

# NORTH AFRICA.

*THE QUARTERLY RECORD*

OF THE

## MISSION TO THE KABYLES AND OTHER BERBER RACES.

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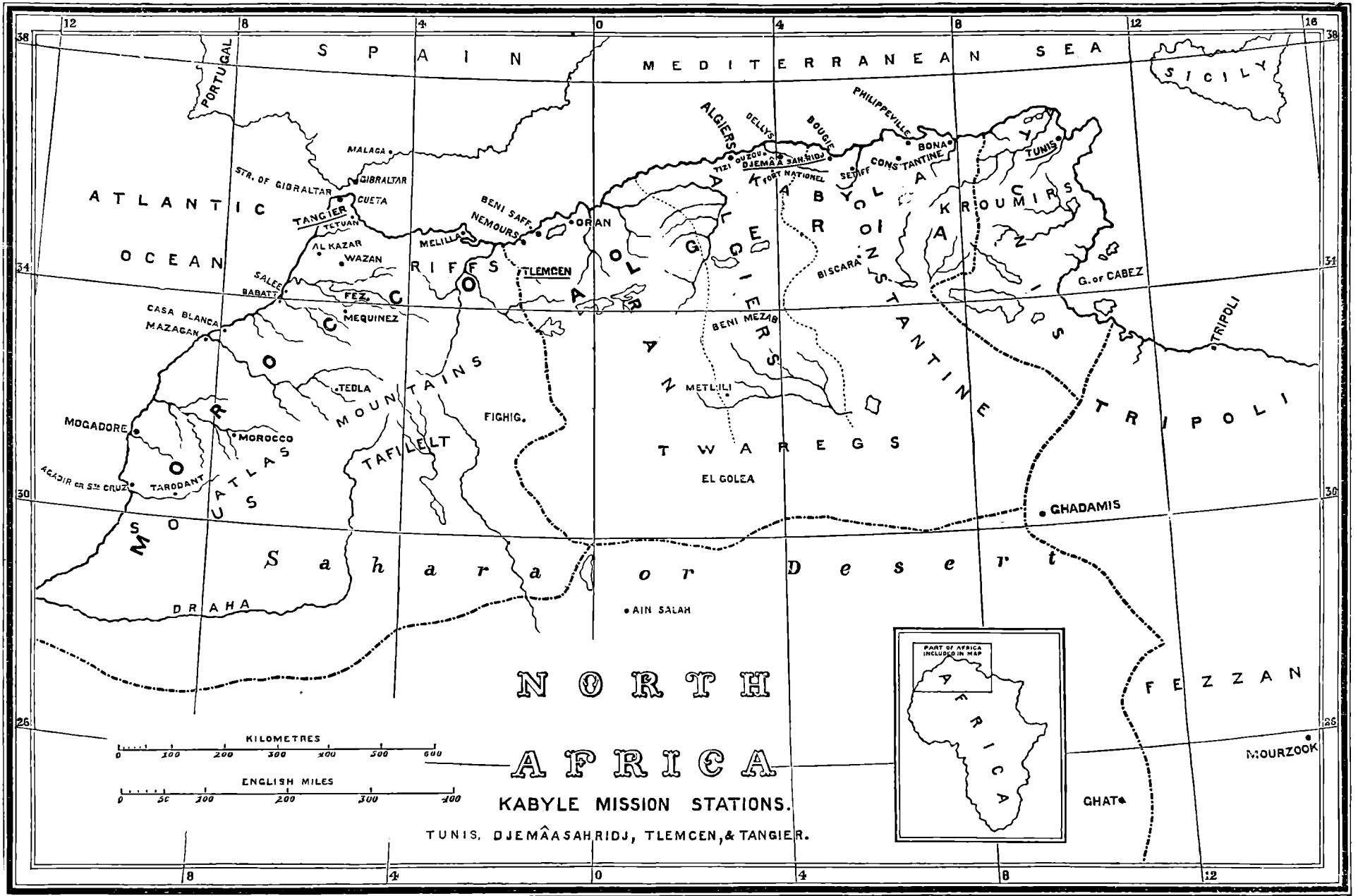
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THE CALL TO PRAYER.

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

# NORTH AFRICA.



THE PASSAGE OF THE SEBU, MOROCCO.

## FELLOWSHIP.

"Truly our fellowship is with the Father, and with His Son Jesus Christ."  
—I JOHN i. 3.  
"I thank my God . . . for your fellowship in the Gospel."—PHIL. i. 3-5.

It is a marvellous fellowship into which God in His grace has called us. Would He not have us live in the joy and the power of it?

Are we doing so? We have been made partakers of the divine nature that we may show to others the moral character of God, for whatever be the moral character of the Father, should be that of those who have fellowship in His life. In Jesus Christ, the moral character of the Father was manifested amongst men, so that in Him we have a pattern of what eternal life in the flesh should be.

Peter speaking in Cæsarea, briefly sketches our Lord's ministry in the words:—"God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, healing all that were oppressed of the devil: for God was with Him." His work was to do good, and heal those oppressed by the evil one; in other words to do good and undo evil. It cost Him many a weary march to go about doing good under an Eastern sun, amidst the multitudes that thronged and pressed Him, but it cost Him more to see them suffering like helpless sheep

without a shepherd. The former was bodily suffering; the latter, mental.

But more than this lay before Him.

SIN,

with its terrible consequences, held men in its awful grasp; it must be removed if they were to be blessed. So He took our sins upon Him, and met God's wrath against them, suffering in our stead. It cost Him all, even life itself, thus to show the character of the Father, and say, "I have manifested Thee." For this work, "He was anointed with the Holy Ghost and with power."

In it "God was with Him," and He could say, "He that sent me is with Me," and "I am not alone." Only when He was on the cross in our place did He say, "Why hast Thou forsaken Me?"

As the Father sent Him into the world, so has He sent us. To do good, and undo evil. His work was to provide the Gospel; ours is to make it known, and thus have fellowship with its Planner and Provider in this manifestation of His moral character.

God in a special manner committed the preaching of the Gospel to the Gentiles to Paul, and the first European church founded, was at Philippi. Concerning it he frequently gave

thanks because they continually had fellowship with Him in making known the Gospel. This they seem to have done by themselves holding forth the Word of Life, and also by what Paul calls "your care of me"—sustaining him by their funds while he laboured in new fields. Paul declares that in return God would supply all their need according to His riches, and sees in their thoughtfulness the fruit of their fellowship in divine life.

Paul is now absent from the body and present with the Lord, but there are still servants of Christ who, like him, are making known the Gospel in Europe, Asia, and Africa, and thus have fellowship with Christ. We can have fellowship with them in the Gospel by ourselves making it known wherever we go, and also by letting our care of them flourish again.

Thus they will be led to thank their God in every remembrance of us, and the unity of Christ's body will be seen, and our fellowship in the eternal life become evident.

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### OUR VISITORS AT HOPE HOUSE.

WHEN, some sixteen months ago, we came to Tangier to enter upon mission-work, we contemplated isolation from Christian brethren whose companionship theretofore had been a continual cheer and inspiration. But not only in these months of our sojourn here has God given us a goodly number of co-workers with whom we have constant communion in the Word and work of the Lord, but He has also greatly helped and encouraged us all from time to time, by bringing among us several eminent and godly brethren who have been temporarily under our roof. Several occur to my mind; but I will only mention those with whose presence and ministry we have been favoured during the past few weeks.

A fortnight filled with happy memories and much blessing was occasioned by the visit of our beloved and esteemed brother, R. C. Morgan, of *The Christian*, and his excellent son. We had known him slightly before. But now the acquaintance has ripened into a friendship and mutual interest in each other's work for Christ that, we are sure, will never decline. *The Christian* has been read and valued by us for many years, on both sides of the Atlantic. But now it is doubly dear. Our brother daily spoke to us, at our family worship, of the things of God, with much unction. His son also gave us many words of cheer, and we greatly miss his clear tenor, which rang so strongly out as we sang the songs of Zion. The keen interest which was aroused within them in our Mission was no small joy to us. We have been rejoiced in receiving from them, since their departure, full and loving letters. *The Christian* has recently given some accounts of their stay here.

Soon after we had bidden them good-bye, we had with us Mr. John B. Bain, well known in England as a successful and devoted evangelist. He was at one time engaged in Bible-school and Gospel work in Spain, where he laboured for several years. He has proved the truth of the word, that God has chosen us in the furnace of affliction. Hot have been the fires, and deep the waters through which he has passed. Therefore he carries a chastened spirit, and his words are with power. Twice on the Lord's Day, while he was with us, did he, like an instructed Scribe, bring out of the Scriptures things new and old. His stay was short; but we trust he will return to spend a longer period of his time of needed recuperation with us.

The next Lord's Day after Mr. Bain left Tangier our dear brother Mr. Hind Smith was among us. All know the place he holds in relation to the Young Men's Christian Associations of England and elsewhere, and how the Lord used him in that bold but successful stroke that secured Exeter Hall for the Y.M.C.A. We are honoured now by having him as our guest. His keen insight and strong, large grasp of things in the Lord's

work promise to be of great help to us. He gives us counsel, the wisdom and benefit of which, we believe, will appear in the future of our Mission. He has entertained and instructed us as well by his accounts of the Lord's work in different places, notably what he saw of the great revival in the North of Ireland in 1859. We are glad, too, that in him, as well as in each of the other brethren mentioned, a deep interest in the Mission has been created, together with a marked and loving desire to do all in their power to forward it.

Thus has God been blessing and cheering us through these His servants. How good He has been in this and in all respects! "Bless the Lord, O my soul, and all that is within me bless His holy name."

E. F. BALDWIN, Missionary.

Hope House, Tangier, Morocco.

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### RIPE FIELDS.

