

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

No. 19.

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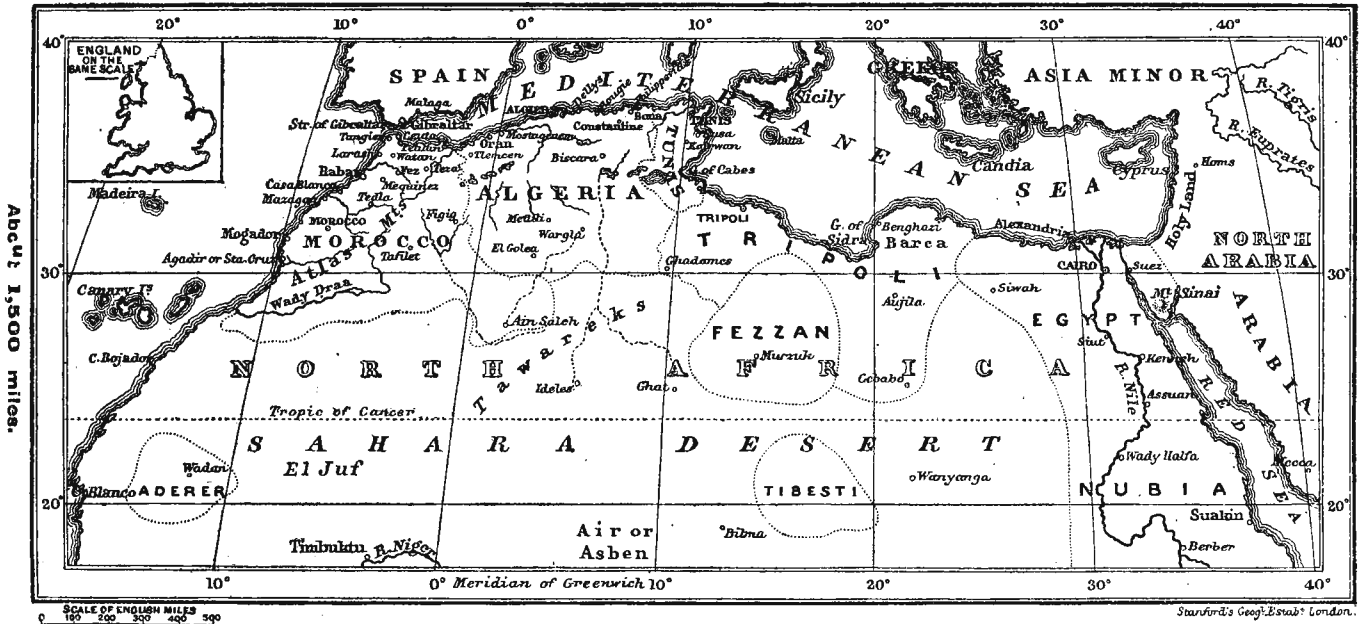


ARAB SHOEBLACK (see p. 9).

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

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

About 3,600 miles across.



NORTH AFRICA west of Egypt consists of—

Tripoli, Algeria, Tunis, Morocco, and the Sahara. Its native inhabitants are all Mohammedans.

Mohammedanism has nothing in its teaching that can save the soul. It teaches some truth, but carefully denies the fundamental doctrines of Christ's divinity, death and resurrection, etc.

No effort has, until recently, been made to evangelise this part of the Moslem World. It was considered impossible to gain an entrance, much more a hearing amongst these followers of the False Prophet.

God has withered and is still withering the political power of Mohammedanism in Africa. Its vices were too glaring for civilisation to endure. Slavery and piracy in Algeria led to its subjugation by a nominally Christian power. Tunis and Egypt followed. Morocco and Tripoli enjoy only nominal independence.

Islam's spiritual deceptions and social degradations cannot be removed by force of arms. Only the reception of the truths of the Gospel can remedy these evils.

MOROCCO can be reached from London by steamboat in four or five days; it has an extent of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 5,000,000 to 8,000,000. It is governed by a Sultan, whose name is Mulai Hassan. The country is divided into thirty-three districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1889 it has substantial mission premises, with hospital, in Tangier, and stations in Tetuan and Fez the capital. It has twenty missionaries in the country, labouring amongst Moslems, Jews, and Europeans; but half of them are at present mainly occupied in learning the languages. As the bulk of the population are in villages, many workers are needed that this great country may be evangelised.

ALGERIA (fifty-five hours' journey from London) is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population about 4,000,000, principally Moslems, but with some tens of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many good roads, and more than a thousand miles of railway.

The North Africa Mission has six mission stations and nineteen brethren and sisters working there. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Nine workers of this Mission are stationed in the capital, most of them at present engaged in study; the remainder of the Regency, with its cities and villages, remains unevangelised. Who will go to them? A Medical Mission would be most useful.

TRIPOLI is a province of the Turkish Empire, several times as large as England. It has a population of about 1,250,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, and more opposed to the Gospel. Two brethren, in 1889, began to labour for Christ among them, and notwithstanding their bigotry have been encouraged. A Medical Mission has been attempted with cheering results.

THE VAST SAHARA, with its few scattered millions of Berber and Arab Mohammedans, remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be able to preach Christ amidst the inhabitants of its palmy oases.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigotted Moslems, like the Syrians, but rather indifferent to religion. One brother is working among them, and is sorely in need of fellow-labourers willing to endure the trials of desert life.

NORTH AFRICA.



MOORISH MOUNTAINEERS (see p. 9).

OUR MONTHLY ISSUE.

We propose in future that "NORTH AFRICA" should be a monthly, and it may, perhaps, be well to explain our reasons for the increased frequency of our issue. Many people, no doubt, look upon the issue of our paper as a mere instrumentality for stirring up Christian people to give towards the work of the Lord in our hands; but we feel we have a wider ministry than this. Just as it is the business of our Missionaries to make known the Gospel of Christ to the perishing Moslems of North Africa, so we feel it to be our business to make known the needs of the peoples of North Africa to Christians at home.

We believe that the heart of the Lord Jesus yearns over these poor perishing souls, and that the heart of God is full of love towards them. We think that the Lord would have His people brought into fellowship with Himself in His yearnings for their salvation, and this can only be done as their spiritual needs are realised, either by seeing or hearing of them.

The Lord would also have His people everywhere take an interest in the work of God through His servants in North Africa, because it is *His* work.

In the Acts of the Apostles, the Holy Ghost by Luke writes: "The former treatise have I written, O Theophilus, of all that Jesus began to do and to teach," and he seems to give us a continuance of what Jesus went on doing and teaching by means of His servants; and still Jesus goes on working through His people, and what *He* does should ever be of interest to us all.

The object, therefore, of our paper is to tell of the perishing ones over whom Jesus yearns, and of the service of those in whom the Holy Spirit dwells.

No doubt those who love the Lord Jesus, as they read of His work amongst those for whom He died, will be drawn into sympathy with Him, and may be inclined to give themselves or their substance for its furtherance, or, at any rate, to plead with God for its prosperity.

But even though no one were ever led to go forth to the Mission field, and though no one were ever led to give a single penny of their substance, and though no one were ever led to offer a single prayer, yet it would be our business to give time and thought and money to tell to the Lord's people of the needs of the perishing and the work of God among them.

The needs of the peoples of North Africa are, perhaps, no more to-day than they were when we only issued an occasional paper, or our quarterly record, so that on that ground we should, perhaps, hardly be justified in a monthly issue more than we were in days gone by; but as the number of workers and the amount of work has increased, it seems desirable to issue our paper more frequently.

We are anxious also that our paper should be a means of spiritual blessing to those who read it. We believe that foreign Mission work may be a great help to work at home, that the record of how God sustains, preserves, and blesses His servants in times of difficulty, trial, and danger, may be a means of stirring up the hearts of those unable to go forth to yield themselves more unreservedly to Christ, and trust more implicitly in Him, and thus realise greater spiritual blessing in their lives and work at home.

The four outside pages, however, of our new issue may from month to month be very much the same, so that if the numbers are bound together at the end of the year, those pages will not need to be bound in. We shall endeavour also to use less small type, and by these and other means reduce the cost of printing. The papers, however, will remain the same in price, namely, 1d. per number, or 1s. 6d. per year, post free. Up till within a comparatively short time it was 2d. a number, and it was reduced to a penny with a view of selling a larger number. We shall be glad to send the paper free of charge to any who may be interested and may not be able to pay for it, as well as to donors, and to those who subscribe for them. We would suggest that many friends might help to increase the circulation, and thus assist in the work, by taking a number of copies, from half a dozen to a hundred or more, on sale or return. What they were unable to sell at the week-night meeting, etc., they could return before the end of the month. One Church during the past year has taken as many as 160 in this way, and smaller numbers elsewhere. Some young brother or sister whose heart is in foreign Mission work, but who is unable to go forth, might, if content to fill a little space, glorify God and assist in His service in this manner.

We commend our paper to the Lord and to the prayers of His people, and shall be very thankful if they will from month to month remember those whose work it is to prepare it for publication.

NOTES AND COMMENTS.

We much regret that an error crept into the October No. of "North Africa," owing to our not discovering a printer's mistake until the greater part of the copies had been worked off.

The signature of the Auditors at the foot of the Balance Sheet on page 282 should have read, ARTHUR J. HILL, VELLACOTT and Co.

We are thankful to record that since the issue of our last number, several fresh workers have gone out to the North African field.

Miss Emma Gritton, a devoted worker and successful soul-winner in the Lord's work at Redhill, left England in the P. and O. steamer *Shannon*, on September 19th, and was married to Mr. N. F. Patrick, at Gibraltar, on the 25th of that month. Mr. and Mrs. Patrick will reside in Tangier, and continue to organize and direct the work amongst the Spaniards of that town.

