

NORTH AFRICA.

THE QUARTERLY RECORD

OF THE

NORTH AFRICA MISSION,

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

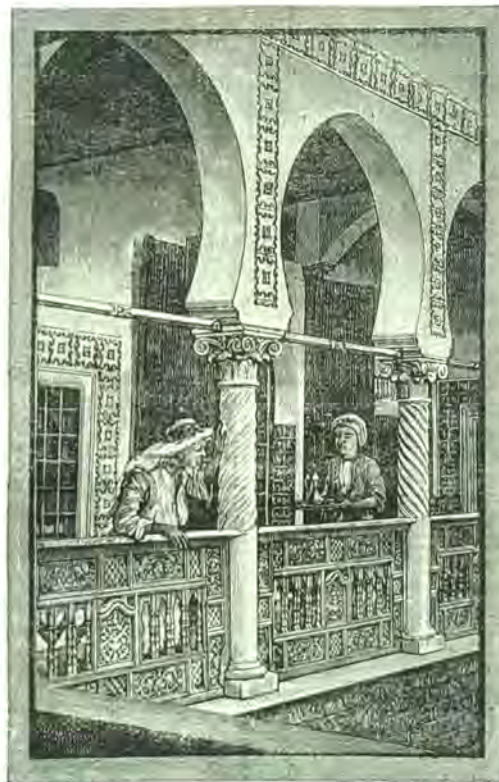
No. 17.

JULY, 1889.

PRICE ONE PENNY.

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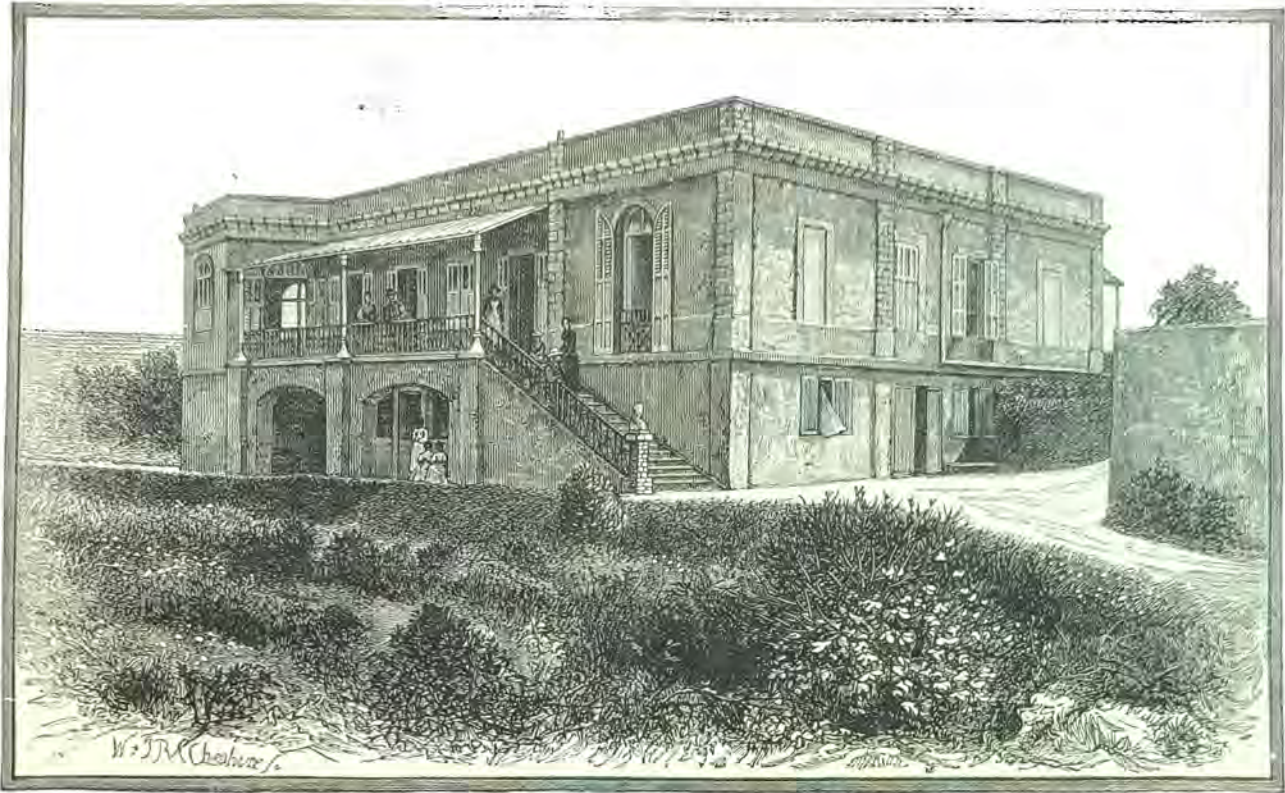


GALLERY IN MOORISH HOUSE. (See page 272.)

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NORTH AFRICA.



HOPE HOUSE, TANGIER. (See page 272.)

HE SHALL CONVICT THE WORLD OF SIN.

THE *great* need in the work of the Lord's servants at home and abroad would seem to be more of the power of the Spirit of God. Methods of work may in some cases need revision, but this is a small thing compared with the want of divine power.

A sailing yacht is without doubt better for navigation than a raft, yet if the raft gets into a good breeze while the yacht lies becalmed it will make more rapid progress. We need the Holy Spirit in all His many offices, yet are we not in danger of being satisfied if we know Him only in one or two of them? Is it not possible for the Spirit to be present as a well of water in the believer's heart (John iv, 14), and even to flow out from him as rivers of living water (John vii, 38), and yet for Him to be little known as the Comforter (Advocate) who shall convict the world of sin (John xvi, 8)?

Does it not seem that both at home and abroad we now specially need the Holy Ghost in this character? It has been when the Holy Spirit has manifested Himself thus that there have been special seasons of ingathering. At Pentecost the Holy Ghost convicted the people of Jerusalem and others of the sin of having crucified the Messiah (Acts ii, 36), and three thousand repented and had their sins remitted. On a later occasion five thousand men are convicted of having killed the Prince of Life, and are thus prepared to gladly believe the blessed tidings that their sins may be blotted out through Christ.

Thus it was also in the remarkable work of grace in 1859. In answer to prayer the Spirit of God seemed to use truth which, like grains of wheat in some Egyptian mummy, had lain dormant for years, and without much, or, in some cases,

any further, preaching, convicted of sin and led to faith in Christ.

Is it not something like this that we need now? There has been a great deal of faithful and earnest preaching at home and not a little abroad; but considering the labour put forth, the results abroad have been small, and at home in proportion much smaller.

What shall we do in the face of this? Shall we, like the Syrians, re-organize and say "take the kings away every man out of his place, and put captains in their room" (1 Kings 24).

They found that even when re-organized they could not stand before Israel, and a hundred and twenty thousand fell in one day, for they were without God. There is no doubt much room for improvement in our methods of doing the Lord's work; but is there not a danger of giving undue prominence to this side of the truth, and almost ignoring the need of incessant waiting upon God for the power of the Spirit on the hearts of sinners. We beg our friends to cry constantly to God that we may see such a gracious manifestation of His Almighty power as shall result in great multitudes being convicted of sin, and then led to rest their burdened souls on Christ and His finished work.

SUMMARY OF ENCOURAGING ITEMS FOR PRAISE AND PRAYER.

BESIDES the encouraging news which Mr. Baldwin sends us from Mogador which we give elsewhere, we hear from Fez of interest in the Gospel as well as in our sisters and their work of healing; and in Tangier there are Jews and Moors as well as the Europeans professing faith in the Saviour.

In Tlemcen there are several who acknowledge Christ among the natives, and some of them desire baptism, but these are not fresh cases.

In Mostaganem the natives are more ready to hear the Gospel than they were once. Mr. Liley has a large class of Arab lads, and in Oran there is some little interest shown, though not what we desire.

Djemâa Sahridj has been one of our most trying stations, and the work among the Kabyles has proved to be more difficult than among the Arabs; but even there, there seems to be a more attentive ear than formerly.

In Constantine our sisters are moving into an Arab house. Their class of native girls is increasing; in number and they come more regularly; they also have some native students who listen to the truth.

Several Moslems in Tunis have professed faith in Jesus as the Son of God and their Saviour, and others are enquiring.

Our brethren in Tripoli are wonderfully gaining the confidence of the fanatical people in that very important city.

Mr. S. Van Tassel, who has his head-quarters at Homs, about 130 miles north of Damascus, has succeeded in getting a favourable entrance among the Bedouins of Northern Arabia.

We ask praise on behalf of our encouragements and prayer that the work of the Lord may be increasingly prospered. Those labourers who have seen least to cheer them need specially to be prayed for, that they may not be discouraged but strengthened to labour on in patient hope.

A WORK OF GRACE AMONG EUROPEANS.

IN our last number we laid before our readers the deep spiritual needs of the Spaniards, Italians, French and other Europeans in North Africa, and the desire we had to send special labourers among them. At present no one has been specially set apart for that work, but God has greatly rejoiced our hearts by beginning a work of grace in several places among them.

In Tangier it has been among the Spaniards, and as mentioned elsewhere, several have professed faith in Christ by baptism; these are earnestly seeking to bring in others (although they are subject to some persecution), and the work is spreading.

In Tunis our sisters report three Italians who have professed faith in Christ, and we hope this also may be the beginning of a more extended work.

In Algiers also our friend, Miss Trotter, has had encouraging cases of professed conversion among Europeans; thus God has begun to answer our prayers for these needy souls.

Mr. E. F. BALDWIN'S WORK IN SOUTH MOROCCO.

IN our April issue we mentioned that though Mr. Baldwin was not now working in this mission, we would forward him any funds entrusted to us. We have received a few sums, which have been sent on. Our brother writes from Mogador, on May 27th, that what he has received through us and "The Christian" since residing in Mogador, and what he may receive in the future, is placed in his "Mission Fund," which is for supporting other workers and the general expenses of the work and has nothing to do with his personal expenses, and of which an audited account will be from time to time rendered. He adds, "We are safely home again. The converts are sadly scattered and cowed by the governor, who, while I was away, gave the lash to one of our earliest converts, cutting him with some 150 strokes, until they say there was no soundness left in his flesh on his back. It was ostensibly for a trifling offence (firing a gun in Ramadan), but in reality to wreak his vengeance. However, a few of them stole to us through the

darkness last night to the Lord's Supper. The Christians of course do not keep Ramadan."