WE have just returned from a most memorable trip of a week's duration into the near interior and to two of the nearest coast towns of Morocco. We had the joy of being accompanied by our beloved brother, W. Hind Smith, whose fame in Young Men's Christian Association work is spread abroad. His son was with us; as also Mr. Matthew Lochhead, an earnest young brother, at one time Assistant-Secretary of the Glasgow Young Men's Christian Association, but now in business here in Tangier, and full of desire to make known the precious savour of the name of Jesus. We four, with two servants, who were mounted on the pack animals carrying our tents and other luggage, formed our modest cavalcade. We set off from Hope Mission House, Tangier, on Tuesday morning, a week ago, amid the many prayers and good wishes of the numerous members of our mission staff and the writer's family. The road was southward, and wound in and out among rich, green-clad valleys, with villages here and there. The Morocco scenery, as well as the circumstances illustrating Scripture incidents and allusions, were so Palestinian and Biblical that Mr. Hind Smith said it quite met and satisfied a long-cherished desire to see "the land of the Book." There was the seed by the wayside, and in stony, thorny, and good ground. There were the many yoke of oxen, ploughing with, it is to be hoped, a brawny, embryonic Elisha among them, as of old, all unconsciously awaiting a prophet's mantle. As we passed by the village houses the now familiar sound of the two women grinding at the mill could be often heard. And so with many things that met eye and ear.

We saw many villages and passed numerous caravans of camels (for we were on the main road from Tangier to Fez, the northern capital of the empire). We visited one soke, or weekly country market, where the white-robed and white-turbaned hundreds, if not thousands, crowded together, suggested indeed fields white for the harvest. This imagery became transformed into fact in our minds as here and elsewhere we were thronged by them and beheld their eagerness to hear the few words of life that our lips, as yet but little accustomed to this strange tongue, could frame. But the Lord helped us, and there seemed always to be some intelligent and sympathetic native who quickly understood us, and repeated and explained our words.

We had hoped to have pushed on to Fez, five or six days from Tangier; but some of our party were unaccustomed to the saddles, and so, instead, we turned westward on the third day, and a few hours brought us to the coast. We visited Arzeela and Larache, both washed by the Atlantic, both walled cities, both possessed of unique interest, both without a single witness to the saving power of the Mighty and Loving One, who, so long ago, bade His people go into all the world and make disciples of all nations. In these towns we gave away

some hundreds of one and two-paged portions of the Word of God in Morocco Arabic, as also we did all along our route. These portions are "tryptograph"-printed at Hope House by our workers. They were translated, written, printed, and given in prayer. Surely there shall be a harvest. Is it not His word, His living word, "the word that *proceedeth*" (not did proceed) "out of the mouth of the Lord God"? Matt. iv. 4. We preached Christ, in the few sentences we could command, in several native coffee-rooms in Larache, during the evening we were there, to large and small groups of men. In Arzeela, on the sands, and afterwards at our tent door, and again, later in the day, in the town itself, we spoke and conversed with large groups of young men and boys on the Lord's Day. We counted thirty-five round us at one time. The lads of this quiet, ancient town of Arzeela are unusually intelligent and interesting, most of them being able to read Arabic. Their eager eyes and attentive faces are for ever photographed on heart and memory. We are planning and hoping to put two workers there at once—one who knows a fair amount of Arabic, with another who is as yet a beginner. Thus we desire, as God gives us workers, to occupy some of the coast towns, such as Arzeela, only eight hours by mule from Tangier; and Larache, about as much further south.

I shall never forget standing with dear Mr. Hind Smith on the crumbling walls of Arzeela, at its south-west corner. The sun was just sinking into the sea amid a blaze of glory cast on cloud and wave. About us was a group of lads, who followed us everywhere, and with whom we had been speaking. Close by was the Moorish architecture, with the white walls, arches, and dome of a Moslem saint's tomb—a much-venerated spot. Beneath and about us the city was spread out. Standing there, we bared our heads and prayed for the lost ones about us. "O that Ishmael might live before Thee!" prayed the father of the faithful. "As for Ishmael, I have heard thee," was the quick reply of God. Surely that prayer and promise are yet to receive their fulfilment. Will anything short of "life from the dead" for Ishmael fill out the largeness of these words of Abraham and of God?

We are just now back from our trip, and I hurriedly pen these lines, hoping they may reach London in time for the forthcoming number of NORTH AFRICA.

E. F. BALDWIN.

Hope House, Tangier, *March 30th, 1886.*

P.S.—Mr. Hind Smith bids me say to the readers of NORTH AFRICA that his visit here has aroused an interest and sympathy in our work at this point that he cannot adequately express, and that it warmly commends itself to him, and that, if time permitted, he should like to send an article for the forthcoming number of NORTH AFRICA, and that he hopes to give his impressions to English Christians through some of the leading Christian periodicals.—E. F. B.

### CHAMBERS FOR THE PROPHETS, ETC.

FOR many months the Council have deemed it expedient that suitable quarters should be procured for the requirements of the Mission. Hitherto our valued Hon. Sec. has placed his house at the disposal of the Mission, and the Council have felt much indebted to him and Mrs. Glenny, not only for the hospitable way in which they have entertained the selected candidates, but also for setting apart a room for the office of the Mission, and themselves, their household, and house for the general purposes of the Mission.

A suitable cottage, close by Mr. Glenny's residence, is available, at a few shillings a week, and the Council wish to take this—first, for an office; secondly, for accommodation of missionary candidates, returned workers, etc.; thirdly, for a pack-

ing room, where luggage, cases of stores and gifts in kind for the mission stations can be kept, packed, and despatched.

Our readers would render the Mission valued assistance if they would contribute towards the furnishing of this cottage—a dozen or more of any kind of chairs; a pedestal and another writing table; bookshelves, enclosed or open; iron bedsteads, one double and three single, with their bedding, blankets, and linen; chests of drawers; washing stands; carpeting, new or old, for stairs and rooms; furniture for kitchen, cooking utensils, curtains, and any other appurtenances that kind friends might deem useful in the "Prophets' Chambers," at home or abroad—for whatever is not required at Barking would be found very acceptable in some of the barely-furnished mission stations in North Africa.

All gifts in kind or money for furnishing the cottage should be sent, carriage paid, to Mrs. Glenny, 21, Linton Road, Barking, who will be pleased to acknowledge what is forwarded, if donors will kindly send their names and addresses.

It would be very pleasing to the Council were they able to furnish the office and other rooms of the Mission Cottage free of expense to the Mission, and before the return of their valued Hon. Sec., who is travelling on behalf of the Mission in North Africa. Those, therefore, who purpose devoting some of their substance or "stuff" to this long-needed accommodation will kindly do so as soon as possible.

### ARZEELA.

OUR readers will find Asila, Arzeela, or Arzilla, marked on some maps about thirty miles S.W. of Tangier, on the Atlantic coast of Morocco. It is an ancient town, for the Carthaginians held it under the name of Zilia. The Romans succeeded them, and called it Julia Traducta. The Goths subsequently destroyed the place; it was, however, rebuilt, only to be sacked again, this time by the English, in the tenth century.

After thirty years, the Caliph of Cordova rebuilt the town, which, with the exception of falling into the hands of the Portuguese, some years later, has since been in the possession of the Moors.

The last attack made upon this small town of some 2,000 inhabitants was in April, when two courageous Christian Englishwomen took possession of it in the name of the Lord Jesus.

A few weeks ago, after about eight hours' ride from Tangier, our valued sisters, Miss Herdman and Miss Caley, reached this well-fortified but unkempt town, and we expect many an interesting journal from our friends, giving their experience of their lonely life amid Mohammedans and Jews who hitherto have had no messengers of the Gospel.

Will not the faith and courage of our brave sisters prompt many a servant of Christ in this country to go forth and occupy the hundreds of unevangelised towns and villages of North Africa? *Let those who will go or send communicate with the Hon. Sec., 21, Linton Road, Barking.*

### ALGERIA.

#### MR. LILEY'S JOURNAL.

*Tlemcen, January 18th.*—After so much snow and rain, it was a beautiful day to-day. Not having visited Sidi Boumidine for some time, I walked over there, having with me a number of tracts and leaflets. On the way I distributed tracts to those I met coming back from their mosque. In the Arab *café* I found a number playing draughts or sipping their coffee. Some sitting under the rude verandah, on my approach looked up,

and I heard a voice saying, "*Ah, mon ami!*" and I was soon met by an old Arab, an advocate. I distributed leaflets in the *café*, then went on to the mosque. While looking at the architecture of the doorway,

## A WOMAN

appeared at the little gateway of a small court that separates it from the grave of the great Marabout. When she had put her slippers off, she entered the small court and began walking about, praying and crying in a most distressing manner. She then went to the door of the grave of the Marabout, and kissed it most passionately, and began speaking in a very plaintive voice. When she had finished speaking through a crevice in the door, she struck it several times, and again kissed it.

*Sunday, January 24th.*—I was enabled to visit some Arabs. I first called at a house which I knew was a place of meeting for Tálíbs and Marabouts, and found two Marabouts there, with whom I had some conversation and gave them a Gospel each in Arabic. I next visited a Moorish bath, and distributed tracts in the cooling-room. I then called on some of the Arabs at their shops, and spent a little time with two or three Jews.

In the evening

## MR. AND MRS. CHEESEMAN

arrived, and though they came somewhat unexpectedly, I had a room ready for them.

*Monday and Tuesday.*—Was busy both days with Mr. Cheeseman in arranging the house. I am very thankful to have the fellowship of my new companions, and I trust it will be the beginning of a new and blessed era in the work of this station.

*Wednesday, 27th.*—Visited and had a little conversation with some Arabs while in the Arabic quarter this morning; also visited a Jew to whom I had given a New Testament. In the afternoon was visited by a Jew who had begged me to give him a Bible in Hebrew. I was enabled to have some conversation with him, though he spoke very little French. I marked the fifty-third chapter of Isaiah, and told him to give it special study and compare it with the life of Christ.

*Sunday, 31st.*—I was visited by Si Hamid and one of his cousins

## FROM THE SAHARA.

His family is now living at Tlemcen, but has a number of relatives in the Sahara. Some occasionally come to Tlemcen on a visit, and are always brought by him to see me. This gives me a splendid opportunity of speaking for the Master, and sending Gospels, etc., to such places where it would not be safe for Europeans to go. I was also visited by Si Hali and his brother.

In the evening went to the *cafés* and distributed tracts.