Miss S. A. Bowly, Miss Rosa Johnson, and Miss Adelaide Gill left London on Thursday, October 10th, *via* Paris and Marseilles, the two former for Tunis, and the latter for Tlemcen, Algeria. Our sisters reached their destinations in safety in the course of the following week, and have settled down earnestly to the study of the language.

Miss Chapman, Miss F. R. Brown, and Miss Maggie Robertson, with Miss J. Jay, who is returning to her field of labour, sailed from Tilbury on Saturday, October 19th, by the P. and O. steamer *Oceana*, for Tangier. Owing to a break-down in some of the machinery, the vessel did not reach her destination till many hours overdue. We commend all these new workers to the prayerful remembrance of the Lord's children.

Mr. S. Van Tassel has been invited by a Bedouin chief to accompany his tribe on one of their annual expeditions into the desert. He has gladly accepted the offer, as it will afford him daily opportunities of reading and conversing with the men.

In order to do this, it has been necessary for him to provide himself with a camel and mule (in addition to the horse he rides) to carry his tents and travelling equipment, which includes sufficient corn for all the animals during their stay. Two or three weeks must elapse after the early rain to allow the young grass to sprout before they can commence their march.

When we last heard from our brother, the expected rains had not fallen, and the tribes were still encamped along the edge of the rivers and water-courses.

Miss Herdman, with Miss Reed and Miss Copping, left Sifroo at the beginning of September to take up again their interesting work in Fez.

Soon after their return, Miss Copping was seized with a severe attack of malarial fever, and for several days her condition excited some degree of anxiety. We are thankful to state she is now slowly recovering her strength, and is resuming her medical work as she feels able.

Mr. F. Cheeseman, of Oran, has just completed a translation of the Gospel of Luke into the localized Arabic. It will need careful revision, but when completed will be very useful for distribution amongst the many who cannot understand the classical Arabic.

Mrs. Cheeseman has been suffering for some time from slight attacks of fever, but we are glad to hear from recent letters that she has of late considerably improved.

In this number we give a long and interesting journal from Mr. W. Summers, of an expedition undertaken by him into the Rifian Mountains; also one from our brethren in Tripoli, who, while acting judiciously and carefully so as not to offend the Turks, have yet many opportunities of teaching and preaching Jesus Christ. The diary from Miss A. Harding, of Tunis, will also be found instructive, as showing the difficulties of work in this great city, and the need of more workers, both male and female, to labour amongst the many nationalities congregated there.

Dr. H. Grattan Guinness, during his sojourn in America, has been instrumental in forming a "Pioneer Soudan Mission." The Y.M.C.A. of Kansas, which is the largest and best in the United States, has taken the lead in this matter; several branches have been already formed in surrounding towns, and are rapidly spreading over the whole State. A President has been appointed, with Dr. Guinness as Honorary Director of the Foreign Department. Four young men have offered themselves as its pioneer missionaries. We trust this new effort will be liberally sustained throughout the United States, and that soon those who now "sit in darkness" may "see a great light."

Mr. E. L. Hamilton has been almost constantly engaged during the past three months in addressing meetings both in the neighbourhood of London and in various provincial towns; he has everywhere been warmly received, and in many places large audiences have listened to his instructive lectures on "Moorish Life." Mr. Hamilton is now resting for a time, but is hoping to visit a few other places before returning to Tangier.

Mr. Dressler, of "The Mildmay Mission to the Jews," is itinerating in various towns in Morocco, encamping wherever Jews are to be met with.

He is shortly expected to visit Fez, which contains numbers of the seed of Abraham.

Mr. A. S. Lamb, during his visit to Scotland, has had many opportunities in churches and halls of making known the needs of the Kabyles, amongst whom he has been labouring for the past six years. As mentioned in a previous number of "North Africa," our brother is desirous of building a small house in one of the largest Kabyle villages, from which he could radiate in every direction with the message of the Gospel.

He has only received at present about £60 toward this.

Mr. and Mrs. Lamb left England on December 2nd on their return to Akbou.

ENCOURAGING WORK IN TRIPOLI.

DIARY OF MR. H. G. HARDING.

Sept. 5th.—Yesterday we had a visit from no less a man than a Pacha, second only to the Commander-in-chief. He came attended by an aide-de-camp and three soldiers, but all he wanted was some medicine for his little girl. I told him to send her along in the morning, and this morning he sent two of them. Thus we are enabled to make interest in high quarters; of course, it is very little, but every little helps to establish our position here. This Pacha is of interest as the man by whom the famous "Bulgarian atrocities" were perpetrated. His brother-in-law, who is a great friend of ours, informs us that he has burnt hundreds of Christians. He seemed peaceable enough when he came for medicine.

6th.—Every day now the plan of salvation and the truths of the Gospel are unfolded to listening Arabs. We have put down some mats in

THE COURTYARD,

and here Mr. Michell sits with the open Bible, while Arabs sit around, listening to and discussing the truths that are proclaimed. I sit close at hand in my consulting room, and have them in one by one. Sometimes they are troublesome, and will persist in talking about other things; but to-day they kept well to the point. The great difficulty is to persuade them that we do not believe all the ridiculous articles of faith they have been taught to attribute to us; but our regular visitors are beginning to understand now that we say the Lord Jesus is not only Son of God, but God Himself, and many of them understand a good deal of the plan of salvation, theoretically. Oh! for the power of the Spirit to carry it home to their hearts. Mr. Michell speaks very wisely to them, and meets all their objections in a very simple way. May we still have patience to go on

CONTINUALLY SOWING,

for, of course, this is all fallow ground, and we need to remember this in looking at results.

6th.—To-day one of my patients was taken to a marabout or saint, but in this case I am afraid his saintship will not effect a cure, as the patient is suffering from typhoid fever, and there are ten days of the fever yet to run. I am rather sorry about it, for I was hoping to pull the girl round; I only saw her two days ago, and then they said she had eaten nothing for more than a week, and for 24 hours had not been able even to swallow water. She was in a very bad condition, but the Lord enabled us to bring about considerable improvement. I made her beef tea and extract of beef, and gave them as *medicine*, for they will not eat Christian *food*; but her brother happening to turn up, he carried her off to the saint. While one feels sorry, we can thank the Lord for His care. Perhaps she would have died, even if she had stayed under my care, and my reputation might have suffered in consequence. It is

NOTEWORTHY

that though I have had serious cases, the Lord has not allowed any death to take place among those treated by me.

We are beginning to notice now that many of our patients are addicted to pilfering.

9th.—To-day the men who came would not listen to the Gospel at all. If Mr. Michell took up the Bible to read, they said, "No, no; we don't want to hear." One, however, did want to hear, and listened attentively; he was an old man, who often comes when all the others were gone. He told us the reason of their unwillingness. He said he was our friend, and he wanted to hear, but he dare not show any willingness before the others; he begged us not to read the Bible publicly, for he said all the people in the city, right up to the Pacha, were talking about us, and saying we wanted to make the people Christians. He was afraid we should get cited before the Pacha.

10th.—We found again to-day that the Gospel was not so favourably received. We do not think, however, we need take any notice of these

DISQUIETING RUMOURS.

If there were any agitation about us, our friend Mahmoud would be sure to tell us, as scarcely a day passes but he comes in to see us. He has several times told us that people often inquire why he comes here so much, but he always tells them we are good, honest people, and he likes to come and see us.

12th.—There are three or four young fellows who come here pretty often with a view to discuss religious matters, *i.e.*, to prove that we are all wrong. We do not wish for this, but still it gives the opportunity to get in a word of Gospel now and then for the benefit of the others who are present. We can only sow the seed in a very haphazard fashion, but there

must surely be good ground somewhere about; even in the hardest rock there are cracks, and the seed that falls there, even though it be only one out of a thousand, watched by God's Spirit, will bring forth fruit.

13th.—This morning we had very few visitors. There were

TWO OLD MEN,

who sat against the wall with their heads buried between their arms, telling their beads, and whatever Mr. Michell said they would not take the slightest notice.

14th.—To-day still fewer patients. These last few days we have had very few, but that is easily accounted for; I had cut my hand so awkwardly that it hindered my work a great deal, and, in fact, I could not do much, so our Father in His love forebore to send the people. Moreover, I have been well occupied with other work.

16th.—To-day I prayed for more patients, and the prayer was abundantly answered. I have been hard at work from 6.30 a.m. to 10 p.m. It appears that the falling off in the numbers was, as I expected, only temporary, and as soon as my hand got better they have come again. Three young fellows came along to-night to show us how utterly false our position was. It is astonishing to see the security of these people. We are dealing here not with poor ignorant countrymen, but with

EDUCATED MEN,

who, though superstitious, are well grounded in all that pertains to their religion.

October 7th.—I really must apologise to all readers of my diary, for it is nearly three weeks since the last entry. Our life, though busy, is so uneventful that one can scarcely remember anything to put down. However, we have done something now which was supposed to be impossible, and that is, we have gone out in the country and stayed the night. A "grateful patient" came and wanted to take us to see his garden near Souk el Djemaa. We said we could not leave our work in the morning; he then asked us to go in the afternoon and stay the night. He said a house was being built there, and it was far enough advanced to sleep in. So we packed my medicine chest, hired a thing, by courtesy called a carriage, and started. We were stopped at one village on the way to see a patient, and when we arrived found

QUITE AN ASSEMBLY

wanting to be doctored. Our friend provided a good supper for us, and we conversed with him and his partner on religious matters till about ten o'clock, when we were allowed to go to bed. He was terribly scandalised at the idea of Christians eating pork; drinking wine was not so bad, he said, but eating pork was terrible.

