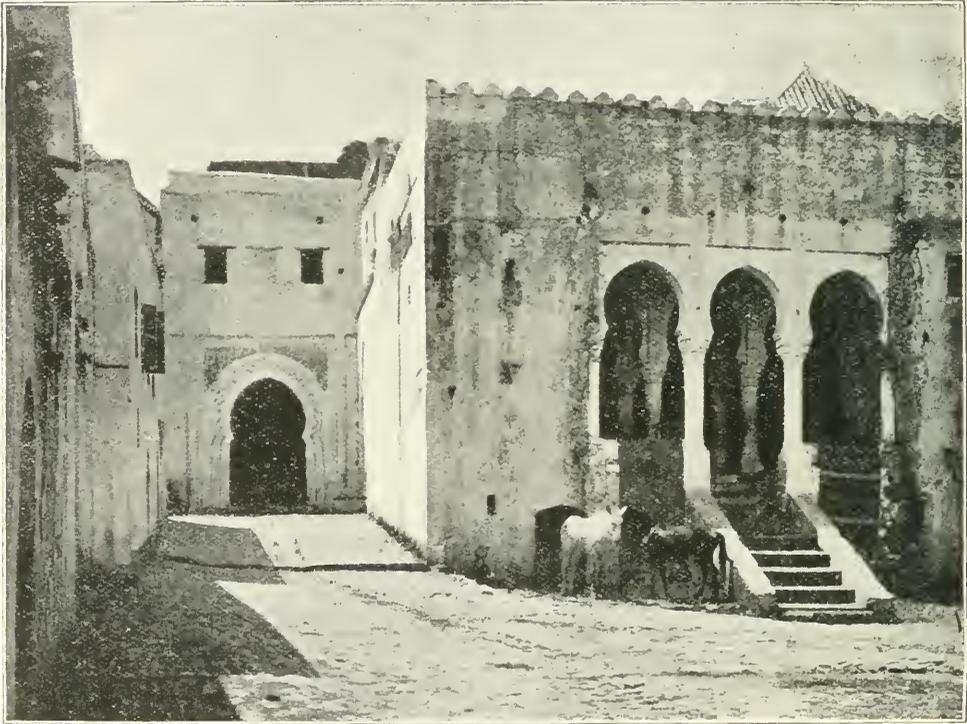
Tangier.

portions, they have made the work of others easier in all parts where they have been.

In the winter of 1883 I went from Algeria to Tangier to take over the newly-purchased house, which till then had been known as "Bleak House." Mrs. Guinness proposed to re-name it Hope House, and this it was agreed by all was a more suitable name for a place which it was intended should be, with God's blessing, a centre for light and healing in a dark land.

At that time, as now, the darkness was both moral and spiritual. When Mr. Mackintosh arrived the *only* mission work in the whole land was that carried on by Mr. Ginsburg, of the London Jews' Society, among the Jews of Mogador.

The state of the Government, the prisons, the courts, where justice was regularly bought and sold, was scandalous to a degree, and this not only in the remoter parts, but also in Tangier, which is only a few hours' steam from



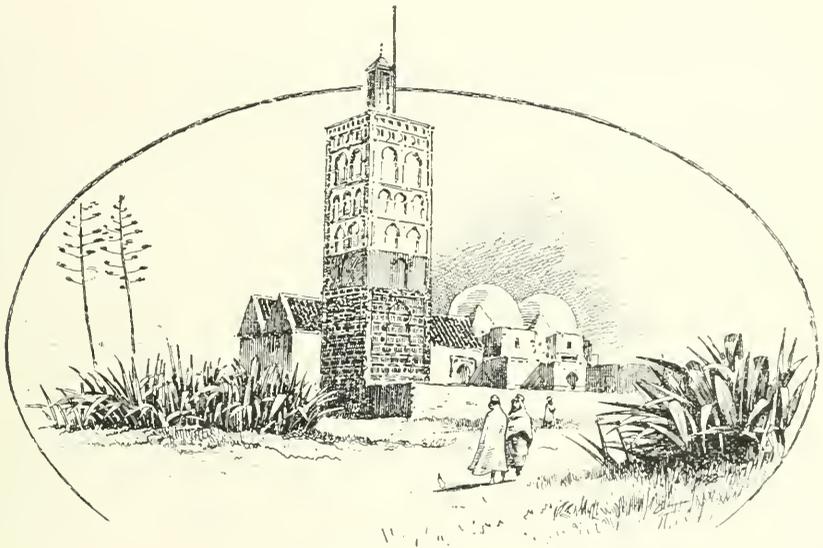
The Basha's Treasury, Tangier.

Europe. Slavery was prevalent and torture common. Twelve hundred years of Mohammedan rule had brought this land to a ruinous and ruined condition. It is capable of becoming one of the most prosperous countries of the world, and, next to Egypt, certainly the most prosperous country of North Africa, as through bordering on the Atlantic it has the most abundant rainfall. Its plains, if properly cultivated and irrigated, might produce enormous quantities of grain, whilst fruit of all kinds would grow on the hills and in the valleys. Its mountains probably contain various ores which might be worked. Misgovernment

and consequent corruption, and the absence of security of every kind have impoverished the country, and war and want are continually reducing the number of its inhabitants.

Though only a sea journey of four days from England, Morocco is a country not only without railways, but practically without roads, and the bridges which cross the rivers are old and very few and far between. Consequently in winter time, when the rains are heavy, travelling becomes impossible. The condition to-day is little improved from what it was in 1883.

The country was divided into districts under the superintendence of Kuids,



Morish Saint's Tomb

whose chief function seemed to be the oppression of the people. The taxes were all farmed, and so corruption of course abounded on all hands. Here surely was a country, the Council thought, needing the Gospel. For centuries the cry of the oppressed and downtrodden has been ascending to God, but a deeper need that the people, with their self-satisfying religion of Islam, know not of has been allowed to go unsupplied all this time by the Church of Christ, in direct disobedience to His last commands.

It was supposed that Morocco was closed to Christian efforts, and we were warned when we went there that mission work amongst Moslems was impossible, or if not, that at any rate our labours would be in vain. But, though

difficulties with the Sultan and his Government officials have occasionally occurred, there is practically much greater liberty than under French rule in Algeria, although of course we miss some of the conveniences of civilisation. Doubtless this greater liberty is partly due to the fact that the rulers of Morocco recognise their weakness sufficiently not to dare to carry their hatred of Christians into action, knowing that if they interfered unduly with Europeans it might lead to the loss of their independence, and deprive them of opportunities to extort from the people.

Some may feel inclined to ask how it is that a country so near to Europe has been allowed to remain in this wretched condition to the close of the nineteenth century. The answer is that the jealousy of the so-called Christian Powers accounts for it all. When pressure is brought to bear by any one Power on the Sultan for the granting of some concession or improvement, some rival Power supports him to resist the demands.

Thus the Sultans of Morocco, like the Sultans of Turkey, have ever been able to play off one nation against another. The Powers have not hitherto thought Morocco worth going to war about, and so the estate remains, as it were, in chancery until some general re-arrangement is made between the Great Powers, and then Morocco as an independent state will cease to exist.

As to reform in Morocco, everyone who knows what Mohammedan government is, is well aware that this is impossible so long as the country remains an independent State. Reform might be possible if some strong protecting Power undertook to carry it out, or if the people could be led to abandon Islam and accept the truth of the Gospel. History shows clearly that no country which is properly Mohammedan can prosper, and, if it does happen that any country is prosperous when Mohammedan, it is always because for some reason or other the religious system cannot be followed out by the people to its logical conclusions.

The Ambassadors and Consuls of the European Powers reside in the town of Tangier, although the Court of the Sultan is usually held part of the year in Fez and part of the year in Morocco City. Thus in Tangier there is security of life and much greater liberty than at any towns inland. The coast towns also have European Consuls or Consular Agents. As the Moors travel about frequently and easily, Tangier, the chief port, forms a splendid centre in which to reach people from all parts of the country.

It would be confusing to attempt to follow up simultaneously the various developments and rearrangements that have taken place from year to year in the work in Morocco. But it is a matter for thankfulness to record that the North Africa Mission has now four main stations—Tangier opened in 1884, Fez in 1888, Tetuan in 1889, Casablanca in 1890. There are also two smaller

stations—Sifroo, near Fez, and Laraish, about sixty miles south of Tangier. When all are in the field, our missionaries number about thirty-five. There are also other agencies, whose representatives are quite as numerous as our own, most of which are indirect outgrowths from this Mission's small beginning.

It will probably make the record of the Mission's progress more simple, if we follow up the history of each station, noticing the various branches of the work in order.

TANGIER.

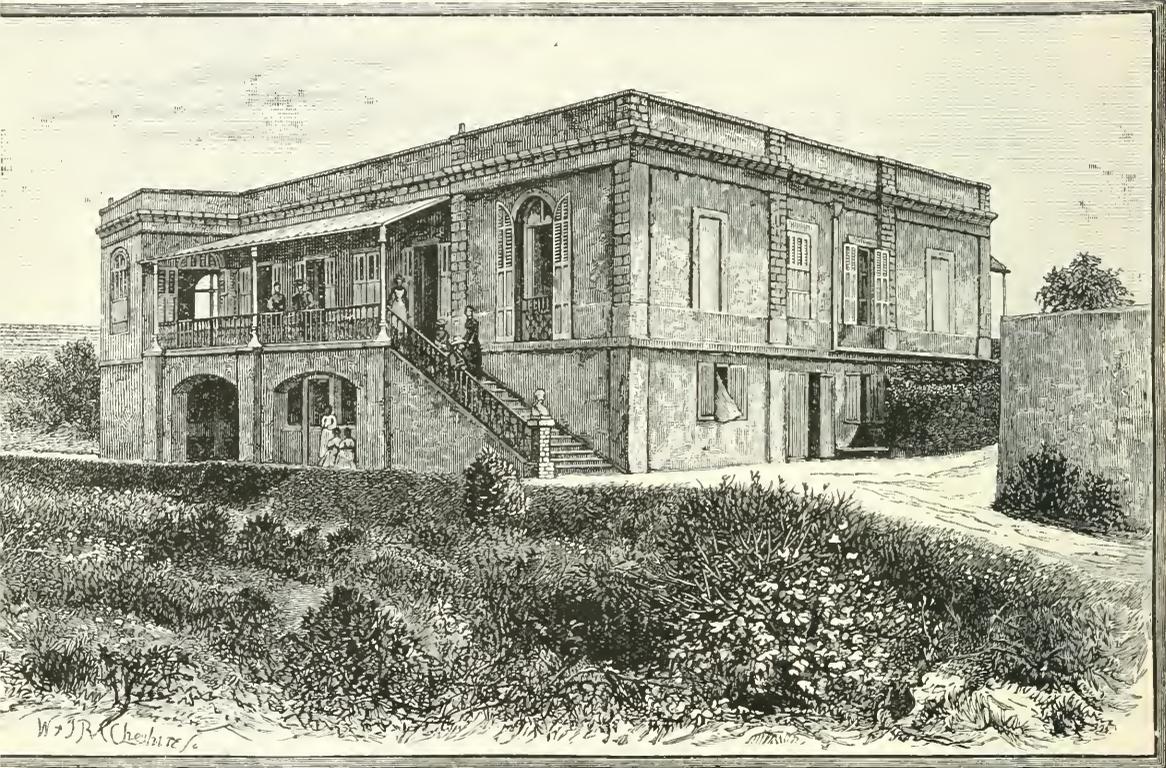
This was our first station in Morocco. The Council had at first some difficulty in getting a suitable leader for work here, but in the summer of 1884 this difficulty was surmounted, and Mr. E. F. Baldwin and his family arrived to take charge of the work in November of that year. They were joined by Miss Herdman in January, 1885. It was at once apparent that the natives were well satisfied with their Mohammedanism, and had but little if any taste for the Gospel, so that, if they were to be reached and won, special means would have to be used to attract them under the sound of the truth, and much prayer would need to be put up that the means used might be blessed.

Mrs. Baldwin had some acquaintance with medicine through being the daughter of a physician in America. She therefore at once began an amateur Medical Mission, which drew large numbers of the sick natives around her, and thus commenced the work which, under the able management of Doctors Churcher, Terry, Breeze, and Roberts, has grown into well-developed Medical Missions with hospitals for men and women.



Custom House
Tangiers Morocco.

At the time this work was begun the natives of Morocco were absolutely without any efficient medical aid, and there was no hospital in the country for either Moors or Europeans. As an illustration of the suffering state of the people, it may be mentioned that it was a common practice to leave those who were sick altogether without food, so that many who might have recovered died. I have heard of a man who had a pain in his leg, probably rheumatism, having a hole made in his foot to let it out. A young woman suffering from



North View of Hope House, Tangier.

inflammation of the lungs had brimstone put on her chest and lighted. These are but samples of the barbarities that were being practised in the name of medicine when our Medical Missions began their good work.

Miss Herdman initiated work among Spaniards, out of which has grown in later years the Spanish Branch of our Mission. Mr. Baldwin took up itinerating work, and, with the help of interpreters and printed Gospels, he was able to evangelise outside the city. He also threw his house open for natives to visit him, and thus reached some of the better classes.

It may be well to mention the various kinds of work that have been done in this station during the existence of the Mission, and to give a few particulars with regard to each, remembering that, whatever the means used, the end in each case has been to bring the people to a saving knowledge of Christ.