*Tuesday, 2nd February.*—Was visited by Abdullah Ben Demered; quite unasked for, he offered to lend me his horse to go to the surrounding villages.

*Wednesday, 3rd.*—Studied in the morning. At 1.30 I set out to visit Sef-Sef, Negrier, and Ousidan. The horse was borrowed from Abdullah, the saddle and bridle from a Protestant gentlemen. I knew the horses of the Arabs had

## NASTY TRICKS

sometimes when starting on a journey, so for a mile or so I walked the horse. On going a little faster, the horse suddenly broke into a gallop; after a minute or two it tried to leave the road, but when I kept it to the road it reared up with me and we fell backwards together; fortunately, the horse did not fall on me (quite a miracle), and neither of us was the worse for the fall, except a little shaken. The horse went well afterwards, and I was enabled to distribute Gospels to soldiers I met on the road exercising horses, and people in the fields, etc., about Sef-Sef. In Negrier, and along the route, I distributed Gospels, tracts, etc., in both French and Arabic. Ousidan was the next village I visited; it is inhabited entirely by Arabs, and is one of the prettiest places I have seen. I turned off to the left from a

very rough road along the side of a bare hill, and passed a ruined Marabout's grave. Before getting into the village I rode down an exceedingly pretty lane; the hedges and flowers looked very fresh after the rain, and the perfume of the violets filled the air. Oranges and citrons were hanging in heavy clusters on the trees, and the almond-trees were in full bloom. The beauties of nature stood out in striking contrast to the people who inhabited the villages. I passed several groups of men listlessly squatting in the sun and sipping their coffee. At a very small mosque I stopped and inquired for the priest. I found him sitting among about eighteen boys, who were shouting at the top of their voices, repeating parts of the Koran.

## THE PRIEST TURNED OUT

with all his scholars, and read aloud from the Gospel by St. John I gave him. The boys listened with rapt attention, and several Arabs, who were passing at the time, also stopped to hear. As I looked down from my horse upon this group of men and boys listening to the reading of the Scriptures, I lifted up my heart in silent prayer that God would bless His own Word to their souls. I returned to Tlemcen about six o'clock, and with a greater desire than ever to have a horse of our own, so that these people might be frequently visited.

*Sunday, 7th.*—

## A YOUNG FRENCH SOLDIER

took breakfast with us this morning; as he had been in the army five years, he knew all this part of Algeria, so gave us some very useful and interesting information. After breakfast I had a long talk with him about his soul, and when he left I gave him a Bible.

*Monday, 8th; Tuesday, 9th.*—Snow and rain fell heavily these two days; spent most of the time in study.

*Wednesday, 10th.*—The snow clearing up a little, but the town very dirty; found but few Arabs about.

*Saturday, 13th.*—Studied and visited. One of the Arabs I called on was a tobacconist. A few days ago I had given him an Arabic tract: it appears the tract spoke of the Mohammedans as being savages; this rather annoyed my friend. I expressed my ignorance of Arabic, and my regret that I should have given him such a book; he seemed satisfied, and I had some talk with him for about half-an-hour.

*Monday, 15th.*—This morning two Arabs brought some wood for sale. After paying them for it, I called them into the courtyard; they entered, but with a look of dismay on their faces. I gave them

## A SHIRT EACH,

that had been sent to me from some ladies at Barnstaple. Poor fellows! their hearts seemed to take possession of their heads, and for the moment they seemed not to know what to do to show their gratitude. They were too ragged and dirty to kiss me on the head, as is their custom among themselves; so they touched me on the right arm with the tips of their fingers, then kissed their fingers, and stretching their hands towards Heaven, said "Allah!" (God), and kissed their fingers again. This, I presume, was asking God to bless me.

In the evening Mr. Morgan and his son arrived. I took them to see the Arabic *cafés*, and my mode of working among the Arabs in these places.

*Wednesday, 17th.*—Mr. Morgan left this morning.

*Saturday, 20th.*—

## A GREAT NUMBER OF RIFFS

seem to be coming into Tlemcen just now, the market-places and *cafés* are full of them. I visit these *cafés*, though I am unable to speak to the Riffs; if one among them can read, I leave some tracts with them. Was visited by a young Tálíb, who gave me some instruction in pronouncing Arabic.

*Sunday, 21st.*—In the afternoon, while visiting in the Arabic quarters, I passed one of the "portes." Just outside it there were a number of tents and rude sheds, generally occupied by

Riffian shoemakers during the day, and as a shelter for poor Arabs during the night. To one of these tents I saw a poor Riff slowly walking between two of his stronger companions. He was very feeble and thin, his legs being too weak to support him alone; they seemed distorted by rheumatism, and consumption had marked the poor fellow as its victim. He was laid down on a thin mat on the damp ground, and a charcoal fire was put in the tent. These Riffs come over to find employment in or about Tlemcen, but by the time some arrive here they are much exhausted and emaciated. On more than one occasion have I seen men carried from this quarter dead, starvation having done its work—body and soul dead for the want of natural and spiritual bread.

*Monday, 22nd.*—In the evening was visited by Si Hamed; he came for some medicine I had promised his father. Si Hamed is well educated in Arabic, so he gave me a lesson in pronunciation. As I had only one chair in my room, I had to stand while Si Hamed sat; when he noticed I was standing, he would not rest content until I had procured another chair. It is the custom among the Arabs here that the younger shall not sit while the elder stands.

*Thursday, 25th.*—In the afternoon visited

BOUMIDIN.

While standing in the little court between the door of the mosque and the grave of the great Marabout, men and women were constantly passing and re-passing; all took off their shoes as they walked across the court, but the majority of the women kissed the door that led to the grave, and in a most plaintive tone said something through the crevice of the door. The grave was visited by some women who were so feeble by age that they could scarcely walk; when they left the grave they carried away some of the water from the well in the court of the grave. After the priest had mounted the minaret to call the people to prayers, the keeper of the Marabout's grave entered the courtyard and went through the bowing and prostrating in prayer; as he had no rosary with him, he counted the buttons on his waistcoat.

*Saturday, 27th.*—Studied, and went into the Arabic quarter. In the afternoon was visited by Sidi Boumidin Tzeri. This Arab, though fairly well off, can neither read nor write; he came to me to write a letter for him to his father, who is living near Algiers. It gave me much pleasure to write the letter for him, and gave me an opportunity of speaking to him about his soul. Was also visited by Si Hamed and other Arabs.

*Sunday, 28th.*—Visited Mansourah. On the road I was accosted by an Arab, who appeared to know me and what I was. I have been surprised, lately, by the great number of Arabs who know who and what I am; even the children call me by my name when I am in the streets, and as I enter a Moorish *café*, I hear the word, "Marabout, Marabout," whispered all round. Every religious worker is called Marabout by the Arabs.

*Friday, March 5th.*—Spent part of the morning in study; but feeling a little fatigued mentally, Mr. Cheeseman and I went out, and climbed

THE MOUNTAINS AT THE BACK OF TLEMCEIN.

The slopes were very steep, and the wind strong. When we had arrived at the summit we were repaid for our exertions; the wind was fresh and invigorating, and on my return to Tlemcen I felt all the better for the climb.

Visited a Protestant family; before leaving had prayer with them.

*Sunday, 7th.*—After *déjeuner*, visited a Protestant family who were in deep grief, having just lost a daughter-in-law.

In the afternoon went to the Arabic quarter, distributed tracts in *cafés*, shops, etc.

THE WORK HERE

must evidently be taking some effect, for I seem to be known wherever I go, and the Arabs know why I am here. I have distributed Gospels, tracts, etc., wherever it is possible, and

I know they are read, not only by the person to whom they have been given, but they are often read to those Arabs who cannot read. May God grant that these silent messengers may soon be the means of bringing forth fruit in the salvation of some of these people.

*Monday, 8th.*—Visited and studied; in the evening went to a Moorish bath.

*Tuesday, 9th; Wednesday, 10th.*—Studied; visited Arabic quarters. Am unable to do much just now in the way of tract-distributing, as my stock is very low, having only a few leaflets and Gospels left.

*Thursday, 11th.*—As a horse had been placed at my disposal for this afternoon, I went out to see

THE COUNTRY TO THE S.W. OF TLEMCEIN.

Passing through Mansourah, with its walls and old mosque the minaret half fallen and in decay, I met some Arabs on the road, to whom I gave some leaflets. I had a little conversation with them, and their ignorance was astounding. After passing through the forest of Zirefel I found myself some 500 ft. above Tlemcen, and upon a plateau about eight miles broad. In the distance I saw the mountains rising higher, and the winding road over them to Seb dou. On this plateau is the village of Terny, or, as the Arabs called it, Aïn Roraba. I was informed that a very great number of Arabs (who, I believe, are *Berber*s) come on to this plateau to live and cultivate the ground in the summer; but it is so cold for them in the winter that they remove to the valley of the Tafna, which is about 2,000 ft. lower. Few of these people can read, but when one can speak Arabic, and take a few simple medicines, an open door will be found.

*Friday, 12th.*—Having found some tracts I had forgotten, and having been able to borrow a horse for a few days, this morning I set out for

BENI SAF.

It was about 7 a.m. when I started, and in a little over an hour I found myself at Henaya. The weekly market was in full swing, and the market-place crowded with Arabs, camels, donkeys, etc. I should much have liked to have dismounted and done a little work for the Master, but neither my supply of tracts nor time would allow. After passing through the olive gardens that surround Henaya, the road led out to a long valley, which I had to cross. Many Arab encampments of five, six, or seven tents were to be seen from the road, but very many more would have been seen had I left the road to seek for them. At Remchi I rested for some time, and sat in an Arab *café*; here I distributed tracts, and gave a Gospel to the proprietor. From Remchi I descended into the valley of the Tafna; the soil seemed very good, and the country, with its mountains, valleys, flowers, etc., was lovely. I lifted up my voice in praise to our great Creator. On both sides of the river I saw great flocks of goats, sheep, etc., guarded by Arab youths, who gave me a kindly salutation as I passed them. Some distance from the road were *Berber* (Arabs so-called) encampments, but as rain began to fall very heavily I had to push on to a farm for shelter, so could not visit these tents. I found shelter

AT A FARM-HOUSE

which was occupied by Spaniards; they were exceedingly hospitable, giving me hot coffee, etc. While resting here, I was able to have some conversation with two Spaniards who spoke French. One of them said, though he was a Roman Catholic he believed more in Protestantism, and that it was Christ alone through whom we should pray, and He alone could save us. As I left I gave them some Gospel portions, with which they were very pleased. From this farm to Beni Saf is 13 kilomètres, and between these places I met a number of Arabs (I believe *Berber*s) gathering leaves from the small palm, also a herb very much like fennel.