We slept in a long room without windows, the middle of which was occupied by heaps of plaster and other building materials. At the end was a sort of scaffold, on which we slept, our host occupying a similar erection at the other end. The hard boards did not agree very well with our hip bones, but still we managed to get a fair night's rest. In the morning, before our host was up, I saw

SUNDRY SHADOWS

in the doorway, and presently a man came and inquired if I wanted to sleep any more. On my replying in the negative, he produced two bottles, and said then I could give him some medicine. I attended to two or three patients, and afterwards we went down the garden and picked our breakfast of dates off the young palms. I then held a levée, dispensing medicine to all applicants, after which, about mid-day, came a huge dish of food, and then our host said it was time to go home. But there was no carriage and no donkeys, and the sun was very

hot, and we had no protection for our heads except a fez. However, we threw our shawls, which we had brought for bed-clothes, over our heads and set out.

HOMEWARD BOUND.

I was soon called in to see a woman, whose husband presented me with a bunch of unripe dates weighing about 25 lbs. or more; this I was heartily sorry for, for our friend took my shawl, the only protection for my head and neck, to wrap the dates in. We both had bad headaches from the heat, but that was all.

LIGHTS AND SHADES OF CHRISTIAN
WORK IN TUNIS.

DIARY OF MISS A. HARDING.

October 1st.—This afternoon Miss Grissell and I set out with a packet of papers, containing assorted texts, received from General Haig, to distribute in the "sokes" and cafés in this neighbourhood. Outside one café were two Arab gentlemen, smoking and sipping coffee. On giving them a paper each, and reading aloud some of the words, they courteously invited us to sit down, chairs being produced, and ordered two cups of "tea," in compliment of our being English ladies; but it was anything but reviving. Soon a little knot gathered round us, and listened attentively as I spoke a few words on the subject of the texts: *sin*, and atonement for the same—the necessity for the shedding of the blood of a perfectly righteous One to bring life to every soul under the sentence of death. Again we heard the denial so often heard before: "The Lord Jesus never died," as the Mohammedans are taught by their Koran; that the traitor Judas himself was crucified in the place of Jesus.

I read to them that verse: "Neither is there salvation in any other," etc., also, "He that hath the Son hath life," etc. Leaving the words with them, we entered a few shops in the "soke," and, with few exceptions, the papers were

GLADLY RECEIVED

everywhere, and we were able to add a few words here and there. We hope to go every week in this way to distribute these papers.

October 2nd.—Went this afternoon alone to visit a family, where all the children have whooping-cough; one poor little boy was suffering also from congestion of the brain, and in high delirium he died the same night. The next day when we went again to take medicine, I read to one of the men who was there the text on one of Mrs. Grimke's cards: "The blood of Jesus Christ His Son cleanseth us from all sin." He followed the words so carefully with me, as if he would fain not lose the full meaning of one. I repeated it to him again and again, telling him how alone that precious blood could give him acceptance with God, and entrance into His presence at last. The poor mother of the little lad who died said, as we offered sympathy to her, "God decreed it; it must be," with such a hard, stoical look on her face as if she would control the grief she felt.

October 9th.—Yesterday was

THE ANNIVERSARY

of our leaving England. For all the year that is past, we can praise our Father, who has never suffered His loving-kindness and faithfulness to fail, and look forward with fresh hope to the future. Oh, may this be a year of soul-winning for Him.

October 9th.—Miss Grissell, Miss Harris, and I visited the cafés again to-day, for distribution of the text-papers, which lead to many conversations. The men gathered thickly round us, clamouring for them, and many listened so readily as we read

and explained the words of life, putting several questions, which showed how they entered into what was being said. In one small crowd, a man who was spokesman, when I was telling them how the death of Jesus brought eternal life to all who believe in Him, said, "When can this eternal life begin: now, at once, or after death?" As I replied "At once, if you accept Him as your Life," he said, "I must hear more of this" and promised to visit us here. I hope he and many others may. We gave the invitation to many. While we were speaking to another little group,

THE CALL TO EVENING PRAYER

sounded, and they hastened away, asking us to remain until they returned; they would not be gone five minutes! I had just been telling them how, in the name of Jesus alone, we could draw near to the Father, He being the one Mediator between God and man; and had showed them those words from John xiv., "No man cometh unto the Father but by Me."

October 11th.—This afternoon we visited a house just opposite us; our first introduction was through a talk I had with one of the children on the roof, which overlooks one of our windows. The little girl, after plying me with many questions, disappeared through a door on the roof, and soon returned very excitedly, asking would I come at once and see them. At our second visit we had a long talk with the women, several members of one family living together; they

SAT IN A CIRCLE

round us, as we explained the wordless book, every now and then repeating to each other what we said, to them indeed wonderful words, or exchanging surprised glances. To-day, at one of the elder women's especial request, we went for an interview with her only son, who comes home once a week, and who speaks French fluently. He is engaged at the Mosque all day in studying and teaching, and is a fine-looking young man, tall, and with very thoughtful expression. He asked the meaning of the two texts we had placed on the door, which gave us the opportunity of speaking to him at once of the Lord Jesus, His mission on earth, how "He died for our sins, and rose again for our justification;" his father entering, also joined in the conversation. As we spoke of Jesus being one with the Father, they seemed as if they could hardly bear to hear it, and a look of anger passed over their faces. We asked them how could man escape eternal condemnation, which had been passed upon all men because of sin, unless that punishment had been borne by another, and that one a sinless one? showing them those words: "Without shedding of blood there is no remission" (rendered in Arabic no pardon to be obtained). To this they had

NOTHING TO REPLY.

When we asked the test question, "Would they accept of that substitute? if not they must remain under condemnation," there was a perplexed look on the face of the young man. As we left, he said he would come and see us, to hear further on the subject.

October 15th.—This evening, in visiting our proprietor's house, I found a number of visitors, all women. They came so closely round me as I spoke to them of Jesus, what His life was on earth, how it was for them He died. Said one woman: "We have one God who created us, and the Prophet who obtains pardon for us; that is enough." I replied, "We have more than you: we have one God who created us, and a Saviour who died to give us eternal life, and is able to save them to the uttermost who come unto God by Him." I told them how only Jesus, the Sinless One, could intercede for us. I wish you could have seen the eager faces fixed on mine as I answered their many questions: "Do you pray?"

"How?" "Do you wash before you pray?" "Can God give me now a clean heart?" We have such a warm entrance in this home now. May it be used to bring these dear women

OUT OF DARKNESS INTO LIGHT.

October 19th.—The last two days have been very full ones, with many sick ones to attend to, that study has been laid on one side; yet the more frequent intercourse amongst the people enables one to acquire the colloquial more quickly, which is of the first importance in order to reach them. Yesterday morning early, I was fetched to see a young woman living near here, who has been ill with malarial fever several days, and was apparently dying from neglect. I administered proper nourishment, and that, with large doses of quinine which we have given her, have warded off further attacks, and caused her to regain a little strength; but she seems very near death to-night. We spoke to her of Jesus, His dying love for her, how His precious blood could even now cleanse her from all sin, and make her fit for heaven. She lay back on her pillow, and with clasped hands and gaze fixed intently, as if on Him, again and again whispering, "Za, Sidna Aissa! Za, Sidna Aissa!" (Lord Jesus)—with a depth of earnestness; we felt that cry of unutterable need, had entered into His heart and brought her forgiveness, even life eternal. This evening she said to me: "I do not know if I shall die or live; but it is Jesus." She knows not all that lies in that name, which is above every name—as again and again she repeats it; but that name in the ears of our Father is an all-prevailing name for her. When first I saw her, yesterday morning, she said,

IN SUCH TERROR,

"Must I die?" But I felt as I said good-bye to her to-night, perhaps not to meet her again until the resurrection morn, she was safe in the arms of Jesus, for she had taken the one look at the Crucified One, and lives eternally.