"There continues to be good news from the interior of the work spreading, and of bands of believers uniting to break bread each Lord's day, as instructed by native preachers. But the promised persecutions are also not absent, and just now we cannot even write to Abraham in Morocco, as the enemies are watching for communications from us to Christians there. We have letters recently from two different groups, greatly desiring to see my face. I have just baptised some others."

Aff. yours in Christ,

E. F. BALDWIN.

"FROM HOUSE TO HOUSE."

EXTRACTS FROM THE DIARY OF MISS J. C. COX.

Djemma Sahridj. April, 1889.—The Lord's goodness to us in our work for Him during these past weeks has been so manifest, that our hearts are filled with deep gratitude; just at the moment when all class work and meetings seemed over on account of French influence, we were called into the village to see some sick women, and since then we have found doors open on every side, and so have been working among the women and children ever since; being almost daily in the different homes, sometimes together, but more often alone, taking medicines, etc., being always warmly received and listened to. We feel convinced the Lord Himself has shut us up to this particular work, and rejoice that we are enabled to speak *personally* to these poor ignorant women who have never before heard of a Saviour's love. Just lately we have had an interesting visit, after dark, from some of the upper class Kabyle women (Marabouts). Semina, the niece of the president, actually persuaded her husband to bring herself, sister, and little daughter to pay us

A LATE VISIT,

when the men of the village were occupied with their evening meal. We prepared oil cakes, placed dates, bread and coffee, in readiness; but it grew so late that we felt sure our friends' courage had failed them; but no, a very gentle tap at the front door, and Semina emerged from the folds of a great white burnoose; her sister would not even enter the house until she had filled our hands with oranges and Kabyle cakes. These dear women had of course never been in a European house before, and their wonder and delight were very amusing. They show a real interest in the Gospel, and listen very attentively to the hymns about the Saviour.

April 3rd.—To-day I have taken

A LONG LESSON

in cous-cous making, to please some of our dear women, and very funny, back-aching work it is; seated on the floor with a great "yefna" or pan before you, rolling the flour lightly until it forms, with a little water, those small white grains known as "cous-cous." The plan is to give a singing lesson in exchange. The last time I went to make the "cous-cous," the women said, "Now the singing," and quickly some dozen of them not to speak of children were seated on the floor beside me (as close as possible, for they are very affectionate), making tremendous efforts to open the mouth to produce the same sounds as myself; their attention is quite remarkable. After this, I read them the history of "The Prodigal Son," and showed them in a few words the spiritual application.

This afternoon, Miss Smith was in the house of "Taitum," a poor woman who has been suffering for a long time with a terrible illness. My fellow-worker has been often twice a day to her; this afternoon she had quite a congregation of women in the house, and taught them the text, "Wash me, and I shall be whiter than snow," endeavouring to show how all need their hearts being made white.

Sunday, 14th.—This morning, as we were having a quiet time with our Bibles, to our

GREAT SURPRISE

Pastor F. White and Mrs. White entered our mission room. We were soon engaged in singing one of the dear old English hymns, in fact having quite an English service. Mr. White told us that this was the first Foreign Mission Station he had ever visited, and wished much to see something of the work and people, so after an early dinner we started off into the village. Mons. Cuendet preached in a "Thadjmath," and we afterwards visited in the houses of some of the dear women.

Saturday, 20th.—Have been to Mekla to see poor Madame Kiéné, who has just received the sad news of the death of her only son, in the hospital at Fort National; we were much touched by the effort of one of our Kabyle friends to comfort this poor French woman; he said, taking her hand and with a face full of sympathy, in his broken French, "The French die, the English die, the Kabyles die, but God remains."

PRECIOUS TRUTH

for the Christian, but for these poor French and Kabyles God is not much more than a dread thought.

Friday, 25th.—We had invited some more of our Kabyle friends for this evening; about nine o'clock they arrived, three ladies, two men, and three children; they came as usual with their hands full of presents. One of the men was armed with a bludgeon, fearing an assault from his countrymen on the road. On sitting down in our mission room he said, "It is like Paradise." His wife, Fatima, an especial friend of mine, was dressed for the occasion, and had even borrowed a pair of shoes; these she took off on entering and placed upon the mantlepice: while the women were engaged in a careful examination of our beds, I saw the same pair of shoes on our bedroom mantlepice, supposed she was afraid to lose them. It was very sweet, a little later, to hear these dear women singing amongst themselves and in their own language, but to an English tune, some words about "God wanting our hearts to make them white and pure."

IN AND AROUND MOSTAGANEM.

FROM MR. LILEY'S JOURNAL.

Thursday, April 4th.—Visited Relizane, which is a small but rising town, well laid out and with several public buildings in course of construction. In the town there are only about 1,500 Arabs, living in a squalid, miserably-constructed quarter, known as Village-negre. In the environs there are nearly 23,000 natives, and near are the great tribes of the Fletas and the Beni Allou. Going into the market, I found it to be the largest I have yet visited. One Arab said there were at least 10,000 Arabs present. At this time of the year the chief things brought to be sold were animals of all kinds, wool and grain; the latter only in small quantities. As I looked upon this mass of men with immortal souls, beating their tom-toms, chanting the Koran, etc., I felt very sad. Whilst speaking to one Arab, a very old man came along, wearing a bournous of which it would have been difficult to have found the counterpart; over his shoulders was slung a small sack made of untanned sheepskin. This old man observing one or two pimples on the face of the Arab to whom I was speaking, pointed to them, and then drawing out of his skin sack an old pocket-handkerchief, handed it to the young Arab, who drew it over his face and gave it back to the old man, with a few coppers. I was given to understand that this was the handkerchief of an old marabout, and would cure all ailments. In another part of the market was a long carved tent-pole. An Arab told me it belonged to the tent of a very great marabout, long since dead. This was carried into the market that Arabs might obtain virtue by leaving some gift on it and kissing one end of it. I was

enabled to leave some Gospels in Arabic and New Testaments in Hebrew, for which I thank God.

Saturday, 6th.—The first thing this morning an Arab came to whom I had promised a Bible. His is

A VERY HOPEFUL CASE,

and I believe the Lord is going to save his soul. Every evening he reads in a native café to a number of Arabs, who gather to listen. For nearly two hours I was in conversation with him about his soul, and he seemed very anxious to know the truth. The "weeds and ivy vine" of old customs, however, cling tightly to him. As he left the house with the Bible, he said, "I shall take this Bible home and read it carefully. As I read I shall ask God to show me the truth." I replied, "We also shall be praying for you here." Oh, how it would encourage and rejoice our hearts to see this soul brought into the fold.

Monday, 15th.—The Bible given to a young Roman Catholic was returned to me to-day. It appears the father had seen it in the house, and had threatened to kill any of his household whom he saw reading it.

Friday, 19th.—Again had the pleasure of meeting my class of shoeblacks, who now number thirty-two. I read to them the Crucifixion, and explained why it was necessary for Christ to die for us. The interest they showed was quite encouraging.

Saturday, 20th.—This afternoon visited the village of

KHAROUBA,

situated about four kilometres to the north of Mostaganem. The road was very bad and fatiguing, the wind having blown the sand into heaps, in some places two feet deep. For about a mile the road had been neglected, and I had to pick my way over rough land and brushwood. I found the village to be indeed a "deserted village." Some half-a-dozen Arab families had pitched their tents under the trees and in the open spaces of the village. The few women seen were very little better clad than those I saw on the Congo. I put the truth before them as simply as I could.

SEVERAL CANDIDATES have been accepted by the Council, and will in all probability be leaving in the autumn for various parts of Algeria and Morocco. We shall be needing a considerable sum for the outfits and passages of these fresh workers.

MISS BANKS seems quite to have recovered her strength, and is very thankful to have a little leisure through the closing of the hospital during Ramadan to push on with her study of Arabic, in which she is making very fair progress.

MR. VAN TASSEL finds that the Bedouins, amongst whom he has gone, observe Ramadan, but they do not pray. He has at present only visited the small tribes, some of the larger ones number 30,000 or 40,000 souls. They do not seem very fanatical.

SALES OF WORK.—Through the kindness of Mrs. Jay, of Holmby, Wallington, Surrey, a sale of work will be held in the Parish Hall, Wallington, on Saturday, July 6th. Another is also arranged for at the residence of Captain Clay, Highfield, Upper Beulah Hill, Upper Norwood, on Tuesday and Wednesday, October 8th and 9th. The proceeds in both instances will be devoted to the support of the Hospital and Medical Mission work at Tangier. Contributions of useful and fancy articles will be thankfully received by either friends whose addresses we have given.

MR. CUENDET writes encouragingly, on the whole, of the work in Djemma. He is frequently visited by Kabyles from the various tribes in the neighbourhood, who come for medicine; and God has abundantly blessed their weak efforts in alleviating the sufferings of great numbers of sick people, and all of whom hear of Jesus Christ, the true Physician and Saviour. Since the stoppage of the open air meetings by the authorities a fresh attempt has been made to organise meetings in the mission house, our brother going every Sunday morning to the square, blowing a horn to call Kabyles to the preaching; the result has been gratifying, from twelve to twenty attending the meeting. He also visits the "thadjemath" from time to time, speak publicly to the men congregated there. Several villages in the neighbourhood have been visited periodically. In Misloub, especially, our brother has met with a good reception, from fifteen to thirty natives gathering round. Discussions frequently arise which lead to the Scriptures being produced in proof, and thus those who listen to the discussion hear the truths of the gospel.

WORK AMONGST THE JEWS.

RECORD OF A JOURNEY BY MR. CHEESEMAN.