At Beni Saf I was kindly received by the British Consul and some French Protestants. It is a very scattered mining village,

built on the sides of two mountains and in the valley. The mine is in one side of the mountains, and the iron ore is carried by a railway to the ships, which load in a small harbour owned by the mining company. Beni Saf, and some considerable extent of the country around, is the sole property of the mining company. The houses, which are not built by the company, are of a very rough and temporary kind, as the company will not grant leases. The Catholic church and the priest's house were built by the Government; but they have a special agreement with the company. The hotel is a very rough affair, being a mere shed; the room I used as a bedroom must have been built for a stable. The population is about 5,000—1,500 being Riffs, who come over from Morocco to work in the mines; while here, they generally live in caves, and have neither priests nor mosques. There are some 2,000 Spaniards, who, also, are chiefly engaged in the mines; the remainder of the population is made up of English and French. English steamers come in every week to carry the ore to Newport, etc.

*Saturday, 13th.*—Rain fell heavily all day. I was, however, enabled to get among the people and distribute. I reached Tlemcen the following evening, very thankful to our Father for His loving care over me, and the open door found for preaching the Gospel.

## TLEMCCEN.

### MR. CHEESEMAN'S REPORT.

On leaving Marseilles, we had a very rough passage. Many were frightened, but the Lord was better to us than our fears, and we arrived in safety at Oran, though very late.

Mr. Mercadier met me next morning. Was obliged to leave the hotel, owing to the illness of my wife, and stay with Mrs. Eldin. I cannot speak too highly of her kindness. We arrived in Tlemcen on Sunday night, January 24th. Mr. Liley received us as only a brother could, and we found he had made all the arrangements that he possibly could to make us comfortable.

I spent the greater part of the week following unpacking luggage, fixing shelves in Mr. Liley's study and in my own; also the house, making a table, etc., studying about an hour each day and visiting at night.

*Sunday, 31st.*—Went to the French church. Mr. Liley preached. A good number were present. After *déjeuner* he and I went out to give away tracts to the country people, which nearly all who can read most willingly received. I noticed two French soldiers, to whom I had given tracts, reading them together. Mr. Liley gave a book to an intelligent-looking man, who seemed to be going into the interior. After dinner we went into the Arabic quarter, visiting many shops, making friends of both Arabs and Jews. We invited them to come and see us in our own house. Some promised to come. Two came at night. We also visited some

#### ARAB CAFES,

two of which were something like *café* concerts. Whilst listening to their peculiar music and singing, I did long for the time when I could sing and speak to them in Arabic, which, I think, would have been permitted had I been able. One man told us they were singing about one of their Marabouts. I did pray for Divine help with the language, so that I may soon tell them of our Marabout, Jesus. At another *café* I was surprised to see one reading one of our books to a group who were playing at cards. I am astonished at the liberty we have, and feel much encouraged by the willingness they show to receive books and to listen to the Gospel.

*Monday, 1st.*—Got up at half-past six. Studied French some six hours. Went afterwards into the Arabic quarter, and visited several places. Stayed some time in one *café*. Returned home sick at heart because of the number of people in every part of the town without the Gospel we prize so much.

*Saturday, 6th.*—Studied and visited. One incident occurred in a *café* which we entered that gave us much encouragement. On looking round, Mr. Liley remarked, "I do not know any of these people." We had not been seated long when an Arab came forward and asked for some books. Mr. Liley gave him a tract, which he immediately read aloud to his companions. We heard several of them say, "*Sidna Aisa*," showing that they recognised us as belonging to the Lord Jesus. We went home with grateful hearts that we were so known. What ever their opinion might be about our Prophet, we felt the necessity of holy living before those who are watching us so keenly, and were led to unite in prayer that the Lord would show Himself through us to these people.

*Sunday, 7th.*—After *déjeuner* we visited the Arabic part of the town, calling first upon

#### A MERCHANT OF COUSCOUS,

who, receiving his dinner while we were waiting, invited us to partake of it with him. Mr. Liley made a spoon of brown paper and we commenced in true Arab style—all from the same bowl. Had we not just taken our meal, we should have enjoyed it much. On leaving him we visited two baths, chatting to the bathers. We frequently hear them say one to another, "*Sidna Aisa*," and sometimes (perhaps to flatter us), "The English are good." We pray that they may not be deceived in us. They do not seem to mind how much we praise our Saviour so long as we do not preach that He died or was the Son of God, which, they say, is not true in either case. On our return we were visited by another French soldier, who made us feel sad and sigh as we listened to his story of a soldier's life especially when he made us understand that next to nothing was being accomplished among them for their spiritual welfare. We gave him an open invitation to visit us with any of his comrades who might be seriously disposed. They are most willing to receive tracts or Gospels.

### NOTES AND COMMENTS.

It would rejoice many of our generous and self-denying donors could they witness the gratitude of many a patient for the cures and relief afforded at more than one of our mission stations. The thanks of the workers are due to those kind friends who, through their gifts in money and kind (medicine bottles, bandages, old linen, wadding, cotton wool, drugs, sugar soap, needles, thread, pills, etc.), have enabled them to minister, not in spiritual things only, but likewise to the bodily ailments, which are not few or slight.

The supplies of these things in kind have not been equal to the demand, and therefore, as was stated in page 36 of our February issue, the Hon. Secretary or the Hon. Treasurer will always be pleased to receive such articles in any quantity IF SENT CARRIAGE PAID. N.B.—All kinds of bottles, measure from one to twelve ounces, are serviceable to the medical missionary, if corked so much the better, and when filled with sugar they are trebly valuable.

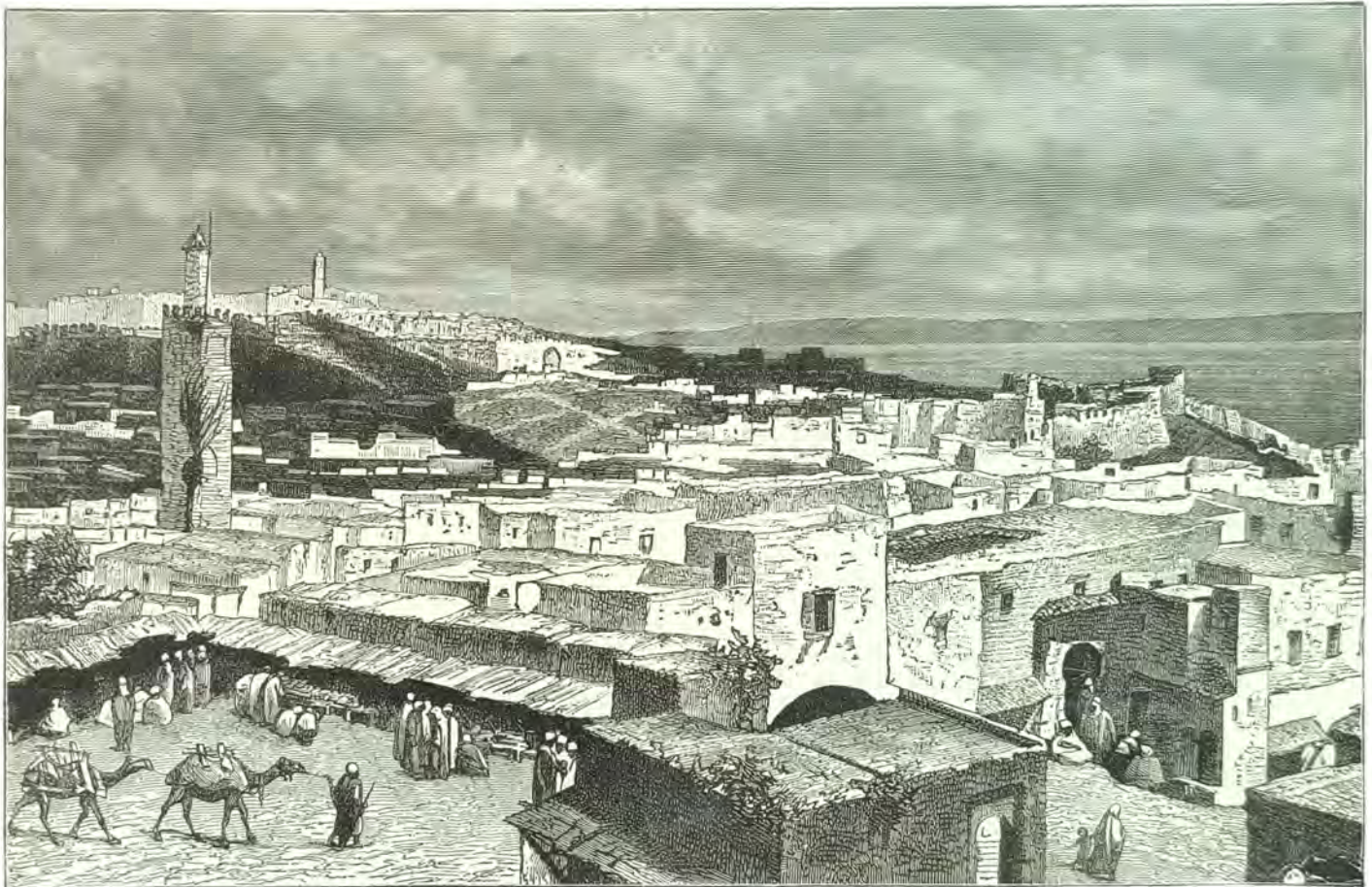
The friends of NORTH AFRICA can much assist the Mission by carefully disseminating information about its peoples and their great needs. This may be done by procuring the quarterly paper, NORTH AFRICA, and other publications of the Mission, in sufficient numbers to interest a circle of friends; by asking those to whom they give these papers to preserve them for lending to their acquaintances; by reading extracts from NORTH AFRICA at prayer and other meetings; by getting local booksellers to procure several copies for show and sale, guaranteeing them against loss in case of those remaining unsold; and, lastly, but not least, by communicating with the Hon. Secretary respecting the holding of meetings for the Mission in drawing-rooms, school-rooms, halls, etc., where he or other members of the Council would give addresses on behalf of the Lord's work in North Africa.