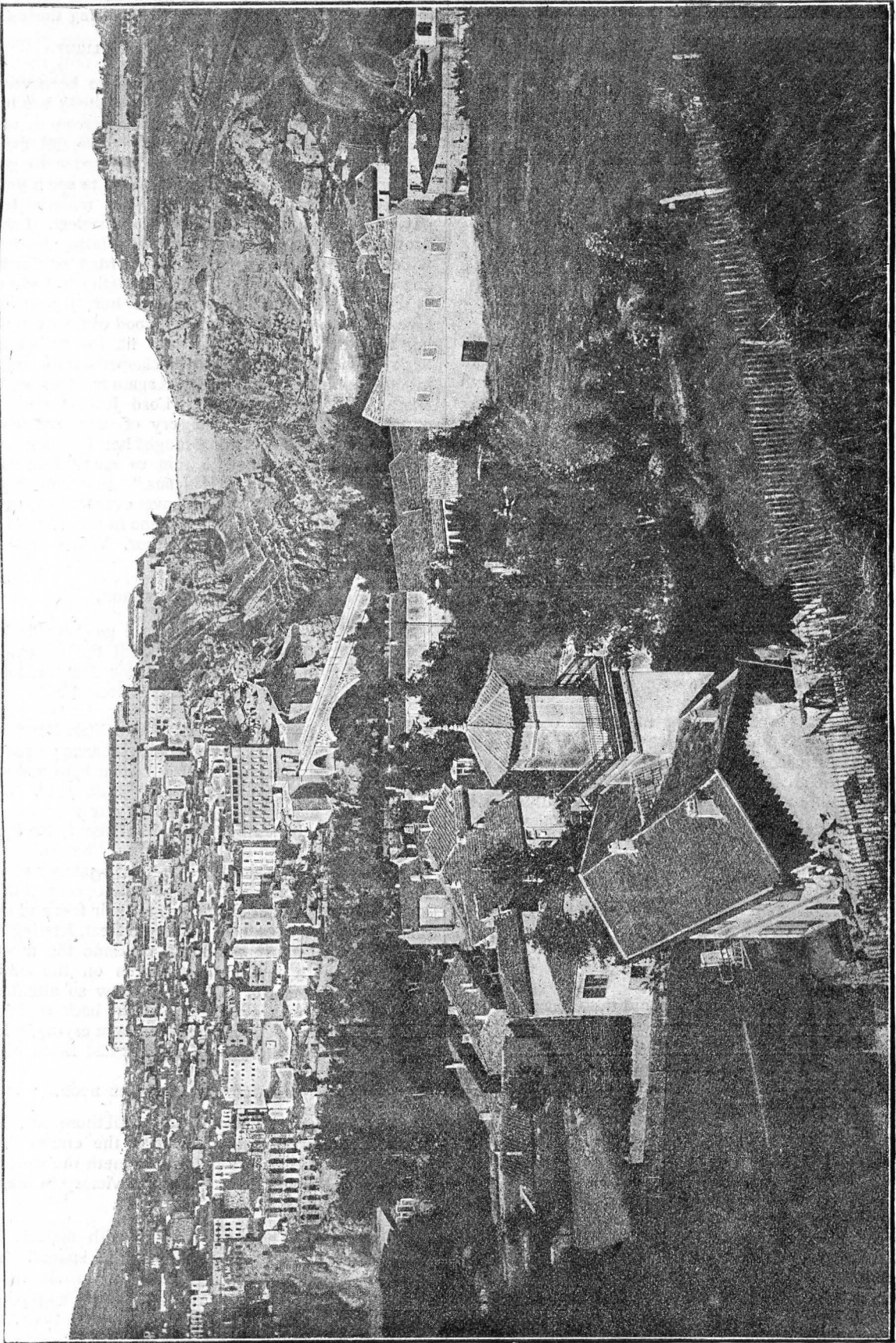
October 20th.—This evening at our little Mission Room we had at the commencement much disturbance; a party of would-be gentlemen came in and sat at the back, to make us a laughing stock; they ridiculed every word said. Sitting near them was a man who has been to our meetings before, and had also attended the meetings of the Salvation Army at Geneva. He listened to the insults until he could bear them no longer, and, rising from his seat, passionately took our defence against the insulters. This led to a fierce contest of words, the whole meeting, about sixty, rose to their feet and made for the door, the guilty ones beat a hasty retreat, leaving us with our champion and the remainder to continue the meeting. Miss Harris spoke a few earnest words on the subject of the "Unfruitful Vineyard." All were now so attentive, but the noise outside was great. I had my back against the door, which they tried to force open, one man crying, "In the name of the King open the door!" until at last again our champion rose, and

RUSHED TOWARDS THE DOOR.

With difficulty we held him back, until those outside had gone. How strong we felt the power of the enemy this evening. But "This is the victory that overcometh the world, even our faith," and He shall yet have the victory in some of these hearts.

October 21st.—The woman so ill with malaria is a shade better to-day; I feel her life may yet be spared. This would show His healing power and make Him to be known more; if it will be for His glory, He will raise her up again.

This afternoon visited Ti Jaffa's family; they gave us such a warm welcome after their long absence at Side Bon Side. In



CONSTANTINE, ALGERIA.

the morning Ti Jaffa himself came to see us; for two hours he read and conversed with me on the subject of atonement, which as yet he cannot accept; also on the difference between law and grace. The questions he asked showed how he had during the last few weeks been carefully studying the Word of God. He is

ALMOST PERSUADED

to be a Christian. At the end of our long conversation, as he was leaving, I asked, "Have you not sufficient evidence yet that the Lord Jesus is in truth the Son of God?" He replied, "I cannot accept it yet." Do especially pray for this one, that he may soon believe in the Lord Jesus.

October 22nd.—Had a happy time in distributing text papers again in the cafés and soke. We met some whom we had seen before; one gentleman had been seeking for our house, but had not been able to find it. He listened again so attentively, as we read from John iii., and promised to come to us to-morrow evening. He made us sit down outside the café and drink coffee with him. Another, a young man, followed us from place to place, to hear all he could, and asked for a Gospel, which we gave him; he had such a sad, thoughtful face.

Miss Grissell, Miss Harris, and Miss Bowly brought accounts home of a very disturbed meeting at our Mission Room. It seems as if the enemy was putting forth his utmost power now that he sees his strongholds attacked; both ladies and gentlemen mocked and scoffed at every word spoken, and by the uproar they raised almost rendered speaking impossible. They were determined to drown every voice, but we will persevere in His strength, and these very scoffers will be brought to His feet. We feel sure of this, and Tunis shall yet be for Jesus.

OUR ILLUSTRATIONS.

AN ARAB SHOEBLACK.

One of the many dear lads that are to be found in the cities and towns of Algeria who earn their living on the streets, as many do in England. They have been found very responsive to a little kindness, and Mr. Liley, in Mostaganem, has for some time had a class of these boys, who gather weekly for instruction, and pay great attention, as, seated on their blacking boxes, they listen to the word of God. What openings there are on all hands in North Africa for the servant of God who is "ready to every good work."

CONSTANTINE.

The city of Constantine and the capital of the Eastern province of Algeria occupies a most remarkable position.

Perched on an isolated plateau of limestone rock, surrounded on three sides by a deep precipice, and joined to the mainland only on its western side by an isthmus, it is almost impregnable. For beauty of situation, it is probably unequalled by any other city. The river Roummel flows round two sides of it in a deep ravine, varying from 200 to 400 feet wide; the sides of the cliffs from the bed of the river to the level, on which the city stands, being in some places nearly 1,000 feet in height. Its name was Cirta in the days of the Romans, but in A.D. 313 it was changed to that of Constantina.

The interior of the city, however, scarcely bears out the high expectations which are formed of it when viewed from the outside. Little now remains of the splendid city of Cirta,

but French improvements are always encroaching upon the Arab quarter. Under the city are a number of spacious subterranean passages, no doubt excavated by the Romans, who also built underground cisterns of great extent, which have been repaired by the French, but are only used as a reservoir in case of drought or siege. The city is supplied with water from springs at Ain-Fisguia, about thirty-seven miles distant, and conveyed into the city by an aqueduct.

Several large and important markets are held here for the sale of corn and wool, and the Arab burnouses and haiks (the outer garment for men and women), which are manufactured here in large quantities.

The view given on the opposite page is taken from an eminence on the eastern side of the city. In the centre of the picture is the bridge of the Kantara, which spans the ravine, and is built on a natural arch of rock, 200 feet above the river. The prominent building at the western end of the bridge is the Hôtel d'Orient, to the right of which is the Kantara Market. On the farther side of the city stands the Kasba, or Citadel, enclosing three long buildings, which are barracks for the French troops. Over the large white house in the foreground can be indistinctly seen the railway and the entrance to the tunnel, on the top of which stands the Civil Hospital and the old Jewish cemetery.

The population of the city of Constantine is estimated at from 35,000 to 40,000, and it is here our two sisters, Miss Colville and Miss Granger, have been working for the past three years.

MOORISH MOUNTAINEERS.

It has been thought by some that the Moors were a distinct race; there is little doubt, however, but that they are descended from the Arabs who overran Spain and Portugal in the fifteenth century, and that the term "Moor" was given them at that time as signifying a native of Morocco. For the most part they are the townsmen and traders, as distinguished from the Arab population, who live in douars or movable villages on the plains; but in the mountainous districts are large and powerful tribes of these wild hill-men, who pay a nominal allegiance to the Sultan, but revolt on the slightest pretext.

Last year a tribe inhabiting the mountains beyond Sifroo, revolted, and were only subdued after some fierce conflicts. This year some mountaineers in the neighbourhood of Tetuan were in rebellion. Mr. Summers, during his visit to Sheshawan, as given on page 11, was brought into close contact with them; and large numbers from these semi-independent tribes accompanied the Emperor this summer on his visit to Tangier.

FIRST DAYS IN AN EASTERN CITY.

FROM THE JOURNAL OF MISS ROSA JOHNSON.

October 17th, 1889.—"With my song will I praise Him." His goodness, faithfulness, and loving kindness have kept my heart in perfect peace during the parting from friends; in the crowded streets of Paris and Marseilles, the bustle of boat and train, His presence has been so real. Sweet, glad surprises met us everywhere. As we neared the shores of North Africa I gave Him my life afresh for His work in the dark Continent. Upon landing at La Goulette we were at once met by Mr. Mercadier, who most kindly welcomed us, looked after our luggage, and took us to the train—an Italian one, very like those used in India—by which we were to proceed to our "home"—yes! already it is home; for is He not here?

As we passed through the streets of the port, the different nationalities represented were quite bewildering: Turks, Spaniards, Maltese, French, Italian, Arabs, and Jews. We were particularly struck by the little boys with

BRIGHT OPEN FACES.

At the Italian station we were met and welcomed by Miss Grissell and Miss Harding—it was good to hear English again—and then on we went through these bewildering streets to our new home; the “Impasse,” a long narrow street, lined on each side with high walls, seemed most strange; and then to enter into one of these walls by a heavy wooden door made us at length begin to feel we were really in Africa.

After breakfast, and reading, and prayer, with Mr. and Mrs. Bureau and the sisters here, we were glad of a really quiet time for rest for body, soul, and spirit. A sweet word came to me from 2 Chron. xvii., “These waited on the king.” It is so good to be a waiter on our King, and so lovely to know that He understands just what I can do, and so glad to feel that I can help to refresh Him, and then the nearness of thus waiting. After dinner Mr. Mercadier came to take Miss Harding, Miss Bowly, and myself out shopping. Most of our shopping was done in

THE JEWS' QUARTER,

and oh! the bargaining that was necessary; but amid it all there was an intense feeling of sadness for Him. This people who might have been “a name, a praise, and a glory” to Him, to be thus scattered, strangers in a strange land; their whole heart seemingly bent on money-making. Oh! how His heart must ache.

