

NORTH AFRICA.

THE QUARTERLY RECORD

OF THE

MISSION TO THE KABYLES AND OTHER BERBER RACES.

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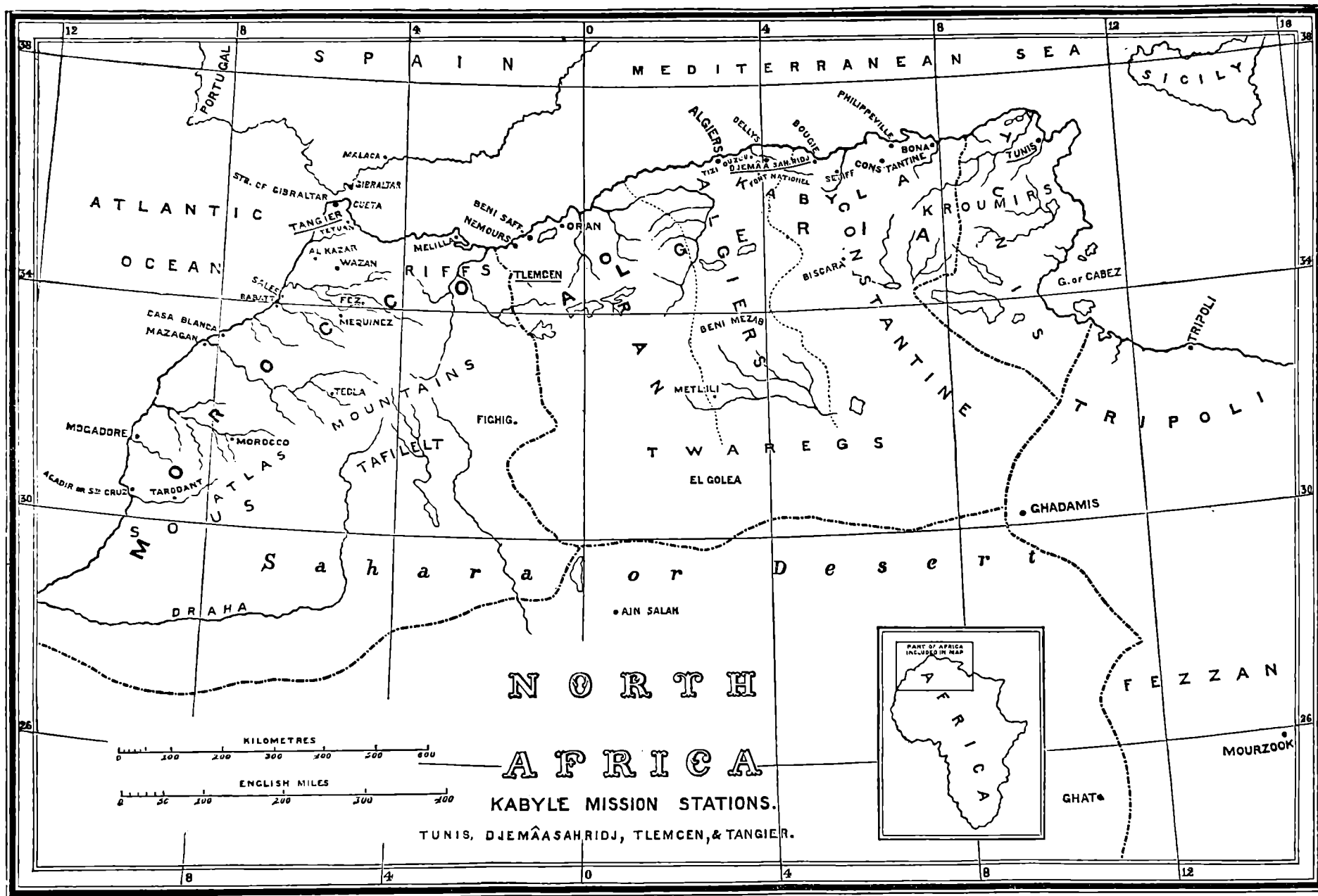
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AN ARMOURER'S SHOP IN KABYLIA.

S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

OFFICE OF THE MISSION, 21, LINTON ROAD, BARKING.



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

NORTH AFRICA.



TRAVELLING IN MOROCCO.

SHALL WE SUCCEED?

NORTH AFRICA began to be evangelised on the day of Pentecost, when men from Egypt and the parts of Libya about Cyrene in Tripoli listened to Peter and other Holy Ghost-filled men, who preached to them in their own tongue, wherein they were born, of the wonderful works of God. Stephen continued the work when he disputed with those of the synagogue of the Cyrenians and Alexandrians, who, unable to resist his arguments, raised a storm of persecution against him, which cost him his life. Stephen himself was probably an Alexandrian Jew, and thus became the first African martyr for Christ—a glorious contrast to the first apostle who died, who was a traitor, and the first of the apostles' disciples, who were liars. Philip the evangelist also did good work for Africa when he left the Samaritan work of grace to lead a single African enquirer to understand the Gospel. Some of these Africans of Tripoli, converted at Jerusalem, were driven by the persecution about Stephen to Antioch, where they preached the Word to Grecians as well as Jews, and thus led to the foundation of the first Church composed of both Jews and Gentiles, from which were sent out the first missionaries to Asia Minor and Europe.

Early history tells us of the rapid progress of the Gospel along the coast of North Africa, until false teaching prepared the way for Mohamedan blight, which extinguished it.

Nearly thirteen hundred years have passed since then, during which, professing Christians have first tried to exterminate the followers of the false prophet, and then left them alone as beyond the reach of the Gospel, and fit only to be abandoned to die in their sins. It is only of late that efforts have been made to lead them to the Saviour, and even to-day, though they are said to number 170,000,000, there is, as far as

we know, only one Mission Society which gives itself to work *exclusively* among them.

That work among Mohamedans is very difficult no one that has had any experience will deny, but it seems to us that the Church has signally failed to realise that this very difficulty is a theatre in which God can manifest His power and grace. That the work is too great and difficult for us is plain—that it is not too hard for JEHOVAH is certain. We go in His strength as certain of ultimate success as we are of the truth of Scripture. He who has said "Go"—"I am with you alway," is the One whom God has placed far above all principality and power and might, and under whose feet He hath put all things. We know from Scripture that Mohamedanism derives its power directly from Satan; we derive ours directly from God's Christ. Need we fear the issue? With them is the mighty—with us the Almighty. We simply require to trust *only* in the Living God, and we must conquer.

The first step towards the evangelisation of the millions of North Africa is to rouse Christians to consider the deplorable spiritual condition in which the people are sunk. For this purpose we have laboured with pen and voice wherever opportunity and strength have permitted.

Many people have scarcely thought of this part of the mission-field, and therefore are never concerned about it. We question if ignorance in this case is excusable. Surely it is part of our commission to endeavour to find out the dark places of the earth that we may preach the Gospel to every creature. But when the needs were in a measure known, we found that the missionary societies in existence had already more work on their hands than they could well keep going, and thus our mission became a necessity.

To obtain suitable labourers for the mission-field is also

more difficult than many suppose. There are many who are unable or unwilling to go, and others who are willing but unfit. A missionary needs to be an all-round man, with grace, gift, and grit, fit to take the first place, and willing to take the last.

Not a few professing Christians think that Mohamedans do not need evangelising. One gentleman, a sample of many, thought that as they have a "pure theocracy," it would be well to leave them as they are. Others think that we should convert all the Europeans first; and, again, others declared that it was a waste of public money to attempt to convert Mohamedans, when we must know it was impossible we could even turn one, though we laboured a lifetime. We reply, Is it impossible for *God* to convert them? and, Has *He* commanded us to preach the Gospel to every creature?

Surely the Mohamedan world should occupy as large a place in the evangelistic plans of the churches as its population does in the unevangelised world. It does not do so. Firstly, because the work is known to be difficult; and secondly, because we have not had the faith to face the difficulty. Morocco, Algeria, Tripoli, Tunis, and the Sahara have about 17,000,000 Mohamedan inhabitants, who occupy between a third and a fourth of the continent of Africa. Five years ago they had no missionary, to-day they have only about thirty, and most of these have not yet learned the language. The Church by its Bible societies and its missions has not yet spent £20,000 upon these people: surely much remains to be done. Tripoli has *no missionary*. The Sahara has *no missionary*. Many large districts in Morocco, Algeria, and Tunis, with hundreds of thousands of souls each, have *no missionary*. About 500,000 of these people pass into eternity every year; 10,000 every week. While we are halting and hesitating, they are dying in ignorance. Mohamedans are brought up with a prejudice against Christianity and Christians, which must be uprooted by a holy Christ-like life *lived among them*, and by patient instruction in the truths of Scripture. Consecrated men and women are needed to go to them. Consecrated men and women are equally needed to sustain those who go, by their sympathy, their prayers, and their means. E. H. G.

TLEMEN, ALGERIA.

MISS READ'S DIARY.

June 1st.—Studied in the morning; in the afternoon we went to the house of I. ben Z., to be present at the fête held in honour of his nephew's young baby.

On entering we were taken to the apartment of the young mother, who was reclining on a couch in one corner of the room, dressed in white, and wearing a large quantity of jewellery. She looked very lovely (her recent illness giving her features a delicacy they did not possess when in good health). She looked so proud and happy, as one after another went up to speak to her. The walls of the room were hung with lovely tapestry, richly embroidered with silk; soft lace curtains drooped gracefully about.

Seated on the floor were a number of the guests, dressed in silks and muslins of gorgeous colours, wearing a large quantity of jewellery, some of it being very costly. We turned again into the courtyard, and everywhere there were women dressed very much like those described. We were then conducted upstairs to the balcony; here, also, there were Arab women, watching their friends in the courtyard; these proved to be the singing women. Commencing with timbrels and some wooden bowls, and clapping of hands, they chanted some lines over and over again in a most monotonous voice. Children joined in, too, most heartily, but to us it was anything but musical.