**TANGIER.**

THIRTY-FIVE miles diagonally from the famous Rock, across the Straits of Gibraltar, lies Tangier, the front door of Morocco, or, as its name signifies, "the city protected of the Lord." From the sea it presents the appearance of a number of cubical blocks of whitewashed masonry, irregularly arranged on rapidly rising rocky ground, the western side of a shallow bay. Here and there may be seen the square minaret of a mosque, from the top of which, as shown by our frontispiece, the Mohammedan call to prayer is made at regular intervals. Would that all the true people of God were systematically summoned to intercede on behalf of the fol-

small town north of Rabat. Its crossing is generally a scene of cruelty, disorder, and tumult. It is effected by means of flat-bottomed boats, into which the poor camels, horses, and other pack animals are savagely driven or tugged, at the expense of the skin and hair of their legs, which, somehow or other, must be got over the high sides of these unwieldy tubs. A landing-stage, and a sloping platform in the capacious ferry-boat, would obviate much of the needless suffering of these poor beasts of burden. The tender mercies of the Mussulman are like those of many others who know not our Lord Jesus Christ. The whole creation groaneth. The only remedy is the true knowledge of Him who is full of mercy and com-



lowers of the False Prophet, then we might soon see a great turning to the true Messiah. Will our readers join us in much prayer, especially on Fridays, for the work in North Africa?

N.B.—A meeting for prayer is held every Friday at 3 p.m., at the Office of the Mission, 21, Linton Road, Barking. Friends are cordially invited to attend.

**THE SEBU.**

THE Sebû is the principal river of North Morocco. It rises in the western slopes of the Atlas Mountains, and, flowing past the renowned city of Fez, falls into the Atlantic at Mehedia, a

passion. Shall we withhold this blessed knowledge, seeing that the eternal welfare of millions of our fellow-creatures—men, women, and children—is at stake? No, we must obey His command, and go and preach the Gospel.

SPACE does not permit of our noticing the farewell meetings in connection with the departure of the seven workers who have recently gone out. To many, we trust to all, who were present, they were times of much refreshment, especially that held at Harley House, Bow, E. Much interesting matter has been sent us, but want of space compels us to defer it to another number.

## ALGERIA.

## MR. MERCADIER'S REPORT ON ORAN.

*(Condensed.)*

THE town of Oran is the capital of the western province of Algeria. It is situated on the coast of the Mediterranean, and is an important seaport, being connected with Algiers and the interior by two lines of railway. Its population is estimated at 50,000, being composed of 40,000 Europeans, principally Spaniards and French, and the remainder Jews and natives. Most of the latter are of Arab descent, the rest consisting principally of Berbers of various tribes.

The natives, or, as the French call them indiscriminately, "les Arabes," reside in the quarter of the town called by the Europeans, "Le Village Negre," and by themselves, "El Mesed Eldredida," or "The New Town." It is well situated on a slight elevation, with a good view of the sea; its appearance is far from prepossessing, for, unlike Tlemcen, this native town does not contain any remains of Moorish architecture; it is composed principally of narrow lanes, which wind in and out among houses that are built, in Oriental fashion, round a central court. Scarcely any windows are to be seen, and generally only a small doorway, which leads into the court within. This gives the streets a bare appearance, and, except in the principal thoroughfares, they often seem deserted and lonely. An exception to this state of things is observed in two fine roads, along the sides of which some Jews have erected houses after European styles.

Unlike many towns in the East, the tradesmen of the same craft do not congregate in one part. One finds a grocer next a shoemaker, then a Turkish bath establishment, and after this may be a fruiterer's. The shoemakers appear numerous, although the natives, for the most part, walk barefooted.

## ARAB CAFES

are not infrequent; their furniture is scanty, consisting of a few forms, mats and carpets, a looking-glass, and some relic from a sacred place, often reputed to be from Mecca. The customers may often be seen playing at draughts, sleeping, or listening to a musician performing on the *goubir*, a kind of guitar made from the shell of a turtle.

The kitchen furniture consists generally of a table, a saucepan or two, and some wooden spoons. Salads, and the prevailing dish of North Africa, "cous-cous," are the most-called-for foods.

Barbers and embroiderers are numerous. The former not only shave the heads of their fellow-believers, but, after the fashion of the "barber surgeons" of now more civilised lands, bleed their customers, and, when required, will perform dental operations with African rather than American skill. The latter embroider slippers, saddles, etc., with gold and other materials; some of their workmanship is excellent.

In many streets one observes with much sadness that European vices have been added to those of North Africa. It is appalling to witness the depths to which men fall in order to fulfil their lusts.

## FOUR DISTINCT RACES OF NATIVES

are met with in Oran—the Kabyles, the Moroccans, the Arabs and the Kouboqli.

The Kabyles and Moroccans are descendants of the ancient Barbarians of Greek and Roman history.

Their history previous to the Christian era is involved in obscurity.

During the first three centuries of this dispensation large numbers of them were freely converted to God, and endured much persecution for Christ's sake; subsequently, errors of different and grievous kinds crept in and brought about such an apostacy that judgment after judgment came upon the

Berber race. Saracens from the east, and Vandals from the west, invaded their country, and later on hordes of Arabs immigrated to North Africa, compelling all to embrace their Mohammedan faith.

## THE KABYLES

come from the mountains of Greater or Lesser Kabylia, sometimes as traders in agricultural produce, as corn, figs, olives, and oranges; sometimes as tailors, or armourers, many of them being skilful workers in steel; at other times as potters. These men make articles which, although primitive, are by no means unartistic, and on this account Europeans buy their manufactures readily.

Like the Arabs of the plain they are very hospitable.

## THE MOROCCANS

are mostly Riffs from the Lesser Atlas Mountains of North Morocco. They somewhat resemble the Kabyles in appearance, but are much poorer and less enterprising. Most of them work as labourers on farms or roads during seasons when agricultural work is scanty in their highlands. They are active, hardworking fellows, simply clad, wearing as a headdress a sort of *fez*, with a red or yellow handkerchief tied round it; and on their bodies a "gondoura," a long kind of shirt, fastened round the waist with a leathern belt. Armed with a stick and barefooted, they may be seen offering their services for a pittance which will enable them to save a few francs whereon they can subsist for a time in their distant homes.

## THE ARABS

of Oran differ little from their fellow-countrymen elsewhere. They are easily distinguished by the proud yet solemn expression of their bronzed faces; they are reputed to be brave, but greatly prefer an inactive life to one of work; many of them are shepherds, and live in tents, or *gourbis*, or huts made of branches of trees, etc.

## THE KOUBOGLI

are the descendants of the Turks, who in the sixteenth century took possession of Algeria, and of the Arabs of that time, amongst whom they intermarried. Most of them claim to be descendants of those who founded the Regency of Algeria. They are generally well dressed, in short vest, full trousers, blue burnous, and a turban.

As a race they are fairer than most North Africans, and the men usually wear long black moustaches, they occupy an influential position in the town as merchants, interpreters, schoolmasters, doctors, etc.

All these natives are by religion orthodox Mohammedans; they hold the doctrine of the "Imaan Malek," but the Kabyles and Riffs are less bigoted than the other races.

## EVANGELISATION

can be carried on here as well as in Tlemcen—in fact, the people appear even more friendly; Gospels and tracts are eagerly accepted. Like all Mussulmen, they acknowledge, according to the Koran, three prophets: Moses, who was superseded by the Lord Jesus, and Mohamet, who, as God's last messenger, they say is superior to both.

They will listen attentively to Gospel statements, but generally deny that the Lord Jesus died; for, say they, the Jews crucified another like Him in His place, because God caught Him up to Heaven. They acknowledge Him as the son of Mary and Apostle of God; but know nothing of His precious atonement, or their need of reconciliation to God through His death and mediation.

They have a regard for missionaries, and at present they are welcomed to their houses and cafés.

It is most important that the missionaries should

## PREACH BY THEIR LIVES

as well as by their lips. Immorality of all kinds is rampant,

especially in the towns. The need of the Gospel by these poor people is great. The saving knowledge of Christ will alone rescue them from their present and future perils. How important it is that the Church of God should speedily send forth consecrated messengers to publish the glad tidings of salvation from the penalty, power, and presence of sin.

Among the less bigoted Mohammedans there is a growing desire to hear something more about Sidna Aisa, the Lord Jesus, the Messiah whom they are expecting to come again shortly, according to their sacred book, the Koran. Many so-called Christians would less eagerly listen to the readings or preachings of the Gospel than the common people of North Africa.

Many of them read the Gospels with great delight, and are specially interested in those passages giving an account of our Lord's miracles. They have been overheard repeating what has been told them of the Saviour to attentive groups in their cafés.

There does not appear to be any difficulty in getting a class of boys under instruction as was done for a time in Tlemcen.

As yet no decided conversions can be noted; but God has promised that His word shall not return unto Him void, and who will hinder when His mighty Spirit works through His Word on the minds and consciences of these who have been nationally in darkness for more than a millennium?

Let prayers, supplications, and even intercessions, be made for these dwellers in North Africa, and soon the scattered workers will begin to reap with joy what they are now sowing in tears.

## TANGIER, MOROCCO.

### MISS HERDMAN'S DIARY.

*Tangier, January 1st.*—This day has been calm, warm, and fine. On most sunny days we have a strong wind. Several fellow-Christians joined us in a picnic, and we returned to tea with some of them. We rode on donkeys to a battery on the other side of Tangier Bay, making a long *détour* to avoid the mud, which was deep after the heavy rains.