Everywhere—by the weary faces, the hardened looks, the sin-stricken appearances in those of every class and nation—the conviction was forced upon us that the prince of this world reigns here, and that He who will soon be King of kings has no place—and the cry rose up to Him for more labourers. Lord of the harvest, scatter, oh! scatter Thy children throughout this great harvest-field of Thy world.

October 17th.—As we came home to-day through

THE MALTESE CORNER,

my heart just ached as I heard of the wickedness of these our own subjects, and of the extreme difficulty of reaching them, owing to their language and their bigotry. This town needs many workers. There are so many different nations represented here, and so few of the Maltese women can read that it seems almost impossible to reach them.

October 20th, 1889.—A happy Lord's Day, the first in this strange land; and though naturally I missed the happy work of the English Sunday, there was intense gladness that the Lord had brought me here.

The need among these Arabs is so great, and though their hearts are very hard God loves Tunis with its many inhabitants, and then the country beyond, the tears rise at the thought of the villages and towns untouched.

Though my work at present is only study—both of the language and the people—I do feel already

INTENSELY INTERESTED

in them, both in the men with their earnest thoughtful faces, and in the poor, poor women, so shut in, so ignorant, so ignored, so longing for sympathy. Oh! that I had the pen of a ready writer to tell of their life and their needs. Though I cannot speak to them I can love them, and they are so ready for this. One poor blind woman while she was being spoken of of Christ leaned herself back against me and quietly grasped my hand; will you pray for her that she may accept Him as her Saviour ere it be too late.

ENCOURAGEMENTS IN ALGIERS.

NOTES BY MISS L. TROTTER.

September 9th.—We have had much to thank God for; several new-comers have professed to find Christ. There are two about whom we are doubtful, and three or four others who are very ignorant, but we think *true*. The remaining two lads of sixteen and eighteen are, we hope, thoroughly satisfactory. They are both quiet, steady boys, and there is such a ring of reality about their stumbling words when they speak or join in prayer.

They have gone off to-day by their own wish with Maurice (who has again taken a good turn) to El Blair, a village three miles off, to give tracts, and are eager to help in any way they can.

There is also a widow who seems to have entered into light and peace, and Bertelli, the man of whom I wrote last time, is all right, though ignorant. We encourage them to speak out on the Friday evenings, when the meetings are kept for those who are

REALLY IN EARNEST;

they are the best time in the week; those who come are getting quite free in speaking aloud, and the meetings are warm and bright.

When we compare them with the noisy, inattentive roomful which we used to have up here last summer, we feel that there is much indeed to thank God for.

Ahmed always comes; it was a joy the first evening that he got up among the rest, and said in French, “Jesus has saved me, and He has washed my heart.” His face shone so that one felt it was true.

Down at Rue Henri Martin we have had difficulties, but all is going on well again. We had two noisy meetings, and heard that the boys were plotting to make a disturbance, so we have again taken to admission cards for men and lads, giving them away carefully, and only letting women in freely, and now all goes quietly again.

The other day we had a bit of cheer in visiting

THE ARAB TOWN.

Lucy and I had been to see an old Arab woman whom the other two had found out a little while before, and on our way home Lucy noticed two girls peeping out of the chink of a door. After a little persuasion we got them to let us in, and we went round with them to the different rooms of the house, ending up with their own. The elder one, Esmine, proved to be the step-daughter of the younger “Fatmak,” who had married an elderly man with several children.

She does not look more than sixteen, such a merry little creature.

They were full of curiosity about everything, as is always the case in the first visit, but usually we find they look askance at us the second time we come, and are still more discouraging the third time, sometimes shutting the door in our faces. I suppose it is not to be wondered at, with all the suspicion of fanaticism; visiting is such

AN UNKNOWN THING

here; but when we went back to these two, they welcomed us quite eagerly, and asked us to sing again. I called on their next-door neighbour, Hadondak, who listened with such a sad, hungry look as we talked to them of Christ.

Just as we were leaving, the husband came in; the girls were evidently frightened when they heard him at the door; but he took kindly to us, and ended in being most cordial, sent for coffee, and invited us to go and stay for two or three days. They have only one room, and the furniture consists of two mats and a stool, so we had to say no.

It is good to feel that this tiny footing has begun amongst the women; hitherto it has been chiefly amongst the men.

VISIT TO SHESHAWAN.

"In reproaches, in necessities . . . for Christ's sake."

JOURNAL OF MR. W. SUMMERS.

While many parts of Morocco, especially in the neighbourhood of Tangier and for some distance to the South, can be safely traversed by Europeans, the neighbourhood to the South and East of Tetuan, comprising the Rifian Mountains, are still closed to all but natives. Our brother, Mr. Summers has been lately making an advance into this district by going first to Sheshawan or Shawan, a large and important town amongst the mountains of that name, intending, if the route was practicable, to go on to Wazzan and Fez. He, however, here met with such unexpected and serious obstacles as to be unable to proceed further; indeed, "For the work of Christ he was nigh unto death," but God, who knoweth how to deliver the godly, delivered our brother from the hands of these fanatical Moslems. We are sure his journal, which we give in full, will be read with the deepest interest, and that it will call forth much prayer for the poor deluded people of Sheshawan.

October 21st, 1889.—After the usual worry and trouble connected with the preparation for any journey in Morocco, I left Tetuan this morning at eight o'clock for Sheshawan. Although it rained all day yesterday, to-day was bright with sunshine, and only a few clouds to break the full force of the sun's rays. The men whom I hired to take me are uncouth, rough-looking fellows. They think I am a Mohammedan, for they are so simple-minded that if they see any one dressed in Moorish garb they take him to be a Moslem. They are continually calling me "Shereef," "Fokeek" and "Seed" on different occasions; so I corrected them, and asked them not to call me "Shereef," as I was not one. They replied that my face revealed to them that I was of a Shereefian family. As we went along the road they entertained me with stories of adventure, robbery, and war amongst the very tribes we were to pass through. Some of the tales did not tend to make me feel at ease as to personal safety. On coming to the river we found it swollen with the late rain, so I advised a circuitous course, that we might cross it by a bridge; but they preferred to ford it. To my dismay I found my feet touched the water, and the panniers holding my clothes, books, &c.,

SUBMERGED IN THE STREAM,

a prospect not at all inviting for passing the night. On skirting the western spur of the mountain of Beni Mazmar, the mountains lying south of Tetuan, I was pleased to find quite a cluster of well-built villages, with whitewashed walls and tiled roofs, all having the appearance (so unusual in this country) of comfort and cleanliness. We then passed through a mountainous country, striking almost due south. After travelling for a few hours at a walking pace, through muddy roads and swollen mountain streams, we made a very decided ascent, at which we entered the territory of Beni Hassan. At this point the rain began to fall and continued till sunset, and as I had only Moorish garb I soon got wet to the skin. We travelled on till after sunset, when we put up at a village called

SHAROTA,

where we were entertained by a person called El Hadj. He was very kind to me, and, taking for granted that I was a "Shereef," he paid me great deference and respect. He rather amused me by telling me that I resembled very much a man in Sheshawan who was a Shereef, a "Hadj," and the best looking man in that city. He gave me the best accommodation he could, poor man, which was the cowshed, sweeping up a corner as nicely as a Moor could, and bringing me some black bread and grapes; after which he produced a dish of "baisai" (green peas, beans, herb leaves, flour and water.) In return I produced my tea-pot, to which he, myself, and other friends whom he called in, did justice. I had a refreshing talk with them about the Lord Jesus, which made

me forget all rain and wet. I am just going to bed, but, to my disappointment, I find everything quite wet; but as my clothes are wet as well, it does not matter so much, so I just put up with it.

October 22nd.—Passed a miserable night. Really, I should have thought myself a most unfortunate person if I had not been enured to these things during my first journey to Fez. In the cowshed where I slept were two cows and a couple of cats. The former spent the night lowing and chewing the cud, and the latter insisted on finding a quiet, snug corner near me. I truly

WISHED FOR MORNING.

At daybreak we started again. I was much impressed, not only with the glory and grandeur of the mountains, but with the great clouds in the heavens. They, however, soon gave place to the rising sun. The mountains of Beni Hassan are magnificent. They rise to a towering height, and are topped with peaks and ridges of limestone. At 3.30 we left the country of Beni Hassan and entered the territory of Akhamas. It was with a feeling of uneasiness that I found myself in this district, for all the spicy stories told me in the cafés at Tetuan are about this wild people. In the distance we saw Jebal Sheshawan, or the Mountain of Sheshawan, towering up till its peak pierced the morning clouds. On looking round me I came to understand something of the meaning of "the everlasting hills." In the plain, before ascending Jebal Sheshawan, we had to cross another river, which, in addition to being much swollen, had

A RAPID CURRENT.