This went on for some time; then the feasting commenced. In the centre of the groups were placed bread, dates, raisins, and couscous; then some dishes with oil and meat floating about in it. The feast lasted some time, they all appeared to be enjoying themselves; we had couscous given to us, and bread and raisins. After it was over, a servant took round a jug pouring water over their hands. Some of them then took their departure; we were much amused in watching them cover up their finery, taking off their embroidered slippers and anklets, some of which were very heavy and valuable. They turned up the skirts of their dresses round the waist, and completely covered themselves in their *haiks*, leaving only one eye exposed, so that when they are in the streets it is impossible to recognise any of them, though some of them, knowing us, will speak when we meet. These sights in their homes always bring back some of the Bible stories; we felt what a work was needed among these women, and they have such loving hearts. I trust before long we shall be able to do them real good.

In our visiting we found some

WOMEN AT NEEDLEWORK;

and were grieved to find them doing it so very badly. Good stockings with the holes just sewn together; so, having made it a matter of prayer, we hope next week to start a sewing-class for young girls. An Arab, living near, has promised to send his daughters to buy some material for them to make some wearing apparel.

20th.—In the afternoon we called at the house of a sick woman, found her lying in terrible pain. We did what we could to relieve her, and when we left her she said she already felt better. We felt pleased to have been able to give the little help we had, for these poor sisters of ours are so very neglected; no doctor is allowed to go near them, no matter how ill they may be. If their remedies fail, and the poor women die, as they often do, for want of proper attention, their friends say, "It is the will of God."

21st.—In the early morning visited our patient. She had slept a little in the night, this had rested her, otherwise she was about the same.

22nd.—Found our patient much better, and profuse in her thanks to us. At dinner-time Mr. Liley told us that I. ben Z. had asked if we would call at his house, one of his daughters was suffering from a large abscess in her cheek. She was about seventeen years of age, and presented

A PITIFUL SIGHT,

one eye being entirely closed up. I could not lance it, as I had no instrument, so went home for camomile flowers, which, made into poultices, I applied as hot and as fast as Miss Day could bring them to me, and fomented the place. I tried to get her to take some medicine, but she refused, as it was Ramadan; when her father returned home, I told him she must take what I had brought for her. So he told her to take it; the application had soothed the pain, and we left her, hoping she would get some sleep.

We often have very special prayer for I.; he is very kind-hearted, and seems loving to his wife and family; we pray earnestly that God will cause His light to shine into his heart; then we know true happiness will dwell in that home.

23rd.—Visited our patients; found the woman very much better, and able to sit up a little; then we went to I.'s. The young girl had slept a little during the night, but her face was still very bad, so we recommenced the operations of the day before. Every now and then she would try to smile her thanks, and her relatives stood round watching us. At last our exertions were rewarded by the breaking of the abscess, and after bathing it well she was greatly relieved. I wished to give her something to eat; they had no milk, and on trying failed to procure any, so Miss Day went to our house and sent me

some of ours. I made her some bread-and-milk, which mode of preparing food caused a great deal of amusement, but I was amply repaid when she returned the basin to me empty. When I left the mother came to the door, thanking me as if I had done something very great, whereas it was our Heavenly Father's blessing on the simple remedies we had used.

24th.—Visited our patients; found one well on the road to recovery, and I's daughter very much better, but very unwilling to continue to eat in the daytime. Knowing how weak she was, I impressed upon her the necessity of eating, and obtained her promise that she would. One cannot help admiring their steadfastness in holding to principles that have been taught them.

27th (Sunday).—In the afternoon called upon

OUR PATIENTS.

We found Ibrahim's daughter engaged in some household duty. She looked pleased to see us, and all the time I was there stood by my chair holding my hand. There was in their courtyard a large lemon-tree growing, and on our leaving we were offered some of the largest ones; we accepted them, knowing they were given in love.

At the next house we found our friend seated in the courtyard, making couscous. We were taken up to the top of the house to see the grand view and their lovely flowers; the Arabs have very good taste and arrange their flowers very prettily.

So ends another of God's days, not spent in vain, as we hope some Arab homes have been made brighter by our presence.

July 1st.—Visited E. ben Z. In talking about the coming feast at the end of Ramadan the wife said she had been very busy making cakes. We told her we would come and see her when she was going to make more, as we should like to watch them at such work. Whereupon she started her daughters and other women of the household to prepare the necessary things for her use, and she interested us for about two hours in her work of compounding rich cakes. She and her mother—rather an old lady—were the principals, the others merely waiting on them, while the children stood round, reminding one of the time when we ourselves had watched some cooking process for some great occasion. We were invited to partake of the same cakes on the day of the fête, and found them very good.

2nd.—At one of the houses I was asked if I would cut out a little garment for one of the children. I did so, and Miss Day brought it home to make.

3rd.—Ramadan being finished, this people have a three days' feast; the people appear relieved and pleased, though they are very loyal to their prophet, who has appointed the feast.

4th (Sunday).—Visited. At one of the houses we sang some English hymns; although they could not understand they appreciated the tunes, and wanted us to keep on singing all the time we were there. (How I long to be able to sing some hymns to them in Arabic!) At the close of the day we felt we had done something for God; we are so happy when we see the faces brighten when we appear among them.

5th.—This morning we were rather surprised to see

A BLACK MAN

coming to our door. He proved to be the servant at one of the Arab houses, where I had given a little help in time of sickness, and now they had sent us a basket of cakes.

9th.—Had a good time in our visiting. I noticed the arm of one woman tied up. I asked what was the matter; she showed me that she had burnt it, and had peeled an onion and put it on it. It appeared to be much inflamed; so I washed it and took her some vaseline. The next time we went, she said what I had done was very good, and that she was all cured now.

11th (Sunday).—After service at Church came home and had

A GOOD FEAST FROM THE MASTER'S TABLE,

when dinner-time came I was quite sorry to leave the quiet delight of His presence, and descend to things of earth again. We do realise the constant presence of our living Master, ever giving us again and again the blessings we need, and the peace which passeth all understanding.

12th.—A young girl came to see if I would go to her home, some one was ill. I went and found it to be the house where I had been before, and repeatedly dressed a child's leg covered with sores; this was healing now, and they expected me to cure the woman; she was suffering from Conjunctivitis—a disease very prevalent here. I did so wish for the things I had packed for use, and which was lost when our goods were wrecked. I got what I could for her, but it is impossible to purchase much here for medical use.

16th.—Walked to a Marabout's grave. Many women were there offering sacrifices. We were told that this grave of Sidi Yakoob was specially used for offering sacrifice on behalf of sick children, and that those who have no children came constantly to sacrifice. I thought of Hannah, but oh! the difference; she prayed and sacrificed to the true and living God, who hears and answers prayer, but these poor women have the form of worship without the reality. We went away with an earnest prayer that before long they might desire to seek Jesus as their Saviour, and that He would shed abroad in their hearts the true spirit of prayer.

18th (Sunday).—Had a very blessed time this morning, and very pleasant visiting afterwards.

19th.—Studied. Visited the house of A.; found most of the women away

AT A FEAST,

but they sent a child to tell them we were there, when some of them left and came home. We had quite a pleasant time there, besides learning some new Arabic words. Then we called at the house of an Arab, to whose wife I had given medicine. To my great surprise, she had been taking it without water, consequently had found it more than usually unpleasant. She had had strict injunctions how to take it, but by the time she reached home had forgotten them; it was a very simple remedy, and no real harm was done. When we see their faces beaming with gratitude for anything we do for them, we long to see them at the feet of the Saviour, pouring out their hearts' love and gratitude for what He has done for them.

21st.—E's nephew came to know if I would go and see his aunt. We found her in great pain with her face and very weak. She had a baby only two weeks old, and had taken nothing for a week except tea. I poulticed it for about two hours with camomile flowers, got some milk we had at home, and made her bread-and-milk; then we left her to pay other visits. Went again in the evening, when Souria looked so pleased, and asked if we would give her some more bread-and-milk. These poor women seem so helpless. They patiently bear any amount of pain, believing it to be the will of God. Often a silent prayer goes up to my Heavenly Father, that He who at the creation caused light to shine upon the darkness, will hasten the time when His marvellous light may be shed abroad in their hearts, so that they may know Him as the God of Love.

A LATE CALL.

24th.—We find it best to study in the early part of the day, also at night, the weather being so hot in the middle of the day. We were in the middle of study this evening when there came a ring at the bell. An Arab had come to ask me to go to his wife; it was past ten o'clock, but we went, as he said she was very ill, and we thought we might perhaps give a little relief. We found her suffering from dysentery, which she had had for twenty-four days, consequently she was very weak indeed. Although her husband is a very rich man, he

could not bring a doctor to her, so we gave him a prescription to have made up for her, while we applied fomentations. We gave her the medicine when it arrived and left.

25th (Sunday).—Found our patient better. I asked her husband to get her some beef-tea and some ice. He appears to love his wife better than some of the Arabs do, and was very willing to get anything we asked. We visited her after church and in the evening, as I felt some anxiety, seeing she was so weak, but our Father blessed our efforts, and we found her better. While we were there Miss Day made her a custard, about which there was a good deal of curiosity and many on-lookers during the proceeding. Although these things take up much of our time, we find it is a good opportunity for practising French, also for learning many Arabic words, besides opening to us many houses, where we hope by-and-by to do them real good by telling them the "old, old story," which is ever new, of Jesus and His love. We now visit many houses, and have the pleasure of knowing that we bring brightness into them; they look forward to our visits, and often on our entrance put up their fingers, to indicate the number of days that have passed since our last visit, asking why we have been so long in coming.

27th.—As we returned home I felt strangely fatigued, and at eleven o'clock I was obliged to wake Miss Day. For two days I had a sharp attack of dysentery. But the remedies, and the constant attention of Miss Day, by God's blessing, worked a cure, and on Thursday evening I was able to go for a short walk to the house of A., to be present at the fête of his young sister's betrothal. We sent round to say that we should not be able for a day or two to see the sick woman, whereupon they sent to me some ice, and other things that I had ordered for her.

MR. CHEESEMAN'S NOTES.

Friday, 9th July.—An Arab requested me to give him some medicine. When I had counted some pills into his hand, and before I could stop him, he put them *all* into his mouth.