The greater part of our ride was along the sands. We were sorry to spend our day in an uninhabited region, but the villages are barely accessible, and very damp, and the battery was chosen as a dry place, where we could spread our rugs and dine, or take refuge from a storm. In the evening I went to see

#### SOME NEIGHBOURS,

and met a merchant from the coast of Spain to whom I had previously given a gospel. He was about to start for home, and was very glad to see me again before leaving Tangier. The mistress of the house I believe to be converted, and she had been seeking to lead her visitor to Christ. I take great pleasure in speaking to the Roman Catholics. Most of them have now received a copy of one of the gospels through the generosity of the Rev. J. E. Dalton. I want some good Spanish tracts, not controversial.

*2nd.*—Had a good day

#### WITH THE JEWS.

Was interested to find a Jewess with a Bible she had bought, reading it carefully through. She was quite distressed when I let her mark drop out. I proposed a chapter of the Old and New Testament alternately; but no, she would go straight through. She had read as far as Judges.

*Sunday.*—Spent two hours in the market giving portions of Scripture in Arabic to

#### THE MOORS,

gathering together groups of those who asked for portions, and explaining the Gospel. Had many interested hearers. Went

on to our united afternoon service in town. We want a mission-room in Tangier for this and for evangelistic purposes. Began the week of prayer.

*9th.*—Visited the Soke in the afternoon, accompanied by Miss Meakin. Gave many Arabic portions, and spoke to groups. Observed the richer Moors of Tangier sending poor men to me for portions of Scripture.

*12th.*—Medical mission reopened. Spoke of Jesus to the few who came. We have so persistently sent the people away for months that they do not yet believe they will get medicine.

A taleb came to read, and told me he had copied out the Gospel of Mark.

*Saturday.*—Some hours with the Jews to-day, after the medical mission.

*Sunday, 18th.*—In the Soke, as usual, giving portions and teaching, Mr. Baldwin at one part of the market, I in another with other workers; also in the grain market. Good Bible-reading at Mr. Meakin's.

Patients very much interested and attentive to God's Word, especially one from the robber region of Wadres. I lent him a large Testament.

Am doing literary work, but hope to visit more when the roads dry a little.

*Friday.*—Very stormy and wet. Glad my work lies in the house. The rain falls in torrents at this season, and it is difficult to get out. George Bey able to come into the drawing-room to the fire. He has been very ill. Prepared vocabulary with him.

*Saturday.*—Stormy and showery. Visited the Jews. Passed our time in the houses, and had quite good congregations of friends and neighbours, who gather where they see me go in. Spoke to a great many girls to-day.

*Monday and Tuesday.*—Read with patients. The weather is so severe that the doctor often sees those who come on the wrong days, as comparatively few can venture up here.

*Wednesday.*—Visited one of our patients. Had conversation, reading, and prayer with all the family; gave portions, and held conversations in Arabic in the quiet streets. Weather severe.

I remained all night in Tangier, through the kindness of Mrs. Meakin. Heavy thunderstorm, with hail.

*Thursday.*—Patients attentive to the Word. Visited a family of Jews, and an English invalid in one of the hotels.

*Friday.*—We read "Like Christ," by Andrew Murray, at prayers—I trust to our profit. We all know that it is only as He lives out His life in us that we can be made a blessing to this people.

Gave a number of

#### GOSPELS AND TRACTS

in English, French, Hebrew, and Arabic, but the larger quantity in Spanish. Were rather annoyed by the persistence of a crowd of boys who wanted books. We did not, however, discourage them, but after entering a Jewish house, the son of the owner very kindly admitted them in ones and twos, and all—perhaps fifty—went away satisfied. Quiet being restored, the grown-up people and some boys and girls sat and stood around while I read and expounded the Spanish Bible, seeking to prove to them that "Jesus is the Christ." Later on we had a quieter crowd of girls in another quarter, and the same process of letting in a few at a time into the house of a friendly Jew; and then, having provided all with Gospels, or leaflets, I spoke to the quieted audience, composed of adults and intelligent girls from the Jewish schools.

In one house I found

#### A JEWESS,

who had not before shown any interest in the Gospel, very desirous to have the New Testament explained, and thus I was much encouraged. Her son, a boy of about twelve, had frequently worried me for books; and from what I knew of him,

I feared he would destroy them, so I often refused him. His mother, however, told me he read them all, and that her husband was now reading every evening a gospel he had brought in. At this juncture the father entered. We had a long conversation, which ended in his accepting the loan of a Hebrew Testament, which he promised to read.

*Sunday, 31st.*—Mr. R. C. Morgan, of *The Christian*, and Mr. George Morgan, his son, arrived from Gibraltar, having spent a few days there on their way out from England.

We had our usual service in the morning in Hope House. In the afternoon Miss Tulloch and I spent an hour and a half in the Soke, and gave gospels and leaflets to Roman Catholics, Jews, Mohammedans, but, as usual, devoted our time to conversation with Moors individually and in groups.

Several

#### SALT MERCHANTS,

belonging to the villages near the sea, where the salt pits are, appeared to be much interested.

A town Moor, who had a tent for his little shop, received a gospel with pleasure, and said, when I had spoken to him of our "blessed hope": "It is our hope also to see the Messiah, but we in this town are asleep; you are awake." Like most of those to whom we speak for the first time, he did not believe that Jesus died, but that another was substituted for Him, and He was taken up without dying; but he listened to my explanations, and promised to read the gospel to see for himself.

Mr. Morgan conducted our meeting at Mr. Mackintosh's at four p.m. A happy gathering of believers. A visit from our English brethren is a great treat to us.

*14th.*—Visited three Jewish families; two were new ones. Read the Old Testament to a very interested group of Moors and Jews; my visit being to a Jewess with rheumatism, and spoke of the Messiah as Saviour and Deliverer. We all rowed out to the French steamer, and with great regret saw Mr. Morgan and his son off to Oran, watching the steamer, which started immediately, till it was out of sight.

The *Grappler*,

#### AN ENGLISH GUNBOAT,

was lying out in the bay. We boarded her, and Mr. Baldwin invited the men to come up to tea; eight were at liberty to do so, and duly arrived. Played football on the Marshan, led by Mr. Lochhead; then had tea, and afterwards plenty of singing, in which they joined heartily, conversation, and a little meeting. Miss Caley spoke, Mr. Baldwin read, and Mr. Lochhead told his experience, and further helped them by seeing them off, as there was some difficulty in getting them through the Custom-house gate to their boat at so late an hour. They were delighted with everything. We were in the Soke this afternoon, giving papers to Moors containing portions of Scripture, and had groups to speak to; then on to the Bible-reading held by Dr. Churcher at Mr. Mackintosh's.

*Monday, 15th.*—Visited a sick Jew from Tetuan, who knew nothing of Christianity; then went to visit a Roman Catholic, who is, I believe, a Christian. We have always a happy talk and prayer together. Spoke to a boarder, a Spaniard, who is reading the New Testament.

*16th.*—Several men, to whom we had spoken on Sunday, came for medicine, one

#### A SHLOO,

a sheriff—that is, a lineal descendant from Mohammed. He told me, what I already knew, that his fellow-countrymen were constantly murdering one another. Agadeer, south of Mogador, on the coast, is their capital; but their mountains are not safe to traverse, and their wild state is a drawback to the Sous, who cannot be easily reached, as the road goes through the Shloo country.

*17th.*—Heard what the sailors thought of their evening, through Mr. Holmes, from Gibraltar; all had had a good time,

by their own account. Sewed bandages for the sick this evening.

*Thursday, 18th.*—Some good readers among the patients. Spoke and read of the precious blood of Christ. Heard yesterday, that some of the

#### GOSPELS HAD BEEN BURNED

by the Jews and Roman Catholics.

*Saturday.*—Down among the Jews; only gave books in the houses; found that only a few books had been given up by the boys, and burned in the school—I presume by the Hebrew master, for the head-master is not opposed to Christianity. Had lunch at a Jewish house, with people I knew when residing here before. All

#### THE FOOD

cooks all night on a slow fire for Saturday, being always prepared on Friday. Should the fire go out they must get a Moor to light it, it being unlawful to touch match, or lamp, or fire during the Sabbath—that is, from sunset on Friday until the same time on Saturday evening. On Saturday, rich and poor here eat a dish composed of meat, with, very often, pettitoes or trotters, and always eggs in their shells, stewed with oil, and either rice, whole wheat, or beans. All are cooked together in a coarse earthenware pot, with a narrow neck, stopped with flour-and-water pastry. This is generally left all night in a public oven, very few persons cooking at home. Moorish errand-boys bring the jar, and the family sit down to it at or before ten o'clock; whatever is left they warm up and eat after sunset. Miss Meakin kindly accompanied me, as she often does in visiting the Jews.

*Sunday, 21st.*—We enjoyed our usual afternoon market work, having large groups of villagers as hearers.

*Monday, 22nd.*—First warm day this year; twenty-seven patients, two from between Casa Blanca and Mogador. Read and spoke to them as usual, and gave a Gospel to one of the men from a distance, and portions (printed here in Morocco Arabic on the tryptograph) to all who could read.

*Tuesday, 23rd.*—Eighteen patients. Others listened attentively while I spoke with an intelligent Moorish schoolmaster, who has been blind four years.

How I need the power of the Lord in prayer and in work! Day by day there are

#### UNSAVED ONES TO SPEAK TO,

and attentive listeners; but, oh! for the power of God to come down and touch hearts. We need to have our unbelief taken away.

*Friday, 26th.*—Reeba Baldwin and I visited in two houses belonging to rich Moors. One very intelligent lady was especially pleased with our visit, and begged us to return and bring the book again, a large New Testament. A French lady accompanied us, and introduced us to this house. Visited a poor patient with a broken leg. She was too deaf to hear much, but a neighbour listened eagerly to words about Jesus and His precious blood.

*Saturday, 27th.*—Visited the Jews in two new houses and several old; refused books in the street to boys at present, although I find that many prize them highly, and some of the children show me them all carefully treasured.

*Sunday, 28th.*—Dr. Kerr, of the

#### ENGLISH PRESBYTERIAN CHURCH,

arrived this evening. Some of our party went to meet him, and to give him a welcome from us all. He proposes going on to Rabat to-morrow night. We are so glad to think of a Christian worker being stationed there.

