

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

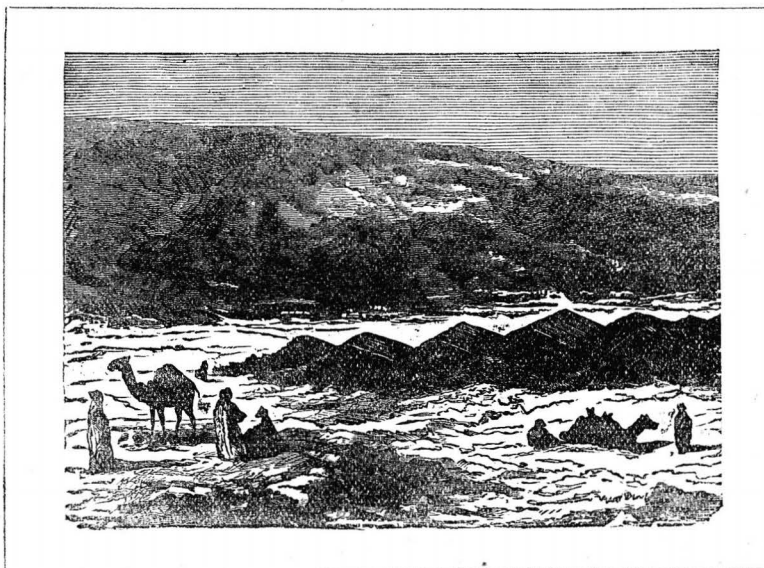
## NORTH AFRICA MISSION,

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

No. 20.

FEBRUARY, 1890.

PRICE ONE PENNY.



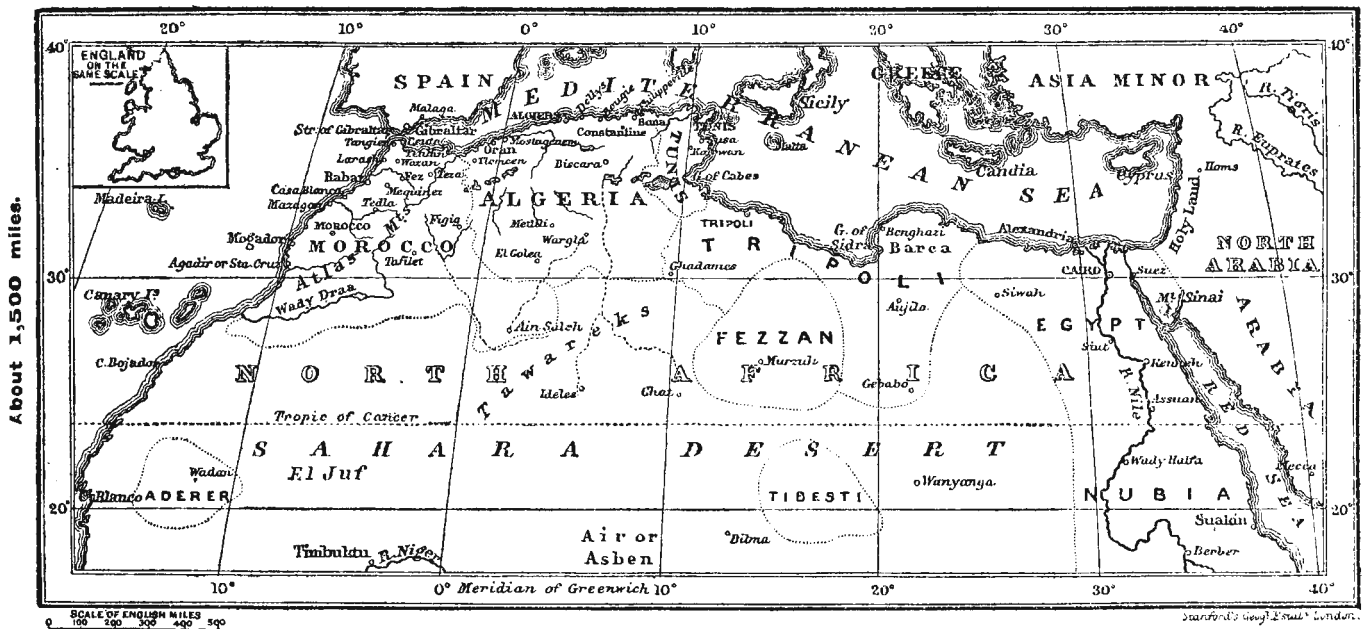
### Contents.

	PAGE.		PAGE
North Africa Map ... ..	18	Encouraging Work Amongst the Kabyles. By Mr. E. Cuendet and Miss Smith ... ..	26
Missionary Facts ... ..	19	The Spanish Work, Tangier. Letter from Mr. Patrick ... ..	28
Notes and Comments ... ..	20	Miss Jay Amongst the Patients... ..	28
Seed on Rocky Soil. Jottings by Mr. G. B. Michell and Mr. H. G. Harding ... ..	21	Our Brethren in Tetuan. From the Diary of Mr. Edwards ... ..	29
Streaks of Light from Tunis. By Miss Grissell ... ..	22	Extracts from Workers' Letters ... ..	30
Notes from Algiers. By Miss L. Trotter ... ..	23	The North Africa Mission ... ..	31
Our Illustrations ... ..	24	List of Donations ... ..	31
In the Arab Quarter. By Miss L. Granger ... ..	24	Council of the Mission, etc. ... ..	32
Work Among Arab Women in Tlemcen. From Miss L. Read's Journal ... ..	25	Location of Missionaries ... ..	32

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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.

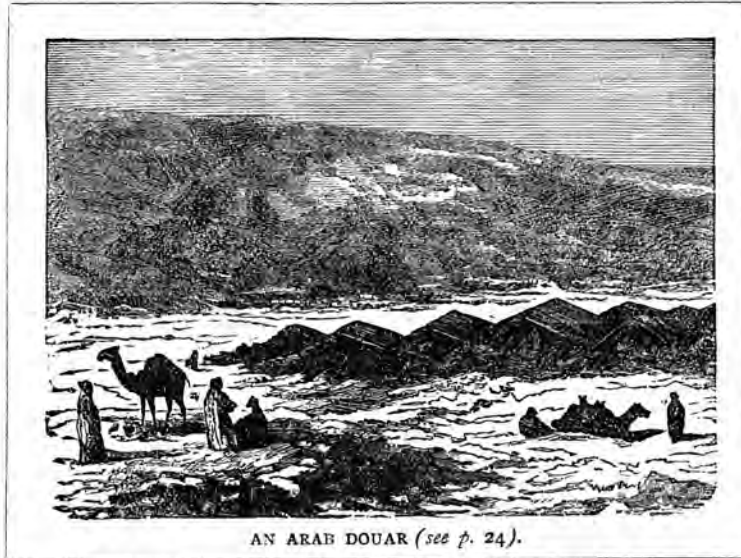
**TUNIS** is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Nine workers of this 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.



AN ARAB DOUAR (*see p. 24*).

## MISSIONARY FACTS.

THE more facts we can have about missions the better; but have we not already more facts than we have used—facts which should have stirred our souls to their lowest depths? May not the cry for more facts sometimes be but an apron of fig-leaves, behind which we vainly strive to hide our naked indifference to the perishing, and our sinful disregard to our Lord's commands to give them the Gospel? Let us look at a few facts that are, and ever have been, the common property of the Church, and which have done, perhaps, more than anything else to rouse God's servants to their privileges and responsibilities with regard to those ignorant of the way of salvation.

*First let us remember the fact* that until saved through faith in Christ, THE HEATHEN MOHAMMEDANS AND NOMINAL CHRISTIANS ARE LOST THROUGH SIN, even as Scripture teaches that "all the world" is "under the judgment of God" (Rom. iii. 19, *R.V.*). This is an elementary truth, but it is a fundamental one. Have we fairly faced it and honestly believed it? A lost world! None righteous, no, not one! None seeking after God! All guilty, all condemned; all worthy, without exception, of eternal punishment.

*The second great fact* is that "GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY-BEGOTTEN SON, THAT WHOSEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE" (John iii. 16).