Once or twice the mules were nearly washed away, and it was only after a good deal of care and dexterity we were able to cross it. At this point a number of men came up—wild, rough-looking fellows. They asked who I was, and got the inevitable reply, "a Shereef" (a Shereef is a supposed lineal descendant of Mahomet, and held in great respect). All along the way they kept continually making remarks about me, such as "The Shereef laughs," "The Shereef speaks," "The Shereef is gazing at the mountains," etc. The ascent to Sheshawan is through an olive plantation, which in some places formed a beautiful avenue. All at once the town burst upon our view, as it lies secluded in a deep mountain recess. It had

A MOST HOMELY APPEARANCE,

the houses being built on a different principle from the other Moorish towns; instead of flat roofs and terraces, these were sloping roofs, well tiled, on substantially-built houses. I learned in the course of the day that the sloping roofs were on account of the heavy falls of snow in the winter. We entered the city by a small gate, and followed a narrow street, occupied by weavers' shops, the flying shuttle and dull thud

of the weaving machine reminding me of Tetuan and Wazzan and their many weavers. As I passed through the street I was met by many ominous looks, and in course of time found I was followed by quite a number of people. The men took me to the largest "fundak" of the town, but was told it was full. I then went to another and then another, but with the same result, and was beginning to get desperate, for by this time I was

FOLLOWED BY A LARGE CROWD,

who were giving utterance to all kinds of horrid curses. I then decided to pitch my tent in the open market-place, but at that moment the owner of the fundak I first went to told me I could come to his place and wait till a room was empty. He gave me a place in the meanwhile to rest in, just inside the big gate of the building, which was a most unfortunate place, for crowds came to see what sort of an animal I was. From about 12 o'clock till 6 I had to sit there and look after my clothes and tent, the news having got abroad that a stranger had come to the town. Soon after I came I saw a man whom I had met in Tetuan, and at once made myself known to him, apparently to his great displeasure. During that afternoon crowds came, stood before me, scowled at me, cursed me, and then went away. Quite a number of the loiterers (and there are many of them here) came into the fundak and asked me all kinds of questions. When I told them I was not a Mohammedan, but

A FOLLOWER OF CHRIST,

they were quite taken aback, for they expected me to say I had become a Mohammedan or that I was a Turk, for no one before ever declared himself to be anything else but a Moslem. In the course of the evening the man whom I had known in Tetuan went to the governor of the town and reported my arrival, and he was commissioned by the governor to reason with me and frighten me, so that I might return to Tetuan. I told him, of course, I did not intend to return for a day or two. I hear there is great excitement in the town, many of the people declaring that they will kill me the first opportunity they have. The owner of the fundak is very kind to me, and tells me I must not leave the fundak, but that anything I need he will bring to me. I feel very tired and long for rest.

October 23rd.—Passed a restless night. I found the ground rather hard to sleep on, for I had only a rug between my body and it. The owner of the fundak had prepared

ONE OF THE ROOMS

for me. It was on the ground floor, size about six feet by four, damp, close to the dung heaps, and smelt strongly of rotten fish. Its walls and ceiling were black with dirt and cobwebs, while round the foot of the walls were numerous rat-holes. Stifling my feelings of repugnance, I accepted it with thanks. Having settled down, I thought of having a quiet study of the Word; but this was not to be realised. The people came in large numbers to see the wonderful sight of the first "Nazarene" who had had the presumption to come to their town openly. Many of them were quite violent in their manner towards me, telling me I must leave the town to-day; that this town and surrounding country was holy ground; and that I had already defiled it with my infidel presence. Others more bigoted would say that no one ever passed this way who had not

WITNESSED TO MOHAMMED,

and that now I was in their hands, I must either witness to Mohammed or be stoned to death; that I could never leave the town alive till I had done so; and that already the townspeople were very excited. In answer to all this, I simply preached to them the gospel of salvation from sin, urging upon them to accept of Christ as the only Saviour, adding that I had no fear of man, that my trust was placed in the most High God, and

that if I were killed it would mean glory; and that if I were permitted to live it meant service. Much of this they could not understand; it was too high for them. They all talk much of being subject to God's will and being His servants; but when they see a living illustration of it they cannot understand it; indeed, many of them think me a little weak-minded. Throughout the day

CROWDS GATHERED

repeatedly at the gate of the "fundak," demanding to see me, necessitating the fundak keeper wielding a large cudgel to disperse them. I had no idea that the excitement would be so intense. I must confess at times I had a feeling of nervousness as to my personal safety; but "the Lord reigneth, Hallelujah." About an hour before sunset I went for a quiet stroll through a few of the streets, followed by crowds of urchins. In the evening, two men from Taflett came to me in my little den. They are staying here for a short time, but hope to return to their own country soon. They had come to advise me to escape from the town as soon as possible. They spoke very feelingly, and said, "You are a stranger here, and we too are strangers, so that we are brethren. Therefore take our advice and escape as soon as possible." Thanking them very heartily, I gave them a cup of tea and commended Christ to them. I feel very tired, and my throat is sore with speaking so much. To talk Arabic long at a time is no easy work: there are so many gutterals in it.

October 24th.—The first thing I heard this morning was that I was not to be allowed to leave the fundak again, that it was not safe for me to do so, and that this was the order from

THE GOVERNOR OF THE TOWN;

so, consequently, all day I have been shut up in this horrid-smelling place, practically a prisoner, although not in prison. The people of the town came to me to-day, some to threaten me, others to advise me to flee. I offered them Gospels and the New Testament for sale, but they would on no account buy them. All day I spent in commending Christ to them, but was told over and over again that my words were of no avail, and that they would not listen to them till I had witnessed to Mohammed. All the same, however, they did listen, and expressed wonder at the story of the Cross. I have heard a good deal of nonsense from them to-day. One came to prove that Mohammedans were the most holy people; and that the Moslems say, "Praise the Lord I was not born a Nazarene." The Nazarene says, "Praise the Lord Jesus I was not born a Jew." The Jew says, "Praise the Lord I was not born a pig," etc.

Another told me I could not sell the Gospels here, as they had not written on every page "In the name of the Most Merciful God, blessing and peace on our Lord Mohammed and on his family;" and that being so, all that was contained in the books was mere emptiness. The Jews here are an intelligent looking class of men, but are

VERY MUCH OPPRESSED,

and have all kinds of abuse heaped upon them. They are obliged to take off their shoes when passing the Mosque, and sometimes their caps. They have no schools here, but have two synagogues and one Rabbi. The quarter in which they are located is very small, only about twenty houses; and the community numbers in all about 200 or 300. I find the authorities are very anxious that I leave the town, hence the different individuals who are sent to frighten or coax me, and speak kindly to me. Two men from Tetuan came to-night and told me of the great danger I was in here, and that I had better get to Tetuan as soon as possible. After a quiet time of reflection and prayer I retired to rest.

October 25th.—To-day, much rain, and still a prisoner in the fundak. The Governor sent strict orders that I was on no

account to leave the building, so I have been here all day. This is

MARKET DAY,

and lots of mountaineers are in the town. The fundak has been full of animals of burden, and they, with the smell of the manure heap near me, and the rain, and the noise of donkeys braying and horses neighing, have made me feel quite ill, and unable to take food, except a little tough meat and dry bread. I have been talking most of the day, and now feel so tired. Numbers of the mountaineers came in to see me. It seems my presence here is the gossip and talk of the town and neighbourhood. Many of them were quite violent, and seemed to insist on my becoming a Moslem. As I was talking to a number of them, a few took hold of me and said they would take me into the market-place and there *make* me witness to Mohammed, and then circumcise me.

At all this I merely laughed, and told them I had a far better thing than Mohammed could ever give me; that I had a present salvation. They soon told me they did not want that, and that it was part of their religion both to steal and tell lies, and pray that Mohammed would effectually intercede for them at the last day. To all this I replied that

JESUS WAS THE ONLY MEDIATOR,

and pressed upon them to accept Him as such. They are all astonished at what they call my impudence, and told me of a few Spanish convicts who escaped from Ceuta, and who came to them and became Moslems. They described to me all the ceremonies of circumcision and head shaving, and expected that I would do the same. They were very absurd and fanatical in all they said, and would hear of nothing but that I became a Moslem. Amidst it all I had two cheering cases during the afternoon. One, a middle-aged man, a "taleb," showed great interest in the reading of the New Testament. He was with me about two hours, and declared that if he only had the money he would buy one from me. I gave him one. The other is a young good-looking man. His father had just died, and his heart was very tender; and when he heard me speak words of sympathy and kindness, he felt quite drawn towards me. He spent a long time with me, and repeatedly said how happy and comfortable he felt in my company, and that if he had not been in this bereavement he would have

RECEIVED ME INTO HIS HOUSE,

and not allowed me to spend another hour in this dirty, smelling fundak. I thanked him, and invited him to visit us at Tetuan and Tangier. These two friends have been quite a comfort to me, and have given me much good cheer in the midst of so many hard, cruel words. May God bless them both, and bring them into a real knowledge of the truth. I was told to-night that I must either leave the town for Tetuan (they will not hear of my going any further) as soon as possible, and if I don't go on my own account they will be obliged to send me. I have been trying for the last few days to find some one to take me through the neighbouring tribes to the Riff country; but they all seem frightened at the idea. I have been seeking to discover the road from Sheshawan to Wazzan, but this no one will inform me. A very wild tribe has to be passed through, and besides there are a great many saints' houses, which render the country very holy. The only thing I can do at present is to return to Tetuan, and there wait till spring, and then see what can be done. I have been seeking to hire a mule for Tetuan, but they are asking ridiculously high prices. It is raining very hard to-night, and the path and rivers will be well-nigh impassable.

October 26th.—Still rain, and likely to be so for days. I have arranged to leave for Tetuan to-morrow morning. May the Lord open the way. Spent nearly all day in answering questions. I have given away quite a number of

GOSPELS, TESTAMENTS, AND TRACTS,

and now after so much speaking and literature the people are asking questions. Unfortunately the questions are on the great controverted points of doctrine, such as the Sonship of our Saviour, etc. I am telling them over and over again that their first question ought to be, "What must I do to be saved?" Still, to have a spirit of inquiry excited, even if it be concerning vexed questions, is a good thing. The town is very quiet to-day, there being no mountaineers in the town. I have been a prisoner all day to-day again, to-morrow I hope to be free. As I review my work of the past week here, I feel how unprofitable a servant I am. Oh, may I be more lost in His fellowship and service. I have been very thankful for a few quiet hours spent over the Word since I came here. Soon after sunset I witnessed, what was to me, rather

AN UNUSUAL CEREMONY.

It was on the occasion of the first appearance of the new moon. A number of wild-looking mountaineers, armed with long guns and powder pouches, went through a lot of firing antics in the market-place, while the women, from the windows of the houses, indulged in their peculiar cooing chorus. It was a very weird, fascinating sight; this ceremony is repeated every new moon.