Miss Tulloch, Miss Caley, and I had a good time in the Soke, some Fez merchants being especially interested, and some women from the villages we have visited listened with great pleasure. Miss Tulloch begins to speak nicely to the people. When left alone, one can see them attentively listening.

## AMONG JEWS, MOORS, AND ENGLISH.

By MISS BALDWIN.

*Tangier, February 6th.*—Early this morning Miss Herdman and I went into the town to visit among the Jews. We had two bags of books and papers to give to the people. No sooner were we inside the city gates than a crowd of men and boys surrounded us, begging for books and tracts. We gave only to those who seemed the most interested. We were stopped a number of times by those who wanted books before we reached the first house we were to visit, where lived a very poor family of Jews from the coast. We spent more than an hour reading and talking to them. During that time not less than a dozen people came in, begging for something to read. These people stayed, so we had quite a little audience, who listened to the old, old story, and seemed sorry when we had to leave them.

We spent the rest of the morning with a family of Jews who speak English. Some of us have visited them before, and know with what we shall have to contend, for they always oppose and try to contradict the Bible. Their book-case was filled with infidel works, but we were glad to see yesterday that they had taken them all away, and readily assented to what we said of the Bible. They are always glad to see us come to their house, and we hope in time they will learn to love the Bible, and accept all its teachings. After spending an hour at noon at a friend's, Miss Herdman went to visit some other families, while other duties called me to Hope House.

*February 13th.*—This morning our dear friends, Mr. Morgan and his son, who have been with us for the last two weeks, left for Algeria. Their coming here was a great delight to us all, and we received much blessing from their visit. We enjoyed so much listening as Mr. Morgan spoke to us of the things of God. Thus a friendship has been formed which will never end. This is a Medical Mission day, and as they came to the dispensary to say good-bye to those of us who were engaged there, we had a precious season of prayer. We watched them go and then went back to our work. There was a much larger number of patients than usual, and I was busy until noon talking to them and teaching them. Several days ago, papa met some English sailors in the street, and feeling interested in them, he asked them to come to Hope House and have some singing. So this afternoon eight of them came. Some of us went out to welcome them, and then they enjoyed a game of football on the Marshan until tea-time. After resting a while we gave them tea, bread and butter, biscuits, and oranges. Then we had some singing. Miss Caley, papa, and Mr. Lochhead gave them a little talk, to which they listened attentively, and we all sang some hymns of their choice, and I sang a solo. We gave them some tracts and papers to read. As far as we could ascertain there was not a Christian among them, but we hope and pray that what they heard and saw here may set them thinking of their eternal welfare. We know from what they said that they enjoyed being here. One of them said to me, "I shall never forget Hope House." Another said, "I haven't spent so pleasant an evening for many a day back." We told them that every Thursday we pray for soldiers and sailors, and we would now be able to pray for them personally, because we have seen them. They are coming to Tangier next summer, and we have invited them to pay us another visit. We shall pray most earnestly that we may have the joy then of hearing that some of them at least are converted.

[It would be of great service to our earnest friends if a suitable hall could be opened in Tangier, where soldiers and sailors of British and other nationalities could be gathered in from time to time, and where regular weekly meetings could be held for Jews, Spaniards, and other local residents. If funds are specially sent for this object, we shall be delighted to further it.—Ed. N. A.]

## DJEMAA SAHRIDJ.

## EXTRACTS FROM MR. CUENDET'S DIARY.

*January 1st.*—On New Year's Day, 1885, we gave a general invitation in the village of Djemaa, to which about 150 persons responded. We made them a simple fête, and distributed bread and coffee. To-day we regret that our funds have not permitted us to give a similar invitation to a number of Kabyles, who expected to receive an invitation and some little present. However, this day has not passed without our having the opportunity of speaking of our blessed Saviour to many Kabyles who came to wish us the *bonne année*.

This evening we have had the wives of our servant Omaar, his brother and his cousin, accompanied by their husbands, without whom they would not have been allowed to come. Only just to come to our house, one of them was armed with a pistol and a poignard. We gave them a cup of coffee, and something to eat. Mrs. Lamb played some tunes on the harmonium, then we showed them a little of the house. The women could only express their astonishment by raising their hands to their heads, not daring to talk too much in the presence of their husbands. It is very probable that had they done or said anything without the sanction of their husbands, they would have received a severe correction on returning to their houses, for this is, unfortunately, but too common among the Kabyles.

We afterwards showed them the

## MAGIC-LANTERN,

which was the occasion of still greater surprise, but each one contented himself by laughing every time they saw anything new and astonishing. On leaving us the women appeared to be very much pleased with their visit. May some words they have heard, and some of the things they have seen, awaken them to a sense of their sin, and their need of a Saviour.

*January 2nd.*—To-day was

## THE CHILDREN'S TURN.

We sent out an invitation amongst them to spend the evening with us. Twenty-three responded to our invitation. We did all in our power to interest them. Among other things, we showed them the magic-lantern which on the previous evening we had shown to the women. Although they seemed to be pleased throughout the evening, nothing delighted them so much as a cup of coffee and a piece of bread we gave them as they went away.

*Sunday, Feb. 7th.*—To-day I have commenced to read about the creation, with two children. Poor children, how ignorant they are! I hope they will continue to come every Sunday, and that I shall find that our studies are blessed to their souls.

*February 23rd.*—Until to-day Mr. Lamb and I have together studied Kabyle, and translated some portions of God's Word, by the help of

## A YOUNG KABYLE,

who is threatened with blindness, who came to us every other day for two hours or more. This morning, seeing that our resources would not allow of our paying any one for this purpose, we were, with great regret, obliged to send him away for a time. This was a great pity, for translating the Word of God powerfully affected him while helping us, and his attention was riveted on it.

*March 1st.*—Yesterday (Sunday) we went into the village, hoping to find a suitable place to tell the Gospel to the Kabyles. I arrived

## AT THE DJEMAA

(place of assembly), where there were about forty men. Some were sewing (these are the men who sew for their wives), others talked together while resting. This

Djemâa is a favourite place with the Kabyles, where they like to meet and discuss their affairs. When the weather is fine, there are usually a great many people; this was the case yesterday morning. I had taken with me a translation of some portions of the Gospels, which I carried in my hand. As the Kabyles are very curious and inquisitive, they were not slow to inquire what I carried. I replied they were some of our Saviour's words translated into Kabyle, and that I wished to read some to them. Some replied that it would give them pleasure, but many Marabouts looked at me without saying one word, and seemed anything but pleased. I began to read the "Parable of the Sower." All listened with the greatest attention, trying to get nearer to me; one especially seemed quite captivated, and repeated after me a part of what I read.

I afterwards explained the parable, and all appeared surprised at its meaning. "If you receive into your hearts this Word, which is the Word of God," I said to them, "you will be like this good ground where the seed brought forth much fruit, and God will give you joy and peace. If you receive it not, you will be like those other places where the seed was lost, without power to produce any fruit, and God will punish you." Afterwards I read to them the "Parable of the Tares and the Wheat," and explained it to them as well as I could in their language. Their attention was sustained till I had nearly finished, when some one began to dispute the words of Jesus; and an inevitable discussion ensued on the Bible and the Koran. In the end I could but thank God that He had given me so good an opportunity to preach His Word, and I prayed that He would make it fruitful, like the seed fallen into good ground.

In the afternoon we gathered into one of our rooms about

#### TEN CHILDREN,

to whom Mr. Lamb and I spoke of the Saviour. We began to teach them some passages from the Scriptures. One amongst them knowing French very well, spoke of "Christians" to his companions. "Do you know what it is to be a Christian?" I asked. "A Christian is he who believes and confesses and knows the doctrine of Jesus Christ," was his reply. How the phrase "believe and confess" in this answer indicated that already this boy had been taught by the Catholics!

*Sunday, March 7th.*—To-day I again went to the place of meeting, accompanied by Mr. Lamb. We spoke the Word of God, but great discussions are always raised about Jesus as the Son of God and Saviour of the world. We had our children's meeting, and there were ten present, the same as last Sunday.

*Sunday, 14th.*—Twelve children in our school; the number increases gradually; the same come again every Sunday. May the Lord take possession of these young hearts.

### SO SUNNY A LAND, AND YET SO DARK.

THIS is indeed a sunny land, for, while dear friends at home have written of cold and snow, we have been rejoicing in lovely sunshine and beautiful flowers. Arum lilies are blooming in abundance in the garden, and some of the hedges are blue with periwinkle.

"It is a goodly pleasant land  
That we pilgrims journey through;"

but we long to take some of these poor people among whom we dwell to the land to which we are travelling, but hundreds and thousands have never heard of Jesus—so "how can they know the way?" for He said "I am the Way," and "how can they hear without a preacher?" We long to lead them to Him; but, oh! the wisdom and patience one needs for this, and the power of God, for He only can open blind eyes and

make dead souls live. Three days ago, two little boys were waiting outside my window, so I tried to speak to them in Arabic about the love of God. Poor boys! they were indeed little heathen; they thought God was like one of the "Sheriffs," or great men of the country, and they had never heard the name of "*Sidna Aisa*"; it is only too true, they have no one to "care for their souls." Happy, favoured England! with its hundreds of Sunday-schools, and thousands of Sunday-school teachers, how great the responsibility, with *such* privileges!

The condition of the poor women touches my heart the most, especially those of the upper class, whom we know and see; they are most ignorant, they cannot read, and are seldom allowed to go out of doors. In one house, the other day, there were four pretty girls—young ladies—sitting on cushions on the floor, one threading beads, the others doing nothing! How different from the bright, happy lives they might lead if they only knew Him who calls from darkness and death to a fellowship with Himself!

Another lady Miss Herdman and I visited was much interested, asking about our homes, friends, etc., but she did not think she had ever sinned, and so did not like being told she needed a Saviour; but dear Miss Herdman was faithful to her, and surely God's truth will triumph over the falsehoods of Mohammedanism, and the light must dispel the darkness.