The lost world moved the great heart of God to give His Son. Who can measure what it cost God to give His well-beloved? Only God can fathom the unfathomable cost of such a gift. The lost world moved Christ to give Himself for it. From the summit of glory He determined to descend to the bottom of doom. He became a missionary, and with face set like a flint, and girt loins, He hastened on to meet shame and agony, death and judgment, even the judgment of Jehovah against sin. He finished His work. He made expiation for sin, and whosoever believeth in Him shall be saved from judgment and saved to glory.

*A third great fact* is that THE LORD HAS *COMMANDED* US TO "PREACH THE GOSPEL TO EVERY CREATURE" (Mark xvi. 15; Acts x. 42).

The knowledge that the whole world is lost in the darkness of sin should be enough to move us. The fact that God has prepared salvation for every creature should stimulate us to make such glad tidings known. The love of Christ should constrain us; but if these motives fail we have the decree of Him to whom all authority in heaven and earth has been committed, that *we*, His people, are to *go* to every nation on earth and tell every creature in these nations the blessed news that their sins may be pardoned, and they may become sons and daughters of the Lord Almighty, if they will "call upon the name of the Lord." Whoever does not do his part in this glorious work is guilty of mutiny against the great Captain of our Salvation. There is no option left us. It is not, if we like we can

teach all nations. Christ *commands* us to do so, and has He not said, "Why call ye Me Lord, Lord, and do not the things which I say?"

This is *the* work of the Church on earth—its very *raison d'être* below. If it fails to preach the Gospel to the lost it may as well cease to remain on earth. Does not history teach us that those churches which have ceased to be missionary churches have soon ceased to be churches at all, in the Scriptural sense of the word?

*A fourth missionary fact* is that IF BELIEVERS DO NOT PROCLAIM THE GOSPEL, GOD HAS PROVIDED NO ALTERNATIVE METHOD FOR ITS DISSEMINATION.

"How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent?" (Rom. x. 14, 15).

God has not revealed any alternative method of making known salvation to the perishing. His people are to do it, or it is to be left undone. To shirk our responsibility in this matter is for us to risk the damnation of precious souls eternally through our carelessness.

It is a glorious privilege to be associated with Christ in the eternal salvation of our fellow-men. He has determined not to do the work apart from us. This is a high honour, but also a grave responsibility. May we ever feel it to be such.

If these four missionary facts are examined afresh and prayerfully pondered, we feel persuaded that the Spirit of God will use them to stir our hearts to service and sacrifice for God and the perishing.

### NOTES AND COMMENTS.

A PRAYER-MEETING is held at 21, Linton Road, Barking, on Fridays, at 4.30 p.m., when the Lord's work in North Africa is specially remembered. We should be much encouraged if friends would sometimes make it convenient to attend. A train leaves Fenchurch Street at 3.50, in time for the meeting. Tea is provided for those from a distance.

Mr. Liley asks us to thank the friends who have so kindly sent him help towards purchasing a horse. About £12 will be needed for this object, and of this £4 have been received. As horses are usually much dearer in the summer, our brother is anxious to secure one as soon as possible. Perhaps some friend would like to supply a saddle (we have a bridle), and another to contribute annually the cost of the horse's keep. A horse is very necessary for some of the workers, to enable them to visit the distant tribes around. Mr. Liley would also be glad of a few shirts for his little shoeblacks; they should be made of unbleached calico; we will gladly send a pattern upon application.

We cordially commend to our readers "With Him for Ever," a small book of poems, written by Miss E. R. Vining, and published by Messrs. Nisbet and Co., Berners Street, London, W. To all who have read "The Watered Lilies," beginning "The Master stood in His garden, among the lilies fair," this charming little book by their authoress will need no introduction.

Miss E. R. V. is the sister of Miss Vining, one of our missionaries residing at Oran. She has been blind for many years, but the eyes of her understanding being opened, she writes out of a full heart what she has learnt from the Lord Himself. The poem entitled "The Master's Commission" should be read by every Christian, and, as she says, the point of going or remaining at home "settled with Him."

Miss Jay wishes to thank all the kind friends who sent her gifts for the natives while she was in England, and to assure them how greatly such gifts help in the work. She is sorry it was not possible for her to write to all the friends individually.

But while feeling deeply grateful for all that has been done, she would like to make known to others who would be glad of the opportunity of assisting in this useful way the need she has of garments for native women. She has a large supply of children's clothing, all of which will be distributed at the Christmas treat, but she has nothing for the women. Garments made of strong unbleached calico are most useful. They are very grateful for gifts of this kind, as they are very poor, and some are almost unclothed. If any lady would be willing to help, Miss Jay will gladly send patterns if she will write to her for them.

We regret to say that Miss Bowly has been laid aside for some weeks by a serious illness, which developed itself soon after her arrival. It was known that she was not very strong, but it was hoped she would be able to do good work in a moderately warm climate. She is now slowly recovering, but has occasional relapses. The doctor has ordered her removal to the South of France as soon as she is strong enough to travel, but it is doubtful whether she will be able to return to the work. We would ask prayer on behalf of our sister in this time of weakness.

The Hon. Secretary visited Tangier, Oran, Tiemcen, Mostaganem, Algiers, and Djemaa Sahridj in November and December, and profitable meetings for conference and prayer were held with the various missionaries in these parts. He has since returned to England, but will (D.V.) later on visit the other stations farther to the east.

The following movements of workers are proposed to be made (D.V.) within the next few weeks: Mr. Summers, to go to Fez, Messrs. Mensink and Edwards to Casa Blanca, Miss Banks and Miss Bolton to Tetuan, Mr. and Mrs. Cheeseman to return to Mascara, Miss Vining to Tangier.

Mrs. Harding, the mother of our brother Harding in Tripoli, hopes to leave England with her two daughters in February and go to Tripoli, where they will reside at their own cost, and assist in any way they can those labouring there. Are

there not many Christians with sufficient means to live upon who might serve the Lord in a similar way ?

Mr. and Mrs. Hamilton, who have spent some months in England through illness in their family, expect to return to Hope House, Tangier, on February 13th. Mr. Hamilton has held numerous meetings in the interest of North Africa in various places.

Dr. Churcher has, besides medical work, been superintending some improvements to the Hospital buildings. The number of patients varies with the weather and other circumstances. Miss Lambden has now enough knowledge of Arabic to assist Miss Jay in speaking to the patients. Miss Robertson and Miss Chapman, besides study, help in the nursing and dispensing. Miss Brown assists Miss Jennings in the dispensary in town which is attended by Spaniards and Jews.

Mrs. Boulton, as far as able, visits in the homes of the people, but for some time she was a good deal occupied in the direction of the house, so that other workers might be more free.

Mr. Marshall visits the men in the cafés and shops in Tlemcen, and when able gets them to his house. Tlemcen being a native university has a larger proportion of educated men than most towns.

Miss Hodges and Miss Gill visit with Miss Read, Miss Day, and Mrs. Marshall, and assist at the meetings for boys and girls.

Mr. Van Tassell has been hindered in starting from Homs with the Bedouins by the delay in the fall of the early rains. The cattle have been dying for want of food, and the seed that was sown has been devoured by the birds, and the work must be done again. Rain has at last fallen, though two months later than usual, and our brother hoped to start by the beginning of January. He greatly desires to have a European or American fellow-labourer with him. Is there not some suitable brother, one who will volunteer to go out and assist him ?

More labourers is the cry from all parts from those already in the field, more brethren, more sisters, but let them be of the right stamp. Are there not many men and women of force of character and grace, willing to go or willing to subject themselves to the self-discipline to fit them to go ? We shall be glad to hear from such.

## SEED ON ROCKY SOIL.

JOTTINGS BY MR. G. B. MICHELL.

*November 20th, 1889.*—The rains have now set in, and with them colder weather, so that it seems as if we had plunged suddenly into mid-winter. Up to about a week ago there appeared to be no sign of the breaking up of the fine, warm weather we have had for so long. Our experience of Tripoli, as a residence, has up to the present been most favourable. It seems a remarkably healthy, enjoyable climate, with not more than a few days of intense heat—on the whole, I think, decidedly cooler than Tunis—while even the winter seems milder and less trying. So far for the place ; as for the people, it seems, alas ! as if the desert, so close to their town, had invaded their hearts ! One has often to take a lesson from their patient, laborious culture of their gardens reclaimed from the sand, and covered with a network of irrigating channels, bringing the water to the roots of the trees from the deep

well in the middle, continually worked by a cow. So the parable of the Sower goes home particularly to their hearts, and they nod their heads sympathetically as I read of the seed falling on stony ground. But, praise the Lord ! He has, doubtless, also His good ground here too, though at present we see so little sign of the harvest. Many of our

### VISITORS

are most friendly, and listen respectfully, but they only stare in wonder at any suggestion of their accepting the truths of the Gospel. They seem to have no apprehension of sin and its punishment, or any need of salvation from it. They are trained to think of hell only in connection with the Jews, Christians, and savages, while their own sins God will surely pardon—"the Merciful, the Compassionate !" Our more intimate acquaintances, too, seem to seek our society more with the idea of converting us than of hearing our message. They are all primed with the specious arguments of their religion, and meet one at every point with heretical objections—Gnostic, Jewish, Infidel, Roman Catholic—and all and every kind of hostility to the Bible.