I have been very much struck how far this town is removed from civilization. There is such an old world feeling about the place that one feels inclined to linger. May the Lord soon brighten up these cold impassive faces with the brightness of His personal indwelling in their hearts! And may this first attempt to sow the seed in Sheshawan be as the bread cast upon the waters that may find its way soon to some hungry, weary soul.

THE JOURNEY HOME.

October 27th.—I left Sheshawan this morning, and am now spending the night on the road at a very small village called "Das el Fakeer" (the house of the poor one). I did not leave quite so early as I expected and wanted to, as the man with his mule was late in coming. While sitting at the door of the fundak, waiting for the muleteer, a number of people came to me asking for medicine, and, as they called it, a "kitabah," or writing to act as a charm. Some wanted a "kitabah" to make their wives love them, others that their husbands might love them; some poor women wanted to bear children, other members of the gentler sex sought a "kitabah" to exercise an evil influence over the favourite wife of the husband. I am sure they thought me a little gone when I told them that if they all loved Jesus Christ that it would be the best medicine for making people love one another. One well-dressed man advised me not to come to Sheshawan again, for the next time I tried it I would be sure to be killed; one standing by said I must have been a dying man before I left Tetuan, so that it did not matter whether I was killed or no. I told them I had

COME TO DO GOD'S WORK,

and He kept me. As I passed along the streets on my way out I was greeted with scowls (and these Easterns can scowl; Europeans are not a match for them) and half-muttered curses. They were all glad to see me leave their coasts.

About three-quarters of an hour from the city we were met by half a dozen women; they came close to us, and took a good look at my face. I was at that time wearing my spectacles to have a better view of the scenery, and they at once knew me to be a foreigner. They screamed, cried out, and ran in direction of the villages, crying, "Ah! here is the Nazarene! He is actually passing through the holy territory of Akhamas! Oh, Mulai Absolaam (the patron saint of that part of the country), help us! We have no men left to us; they have all become weaker than women! Oh, what calamity is this, a Nazarene passing through the country of Akhamas! Come

out, O men, come, come, O sons of the prophets, come out to the jihad (the holy war)!

BRING OUT YOUR GUNS!

Bring out your powder! Bring out your bullets! Make haste to the jihad. Oh, look at him! There he is, passing down the mountain towards the river! Look! he is the one going first wearing the black jelab. Oh, what calamity is this!" And so they continued, shouting and screaming till their voices died in the distance; we were hastening as fast as we could towards the river. We passed two men of Akhamas, who told me that if they had had their guns they would have "made me eat powder," as they phrased it. During all this I was very excited, and I heard my heart beating loudly. I was prepared every moment to hear a bullet whistling towards me. In the midst of it all, I sought to stay my heart on the Lord, and He graciously kept me from all fear. I felt quite prepared to lay down my life on that rough mountain side.

NO HARM

came to us, however, as there were no men left in the village. The men who were with me did not speak a word till we had safely waded through the river into the country of Beni Hassan; then they seemed to recover from their fright, and began to curse the women in no measured terms. The difficulties connected with going to and returning from Sheshawan are certainly greater and more numerous than I expected. A little before sunset we put up for the night in this place. The men who are with me insist upon my not speaking a word to anyone in the place; they evidently want, poor fellows, to be on good terms with their host. I will yield to them, for I am very tired, and feel hardly able to speak a word of Arabic. I hear them talking together just now, and from the few words I hear now and then, I gather that they are describing me as a Turkish gentleman and Shereef returning from visiting the shrine of Mulai Absolaam. I enjoyed thoroughly the simple dish of boiled beans and black bread. May God bless this village! Now I seek rest in slumber.

October 28th.—Once more

IN TETUAN.

We got up this morning about daybreak, and started at that early hour; it was very cold. I reproved the men for telling the falsehoods about me last night. They did not deny them, but simply said they told the lies for the Lord's sake, that they might assist Him in keeping me and them from all danger! Truly, thick darkness covers the land. We arrived in the middle of the afternoon, and found our brethren had gone to Tangier. Brother Mensink proposed visiting the villages on the way and distributing a number of Gospels. May the Lord abundantly bless him in this his first missionary journey in Morocco. The house looks bleak and cold without them. I went to the Consular Agent for the key, and he would hardly believe me that I had actually been to Sheshawan and lived there as a missionary.

EXTRACTS FROM WORKERS' LETTERS.

From MR. BUREAU.

We have been occupied for the last eight days in preparing our house and putting everything in order. The schoolroom being now ready for next Monday, I take advantage of it to write to you, and send the receipts for the money received. We have had hard times lately about financial matters, but it is now over, blessed be the Lord, who never forsakes those that trust Him. At one time in K— we were so short of funds that for two days we had to live on shell-snails that we picked up under the palm and fig trees. It may seem shocking to you, but to us it was delicious, for there is nothing

like a good appetite to find everything good, even snails, when they are well cooked. It reminded us a little of Elijah of old, with the difference that the food was brought to him, while we had to go and find it ourselves. Many Arabs have already come to me, and I am glad to report that the interest is increasing. One of them was so pleased to see me again that he kissed me, a thing Mohammedans never do to Christians; they are generally content to show their affection by a shake of the hand.

* * * * *

As at the first, I have every day visitors that come, but I must confess that some of my best visitors, those that really read the Bible with pleasure, have become like Nicodemus, even worse than he, for they have ceased to come altogether. But still I feel encouraged on the whole, for it shows me that the devil sees that good is being done in my house, and so he seeks to turn from me those in whose hearts a real work is going on.

From MR. MERCADIER.

Our winter's work has commenced in earnest. My school has reopened with several new scholars, and to all the Gospel is read and explained; some return again and again, others do not, but all are told of the Saviour Jesus Christ. We have also a meeting for reading and explaining the Bible, and almost more Arabs have come to listen than I had anticipated. My Bible depôt continues to be a success, and the Word of God is circulated. I am endeavouring, however, to obtain my books at a cheaper rate, as I am hoping to go as a messenger of peace into the villages and tribes, so that all may be able to procure the Scriptures. I have endeavoured for the last three years to do this, and hope I may yet be successful.

From MISS COLVILLE.

Our girls' class is quite a pleasure now, the numbers have increased, and we have now twenty, all above eight years of age. Our lads' class does not increase much, as the French have evening classes all over the town, but five Kabyles come regularly, and others sometimes; one very intelligent Arab comes occasionally. We have just been invited by one of the rich Arabs to visit his house whenever we like; he is an exceedingly nice man; we have known him a long time, but now he has become very friendly, and has promised to come and read with us. This is such happy work; but much, oh, so much to discourage.

From MISS COPPING.

The Sultan came back last week with his people; Kaid Maclean and family are at Rabat; and Kaid Ali, his brother, has gone to meet him. We expect them soon now.

We only open the Medical Mission from eight in the morning until midday, so that we have the afternoon for visiting. The day before I was sick, Miss Reed and I were out visiting together. One house here is like a little street in London; there are so many families, and each has its slaves. Well, I went to see a sick lady who was not allowed out. The master of the house brought a nice little black boy about five years old, and asked me if I would do him the favour to examine the child, and tell him if it was worth buying. The dear little fellow took hold of my hand with his and gave me such a look. There was no doubt the slave had found a good home and wanted to stay. I was glad to be able to say he was in a good state of health. They had also bought a little girl, about seven years of age. There is a young girl in one of our near neighbours' houses quite white. Her master told me she was a daughter from my country, and that he bought her when she was very young. She speaks Arabic, but I believe she is a Spanish girl. There are many white slaves in Fez. I always tell them that in our country it is a great sin to buy or sell a child of Adam. I am so sorry for the slaves.

THE NORTH AFRICA MISSION.

This Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who with the rest of the Moslems of North Africa were quite unevangelised, and was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, and Tripoli, and a branch mission in Northern Arabia.

It aims by the help of God to spread through the whole of North Africa and North Arabia, amongst the Moslems, Jews, and Europeans, the glad tidings of His love in giving His only Son to be the Saviour of the world by sending forth consecrated, self-denying brethren and sisters.

Its Character is like the Young Men's and Young Women's Christian Associations, evangelical, embracing those of all denominations who love the Lord Jesus in sincerity and truth, and who are sound in their views on foundation truths.

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

For Support the Mission is entirely dependent on the free will offerings of the Lord's people. It asks from God in prayer the supply of all its needs, and circulates among His people information as to the work, with a view of eliciting Christian sympathy and co-operation, but it does not personally solicit money.

Gifts in Money or in kind should be sent to the Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking, London, and will be acknowledged by numbered receipts. The names of donors are not published.

Collecting Boxes can be had on application to the Hon. Secretary, by giving full names and addresses.

LIST OF DONATIONS FROM SEPTEMBER 1st, 1889, TO NOVEMBER 30th, 1889.