The same afternoon we visited another family. The father was ill; he and his son-in-law listened most attentively while Miss Herdman told out the joyful tidings of God's love and salvation, and then she prayed with them, and I suppose it was something very new and strange, for two of the daughters laughed at first; however, the others were very grateful; and I was so glad that I was able to understand nearly all the prayer—I suppose it was because it was slow and simple. How glad I am to be here, and also that I have the full assurance that *God* has called me to this land! It is most interesting to work among the patients in the medical mission, dressing their wounds, dispensing, etc.; but to see how readily the Gospel portions are received, and how glad many are to hear the good news, it makes one long to talk to them, that by hearing they may believe and live, and rejoice in the grace and love of our God.

There are indeed open doors—opportunities occur on every hand to tell of Christ, His death and resurrection, but oh! how few there are to do it! And how great the need!

As the Father looks down on this land, and especially on such a city as Fez, with its 150,000 or 200,000 inhabitants, and finds not (at least as far as we know) one heart that beats true to the Lord Jesus, what must He think of some of His servants in other lands, to whom He has entrusted the Word of Life? How His loving heart yearns over these ignorant ones! Oh! that we all had more of the love and compassion of our God, and the pity of the Saviour who wept over Jerusalem. Pray much for us, for of ourselves we can do nothing; we need constant help from above, facility in learning the language, and to be in every way fitted as ambassadors for Christ. To any who may have it laid on their hearts to come, or who have heard the Lord's command saying to them, "Go ye," may I add

"COME AT ONCE"?

The time is short. The Lord Jesus is soon coming again, and when one reaches Africa one cannot speak all at once to those whose souls are perishing for ever!

Hope House, Tangier.

C. E. CAYLEY.

SEVERAL members of the Council would be pleased to hold meetings in drawing-rooms, halls, etc., during May and June, if friends would communicate with the Hon. Secretary on the subject.

LIST OF DONATIONS FROM JANUARY 1st TO MARCH 31st, 1886.

1886.	No. of Receipt.	General. £ s. d.	No. of Receipt.	General. £ s. d.	No. of Receipt.	General. £ s. d.	No. of Receipt.	General. £ s. d.
			Brought forward ...	123 15 5		Brought forward ...	229 1 9	
Jan.	Readers of <i>The Christian</i> , per Morgan and Scott.		Jan. 29.....	769... 0 9 9		Feb. 19.....	809... 1 7 0	
2.....	731... 20 0 0		30.....	770... 0 10 0		19.....	810... 15 10 0	
2.....	732... 25 0 0		Feb. 1.....	771... 26 12 6		19.....	811... 1 12 6	
2.....	733... 0 3 4		1.....	772... 0 12 6		19.....	812... 1 0 0	
2.....	734... 0 1 6		1.....	773... 1 0 0		20.....	813... 1 0 0	
4.....	735... 2 0 0		1.....	774... 1 0 0		20.....	814... 1 1 0	
4.....	736... 0 10 0		2.....	775... 1 0 0		22.....	815... 2 0 0	
4.....	737... 0 2 6		2.....	776... 0 10 0		22.....	816... 0 5 0	
5.....	738... 0 5 0		2.....	777... 0 10 0		23.....	817... 0 5 0	
5.....	739... 10 0 0		4.....	778... 0 10 0		23.....	818... 0 10 0	
5.....	740... 2 0 0		9.....	779... 2 0 0		23.....	819... 0 10 0	
5.....	741... 10 0 0		9.....	780... 0 5 0		23.....	820... 1 0 0	
6.....	742... 1 1 0		11.....	781... 1 3 6		23.....	821... 1 0 0	
6.....	743... 0 10 0		12.....	782... 10 0 0		24.....	822... 0 2 0	
6.....	744... 0 10 0		12.....	783... 1 1 0		27.....	823... 1 0 0	
6.....	745... 0 5 0		12.....	784... 0 2 6		27.....	824... 50 0 0	
8.....	746... 28 1 4		12.....	785... 0 14 0		Mar. 2.....	825... 0 3 0	
9.....	747... 1 4 6		13.....	786... 20 0 0		3.....	826... 1 0 0	
9.....	748... 0 10 0		13.....	787... 2 0 0		3.....	827... 0 2 0	
11.....	749... 1 0 0		13.....	788... 10 0 0		4.....	828... 0 10 0	
13.....	750... 2 0 0		13.....	789... 1 1 0		4.....	829... 10 0 0	
13.....	751... 0 5 0		13.....	790... 0 2 6		5.....	830... 1 0 0	
13.....	752... 1 0 0		13.....	791... 1 7 3		5.....	831... 1 0 0	
13.....	753... 0 10 0		13.....	792... 1 0 4		6.....	832... 0 3 0	
13.....	754... 1 0 0		15.....	793... 1 0 0		6.....	833... 1 0 0	
14.....	755... 0 7 7		15.....	794... 0 10 0		6.....	834... 25 0 0	
15.....	756... 0 10 0		15.....	795... 0 8 9		6.....	835... 5 0 0	
15.....	757... 1 0 0		15.....	796... 1 7 9		6.....	836... 1 13 3	
15.....	758... 3 0 0		16.....	797... 1 1 0		6.....	837... 0 16 6	
16.....	759... 1 13 4		16.....	798... 2 0 0		6.....	838... 2 9 8	
16.....	760... 2 0 0		16.....	799... 0 5 0		6.....	839... 0 16 7	
19.....	761... 1 0 0		17.....	800... 0 10 0		6.....	840... 2 1 5	
19.....	762... 0 10 0		17.....	801... 2 0 0		6.....	841... 4 10 0	
23.....	763... 0 10 0		17.....	802... 5 0 0		6.....	842... 4 19 5	
26.....	764... 0 13 0		17.....	803... 0 6 6		9.....	843... 1 0 0	
26.....	765... 0 7 10		18.....	804... 0 10 0		9.....	844... 10 0 0	
28.....	766... 2 2 0		18.....	805... 1 0 0		10.....	845... 50 0 0	
28.....	767... 0 10 0		19.....	806... 5 0 0		10.....	846... 10 0 0	
29.....	768... 0 2 6		19.....	807... 0 5 0		12.....	847... 1 0 0	
			19.....	808... 0 10 0		12.....	848... 0 2 0	
Carried forward ...	£123 15 5		Carried forward ...	£229 1 9		Carried forward ...	£441 11 1	

Miscellaneous gifts:—Very gratefully we acknowledge the following kind and useful gifts: Windows and doors for Hope House; handsome cushion sofa blanket, sold for £1; 1 tinned Stilton cheese; gold bracelet valued at £5 5s.; box containing wearing apparel, fancy articles, nick-nacks, and Bible; box containing bottles, sugar, lint, etc.; box of medicine bottles for Tangiers; parcel of tracts in Hebrew, Arabic, Spanish, etc., etc.

FUNDS.

FRIENDS of the Mission not infrequently ask us about the Mission finances, and we have invariably to reply, "Hitherto the Lord has helped us." Our God has supplied all our need up to—sometimes we are able to say "to-day," at others "to the end of the month," or some such expression; just now as we are about to go to press, we find that not quite all the allowances and expenses for March have been met, and that with our largely-increased staff of workers nearly £300 will be required to meet the needs of each month. We mention these facts to call forth the praise and prayers of our readers for past and future supplies. We delight to look upon each ambassador for Christ in foreign fields as not only a representative of the Lord Jesus, but as our substitute, and to be able, in our measure, to contribute to his or her support and comfort. We sometimes feel it a great privilege to send or receive a donation for the support of a station, or of a single worker, or of a missionary's child, or even of one of their servants, and thus to distribute to the necessity of saints (Rom. xii. 13).

Seven new labourers have gone out to North Africa during the past quarter—Mr. and Mrs. Pos and Miss Colville, to break fresh ground in the province of Constantine, Algeria; Miss Read and Miss Day, to reinforce the staff at Tlemcen, and

Miss Hammon, with Miss Vining, to commence labours in the town of Oran. Special prayer is desired for each of these young servants of the Lord Jesus; they will need much patience and perseverance in acquiring the languages of the people to whom they are sent with messages from God, and no little self-denial and wisdom to cope with the difficulties and trials which may beset them in their novel circumstances. The outfits and passage-mones of each of these have been furnished from various sources, and we take this opportunity of gratefully thanking the donors of these special funds, without which the Council would not have been able to equip and despatch these valued witnesses for Christ.

God has graciously favoured the Mission and its staff by sending out visitors to the various stations during the past few months. The names of some of these visitors are recorded in the diaries published in this number. The Council feels most grateful to these kind friends for the very practical interest they have shown in the Lord's work among the Berber races, and trust that each year an increasing number of Christians from the United Kingdom and the Continent will avail themselves of the opportunities afforded in North Africa of seeing for themselves the great need of God's witnesses amid Mohammedan darkness.

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

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

**The Management** of the affairs of the Mission at home and abroad is undertaken by a Council whose direction all who join the Mission are required to recognise. The Council appoints two of its members: Honorary Treasurer and Honorary Secretary.

**For Support** the Mission is entirely dependent on the free-will offerings of the Lord's people. It asks from God in prayer the supply of all its needs, and circulates among His people information as to the work, with a view of eliciting Christian sympathy and co-operation.

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

**Collecting Boxes** can be had on application to the Hon. Secretary, giving two references' full names and addresses.

## LOCATION OF MISSIONARIES.

### ALGERIA.

*Djemla Sahridj*—Mr. and Mrs. A. S. LAMB; Mr. and Mrs. E. CUENDET.

*Tlemcen*—Mr. A. V. LILEY, Mr. and Mrs. F. CHEESEMAN, Miss READ, and Miss DAY.

*Oran*—Mr. G. MERCADIER, Miss HAMMON, and Miss VINING.

*Constantine (en route for the Aures Mountains)*—Mr. and Mrs. POS and Miss L. COLVILLE.

### MOROCCO.

*Tangier*—Mr. and Mrs. BALDWIN; Miss C. BALDWIN; Miss TULLOCH; Miss J. JAY, and Dr. T. G. CHURCHER.

*Arzeela*—Miss HERDMAN and Miss C. CALEY.

### TUNIS