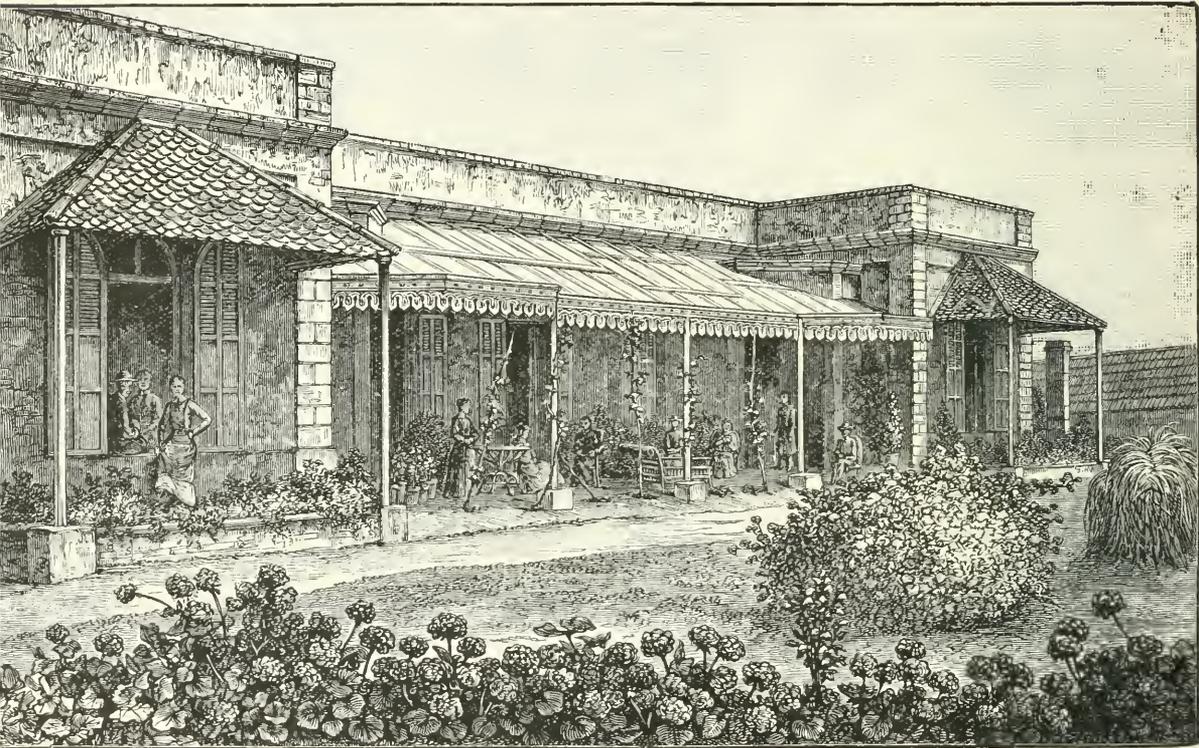
- I. Medical Mission Work—
 - (a) Dispensaries for Moors, Jews, and Spaniards ;
 - (b) Hospitals for Moorish Men and Women ;
 - (c) Itinerant Medical Work.
- II. Itinerating and Colportage Work.
- III. Visiting the Homes with the Gospel—
 - (a) In the City ;
 - (b) In the Country.
- IV. Meetings and Classes—
 - (a) For Women ;
 - (b) For Children ;
 - (c) For Converts.
- V. Day Schools—
 - (a) For Moorish Girls ;
 - (b) For Moorish Orphan Boys.
- VI. Night Refuges—
 - (a) For Men ;
 - (b) For Women.
- VII. Industrial Mission for Moorish Boys and Men.
- VIII. Spanish Mission—
 - (a) Evangelistic Meetings ;
 - (b) Sunday School ;
 - (c) Day School ;
 - (d) Mothers' Meeting ;
 - (e) Classes ;
 - (f) Visiting and Pastoral Work.
- IX. Work among Jews.
- X. English Work.

It will only be possible to touch briefly on these numerous agencies for disseminating the Gospel.

I.—Medical Mission work may be said to be the centre around which all the other work gathers in Tangier. There are no restrictive laws as to practising medicine, as in the other countries of North Africa, and in no land is

there more dire need of medical and nursing skill. Medical work, therefore, is a most powerful agency to remove the prevailing prejudices against the Christian, and the Gospel he proclaims. It has the further advantage of presenting the philanthropic aspect of the Gospel, which the native mind can appreciate more readily than its more important spiritual blessings.

At first only a Dispensary was carried on, then journeys were taken to the villages and cities around. In 1887 the Tulloch Memorial Hospital was begun, by altering some of the buildings adjacent to Hope House. Miss Tulloch, who



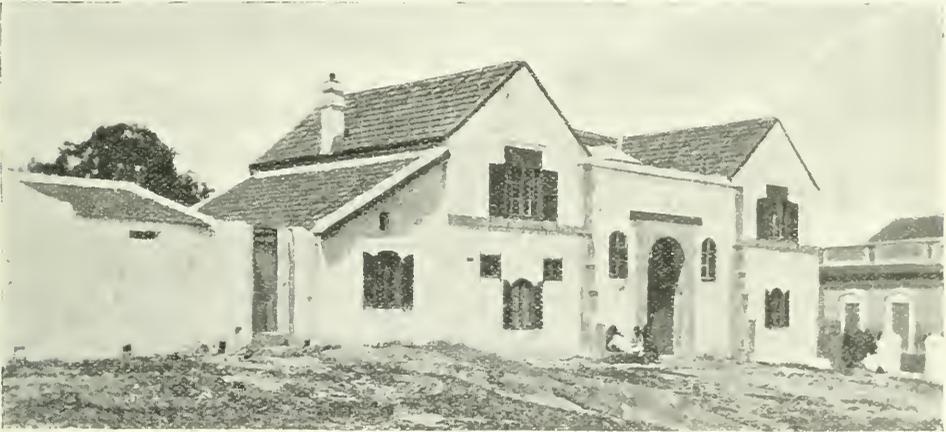
South View of Hope House, Tangier.

joined the Mission in 1885, was the first worker to be called home. Mr. Pryor, Dr. Churcher, and Miss Tulloch were all taken ill with typhoid. The brethren recovered after being ill some time, but Miss Tulloch succumbed to pneumonia, by which the fever was complicated. Before her illness she was blessed to some precious souls.

The alterations for the Hospital cost some £500, and further expenses have since been incurred, but as a result we have a Hospital with over twenty beds. One ward was reserved for men, the other for women. Dr. Churcher

had charge of this work until 1890, and during the time of his supervision it was considerably developed ; then he handed it over to Dr. Terry, who is now, temporarily, at any rate, being relieved by Dr. Roberts. In 1894 Dr. Terry thought it best to separate the women's work more thoroughly from the men's, so a new building was hired for it. A lady undertook the support of a lady doctor, and at the close of the year Miss Breeze came out to take over this department. There is now a very suitable house in the city which affords a residence for this lady doctor, an out-patients' dispensary, and a small hospital for in-patients.

By these means some 2,000 to 3,000 in-patients have been treated, and over 50,000 out-patients have received medicine or surgical help. To all of these the Gospel has been preached, and by them some light at any rate has been carried into the country. The medical staff have also repeatedly visited the



The Tulloch Memorial Hospital, Tangier.

villages and towns around with medicines and the Gospel. The Mission has great cause for thankfulness that it has had so many trained nurses to help the doctors, as well as dispensers and helpers who, under the doctors' instructions, have become most efficient. Of fully trained nurses may be mentioned the Misses Copping, Banks, Aldridge, and Craggs, who in their turns have laboured in Tangier, and have taken up work elsewhere as amateur medicals where no qualified doctors were to be found. Mrs. Churcher (as Miss Robertson) also acted as nurse in Tangier. Most of the brethren and sisters in the Mission have helped more or less as dispensers and dressers, and in speaking to the patients of Christ while they waited for their medicines. Prominent among these have been Miss Jay, Mrs. Boulton, Miss Lambden,

and Miss Marston. The cost of this work is considerable, as the expenses for food, etc., for patients in each bed per year come to from £10 to £15, without reckoning any share of the doctor's or nurses' support; if that were included it would amount to £25 per bed, or about 10s. a week per bed. Drugs are also a large item, as many of the out-patients come from a distance and so require a large bottle of medicine. Speaking of the cost of these, probably £2 10s. per hundred patients would cover all expenses for medicine, and a similar amount would cover the expense of attendance. Any person therefore wishing to have a financial share in the expenses of the work can provide all outgoings for 100 out-patients for £5, and all expenses for a year for a bed in the Hospital for £25. This bed would probably on an average have ten occupants during the



Tulloch Memorial Hospital. An Upstairs Ward.

year, so that each in-patient would cost £2 10s. We are very thankful when this philanthropic portion of the work can be specially provided for, so that our General Funds may as far as possible be devoted to the maintaining of direct spiritual work.

II. ITINERANT GOSPEL WORK AND COLPORTAGE is another important agency. During the day the men in the country are usually at work in the fields, but ladies can go to the huts or houses of the people. The brethren can generally get at the men after they have had their evening meal and before they retire to rest. Numerous journeys both by brethren and sisters have been taken from Tangier to the villages for some miles round, and also into the more distant country. As there are no inns, and very seldom any native houses that

one can go to, except in the larger towns, it is necessary to go with tents, baggage animals, and attendants. This makes the travelling rather expensive, still it is most desirable that this kind of work should be done more and more, as probably ninety per cent. of the people live in villages and hamlets scattered over the face of the country and not in the towns, and can only be reached effectively by being visited.

III. VISITING THE HOMES OF THE PEOPLE is of paramount importance, as the women are to a large extent practically prisoners kept in seclusion by their husbands. This work can only be done by Christian women. It has



Interior of Tulloch Memorial Hospital.

often struck us as an evidence of God's overruling wisdom that so many devoted women have been found to go out to this mission-field. We hardly realized at first how essential it was to have a large staff of consecrated women, but the Lord knew it and sent a specially large proportion of such. The work requires much patience, as it is tedious to instruct these densely ignorant ones, not one in a hundred thousand of whom can read. To work among men is generally more interesting, as some of them can read and most of them are more intelligent, but visiting among the women is essential if they are to be reached. A Moslem ruler in India is reported to have said that the two agencies

they could not resist were medical missions and women's work. Certainly they are powerful, and, with God's blessing, will accomplish much in North Africa.

Brethren can visit the shops and bazaars and talk to the men, and thus do good work; but this is generally too public a method of procedure to be appreciated by the natives, who fear being suspected of favouring the religion of the Christians. In the country hamlets and villages there is much to be done in the huts, where the women are to be found, and a good deal of interesting work has been accomplished. Miss Jennings has been specially active in this department, but there remain wide districts still unvisited.



A Moorish Village Hut.

IV. MEETINGS AND CLASSES are another method of reaching women and children. Miss Jay, Miss Vining, and others have had very interesting gatherings of women in Tangier. Frequently they come together to sew, with the prospect of receiving the plain garment they are working at as a present when it is finished. It is a new thing for them to hear that God cares for women, and they listen with interest to the Bible stories that are told them, though they are so ignorant and so under the mental dominion of the Moorish men that they seem to have almost lost confidence in their own competence to recognise truth

from error, or right from wrong. The classes for children are not so marked a feature of our work in Tangier as in Algeria, partly because there are so many other agencies at work, but also because regular school work is to some extent possible, which is not the case in Algeria.

Classes for young men enquirers and converts have been held to some



Snake Charmers.

extent, but those who profess are so afraid of being reported by their fellows that they usually have to be dealt with individually.

V. DAY SCHOOLS FOR MOORISH BOYS AND GIRLS.—Mr. Pryor had hoped to begin a school for Moorish boys in 1885, but he could only get Jews to come, and in 1886 his health failed and he was obliged to retire. In Morocco it is

extremely difficult to get children to come to a Christian school, as there is very little appreciation of education, and very great prejudice against Christianity.

Miss Jay, by exercising great care, managed to make a commencement with some small children in 1892, and by 1899 had towards forty girls under her care. She is assisted in the work by Mrs. Farah, the widow of a Syrian colporteur. The Government has lately frightened some of the parents, so that for a time the attendance decreased, and Miss Jay's health has necessitated a prolonged stay in England, but the work is being maintained by Mrs. Farah in her absence.

Mr. Edwards tried to begin a school for boys in Fez, but the authorities put the boys' parents in prison and so broke it up. In 1898 he tried again with some orphan boys near Tangier, and, under cover of the Industrial Mission, has succeeded in retaining them. They are not very numerous, but make good progress. The one aim in both schools is to lead the children to Christ.

VI. NIGHT REFUGES FOR THE POOR have given many splendid opportunities for preaching the Gospel. Tangier being a market town, there are generally numerous poor strangers in the city who hardly know where to sleep, except beside their goods in the market or in some café. Miss Lambden has for years made these poor men her special care. A large-sized store was secured, and a native put in charge, where those who need to do so can come and sleep on the mats without payment. During the evening they have a Gospel address, and are conversed with on the truths of the Word of God. Thus not only do they hear the Gospel and enjoy a manifestation of its grace, but in their turn report it in the villages or towns to which they go back. Mr. Mensink has also had a similar refuge, and Miss Breeze opened one for women in connection with the Women's Hospital, which has proved a very useful adjunct.

VII. INDUSTRIAL MISSION.—This work is at present only in its initial stage, so that it is not yet possible to say how far it will succeed. Mr. Edwards, after making a beginning in this direction at Casablana, removed to Tangier, thinking that it would be a more favourable place for the experiment. A liberal friend having generously found the capital, a property was purchased between Tangier and Cape Spartel, on the slope of the hills that run down to the Straits of Gibraltar. The house and land are so situated that, even should the industrial work be only partially successful, the property will still be worth for residential purposes all that it has cost. Mr. Edwards has planted numerous fruit trees and vines, and has purchased cows and other animals. He will therefore have fruits, vegetables, and dairy produce to sell. He proposes to employ men and orphan boys on the land, and thus have them continuously under the sound of the Gospel. He hopes that from among them some may not only be saved, but in

due course, if God will, be themselves proclaimers of the good news. He has been encouraged by one or two that he took up at Casablanca turning out well, and looks for further blessing in the future. Mrs. Edwards, having had experience as a teacher in the Irish Church Mission Schools in Dublin, is a very able helper of her husband in the school work.