ON the 2nd April, Mr. Baron, Mr. Barnett, and I started for Sidi Bel Abbes, to work among the Jews there in distributing Hebrew New Testaments, and speaking of the Lord Jesus the Messiah of the Jews. Whilst travelling in the train we were able to distribute some Testaments both to Jews and Gentiles. Bel Abbes has some 5,000 inhabitants, of which 300 are Jews. We had some very interesting conversations with its people. Their Rabbi, a Russian Jew, seemed inclined to dispute with us, saying he had "buried many missionaries," a Jewish phrase meaning that he had beaten them in argument. He evidently knew the truth, for he said to those who were listening, "These men build up the miraculous birth of Christ on such passages as 'A virgin shall conceive,' etc." A blind leader of the blind, seeing yet not perceiving. Many interesting conversations took place as to feasts, fasts, keeping of days, etc. In the railway station we continued talking to both Jews and Arabs, some of whom gave their addresses for further information. At

LAMORICIER

we stayed for lunch, giving away a few copies of the New Testament. When leaving in the diligence, we were much encouraged by the sight of a group under the trees who, with bowed heads and eager faces, were reading and listening to the reading of the Word of God in the New Testament. We felt inclined to shout God speed to them as we passed in the diligence; but held our peace, not daring to interrupt so profitable a lecture. At nearly every stopping-place we were able to give away a few copies. Passing through much beautiful scenery we arrived in

TLEMCEM

late in the afternoon. This town has about 1,500 Jews. We spent two whole days, visiting every shop and store kept by Jews. In this work of visitation Mr. Marshall gave us valuable assistance, making our party four. It would take too long to detail the various questions put and objections raised, but many seemed to have a spirit of enquiry, showing that the visits of missionaries and colporteurs are, at least, arousing interest. Sometimes, when repassing a street we had visited, we saw groups of men in their workshops, reading the New Testament with great earnestness. Again and again did we thank God as we saw them. May they be like the Berean Jews in their impartial enquiry. We were repeatedly asked for books dealing with the Messianic question and Christian Doctrine. The bake-houses were full, making the Passover bread, thus giving us an opportunity to talk to them of their true passover, the rejected one. As may be imagined, all this was not accomplished without some opposition. Some refused to listen, and hindered others. A few were very indignant at the thought of being spoken to by such heretics, exclaiming we ought to be burned. In one street we found a Testament partially destroyed and partially burnt. On the other hand there were those who promised to keep and read the Testament given to them. A night journey in the diligence took us on to

AIN FEMOUCHEN,

containing about eighty Jewish men. Being Saturday, we were not able to deal with them in their shops, but spoke to them as they went to and fro from their synagogues, one of which we entered, the people and their leader receiving us well. The reader of the law even ceased reading, and told us where to sit. Some of the Jews in this town professed atheism, and only followed their customs to please their friends. This we found, alas, to be the condition of many in Algeria. Some few such promised to begin again and examine for themselves God's Word, comparing the new with the old. In this small town we distributed about thirty Testaments, and conversed

with some fifty people. May God's blessing rest on the distribution. We next journeyed on to

ST. DENIS DU SIG,

a small town within easy distance from Oran. We again had most interesting discussions with the men in their shops, and even in the restaurants and drinking saloons. Towards the close of our distribution some of their leading men became very angry, and exasperated with us. One man took a Testament by force from another who was disposed to read it, and, tearing it up before our eyes set fire to it, saying, "Thus shall all missionaries be burnt," also cursing us and gnashing his teeth, showing that the old spirit, which cried out, "Crucify Him," is not dead. Some of their objections were curious, but the Lord gave us great liberty in meeting their objections, and we trust that numbers will be led to examine for themselves. Our next journey took us on to

MASCARA.

Here we spent two days, a most busy time, conversing and distributing New Testaments; some we found were not far from the kingdom, but seemed afraid to come out on the Lord's side. One told us how for years the late M. Currie, the French Pastor, had conversed with him; and we trust before long he will become a believer in Christ. Some of their wise men contended with us very hotly, but God gave us an answer for all. It was interesting to note that many of the better informed, who had read considerably, took sides with us against those who were fanatical, saying there was much truth on our side and more practical godliness. The number of Jews in proportion to others is not large, but we were enabled to distribute more than ninety copies of the Hebrew Testament, with some copies of the Psalms and Old Testament. We trust that some fruit will be seen, though after many days. The people here were more respectful, and listened seriously for the most part. To God we look for the results. From Mascara we journey on to

MILIANAH,

giving away copies of the New Testament at every stopping place, and having some interesting conversations with men who were journeying. Milianah is one of the prettiest towns it has been our privilege to see, its situation is most picturesque, and the whole of the town is lighted by electricity. A great many Arabs frequent this place from the neighbourhood. The Israelites are not very numerous, but very fanatical. In spite of their hostility we gave away many copies, people even stopping us in the streets and asking for them. Once we were called into a drinking saloon, and were enabled to tell a very miscellaneous audience of the Lord Jesus and His work for sinners. One man, who in a rage, burnt and destroyed a Testament before others, afterwards repented, and confessed he had done wrong, which enabled us to distribute some more. Our next halting-place was

BLIDAH.

Here we were again hindered in our work, and not able to accomplish what we wished on account of the feast, all the Jewish establishments being closed; we were, however, able to converse with many whom we met in the streets, and in some of the drinking saloons, and also in the public squares. We did not meet with so many of their chief men, and, on the whole, they seemed disposed to listen very attentively to the Gospel message. From Blidah we went on to

ALGIERS,

where our work assumed a different form. We found many who could only read French, to whom we gave Testaments in that language. We spent some eight days here, arguing and pleading with its Jewish population. How our hearts yearned over these people as we talked to group after group, many being men of great culture. Strange to say, we found some who believed in

TWO MESSIAHS,

one who should suffer and die for His people, another who should come and be King. Many and curious were their objections. We were not able to keep any one line of thought with them, their questions were so different and opposite in nature. Some wished to know how we kept the feasts, and why we rejected them. Others questioned as to Christ's character and His mission. Sometimes, in a few minutes, we were obliged to run over the whole range of Christian doctrine, at other times it was prophecy, then exhortation to the immoral, atheistical, and unbelieving portion, which are found in great numbers, the effect, no doubt, of the abominable literature found everywhere. On the other hand, we were much encouraged by the evident spirit of enquiry manifested by the Jews in Algiers, and in the neighbouring villages. Once we were much moved by overhearing a group of Jews say of us, "There are the people who love the Jews and tell of Jesus," and we felt proud of the character they gave us. About 1,000 Testaments have been distributed in the course of this work. We trust it will be the beginning of a mighty awakening among the sons of Israel. May the Lord Himself water the precious seed.

MISS VINING IN ORAN.

OUR sister Miss Vining, since her removal to Oran, has sought and found, in a neighbouring Arab village, a poor family, who were formerly regular attendants at their services in Tlemcen, also some relatives of others at the same place, and with these she has been able to hold some meetings, both in the native village and also in her own room. We give some extracts from her journal.

May 3rd.—After dinner, while I was copying some Arabic, and Mrs. Cheeseman working, Marina came, bringing an old man, who was her brother-in-law, and her nephew; they all three had lived in Tlemcen, and been present at the meetings. It seemed they had an idea that as it was Friday we should have a meeting for them, and of course I was only too glad. I sang three or four hymns, Marina joining, then I talked to them for about a quarter of an hour, and all three seemed so eager to listen to the message of salvation, which they had not heard for some weeks. I do not know whether I or they most welcomed the opportunity. As they went out some remark was made about the house, and

THE OLD MAN

took my hand in his rough brown one, and stroking it with the other, said, "The house is good, and you are *very* good, and so is Jesus—*VERY* good; I know, I know." These dear Arab people! may the Lord bring them really to the knowledge of Himself.

May 5th.—In the afternoon I visited Yamina, the elder sister of my Zoura in Tlemcen. She is like her in nature. gentle and warm-hearted, has four girls and one boy, and her husband, Ben d'Hos, is a very nice, quiet-speaking man. I had a long chat with them, and sang a hymn before leaving. When I had finished, the man said he could understand what I had sung; then he commenced to pray in a corner of the room. I do not know if it was to take off the effect of my hymn; at any rate, they gave me a cordial invitation to go often to see them, and I have promised to teach the younger girls to sew.

6th.—In the afternoon Marina came to take me to her house. I went at half-past one, and stayed nearly two hours. There were five women, three men, and several children sitting round, all anxious for me to sing and read. They listened very attentively, and Marina was able to explain what they did not quite understand. They tried hard to join in the hymns, and wanted me to stay even longer. Marina said she would come again on Friday, and bring some others with her. I wish we had a room on the ground floor, as these rooms are so far for them to come up.

8th.—In the afternoon Mrs. Cheeseman and I went to Ben d'Hos' house to give the children their

FIRST SEWING LESSON.

We had six pupils—two who already knew something of sewing, and four younger ones, the youngest just four years old. The father came in just after we had begun, and sat all the time watching his children; he seemed so proud of them. I was amused to see him trying to help the little one; her cotton *would* get into knots.

Marina and her brother-in-law and nephew came, and I had a nice little time with them, speaking about the ark as a type of salvation through Jesus. One of the men who was present with us in Marina's house on Monday afternoon came here yesterday. I was glad he so soon accepted my invitation. He had a long, earnest talk with Mr. Cheeseman.

MISS TROTTER'S WORK IN ALGIERS.

SINCE I wrote last, in January, we have made a step forward in securing, after many difficulties, a mission room in the town. Both as to position and every detail of structure it has proved well worth waiting for. We are holding meetings on Sunday afternoons and evenings, and on Monday and Thursday evenings, to which we have lately added a meeting at our own house on Friday evenings for those who have found Christ.

Our first weeks were hard work in every way, for roughs came to make a disturbance and not a soul would yield; but lately we have only given admittance by card, and in these little quiet meetings we have had the joy of seeing God's salvation at last. One man—one of the first to come into the light—has become a real helper, speaking at all the meetings, and most earnest in seeking other souls. The room is close on the edge of the Arab town, and we hope that by degrees the French-speaking Arabs will drop in; we generally have one or two at each meeting. The Arab spoken of in the last NORTH AFRICA, gives us much cause for hope and thankfulness. He comes every day to read the Testament, and searches it for himself between whiles. At the beginning of Ramadan we told him that to keep it was a mark of belonging to Mahomet, not to Christ. He gave no answer, but half way through the fast he told us that he had been looking in his Testament, and could not find that "Sidna Aissa" said anything about keeping it, so he meant to give it up, and so he did for the remaining fortnight. He has not hitherto seemed anxious about his fellow countrymen, but last night he rejoiced us by bringing another, saying he wanted him to be a "soldier for Sidna Aissa."

On the spare evenings we have had several meetings in our mission room for English sailors, and there God's hand has been stretched out to save. On one ship, which left last week, one after another came out into life and liberty. So markedly was it God's hand, that we could only stand aside and praise.

We ask prayer that nothing may hinder the wave of His blessing which has, we hope and believe, begun to rise, and that He may get the uttermost glory here.

FUNDS.