I was talking to an old Jew the other night, who took me aside to warn me to be on my guard with the Moslems. He said he was seventy-seven years old, and had seen so much of the bigotry and treachery of the natives that he was always afraid for our lives. We should take care of how we eat the food they often bring us, for fear of poison, or of being murdered in the country as we go out to see patients alone and unprotected, or at night by burglars. He said that he had known a man murdered for the sake of an onion ! He also said he had heard the very people who take medicine from us, and listen so attentively to our preaching, and flatter us to our faces, curse us immediately our backs are turned. I told him we have

### AN ALMIGHTY PROTECTOR ;

we don't want to court danger, but we must not flinch from a faithful declaration of our message. I do not trust the Arab character any more than he does, but I do trust in the living God, so I am "not afraid for the terror by night, nor for the arrow that flieth by day."

We often get warnings of this sort, both as regards personal risk and opposition from the authorities ; but I must say I see no signs of apprehension ; indeed, the Lord's hand seems specially held forth over us, and opposition vanishes where it seemed most determined. Every time I have had to pass books through the Custom House I have been confronted by a new difficulty. Last time I was told, of course they made difficulties ; was it not my avowed object to turn the whole city Protestant ? I never said any such thing, but they have a shrewd idea of our mission. But at the last moment everything has cleared away, and I have got them through ; but this time, having received a packet of Arabic and Turkish Gospels from our brother Mercadier in Tunis, they have taken three or four from me to lay before the Tribunal for decision as to their admissibility, and the rest they have allowed to pass. I told them if the judges will only take and read them, and

### EXAMINE THEM THOROUGHLY,

I shall be only too glad to leave these specimens permanently in their hands !

*24th November, 1889.*—Yesterday I had an encouraging visit from a young Jew, who came at first for medicine, but it being Sunday, I told him to call again. He then asked me had I any Hebrew books ? I told him I had both the Old and the New Testament in Hebrew, and if he would come in I would show them to him. He said he knew and had long studied the Old Testament, and he would be glad if I would give him the New. I found him uncommonly well read in the Scriptures, and also thoroughly at home in Hebrew, and he sat reading with me

and turning up the promises of the Messiah, which he found in the Gospel fulfilled in the Lord Jesus. He said he had often remarked to the Rabbis, when studying with them, that it seemed impossible that the Messiah should not have come already. The sceptre was surely passed from Judah, and the Christian Christ surely answered to the promise of Immanuel. But he had been instantly silenced, and had never been able to procure the New Testament until now he had heard of me. Our talk was interrupted by another Jew, an old man, who did his best to prevent the young man from discussing these questions, but this did not deter him from promising to come again. I hope he will; he seemed so much in earnest.

*From Mr. H. G. HARDING.*

*Nov. 23rd.*—There must have been fifty patients to-day. I attended to over thirty, and Mr. Michell says there were quite twenty more who could not wait their turn. We sadly need more help; and especially someone who could work among the women, for that we cannot do, and we feel it would be a great pity to close this door of usefulness, as we may not find it so easy to open it again.

*29th.*—I was called in to-day to one of the best houses in the city, that of the late Sheikh-el-Blad, an official corresponding somewhat to our Lord Mayor, but of more importance, holding his office for life. I thought the young man who came for me was well dressed for an Arab, but I did not expect such luxury as I found. The outside of the house looked ordinary enough, but inside, the tessellated marble floor, the pretty, though tiny garden in the courtyard, and above all the cleanness and order, showed that it was

NO ORDINARY HOUSE.

The grand staircase was painted and carpeted, a thing I have not seen in any other house in Tripoli, while upstairs a vine hung in festoons over the courtyard, and beautified the French windows. I found the lady I had called to see in a room which looked quite European, well furnished and carpeted, with vases and knickknacks on the tables, walls painted to imitate European paper, and the ceiling also artistically decorated. Everything was in first-class style, and indeed, but for the fact that we were speaking Arabic, it would have been hard to realize that one was not in a European house.

In striking contrast to this was the next house I visited. About half-an-hour after, I was out in the fields with a "wild untutored child of the desert," as he had been called, who was shouting to someone in the distance to hold the dog, for the doctor was coming. The dog being safely held,

A MOST IMPORTANT PRELIMINARY,

we went down into a large excavation and entered a house almost underground. At one end stood some oil casks and lumber, at the other the usual wooden bed. In the middle sat a baby on a mat. A cushion was put on the ground, and I sat down on it near the baby, which straightway began to cry; then the patient, a girl of about twelve, was handed down out of the bed. The poor child was very ill, and much frightened, but I soon made my examination, and I promised her some medicine. It was touching to see the affection she had for her father, and he for her, a thing seldom seen amongst the people in the town.

When I returned I found a friend waiting with an invitation to a marriage at Souk-el-Djema. A little after sunset we set out, and having escorted the bride home, went to

WAIT FOR THE BRIGEGROOM;

but it was the slowest work I ever took part in. No wonder those mentioned in the parable "all slumbered and slept," if their experience was anything like ours. For three hours we sat

out in the cold before he came, and another hour before we had anything to eat, making nine or ten hours since *dejeuner*, and that a light meal. There is not much to tell about the marriage; we sat around and listened to the music for a while, and then set out on our return. We had expected an escort, but got none, so had to keep a sharp look-out, as the country is literally swarming with highwaymen. However, the Lord brought us safely through. We were quite glad to see once more the street lamps of Tripoli.

STREAKS OF LIGHT IN TUNIS.

NOTES BY MISS GRISELL.

WE have the earnest of the bright cloud of blessing soon to break over poor Tunis. Last Wednesday we praised our God for the first new voice raised in our room to testify that Jesus was mighty to save. You will understand what a joy it was to us to be able to call upon one man to stand beside us and declare what the Lord had done for his soul. He told the people he had been a freethinker like many there, but now he knew and believed in Jesus as the Saviour, for he knew that He had saved him. He is a man well known in the town, and we are filled with thankfulness that he shows real anxiety for the souls of others, and is desirous to try and meet their difficulties by explaining how his own were laid on one side. It would be too long a story to tell you the steps by which he was led, but Miss Harris had some conversation with him the first night he came into the room, and some time after he had a long talk one morning when she was preparing the room for the evening meeting, and that led to his coming up here for the purpose of real search after the Truth, till he

CAME TO THE POINT

of seeking pardon for himself and accepting Jesus as his Saviour.

There are two or three others we would like to speak of, Jews and Greeks, to whom we feel equally sure God's Spirit has carried the truth home, and with whom we have had definite times of prayer, but till they can take the strength "*commanded*" for them, we think it wise not to mention them more particularly, but mingle prayer with praise for them, and we shall soon have them out boldly esteeming the reproach of Christ greater riches than homes or earthly friends.

Praise, too, that blessing has not been limited to the Jewish-speaking people. There is a dear young Arab woman close by here who has in the simplest way accepted Jesus, and seems just won by His love. Her eager face listening to Miss Harding is beautiful; she now prays in the name of Jesus, and can answer simply as to her trust in Him. Everything is laid on one side when we go in, and she chides her elder sister, our proprietor's wife, for troubling about *cous-cous* when she might be hearing about Sidna Aisa (the Lord Jesus).

We constantly have Arabs coming to read with us, some who come almost daily and some weekly, and among them there are three or four who show

AN EARNEST SPIRIT OF INQUIRY.