Visited a Moorish bath, and chatted for some time with the proprietor. A young student, whom I met, accompanied me home, and stayed to drink some coffee and read some portions of the Gospels. He inquired also for some French books and a complete New Testament. I regret very much that I was unable to supply him with them. Had a long conversation with a Protestant who speaks some Arabic, and who, I trust, will labour amongst the natives. He said at first that he did not believe in the conversion of the Arabs, but when shown that God was with us, he seemed to take fresh courage, and is, I believe, determined to do something. Felt much encouraged during the prayer meeting.

Monday, 12th.—A young man from near Saida called upon me to inquire for French books. One fine fellow stopped me in the street and asked for one of Jesus Christ's books. I was very much encouraged whilst visiting at the eagerness of many to obtain Gospels. Some others I met stopped and asked for Gospels, but would not receive tracts, saying they were worthless compared with Gospels.

Friday, 16th.—Studied till eleven, when an Arab of the Beni Oaraid tribe called to take me to his tent, which we reached about three o'clock, after a good climb. They gave me some "girdle"-cakes, with milk, butter, and eggs. My guide showed me many caves, giving me their supposed histories and the legends attached to them. The scenery was magnificent. While chatting under a fig-tree with my host I thought of Abraham and many others who lived in tents. We talked about some of the patriarchs, and he seemed to think that people who did not live in tents were not worthy of much honour. Just before bedtime they brought me some boiled fowl and other agreeable food, after partaking of which we laid down on a mat spread on the ground. The sons of my

host lay one on each side of me. They both possessed ugly knives, so I was well protected, and should have slept well but for the goats, which occupied the same tent. Sometimes they made too much noise, and at other times they were too friendly and disturbed my slumbers. Beside this, I was afraid of being devoured by insects. We arose very early, and visited a *café* kept by these men on one of the mountain tracks. Though so early, we found quite a number present, resting on their way to Tlemcen.

Wednesday, 21st.—Three natives called to see me, one a Kabyle, Si Brahim, from a tribe near Rachgoon. He told me much about the Kabyles, pointing out the position of several tribes on the map. He also said that many, many years ago his people were Christians. He gave me an invitation to visit him; lack of funds prevented me accepting it. He stayed to have some lunch with me. Two Arabs called upon me, one of them to tell me he was just leaving for his home near Mostaganem, after three years' study at the Medressa. He has been friendly from the first. I trust he will take back with him some knowledge of the Lord Jesus Christ.

Sunday, 25th.—In the evening I met a fine fellow, to whom I had several times promised to give a Gospel. He told me that he was just leaving for home, and *entreated me not to let him go home without a Gospel*. I arranged to meet him at the diligence, and gave him one. The Lord has given us the opportunity of speaking with a number of young men who came many miles to study here, and have now returned to their homes with some knowledge of our Saviour.

A VISIT TO MARNIA.

BY MR. F. CHEESEMAN.

Hiring a donkey, I set out on Monday, July 5th, for Marnia, which is about thirty miles west of Tlemcen. I went by the old Arab track, and thoroughly enjoyed the journey, being privileged to spread the truth by means of tracts and Gospels, which were placed in the hands of men from nearly all the many surrounding tribes. One man, a farmer, invited me to stay at his house for a day or two. Another poor fellow, who apparently had walked several miles to sell a few cucumbers at Marnia, was so delighted to receive a Gospel, that he would not be content until I had accepted one of them.

Marnia I found to be a large village situated on the edge of an extensive plain, and consisting of four or more streets, inhabited by a mixed population of more than three hundred. The streets are wide, but the houses are crowded, and the water, which is principally obtained from one public well, is reported to be impure, yet sometimes there is quite a struggle to obtain it.

Trees have been planted in the main street, and in a few years they will afford a pleasant shade.

There are not many resident natives, but on market days the people flock in from all sides, and hold one of the largest and most important markets in the province. I gave Gospels to a few talebs, and also to the proprietor of a *café*, who pressed me to stay and drink some tea with him. I met many Israelites, who were friendly, and gave me all the information I wanted. They could not understand why I gave them books in Hebrew, and when told it was because I loved them, they said I ought to become a Jew at once.

One Arab, who was just setting out for his tribe, willingly took a tract, and later in the evening some Arabs, Jews, and Spaniards sought me out, having heard that I had books to distribute. Next morning I climbed the hill at the back of the village to get a glimpse of the renowned Oujda in Morocco. Some Spaniards on their way towards Nedroma pointed out the position of Oujda, Gar Ruban, and Nedroma. These are all within easy distance of Marnia, and each have a good market.

On the way back I chose the ordinary caravan road which makes a sweep of several miles, in order to avoid the hills, and thus reached other portions of tribes scattered along the route.

I have no doubt that the tracts and Gospels given to the men I met were carried for twenty or thirty miles around. Two boys were persuaded to take tracts to a village about two miles from the roadside. I suffered much from thirst. The heat was intense for some two hours about midday, and while on some high hills I felt and breathed the sirocco. I can only compare it to a hot blast straight from a furnace. I found the natives very kind, one giving me milk and another water.

For the first time I tasted camels' milk, which, although it has a peculiar flavour, quenched my thirst for some time.

Dodging from tree to tree, and resting awhile where shade could be found, I managed to get along, and reached home very late and very tired, having spent some eleven hours in the sun. The eagerness of the people to receive the Word gave me quite a desire to go to other markets, and made me long to have a horse or mule, so that many others might be visited which are at present unvisited.

MR. LILEY'S NOTES.

July 6th.—To-day is the hottest I have yet experienced here; a strong sirocco blowing; the glass standing at 90° in the shade. It is with difficulty one can study during such days.

In the afternoon visited Arab quarters, and spent some time talking to a most fanatical man. It is rarely that I pass this man's shop without seeing him reading some Mohammedan book. One day he showed me a book containing a rude illustration "of the way of life." A long, thin line was drawn irregularly across the page; this was to represent the road. On this line were a number of marks, not unlike crotchets in music; these were men. Some of them were falling off the line, head downwards, into a rude representation of fire below. This, I was informed, was hell, and the men falling were those destined to perish. To-day, in the course of our conversation, my friend said the Jews were once in power; they fell; then came the Arabs, who also lost their power; they are now succeeded by the French (meaning Christians generally); but the time will soon come when all the Jews and Christians will be driven into the sea by them. So strong is this belief among Mohammedans here, I have heard of one man, who is well-to-do, who has borrowed a large sum of money, believing that the time is not far distant when God will restore the former power to the Arabs; and they will cast the infidels out, and he will not have to repay the money.

I next visited the shop of a native doctor. Here I found several young students, with whom I had a long talk.

8th.—This afternoon I ascended

THE HEIGHTS ABOVE TLEMEN,

by the old road to Sebdo. When I had arrived at the higher level of the road, a fine view of Tlemcen was before me. It looked exceedingly pretty, nestling among the trees, which stood in bold contrast to the whitewashed walls. As one looks down on such a peaceful scene, it is almost impossible to believe that such sinfulness exists within. The distant view was obscured by fog, doubtless caused by the heat of the last few days.

The road, taking a sudden turn to the left, brought me out on an exceedingly barren, long plateau. It reminded me much of the Congo during the dry season, though the trees were conspicuous by their absence, except a few stunted firs here and there.

After riding for half a mile, I reached

AN ENCAMPMENT

of some two dozen tents grouped in fours and fives. I called out, "Radjel, radjel!" but no man appeared. Three or four

savage dogs ran out and barked at me, followed by as many half-clad, dirty, sunburnt women. They, of course, did not understand French, so my small stock of Arabic came in usefully. They told me the men were in town, so I could do nothing but leave a Gospel or two and some tracts with the women. They were a little suspicious at first, but when told they were about Allah, took them readily enough.

Another mile or so off I came on another encampment; savage dogs and dirty women greeted me; as before, the men were all in town. In a little valley there was an encampment of about a dozen tents, grouped in threes and fours; large flocks of goats and sheep were feeding off such dry grass as could be found.

The sixth encampment was the largest, and seemed to be the richest, as several horses were in the enclosures, and large flocks grazing. The chief here came out to meet me—a finely-built fellow of very dark complexion and very majestic in gait. His knowledge of French seemed equal to mine of Arabic. However, with a medley of French and Arabic, we were enabled to understand one another, and he and the other men of the camp listened attentively as Jesus Christ and Him crucified was preached to them. When I left, he very willingly received from me some tracts and a Gospel.

The next encampment seemed more permanent; here was a stone house occupied by an Arab. The men here seemed to have a better knowledge of French, so it was easier for me to express myself as I spoke of Jesus and His salvation. The chief brought out a large bowl of buttermilk for me, and when I offered to pay for it, refused it, with a look of indignation. As most of them could read, I gave them each a tract.

I reached

THE LITTLE VILLAGE OF TERNY.

It is half in ruins, and, though there could not be more than fifty people there, the drinking saloon was a prominent feature.

Leaving Terny, I got on the road to Sebdo, and returned to Tlemcen rather tired with my rough riding.

13th.—The weather being so hot, one is glad to seek a shady place and study out of doors. While walking in a grove of walnut-trees, outside the town, learning Arabic words, I met

AN ELDERLY FRENCHMAN.

We fell into conversation on the weather, the colony of Algeria, and the French nation. Our conversation took another turn when I said, "France wants the Bible," and his replying, "Mauvais livre." It appears he had some shadowy belief in God, mixed with an idea that nature was God. Our conversation lasted nearly two hours. . . . I tried to present Christ the Saviour to him, the sinner, and related to him my own experience, which affected him somewhat. Before parting, his ideas of God and eternity were somewhat altered.

THE RELIGION OF THE KABYLES.

ALL the Kabyles, without exception, profess the orthodox Mussulman religion; they belong to the Maleki—that is to say, that they have adopted the doctrines of Iman Malek for the interpretation of the religious law, and the part of the civil law which they accept.

It has often been said that the Kabyles are bad Mussulmans, that they keep very little to their religion, and it has been concluded from this that they are more disposed than the other Mussulmans of Algeria to accept our government. Some persons have even gone so far as to say that they would voluntarily embrace Christianity; others, taking their wishes for reality, have not hesitated to declare, that this conversion was near, and that Catholic missionaries had only to present themselves, and the population would gather in crowds, at their voice, under the banner of the Cross.