THE funds received by the mission during the three months acknowledged in the present number of NORTH AFRICA are considerably below the average, and at the time of going to press there has not been much improvement. We pray we may learn the lessons the Lord has to teach us by this trial, for this we think to be even more important than being delivered from it. We desire also to be enabled in the trial to so behave as to bring glory to God's name and joy to His heart. We often fail. He doeth all things well.

DESCRIPTION OF ILLUSTRATIONS.

GALLERY IN MOORISH HOUSE.

THE small engraving on the cover gives us a good idea of the gallery of a Moorish house of the better class. The houses are mostly built in the form of a quadrangle, with an arched gallery along one or more sides of the court. This being a more desirable part of the establishment, the rooms opening out of this are appropriated by the gentlemen of the household. Below are the apartments for the women and servants, called the *beit*, or house; above the gallery is the flat roof, surrounded by battlements; but there is frequently another room, built on the roof, which is reserved for guests, the common Arabic word for which is *'alliyah*. There is no doubt that the little chamber made for Elijah, by the Shunammite, was such an upper room, which, being more retired than the rest of the house, would be more suitable for the prophet. Our sisters in Fez have such an *'alliyah* on the roof of the house they occupy.

STREET IN TUNIS.

Tunis, the capital of the regency of that name, is a walled city, nearly five miles in circumference, having a population estimated at from 100,000 to 150,000, of which 30,000 are Jews, and the remainder made up of Arabs, Berbers, Turks, Maltese, and many other nationalities. The outer wall has nine gates, but there is also an inner town, encircled by another wall having seven gates. The streets of the city are very narrow and crooked, without names or directions of any sort, and from dawn to dark the leading thoroughfares are thronged with motley crowds in their various costumes, donkeys and mules bringing in produce from the country districts, or long trains of camels arriving or departing from the far-off interior. Amid such a concourse of people, with the babel of sounds, it is no easy matter to elbow one's way along the narrow streets, especially in places where the houses are built completely over the street, forming a long archway. After sunset all is dark, neither gas, oil, nor other lights being used for street purposes. It is in one of these streets that our brother Mr. Mercadier has lately opened a small Bible shop.

HOPE HOUSE, TANGIER, MOROCCO.

The engraving on page 267 shows the north side of Hope House, the headquarters of the North Africa Mission in Morocco. Here workers are located for a time while learning Arabic, and becoming acclimatized, after which they are drafted out into the needy towns of this vast empire. Steamers entering and leaving the Mediterranean pass within sight of this station.

FIRST DAYS IN NORTH AFRICA.

NOTES FROM DIARY OF MISS HODGES.

Feb. 7th, 1889.—Landed at Algiers at 11.30 p.m., and was beset at once by a number of Arabs all making fran-



A STREET IN TUNIS.

tic efforts to get possession of my luggage, so eager were they to earn a little to procure that which perisheth.

The sight of these men, with their dark, sad, eager faces, quite touched me, and I felt the responsibility, as I had never felt it in England, of being sent with the message that giveth knowledge of Him who is the Bread of Life. Only a few hours before landing I had tried to grasp the fact that I was close upon the shores of Africa, and could not; but now it came upon me with all the force of a great reality as I was thus surrounded by her swarthy sons, and whilst contemplating these I was forgetful of the late hour and that I was alone, but such moments make impressions on mind and heart that can never

be effaced. By the help of an English-speaking officer I got away from the crowd of Arabs into a cab. What a maze the streets appear to an unaccustomed eye! Everything is

SO STRANGE AND NEW,

and the desire to linger is so strong, that it is with difficulty I get along at all. I am struck with the cleanliness of the place and people. I had thought that all towns here were dirty.

Feb. 13th.—These last six days have flown all too quickly; it has been a real joy to be with Miss Trotter again. I feel full of praise to God for His gracious dealings with me, and leave Algiers for Oran refreshed and strengthened by the communion and fellowship. The journey to Oran was about as unpleasant as it well could be. My fellow passengers were composed of French, Arabs, Jews, Turks, Dutch, Spaniards, drunken French soldiers, and dogs. Most of the men were smoking, some drinking, and others playing cards. Inside the air was reeking with smoke; outside it was snowing, with a cold wind blowing, so consequently no one would allow a window open for even five minutes. Now and then I opened a window about two inches, and stood so that I could inhale

A LITTLE FRESH AIR.

At times I was somewhat startled as to what would happen next, but with the good hand of God upon me, I arrived at Oran in perfect safety, where I was met by Miss Vining and Mr. Cheeseman. Never have I felt so glad to meet with strangers as I did on that occasion.

Feb. 16th.—Arrived in Tlemcen about 4.30 p.m. Here things seem stranger than ever. In the evening we all met for a short prayer-meeting.

Feb. 17th.—Awoke, feeling much better, and everything appeared so different with the morning light. I am full of praise to God for having brought me hither. I did not attend the French service this morning, as I wanted to spend the first Sunday morn here alone with God. I have proved John x. 4 since leaving England. "When He putteth forth," He does in very truth go before.

I went to visit in the afternoon with Miss Vining. I notice that the women here cover themselves much more rigidly than in Algiers; in the latter place both eyes can be seen quite plainly, but here only a small corner is left for one eye, which is scarcely discernible; they also seem to me much more attractive than the women of Algiers, and certainly more friendly, but this, I suppose, is owing to the constant intercourse with the missionaries.

Feb. 20th.—Visited with Miss Read and Miss Day. One woman insisted upon

PREPARING A FEAST

for us in the evening. So we all went. It seems very strange all to be eating with one's fingers out of one dish. I could not get on at all, but suppose I shall acquire a taste for this style of eating, as the others seem to have done.

Feb. 25th.—I have been much interested in the week's work here. I, of course, have only been an onlooker, but the evident interest with which both men and women listen to the words of life spoken so earnestly by the sisters, is very gratifying. The gathering of men reminds me of the description given of David's army—the blind, halt, lame, etc.—but it seems that if attempts were made by the sisters (except as opportunity occurs) to work among the better class of men it would be detrimental to their work among the women.

The desire to speak is intense, for I feel the need of these people is

APPALLING,

and one feels inclined to say, What are we among so many? May God increase our faith.

March 23rd.—I begin my first week of housekeeping, and accordingly sail out to market under Miss Read's wing, taking with us our woman to carry our purchases; whereupon she

informs the keeper of every stall we stop at that I am a new one, and that I cannot speak a word of Arabic, that I am going to keep house, and that the other one, referring to Miss Read, has come to see that I am not cheated, etc., etc. Not content with this, she also informs all the small boys (who crowd around in hope of getting something to carry) of my ignorance.

From Miss L. READ.

Wednesday, April 24th.—Usual study in the morning, and in the afternoon I visited alone, Miss Day and Miss Hodges going in another direction. I took specially houses that Miss Vining had been accustomed to visit. They were all glad to hear messages she had sent to them through me, and in all the houses I either read or sang. In one I had a nice group of women around me, and after reading to them the parable of the sower and applying it, one woman said to me, "Mademoiselle, what a lot you do know! if you would only say, now, God is great, and Mohammed is His prophet, you would be able to go to heaven with us, but unless you do believe as we you will not." This is the first time an Arab woman has ever

TRIED TO CONVERT ME.

I said, "I will say God is great, and Jesus is His Son, and He died to save me and all mankind. If you will believe as I do, then you will have eternal life, but as you are now you are lost." And then I used my overwhelming argument, "Listen, I will read it to you in God's own words." I read verses to them from the Bible in pure Arabic, and then translated it for them to understand more fully. I find it a very good plan to always have my Arabic Bible with me, and to translate from it; it is so useful to show to any men we may meet. I was afraid they would let me see they did not want me to come again, but as I rose to go the woman who had been arguing said, "Mademoiselle, be sure and come again quickly, and tell us some more."

Monday, 29th.—We had intended to-day to have our dinner and study on the mountains, to make a change in our usual routine, but showers of rain and heavy clouds kept us at home until the afternoon, when the weather cleared, and we visited all together in Sidi Haloui and Sidi Elhassen, villages outside the town. The first house we visited we were able to read and sing, having a very attentive little audience; the next we were a little undecided at first about entering, as the woman living there is very fanatical; she used to attend the Friday meeting, but has left because of what she thought to be heretical teaching. The daughter, being young and more secluded, cannot come, though she is really anxious to hear the Gospel, and when we visit, her mother tries to prevent our reading to or having any spiritual talk with her whatever. But we entered, and the result gladdened us, for no sooner had we sat down than the daughter asked if we had

GOD'S BOOK

with us. I having read in the last house, Miss Day took her turn, and every now and then there was an interruption from the mother to ask some trivial question, such as "Is this one (Miss Hodges) married?" "Does she live with you?" etc.; but every time she spoke the daughter said, "Be quiet; I want to listen," and Miss Day was able to put the Gospel plainly before her.

MRS. LAMB has returned to England for the first time, after being absent for five or six years. Mr. Lamb has found it necessary to come home in order to accompany her and the children. They are thinking of leaving three out of their six children in England for education. Mr. Lamb hopes on his return to be able to get a house in a native village, but in order to do this it will be necessary to build, as the native dwellings are not suitable for a family to live in, though in them might perhaps be accommodated a couple of single brethren or sisters. The cost of building is somewhat expensive among the mountains, as it is so difficult to get the materials taken to their proper place. To get the suitable land and build a mission station would probably cost £500. Our brother would be glad if such a sum could be raised before his return to Algeria in the autumn. He will be glad to give accounts of the work during his stay in this country.

AMONGST THE MOORISH TROOPS.

EXTRACTS FROM MISS JAY'S JOURNAL.

March 16th.—The escorts for the French and Portuguese Consuls have arrived from Fez, and are encamped close by us, on the Marshan. We had crowds of men from the tents at the Medical Mission this morning. They proved to be splendid listeners, first to the Doctor's address, and then while I read with them afterwards. They were quite astonished that we had left England on purpose to tell them the Gospel, and said we must be mad about Sidna Aisa. There were such a number of fine men who seemed interested that I fetched Azard, and he had a grand time with them. It was quite refreshing to talk to them—such a change from the indifference so many of the men show here. We received warm invitations to visit them in their tents.