It has been most interesting to notice the change in them. An Arab will come once or twice, and seem so full of opposition and scorn, and then suddenly it all stops, and he comes in another spirit and finds beauties where he before objected, and we believe it is God's promised Spirit working. Miss Harding the last few weeks has had a new master, and he is now among the number of those for whom we expect very shortly to send in another note of praise. Arabs are not too difficult for our God. We had an inquiry meeting in our room last week, and present were Jews, Catholics, freethinkers, materialists, soldiers and an Arab. Our Tuesday and Wednesday nights

are simply packed, people standing the whole time. We often have very difficult times, all manner of interruptions, but the Lord overrules all and will have the victory in many hearts.

#### AN INTERESTING CONVERSION.

From a subsequent letter received from Miss GRISSELL we extract the following:—

I am sending you an account of the conversion of a young man, E— F—, who, as he has written in our book, was "né dans le Christ le 13 Decembre, 1889." He came into our hall the first time when the meeting was over, and we were talking to little groups; he was on his way home from his concert, where he was one of the chief singers. He came because he heard there was fun to be found at the hall. He was spoken to, but only replied he believed in nothing, and with a laugh went away. That occurred two or three times, and he took a Gospel away marked with passages for himself. The reading of Matthew much struck him, and he returned to praise the beauty of the book at one of our Wednesday meetings. The next day in the street he stopped me with his Bible in his hand, and asked if he might go to our house to ask some questions; he failed to find the house that afternoon, but the next day he met a man who had been here, and from his explanation the house was found. Miss Harris and I had earnest talk with him;

#### HE SAW HIS NEED,

and saw how it could be met, but said he must have two or three days to think it over (that was on Thursday); we prayed with him, and he prayed that the Holy Spirit might enlighten his heart and teach him the truth; we were much touched, for his prayer was so full of real desire that we knew it was being answered as the petition went up. He left us; the next night (Friday) at our private meeting he came, and without being asked, prayed after us at the beginning of the meeting such a prayer, like a heart full of some new-found treasure, but not quite sure it really was for him. Miss Harris and I looked at each other, feeling he had come over the line. At the meeting we read about the young man who came to Christ and went away sorrowful; but, thank God, E— F— responded to the Saviour's appeal, and as he told us afterwards, he walked home hardly knowing anything of the rain and mud, his heart was so full of joy. Saturday afternoon found him here with us to praise for

#### THE WONDERFUL LOVE OF GOD

shown towards him, and then we found out that he was a public singer, for he asked us to excuse him on Sunday evening at our hall, for he was engaged at his hall. We simply showed him in God's Word how his life was now a new life yielded to Him who had bought him; the world and he were at variance. What choice would he make? Praise God, it was soon made, and all his songs brought out, torn up with his own hand, and put on our fire, leaving him a freed man in Christ Jesus. He had to go that afternoon to meet others, who, with him, were responsible for Sunday night's concert, and you may fancy how our hearts went up in prayer for him that through the fire of tongues he might walk worthy of Him who had called him to follow Him. Of course

#### THEY WERE FURIOUS,

and the concert the next night did not take place. He was with us, and openly gave his testimony as to the power of Christ to save. Last night again (Sunday) he stood at our table in the hall, though he was hardly allowed to speak for the noise and the remarks raised against him, and after five minutes' patient waiting he sat down, but when some degree of silence was promised, rose again and warned them of their danger in not accepting the Saviour as he had done.

## NOTES FROM ALGIERS.

MISS L. TROTTER.

We have come off here (Blidah) for a week's rest, suspending the meetings for the time. We were all three very tired, but the first three days even have made us feel quite different, though two of them have had the drawback of a strong sirocco. It was the first time that any of us had travelled inland. The sirocco dust bleached and blurred everything, but it will be a lovely time going back. The valley winds up among the first slopes of the Atlas, a steep narrow glen, very like a Scotch or Welsh one in its general look, with rocky wooded slopes, but the trees are olive and laurustinus, instead of birch or fir, and there are monkeys among them instead of squirrels, and the stones in the stream are hung with maiden-hair.

We came fully intending to do nothing at all, but there proved to be a railway making through the gorge, and gangs of men, at short intervals, working on the line, and we felt that we

#### COULD NOT LEAVE THEM ALONE.

So yesterday afternoon we went to a batch of shanties close by, and tried to arrange for a meeting to-day (Sunday). We found it most difficult to make the people understand what a meeting meant; they could only suggest that we wanted to give a concert, or a "représentation," but at last we got some idea of what we wanted into the head of an Italian café keeper and his wife, and they offered us a room partitioned off from the café. We went there at two this afternoon and had a good meeting; not many there, but they did listen. It is difficult to be simple enough for those people, it is so hard to realize how utterly ignorant they are.

We stayed on for a full week, and got well rested, notwithstanding that we had meetings every night. The last night, in spite of a downpour, there were over forty there. There were two or three with whom we felt that God strove, but they did not really yield.

We wondered what effect the week's gap would have on the meetings, but we found them, on our return, nearly as good in attendance, and much quieter, and a few words from the Consul to the head commissioner of police has put a stop to the annoyance of being followed home by a gang of lads.

There have been

#### FRESH BITS OF CHEER

also among the people; we have had so many disappointments that we "rejoice with trembling" now; but there is a little band of whom we have good hope. Maurice is really going on steadily, we trust, and Martin and Granger also; the former specially is always to be counted on, and all three are so eager to help in any way they can. Last night we had a "café" for about thirty of the habitués, which brought out their energies. I wish you could have seen how pretty the room looked, the table decorated with white chrysanthemums and pointzettias; the latter grow here in great bushes, high above one's head. The scarlet and white texts on the walls the boys had wreathed really beautifully with sprays and creepers. The people were so happy and well behaved, and three who have lately, we trust, come into the light, spoke out for the first time—a soldier, a lad of twenty, and an upper-class servant, a friend of Mdlle. Fournace, who was saved two or three months ago, and who had herself been the means of help and blessing to this one.

We trust next week to begin an early meeting on Sunday morning for those who have been converted or anxious to be saved; we want them linked as closely as possible together, with all the roots of evil around them here. Pray for this.

## OUR ILLUSTRATIONS.

## AN ARAB DOUAR.

A douar, or movable tent village, is generally composed of fifteen or twenty families, connected with each other by ties of relationship, and each having a separate tent. The tent-cloths, woven either of black camels'-hair or from the fibre of the palm, are supported by two strong stakes, having cross pieces at the top to form a roof. The tents are sometimes divided by a partition of rushes, and in summer the encampment will often be surrounded by an outer fence composed of bushes, reeds, etc.

These douars are found throughout Morocco and in many parts of Algeria, and present a splendid field of labour for the missionary, who, however, would need a horse to be able to reach the distant tribes.

## THE SOKE DE BARRA, TANGIER.

The Soke de Barra, or outside market of Tangier, is situated on the south side of the town, the wall of which forms one of its boundaries. Sunday and Thursday are the market days, when it is crowded with Moors, Jews, and a fair sprinkling of Europeans. The people of the country bring their produce for sale, such as charcoal for household use, grass and straw for feeding purposes, oranges, apricots, figs, bread, pottery, also cows, horses, mules, and donkeys. There is a separate

market-place for grain and another for vegetables. To strangers it is peculiarly impressive. The cowed figures of the men clad in their white jelabs; the women enveloped in their haiks, only exhibiting one eye; the incessant chatter and squabbling in their native tongue (Arabic) as they make their bargains; the constant cry of "Balak" (take care) from the muleteer as he drives his heavily-burdened animal through the crowd; the snake-charmer, surrounded by a motley group deeply interested in his disgusting performance; the miserable tents made of old sacking; the patient camels resting

after their long journey; and finally, the bright blue sky overhead contrasted with the heaps of filth which in winter makes the market like a low Irish farmyard.

Right in the centre of the market we see the four white walls of a saint's tomb, over which, in place of a flag, is a white rag tied to a common stick. It was in the immediate vicinity of this tomb that we held our first open-air meeting. We soon discovered our mistake in taking our stand so near this

sacred spot. No sooner had we commenced our service than a Mohammedan saint, hearing us tell the people that the only way of salvation was through Jesus Christ, cried aloud at the top of his voice, "There is only one God, and Mohammed is His prophet." Finding that this did not silence us, he gathered around him a number of Moors, who commenced a religious dance, accompanied by singing and clapping of hands. At first it was amusing to see them bobbing up and down, but if we had not quietly retired from the scene it might have become dangerous, for in this way the Mohammedans work themselves up into a tremendous frenzy, and in an outburst of fanaticism they might have rushed upon us to do us bodily harm.