We cannot share these illusions. Certainly, in the eyes of a true believer, the Kabyles cannot be irreproachable Mussulmans, for, in a great number of cases, they care very little for the precepts of the civil law founded on the Koran, saying, with much sense, that these precepts were made for a very different country from theirs, and for a people who had neither their morals nor their manner of living. But in all that concerns dogma and religious belief, their faith is as ingenuous, as blind, as entire as that of the most rigid Mussulman.

We are far from regarding them as more favourable than others to our rule; we believe them, on the contrary, more hostile, because this government not only clashes with their religious prejudices, but deeply wounds that feeling of independence which is so strong in them.

We are not less convinced that, of all Algeria, the people of Jurjura are those who would draw near to us most easily; but it would be by motives quite apart from religion, that is to say, by material interests. These people are avaricious, the soil they live upon cannot nourish them, and they are obliged to seek for means of existence from commerce and trade. We can, better than any other government, secure them the security of the roads, and initiate them in our industrial proceedings, in our mechanical arts, for which they show a remarkable aptitude.

Once this way is opened the reconciliation will work itself through having the same interests. The absence of religious principles in our political and civil institutions will be also a powerful help for developing, in time, whatever good germ there is in these institutions. It is only from negative point of view that the religious idea can aid in our mission of civilisation.

As to the near conversion of the Kabyles to Catholicism, it is a perfect chimera, which can only be indulged in by persons who see all things through their imagination.

We do not know, and we cannot know, if the Kabyles will

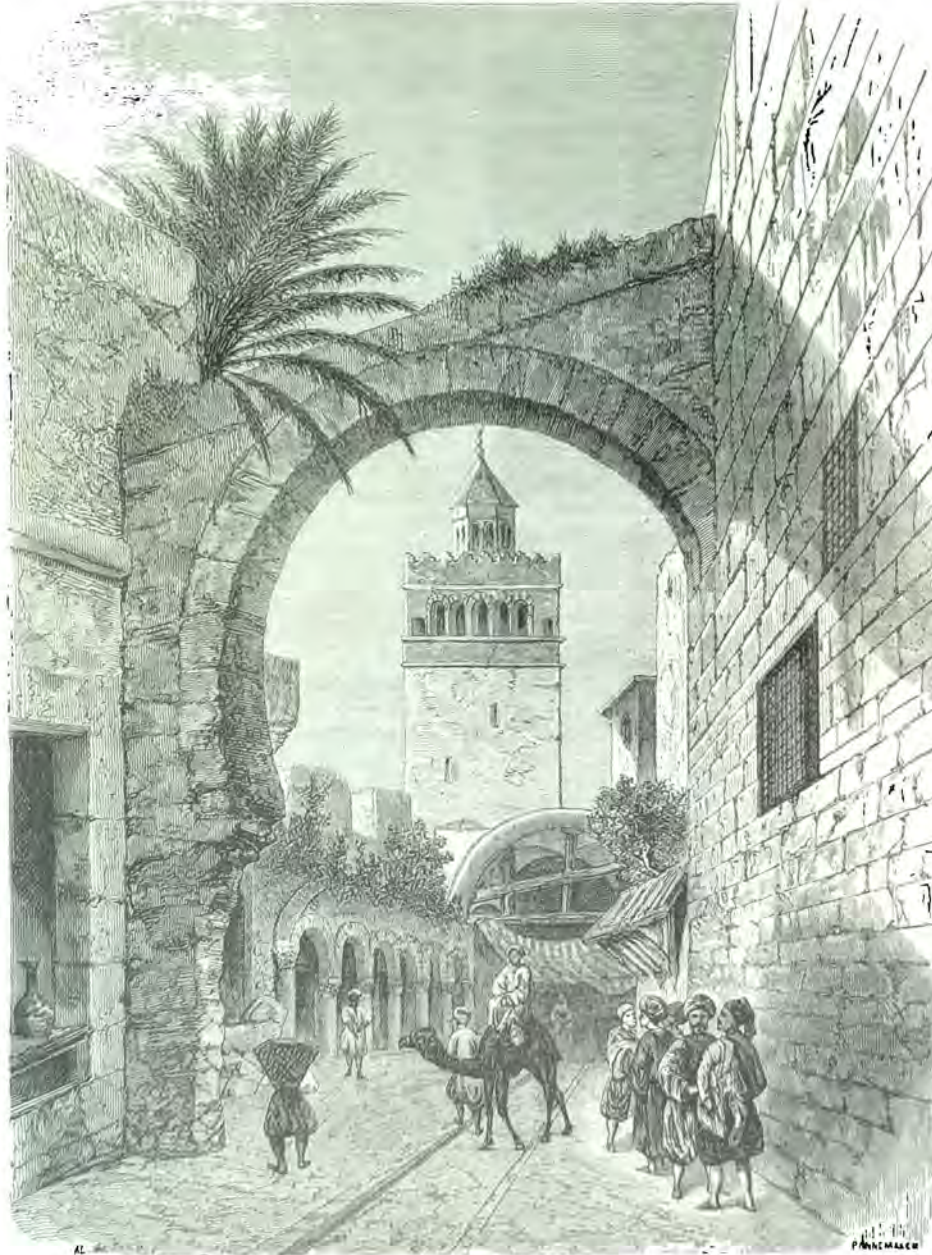
one day be converted to our religion; perhaps they will sooner reach an indifferent state; but without being a prophet, one may venture to say the day is far distant, and certainly our generation will not see it.

We believe an insurmountable obstacle to the propagation of Christianity will always be found in the strong tie which binds the individual to the family, the family to the kharouba, the kharouba to the village, and the village to the tribe.

Unless, which is very improbable, a whole mass of people were converted, the individual, or even the family willing to abjure Mahometanism must, by force, or his own will, quit the country.

It is said, also, that the Kabyles have preserved the remembrance of Christianity as having been the religion of their ancestors. As a proof, they give tattoo marks in the form of a cross, which may be observed on some of the women.

The first question which this assertion raises is this: Have the Kabyles ever been Christians? To this question we reply, that it is possible, but that nothing is less certain. We know, that at the epoch of the Arab invasions, some of the Berber tribes, and notably that of the Aurès, professed Judaism, others remained pagans, without ever having accepted Christianity. Why may not the people of Jurjura, where the Roman establishments were never important, be placed under the



category of one or the other? It is true no historical document supports this supposition; neither does any contradict it. Thus the question remains undecided; there can only be suppositions sufficiently founded for the families descending from the Roman farmers.

The tattoo marks in the form of the cross appear to be a very weak argument.

If the women marked in this way followed ancient tradition, the custom would be a general one. This is not so; on the contrary, it is very rare. In our opinion, we should be as near

the truth in attributing them to the fancy of artists who only see in them pretty designs easily executed.

For instance, on carefully examining our ornamental designs on stuffs, embroidery, and paper, one meets with many forms which could be taken for crosses, yet certainly the originator had no idea of making a religious symbol.

May it not be the same thing with the artists in Kabyle tattooing? The truth is, before our arrival the Kabyles did not suspect that their ancestors could have been Christians—their historical knowledge did not go so far. If some among them say so now, it is because they have heard us say so, and for personal motives of interest they seek to be agreeable to us in giving themselves an origin not flattering to them, and which they repudiate from the bottom of their heart.

Among the Kabyles, as amongst the other inhabitants of Algeria, one finds no trace of Mussulman fatalism, that old fable, which, being accepted without examination as an axiom, has caused so many errors to be committed, and to which it is time sensible people should do justice. All the texts of the Koran which can be cited as producing fatalism only prove one thing—that is, the danger of building on theories founded only on inert writings, and which have not received the sanction of experience. The most superficial observation of men, in their private or public behaviour, leaves no doubt in this respect, and suffices to show that these texts are no more to be taken literally than so many other passages seen in the sacred books of all religions. That which has been taken for fatalism is in reality only resignation, and a much more perfect resignation than ours, to the will of God.

We wait to hear a crowd of persons cry out against this new manner of considering the question. It is so painful to renounce a convenient theory, which requires no examination. But we beg these persons to be good enough to do as we have done, and study the men in their daily life. They will see when a Kabyle fears a misfortune, he neglects no means in his power to prevent it. Under these circumstances he shows a force of will and tenacity of purpose which are the most forcible denial of fatalism. If, in spite of his efforts, the misfortune comes, he employs the same activity to lessen the consequences.

And then he is only resigned after ascertaining that all human means are powerless to prevent it. But then his resignation is sincere and complete, and finds its voice in the famous "Meklout Rebbi," which has been wrongly translated, "It was written in the Book of Fate," and which has no other sense than "God has written it," that is to say, "has willed it—may His will be done."

Translated from the French book entitled "La Kabylie et Les Coutumes Kabyles," by A. Hanoteau, General of Brigade, etc.

TUNIS.

SOME months ago Mr. and Mrs. Bureau went to Tunis to see what could be done to evangelise that city and Regency. They have found that the opportunities are far greater than had been supposed, so that we have decided, as God may help us, to establish a permanent station there. In order to do this our brother will need to rent a house in the native quarter of the city; at present he is in furnished rooms in the European part, which prevents the natives from coming to see him, as they would do with pleasure did he live among them. The house will need furnishing; this cannot be done under thirty pounds, which amount some one, seeking to lay up treasure in heaven, might like to provide.

Mr. Bureau, writing on July 2nd, says:—

To-day is the beginning of the fête; it is called "the feast of stopping," meaning that it breaks up the fasting of Ramadan. It is one of the greatest feasts of the Moslem religion; the Arabs are well dressed, and go about the whole

day kissing each other, and at the same time eating as much as they can to make up for their long fasting. We decided during those three days not to sell Scriptures, but to give away Mrs. Grimke's Arabic cards; to-day we distributed a good number of them, which were readily accepted.

July 3rd.—Again gave away some hundreds more cards.