VIII. THE SPANISH MISSION.—Though work among Spaniards was begun by Miss Herdman in 1885, it was only in May, 1889, that any special move was made. About that time a Spaniard speaking English, as well as his native tongue, came to Tangier. He had professed conversion previously, but had back-slidden, but now appeared to be restored. Dr. Churcher's words seem to have been blessed to him. Mr. Patrick from the first took a deep interest in this work, and Mr. Hamilton heartily co-operated with him. God seemed to be so specially blessing their labours that it was decided in the autumn that Mr. Patrick should give up work among the Moors and devote himself entirely to the work of Spanish evangelisation. He was assisted by Mrs. Patrick and also by Miss Brown, who came out at this time. As the work grew Mr. and Mrs. Barnard became Mr. Patrick's helpers. For ten years the work has gone on with various ups and downs, but also with frequent encouragement. An excellent Day School with about forty scholars is carried on by Miss Vecchio. The Spanish population in Tangier varies, but is estimated at from four to seven thousand souls. They are generally poor people seeking employment, and often moving back to Spain, or going on to South America or other parts. Amongst them are numerous criminals who have fled from their country. Priestly power is vigorously exercised through the Spanish Consuls, and those who become true Christians are exposed to a good deal of persecution. A number have at different times professed conversion. Some of these have returned to Spain, others have gone to other parts; some have fallen away, but a band of faithful converts numbering between ten and twenty still remains.

In 1898 Mr. and Mrs. Patrick were compelled to relinquish the work and return to England on account of their children's ill-health. Since Mr. Patrick retired, the Mission has been carried on by Mr. Blanco, a Spanish evangelist. He is married to an English lady who previously helped in the work independently. One of the other missionaries acts as counsellor to Mr. Blanco, and also to Miss Brown and Miss Vecchio. During Mr. Patrick's time a piece of ground was purchased, and a nice iron hall was put up for Spanish or English meetings. There are, besides, mothers' meetings, prayer meetings, cottage meetings, and classes, and a good deal of visiting is done.

IX. WORK AMONG JEWS.—From the commencement of the Mission we have endeavoured to do what we could for the Jews, but the work has not been



View of Fez (left half).



View of Fez (right half).

Leopold

organised. Dr. Churcher had regular days at the Dispensary for treating Israelites. In this work we united with the Mildmay Mission to the Jews, who have from time to time had agents in the country for localised and itinerant work; in fact their presence has led us to feel that we could leave this work in their hands. One young Jew who professed conversion years ago, as a result of our work, is now a medical student in the United States.

X. ENGLISH SERVICES.—The English community is not at all a large one, especially in the summer time, and there is usually a Church of England chaplain at the English Church during the winter months. During Mr. Patrick's residence in Tangier a service was regularly conducted in the Mission Church, and a fair number of the small English community attended his earnest and faithful ministry. Since he left, on account of our reduced staff and for various other reasons, no public English service has been kept up in this building, though meetings for Christian edification have been held amongst the missionaries and other Christian friends.

It will be seen that a varied and important work amongst several nationalities has been attempted, but of late, through the failure of the health of several members of our Mission, it has been difficult to keep it all going. The results are not easy to tabulate. A few Moors and Moresses have, we believe, become true Christians, though they have not come out very boldly. Not a few Spaniards have been converted and spiritually built up. A Jew or two have been blessed, and the English have had the Gospel faithfully preached to them. Most important of all, the Gospel seed has been widely sown amongst tens of thousands of Moslems, and this seed will, we believe, in due time spring up and bring forth fruit to the glory of God.

FEZ.

Fez was occupied as a regular station by the Misses Herdman, Copping, and Reed on October 19th, 1888. It had been visited several times before by Mr. and Mrs. Mackintosh, Mr. Baldwin, Mr. Summers, and the Misses Herdman, Caley, and Jennings.

Miss Herdman, who for over ten years was the leading worker in this important city of towards 100,000 souls, was unexpectedly called home to her rest in April, 1899. She was a woman remarkable alike for her ability, sagacity, and devotion, and her death is a serious loss. She joined the Mission in 1885, being then over forty years of age. Her education, and her frequent residence on the shores of the Mediterranean enabled her at once to begin work amongst the polyglot people of Tangier. In 1886 she and Miss Caley went to reside in the little coast town of Arzila, about thirty miles south of that city, and a most interesting work was done which is still bearing fruit. In 1887 they moved to

the larger town of Laraish, some thirty miles further south. (This town has again been occupied by Miss Aldridge and Miss Jennings in 1899.) In the spring of 1888, accompanied by Miss Jennings and a companion, they visited Fez. Miss Herdman on the way back through Mequinez was very ill with dysentery, and her fellow-worker, Miss Caley, who nursed her most devotedly, died of fever soon after returning to England. Nothing daunted, Miss Herdman

returned in the autumn accompanied by Miss Copping, a skilful trained nurse, who, under Dr. Churcher's medical superintendence in Tangier, had acquired a good deal of knowledge of medicine. Miss Reed, a very capable new missionary, went with them, and work was immediately begun. Miss Copping's medical help was much appreciated, and the Moors were wonderstruck at Miss Herdman's versatile knowledge as to their religion, language, etc. The fact that they were women was no doubt an advantage, for Moors have so little respect for their own wives and daughters that they were not stirred up to oppose them.



Miss Copping at the Dispensary in Fez.

What could three women do to overturn their ancient faith? Then their medical skill was convenient for themselves and their slaves. So the authorities left them alone, and they were able quietly to sap the foundations of the false faith of many. Rather later the Moorish Government complained to Lord Salisbury about work done by the South Morocco Mission in Mogador, and also of the attempts made in Fez to draw the women from their faith; but they did not object to the medical work, and the ladies were permitted to go on.

The Mission in Fez, as in Tangier, has gathered round the medical work, which has drawn large numbers under the sound of the truth. Probably 70,000 visits have been paid for medicine, and as some of those who have come have travelled from distant parts, they have carried the truths they have heard to places inaccessible to the missionaries.

Miss Copping, Miss Reed, Miss Herdman, and others have at different times taken up the medical work, and from October, 1892, to May, 1894, this station had the advantage of Dr. and Mrs. Churcher's presence and skill.

But though medical work has been the agency most used in gathering in and preparing the people, Miss Herdman's work of instructing Moorish men and employing them as colporteurs has, without doubt, been most important. It would not have been practicable for any ordinary lady to do such work, but Miss Herdman's age, gravity, and extensive knowledge on all subjects enabled her to do it appropriately. The medical work afforded an excuse for the men who were afraid to be known as enquirers. Miss Herdman used to read the Scriptures with these men and instruct them in their meaning almost every day, and, when they were converted and more mature, send them out to disseminate Scriptures and teach others. Possibly in some cases they imposed upon her sanguine disposition, but at the time of her death there were ten or a dozen men whom her fellow-labourers thought worthy to be still employed in this work.

Miss Herdman and her fellow-labourers also took many long journeys into the surrounding country, and a great amount of visiting was done in the city.

Miss Reed began a most interesting class for boys, but when later on Mr. and Mrs. Edwards commenced a regular school the authorities took fright, and, by imprisoning the parents, were able to close the school without bringing direct pressure to bear on those conducting it.

Before having to return to England to nurse an invalid aunt, Miss Reed opened up work at Sifroo, a small but important town about twenty miles to the south-east of Fez, where several routes meet. The place is in the mountains, and a good deal higher than Fez, and therefore affords a pleasant change in the hot weather. Sifroo was kept open by Miss Mellett and Miss Denison till the death of Miss Herdman, and they have done a very important work

amongst both Moors and Berbers. For the present they are residing in Fez with Miss Greathead, though they still have their house there, and hope when reinforcements arrive to return.

The Jews in Fez are an important community, and efforts have been made to reach them with the Gospel.

Altogether the work here is most encouraging, and it is hoped that the Gospel will be spread more and more by the natives who have professed faith



The Fez Missionaries in 1891.

in Christ. They have to do their work very quietly, and even then are liable to persecution. We are surprised that they have not suffered more than they have done.

TETUAN.

Tetuan is a town of nearly the same size as Tangier, and is about forty miles distant. Its population of some 30,000 consists mainly of Moors, but there are several thousand Jews and a considerable number of Spaniards also living

there. The Riff tribes to the east and the Angera people to the west also make it their market town.

After it had been several times visited, a mission station was established there in January, 1889. Mr. Summers, who had been towards two years in the country, was joined in this new post by Mr. Edwards and Mr. Mensink, who had reached Tangier in the previous October. They were at first a good deal occupied in study, and found the people rather hard to reach. The following



Market Place, Tetuan.

year Mr. Summers took some long journeys beyond Mogador in the south, and Mr. Edwards and Mr. Mensink went to begin work in Casablanca.

When these brethren had left, Miss Banks, a skilful trained nurse, who, like Miss Copping, had gained some knowledge of the diseases of the country by two years' experience at the Hospital and Dispensary in Tangier, began medical work in Tetuan. She was accompanied by Miss Bolton, a very capable worker who had come out to Tangier about a year before. The Medical Mission soon drew the people, and more homes were open to them than they

had time to visit. They have ever since carried on a vigorous work in this city. Some 50,000 visits have been paid to them for medicines, which these ladies provide through help given them privately, without drawing upon Mission funds. They have also sewing classes for Moorish and Soudanese women and for girls, and from time to time visit the villages in the country round. Having been strengthened by the arrival of Miss Hubbard, and later on by that of Miss de la Camp, they began also a school for Moorish children which is very encouraging. Work

among Spaniards has also been done, and there are now some seven bright converts from Romanism, as well as two converted Moorish young women. Miss Banks has given some time to the Riffs from the mountains to the east, who speak a dialect of Berber and present a most interesting field for those willing to learn their language. Miss Bolton's brother has of late, assisted by Mr. Miller of the Bible Society, done work amongst the villages of the Angera to the west. This station is the only one to the east of Tangier in Northern Morocco, and from it the Gospel is disseminated to the east, west, and south. The diligent toil of our sisters at this station is now beginning to tell, and we are expecting to see more fruit before long.

CASABLANCA.

This town is situated on the Atlantic coast of Morocco about 200 miles south of Tangier. It is an important commercial centre for the produce of the vast plain in which it is situated. Its character differs a good deal from each of the other stations. Tangier is largely Europeanised, Fez is a centre of Government and native education, Tetuan a place for retired Government





A Jewish Boy's Head.

officials, etc., but Casablanca is a busy port with its native labourers, merchants, and tradesmen. Its population it is difficult to estimate; perhaps 20,000. Outside the city walls a large suburb has grown up. The suburban residences are usually made of branches of trees plastered with mud, with beaten clay for the floor and thatch for the roof. They are very little, if at all, superior to the native dwellings in Central Africa. In 1890 Mr. Edwards and Mr. Mensink obtained a house within the walls and began work. In 1891 Dr. and Mrs. Grieve and two ladies joined them, but Mr. Edwards returned to

Tangier to help in the work of speaking to the patients at the Hospital.

Here, again, the work has grown up around the Medical Mission carried on by Dr. Grieve. Through the kindness of Mrs. Grieve's father, a small but substantial hospital has been built, with accommodation for a missionary family to reside there in charge of it. At present but little has been done in the way of in-patients, but numerous out-patients are seen and preached to, and homes in the town and country are thereby opened for Miss Sexton and Miss Watson to visit. Mr. and Mrs. Jones and Mr. Nott also help in the medical work. Some itinerating has been done, and Mr. Nott has taken long journeys into the interior. Mr. Jones has visited the nearer villages and the shopkeepers in town, while Mrs. Jones has, in addition, had some classes. At present there is not much visible result, but an abundance of good seed has been sown which will no doubt bear fruit in due time. Some attempts have been made at industrial mission work, but Moorish restrictions and other causes have prevented this being financially successful.

Thus in Northern, Central, Eastern, and Western Morocco centres of spiritual light have been opened and sustained, so that hundreds of thousands have heard something of the Good News. The number of converts at present may be small, but the Gospel and moral influence has been widespread and considerable. We expect to see distinct spiritual results in growing proportions as the work goes forward.

THE WORK OF OTHERS.

We rejoice that others besides the North Africa Mission have joined in the work of evangelising Morocco.

THE LONDON JEWS' SOCIETY have continued their work in Mogador, but,

since the departure and subsequent death of Dr. Ginsburg, the work has been on a less extensive scale.

THE MILD MAY MISSION TO THE JEWS, under the superintendence of Mr. J. Wilkinson, has from time to time sent its workers to itinerate and distribute Hebrew New Testaments through the country, and also to undertake a measure of settled work.

THE SOUTHERN MOROCCO MISSION was begun in 1888. It was the outcome of a visit paid to Tangier a little while before by Mr. John Anderson, of Glasgow, when he was much interested in what he saw of our work. It has now about twenty missionaries, who are labouring in Morocco City, Mogador, Saffi, Mazagan, and Azamoor. They are doing a good deal of medical work, and are seeking to evangelise Southern Morocco.

THE CENTRAL MOROCCO MISSION consists of Dr. and Mrs. Kerr and some four or five workers. It has its headquarters in the important city of Rabat, which lies between Casablanca and Tangier. Dr. Kerr went out as the representative of the English Presbyterians, but ultimately they handed the work entirely over to him. He has a large medical mission which enables him to reach a considerable number of people with the Gospel.

THE GOSPEL UNION is an American mission under the direction of Mr. George Fisher, of Kansas. It began work early in 1895, and has now about a dozen labourers, mostly in Northern Morocco. They have done a great deal of itinerating work, and are also engaged in preparing a translation or paraphrase of the Gospels into the Arabic spoken in Morocco.

The work of the BRITISH AND FOREIGN BIBLE SOCIETY under its devoted agents, Mr. and Mrs. Mackintosh, has already been referred to. Mr. Mackintosh and his colporteurs have done much to spread the Scriptures and explain them to the people.

With all these various agencies the North Africa Mission has worked with the most delightful cordiality, and we rejoice in their prosperity as if it were our own; and if we are all true to our Master we may call it our own, as it is His. The work in Morocco is encouraging, but as yet it is only just begun. We long for the time when numerous native churches shall spring up, and themselves seek to evangelise those around and beyond them.