March 18th.—To-day we had a very tiring morning, the tent men crowding in to the service at the commencement. A dear old fokee was specially attentive; he was delighted with the gift of a whole New Testament, and said he wished some one could sit beside him and explain it as he read, so that he might understand; he was most receptive, not attempting to argue. In the afternoon went out to

THE CAMP

with Mr. and Mrs. Hamilton, and had a warm welcome. The first tent they took us to was that of one of the Kaid's; it was completely fitted up with carpets, cushions, and other Moorish comforts. There were five men in it, splendid picturesque fellows; directly we appeared they began to prepare tea; we had to drink the regulation three cups before any talking could be done. Then Mr. H. fetched his banjo; this greatly charmed them. We sang several hymns with banjo accompaniment, both in English and Arabic. I afterwards had a long reading and talk with them about Sidna Aisa. They seem greatly struck with all we tell them of Him, and long for books, for they have never seen our New Testament. I left a large one with the Kaid. As we were leaving one of them said, "Only in your house have we found the real fear of God; nowhere else in all Tangier. The people here have no faith, but we can see you are really good." As we left this tent I met the dear old fokee I had seen in the morning; he took us into a very grand tent belonging to the Sultan and designed for the use of one of the Consuls. It was not fitted up; the roof and sides prettily covered with cloth of different colours. We had to sit on the ground, and had there another happy time, singing and talking about our dear Lord Jesus.

March 19th.—Another busy morning with numbers of tent men.

A GREAT KAID

came. I took him over the hospital; he was very astonished, and said it was truly a work for God. I had a long talk with him about the Lord Jesus. He does not seem to have much belief in Mohammed nor in anything else. We found he had been to London, of which he was very proud. With another Kaid, too, I had a splendid talk alone; he heard so gladly, drinking in the truth, often saying he "never heard such good words before. God has taught you, that you may teach us." The hymns delighted him. In the afternoon, about three o'clock, our guests began to arrive from the tents, all grand men; such huge fellows, with their flowing garments; half a dozen seemed to fill the room. Unfortunately, one was the worse for drink, and this disgusted the others and made them all uneasy. They brought with them a horrid-looking man; he had a musical instrument, and appeared to be a sort of court fool. He frequently interrupted, making Moorish jokes on everything. They were very pleased with our room and interested in everything in it. We gave them tea and native feast cakes, and sang and played to them a great many hymns in English

and Arabic. Then Azard gave them a good Gospel address. All this time the

MYSTERIOUS MUSICIAN

had been preparing his instrument, and seeing all was ready, he was asked to perform. At once he commenced, in a loud, discordant voice, to chant an impromptu song, introducing the events of the afternoon. From that he changed to a love song. Azard was obliged to stop it, saying he had heard how we sang about God and all holy things, and in this house he must do the same. Whether ashamed or offended we did not know, but at once they all rose and quickly left. Some of the gentlemen then went out and brought in from the tents about a dozen of the poorer men. We repeated the tea, cakes, and singing. Then the Doctor spoke. The men were most attentive and interested. Then Mr. Summers, who had arrived from Tetuan in the afternoon, gave an address, and another from Azard closed the meeting. They left us with many expressions of thanks and promises to return.

March 20th.—While these tent men who are encamped close to us are so eager to hear the Gospel we have hardly time "so much as to eat." We were talking and singing to them the whole morning. There

COULD NOT BE HAPPIER WORK.

They are so receptive, all crowding round to listen, and asking again and again to repeat the hymns and good words. Then in the afternoon we had a glorious time; nearly all of us, including Mr. Mackintosh and Mr. Summers, went out to the tents. Before going we had a prayer-meeting, that we might be filled with power for service. We had such a reception when we got among the people; they kept dragging us into tent after tent. Everywhere we found groups of eager listeners, generally about eight or ten men together, and in each place they gave us tea. We separated, so as to reach as many as possible. I went with two of the other ladies, and spoke and sang till I had no voice left.

March 21st.—After dinner to-day Miss Lambden and I went out to the tents and had such a happy time. We asked God to show us which tent to go to, and directly we arrived the dear old fokee I have read with so much saw us and came and took hold of my hand and led us to his tent. There we found the four men who have seemed most interested. They are all Kaid's and great men, and with them we spent

THE WHOLE AFTERNOON,

reading, singing, and explaining. Directly we rose to go they made us sit down again, asking to hear more of the words about Sidna Aisa. They made us delicious tea, and sent a servant off on a horse to town to buy biscuits for us. We ate as many as we could, and they made us take the rest home. We sang several hymns again and again. The old man next to Miss Lambden was specially delighted with them, repeating them after her word for word, looking over the book and trying to catch the tune. After some time the great Kaid came in who had been to London. He looked at the books which were all spread out round me, and said it was a great sin for them to read them, etc. However, nobody paid any attention to him, and we all went on reading and singing just the same. Presently he said he knew why we were here; we were

WELL PAID

for our work. So I looked up and said, "Yes, that is true; we are splendidly paid for our work." They all stopped talking to listen, and then began to ask, "Who pays you, your Sultan or ours?" "I will tell you who," I said; "it is the Sultan of Sultans and the King of Kings, no one else. The money just for food to live on, and for medicines and clothes for the poor sick people, comes from a few people in England who truly love the Lord Jesus." He said no more; soon after we came away, leaving two Gospels with them.

April 4th.—Such a happy meeting this morning, the room

crowded for the service, and all attentive; just the same afterwards in the court, the men came crowding round me, eager to listen and begging for books. I counted eight talebs, all had gospels and tracts, and to three who seemed specially interested I gave whole New Testaments. What seemed to astonish them most was the fact that if they believed in Jesus they must leave their sins. I told them they could not have

CHRIST AND THEIR SINS.

After talking about this a little, one of them said, "Truly your religion is better than ours; for we can have our prophet and our sins too." Even after receiving their medicines they gathered round to hear more about Sidna Aisa. They are going far away, but they say they will never forget the words. God grant it may be true.

April 8th.—Both yesterday and the day before were wild stormy days, we could not even get down to the Mission Room for the service; but to-day was bright again, so we had a busy morning. First, we had reading and singing in Spanish with a number of Jews, they told me the dear little girl who was so ill with heart disease died on Saturday; then a long read in Arabic with the Moors. One old man got very interested, and I had an exciting talk with him; he was very self-righteous. I told him God had all his sins written down. "Yes," he said, "and all my good deeds, too." "What are they?" I said. "I pray." "Yes," I said, "before people, that they may say you are holy." "I give money to the poor." "Yes," I said, "when there are plenty of people looking on, that they may praise you." He seemed confused, and the Moors sitting round said, "It is all true what she says; God must have taught her." So I read them what Christ taught about prayer, etc. When I said Christ was the only Saviour, he said, "Oh! no Mohammed saves us." I said, "No; he, too, was a sinner; so he could not save any one." This made him very angry; he said the words were too bad for him to listen to, and he stopped his ears. After a little while I saw he was listening again, so I asked him to attend while I told him

A LITTLE STORY

that had just come into my head, not about Sidna Aisa at all. I said, "There was once a poor man who was shut up in a dark prison for sixty years. (I guessed the old man was about that age.) There was not one ray of light ever entered it. One day some one heard of this poor man, and felt very sorry for him. He travelled a long way, he worked very hard, and at last made a little hole which let a few rays of light into the dark prison where the poor man was. God's sweet sunshine came in to cheer him; but what did the prisoner do? 'Oh!' he cried, 'shut it out, take it away, it hurts! It is from the devil. Leave me in the dark.'" The old man's face as I spoke had gradually been softening, and when I ceased there was no need to explain my meaning; he broke into a smile, and said, "Give me the book; I will take it and read about Sidna Aisa. You think I am like that prisoner. Well, talk to me; I will listen to whatever you say," and he did.

IN THE VILLAGES AROUND TANGIER.

JOTTINGS FROM THE JOURNAL OF MISS C. S. JENNINGS.

April 12th.—This week's village expedition was to the large widespread village on the hill near us—but three-quarters of an hour's walk distant—so Miss Winslow and I went on foot, and after crossing the river in the valley on stepping-stones we made our way by scrubby underwood to this hut village. The sun was very oppressive, so we rested half-way and sought blessing on the day's service. A village woman kindly conducted us to the house of Fotuma, an old out-patient of ours, or rather her baby was; for five months in the spring and summer of 1887 she came daily to have her poor babe's burnt head doctored (a piece of my skin was grafted

on its head), as the wound was large and bad. Little Aisha has grown into a remarkably fine child of three years old, so bonny, and yet the wound on her head is still unhealed!

FOTUMA

greeted me with "ondee"—meaning "my friend"—accompanied by the Moorish salutation of warm feeling, repeated pats on the chest, and hand kissing. I entered the hut and enjoyed an hour's talk with them, the eldest boy of seventeen joining us; he is an intelligent lad, who at one time often visited us and appeared most interested in the Gospel, and then became indifferent, and seldom comes now. Several lads take these turns. We sang and talked of Jesus, and were compelled to remain a long time there on account of heavy rain. Fotuma asked me to stay the night, promising me milk and bread. We next visited a poorer hut, whose owner apologised for only having a "nooallah" or thatched hut to entertain us in. An old grandmother was seated on the ground, and with grief told me of the death of her son, leaving a bonny young widow and five little girls and one boy, the youngest being asleep on the bed. Two or three other women came in, and as we sat on the mat on the ground we spoke to them of Jesus. We did not long keep their attention; talking began among them, and on looking up I saw the bonny widow was making a complete toilet. The dirty haik (or woollen blanket dress) gave place to clean cotton garments; a bright cloth waistcoat, surmounted by a long white muslin loose garment fastened in by the broad-coloured silk belt; and, to complete all, the head was tied up in three kerchiefs, one of silk, another of embroidered muslin, and a third of coloured cotton. Donning new red or yellow slippers, they were attired for

THE VILLAGE WEDDING,

and taking our leave of the old grandmother, we all started for the bride's house. Through winding lanes, between prickly pear hedges, we descended the hill, other villagers meeting us and greeting their friends, and at length the bride's hut was reached, and she was brought forth to salute us.

She appeared about seventeen, not pretty, but with strangely silky-brown wavy hair, her hands and gums being dyed with henna to enhance her beauty. The mother and herself with other guests all stood round as I spoke to them from the "Wordless Book" of Christ and His death to redeem us, and we sang to them. The bride was pleased with a gay little pin-cushion made out of an empty reel by some little friend in dear old England, and a tiny Japanese straw box containing a few beads and bright buttons. It is customary here to give the bride a little present. One woman was more interested than the others, and asked me how it was I knew all these things about the black and clean hearts; and she and two others assented readily when I spoke of lies, theft, quarrelling, etc., in the life, proving too plainly that the heart was black with sin. Poor things, they have never been taught the necessity of praying for cleansing. On leaving we went to

THE MALE GUESTS,

who were seated under the hedge near by with their guns, awaiting the bridgroom's arrival, when their loved powder play would begin. Not one of them could read, but I gave them verbally the Gospel Message. Turning homewards, we descended the hill, and found the stream higher than in the morning, and no safe crossing-place by stepping stones either up or down the stream; so we took off boots and stockings and crossed à la Moors.