E. L. HAMILTON.

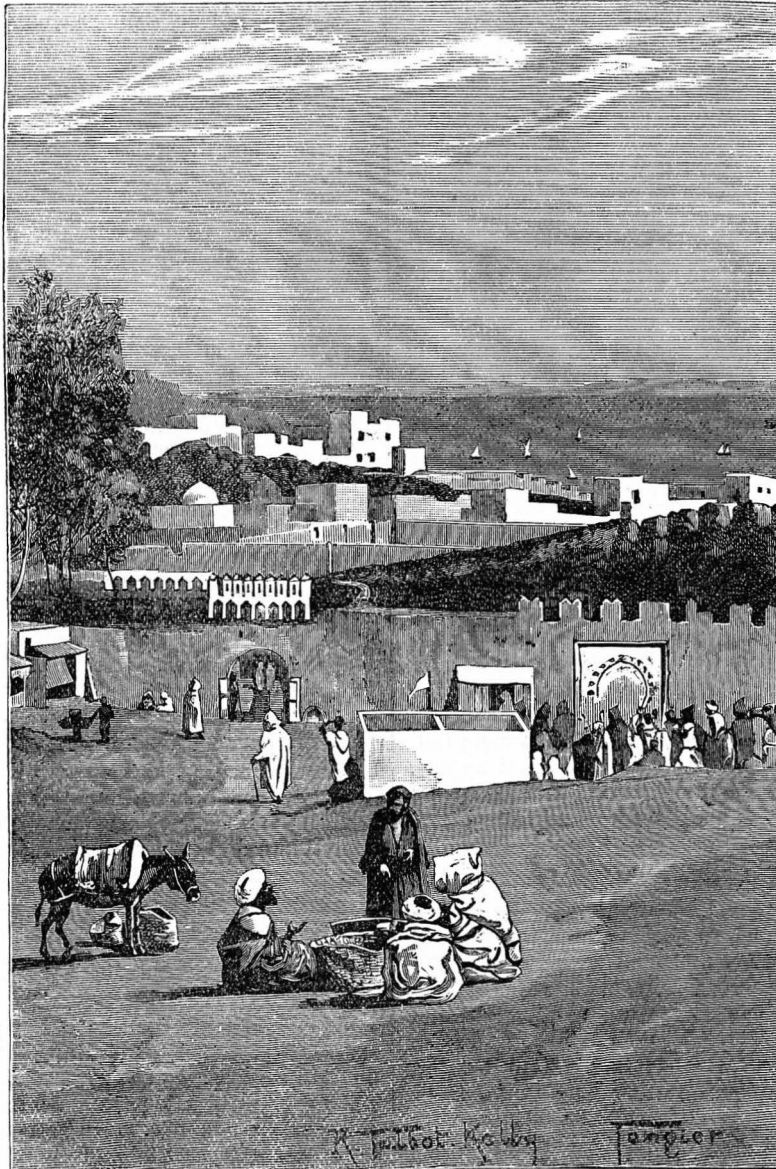
## IN THE ARAB QUARTER.

## CONSTANTINE.

BY MISS L. GRANGER.

*Monday*—This morning we went to visit a number of the Moslem schools for little boys, as to-day is the anniversary of the birth of Mohammed. They

were singing very happily. Suspended from the ceilings were immense ornaments made of wood covered over with different coloured papers, and having quantities of eggs, all bright colours, hanging from them. This is the special attraction for the Arab children, and each one receives some of the eggs. After reaching home, Amfissa came to see us, bringing a small lantern made of wax, and incense "to bring us happiness for the year," she said. I tried to show her the folly of believing such silly superstitions. Every Arab lights a candle made of incense and coloured wax, which



THE SOKE DE BARRA, TANGIER.



they burn all night, and they say that an angel comes and sees it, and carries the incense into the presence of God, and at once He writes in the book, in which they believe He keeps a record of all our actions; and we shall be rewarded when we die.

*Tuesday.*—At nine o'clock P. A. came in, and we had a long talk with him. He does not seem to see that he has done anything wrong, and tells us he has taken Jesus as his Saviour. We showed him He is the One he is to imitate, and though it may cost him home and friends, if he is a disciple it will be a joy to suffer for the One who suffered so much for him. He agrees with all, and we feel that he may be wishing to be a disciple, but is counting the cost. We read Luke xviii. and several passages of Scripture in the Old and New Testaments, and he has promised to come every morning and read with us. Late in the afternoon an Arab came in, and we read a few texts to him and explained them. He seemed very quiet, but, as usual, refused to believe Jesus died.

*Wednesday.*—Went to Djebel Wash, and had a few words with some of the shepherds, but found none who could read. Visited a French woman; we always go in to see her, having on our first visit, two years ago, given her a Testament. She is a Roman Catholic, but always listens to us; and seems glad to have us in her house. In the afternoon went to try and find two men, to whom we wished to give Gospels. One is in a large shop, with a number of others, embroidering the burnouses. He received one so gladly. We hope to visit him in a few days.

*Thursday.* P. A. came to read with us. We took the First Epistle of Peter, and commented on it. He agreed with all we said, but did not pass any remarks. The cattle-dealer came in; had a nice talk with him. He always seems so very interested. He has been coming to us occasionally for two years. More than a year ago we thought he was converted; we asked Hamami to converse with him, which he did, and was very pleased with him; certainly, he has never disputed with us since. Had eleven at our girls' class. Visited a mosque and gave two Gospels to the officials; one of them opened and commenced reading in a loud tone to another who was with him.

*Wednesday.*—Amfissa came to see me, and I showed her the difference between the birth, life, and death of Mohammed and that of the Lord Jesus Christ. She accepted all I said, and when I asked her to take Jesus as her Saviour, saying how much He loved her, and was now saying, "Come to Me and follow Me, and you shall have rest," she said, "Sing to me about Jesus." I sang her "Jesus loves me." She has always liked this hymn; and then I spoke to her again, and sang her another hymn. She is, we believe, wishing to know more about her Saviour, and desires to trust Him, but the cares of the world seem to keep her back.

*Thursday.*—Visited a new house to-day, and on returning home had a talk with three Arabs. One interested us much. He is a taleb in one of the mosques, and has such a pleasing expression. They all took a Gospel, and said they would come and see us when they had read them; but the one who had most interested us promised to come and read sometimes with us, and hopes to come on Sunday morning at eight o'clock. A lad examined one Gospel, and after we left he came after us saying he could read and would like a Gospel.

*Wednesday.*—An Arab we have known a long time, and who has read the Gospel over and over again, came in to see us; he was struck with the text which he saw on the wall, "The blood of Jesus Christ cleanseth from all sin." He is interested, but cannot see he is a sinner.

*Thursday.*—An Arab came for medicine for his sister. We afterwards went into two mosques and gave Gospels to the

officials. In one of them the sheikh was writing the Koran most beautifully. He has promised to come and see us, as he seemed so surprised to hear us open the Gospel and read.

## WORK AMONG ARAB WOMEN IN TLEMCCEN.

*Extract from Miss L. READ'S Journal.*

DURING the past month we have visited much in the evening as well as the afternoon, to bring up arrears in our visits. We are overwhelmed with invitations to come oftener, so we have gone about as much as we could in the afternoon, and paid more intimate visits in the evening. We have had some very interesting incidents at these times; they just feel we are one of themselves, and we get to see a great deal of their home life. We find them accessible, and ready to listen to the hymns and the reading of God's Word, while they are sitting all together round the fire at needlework, the men folk having had their dinner and gone off for the evening.

Some of these evening visits are to the homes of boys and girls who come up to the classes, and we are much encouraged by finding that words are carried home. The women at one house knew John xiv. 6, because a little boy had taught it them in order that he might remember it for the coming Thursday. One of them said, "Is that really true, that only through Jesus we can come to God?" I told her how true,

HOW PRECIOUSLY TRUE,

it was, that Jesus died for sinners and opened the way unto the Father. She heaved a sigh and said, "Oh, my sister, I don't know, I don't know." We can only answer in broken language, but the power is His to bring them unto Himself, and we can pray for them.