THE TUNISIAN MISSION.

MISSIONARY work in the Regency of Tunis was commenced by the North Africa Mission at the close of 1885. Mr. Bureau, who had worked in Algeria, then went with his wife to live in the city of Tunis in order to work among the native population. He had travelled through Tunisia in 1881 as an evangelist to the soldiers with the French army of occupation.

We were warned by a Christian English gentleman who had resided for some years in Tunis that we should find more fanaticism there than in Algeria. As a matter of fact, however, we found the natives more open, and there were fewer French officials to hamper the work. Latterly French opposition has increased, but we are allowed to carry on medical work, which is not the case in Algeria.

During 1887, Mr. Marshall, Mr. Michell, and Mr. and Mrs. Mercadier went to Tunis, and in 1888 Miss Grissell, Miss Harding and Miss Harris were added to our staff. In 1890 Sfax, a town some 200 miles south, was entered by Mr. and Mrs. Bureau, but the next year they left the Mission and took up pastoral work among the French in Southern Tunisia. In 1896 Dr. and Mrs. Leach went to Sfax to do medical mission work among the natives, but they and their little boy were mysteriously murdered very soon after arriving, so that at present there are no missionaries labouring permanently there among the natives.

In 1895 Susa, an important city about 100 miles south of Tunis and now connected with it by railway, was occupied on behalf of the North Africa Mission by Dr. and Mrs. Churcher, and it is now one of our most important centres of work in the Regency.

Kairouan lies about forty miles west of Susa, and used to be considered one of the most sacred cities in the Moslem world. The Mission occupied it at the close of 1897, and the next year began work at Bizerta, a port about forty miles to the north-east of the city of Tunis. These four places—Tunis, Susa, Kairouan, and Bizerta—are now occupied by twenty-eight missionaries of the N.A.M. The progress of the Mission can be better understood if we follow its course at each of these stations.

TUNIS.

This city is, from a native point of view, one of the most important and interesting in the Barbary States. It is more ancient than Fez and less

Europeanised than Algiers. Its population is calculated at 150,000, which is greater than either Fez or Algiers, and out of that number quite 100,000 are Moslems. The Bey of Tunis is, of course, merely a puppet in the hands of the French Resident, still natives are employed in larger numbers in the Govern-

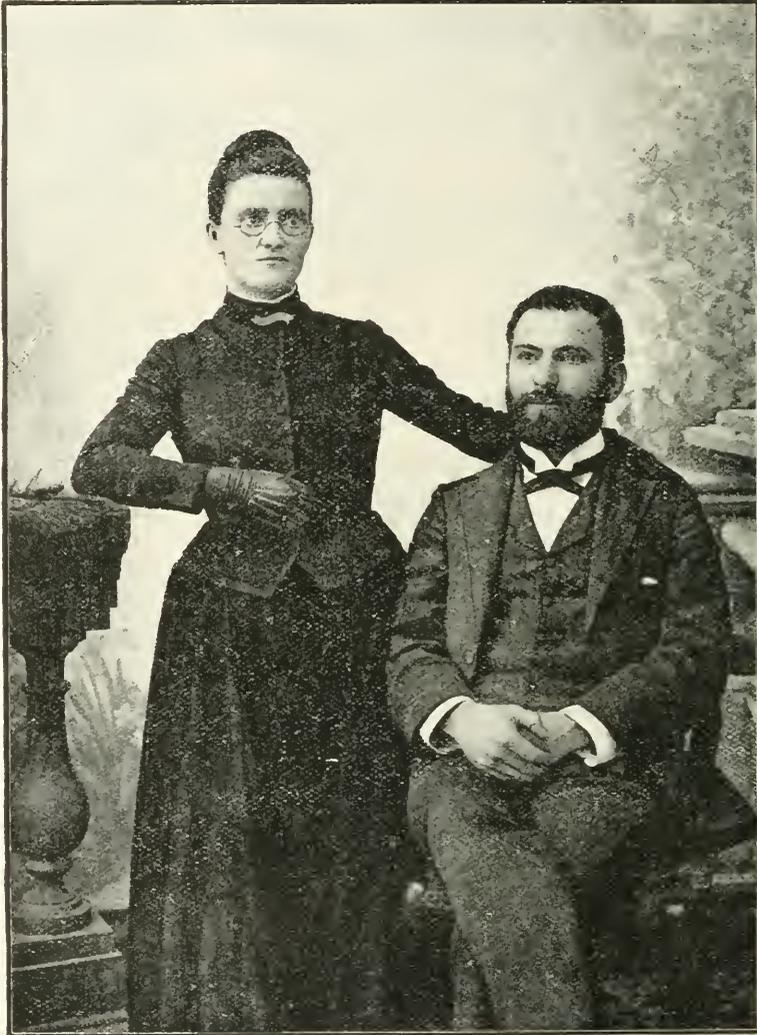


Map of Tunis.
(Copied by kind permission of the Proprietors of the "Times" Atlas.)

ment than in Algeria. Tunis is the university city of the country, and therefore a large number of Moslem students are always to be found there.

Among the first efforts of the Mission in Tunis was the work of circulating the Word of God; Scripture portions were handed to Moslems who could read, either in their shops or in the streets, and they were invited to purchase them.

This afforded an opportunity for explaining the character of the book and the nature of its leading doctrines. On an average only about four per cent. of the natives of Tunisia can read, but among the men in Tunis the proportion is con-



The Late Dr. and Mrs. Leach.

siderably greater. This work of circulating Scriptures, books, and tracts has always been a prominent method of work in Tunis, and in fact in all the stations in this country. During the last few years this has become much more difficult. A law made by the French to prevent the sale or distribution of

scurrilous literature in public places has been applied to stop the sale or distribution of Scriptures or tracts without official permission, which permission is always refused to us. We are, however, still allowed to sell them in shops or to give them there as specimens of our wares. This has led to the opening of book-shops in Tunis, Susa, and Kairouan. These shops are useful



An Arab Shop in Tunis.

not only for the purpose of sales, which are usually very small, but also as places of rendezvous where natives or Europeans can generally find a missionary from whom they can learn about the Christian religion without being too much committed, as they come in under cover of examining the books and papers in various languages, which are so displayed that those passing in the streets can read them. At the rear of the shop is usually a small hall or rooms which are used for Gospel meetings, lantern services, classes, etc. Every day there are native and European visitors to these shops. Different missionaries take it in turn to act as shopkeeper, and they usually have, as caretaker or assistant, a convert who can, if they are called away, in some measure fill their place.

In years gone by a great and important work was done by itinerating through the country, distributing or selling Scriptures, and visiting the houses, huts, or tents of the natives. For the last two or three years this work has been rendered less easy by the law above referred to. The difficulty has in some measure been met by hiring a house or café, and turning it into a temporary shop. Even in acting thus two of our ladies were summoned for carrying on propaganda; and finding that there was no law against that, the police swore that they distributed books outside the shop, and on this perjured evidence they were condemned in their absence. Appeal was made from court to court till the Court of Cassation in Paris was reached, but all that was obtained was a compromise, by which, instead of going to prison, the ladies were allowed the privilege of a sort of First Offenders' Act, and imprisonment



MISS SCOTT. MISS HAMMON. MISS E. TURNER. MRS. COOPER. MR. COOPER. MISS ROBERTS.

GROUP OF MISSIONARIES.

MISS ERICSSON. MISS CASE. MR. E. H. GLENNY, HON. SEC. N.A.M. MRS. LILEY. MISS MARRCUSSON. MISS N. JOHNSTON. MR. LILEY. MISS GITCHAM.

Examply

was remitted on the understanding that if convicted again they would have the old sentence added to the new one. It is not difficult to keep the law and do good work, but it is impossible to prevent unscrupulous officials from swearing false charges which, when in an out-of-the-way place, it is not easy to get evidence to disprove. To give evidence for the missionary would mean that the poor native would himself be the object of some trumped-up charge.

Still, notwithstanding all difficulties, there is plenty of work that can be done in this direction if care is taken to observe the law, and caution and discretion exercised in the work. The pages of "North Africa" contain many interesting accounts of this itinerating work, in which Miss Grissell, Miss Scott, and Miss A. Cox among the ladies, and Mr. Mercadier, Mr. Pope, Mr. Cooksey, and Mr. Webb among the men, have been especially active.

Regular medical work was not begun in Tunis till the year 1893, though before that time occasional medical aid was given. Then Dr. and Mrs. Leach, who had joined the Mission in Algeria in 1891, commenced a medical mission, which became for a time a most interesting and useful work. Large numbers came for medical help and were brought under the sound of the Gospel. In 1896 this branch of work was closed through Dr. Leach going to Sfax, and since then, for want of a qualified medical man, it has been in abeyance. Its results, however, remain, for by it many hearts were won to love the missionaries who so kindly cared for them, and their homes and villages are now open to welcome those who may desire to visit them. To many thousands of men and women the Gospel was made known, and amongst them there was one most interesting case of conversion. Si Ahmed el Gomati, a native, of one of the best families in the country, came to the Medical Mission as much from curiosity as for medicine. He was struck by the patience and grace of the lady missionary in dealing with his rather violent co-religionists, and was led to study the Scriptures, and ultimately to accept Christ as his personal Saviour. He has confessed Him both by baptism and by public testimony, and continues to seek to lead his fellow-countrymen to Christ. He was imprisoned soon after his conversion for having become a Christian, but the French authorities, to their great credit, ordered his release on the ground of there being religious liberty. We very much wish, if God will, that a Christian doctor might be found to re-open this most useful department of the Mission.

The visiting of the homes of the natives is, in Tunis, as elsewhere, an important branch of service, but does not call for special comment here, as it resembles much similar work referred to elsewhere.

Efforts to enlighten Moslem students form a very important section of our Mission in Tunis. Mr. Michell, who has the advantage of a very thorough

knowledge of Arabic as well as of several other languages, has come a good deal in contact with this class, and has spent a good deal of time in discussing with them. He has also written some tracts for them, and translated most of Anselm's "Why God became Man," from Latin into Arabic, for use among this class.

There are several very useful books already in existence for selling, lending,



Students at Tunis.

or giving to intelligent Moslems. Amongst these may be mentioned—

- “The Balance of Truth,”
- “The Apology of El Kindy,”
- “Sweet First-Fruits,”
- “The Beacon of Truth,” etc.

“The Balance of Truth,” by Pfander, is a specially useful book, but Moslems

find it so searching that it is sometimes not read through. "Sweet First-Fruits" is a story of a Moslem's supposed conversion, in which the Christian and Moham-medan controversy is thrown into the form of a tale. It is frequently found better to lend books than to give them, for they are less likely to be destroyed, and on their being returned a second opportunity is afforded for further testimony.

Mr. A. V. Liley, who laboured for many years at Mostaganem, in Algeria, removed to Tunis a few years ago. He has kept up work among the Arab students in Mr. Michell's absence, and assisted him since his return. By helping the students and other better-class Arabs in French or other secular studies he has been able to gain their ear for the Gospel. He has

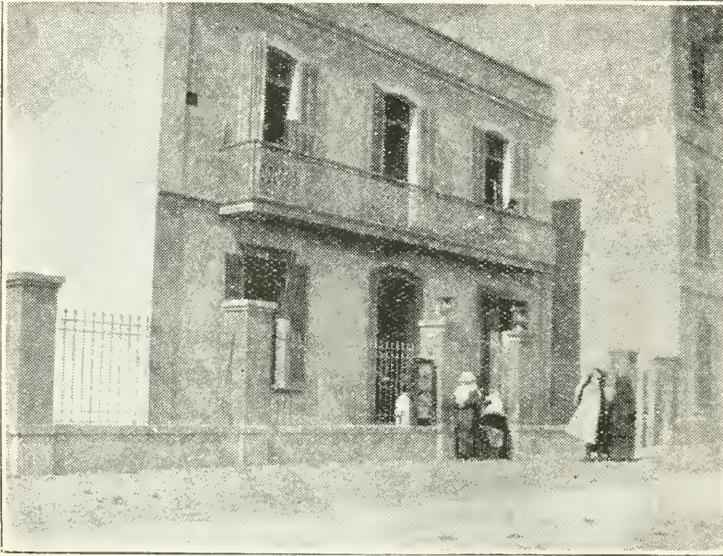
also found the use of the lantern a great help in gathering an audience to hear the truths of the Word of God.

Classes for Arab boys have been held by Miss Turner and Miss Johnston, and much good seed has been sown. They have also assisted Mrs. Michell and Miss Hammon in a school for better-class Arab girls, who are thus brought under the sound and influence of Christian instruction.

One poor Arab cripple girl, Owaisha, has for some years given satisfactory evidence of conversion. Amongst both men and women also there have been professions of conversion; but, alas, the fear of persecution and the strength of fleshly temptation have led several to backslide. There are, however, a few who continue to give clear evidence of their change of heart. Evangelistic effort among Europeans and Jews has from the commencement of the Mission occupied a certain amount of attention, and in years gone by several French persons professed to get blessing, some of whom are still standing well. French-speaking Jews also attended the meetings. As, however, the Jews have a faithful missionary in Mr. Flad, of the London Jews' Society, and the



Owaisha and Manoubia.



Dr. Churcher's Medical Mission House, Susa.

French pastor, Mr. Alcais, is an earnest Christian man, attention has rather been given to the Italians, who form the great bulk of the European community.

When the Medical Mission was closed, Miss Case, who had been very active in it, turned her attention a good deal to the Italians, and her labours, with the

assistance of others, have led to the ingathering of a small band of converts. One of these has developed into an active worker, but on account of ill-health he has gone to South America, where he and his wife, formerly Miss Gitcham, are now labouring.

Mr. Liley has also had the needs of British sailors laid upon his heart, as they are exposed to many temptations. He has been helped by kind friends to open a room on the quay where they can rest and read. His visits to the boats and the reading-room have been much appreciated, and real good has been done.

SUSA.