Sunday, April 21st, 1889.—A bright and glorious day in nature. Had an early morning feast on John xx., which opened up to me in great power and beauty, and I felt I must go and give out some of the feast to others; so after breakfast went to our men patients, and one or two others who had come in for the 10 a.m. Arabic service, and in their own tongue read and spoke on it, the last three verses particularly attracting and

striking them, so that we read them thrice. Singularly enough, Maalam Asaad chose the same chapter for the morning service. Had a good time in the afternoon in our

TOWN MISSION ROOM.

There was much attention, the latter part of the meeting taking more the form of a testimony meeting, several of us giving our testimony in Arabic as to what Christ had done with our sins, and how we had been saved by Him, urging our listeners to come to Jesus.

Tuesday, 23rd.—A very good time this evening with our men in-patients, at my evening Bible-class with them. One who had been with us some time asked for the story of Jesus walking on the water for a new man to hear. Our poor incurable boy Abdel Kareem remarked that it was because he had faith in his heart that Peter could come out of the ship and go to Jesus.

Saturday, 11th.—To-day we have set apart special times for prayer and waiting upon God for blessing for ourselves and fellow missionaries, in accordance with the proposal of Mr. Glenny. At 4 p.m. some of us went to

A SPANISH SERVICE

in our town Mission Room, and had a good time. God is working by His Spirit in the hearts of these poor neglected Spaniards of Tangier. One of them, Fernandez by name, is coming boldly out for Christ. He has been a great drunkard since the death of his wife and three children last August by drowning. We believe him to be sincere, and certainly he appears very energetic in bringing other Spaniards to hear the truth. He brought to the meeting to-day a poor young man in deplorable rags, who sat most attentively listening, and after the service, at which Darmon officiated, he told me how he had lost money, position, character, everything through drink, but wished to give it up; he seemed thoroughly ashamed of himself.

Sunday, 12th.—Our afternoon Arabic service was well attended, and several evinced real interest. One old man read the last half of the large text painted on the wall, though he refused to enter, and he was so struck with the last two words "life everlasting," and read and repeated them aloud. This gave me a splendid opportunity of speaking to him on

THE FUTURE LIFE

and God's great gift, and he really did seem interested and responded somewhat. Another man, who had listened to our words inside, told me at the end of the service that he came from Arzila, and he bore such warm testimony to dear Miss Caley's life and work there. One remark struck me much, "She knew the Lord Jesus very well," reminding me of the words, "They took knowledge of them that they had been with Jesus." Oh! that we may all so reflect His likeness that this may be said of us here.

MISS LAMBEN'S health is not very robust, and it may be necessary to move her to some more bracing place.

MR. BUREAU has kept his mission room open in Tunis during Ramadan till after midnight as the people are about then and sleep during the day, when they may not eat. He has had many opportunities of explaining the Gospel, and has had some interesting conversations with some of the students from the University.

MONTHLY PRAYER MEETING.—In order to meet the convenience of friends interested in this Mission, we shall (D.V.) hold a meeting for prayer at the Y.M.C.A., Metal Exchange, Whittington Avenue, Leaden-hall Street, on Fridays, July 5th, August 2nd, and September 6th, at 6.30 p.m. We shall be glad if those who are able will join us on these occasions.

THE latest news from MR. MICHELL and MR. HARDING is encouraging, but they have been much tried by the non-arrival of Mr. Harding's goods. They were sent from England in February, but through a mistake made by the French shippers, were sent to Tripoli, in Syria, instead of Tripoli, in Africa. They have since been returned to Marseilles, and we are told that before long they are likely to reach Mr. Harding. He had a slight attack of fever, but fortunately was able to take medicine, which soon brought him round, though he is feeling less robust than before. The want of his outfit was at that time specially trying.

FROM TANGIER TO FEZ.

NOTES BY DR. T. G. CHURCHER.

JUST as we are going to press some interesting notes have reached us of a visit paid to the Moorish capital of Fez, by some of our workers from Hope House, during the month of Ramadan, when the T. M. Hospital is generally closed. The object of the visit was partly evangelistic and partly to confer with the three sisters who are residing there, as to the future extension of the work. The party consisted of Dr. Churcher and Mr. Summers (who were attired in Moorish costume), Mr. and Mrs. Hamilton, and Hamed, a convert; they left Hope House on May 3rd, but, meeting with various hindrances, did not get far from Tangier till the morning of the 5th. We append some extracts from the journal:

Saturday, 5th.—After breakfast and while the tents were being packed I saw and prescribed for nine patients.

At first our way to-day lay along a main road, which presented a very animated appearance; herds of fine cattle were being driven into Tangier, travellers returning home to Arzila, Larache, or Mechenez, others coming into Tangier with beasts laden with oranges. We came to a very bad piece of road after the red hill, and it was interesting to notice that in the very worst part, the passengers had gathered out the stones and set them in a heap. I thought it was a fitting emblem of our work here, which while it removes many hindrances from the Moorish mind, is also a monument of the Church's faith in her Lord's final and universal triumph.

Entering Arzila on Monday evening, they spent Tuesday in ministering to the spiritual and temporal needs of the people, finding on every hand how fragrant is the name of Miss Caley in this Moorish town; some in whom she was specially interested being seen and conversed with, Dr. Churcher questioning them concerning their faith in Jesus and prayer in His name, to both of which they confessed before the others. On the whole it was a trying day to our brother.

Pushing on to Larache, a further delay was encountered in arranging for the hire of animals, finally getting off on *Saturday, 11th*, about noon, encamping at Oolad Ben Aura.

Mr. Summers had a nice talk with the Fokee and about eight other men—this man does not seem far from the kingdom. They had books from the ladies on the way to Fez. The Fokee begs for a big Testament, and says he will read it to the others every week. Before arriving at the village, I can hardly get along on my animal for acute rheumatic pains, which next morning, *Sunday, 12th*, settle into a distinct attack of inflammation, I am glad to crawl into bed after breakfast and remain there till the next morning, dosing myself with opium and taking nothing but milk. In the evening prescribe for a few clamorous patients, and am happy to be able to get up on Monday morning—breakfast and off by 6 a.m. A long and pleasant ride for eight hours, to Habassée. The roads are good. Now—having seen one or two sick—to bed, fairly tired, at 9 p.m.

Tuesday, 14th, rose and off by 7.30. Everybody rather tired by yesterday's long ride, and weather to-day hotter. Reached

THE RIVER SEBOU.

The place of crossing was a picture—between two and three hundred men and animals were scattered over the opposite bank waiting for the ferry-boat—very few were waiting to go over. After a chat with a man who sold raisins, I told my story of Jesus to him and his customers. Our whole party were in the one boat, which is allowed to partly drift and is partly rowed across (two oars only, and these mere poles, with thicker pieces nailed on to the ends); there is no landing-place, each one is carried out on men's shoulders.

Having crossed (the river, now after a couple of weeks of dry weather, seems to me about the width of the Thames a little below Richmond, but deeper and swifter), a troop of about seventy mules, belonging to the Sultan, were waiting to cross; and it was interesting to see them go over. They have among them three mares, the mules gathering about and following them everywhere. These mares are led into the water by naked men who swim over, each holding the halter of a mare, and the whole herd follow. Having remounted, we ride on rather slowly; the men lag as we are passing through

A HOT PLAIN,

and all are a little fagged, so at 1 o'clock we halt to eat. We find the people anxious for us to stop, and as the next stretch is a long one before we should reach a safe halting-place, we stop at once. Having camped, I consent to see patients; fifteen are seen, and we try to deal faithfully with each, recollecting that perhaps this is the only opportunity they will ever have of hearing the Gospel. Individual dealing reveals the profound depths of their ignorance; several cannot even readily recognise the

colours of the wordless book, let alone grasp the spiritual meaning. One man rather impatient at being kept waiting, said, "Why do they keep talking about denoob" (sin)? "it is medicine we want." We were sorry not to stay, but we shall all be glad to reach Fez, but we go to bed rejoicing that we have been trying to do as Jesus would have done. Mr. S. read with the Fokee the beginning of the "Sermon on the Mount," and then we tried to heal the sick and preach the Gospel, but

HOW GREAT THE HARVEST FIELD

and how very few the labourers!

Wednesday, 15th.—Mr. H. felt poorly to-day, rode slowly to Sharada (Sedi Kusseim). Here we were well received. Kaid sent food for men and animals.

Thursday, 16th.—Saw a few patients. Mr. S. and I both spoke. A woman asked Mr. S. if he knew four Nazarene women who went past there to Fez, as his words reminded her of what they said. Visited the great Thursday Sök held here; I should think there were about 5,000 people. Mr. S. and I, with Hamed, went into the Market; however we seemed to attract but little attention. Rode on to Kariat Mobarack ben Shloo—a pretty village nestling on a hill-side, half-way through the mountain pass. I had a few patients at once, to whom I preached Jesus, and in His name attended to their sicknesses. Mr. H. better to-day, but Mr. S. not well; with my cold and Mrs. H.'s hurt arm, we have all had our turn, that no man should boast.

Friday, 17th.—We slept last night at a low lying

MALARIOUS VILLAGE.

The chief man's son I tapped for dropsy this morning, to the great astonishment of the villagers who gathered round the tent in a big crowd, and when they saw the success of the operation I was besieged for any amount of medicines for any number of people. I was glad of the opportunity of preaching to a quiet crowd. Oh! that power may come down and take these weak things to confound the mighty. The seed is small, but our trust is in its Divine life and the Lord's Divine faithfulness.

They arrived in Fez about noon the same day and put up at a Fundak. On the following Monday Dr. Churcher assisted Miss Copping in her medical work, by seeing a large number of men patients, while Miss Herdman sang and spoke to the various groups with her accustomed energy. It was intended to spend about a week in Fez, when Mr. and Mrs. Hamilton would return direct to Tangier, and Dr. Churcher and Mr. Summers by a more circuitous route.

GOSPEL AND MEDICAL WORK IN THE MOORISH CAPITAL.

FROM THE JOURNALS OF MISS HERDMAN.