4th.—Sunday. Very few people at the French Protestant Church this morning; the heat is becoming more suffocating every day. In the afternoon went out and gave away about 300 cards among the Mohammedans. This is the last day of the feast. Let us hope that the precious seed sown during these days will bring forth fruit. Some of the Arabs were so delighted with the cards that they stuck them on the walls of their shops.

14th.—To-day is the National Fête of France. Took advantage of it to give away a good number of French tracts. Went out early in the morning with the colporteur, and did the same in the afternoon. We distributed some hundreds of tracts, which were all received.

15th.—This afternoon, went out with the colporteur, and was able to sell twelve Gospels and one small book. Had some interesting discussions with some Roman Catholic natives, who declared to us that our books were not good, and were forbidden to be read by their priests, so I immediately pointed out to them passages of the Gospels and Epistles, showing that we are true followers of Christ's teaching as well as that of the Apostles. Having told me that we do not believe in the incarnation of Christ through the Holy Ghost, I read them a part of the first chapter of Matthew. After a long conversation they bought several books from us. How much I wish they may be converted. They have some correct ideas of Christianity; they know of Christ Jesus, His death, His resurrection and ascension. Knowing pure Arabic, they would be of much help to me. May God help me to teach them the truth as in Jesus.

16th.—In the afternoon we had a nice meeting, quite a crowd; I spoke a long time to them; sold three books and one Gospel.

17th.—This morning went out on the "Marina," to help the colporteur. In the afternoon we had another meeting, and sold twenty-four books. The Roman Catholics that we had met on the 15th came back and bought some tracts; they seem very friendly and well-disposed towards us. I wish I had a suitable place in which to receive them; they would certainly come to see us.

18th.—In the afternoon gave away tracts among the soldiers.

21st.—The weather is very hot to-day; but in spite of it we went out and sold two books and one Gospel. We had talks with some Mohammedans, but the heat has hindered many people from going out, and our visitors are but few.

24th.—Again, this afternoon, we had the joy of gathering a good many persons around us, to whom, after speaking for a while, we sold twenty-four books and one Gospel.

28th.—Whilst on the "Place" in the afternoon we had a warm discussion with an Italian Roman Catholic; this man, who seemed to be learned, came to us and told us that we had no right to sell Scriptures which were not acknowledged by the Pope as being good translations; besides, in the discussion, he added plainly that the Scriptures had nothing to do with our salvation, that the *Church only* was the way of salvation. He even went further, telling us there was no difference between the Koran, the Vedas, and the Bible, that all were falsely considered as inspired by God. We showed him the difference between the Bible and the Koran. There was a crowd around us, and nobody seemed to like the man's words; at last he went away. We sold two books and one Gospel.

29th.—Went out to-day, and stood for a long while on the "Place," speaking to passers-by.

30th.—The heat is becoming less intense. Last Monday we had 42° Centigrade in the shade; to-day we have about 34°; the weather seems cool and fresh; sold three Gospels and one small book; the colporteur sold other books besides. A Roman Catholic Arab, one of those whom I wrote about some days ago, came to us and bought a little book; these Maronites seem to take an interest in our work.

MEDICAL AND VISITING WORK IN TANGIER.

BY MISS JAY.

June 16th.—Mr. Pryor and I have been very busy for the last three days cleaning and repainting the consulting-room and dispensary. They needed it badly, and we took advantage of the doctor's temporary absence. It has been hard work. Mr. Pryor has done all the painting himself; we only had a girl to help in the whitewashing; funds being low, we thought we would try to do these rooms ourselves, and they look clean and nice now. We have had several

PRESENTS

of peas and apples from patients lately, and to-day (17th) a woman brought me a pretty embroidered handkerchief, and also a little live hare. They will never let me return their gifts, and seem always so glad when they see I am pleased.

18th.—At the village, as usual every Friday. I feel so glad the people there are beginning to expect me. One woman said as I emerged from the narrow path that leads up to the village: "See, she has come back again; she has kept her word." I had Antonias, Mr. M.'s colporteur's son, with me. I sang, and he interpreted while I explained the wordless book and prayed. At first there were only women and children, but afterwards a man appeared, and began to argue about Mahomet. Of course I could not speak well enough to answer him. One thing he said several times was, "If you love Mussulmans so much, you must love Mahomet too." He was not at all rude to me, and I am not afraid. Of course the devil does not like me to come and speak of Jesus, so he is at work at once trying to stop me. The utter ignorance of these poor

VILLAGE WOMEN

often makes me very sad, and we should feel it was almost hopeless to carry the Gospel message to them if we did not go in the strength of the Lord, and know that we have only to sow the seed; "the Spirit quickeneth," and He can bring forth much fruit, even from such unlikely soil. One woman said: "You need not talk to us of God, we are only cows; talk to the men": and another asked me if "Sidna Aisa" (Jesus Christ) was my father!

19th.—A poor man brought his wife here yesterday. She is very ill with cancer. We let them stay the night. I went out late to see how she was, and found the husband had taken his jaleb and other things to make a bed for her, and put a basket under her head for a pillow. It was touching to see how careful he was of her, and so anxious to know if she would get well. We were so sorry to send them away this morning, for the woman was quite willing to submit to an operation, but it was

TOO SERIOUS A CASE

to undertake unless she could have remained here some time afterwards; and this is impossible at present, as we have no place fitted up, even for one patient. We do need a few beds sorely, so that we might keep such cases as these, and feel sure God will give them to us. The man said, though he was evidently very poor, that he would give the doctor a cow if he would cure his wife. Had a nice time this afternoon, studying Arabic in the garden with Antonias. It is very pleasant under

the trees. I often thank God that we do not live in the town. There is almost always a fresh breeze up here on the Marshan, and though the heat is great now, we really do not find it very trying. The town seems always hot and close. It is strange to see the number of Moors lying asleep in the streets, evidently overpowered by the heat.

21st.—To-day, for the first time,

WE SANG

"Jesus Loves Me," in Arabic. After the doctor had spoken to them, the people seemed pleased and a little astonished. Then we sang one or two English hymns, partly to cheer our own hearts. They seemed to enjoy this too, and wished us to continue. We hope soon to know some more simple Arabic hymns. It will be delightful to be able to sing the Gospel to the people. They are very fond of music, and are almost sure to listen quietly to any singing.

22nd.—I was busy studying Arabic this afternoon, when a woman brought to my window

A POOR LITTLE BABY,

evidently dying. In reply to my inquiries, she told me it had swallowed a dead serpent its brother had caught in the garden. The child was crying feebly, and she said for two days it had done so, ever since it ate the serpent. I told her it would not suffer much more, and sent her to the doctor, but it was too late to save the child.

July 1st.—Had a good number of patients, and

A MOST INTERESTING SERVICE

with them before the work began. We sang, and Mr. Baldwin spoke so easily and simply, I have never seen the people so much impressed. I noticed tears in the eyes of one old man, and all were very attentive. It is such joy to begin the day like this, and makes all labour light.

5th.—

DOWN TOWN

with Miss Tulloch. Met three men, old patients, who all came to tell me they were quite well. They seemed so grateful, and said "The medicine was good, very good." It was very cheering to see how bright and strong they seemed. We came home through the Kasba. Several people came to ask about the doctor and the medicines. We had to keep telling them the days and the hours the whole time. We had many invitations to go into their houses, and they brought sick children for me to see. I went into a house while Miss Tulloch was in another. It was a very old woman who invited me in. She was busy grinding corn. Her trouble was that she could neither hear nor see so well as some years ago, and for these complaints she begged hard for medicine. I told her to come to the Mission to-morrow, and we would help her if we could, but that it was God's will that when people were old their eyes and ears became dull; that the children of God when they entered heaven would all hear and see perfectly again, no matter how old they were. She seemed to agree with all I said, but evidently still believed we could give the medicine she asked for. She embraced me several times before she let me go and gave me some queer-looking cakes. On the way home, higher up the hill, we met a crowd of boys. Miss Tulloch spoke to them, and then I divided the cakes among them. It was fun to see them scrambling for them. They laughed and made a great noise. It reminded me of our Sunday-school treats at home. We generally take some pins and other little things with us when we go visiting, as they secure us a ready entrance into the houses of the people.

6th.—Among the patients to-day there was one old man with a bad sore on his chest. He is very poor, and has journeyed all the way from Fez to see the doctor. He will not go away. No one asked him to stay, for we have no mattresses or anything yet; but he has seated himself in one corner of the

stable, and seems to think it a palace. It is empty but clean and sweet, and as he desires it he is to remain, so we have

OUR FIRST IN-PATIENT,

and as God has sent him, our daily prayer will be that he may receive healing of both body and soul.

7th.—This morning an old woman came over from the village where I visit, in great distress—her son-in-law having been tossed by a bull, and much hurt. The doctor, Miss Tulloch, and I went back with her at once, taking with us what we thought might be needed; a very hot walk brought us to the poor little hut; the patient was in great distress, and is in a serious condition, but with care the doctor hopes he may recover. We shall do all we can for him. Several women came round the door, to whom Miss Tulloch spoke of Christ; both they and he were very grateful for all we did for him. The wife ran off as we were leaving, but soon returned with a number of eggs as a present for us; we wished her to keep them, and give them to her husband, but she insisted on our taking them. In the afternoon we had the pleasure of unpacking such a nice box of bottles, sugar, old linen, etc., sent to the medical mission, and so beautifully packed; we are always in need of all the above, and it cheers us very much when our wants are thus remembered.

9th.—At the village this afternoon; went first to visit the injured man, found him rather better; took him tea, biscuits, and medicine. Several women came in and sat round while I attended to him, after which I talked as well as I could of Christ. I know my Arabic address nearly by heart now, and find it a great help to start with that. The man asked several questions, and I felt so sorry I could understand very little he said, but it is good to be able to speak even a little about the dear Lord Jesus, after being obliged so long to be silent. I do not think any one at home can fully realise what a privilege it is to be able freely to speak of Him to those around—it is so hard to long to do so, and yet not be able to say a word. I went to

ANOTHER HUT

further on, where I saw several women and children round the door. They all knew who I was, and after letting them chat a little I began to tell them why I had left my home and come out here, and how I wanted them too to love Jesus. Presently I saw the man who had interrupted me when I came once before was standing near and listening to all I said, but he was quite quiet this time, and answered pleasantly when I spoke to him, for which I felt very thankful. The women all began asking questions directly I stopped, viz., "If I meant to remain here," etc., also several asked me where my mother was. From the first so many women have asked me this, and I have been so touched by the sympathy they always show directly I tell them she is with the Lord. I wish I could tell them how often their kindness has comforted me when I have felt sad and lonely; they have such pretty ways of expressing what they feel. The owner of the hut I found to be a poor woman with feet and ankles so deformed that she cannot walk, but crawls about on hands and knees; she told me she was born so. Yet she seemed quite bright and patient, and said, "The will of God is always good." She begged me to come again to-morrow, and held me down when I got up to leave; she has a bad cold, and I promised to return soon, and bring her some medicine for it.