Though this town has only a population of perhaps 30,000, it has a good port, and is surrounded on the landward side by numerous large towns and villages. It is therefore an ideal missionary centre. When it was opened as a medical mission, Dr. Leach was still in Tunis. The population here is very different from that in Tunis. The educated classes are a small community, but besides the native merchants, shopkeepers and workers in various small industries, who form the bulk of the population, large numbers of the poor country people visit the town.

There was at first on the part of the lesser officials an attempt to prevent Dr. Churcher from practising, but the obstacles were surmounted, and ever since the work has continued to grow and extend, Dr. and Mrs. Churcher having now six fellow-labourers helping them and doing other work.

The Medical Mission has been greatly appreciated by the natives, so much so that there was a danger of the work being objected to because of the crowds that blocked the road waiting for treatment. To meet this Dr. Churcher arranged to admit them by ticket, and, as this did not remove the difficulty, a small charge had to be made for medicine, though nothing was charged for advice. In four years about 20,000 attendances were recorded at this and the branch dispensaries in the neighbourhood. In addition to this, a simple house



The Baraka, Susa.

with outbuildings has been rented, where patients from a distance can lodge, and where bad cases needing further treatment can remain near the doctor. To those who are very poor food also is given. This place, known as the Baraka, is a sort of half-refuge and half-hospital. Here there is an opportunity to read and talk with the people every evening, so that both in this simple hospital and in the dispensary there are grand openings for instructing the people in the way of Life.

A peculiarity of the medical work here is the branch dispensaries that have

been opened at Kairouan and Mòknine. At each of these places the doctor spends a day periodically, and, with the assistance of other workers, treats and evangelises those who gather for medicine. Thus the Gospel is more widely spread. The lady workers, besides helping in the medical work, visit the women, have classes, and at times itinerate; the brethren visit the shops and itinerate. The Susa bookshop is a very important centre of work, of which Mr. Webb takes the chief responsibility, though cordially assisted by others, especially by Miss A. Cox. Besides seeking to sell Scriptures or tracts, etc.,



A Bedouin Family and Tent.

meetings are held in the back part of the premises for the French, Italians, and Arabs. Among the French there have been several conversions, and two French soldiers who were blessed are now engaged in regular Christian work on the Continent. Several Italians have also been converted, while meetings for Arabs have been very encouragingly attended. Mr. Pope has taken a leading part in this work. Most interesting conversations are frequently held with visitors who come in to make enquiries. Some of the Italian converts, however, have been so persecuted that they have been compelled to leave the

place to find employment. There is altogether a good deal to encourage, but much still remains to be attempted and done.

KAIROUAN.

When Mr. and Mrs. Cooksey first settled here, in 1897, it was connected with Susa by a tramway, but now there is a railway, which makes it much more accessible. In the winter time it is a pleasant place to reside in, but during July, August, and September it is very hot and inclined to be malarious. The temperature in the shade is frequently above 100 degrees. It is therefore thought best for the missionaries to spend the hot weather at one of the other stations, as it is impossible to do much work in the great heat.

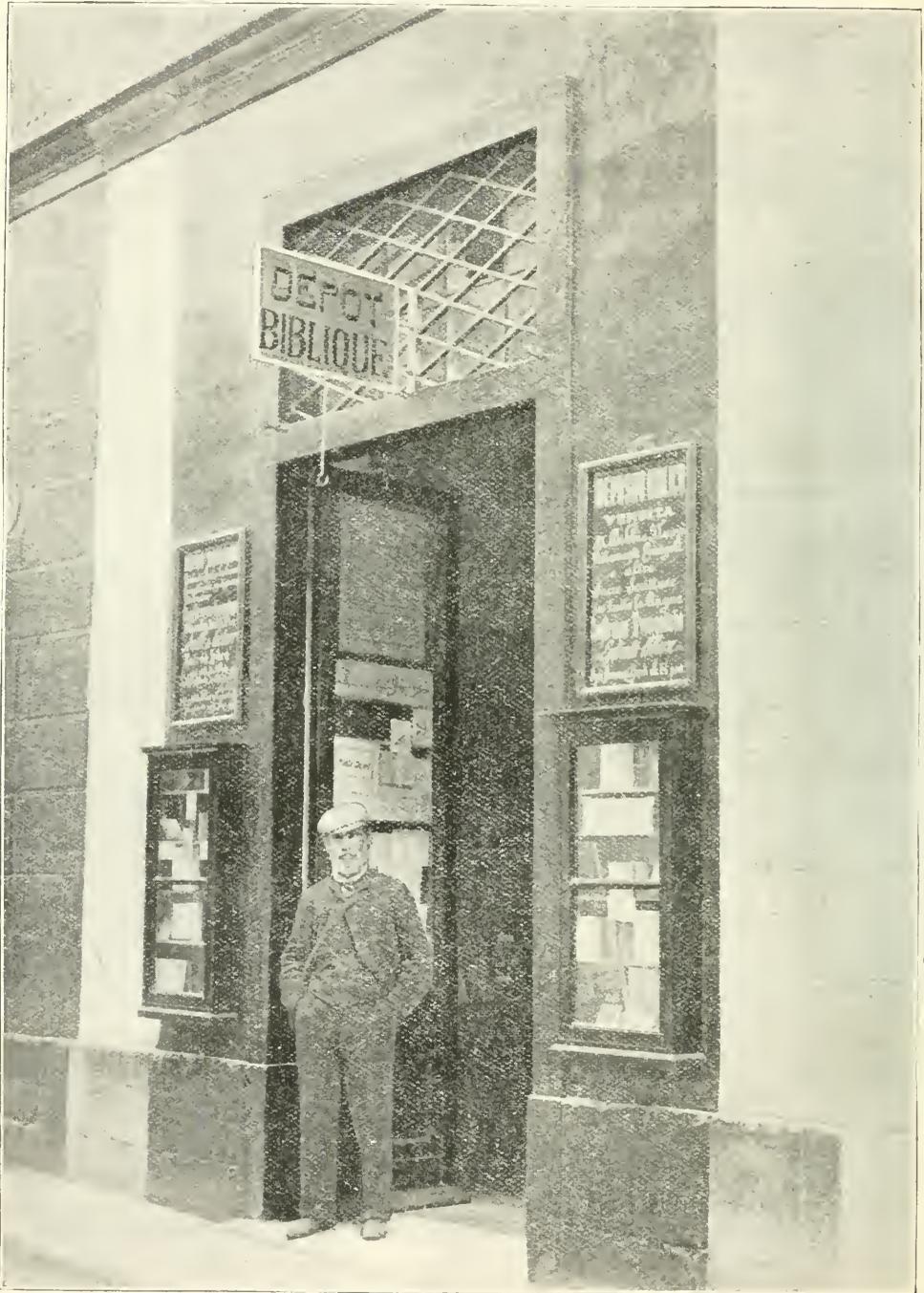
In Kairouan are to be found a number of well-educated young men, amongst whom Mr. Cooksey has done most interesting work, but they are terribly entangled in the Mohammedan net.

The fortnightly visit of Dr. Churcher for medical work is a great help. Tickets are distributed from day to day to those who wish the doctor's advice and medicine. This gives an opportunity to speak to them of Christ. On the medical day they gather in a large room at Mr. Cooksey's, and about fifty of the ticket-holders are let in for the morning's work. To these an address is given, and they are also spoken to personally. To save the doctor's time and to give Mr. Cooksey experience, the latter sees the patients first, and finds out, as far as he can, what is the matter. This it is not always easy to discover, as some are very dull and wanting in intelligence. The ladies dispense and help to talk to the people. At noon there is a break, and in the afternoon the work is resumed. Some of the cases are painful and sad in the extreme, and a very large proportion are suffering here, as everywhere, from complaints of a syphilitic character. The work done in these medical missions is such that no one could see it without being touched. It wonderfully exhibits the same pity and love as we see in Christ in His earthly ministry and His sacrificial death.

Lantern services are specially useful here also, but new slides are constantly being required.

The ladies have classes and visit the homes as elsewhere. Mr. Cooksey has been greatly cheered by the very decided conversion of a young Jew, formerly in the school of the London Jews' Society in Tunis. He is a watch-maker, and since his confession of Christ an attempt has been made to boycott him. He is, however, so good a tradesman that the attempt did not answer. He is an active helper to Mr. Cooksey, and an able assistant in dealing both with Jews and Moslems.

Mr. Cooksey has, with the assistance of fellow-workers from Susa, been able to undertake some itinerating work with encouraging results.



North Africa Mission Bible Dépôt, Tunis.

BIZERTA.

This town has a land-locked harbour, which the French have very strongly fortified. It is largely European and only partly native in its character. It was occupied mainly because the place seemed to suit the health of Miss Ericsson, one of our two Swedish lady associates who have been more or less resident here during the last two years. Their work has been much the same as that of our lady missionaries in other places, namely, visiting the homes, taking classes, and evangelising among Italians.

The fifteen years of work may not have accomplished all that we have desired in Tunisia, nevertheless it has not been in vain. There has been a wide sowing of the Gospel seed, and hundreds of thousands have heard something of the Gospel, while not a few have a very fair knowledge of its leading doctrines. There have been several professed conversions amongst Moslems, Jews, French, and Italians, and from each race there have been converts gathered in who are still standing. Some of these have developed into workers who are faithfully labouring for the Lord Jesus.

THE WORK OF OTHERS.

The London Jews' Society has an old and important station in Tunis among the many thousands of Jews who live there, and it does work in other parts of the country from time to time. Its principal agency is a large school for Jewish boys and girls, which is well attended notwithstanding the competition of the schools of the Israelitish Alliance. Mr. and Mrs. Flad, the present superintendents, are earnest and devoted workers, with whom our missionaries have laboured most cordially.

There are two French Protestant pastors in the country—one at Tunis for the north, and the other at Sfax for the south. The French Protestant community is not a large one, but there is plenty to be done amongst them and also among the French Roman Catholics.

The British and Foreign Bible Society has two colporteurs in the country. Latterly it has with great difficulty obtained permission to sell books among Europeans, but authority to sell to the natives, who form nine-tenths of the population, has been denied them.

Miss Bernard for a time carried on an independent work in Tunis among Italians and others, but ill-health and advancing years compelled her to give it up, and she has since passed home to glory. Few women have ever been more devoted in the service of Christ than she was.

Mr. and Mrs. Herman Harris, of the Central Soudan Mission, had a station at Gabes, in Southern Tunisia, for a time; but they found French rule such a hindrance that they have removed to Egypt, and have established a Home of Rest in Alexandria.

TRIPOLI MISSION.

ATTENTION was specially directed to this field as being a possible stepping-stone to missionary work in the Soudan. The city of Tripoli had been in past years the starting-point for travellers such as Denham and Claperton, who visited Lake Chad.

A Committee of those interested in Missions had been studying how the Soudan could best be reached, and this route amongst others had been considered. Mr. Wilmot Brook, when but a youth, had visited our work in Algeria, and had, later on, been up the Senegal. He put before this Committee his plan of reaching the Soudan *via* the Congo, and in 1887 started out with the intention of carrying it into effect. His efforts were recorded in our paper "North Africa." Finding this route blocked, he returned to the Niger, and ultimately, as an affiliated worker with the C.M.S., endeavoured to enter from there. The deadly climate prevented him from accomplishing his design, and he and Mr. Robinson died of fever, while Dr. Battersby was compelled, on account of ill-health, to return.

The C.M.S. is now making a fresh effort to reach the Central Soudan and establish a station at Kano. In November, 1887, the year that Mr. Brook went to the Congo, I was privileged to pay a brief visit to Tripoli, and was enabled to gain a good deal of interesting and important information.

The whole country of Tripoli was at that time without any Protestant missionary, or even a consular chaplain. It had been in Moslem hands since the conquest 1200 years before. The population was about 1,000,000, of whom all but a few were Mohammedans, but they were divided into two classes—the true natives, and their Turkish rulers and oppressors. My investigations made it clear that there was as much, or as little, freedom for the preaching of the Gospel in Tripoli as in other parts of the Turkish Empire.

The city of Tripoli is practically built in an oasis on the edge of the Mediterranean Sea with the desert around it. The Turks object to Europeans going beyond this oasis. They say that the country is not secure, and fear that travellers may be robbed or killed by the tribes, whom they cannot well control. This is, of course, an admission that their rule is not of a satisfactory character, but it is a good enough excuse for stopping travellers or missionaries. Probably there is more danger from the Turkish soldiers than from anyone else. Poor fellows, they look half-clad, poorly fed, and are generally unpaid!



The Turkish Custom House, Tripoli.

While therefore the caravans going into the Soudan may be dealt with here, the missionary himself is at present unable to penetrate beyond a few miles from the coast.

The Council of the Mission was sufficiently encouraged by my report,

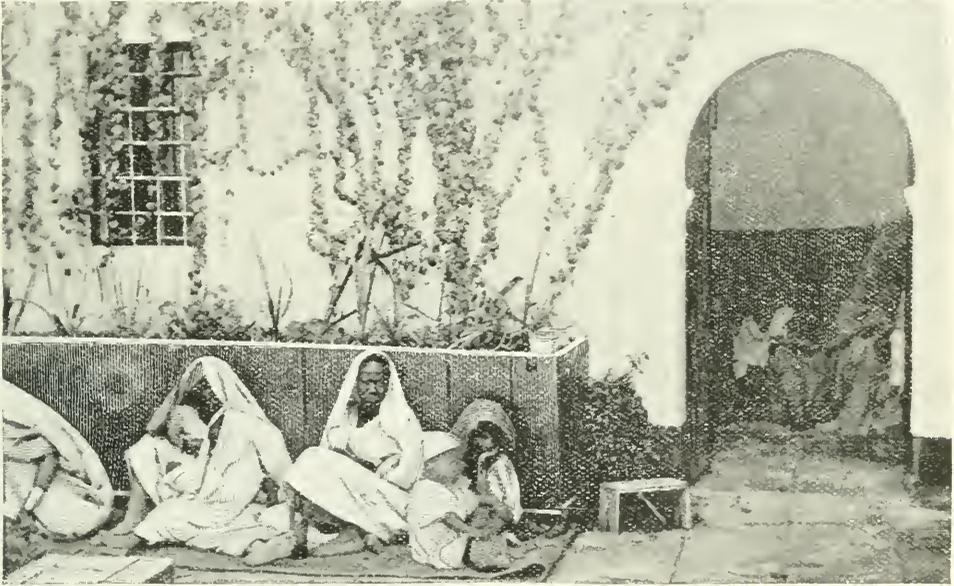
and stirred by the country's needs, to send two brethren to begin work there. The missionaries selected were Mr. Michell, who had been labouring in Tunis, and Mr. H. Harding. The latter was a qualified chemist who had had considerable experience with a doctor. On arriving, in 1889, they soon began visiting the cafés and giving medicines to the sick. For the last ten years this work has been going on, and there are now labouring there Mr. and Mrs. Venables and Mr. and Mrs. Reid. Working under Turkish rule is in some respects more difficult than under the French, and in others less so. It is easier to do medical work, but more difficult for Moslems to profess faith in Christ. The visible results of the work are as yet small, but an abundance of the good seed has been sown, and a few grains have, we believe, sprung up and are beginning to bear fruit.