Fez, April 5th, 1889.—Only a few women came to-day; about thirty were treated in all. Among these was the wife of a country judge, who asked us to go to their village, which is the centre of a district and is protected by soldiers. She brought her husband at five o'clock, and they had a cup of tea. From his description, the place is about twenty miles off. We have arranged to go (D.V.) in about a fortnight for a few days. He is to send us a letter of invitation with a promise of safeguard. We found, strange to say, that he had not long ago lived in this house we occupy, and had only sold it lately. He is an elderly man, and we think there will be no hindrance to our accepting the invitation. We are promised a room empty and clean, and a clean and safe place to pitch our tent. We have been praying for the way to be opened to go out into the country safely, and we hope by such invitations, slowly but surely, to carry the Gospel into remote parts not visited by passing travellers.

Yesterday was an especially interesting "men's day." Amongst those who came for medicine were a good many who were seriously disposed and inclined to read the Gospel.

But best of all were two men from

TARRADANT,

a town in South Morocco, who came in and asked to see the New Testament. One said that Jesus was the only Saviour, and that He died and rose again; the other looked very bright, and assented to all I said without speaking. They both went out suddenly, and I had no opportunity of seeing them alone, or inviting them to come on Sunday; but we hope they may

turn up on Monday, as they know the house is open to men on that day. I think they must have learned from some of the scattered persecuted Christians of Mogador.

Sunday we had an interesting Sunday School of men and boys, from half-past three until five. It is a sort of open meeting; they go out and come in at pleasure. Solomon the Syrian came to worship with us. Monday we had

FORTY-ONE MEN

in for medicine, among them some slaves of the Emperor and several soldiers, all of whom listened intelligently to the Gospel. A Sous, who tried to learn the hymns, and who told me he knew the cave where the name of Jesus Christ is carved, was here nearly all day; he has never been in before. Another well-read Sous, also newly arrived from Wad Nun, at the extreme south of Morocco, came and begged to be taught English. He has come here to study in the University, and the vacation has begun. He was greatly pleased to be invited immediately to join the English class, as yet only in its infancy. Another student read the Gospel very diligently all the morning in the intervals when I was not occupied in singing hymns and teaching the comers and goers. We had again a warm invitation to Sifroo, and hope to visit it very shortly.

Sunday, April 14th, 1889.—Solomon the Syrian came to the Arabic service this morning. Our Sunday school was small, as firing was going on in the upper part of the city; but among the boys who came there is one in whom I believe a saving work of grace is begun.

On Thursday, among the patients, was a man with intermittent fever, who complained of a severe pain in his right side. "They have burned me with

RED-HOT IRONS

on all my joints to take the shivering away; but I am no better," he said. He was also burned on the chest and back.

There is a hot sulphur spring not far from Fez, much in demand for the cure of skin diseases. It is the property of a saint long since departed this life. However, the fairsies who are supposed to have started it boiling for him are still active. One who is deaf brings wood, and the other who is blind keeps the fire alight; all in the underground regions, of course.

Whenever Satan is mentioned, it is etiquette to add, "May God curse him." A woman, however, the other day, when I was speaking of his power for evil, added to the normal curse, "thou son of a Jew."

Fez, Saturday, April 20th, 1889.—We had a ride this afternoon through the kindness of our friends here through lanes with gardens on both sides inside the walls, and outside by a river with waterfalls. The water is very abundant from the recent rains, and the snow melting on the mountains.

THE SCENERY

in and around Fez, which is beautiful at all seasons, is now exquisite. The birds that wintered farther south have arrived, and flit about the trees in the gardens. Their singing, however, is not as striking as their plumage. The fresh green of every shade, and the reddish leaves of the pomegranate trees, form a beautiful contrast. This was our first hot day—seventy-two degrees in the shade. The spring rains are over, and there will fall scarcely any more rain until October. This is the most enjoyable time as to climate in this country, for in summer grass and flowers will be burned up and the country will be dry and bare; now, wherever you turn your eye, even high up on rocky mountains, you see patches of bright green wheat and barley, and the grass is becoming brilliant with poppies, marigolds, and other showy wild flowers.

There is a decided increase of interest among the women, both of town and country, in the Gospel. A Moor sent in some ladies on Friday for medicine. One of them said to me that he had told her to listen to and remember all I taught her, and I observed that whenever the others spoke she called them to order. He

was here himself to-day. He does all he can to help us, and told me that he wishes his family to hear about Jesus Christ as often as possible.

THE SULTAN

will go out with his army within the next few weeks to fight a rebellious tribe first, and then proceed to Tangier, een Sha Allah (if God will). They would consider it down right blasphemy here if we spoke of doing anything to-morrow without adding these three words.

April 26th.—A Sous, who professed to be converted here a few weeks ago, and started for his own country in the beginning of this month, came back from Rabat this week with a caravan, purposing to take a short cut by the mountains south. We had no opportunity of speaking privately with him; but he seemed like a new man, so bright and happy. I observe a spirit of enquiry both among the men and the women who come to us.

A boy who has been under treatment some time came to-day for medicine for a few days, as he was going to walk to Mequinez to see an aunt who had brought him up, and of whose serious illness he had heard. He spoke with much feeling about her. I gave him a Gospel and some tracts to give to a friend of his who reads, and he said when the friend read he would try and learn some by heart. I believe he has got the Gospel in his heart, poor boy, and will communicate all he learns to others. He was a loathsome object when he came first, like a leper, and crawled along painfully, but is beginning to look quite respectable, and is very grateful, and walks briskly. I had a

A GROUP OF COUNTRY WOMEN,

representing several villages, around me this afternoon, and had the pleasure of hearing several say, "We are great sinners, we must repent; you are right, if we do not we shall go to hell. Yes, and God loves us. We should not grieve Him and please Satan."

Several of the better educated boys and young men who were formerly very fanatical are beginning to read the Bible and tracts of their own accord. It is now holiday time at the College, and they spend a good deal of their time with us.

Several are diligently studying English twice a week with Miss Reed.

She goes once a week to two large houses near us, where she is teaching the ladies to read Arabic, and has Bible talks with the families. Several of them were here for medicine to-day, and sat attentively for a long time to hear serious words, while formerly they only wanted to hear the harmonium for amusement.

EXTRACTS FROM WORKERS' LETTERS.

INTERESTING ITEMS BY MR. W. H. PATRICK.

AWAKENING IN TANGIER.

It was a great help to me in getting to know the country to accompany the Dr. and Mr. Hamilton in a nine days' trip into the country south-east of Tangier. We visited the brethren in Tetuan, and were much interested in the town. Truly, they have a great sphere for work with great difficulties, but they have also a great God to work for them.

Another day was spent in visiting Soke Hermees, where few Europeans have been. We strolled into the market about nine o'clock; immediately every eye was fixed upon us, while some women cried out, "The Nazarenes are here, the Nazarenes have come! The market is cursed, God has cursed the market." This, however, was the only sign of ill-feeling against us. In less than three minutes three old patients of the Doctor's had found us, and were spreading good reports concerning us. We put up our little tent, and in the next three hours the Doctor treated fifty patients, and preached the

Gospel to all who gathered around, distributing gospels and tracts among the people. By three o'clock we were all back in our camp praising God for His loving care, and praying Him to bless the seed sown.

That same night, as we were preparing to turn in, we heard some one outside asking for admission; upon opening, the leader of the village entered. He had come to ask us about Jesus Christ, and had brought the fokee of the village with him to see that all was fair and square. For two hours he listened attentively and drank in eagerly the good news. We gave him the four gospels, which he was delighted to have; but exclaimed, "I cannot understand these; you must stop and explain them to me, and tell me all about this Jesus." We told him we must leave on the morrow. He then left us, but returned at six o'clock next morning, and for another hour listened to the the story of the Cross. We still hope to hear of him again in the future.

* * * * *

After yesterday (Sunday) afternoon meeting two Jews and one Moor, all young fellows, expressed a desire to become followers of Jesus Christ. They have been up to Hope House to-day, and we are praying very much about them. Many things tell us that we are not far away from great blessing. May our Lord speedily send the showers.

Every day shows us how this people need the Gospel. This contains all they want. Oh, may we speedily be enabled to tell out the good news. Almost every day we hear the sad funeral song as some dead Moor is hurried away and cast like a dog into his grave, and our hearts are saddened as we remember that probably he has never once heard of Jesus. Every Friday we see the women of the town wending their way to their burying-ground, that they may weep beside the graves of the departed ones they love, and we yearn to tell of our Comforter who will wipe the tear from every eye. We are surrounded by the suffering and the dying. If the Christians at home but saw what we see so much of, we should hear of no scarcity of funds or workers. Oftentimes we can only lose the pain that is in our hearts for this people by coming unto the throne of grace.

* * * * *

We had great blessing on May 11th, the day you named for special prayer, and the good work seems to have commenced somewhere about that time. I think you have heard how Fernandez, who speaks English and Spanish, and was born at Gibraltar, has been brought back to the Lord. Words spoken by Dr. Churcher seem to have been specially blessed to him. He has been the means of bringing several to the meetings.

On Sunday, May 12th, in the evening, I preached to the Spaniards through an interpreter, and a tavern-keeper gave his heart to Christ. We took several pledges, and sewed the blue ribbon on to five or six.

Sunday, May 19th, I baptised a Gibraltar man and a Manilla man, both Spanish subjects, who had given true evidence of conversion. The first has been a fearful drunkard for about eleven years. Since he gave his heart to Christ he has not touched a drop of intoxicating liquor. Old companions have tempted him, beaten him, and tried to force aniseed down his throat; but he has stood firm, and tells them all, again and again, that Jesus is in his heart and that he will never drink again. The other is equally consistent and quite as much in earnest. The same day, after the evening service, five professed to find Christ, three of them appear to be thoroughly genuine. On the same day a Mussulman was earnestly enquiring the way of salvation, and we believe has really given himself to Christ.

Sunday, May 26th, again preached to Spaniards in the evening, and shall continue to do so, through interpreter. Six professed to find Christ. One is an exceptionally hopeful case, a young man about twenty-six; he had worked at Hope House last week, as a carpenter. We cannot doubt his entire

surrender. The priests have visited him and endeavoured to persuade him not to read the books we give him, or come to our meetings; then they endeavoured to persuade his father to send him away into Spain; but without avail. He and two or three others are asking us daily that they may be baptised very soon.

We have our little Mission Room nearly filled every night we are there. I am thinking of commencing to preach in the open air next Saturday. The ladies and myself are sharing the work. Some of us are at every meeting.