1889.			1889.			1889.			1889.			1889.		
Sept.	No. of Receipt.	General. £ s. d.	Sept.	No. of Receipt.	General. £ s. d.	Oct.	No. of Receipt.	General. £ s. d.	Oct.	No. of Receipt.	General. £ s. d.	Nov.	No. of Receipt.	General. £ s. d.
2...	3472	0 10 0	Brought forward	175	6 11	5...	3563	0 5 0	Brought forward	952	0 8	Brought forward	1153	18 11
3...	3473	2 0 0	20...	3518	3 4 8	5...	3564	0 8 6	19...	3608	4 0 0	8...	3653	5 0 0*
3...	3474	2 0 0	20...	3519	3 10 0	7...	3565	1 0 0	21...	3609	21 16 0	8...	3654	1 0 0
3...	3475	0 4 0	21...	Willing Helpers	10 0 0 †	7...	3566	2 0 0	21...	3610	0 10 0	8...	3655	5 0 0 †
3...	3476	3 6 1	21...	3521	67 5 0	7...	3567	2 0 0	21...	3611	1 1 0	8...	3656	2 2 0
3...	3477	5 0 0	23...	3522	15 0 0	7...	3567	2 0 0	21...	3612	1 0 0	8...	3657	0 2 6
4...	3478	1 0 0	23...	3523	0 5 0	7...	3568	25 0 0	22...	3613	0 10 0	8...	3658	0 5 0
6...	3479	0 10 0	24...	3524	0 4 0	8...	3569	0 10 6	22...	3614	1 1 0	9...	3659	10 0 0*
7...	3480	0 5 0	24...	3525	1 0 0	8...	3570	2 0 0	23...	3615	1 4 4	11...	3660	0 12 0
7...	3481	0 2 6	24...	3526	2 2 0	8...	3571	0 5 0	23...	3616	0 10 6	11...	3661	0 8 0
7...	3482	1 0 0	24...	3527	30 0 0	9...	3572	0 3 6	23...	3617	11 0 0	11...	3662	0 10 0
7...	3483	2 0 0	25...	3528	2 0 0	9...	3573	5 0 0 †	23...	3618	0 5 0	12...	3663	2 14 0
8...	3484	4 0 0	25...	3529	25 0 0	9...	3574	0 2 0	24...	3619	0 5 0	12...	3664	0 10 0
10...	3485	1 0 0	25...	3530	2 0 0	9...	3575	20 0 0	26...	3620	0 8 3	12...	3665	5 0 0
10...	3486	0 5 0	26...	3531	3 0 0	9...	3576	5 0 0	26...	3621	6 3 2	12...	3666	1 0 4
11...	3487	0 10 0*	26...	3532	1 0 0	10...	3577	0 10 0	26...	3622	1 0 0	12...	3667	32 1 1
11...	3488	0 10 0	26...	3533	1 1 1	10...	3578	0 14 0	26...	3623	5 5 0	13...	3668	1 0 0
11...	3489	1 1 0	27...	3534	4 0 0	10...	3579	50 0 0	26...	3624	0 5 0	13...	3669	0 2 6
11...	3490	1 0 0	28...	3535	2 7 3	11...	3580	4 0 0	26...	3625	0 13 7	13...	3670	7 1 0
11...	3491	1 0 0	28...	3536	2 18 7	11...	3581	0 3 6	28...	3626	2 1 8	14...	3671	0 7 0
11...	3492	0 10 0	30...	3537	15 0 0*	11...	3582	0 3 0	28...	3627	100 0 0	15...	3672	0 8 0
11...	3493	0 10 0	30...	3538	2 0 0	11...	3583	2 0 0	29...	3628	10 7 0	15...	3673	5 0 0
11...	3494	0 2 6	30...	3539	0 10 0	11...	3584	5 0 0	29...	3629	1 0 0	15...	3674	1 10 0
11...	3495	0 4 0	30...	3540	0 10 0	11...	3585	4 0 0	29...	3630	0 5 0	16...	3675	3 2 3
11...	3496	0 1 0	30...	3541	5 0 1	11...	3586	2 0 0	30...	3631	1 0 0	16...	3676	1 0 0
12...	3497	2 5 0	Oct. 1...	3542	3 10 0	11...	3587	2 2 0*	31...	3632	0 11 4	16...	3677	2 0 0
12...	3498	1 0 0	1...	3543	0 10 0	11...	3588	25 0 0	Nov. 1...	3633	0 11 3	19 ..	3678	1 0 0
12...	3499	10 0 0	1...	3544	3 0 0	12...	3589	48 0 0 †	4...	3634	1 11 4	20...	3679	0 2 6
12...	3500	0 5 0	1...	3545	1 0 0	12...	3590	0 1 0	4...	3635	0 1 0	21...	3680	1 0 0
14...	3501	0 5 0	1...	3546	1 1 0	12...	3591	0 2 6	4...	3636	0 4 0	21...	3681	0 5 0
14...	3502	18 0 0	1...	3547	0 17 0	14...	3592	10 10 0	4...	3637	0 9 3	21...	3682	7 0 6
16...	3503	1 0 0	1...	3548	0 11 7	14...	3593	20 0 0	4...	3638	1 0 0 †	21...	3683	0 10 0
16...	3504	0 5 0	2...	3549	1 0 0	15...	3594	0 3 0	4...	3639	1 0 0 †	22...	3684	5 0 9
17...	3505	1 11 4	2...	3550	0 2 6	15...	3595	1 0 0	4...	3640	0 10 0 †	23...	3685	0 19 0
17...	3506	3 0 0	2...	3551	1 1 0	15...	3596	2 0 0	4...	3641	1 10 0	23...	3686	1 2 9
17...	3507	0 5 0	3...	3552	0 11 0	15...	3597	1 0 0	4...	3642	1 10 7	23...	3687	1 2 0
17...	3508	0 2 6	3...	3553	1 7 6	15...	3598	0 5 0	5...	3643	2 8 0	25...	3688	0 5 9
17...	3509	0 2 6	3...	3554	6 5 0	15...	3599	0 10 0	6...	3644	1 0 0	25...	3689	2 9 0
17...	3510	1 0 0	3...	3555	0 2 0	15...	3600	2 10 0	6...	3645	2 0 0	27...	3690	1 4 3
18...	3511	5 0 0	3...	3556	0 4 0	15...	3601	1 0 0	6...	3646	0 10 0	27...	3691	0 10 0
18...	3512	2 2 0	3...	3557	5 0 0	16...	3602	0 10 0	6...	3647	1 0 0	28 N.A.M.F.	1 16 4	
19...	3513	0 5 0	3...	3558	100 0 0	16...	3603	2 0 0*	6...	3648	0 10 0	28...	3693	50 0 0
19...	3514	2 13 6	4...	3559	10 0 0	16...	3604	5 0 0	6...	3649	5 0 0	30...	3694	1 6 5
20...	3515	0 5 0	4...	3560	0 5 0	17...	3605	1 0 0	6...	3650	4 0 0	Total	...£1317	8 10
20...	3516	0 2 0	4...	3561	3 10 0*	18...	3606	0 10 0*	7...	3651	4 0 0			
20...	3517	7 7 0	5...	3562	0 10 0	18...	3607	2 0 0	7...	3652	1 0 0			
Carried forward	£175	6 11	Carried forward	£514	12 2	Carried forward	£952	0 8	Carried forward	£1153	18 11			

Gifts in kind:—September 4th: (164) five parcels of illuminated Arabic texts. October 5th: (165) a gold ring. October 16th: (166) parcel of jewellery. October 23rd: (167) numerous articles of jewellery. November 9th: (168) a dozen medicine bottles. November 13th: (169) Moorish shirts, bandages, and parcels for missionaries. November 22nd: (170) one gold watch.

* Outfit and Passage Fund. † Hospital and Medical Mission, Tangier.

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Location of Missionaries.

MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
Tangier.		Djemaa Sahridj.		Tunis.	
Dr. T. G. CHURCHER ...	Oct., 1885	Mr. E. CUENDET ...	Sept., 1884	Mr. J. BUREAU ...	Jan., 1884
Miss J. JAY ...	Nov., 1885	Mrs. CUENDET ...	" 1885	Mrs. BUREAU ...	Aug., 1885
Miss S. JENNINGS ...	Mar., 1887	Miss J. COX ...	May, 1887	Mr. G. MERCADIER ...	Sept., 1884
Miss F. M. BANKS ...	May, 1888	Miss K. SMITH ...	" "	Mrs. MERCADIER ...	Sept., 1887
Miss M. C. LAMBDEN ...	May, 1888	Akbou.		Miss GRISSELL ...	Oct., 1888
Mrs. H. BOULTON ...	Nov., 1888	Mr. A. S. LAMB ...	Oct., 1883	Miss A. A. HARDING ...	" "
Mr. E. L. HAMILTON ...	" "	Mrs. LAMB ...	" "	Miss M. F. HARRIS ...	" "
Mrs. HAMILTON ...	" "	Constantine.		Miss S. A. BOWLY ...	Oct., 1889
Mr. N. H. PATRICK ...	Jan., 1889	Miss L. COLVILLE ...	April, 1886	Miss R. JOHNSON ...	" "
Mrs. PATRICK ...	Sept., 1889	Miss H. GRANGER ...	Oct., 1886	—	
Miss A. BOLTON ...	April, 1889	Mostaganem.		DEPENDENCY OF TRIPOLI.	
Miss M. ROBERTSON ...	Oct., 1889	Mr. A. V. LILEY ...	July, 1885	Tripoli.	
Miss F. R. BROWN ...	" "	Mrs. LILEY ...	April, 1886	Mr. G. B. MICHELL ...	June, 1887
Miss A. K. CHAPMAN ...	" "	Tlemcen.		Mr. H. G. HARDING ...	Feby., 1889
Tetuan.		Miss L. READ ...	April, 1886	—	
Mr. W. SUMMERS ...	April, 1887	Miss H. D. DAY ...	" "	NORTH ARABIA.	
Mr. J. J. EDWARDS ...	Oct., 1888	Mr. M. MARSHALL ...	June, 1887	Base of Operations—	
Mr. C. MENSINK ...	" "	Mrs. M. MARSHALL ...	Mar., 1888	Homs.	
Fez.		Miss R. HODGES ...	Feby., 1889	—	
Miss E. HERDMAN ...	Jan., 1885	Miss A. GILL ...	Oct., 1889	NORTH ARABIA.	
Miss M. COPPING ...	June, 1887	Oran.		Base of Operations—	
Miss I. L. REID ...	May, 1888	Mr. F. CHEESEMAN ...	Jan., 1886	Homs.	
		Mrs. CHEESMAN ...	" "	—	
		Miss B. VINING ...	April, "	Mr. S. VAN TASSEL ...	Nov., 1886