Here, as in many other places, the Gospel work gathers largely round the Medical Mission. At least 50,000 visits have been paid to the dispensary, and these people have been faithfully dealt with about the great realities of the Word of God. Some of these patients have come from several days' journey, and some even from the Soudan itself. When they return they carry with them the report of what they have heard, and it is often remarkable to discover how correctly they have grasped the truth in their minds, though their hearts may be still sealed against it. For several years Mr. Harding conducted the

Medical Mission, but since he retired Mr. Venables has carried it on. Mrs. Venables acts as dispenser, while Mr. Reid and Mr. Cooper and others have endeavoured to teach the people. Mr. and Mrs. Cooper have now left to take up work in Fez, if God will, so that this work will now devolve more heavily on those left behind until reinforcements arrive.

The work of visiting the cafés, stores, and workshops has been most diligently followed up, especially by Mr. Reid. The visiting of the homes, and conducting classes has been mainly the work of Mrs. Venables and other ladies.

Itinerating has very little place in the work of this country on account of Turkish restrictions on travelling.



The Exterior of the Medical Mission, Tripoli.

There is a bookshop which has done useful work, and there have been some lantern services and work among the Italians, but not to the extent that has been possible in Tunis and Susa. This is partly because the staff has been smaller, and also because the opportunities have not been so good.

One Moslem farmer gives evidence of being truly converted, but he has not had the courage to be baptized. There have also been other cases of interest. The attitude of the people generally towards the missionaries has wonderfully changed for the better, and they recognize that the missionaries' lives are much superior to those of the best Moslems. The Arabic Scriptures



A Public Conveyance. Tripoli.

have been scattered far and wide, and are being read in places little thought of. In due season the reaping time will come.

Among the Italians a certain amount of work has been done, and there have been hopeful cases.

Services have been held for the few English people who reside in the city, and some of them have availed themselves of

these opportunities to hear the truth. On the whole, however, results have been few, and we need to pray specially for God's blessing on His servants in this difficult field.

THE WORK OF OTHERS.

The Central Soudan Mission had its head-quarters here for some time, but the Mission, as such, does not any longer exist, though its leaders are now residing in Alexandria.

The Church Missionary Society has had a station here for a time, for the purpose of having a fairly healthy place in which their workers going to the Soudan might learn Hausa. The first party has now left Tripoli, going *via* England to the Niger, and so to the Soudan. For the present therefore our missionaries are the only Gospel labourers in the country.



The Courtyard of Mission House, Tripoli.

THE MISSION IN ARABIA AND EGYPT.

ALTHOUGH the work of the North Africa Mission in Arabia is for the present in abeyance, it will be well to speak of what was attempted by its former workers there. It is spoken of here under the head of Egypt, as it is intended, if God will, as soon as workers are provided, to re-open it as a branch of the N.A.M. work there.

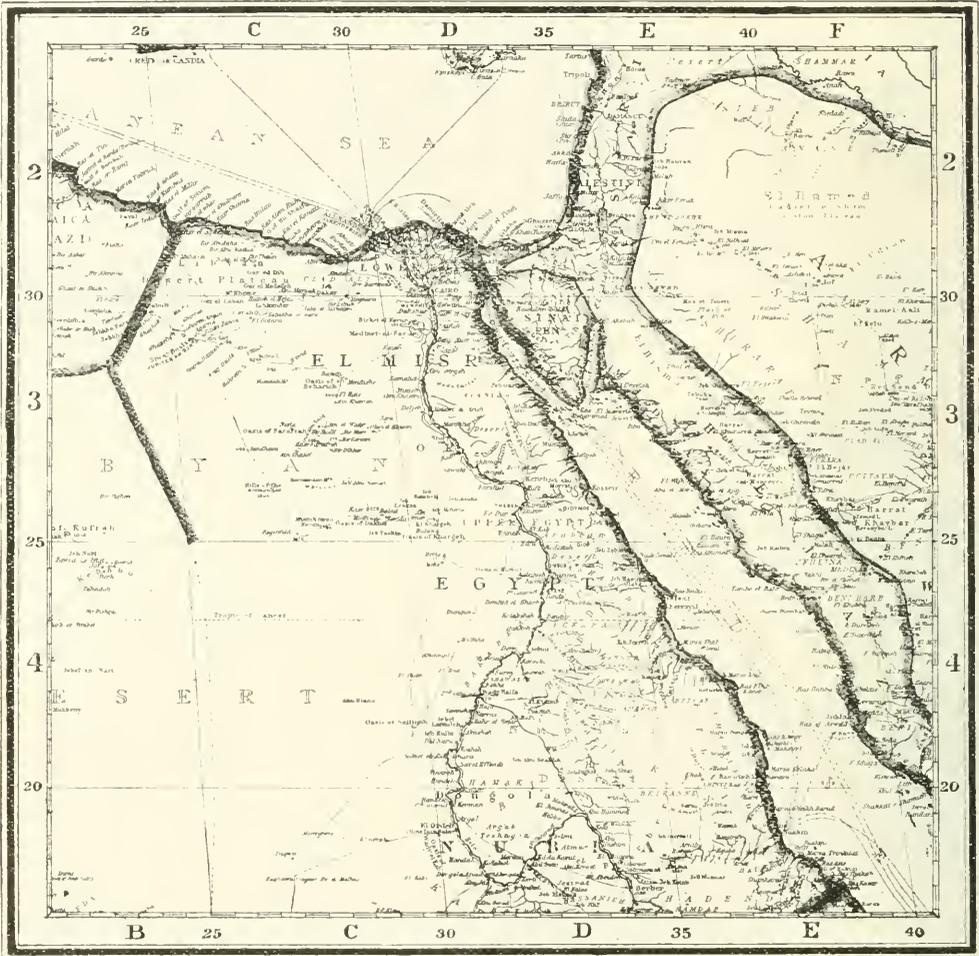
It was General F. T. Haig, who for many years was a devoted and enterprising member of our Council, that drew our attention to the needs and openings for the Gospel in Arabia. In 1886 Mr. Van Tassel was sent out by us as missionary to the northern part of that vast territory.

This little-known region is not, as many people seem to think, a barren wilderness without inhabitants, but, though to a great extent desert, has sufficient productiveness to sustain a population estimated at about ten millions. Whilst all are nominally Mohammedans, and some very bigoted indeed, many live far removed from civilisation and have little knowledge of Islam. These are remarkably open to the Gospel.

Mr. Van Tassel went first to Beyrout, and stayed there for some time to learn Arabic. Thence he proceeded to Homs, a town about 130 miles north of Damascus. From this place he made excursions into the desert, and lived with the tribes. He was greatly encouraged by the way in which they treated him. He found them simple-minded, and quite different from the bigoted people of the towns. Many seemed hardly to be Moslems in anything except the name, and made a show of observing Islamic customs and rites only when they came into regions of civilisation.

In 1890 Mr. Van Tassel felt so strongly the need of a companion that he returned to England to seek to awaken interest in Arabia and secure further helpers. In March, 1891, he returned, accompanied by his wife and Mr. and Mrs. Hogg. His intention was that they should live in tents among the tribes, travelling with them on horseback from place to place. It would have been a hard life, and, notwithstanding the invigorating quality of the desert air, one requiring considerable powers of endurance. However, the Turkish authorities became alarmed at so large a party as four seeking to go to the Bedouins. They feared that it was a British plot to disaffect the tribes and influence them for England. The Bedouins were therefore threatened with

heavy punishments if they received any of the missionaries, so for a time it was found impossible to get among the tribes at all. Then there followed a time of sickness for the missionaries, and an epidemic of cholera broke out in the neighbourhood. These and other difficulties led Mr. and Mrs. Van Tassel



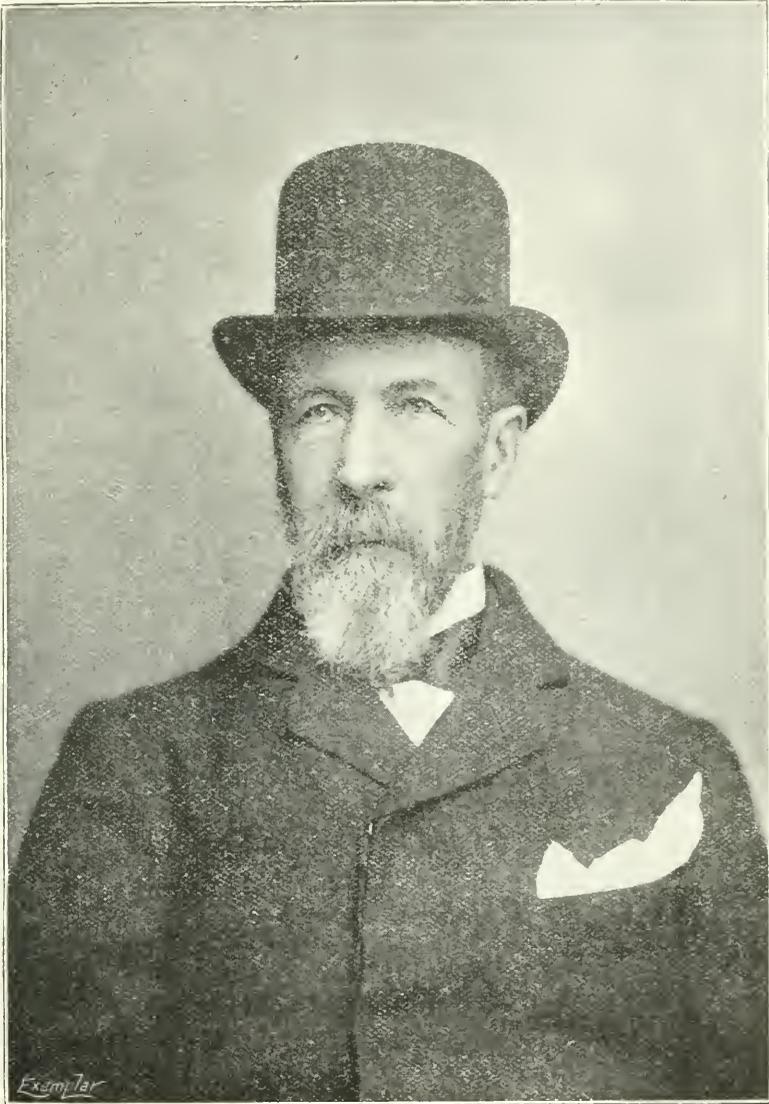
Map of Egypt and Arabia.

(Copied by kind permission of the Proprietors of the "Times" Atlas.)

to return to America in 1892, and Mr. and Mrs. Hogg, after staying for a while in Damascus in the hope that the staff would be strengthened, and that they would be able to launch out again, were removed to Alexandria.

It was thought that the next time Arabia might be entered from the Sinaitic peninsula. However, further sickness compelled these workers to

return and remain permanently in England, and thus our North^W Arabian branch of work has been for a time suspended. We hope to re-open it, as before stated, when workers are forthcoming.



General Haig.

Besides the attempt of our Mission, four other efforts to work in Arabia may be mentioned.

Through a letter written by General Haig, the late lamented Hon. Ion Keith Falconer was led to leave Cambridge, and become a missionary to



Mrs. Haig.

Southern Arabia, working from Aden. His brilliant achievements as an Arabic scholar, his life among the tribes, and early death are too well known

to need further mention here. The mission he commenced was taken up and carried on by the Free Church of Scotland. Owing to sickness, death, and other difficulties its progress has been but slow.

General Haig was also the means, in God's hands, of inducing the Church Missionary Society to send out Dr. Harpur to the Red Sea coast of Arabia. After a time, however, he was removed to Egypt, and, after several years of diligent work at Cairo, he is now a missionary designate for Khartoum, and, as soon as the Sirdar gives permission for beginning missionary work, will commence operations there.

A fourth effort at missionary work in Arabia is that which was started and carried on for many years by Mr. Lethaby at Kerak, in the land of Moab, to the east of the Dead Sea. When at length the place was brought under Turkish rule, Mr. Lethaby handed over the station to the Church Missionary Society, to be worked as an outpost of their Palestine Mission, and one of Mr. Lethaby's helpers, Mr. Forder, now represents the American Missionary Alliance in this neighbourhood.

Besides these workers, Mr. Zwemer and Mr. Cantine, who are associated with the Dutch American Presbyterians, have started work in Arabia. After making investigations and labouring in various parts, they settled down in Eastern Arabia, and have stations at Busrah, Bahrein, and Muscat, in the Persian Gulf. Their work, though difficult and calling for much patience, is encouraging. There is, however, an immense field still unoccupied. Possibly there are ways of entry into Arabia from non-Turkish territory, and, if this is found to be the case, work might more freely be carried on from such a base. *But the labourers for this have not at present been found.* We therefore invite prayer to the Lord of the Harvest to thrust them forth.

EGYPT.