I believe this is only the beginning of a grand work. I have visited all the wine shops in town, and nearly all the owners are sick of their business.

From Mr. MARSHALL.

Saturday, June 8th. I made the acquaintance this morning of another taleb. I am so glad to get to know these talebs as they can read and understand the Bible fairly well, and consequently it is less difficult to preach the Gospel to them. This man has just come to live next door to us, and as my wife visits in that house she made his acquaintance and invited him to come and see me. He is not the first man to whom I have preached Christ whom I have come to know in a similar way. In fact a large proportion of the men and boys I know well were laid hold of thus. This particular taleb gets his living partly by writing and selling verses of the Koran, to be used as charms to restore such as are possessed by evil spirits, or in cases of epileptic fits as I suppose we should call them. He reads well, and we read together passages from the Gospels. He listened very respectfully while I set forth Jesus as Son of God and sacrifice for sin, not interrupting, but only quietly stating his objections when I had finished. He took away a copy of Luke's gospel, and promises to visit me often to read and converse together. May the Lord bless the reading of His own Word. I am particularly interested in one other taleb who keeps a café, finding that pays better than scribing. He reads well and seems respected as being well up on religious points. I gave him a gospel of Matthew, which he is reading, and often visit his café. My great idea now is to get really friendly with the proprietors of the cafés, as then I have a firmer footing, even though I happen to find few familiar faces among the customers. I have noticed, too, several times that the "café-tier" could read even when no one else could, and am anxious to see whether this is a general rule, and whether they are an educated class compared with those who frequent them. I have had a few opportunities lately of speaking to Jews also.

Last Monday, June 3rd, I was passing the synagogue and looking in found two rabbis there, who willingly entered into conversation about the Messiah. They were youngish men, knew Hebrew well but no French. We talked in Arabic and of their own accord they got down part of the Old Testament in Hebrew and looked up the passages I referred them to, foretelling Jesus as their Messiah. I found on enquiry that they had seen and read partly the Hebrew New Testament. We sat conversing nearly two hours, it was deeply interesting. They perfectly understood all I said and agreed to much and were not fanatical at all; I hope to see them again soon.

I have had other similar talks with Arabs and Jews during the past month, and such really good conversations as these above mentioned are, thank God, becoming more frequent.

From Mr. MERCADIER.

We noticed in our last number of North Africa that Mr. Mercadier had opened a small Bible shop in one of the Arab streets of Tunis, which seems, through the blessing of God, to have been very successful. Two large frames are placed one each side of the doorway, in which are displayed open copies of the Word of God in Arabic, French, Italian, and Modern Greek; the passers by frequently stopping to examine and read. After relating how greatly they have been cheered by seeing two of

the Arabs who have been attending their night school give evidence of a saving work of grace in their hearts, our brother continues—

Since I have had my little Bible shop the work has been steadily increasing. I have sold 207 books in all, viz., 66 Bibles, 24 New Testaments, 127 Gospels, besides other religious books; I have also given books to those who have not had a piastre to pay for them. As you see, the Lord has blessed this little work in my hands for which I have so much prayed. In our difficult times lately I have gone out and sold in the streets.

My night school is drawing to a close, the Ramadan commencing, but I shall still open it, as some may like to come at night.

Several English visitors have seen my school, and taken copy-books as a souvenir of my Arabs; so though financially times have been very difficult, yet on the whole we have been much encouraged.

Every Thursday, with the ladies, we hold a little meeting in my shop for the Arabs; several come to listen, and the converts and I speak to the people. This is a great step for Arabs to take, and greatly helps me in the work.

The other night the Arabs broke open our little shop, stole the harmonium belonging to the ladies (it was left there after the meeting), set fire to the Bibles, and left a little note for one of the natives, saying "his grave was ready, and unless he left the company of the infidels he would be put in it." But the fire appeared to have gone out, and God permitted little harm to be done.

NOTES AND COMMENTS.

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. We should be much encouraged if friends could sometimes make it convenient to attend. A train leaves Fenchurch Street at 3.28, in time for the meeting. Tea is provided for those from a distance.

DEPARTURE.—On Friday, April 12th, Miss A. Bolton, of Leicester, left England for Tangier, on board the P. and O. steamship *Peninsula*.

TRIPOLI.—Mr. G. B. Michell and Mr. H. G. Harding a few weeks after their arrival in this Eastern city were able to secure a small native house, although not without considerable difficulty, owing to their both being unmarried. Our brethren visit the various cafés in the city, and hold conversations with those they meet, and occasionally induce one of the Arabs present to read aloud some portion from the Word of God, or accept a copy of the New Testament. Although those they meet with are for the most part bigoted Mohammedans, yet, on the whole, they have had much encouragement, and hope in this way to get the Scriptures into the hands of the people. As the drugs for Mr. Harding's use have not arrived, they thought it best not to mention that our brother had any knowledge of medicine, but, notwithstanding their precaution, the fact has leaked out, and they have been visited by several with long-standing cases of illness. "It almost looks," says our brother, "as if they were hunting up all the ancient cripples of the city." Our brethren would be thankful to be remembered constantly in prayer.

REQUESTS.—Some of our workers are much in need of coloured Scripture pictures, about 18 ins. square, to interest both children and adults, and give opportunities of speaking of Christ. Also large wall texts and almanacks in Spanish and French. Miss Vining would be glad of remnants of prints and calicoes for a girls' sewing class she has just commenced in Oran; also some plain pocket handkerchief and good marking ink for writing Arabic texts on them.

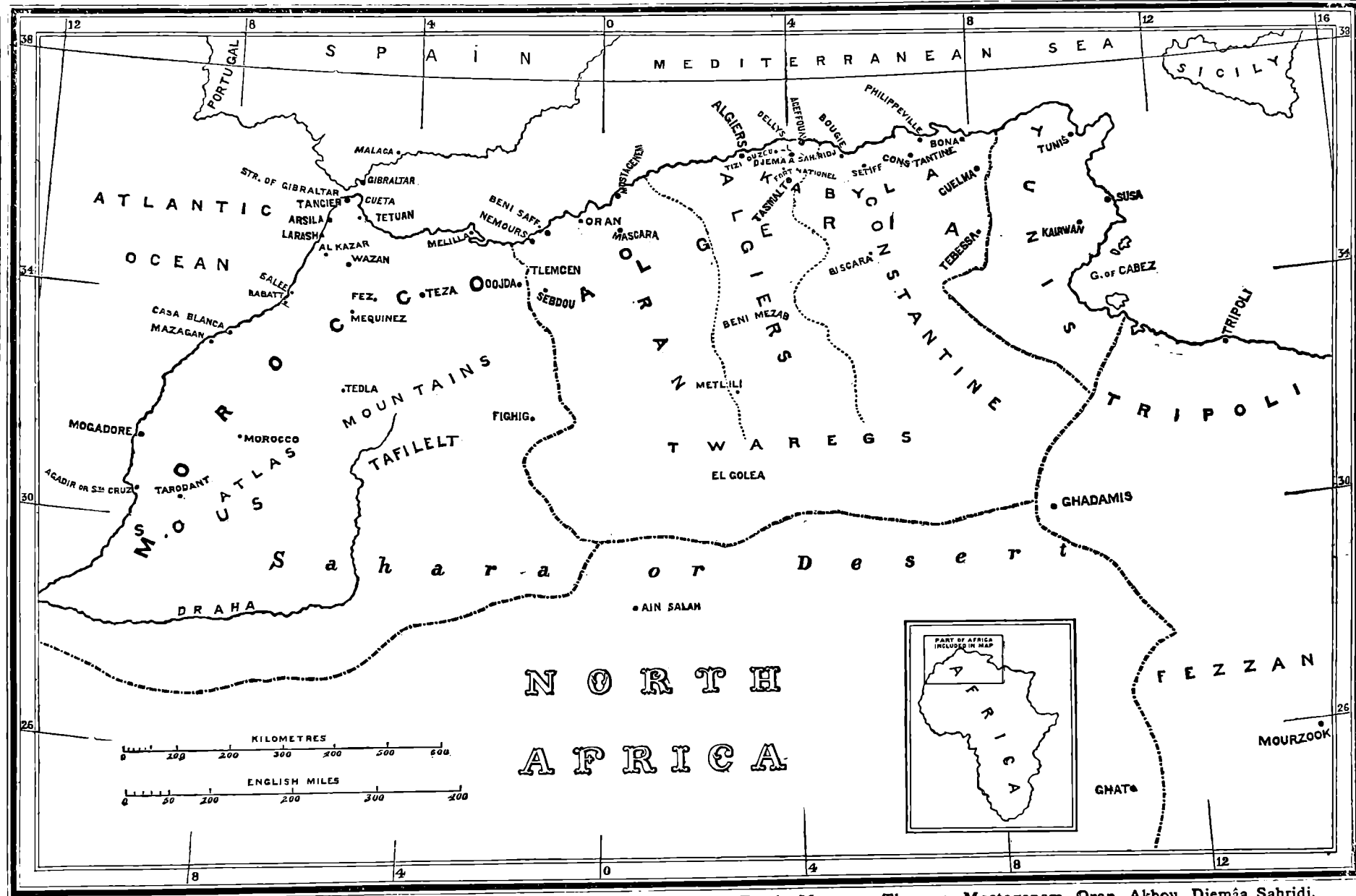
DONORS are specially desired to communicate with the Hon. Sec., 21, Linton Road, should they not receive from him an acknowledgment of their gifts within a week of their despatch.

MRS. BOULTON, besides studying the language, has been helping in various departments of the work wherever most needed. She thinks that if she could be more among the natives she might make more rapid progress in acquiring the language, though she has done very well under the circumstances.

MR. SUMMERS has been for a time laid aside by a serious abscess in his neck. We are thankful to say he is now better.

MR. EDWARDS AND MR. MENSINK are studying at Tetuan, where they are residing in a native house quite among the people. They have plenty of opportunities for practising as well as learning the language.

This Map represents a portion of the Globe's Surface, 1,570 miles from East to West, and 1,000 miles from North to South.



Printed by HAZELL, WATSON, AND VINEY, Ltd., London and Aylesbury.

Missionaries of the North Africa Mission are now residing at Tangier, Tetuan, and Fez in Morocco; Tlemcen, Mostaganem, Oran, Akbou, Djemâa Sahridj, and Constantine in Algeria, Tunis in the Regency of Tunis, and Tripoli in the Dependency of Tripoli.