The Lord has laid a heavy trial upon us just lately. We have had to part with a very dear Arab friend through death, and we feel her loss deeply. Her home was the first we entered in Tlemccen a few days after our arrival. We did not know a word of Arabic, but she and the daughters of the house made the visit as pleasant as they could, and somehow

TOLD US TO COME AGAIN,

and since then, whenever we felt a bit homesick, Miss Day and I would pay a visit to "Isha," and always felt cheered up by the warm affection they showed us. But dear Isha is gone, and what makes the parting harder, we do not know that she had accepted Christ. As soon as we could, we began to read and talk about Jesus, but the husband heard of it, and being a bigoted Mohammedan, forbade their listening. But although we could not directly, we had many opportunities of indirectly reaching them—repeating a message in a letter from home, telling them of our lives in England, and why we had come out here, etc.; but God only knows if the seed had taken root.

When we heard of her death we hurried off at once, but were too late to see her in her coffin. She died on Thursday evening, and so, according to the custom for those who are buried on Friday, the Mohammedan Sabbath, she was carried early in the morning to the Mosque. At the house the rooms were filled with women crying and wailing for the dead.

THE WAILING

has a dreadful sound, it is so mournful and despairing. We heard the friends recounting her virtues, and others consoling her relatives with the thought of the benefit of having been buried on a Friday, and during the festival of the birth of Mohammed too. Our tears flowed freely before, but this saddened us still more, that those to whom we had preached Christ could still be so firmly held by the chains of this false religion.

## ENCOURAGING WORK AMONGST THE KABYLES.

THE village of Djemaa Sahridj, which contains nearly 3,000 inhabitants, has during the summer and autumn been visited by a severe epidemic of small pox. The natives take no precaution to isolate sick cases and consequently death has been very busy amongst the poor Kabyle children and young people; oftentimes as many as four or five in a day have been carried to the graveyard, while very many of those who have recovered have either entirely or partially lost their sight. We are thankful to say that Mr. and Mrs. Cuendet and family and our Sisters, Miss Cox and Miss Smith, have been graciously preserved through this trying season, and were able to dispense medicines daily to those who came.

## EXTRACTS FROM DIARY OF MR. E. CUENDET.

*Friday, 2nd.*—I had a greater number of sick people than usual. At one time during the day I had a large group of men to whom I preached the good news of salvation. Amongst them one man drew my especial attention by the aversion which he showed to his own religion. He afterwards told me that he had been deceived, and treated very unjustly by some of the principal marabouts who were engaged in teaching the Koran. He seemed to understand very well that outward performances were of no value in God's sight, if the heart be not first renewed.

*Sunday, 11th.*—Read and explained the Gospel under a "thadjemath" \* to a great number of men, two or three of whom appeared to be very much interested. They thanked me very much, saying the words that I had spoken were good and true, to which I replied that if they really believed these words they would apply them and turn their hearts to Jesus Christ.

*Wednesday, 14th.*—As the temperature to-day was a little cooler, and as I had not been able to go out of Djemaa for several weeks because of the great heat, I took the opportunity of going with Miss Cox to the village of

## TASURITH-ADEN.

We stopped at the side of a range of houses situated on an elevated place covered with ledges of stone, where the men often assemble, and found a few there. Soon a good number collected around us and engaged in religious conversation. A well-dressed marabout came, and seating himself at my side, commenced to ask a number of questions, particularly about prayer, which led to my reading and explaining the prayer of the Pharisee and the Publican in Luke xviii. I spoke a long time on this subject and was listened to with much attention. A great number of the Kabyles who pray are, as the Pharisee, full of self-righteousness and pride. We then sang a hymn and finished by prayer, which seemed to produce an impression on many. A man who read French very well, and who appeared to be

## MUCH INTERESTED,

promised to come to us on Friday morning for a Bible. Before we left he invited us into his house to have a glass of milk, which we gladly accepted.

*Friday, 16th.*—To-day I gave medicine to thirty-six men, to whom I also spoke of sin, and healing by Jesus Christ the Saviour. The man mentioned before from Tasurith-Aden came for a New Testament. He leaves soon for Bone. May God bless this little book to his soul!

*Sunday, 18th.*—Preached the Gospel under a "thadjemath," from twelve to fifteen men listened very attentively; two, after attempting to contradict me, went away saying "We cannot believe that."

\* A "thadjemath" is a covered shed, sometimes of considerable size and frequently open at the ends, with seats arranged on both sides, found in most Kabyle villages, and used as a general place of assembly.

*Saturday, 31st.*—For some time past the small pox has been raging in Djemaa Sahridj there have been some new cases every day, but it has been confined mostly to the children. We have been obliged to take precautions principally on account of our own children. While the epidemic raged we did not visit in the village, but continued to relieve patients. We wished also to do what we could for those who were suffering from this trouble, but the Kabyles did not like to tell us. I do not know why. Now that the temperature is becoming cooler I am anxious to

## VISIT THE VILLAGES

of our own and neighbouring tribes.

*Sunday 8th.*—Visited Misloub accompanied by Miss Smith. I spoke on the Parable of the Lost Sheep, and, as usual, many listened attentively; others attempted to contradict.

*Thursday, 12th.*—I went to the village of Ait-Moussa Du Braham, where a number of men have listened with much attention to the reading and explanation of the Parable of the Prodigal Son; they were all very kind, one brought food for my mule, another pressed me to come into his house and have some coffee which he had already prepared; as it was late I at first hesitated to accept his invitation, but ultimately accepted, as many Kabyles are offended if we refuse.

*Sunday, 15th.*—On the way to Misloub, near a fountain I found some men resting themselves, who invited me to read something to them about Jesus Christ. Seated on my mule I stopped a few minutes to read and speak to them, but finding that many of the men who were working in the fields left their occupation to come and listen, I dismounted and spent an hour and a half. The Creation of Man and the Fall of Adam interested them very much.

*Tuesday 17th.*—Spent the day in the tribe of

## BENI KHALILI.

I left Djemaa at 7 o'clock in the morning, the temperature being more agreeable; it is a great pleasure after the heat we have passed through, to leave from time to time the house, study, translations, etc., to sow a few grains of precious seed in the villages which are at some distance. At half-past ten I arrived at the villages of El-Jela and Tchem (some minutes further on), both celebrated for the manufacture of pottery carried on by the women. On my arrival I found two men, who demanded for what purpose I had come to their village; I replied that I had come to tell them good news, the Word of God, and to bring medicines to cure diseases, principally sore eyes and fever. These men then asked me to go into the "thadjemath," where they accompanied me. This "thadjemath" is the most beautiful I have ever seen, being very large, while all around the interior are magnificent stone baths. With a chair in front it makes

## A FINE PLACE OF WORSHIP.

In a few minutes this place was full of men, about sixty or seventy, all listening to the reading and explanation with sustained attention for more than an hour and a half, and without any

contradiction. After speaking to them of the fall of man by sin and how he can return to God by Jesus Christ, I spent fully an hour in distributing medicines, the number of the sick being very large; this being the season for fevers and bad eyes. I finished by prayer, and having visited one or two houses, left the village full of gratitude to God who had given me such a good opportunity of preaching the Gospel.

From thence I came down to the village of Bouachir, about half an hour's walk from here. I went at once to the "thadjemath," where I spoke for an hour to a score of men. After being refreshed with a basin of milk that one offered me in a house, I started afresh for the village of Bou-Tala, where I arrived after half an hour's walk. I stopped at

THE SQUARE,

which is at the entrance to the village. Seven or eight men were seated there, six of whom were ill. I read and explained to them some words at the commencement of St. John v., and I then sang a hymn commencing with the words, "Look to Jesus, sad hearted!" After which I started for home, where I arrived at 6 o'clock, blessing God for that good day.

*Sunday, 22nd.*—At Misloub, to-day, I had several hearers. I spoke from the words, "Except ye repent, ye shall all likewise perish," Luke xiii., after which I had a long conversation with the "Shekh" and some others. While I was speaking, a man came several times to ask him to go and pray, but he refused, saying that he wanted to remain till I had finished speaking.

*Monday, 13th.*—Accompanied by Miss Smith I went to the village of Ait-Mencour-Ahmed; we found but two or three men, the deficiency, however, being made up by a good number of women. The men being occupied at this season in the fields, it is difficult to get a large audience.

*Monday, 27th.*—Miss Smith, Miss Cox and I visited

TIGRIN.