This important field was entered by the Mission in April, 1892. General Haig had visited the country, and seen the excellent work of the American Presbyterians among the Copts and Moslems. But he was at the same time impressed with the denseness of the population living in the Delta of the Nile. It seemed probable that the existing agencies could not, in the near future at any rate, do much to reach the bulk of this mass of human beings. At that time outside the cities of Alexandria and Cairo there was but one American missionary among 4,000,000 inhabitants. Further, although the work that had been done, and was then being done, was by no means confined to the Copts, yet in the main the converts resulting from the work were gathered from the Copts only. Out of 3,000 Church members on their roll at that time, probably not one per cent. had been gathered from the Mohammedans. It



Molen, and a brother accompanied them, and formed the first party of the North Africa Mission workers there.

Later on they were joined by Dr. Smith, who had been studying Arabic in Tripoli, Miss Rose Johnson, who had formerly worked in Tunis, and Mr. and Mrs. Hogg, who had been withdrawn from Arabia.

The work has had losses and gains in the number of its workers: in January, 1900, there were thirteen brethren and sisters representing the North Africa Mission stationed in Alexandria, Rosetta, and Shebin-el-Kom.

Alexandria, which has a population of 300,000 souls, 200,000 of whom are Moslems, was for some time the only station in Egypt, and it is still the Mission's base in that land. At first Medical Mission work here also was the principal attraction to draw the Moslems under the sound of the Good News. But in Egypt medical work was not quite so much an attraction as in other parts of North Africa, for Egypt is fairly well supplied with European and Egyptian medical men. Then Dr. H. Smith, who had joined the Mission under rather special circumstances, was not able to give quite so much time or strength to the work as he would have liked, on account of his poor health. In 1896 his health quite gave way before what was thought to be an attack of typhoid fever or rapid consumption. He rallied sufficiently to be brought home to England, as we all thought to die. But, contrary to all our expectations, and to our great satisfaction, he regained strength; but though he became well enough to do a certain amount of work, it was not thought that he was strong enough to face the responsibility of regular Mission work. From that time our Medical Mission has been in abeyance. The missionaries were discouraged at what seemed to be a serious breakdown, and could not see what means to adopt to reach the people. Their extremity was God's opportunity, and in answer to prayer they were led to begin lantern meetings once a week. These became so successful that they had to issue tickets to keep the numbers within the limits of the accommodation. These lantern meetings led to nightly services being begun, to which the more serious came to hear the missionaries read the Scriptures and preach, and at the close to discuss the truths of the Bible. These nightly meetings have been kept on to the present time. The interest that has thus been aroused is most remarkable, and has led to a dissemination of the Gospel among the educated classes, which is really wonderful and encouraging. Learned Moslems have attended again and again to raise objections, and have remained until late at night discussing and enquiring, while others sat round to hear the missionaries and their religious leaders explain their respective views. Mr. Summers' very thorough knowledge of Arabic and Mohammedanism, as well as of the doctrines of God's Word

enabled him to meet the difficulties and silence the opposers. At the same time a good spirit of courtesy was almost invariably maintained. Of late the Mohammedan religious teachers, finding themselves unable to meet the missionaries in argument, have warned their followers not to come near. Three years of nightly meetings have, however, led to a very wide diffusion of the Gospel, for what was discussed each evening was talked over afterwards by those who had attended, till the meetings were heard of in villages, towns, and cities far away.

Itinerant evangelistic work is a very interesting and important feature of Gospel effort in Egypt. A cargo-boat on the Nile was the first means of locomotion, but this was found to be inconvenient and unsuited for continued labour. Then a house-boat, or native dahabeeyah, was purchased and fitted up by General and Mrs. Haig at a cost of towards £300. Unfortunately just at this time our staff was reduced by sickness, and this beautiful boat was but little used. It has since been found more practical to have a much smaller sailing boat, as it does not require a crew like the larger boat, is less expensive in passing through the locks on the canals, and is quite large enough for those who are likely to be travelling at one time.

In addition to the boat trips, numerous journeys have been taken by rail and donkey to various parts of the Delta. Egypt has now not only its rivers, canals, and railways, but numerous light railways, so that it is easier to travel here than in any country in North Africa, and as we have passes at half-price on the railways it is also cheaper.

The work done in this way is full of hope. Sometimes the sail of the boat is used as a sheet for the lantern, and the people gather and gaze at the pictures and hear the truth. At other times the people meet in some shed or hall to see and hear. Informal open-air meetings are conducted as the people in the fields or villages gather round to hear what the evangelist has to say. Regular and formal meetings out of doors are hardly wise or practicable at present. Then there are talks in the cafés and in the houses, and the sale and distribution of God's Word. There is reason to believe that some have been led to trust in Christ. One man in particular gives clear evidence of his faith.

In the early days of the Mission a class was begun by Miss Van der Molen and Miss Watson, when their knowledge of the language was slight. This has by degrees grown into a regular girls' school, conducted by Mrs. Dickins and Mrs. Fairman, assisted by a Christian Syrian Bible-woman. About forty girls are thus constantly instructed in the Gospel, and urged to take Christ as their personal Saviour. The school has for its first object the teaching of the

Gospel, the education being given as a means to draw the girls together. The Bible-woman also assists Mrs. Dickins and other lady workers in visiting the Moslem homes.

A young Syrian Moslem schoolmaster was sent to Mr. Summers some years ago as an enquirer or possible convert. He has since come out as a decided Christian and has been employed as a native helper. He has done good work in preaching the Gospel to the Moslems, whose difficulties he quite understands, and he has very bravely withstood persecution and the bribes that have been offered him to return to Islam.



Off Rosetta in the Mission Boat.

Latterly a new sphere of work amongst Moslems has been opened up by an invitation to visit the Arabic-speaking patients in the excellent German Kaiserwerth Hospital. English doctors attend the patients, and German sisters nurse them. Mr. Dickins, who has other work besides, has made this specially his own.

Efforts amongst Europeans have been mainly confined to soldiers and sailors, and there have been tokens of God's blessing in the conversion of several of our fellow-countrymen from time to time.

ROSETTA.

In 1897 the Mission station of Alexandria was considered strong enough to open Rosetta as an outpost. In consequence of this, Miss Watson and Miss Van der Molen, whose work was being taken up by new arrivals, moved on.

Rosetta, which is situated at the Rosetta mouth of the Nile, was at one time a place of more importance than at present. The growth of the commercial port of Alexandria and its railway facilities, have led to Europeans settling there rather than at Rosetta, with the result that it is much more Moslem in its character. Still it has a considerable population, who are more bigoted generally than those frequently in touch with Europeans. There were plenty of houses empty when these sisters went there, but it was by no means easy to obtain a house, as landlords did not wish to have the Christian missionaries as their tenants. With the help of the missionaries from Alexandria they at last succeeded in getting settled, and began work among the girls and women. Some of the Moslem men were anxious to learn English. For some time the ladies were reluctant to undertake teaching men, but at last Miss Watson consented under certain conditions. The result of her instructions was that several became interested in the truth, which was faithfully put before them. A Moslem and a Roman Catholic Syrian professed conversion and were baptised, but they both had to leave the neighbourhood on account of persecution. The work of the mission was suddenly interrupted by the lamented death of Miss Watson, which took place in January, 1900. At the present time, Miss Van der Molen and an English friend are keeping the station open, until some one can be found to take Miss Watson's place.

SHEBIN-EL-KOM.

This station was only occupied at the close of 1899. It had previously been visited by Mr. Hooper on one of his evangelistic tours. It is a town of 21,000 souls, of whom 20,000 are Moslems. It is the capital of the province of Menoufiyeh, which contains about three-quarters of a million of people, seven-eighths of whom are Moslems. These, until the occupation of this city, were without a single Protestant missionary.

It is hoped that Mr. Hooper and Mr. Upson, who represent the Mission in this place, may be able from it to reach other parts of the province, as there are special facilities for itinerating. They not only have the railway and good water communication with other places, but can reach any part of the province, with its three-quarters of a million souls, within the compass of a day by means of the famous Egyptian donkeys. Mr. Hooper and Mr. Upson have

already had some experience of work in Alexandria and in the country, which will be helpful to them in their new station. Their great need, beside power from on high, is to be reinforced.

The present outlook in Egypt is most hopeful. Since the fall of Omdurman, the death of the Khalifa, and the capture of Osman Digna, security has greatly increased. Under British superintendence the country is prospering most wonderfully, and if ordinary prudence is used, one may go practically anywhere in Egypt proper and deliver the Gospel message. The country is waking up from its slumbers, and it is most important to step in and



Shebin-el-Kom.

preach the Gospel at this juncture. There is need for many labourers to do direct evangelistic work. It is important, however, to remember that a good knowledge of Arabic is essential, and that those who volunteer must be prepared for hard study to begin with, and hard work to go on with.

THE WORK OF OTHERS.

The AMERICAN PRESBYTERIANS have for over forty years been labouring faithfully in Egypt, and have at the present time about fifty Western missionaries, beside native pastors and numerous school teachers and colporteurs. Their Church members number about 7,000, and the children in their schools

over 10,000. They seek to labour amongst both Moslems and Copts, but about 99 per cent. of their Church members are drawn from the latter. The Moslems of Egypt number about ten millions, the Copts only about half a million. It is clear therefore that their successes have been mainly among the nominal Christians. It is their hope that the Copts may evangelise the Moslems, but of this there seems to be grave doubt, as there exist strong antipathies between them. The Copts generally have little if any faith in the conversion of Moslems, while the Moslems resent being taught by those whom they have always in time past looked upon as an inferior race. If American or European missionaries can reach some Moslems directly with the Gospel, these converted Moslems would be likely to be more successful in leading former co-religionists to faith in Christ. The American Mission is a well-organised agency with training colleges, native churches with native pastors, primary and higher schools, colporteurs, bookshops, medical missions, etc. It is a powerful instrument for the evangelisation of Egypt and especially of the Copts.

The CHURCH MISSIONARY SOCIETY had work in Egypt years ago. This was given up for a time, but has been recommenced since the British occupation. Its centre is in Cairo, and it has no stations outside this great city of over half a million people. It is, however, arranging to open a station in Khartoum and further south.

There is a small DUTCH MISSION at Calioub, consisting of Mr. and Mrs. Spillenaar.

The "EGYPT BAND" is a company of seven Christian gentlemen who came out to Egypt in 1898 with the view of working for God there as He might direct them. They have been busy studying the language and doing such work as their knowledge and experience in these early days of their residence have made possible.

Mr. and Mrs. Hermann Harris, of the CENTRAL SOUDAN MISSION, came to Alexandria from Tunis in 1898. They have now opened a Home of Rest, and have meetings in Arabic, English, etc.

Mr. and Mrs. Kumm have just inaugurated the SOUDAN PIONEER MISSION at Assouan, and are returning to Europe with a view to finding fellow-labourers in Germany and Russia. Mr. Kumm was formerly a member of the North Africa Mission, and spent a year in England for the study of Arabic, and two years in Egypt in study and pioneer work, prior to his marriage to Miss Lucy Guinness.

The BRITISH AND FOREIGN BIBLE SOCIETY have their agent and assistant

agent in Alexandria, whence they superintend their colporteurs in Egypt and the countries round.

The ESTABLISHED CHURCH OF SCOTLAND has a work among the Jews in Alexandria which includes a good school. They have also a chaplain for the Scotch residents.

There is a Soldiers' Institute for British Soldiers and Sailors in Alexandria, and a Home in Cairo, also a Sailors' Rest in Port Said for British Sailors. Mr. Eol, a Swedish brother, has also a work there for Foreign Sailors. The Y.W.C.A. is represented in Alexandria by Miss Rose Johnson, once one of our workers and still in cordial sympathy. There are beside a few independent workers.

It will be noticed that though there are a variety of agencies at work, few touch the 10,000,000 Moslems, and those that do have not yet made much impression upon them. It is therefore to these Moslems that the North Africa Mission specially directs its attention. There are also large numbers of Greeks and Italians for whom very little has been attempted.

REGIONS BEYOND.

We thank God for all that He has done through His servants in Algeria, Morocco, Tunis, Tripoli, Egypt, and Arabia; but as yet only a very few of the people have been enlightened, and these only in a very limited degree. But beyond these lands there lie the vast tracts of the Sahara with its Twaregs and Tibesties, Dongola, the Egyptian and the Central Soudan, all as yet practically untouched, while the Western Soudan has not been evangelised except upon its Atlantic and southern borders.

The Lord Jesus when on earth said, "Other sheep I have . . . them also I must bring, and they shall hear my voice." What would He have us do to fulfil His purposes as to them? Let us not permit this question to remain unanswered.

SUMMARY OF METHODS OF WORK ADOPTED.

THE accounts given of the work for God attempted in the various countries and stations may be summarised as follows:-

I. THE CIRCULATION OF THE SCRIPTURES is made in all parts of our field a work of the first importance, and is generally one of the first branches of service that the new missionary attempts, as the printed page can speak even before the missionary has acquired the language. This work is, however, restricted by the fact that so small a percentage of the natives can read, and a still smaller number are intelligent readers. There has, nevertheless, been a very wide distribution of portions of the Word of God in Arabic as well as in other languages. It is not possible to say how many portions of the Scripture have been sold or given, but the number must be very considerable. The agents and colporteurs of the Bible Society have in the main devoted themselves to selling, and the missionaries have sold, and given gratuitously when it has been thought wise to do so. The Mildmay Mission to the Jews has distributed Salkinson's Hebrew New Testament with a very free hand.

II. TRANSLATION WORK.—This has been limited to M. Cuendet's translation into Kabyle of the New Testament, now about finished, though not yet all printed; the translation of "Cur Deus Homo" into Arabic; some tracts, and some efforts to translate or paraphrase the Scriptures into colloquial. This latter work is at present mostly of a private or experimental character.

The beautiful Arabic Bible, which is regarded as one of the best translations from the original in existence, has been a great boon, as it has been a weapon ready to hand without our labour, although absence of general education and the use of a more or less corrupt colloquial prevent its being used so freely as could be desired.