11th.—A very happy Sunday. Communion service at Mr. Mackintosh's at 9 a.m. Miss Tulloch and I went to it together; Dr. Churcher conducted the service. Mr. Pryor and five others were present. The Lord Himself was there—it was a meeting with Him; it was in a very special manner comforting to us thus to unite with one another round the Table of the Lord. We all rejoice that Mr. and Mrs. Mackintosh are again at Tangier. Was late in starting for my usual visit to the village,

having to wait till it got cool enough to go. I did not try to collect the people, but just went to the two patients. The man injured by the bull is better, though still in much pain; I put on fresh bandage, etc., and took him some little comforts; they are so grateful for all we do for them. Then on to the woman who cannot walk. I had such a warm welcome, and she sent a child to tell the others I was there to talk of "Sidna Aisa," so I told all I could several times, and *very* slowly, for these poor women cannot understand anything quickly. I gave all the women some needles; they were very amused because they were so small, and said they must have eye medicine to see to thread them; they laughed and passed them round in a very comical way, not that the needles were *really* small, they were very large. I think I shall have to beg for some darning needles for the villagers;* their thread is very coarse, being only the fibres of the dried aloes. I have queer presents given me to-day. A man brought me

A LARGE BUNCH OF ONIONS;

he came from quite a long distance to bring them me, and said his medicine was very good, and he was quite well. Our in-patient from Fez is very satisfactory, gives no trouble, and is making rapid progress towards recovery; he seems delighted to hear of Christ, and Miss Tulloch has had many very interesting talks with him.

19th.—A friend has sent me a present of a dozen boxes of safety pins for the dispensary. I feel very grateful, we have so many cases to dress, and these pins save so much time spent in sewing bandages. In the afternoon

AN OLD MAN FROM BEYOND TETUAN,

with very sore eyes, came to see the doctor. Already we find it a great comfort to have even an empty stable to offer these weary travellers. I told him he could stay the night, and the doctor would be here the next morning; he was so thankful; he is an interesting man, and has been here before. I took Matthew, and read part of a chapter to him, getting the teacher to read it after me; he seemed to like it, and I hope to read thus with any patients we have. I went out about eight to see if the old men were comfortable, and took them some tea. I generally go out to give our first patient his medicine, as I do not like to trust him with it. I found them chatting happily, and they both began at once to praise God for giving them so nice a place to sleep in.

MISS HERDMAN'S AND MISS CALEY'S
DIARY.

Arzila, June, 1886.

6th.—Here beginneth another week to be spent for our God, if He will, in Arzila. This morning we had a happy little service, and as it is our only rest-day in the week, we try and keep the morning quiet and take time for thought and reading.

In the afternoon some of our little girls came for Sunday-school—only five or six. We are often told that it is no use to teach the children, but we remember our Saviour called them to Him when on earth and said, "Of such is the kingdom of heaven."

Afterwards we visited a sick woman, who has been ill six months. She seems to long to hear, but says very little. Miss Herdman spoke to two sick men, who listened with attention. Two or three came in the evening for a few minutes and heard a little, but on the whole it has been a quiet day.

10th.—How devout these poor people are! They are now keeping a fast for a month, neither eating nor drinking from sunrise to sunset. They are roused twice in the night to take food, by means of drums, and about 4 a.m. the report of a

* Will some kind friends send some to the Hon. Sec., or direct to Miss Jay?

cannon tells them to eat no more. It is not very hot at present, but they get very famished, and often, when they may take food, care for nothing but water or tea.

They believe this fasting and their prayers will take away sin. When will they learn that "without shedding of blood there is no remission"?

The men always say, "Christ did *not* die—He is ascended."

DR. CHURCHER

arrived from Tangier at 12.40. He has brought a few medicines with him, and hopes to stay a day or two. One of the chief men here has received him kindly and prepared a nice room for him.

12th.—In the afternoon the doctor saw several sick people both here and in their homes. They are so grateful for kindness shown them, and many have brought us presents of milk, eggs, butter, and oranges.

13th (Sunday).—It has been a great pleasure to us to have our missionary brother, Dr. Churcher, at our little service this morning. We spent a happy time in studying God's Word. In the afternoon, after a good rest, we had quite a nice Sunday-school. Dr. Churcher taught old and young a verse of Scripture and one of a hymn, word by word, to their great pleasure, and, I am sure, profit. As usual, we sang a great deal to them.

In the evening, Dr. Churcher operated on a girl with dropsy, for which all her assembled friends and relations were very grateful.

14th.—The doctor arranged to make this dispensary-day. He divided the small box of medicines he had brought among fifty people, and addressed them in English, using as well all the Arabic of which he is master, and I translated and added words, telling them he was a doctor belonging to the Lord Jesus, and had come, first to lead them to seek healing for the soul, and then, by God's help, to heal their bodies. All the afternoon disappointed patients had to be told that the medicines had come to an end.

15th.—We were ready in the cool of the morning to start on an expedition, but were again delayed by patients, each of whom had to be seen and told to go to Tangier for medicine. A number of men who keep a mule or horse for visiting the country markets will gladly avail themselves of the privilege. With the women and children it is different. The doctor set a broken bone, and at 10 a.m. we started for

TINDAFFEL.

After a ride on donkeys through an uncultivated country, covered with bracken and palmetto grass, waving like corn, we rode up a hill to a very pretty village, embowered in orange and olive groves.

A sheriff, to whom we had an introduction, was, with his family, away harvesting; so were most of the grown-up people of the village.

However, we gathered a group of children and young girls around us under a fig-tree, and spoke and sang to them, teaching them to repeat texts and simple verses of Arabic hymns.

They seemed to enjoy, as we did, this children's service. Then we had a fire lighted, and spoke to a group of men, including one of the principal inhabitants, for whom our man had sent to the harvest-field. Being Ramadan, we could not ask them to join us in a cup of tea, as we always do. We never drink unboiled cold water while travelling, unless under great pressure of thirst, as it is often very impure.

Having eaten, we were conducted, under a fierce sun, to a shady garden, where, sitting down, we read and explained the Gospel to the owner and his friends, the principal fokees of the village. The heat was still great when we started on our journey home. We had hoped for a rest, but the sick filled the house. After the doctor had seen a few, to convince them he had no medicines, and to invite them to Tangier, we had a little leisure to take the refreshment we so much needed.

17th.—

THE SHERKEE,

or hot wind, that had blown very strong and warm for some days, almost died down to-day into an oppressively hot air blowing from the desert, making us feel unequal to any exertion.

We have scarcely been a minute all day without callers, being market-day. Our first visitors having gone, we braved the almost vertical sun before noon, and visited the market, inviting the people.

Nine men followed us, all good readers, two from the Sous, one from Fez, the others from Arzila and the villages.

We read, and explained, and sang to them, as usual. After a little rest, we saw a few women, and then went to the Calipha about the release from prison of a poor man. Home to tea, and then for a turn on the town wall, to get a breath of fresh air, not intending to speak, but

SOME YOUNG MEN,

seeing papers in our hands, asked us to read. We much admire their patience. They listened attentively, though no food had passed their lips since the night before. As we spoke of Jesus to them, the evening gun was fired, telling that the fast was over for the day. One boy went down to bring the soup that is always drunk after fasting by those who are able to have a fire, the ingredients being cheap enough—an egg, flour and water, and a little butter. They are all too thirsty to eat, but later on take a solid meal or two, and one in the morning before dawn.

Those we were speaking to said, "*Come up every evening on the wall; there is a nice air from the sea after the hot day, and you will find plenty of us to read to.*"

At ten o'clock, the prisoner, with his wife and her mother, arrived. We gave them supper, and sang and spoke to them about repentance and salvation through the precious blood of Jesus. The wife had drawn water daily for us from the well, and has learned something of the Gospel. *Our difficulty now is that the people want to come and talk and read from 9 a.m. till 11 p.m., and seem very much surprised that we want to retire to rest.*

18th.—Spoke in two houses to a good many people of Christ Jesus. In one, two men we know well asked us would it be better for them to be freemasons, or to join our Society. I explained to them the difference as far as possible, as also between us and Catholics. Monetary, more than spiritual interest, I am afraid, prompted the question.

In the other house some young girls and their mother listened intelligently. Some of the women will not listen to a word, and tell us that religion is only for the men.

19th.—Had some sixty people in to-day, men, women, and children. We could not even take our short rest after dinner, for there were always some who wanted a quiet read and talk when the others left.

Read the Gospel with some men in the morning at their request, also at the request of men, women, and children all day, sang a great many Spanish Gospel hymns. The Lord has led me to choose pretty and varied tunes, and should nothing interrupt our work, words and music will not be forgotten. As the Moors here are essentially religious, they like to come to us, because we are God-fearing, and because we are educated.

July 4th (Sunday).—Ramadan, the month's fast, is over; to-day

A FEAST

has commenced, which will last a week, during which time there is little work done, and as some have told us they are coming to spend the day with us, we expect to have a busy week. We have made a pretty good beginning, for over fifty people have been in to-day, some of them two or three times, and stayed for two hours and more.

We rose early, and had much enjoyed our little service, with "Jesus in the midst," by ten o'clock, when two of the soldiers

to whom we had spoken yesterday arrived. One said as he walked in, "I've come to read the Word of God," and he was delighted with the singing and all he heard, stayed two and a quarter hours, came again in the afternoon, and says we are not to think of *leaving* Arzila.