This village is small, and one can almost say that it is kept by women, for it is rarely any men are met. After having read and spoken of the birth of the Saviour to several women and two or three young people, as we left the village with the intention of returning home, we found a group of men who asked us to sing and speak a little to them of "Sidna Aisa," which we did with pleasure; they listened with much attention. May the Gospel speak directly to their poor hearts and awake them from their sleep of death!

*Sunday, 27th.*—Miss Cox, Miss Smith, and I went to-day to the village of Tasurith-Aden, where we met a good number of men. I read to them the first chapter of the first epistle of John, and specially directed their attention to the eighth and tenth verses. They listened to me fairly well, so that I was able to speak clearly without having my thoughts disarranged by their contradictions. It is sometimes discouraging, after so much sowing of the seed, to see as yet nothing spring up. But we recall continually to our minds that we have to be diligent and faithful in the task that our Master has entrusted to us, and leave to Him the work of touching and awakening their hearts.

From MISS K. SMITH.

*Nov. 2nd.*—It has been a very sad time for these poor people, and for us also, for while sympathising with them deeply in their distress, their manner of living, ignorance, carelessness, and want of cleanliness are such that we are unable to help them. It appears that eight years ago a similar scourge visited the villages, and the reason why few of the adults have taken it now is that they have already passed through the ordeal. Their fatalism is their greatest enemy; they take no precautions to avoid spreading infection, saying, "If we take it, it will be God's will." We have witnessed many sad sights here, but

never have we been more deeply touched than this morning. We were asked to go and see a little girl of about twelve years of age, who had recently recovered from the illness. She was a great favourite of ours,

A QUEENLY LITTLE CREATURE,

with lovely complexion and brilliant black eyes. We went to the fountain as asked, to meet Dah'biya; presently a little drooping figure approached us, groping her way carefully. Could it be the same child! Yes, it was; but, alas, her beautiful eyes would never flash merrily again; disease had destroyed one, and the other was attacked. She was still covered with the fatal marks, though she assured us she was quite healed. Could we give her medicine for her eyes, she begged. Poor little thing! how our hearts ached for her; and this is only one case out of very many.

*3rd, Sunday.*—We accompanied M. Cuendet to the Kabyle village of "Tigrin," where he preached to a most attentive audience of men. I went into some of the houses to seek more, and tell them to go and listen to God's Word; but once in the homes the women would not let me return, saying, "Do come and sing to us; we can't go and listen with the men." I talked with them for a long while about Jesus, and what He had done for them, and was delighted to find some of the little girls join in a hymn which we had taught them on previous visits. On leaving, they all said, "Do come again soon;

WE WANT YOU."

It is most encouraging to hear these words continually from the dear women.

*4th.*—To-day we have three Kabyles cutting down a tree close to our house for fuel for the winter. Superintending them is novel work for us; but it is all part of our life out here, and no easy task do we find it sometimes to act always with wisdom, firmness, and gentleness. At one o'clock we called them in to drink coffee, and this gave us the opportunity of singing them a hymn in Kabyle, after which Monsieur Cuendet read Luke vi. 20—42. They listened attentively, and were much astonished at some of the teaching.

*5th.*—The wood-cutters have again taken up much of our time and attention, as they need constant "surveillance." They came in again to-day to hear God's Word and sing.

*7th.*—We have for some time past been endeavouring to secure the same little house at Mekla as we had last year for a service for the French. To-day we are very thankful to hear that we can have it. We are led to commence work there again chiefly by the desire of one dear woman, who was,

WE BELIEVE, TRULY CONVERTED

at one of our little meetings, when Mr. Glennly spoke during a visit to Djemaa.

*8th.*—Spent most of the day at Mekla, arranging our little mission-room.

*9th.*—Went to Mekla to visit all the inhabitants, and ask them to send their children to us on Sundays at 3 p.m., and come themselves at 4 o'clock.

*10th.*—Had our class at Mekla for children at 3 o'clock. Seven little ones came. At 4, held a service for adults. There were very few, but we are not discouraged, believing we shall have more as time goes on.

*12th.*—Accompanied Mons. Cuendet to the village of Merara, where he read and spoke. Among the crowd of men and lads was a boy of perhaps fourteen years of age, covered with small-pox. Mons. Cuendet told them how wrong it was to be so careless of infection, but they laughed at him. It is

ALMOST INCREDIBLE

that they can be so foolish, knowing the numbers that have died at Djemaa.

15th.—Dear J. and I started for Tigrin, intending to dispense medicines and tell the Gospel story, but the men were returning home from the market, and so many stopped us and asked for medicines that we never arrived at our destination. While distributing the medicines we told them of the Great Physician, and the need their souls had of healing.

16th.—We have had two burnt children brought every other day for some time to have their wounds dressed and bandaged. Their fathers have listened attentively every time to passages from the Bible. One of them I felt especially interested in, as he seemed to recognise many of the errors of his religion. Another patient is a very poor old woman, whose arm is injured. We wish we could sometimes give these poor creatures a simple calico garment.

## THE SPANISH WORK, TANGIER.

### LETTER FROM MR. PATRICK.

CAFE ORIENTAL, TANGIER,  
December 3rd, 1889.

MY DEAR FRIENDS,—We are much encouraged in our work here among the Spanish-speaking people. Although some who once professed to love the Lord have apparently grown cold, and many who found Christ in our meetings are now scattered, four of our converts being on the sea, two in Buenos Ayres, three in Gibraltar, and four others in different parts of Spain, yet we have manifest tokens of the Lord's blessing being with us.

For the last five Sunday evenings we have sung a hymn in the open air, and then invited the people to our meeting. The result has been larger congregations. One evening quite 150 were present.

The average attendance for the last month at one

#### NIGHT SCHOOL FOR MEN,

held each Tuesday evening, has been twenty-two. We teach reading and writing in Spanish and English, and close with a Gospel address. My wife, at the same time, conducts a

#### SCHOOL FOR WOMEN

in our own home. At present the attendance is very small, as the women seem to have little desire either to read or write, but we believe the numbers will increase.

#### A CHILDREN'S MEETING

is held every Saturday afternoon, under the superintendence of Miss Jennings. The attendance has been good. The little ones are learning of Jesus, and we believe many will be led to trust in Him. We cannot go through the streets without hearing the children sing our Gospel hymns.

Many patients are treated by Dr. Churcher at our

#### CAFE DISPENSARY

each Tuesday and Saturday. We commence with a Gospel service, and later each one is spoken to personally about salvation.

We hold

#### GOSPEL MEETINGS

on Sunday, Monday, Wednesday, and Friday evenings. Many come, and we believe souls are being saved. During the last two months a fisherman and his three sons have all professed conversion, and last Sunday evening four young fellows, who have been friends in the service of sin, declared themselves to be on the Lord's side. We have also great reason to believe in the conversion of another young Spaniard, who for the last five weeks has, seemingly, been leading a very consistent life. We trust that all these, and some others, are really "born again." Blessed be God. We ask for much prayer for

our converts. We want them to "grow in grace." Sunday work is the great stumbling-block. Cards and dominoes are also very great dangers. They cause men to visit the wine shops and cafes, and these are strongholds of the devil.

Next Thursday, December 12th, we are (D.V.) to open our  
COFFEE BAR.

We purpose selling, at low prices, cups of tea, coffee, and cocoa, also lemonade, etc. We are confident this will be very helpful to our converts, and we shall be the better able to deal with them personally. Gifts of tea, coffee, cocoa, sugar, and biscuits, also of plates, cups and saucers, glass tumblers, spoons and knives, will greatly help us in this endeavour. We also require a large quantity of Spanish tracts. Any gifts or financial help can be forwarded direct to me, or to the Hon. Secretary of the Mission. Please mark anything sent, "Spanish Work, Tangier."

Hoping we may be helped by your prayers, and that you may be encouraged by our work,

I remain,  
Yours heartily in Christ's service,  
N. HARDINGHAM PATRICK.

## MISS JAY AMONGST THE PATIENTS.

FOR some days after Miss Jay's return to Tangier, she had an almost constant stream of visitors, who gave her a warm welcome, some bringing presents of eggs, cakes, etc. She has since settled down to her regular work amongst the patients attending the medical mission, with occasional visits to the town or surrounding villages, as time or weather has permitted. We append some extracts from her diary.