III. MEDICAL MISSIONS.—These have been a very prominent feature in the North Africa Mission from the very first, though in Algeria they can only

be carried on in a regular way when the doctor holds a French diploma. The Mission has now amongst its numbers—

Five qualified doctors,
 Several ladies with obstetrical experience, and
 Several ladies and gentlemen with a good practical knowledge of how
 to treat common ailments.

The Mission has also—

Three Hospitals and
 Ten Dispensaries and numerous stations where medical help is given
 in an informal way.

Since the beginning of the Mission, towards

3,000 in-patients have been treated, and
 300,000 visits have been paid by out-patients for medical or surgical
 help.

We always seek to remember that this medical work is not only to show the kindness of God to the natives, but also mainly to enable the missionaries to remove prejudice and press home the love of God in His great salvation.

IV. VISITING THE HOMES is another most important branch of work in all our fields, and is the special work of lady missionaries. It is often found that the visitor is more appreciated than her message of instruction, but those visited are graciously and lovingly made to feel that if they will not hear the message they cannot expect the messenger.

V. RELIGIOUS CLASSES, or what are called in France "Thursday Sunday Schools," are a very useful agency. They are held for boys, girls and women, and beggars. Whatever the means of attraction, whether instruction, garments, or food, the aim is to teach them the doctrines of the Word of God.

VI. REFUGES, OR NIGHT SHELTERS FOR THE POOR, have in some places proved a useful attraction to gain the ear of the lower classes, and at the same time impress them and the Moslem public generally with the benevolent character of the religion of Jesus Christ.

VII. ITINERATION AMONG THE VILLAGES is a work of the first importance in every country. Curiosity will often gather an audience for the evangelist. He may also draw some to examine his books or to enquire for medicines.

VIII. INDUSTRIAL WORK AND DAY SCHOOLS have to some extent been tried as a means of reaching the people with the Master's Message. As Gospel agencies, however, they absorb a large amount of time, strength, and means in proportion to the direct spiritual work that can be done. As a rule also the

circle reached is a small one. Still these agencies have the advantage of giving continuous opportunities for instruction such as few other methods do.

IX. BOOKSHOPS for the sale of religious literature, as well as Scriptures, have in several places been found most useful—not so much on account of the largeness of the sale, as for the purpose of getting into contact with the people in a way that does not excite suspicion. The missionary is looked at as a bookseller rather than as a missionary, and prejudice is disarmed.

X. DIRECT PREACHING OF THE GOSPEL.—This is at present very difficult amongst Moslems except when itinerating. In order to get an audience of those who from their infancy have been led to despise and hate the Gospel, some strategy and tact are needed. Many of the methods above referred to set this forth. Curiosity, sickness, ignorance, poverty, and even the inclination to dispute with the preacher, are all made use of to gain a hearing for the Message, which when heard and understood may remove prejudice, and when believed will bring salvation. To a large extent the same principle is found to exist at home in work among the careless and godless. Will those who read these statements pray that Heavenly wisdom may be given to the missionaries, and that Divine power may attend their labours?

THE MISSION BASE IN ENGLAND.



THE Council of the Mission generally holds its meetings in a room at the Young Men's Christian Association, Aldersgate Street, London, but the Office of the Mission is at Linton Road, Barking, a suburb about seven miles east of the City. It is sometimes asked how this place came to be chosen as the Mission's head-quarters in England. It is perhaps hardly correct to say that it was *chosen*. When the work was begun, the Honorary Secretary was residing here and carrying on business, and here for a number of years he had carried on a Home Mission. Thus it came about that his house became the Mission

Office, and the Home Mission afforded a trial ground on which intending missionaries could give evidence of their capacity for work abroad by work at home. This Home Mission work has, in addition to a Mission Church of over two hundred members, several out-stations, one of which has a membership of towards fifty. The Schools and Children's Services are attended by about 1000 children, and the various branches of work afford a suitable sphere both for candidates, accepted probationers, and others. The expenses of this Home Mission work amount to over £500 a year. Gifts for it will be gladly accepted, as no funds from the N. A. M. are used for these efforts.

The friends of the Mission are scattered all over the country, indeed one might say all over the world. The Office work therefore is rather by correspondence than by personal interview. Besides the Office, we have what is practically a Mission Station at Barking for the North Africa Mission. Accepted candidates spend about a year there in the study of Arabic, Mohammedanism, etc., and in doing Home Mission work before going abroad.

After trying various methods of study, it was concluded that for the first year it was in every way better for the missionary to study in England under an able teacher of Arabic than to do so abroad. The Mission was very fortunate in having Mr. M. Marshall, one of its missionaries, to undertake this work. Mr. Marshall was unable to return to Africa on account of Mrs. Marshall's health. At first this was a disappointment, but we can now see the gracious hand of God overruling the matter for the Mission's good. Mr. Marshall had in his boyhood been educated in Germany, and spoke that language as readily as his own. He was also a thorough master of the French tongue, which is much used in North Africa, and while in the field he had acquired a very thorough knowledge of Arabic up to the point to which missionaries can get in their first few years in the country. He is, in addition, a most patient, accurate, and painstaking teacher. Under his care the missionaries before going out get a thorough grounding in the elements of Arabic, and are more efficient at the end of two years than they would have been in three had they gone out to a native at first; for these native teachers, though well acquainted with their language, have usually very little idea of how to teach others. The missionaries while at Barking, like those in the Mission field, are supplied with funds as the Mission is enabled; they are therefore able to see experimentally how the work is carried on, and the Mission is able to see what work they are able to do either as students or mission-workers.

The knowledge gained of one another by the young missionaries and the Mission Executive is most helpful in facilitating arrangements later on.

The editing of the Mission Record, "North Africa," is also carried on at Barking, and calls for diligent labour and continual prayer. It is through its pages that the progress of the Mission and the needs of the field are recorded and brought under the notice of the public. Those who can assist in its dissemination will be efficiently aiding in the Mission's progress.

RESULTS.

PEOPLE are often very impatient to see the results of their labour, and even the Lord's people are anxious for quick returns for their efforts. They remind us of Pentecost and the glorious work done then and in Apostolic days, and ask why we do not show equally glorious progress, and sometimes suggest that the reason is that we are not in a right state of soul. It is no doubt true that we sadly come short of what we should be. If this be the true explanation, it is a consolation to remember that, the world being wide, there is plenty of room for those who have found the secret of success, which they think we have missed, to go out themselves and do better.

There are, however, we think other reasons for the comparatively slow progress in work such as we are attempting. God frequently works slowly that He may glorify Himself the more in the process as well as in the end, and also that He may exercise the graces He has given to His people. The present day is not, as at Pentecost, a day of inauguration like some opening of a Church or institution where crowds gather, but rather a time of steady, plodding work after the opening is over and the crowds have gone. There have been and are, however, special difficulties in North Africa, which, by God's grace, we have faced and in some measure overcome.

Mohammedanism, Romanism, and infidelity are the great anti-Christian forces we have to face. These are not merely systems of error, but systems of error specially devised to obstruct and overthrow the Gospel. Systems of error before Christ's time, however false, could not be framed so carefully into anti-Christian forces as these later systems. In going to evangelise the peoples of North Africa we were sent to attack an entrenched foe—a foe who, knowing something of the power of the Gospel, had constructed his entrenchments with a view of resisting it to the uttermost. This is very different from work among the simple ignorant heathen, who are unacquainted with the Gospel, and whose systems, though evil, are not intelligently anti-Christian. Added to these religious difficulties are the political ones, which the zealously religious, whether Moslem, Romanist, infidel, or Jew, are ever ready to call to their aid.

Moorish, French, and Turkish Governments are ever suspicious that the missionary is merely a political agent in a religious disguise, and are therefore inclined to hamper, if not to hinder him, from a sense of fear. The leaders of false religion, knowing this, seek to manufacture false charges against missionaries with a view of moving the secular arm to stop their work. This is specially the case where they are unable to meet the missionaries' arguments, or successfully resist his preaching. Added to this there are, of course, the difficulties to be found everywhere from hearts at enmity with God, and from trying climates; also from the missionaries' own spiritual weaknesses.

In spite of all this the work has gone on. Year by year the number of missionaries has increased, country after country has been entered, station after station has been opened, and converts, though at present few, have yet been gathered in in increasing numbers. Prejudices have more and more given way, and year by year the number of those favourably disposed toward the Gospel has increased. The funds of the Mission have also steadily increased from £800 during the first year to nearly £11,000 in the seventeenth year. Trials of faith there have been again and again, but God has brought His servants through and justified and strengthened their faith in Him. In view of the very great difficulties of various kinds that the Mission has had to encounter, and has been brought through, probably few, if any, communities have more cause to praise God and take courage.

CONCLUSION.

GOD'S gracious assistance and blessing to our poor efforts encourage us still to go forward. We believed we were, in God's mercy, called to undertake this work for Him. The way in which He has sustained and blessed this work in face of extraordinary difficulties encourages us still to count on the help of His almighty arm in going forward. We therefore invite the co-operation of those who desire to extend the work of God in these lands.

Men, women, and means are needed to sustain the work and extend it to new districts. For the circulation of the Scriptures, human agents are needed who will learn the language in which the Scriptures have to be distributed, and commend them to the recipients.

Christian doctors and nurses are wanted for medical work, ladies to visit the homes, young men to itinerate and evangelise, men of good education to meet the educated natives and overcome their prejudices and misconceptions.

For the support of the various workers and the expenses of their work liberal supplies are required, and we rejoice to know that the Lord is well able to supply all that is required in His own way and time. It needs a putting forth of Divine power to induce men and women to give up the comforts of home to face the strain and trial of the mission field. It is equally the work of Divine power and grace to move the hearts of the Lord's stewards, and incline and direct them to help with the money that is needed. And when men and money have been provided by God, it is still necessary that a further exhibition of His grace and power should be manifested that the missionaries may work efficiently, and the hearers be inclined to repent and believe the Gospel.

For men and means, efficiency, and conversions we must pray persistently and in faith, and we invite others to do the same, assured that those who truly pray will also go or give, as God may guide and enable.

SUMMARY OF VARIOUS MISSIONS.

January 1st, 1900.

MOROCCO.	Year com- menced	Men.	Wives.	Single Women.	Total.	Helpers.	Total.	Stations.
London Jews' Society ...	1875	1	1	—	2	1	3	1
Bible Society	1882	1	1	—	2	3	5	—
North Africa Mission ...	1883	9	7	21	37	13	50	6
Central Morocco Mission	1886	2	2	—	4	—	4	1
South Morocco Mission...	1888	8	6	5	19	—	19	4
Mildmay Jews' Mission...	1889	2	—	1	3	—	3	1
Gospel Union Mission ...	1894	8	4	1	13	—	13	4
Independent	—	1	—	—	1	—	1	1
		32	21	28	81	17	98	18
ALGERIA.								
North Africa Mission ...	1881	4	2	8	14	2	16	4
Bible Society	1882	1	1	—	2	5	7	—
Mr. H. Mayor's Mission	1883	1	1	—	2	—	2	1
Christian Brethren	1884	4	3	1	8	—	8	2
French Wesleyan	1886	2	2	—	4	—	4	1
Miss Trotter's Mission...	1888	—	—	5	5	—	5	1
Algiers Spanish Mission	—	2	2	1	5	—	5	1
European Pastors among French and other Europeans, about 20	—	—	—	—	—	—	—	—
		14	11	15	40	7	47	10
TUNIS.								
North Africa Mission ...	1885	7	7	14	28	—	28	4
London Jews' Society...	1840	1	1	—	2	6	8	1
British and Foreign Bible Society	1885	—	—	—	—	2	2	—
		8	8	14	30	8	38	5
TRIPOLI.								
North Africa Mission ...	1898	2	2	—	4	—	4	1
ARABIA.								
Free Church of Scotland Church Missionary Society, Kerak	—	2	2	—	4	—	4	1
Dutch Reformed Church (Presbyterian) of America	—	2	2	—	4	2	6	1
		6	3	—	9	—	9	3
		10	7	—	17	2	19	5

SUMMARY OF VARIOUS MISSIONS—Continued.

EGYPT.	Year commenced.	Men.	Wives.	Single Women.	Total.	Helpers.	Total.	Stations.
U. Presbyter. U.S.A.	1854	20	18	14	52	400 about	452	9
Church Miss. Soc....	1882	11	8	12	31	20	51	3
North Africa Mission	1892	6	3	4	13	2	15	3
Egypt Band	1898	7	—	—	7	1	8	1
Dutch Mission	—	2	2	—	4	3	7	1
Es. Ch. Scot. (Jews) .	—	4	3	3	10	—	10	1
B. & F. Bible Society	—	2	2	—	4	8	12	3 Dépôts.
Various	—	5	2	2	9	—	9	—
		57	38	35	130	434	564	—

SUMMARY OF THE NORTH AFRICA MISSION.
January 1st, 1900.

	Year entered.	Men.	Wives.	Single Women.	Total.	Mission Helpers	Total.	Stations and Out-stations.
Algeria	1881	4	2	8	14	2	16	4
Morocco	1883	9	7	21	37	13	50	6
Tunis	1885	7	7	14	28	—	28	4
Tripoli	1889	2	2	—	4	—	4	1
Arabia	1886							
Egypt	1892	6	3	4	13	2	15	3
	—	28	21	47	96	17	113	18
Studying Arabic...	—	2	—	2	4	—	4	—
	—	30	21	49	100	17	117	18

SUMMARY OF ALL PROTESTANT MISSIONS OF
NORTH AFRICA AND ARABIA.
January 1st, 1900.

	Men.	Wives.	Single Women.	Total.	Helpers.	Total.
Morocco	32	21	28	81	17	98
Algeria	14	11	15	40	7	47
Tunis	8	8	14	30	8	38
Tripoli	2	2	—	4	—	4
Egypt	57	38	35	130	434	563
Arabia	10	7	—	17	2	19
	123	87	92	302	468	769*

* Including 400 native helpers in the American United Presbyterian Mission.

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