Six or eight young men were here this morning. We sang much to them, and in that way the Gospel message will, we believe, be remembered by several. God has given my dear fellow-worker several verses in Arabic, telling of God's love and salvation through Christ. We have arranged them to pretty English tunes, and we trust our loving Father will abundantly use them.

About three o'clock the children began to come to

SUNDAY-SCHOOL,

which at present is very unorganised, and as Miss Herdman was talking to about six or eight men and women in our sitting-room, I kept the girls in the court, and was so glad to be able to keep them interested for a quarter of an hour, when many more came; and the adults having gone, we seated them all on the floor (about thirty) and sang to them, and taught them a text, and talked to them till 4.15, when, as it was very hot, and we tired, we were glad to despatch them, and take a little rest.

However, there were continual knocks at the door, and we soon rose and admitted

FOUR YOUNG WOMEN,

all of whom listened with attention to "wonderful words of life." One especially was *very* interested. In the evening several came in, some for a few minutes only—among them, our old friend the sheriff, who is, we trust, learning the way of salvation; he knows his need, and listens with deep attention as God's plan of saving lost men is unfolded to him.

6th.—Early this morning had an interesting time with a woman who came from a village asking for medicine. Two others also came for medicine, and my dear fellow-worker told of Jesus, the good Physician, for the sin-sick soul, while I spent one and a half hours with a man, teaching English and learning Spanish.

Rested, read, and wrote Arabic during the heat of the day, and at 3.30 went with a neighbour to visit

HER UNCLE'S HOUSE.

We were heartily welcomed by a nice woman, her two daughters, and daughters-in-law; they were more intelligent than most of the women, being of the better class, and it delighted us to see how glad they were to hear of the way of salvation. Presently a son came in, and we showed him the books we had with us; the father soon followed, and when the books were given to him, he sat and read the gospel of Luke, without saying a word.

After about an hour's conversation we said we must go, but they would not let us, and so we read part of Matthew viii and Luke xv. Sang again, and then with difficulty got away, promising, "if the Lord will," to go again soon.

Then we went to a Moorish house to see a bride. Many women and girls were gathered, so we sang and talked to them. Spent twenty minutes in the house of a young man who is ill, and on our way home called to ask after a sick woman.

When we reached our house, we found some women waiting to be admitted. Seven came in, and they and we had some tea, after which we had a nice little service with them in our court. One whom we had visited in her home said: "Do

TELL ME MORE ABOUT JESUS

Christ; I understand all you say, and remember all you told me before." How I wished I could have sketched the picturesque group in their "hikes," all listening with eagerness, some with heads bent forward and eyes wide open, listening to the good news of a Saviour's love, and the way in which sin can be put

away from the sight of a holy God. They had scarcely left, when my Arabic master came in with one of his friends to read with us—a serious, earnest man; they stayed about an hour, and were joined by the old sheriff and three others. May our God water the seed sown to-day, for His name's sake.

7th.—Our new friend of the evening before came again, and said he had been up good part of the night reading the gospel of Matthew we had lent him, and had read nineteen chapters. How encouraging! One of the soldiers was among our guests, and one man asked what it meant in one of our hymns, that the Son of God came to die, which of course we were very glad to tell him.

After refreshment wrote Arabic for two hours. Then we visited our neighbours—one who, we were told, was, "a very learned man"! He asked whether Moses was the son of Abraham! So much for the learning of this country. About six went with my Arabic master to see his garden, which is a large one, with many fruit-trees; he gave us a number of nice pears, apples, plums, lemons, and flowers, and only asked one favour—that we would not speak against his prophet Mohammed.

8th.—Visited three houses in the morning, and four in the afternoon; we were welcomed in all, for the people declare that the words we say "go to the heart," and do them good.

10th.—We had

TWENTY YOUNG MEN

and boys listening to God's truth, and singing Spanish hymns.

I thought it would have rejoiced the hearts of our English friends if they could have seen, later on in the day, nine men reading the 8th and 9th chapters of Matthew. They were with us two or three hours, and just as we were wishing a little rest—for it has been a very hot day—a Moorish woman brought to see us her daughter, who hopes to return to her mountain home to-morrow; she said: "I have brought her for you to tell her words of the Lord." So then we had a little congregation of six women, who most quietly and attentively listened to "the good news." They appear to understand very well what is said (and I believe they do), but when questioned we find they have really "taken in" very little. They need to be taught "line upon line."

Again men and boys were gathered for reading and singing, and though most were from this town, we have had among

OUR LISTENERS

to-day, one man from Alcasar, one from Rabat, one from Mogador, one from Wasan, two women from the mountains, besides some Riffs who are now residents here. They departed, and three sherifs came, with whom we spent a happy half-hour, speaking of the things of God. It is very hard for some of those who are called "saints," and are really kind, moral men, to learn they are sinners; they are willing to acknowledge that others are—but, oh no! they have "white hearts"; but we know that God is teaching some of them by His Spirit their true state before Him.

After sunset, three young men came to learn to read Spanish. They all had their lessons, we our prayers, and now it is very late, and we must retire, commending our week's service to our Heavenly Master, for whose sake it is a "joy to labour."

"NORTH AFRICA," No. 1, AUGUST, 1885.—If any of our friends have copies of this that they can spare, we should be glad to receive them, as we are nearly out of it, and purpose binding some volumes of the numbers issued up to the present.

CIRCULATION OF "NORTH AFRICA."—Will our friends endeavour to increase the circulation of NORTH AFRICA, and thus make known more widely the spiritual destitution amongst its peoples.

CONSTANTINE, ALGERIA.

EXTRACTS FROM MR. POS'S DIARY.

July 7th.—To-day, in the French cemetery, had an opportunity of speaking to a lady and her little daughter about the hope beyond the grave, and where to find it.

She had noticed the attention we paid to the richly-decorated tomb on which she was arranging and watering lovely flowers, and after one or two introductory remarks, told us, with tears, the sad story of the loss of both husband and daughter. The latter, whose photograph was shown and virtues praised, seems to have been her idol. Both were taken in the same year, leaving her a sad and lonely widow. She told us how the daughter, who was passionately fond of flowers, had sent the last beautiful bouquet to the "Sainte Vierge," in hope of being healed by her, but on growing worse immediately afterwards, she felt greatly perplexed, and continued thus to the end.

The mother, after finishing her work, *said* a long prayer, in which she was joined at intervals by her little daughter. We then walked home together, and continued to talk about God and eternal life.

10th.—We find the

FRENCH OF ALGERIA

have, generally speaking, turned their back on Romanism, if not openly or altogether, at least in heart.

To-day a laundry-woman opposite stated, amongst others, that, though her husband would have her be "pious," he would go after her with a stick if she attempted to go to confession. The "curés" are spoken of with the utmost contempt by all, and they apparently seem to merit it.

What a call to God's children to fill the now empty hands with the true Bread of Life!

13th.—Had another talk with our Jewish washerwoman about the truth concerning the Messiah. She begins to listen most attentively, albeit she has so much more difficulty to understand French than Arabic, and thanked us so warmly for praying about her.

May we not covet this daughter of Abraham according to the flesh may become one of those now being gathered in as the Jewish portion of the "Bride of Christ"?

20th.—A young Kabyle, brought up amongst Arabs who brings in our bread in the morning, is coming to be taught to read French. Our text-book will, of course, be the Bible, and in exchange I shall endeavour to profit by his Arabic.

25th (Sunday).—The Lord was signally with us in

TRACT DISTRIBUTING

to-day. Two men asked my reasons for so doing, upon which a public discussion began, to which many listened. One young man said, "I believed in God till my mother died, not after; for, did He exist, He would not have allowed my mother to die." As is generally the case, he too finished up by, "If there is a God, let Him show Himself to me."

Afterwards, a man came up, asking were we "Salutists," "on what authority we distributed those papers," etc., etc. Our explanations seemed to satisfy him. He said he had seen us at Belleville, Paris, at Miss de Broen's, and as the dates corresponded, it may be the man was right. His wife, he said, was English, and would, therefore, be delighted to see "madame," so he invited us to take tea some day.

Next came a gentlemanly *chasseur d'Afrique*, and, politely introducing himself, told me he had been on the look-out for me ever since I had given him a Gospel. He said he felt I was carrying on

THE BEST METHOD OF REVOLUTION,

and, before we separated, showed me a letter from a comrade in arms.

He requested some tracts to distribute to such of the others as he knew would read them, and after accepting an invitation to visit us, greeted politely, and was off, leaving us surprised as to his superiority to any of the military we had hitherto met.

27th.—To-day, at worship, our military friends all seemed so thoughtful and serious. After reading about the unmasking of Judas in Matt. xxvi. 17-25, I talked with them about the patience of God and the neglecting of so great salvation, as illustrated so solemnly in our portion.

30th.—This evening our polite *chasseur*, M. C., paid us a visit, and we spent a most interesting time together. We closed with reading, and earnest prayer that this acquaintanceship might not be in vain. In the course of his conversation, we heard much to surprise us about

"ARMY LIFE UNDER THE REPUBLIC,"

and the anti-Christian tendencies of the Government. Having studied for priest before entering the army, his religious tendencies were well known to his superiors, who consequently watch him closely, so that he wished specially to avoid those of his regiment at our place. We re-assured him, however, as he is the only *chasseur* who comes. Our other visitors are "tirailleurs" and "artillery."

M. C. expressed it as his conviction that France's only hope is Christ, and he more than once astonished us by some of his statements. We endeavoured to deal prudently with him, praying that it may be God's time to snatch him as a branp from the burning.

July 21st.—Met the lady who daily visits the cemetery, and we were cordially invited to visit her, as in the house where she lives "une Hollandaise" is staying, who, having heard about us, is longing to see us.

August 1st (Sunday).—Our visit to the Dutch lady was extremely interesting and encouraging. She is a widow with grown-up children. We thanked God we had got to know about her, and covet them for Christ. She was glad to meet a believing countryman, though herself all in the dark, and in the good old Dutch tongue I endeavoured to lift up Christ before her.

NOTES AND COMMENTS.

THE VALUABLE MULE given to Mr. A. S. Lamb, labouring at Djemâa Sahridj, has been stolen, and no trace of it can be found. This has greatly disappointed our brother, who had hoped to have done much useful work among the Kabyle villages which cannot be reached on foot. He would be most thankful to have it replaced.

GENERAL HANOTEAU'S BOOK about the Kabyles, from which we have made an extract elsewhere, was written about fifteen years ago; since then things have altered in some respects, but the statements are valuable as being the opinions of an outsider of great experience on the difficulties which he saw in religious work among the Kabyles.

MR. GEORGE PEARSE is, we are happy to say, much better, and hopes to be well enough to come over to attend the Missionary Conference at Mildmay in October.

THE FOLLOWING BIRTHS have taken place in the mission-field: Mrs. Cheeseman, Tlemçen, a son, in April; Mrs. Bureau, Tunis, a daughter, in May; Mrs. Baldwin, Tangier, a daughter, in May; Mrs. Cuendet, Djemâa Sahridj, a son, in August; Mrs. Lamb, Djemâa Sahridj, a son, in September.

OUR BROTHER PRYOR lies dangerously ill in Tangier with typhoid fever, brought on by the noxious smells of the city.

PASTOR HOCART and his wife, from Jersey, are being sent out by the Wesleyans of France to commence evangelistic

work amongst the Kabyles. Bougie, the eastern port of the country, at the mouth of the river Sahel, is to be his location for the present. As they passed through London we had the pleasure of seeing these two servants of Christ, and would ask the prayers of our readers for their success.

MISS COLVILLE is studying and working at Constantine; she has been able to help some of the sick, and speak to some about their souls. Small-pox and fever have been raging there, and during the month of August, three hundred natives died in this city, being at the rate of nearly one hundred per thousand per annum. Our sister has graciously been preserved.

MISSIONARY CONFERENCES are, we are glad to see, rapidly on the increase. There is one at Mildmay Conference Hall, London, on October 5th, 6th, and 7th; another at Hope Hall, Liverpool, on October 7th and 8th; a third at Clapham Conference Hall, London, on October 27th and 28th; a fourth in Manchester, on November 9th and 10th; a fifth in Sunderland, on November 15th and 16th; also, a sixth in Newcastle, on November 17th and 18th. We trust that great and practical good will come out of these meetings. It is important that Christians should not only be interested by hearing what has been accomplished, but stirred to attempt to evangelise those parts of the world which are at present without the Gospel.

MEETINGS.—The Hon. Secretary and other members of the Council would be pleased to hold meetings in drawing-rooms, halls, etc., and make known the spiritual needs, etc., of North Africa. Maps, costumes, and articles of interest could be shown.

A PRAYER-MEETING is held at 21, Linton Road, Barking, on Fridays at 4 p.m., when the Lord's work in North Africa is specially remembered. Friends are cordially invited to attend. Trains run from Fenchurch Street and the North London Railway. Tea is provided to those from a distance.

ARABIC BOOKS are very expensive to purchase; if any of our friends have by them grammars, dictionaries, etc., they do not require, they would form a very acceptable gift.

"I WAS BROUGHT LOW, AND HE HELPED ME."

This has been our experience during the last few weeks. During July and August funds came in very slowly, and weary toilers under the African sun were often on their knees asking the Lord to remember them in their low estate. He who hears the young ravens when they cry heard His children, and when the situation was becoming desperate, and to human appearances hopeless, God sent relief. How often God deals thus with us! Frequently His aid does not arrive until we think it must be too late. It was late ere Israel's path was cleared through Red Sea floods, but not too late. When Lazarus was dead his sisters thought their Lord had delayed His coming beyond hope, but it was that they might see the glory of God. Our human hopes and prospects often have to be withered to teach us to lean *only* upon the Lord. We realize, therefore, that in these trials God has been our schoolmaster; we hope we have learned the lessons He has taught us. It is a marvellous attainment in grace to have human friends, or riches, or wisdom, and *not* to trust in them. Israel had forty years' supply day by day before God fed them *ad libitum* with the old corn of the land. There are but few of us whom God can trust with plenty without damaging our souls, and He loves us too much to do that. We thank Him for the trial, therefore, just as much as for its removal; one was necessary to cut us loose from earth, the other to bind us to heaven.

What a mercy we have these oft-recurring needs of funds, etc. ! what an education they are! how much less we should know of God without them! It was our *need* of a Saviour that led to that wonderful revelation of the character of God seen in the Cross of Christ, and our daily needs are God's opportunity to reveal Himself. Hallowed be His name!

LIST OF DONATIONS FROM JULY 1st TO AUGUST 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.
July 1.....	1025...	5 0 0	Brought forward ...	24 14 9	Brought forward ...	88 15 1	Brought forward ...	133 14 1
1.....	1026...	0 10 0	July 13.....	1043... 0 2 0	9.....	1060... 1 0 0	Aug. 16.....	1077... 1 1 0
3.....	1027... 1 2 0	13.....	1044... 2 0 0	9.....	1061... 5 0 0	18.....	1078... 0 12 0	
3.....	1028... 0 2 6	16.....	1045... 25 0 0	9.....	1062... 3 0 0	18.....	1079... 0 10 0	
5.....	1029... 0 11 9	23.....	1046... 2 5 0	10.....	1063... 0 5 0	19.....	1080... 0 10 0	
5.....	1030... 0 3 0	24.....	1047... 9 8 1	10.....	1064... 5 0 0	19.....	1081... 0 5 0	
5.....	1031... 1 0 0	26.....	1048... 1 0 0	10.....	1065... 1 0 0	23.....	1082... 1 10 0	
5.....	1032... 1 0 0	27.....	1049... 0 10 0	10.....	1066... 10 0 0	24.....	1083... 0 5 0	
5.....	1033... 0 10 0	29.....	1050... 10 0 0	10.....	1067... 0 10 0	24.....	1084... 5 0 0	
6.....	1034... 0 10 0	29.....	1051... 1 0 0	10.....	1068... 0 2 6	24.....	1085... 0 10 0	
6.....	1035... 0 5 0	29.....	1052... 0 11 0	10.....	1069... 1 0 6	24.....	1086... 2 0 0	
6.....	1036... 10 0 0	29.....	1053... 1 0 0	11.....	1070... 1 0 0	24.....	1087... 3 10 0	
6.....	1037... 3 0 0	31.....	1054... 0 10 0	11.....	1071... 0 5 0	24.....	1088... 10 0 0	
9.....	1038... 0 1 0	Aug. 4.....	1055... 4 2 9	12.....	1072... 0 10 0	26.....	1089... 0 2 6	
9.....	1039... 0 5 6	5.....	1056... 2 5 0	13.....	1073... 0 5 0	28.....	1090... 1 16 0	
10.....	1040... 0 5 0	7.....	1057... 0 6 6	13.....	1074... 5 0 0	30.....	1091... 0 10 0	
12.....	1041... 0 4 0	7.....	1058... 2 0 0	14.....	1075... 1 1 0	30.....	1092... 0 10 0	
12.....	1042... 0 5 0	9.....	1059... 2 0 0	16.....	1076... 10 0 0	31.....	1093... 1 0 0	
Carried forward ...	£24 14 9	Carried forward ...	£88 15 1	Carried forward ...	£133 14 1			£165 5 7

Gifts in kind:—July 1st: (17) 47 Hebrew Testaments; (18) box of bottles; (19) basket of bottles. July 22nd: (20) considerable quantity of furniture for new Mission House and offices. July 21st: (21) basket of bottles. July 24th: (22) 1 small table, 4 cane chairs, 1 fender. Aug. 3rd: (23) 1 gold necklace, 1 brooch, and 1 pair of earrings set with cameos. Aug. 7th: (24) 2 cane chairs. Aug. 13th: (25) hamper of bottles. Aug. 14th: (26) 1 box of bottles. Aug. 14th: (27) 2 dozen garments for Kabyles. Aug. 17th: (28) 1 box of bottles and old linen. Aug. 17th: (29) 1 box of empty bottles. Aug. 26th (30) box of Spanish Gospels, tracts, etc.

COUNCIL OF THE MISSION.

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W. SOLTAU ECCLES, Upper Norwood, S.E.

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Offices—21, Linton Road, Barking.

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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 as Honorary Treasurer and Honorary Secretary.

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

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

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

LIST OF MISSIONARIES.

NAME.	Date of Arrival in North Africa	TOWN.	COUNTRY.	NAME.	Date of Arrival in North Africa.	TOWN.	COUNTRY.
* Mr. A. S. LAMB ...	Oct., 1883	Djemâa Sahridj ...	Algeria.	Mr. J. PRYOR ...	Nov., 1885	Tangier ...	Morocco.
" J. BUREAU ...	Jan., 1884	Tunis ...	Tunis.	Miss J. JAY ...	Nov., 1885	Tangier ...	Morocco.
" E. CUENDET ...	Sept., 1884	Djemâa Sahridj ...	Algeria.	" C. CALRY ...	Nov., 1885	Arzila ...	Morocco.
" G. MERGADIER ...	Sept., 1884	Oran ...	Algeria.	* Mr. F. CHRESKMAN ...	Jan., 1886	Tlemcen ...	Algeria.
" E. F. BALDWIN ...	Nov., 1884	Tangier ...	Morocco.	" W. POS ...	April, 1886	Constantine ...	Algeria.
Miss C. BALDWIN ...	Nov., 1884	Tangier ...	Morocco.	Miss L. COLVILLE ...	April, 1886	Constantine ...	Algeria.
" E. HERDMAN ...	Jan., 1885	Arzila ...	Morocco.	" L. READ ...	April, 1886	Tlemcen ...	Algeria.
" H. TULLOCH ...	Jan., 1885	Tangier ...	Morocco.	" H. D. DAV ...	April, 1886	Tlemcen ...	Algeria.
Mr. A. V. LILEY ...	July, 1885	Tlemcen ...	Algeria.	" B. VINING ...	April, 1886	Oran ...	Algeria.
Dr. T. G. CHURCHER ...	Oct., 1885	Tangier ...	Morocco.	" S. HAMMON ...	April, 1886	Oran ...	Algeria.

* Married.