Nov. 3rd.—Such glorious weather—sunshine everywhere. Arabic service at 11 a.m., in hospital; the Shereef, El Hassan, Hadge, and others there, beside all the in-patients, Maarlem Azard spoke very truthfully to them of the sins of the tongue. After our Communion service, at 6 p.m., several of us went down to the Spanish service at the Cafe. We first stood and sang in the Soke; such a crowd collected; then we marched, two and two, singing to the Cafe, the people following us. Soon the room was filled, and they were very attentive during the service. Mr. Patrick spoke from a large picture of the Brazen Serpent; several stayed to the after meeting; two young Spaniards seemed much impressed. I had a long talk with a Moor; he did not understand Spanish, but the singing had attracted him. I have never met any Moor

#### SO DEEPLY TOUCHED;

at once he seemed to feel his sins and that he only deserved to go to hell. He was most unwilling to let me stop speaking, said he could stay all night, and kept whispering, "It pleases me—it goes to my heart—go on!" I invited him to Hope House to-morrow morning, and we had much prayer for him on our return home.

Nov. 4th.—Prayer was answered; on going down to the service with the patients, there sat the man; he seemed nearly as pleased to see me as I was to see him. He was very attentive during the service; afterwards I took him alone and had a long read and talk with him. The doctor took him in as an in-patient, so that he might hear more of the Gospel; he reads very badly. To the town in the afternoon to see a sick Jew. In the evening had such a happy time; instead of my Arabic lesson, Maarlem Azard and I had an hour of reading and prayer with the man I met at the Cafe, and Hamed, the boy who works in the hospital and who asked to come. It was a joy to talk to one who was so glad to listen; he seems

#### ALMOST TO HAVE DECIDED

to give his heart to Christ, and several times expressed his

belief that He was the only Saviour; he told me several times he had never been here before and his willingness to hear and receive the truth greatly surprised me; it was explained unexpectedly, for when I asked him if he had ever before heard of Sidna Aisa, he said "Yes, yes, about two years ago at El Kasah. Two English ladies were there and spoke to me of Him. I have not forgotten their words, and have always wished to hear more. Now God has brought me to you." The ladies must have been Miss Herdman and Miss Caley. "Cast thy bread upon the waters, for thou shalt find it after many days."

Nov. 5th.—Had morning Arabic prayers with Issmine and the new man, his heart seemed deeply touched. I read about Christ's death, and of His work being finished, and then spoke of what we had to do. He never moved; just listened all the time, and presently I saw the tears in his eyes. The court was nearly full for Arabic service. Such

#### A NUMBER OF PATIENTS.

Spoke afterwards to three women; they seemed quite stupid and indifferent; at last I asked one of them where she thought she would go when she died? "Where Rabbee [my Lord] sends me," she said; "if He sends me to Heaven I shall go there, and if He sends me to hell I shall go there. It will be as He wills." She did not seem able to understand that she could have anything to do with it.

Nov. 8th.—After Arabic service this morning there were too well-dressed men waiting. When I commenced to speak of Christ they proved to be almost the fiercest fanatics I have yet met. Both were Talebs and read well. One was declared to be a peculiarly holy person; he became very excited, trying hard to make me witness to Mohammed, quoting the Koran, disowning the claims of Christ and His Gospel. He would hardly look at the New Testament, and when he did he saw the words "Son of God," and asked me if I believed that. When I said, "Yes," he became

#### FEARFULLY ANGRY

and rushed to the door, dragging his friend with him, saying he would have no more. Then he suddenly ran back to me with such a look of fierce hatred in his face, and hissed in my ear, "There are plenty of Moslems who would kill you for those words."

Nov. 13th.—Yesterday and to-day, though rough and stormy, we had many patients both here and at the Café. One dear old Spanish woman helped me much in speaking to the men. She knew Arabic and enlarged on all I said, preaching quite a little sermon about God's love in sending Jesus, whom she seems truly to love.

Nov. 19th.—The Shereet came to our Arabic service last Sunday. I read with him afterwards the last chapter of Revelation. Yesterday, among the patients I found a Jewess who could read Hebrew well and her daughter Spanish. Gave Testaments in these languages to them. Mr. Rio spoke in Spanish and Azard in Arabic to two large groups of listeners. To-day, being very fine, we again had a crowd of people. Directly after dinner I went with two of my fellow-workers to

#### THE MARSHAN VILLAGE.

I have been longing to get there ever since I came back, but could not find time. We had a warm welcome from everyone, and were fortunate in finding a number of people in each hut we visited. They seemed glad to hear once more the words about Jesus. In one hut we found a child I know well, with a sadly injured arm. She told me it had been painful for four months. I found it so badly hurt that she cannot use it, the upper part much wasted, and the elbow joint very painful. I asked how it happened. The mother said the girl had fever

in the summer and they sent for a wise man to cure her. He said fear would drive away the fever, and they had better tell her in the night there was a serpent in the room. This they did, and so frightened the child that she rushed out of the hut in the dark, fell over some large earthen jars on to her arm, which was sadly injured, and after all, the mother said, it did not cure the fever! At another hut we found

#### A LITTLE BABY STARVING,

as its mother was too ill to feed it. Miss Robertson returned and brought milk for the baby and medicine for the mother.

Nov. 23rd.—Delightful time with a number of men from some tents close by us on the Marshan. They have come from Wizan with presents for a grand wedding now going on in the town. They were so eager to hear that it was quite refreshing to speak. Gave gospels and tracts to all who could read.

Nov. 25th.—In the evening most of us went to the Spanish service at the hall. It was well filled, but the people were rather inattentive. A few Moors came in and I spoke to them at the close of the meeting. Two seemed interested. One said he wished to be saved. That he had often heard before of Sidna Aisa at the Marshan, and wished to know more. Two promised to come up and read with me to-day. The people on the whole seem

#### SO HARD AND INDIFFERENT.

I was talking to about ten men, Jews and Moors. Not one appeared really interested, and they seemed astonished at my being distressed, and said, Why should you care so much? I told them that if they continued to do the works of the devil they must end in being his for ever, but they only laughed and said, as they have so often before, it will all be just as God wills. Truly, "Ye will not come to Me, that ye might have life." Yet, praise the Lord, some *are* coming, and it is not often one comes across a number who *all* seem indifferent. We have been finding much comfort lately in a remark someone made while at home, that it was not a hard thing for the Holy Spirit to convert any number of Moors.

## OUR BRETHREN IN TETUAN.

### EXTRACTS FROM THE DIARY OF MR. EDWARDS.

In visiting the shops this morning I met with a fakah with whom Mr. Summers has come in contact. At first he was most kind and polite, and was pleased to converse with me. I fear, however, my Arabic taxed his patience rather too severely, but having got him to read aloud a few verses from St. Matthew's Gospel, I contented myself with letting him make a few remarks to those present, which I could not fully understand. I asked him who the Lord Jesus was. He answered me after much hesitation, "He is a prophet of God." To this I replied, "Is He nothing else?" He appeared to be somewhat confused, but after a few moments' thought he made answer. "Yes! He is the Word and Spirit of God." I then told him that if he believed that he should accept His words as the Truth of God, and followed this up by saying that He came into the world to save sinful man. After this he remained very quiet. And in this way

#### THE SOWING GOES ON

beside all waters. God knows it is in weakness so far as I am concerned, but His gracious promise to use the weak things of this world in order to accomplish His purposes sustains the heart, and nerves us for service.

Nov. 1st.—A haj called upon us to-day, and remained talking about various subjects for some time. Before he left we were enabled to read and sing to him the word of God. This

man is very energetic, and speaks freely on the subjects brought forward. We hope to see him again to-morrow. He has divorced thirteen wives in ten years, rather above the average, even for Moors. How hideous is human nature unrestrained by the grace of our Lord Christ!

WHAT SUFFERING

goes on in these Moorish homes, unobserved by all but God!

*Nov. 2nd.*—We had just sat down to dinner to-day when our friend the haj came in, bringing with him the favourite dish of Moors, all smoking hot, consisting of cous-cous, dried peas, mutton, rancid butter, onions, milk, and pepper. We gave him a chair at our table, and handed him plates, which he filled, piling them up into a cone-like shape. We found it very palatable, and no doubt should have enjoyed it more had we had good appetites. After this we went upstairs and entertained him with tea, allowing him to act as host, which is considered most polite and proper in Moorish society. Having passed a few common-place remarks, the conversation led up to the same old theme of which one can never tire of speaking. I told him how much I loved the Sidna Aisa, and the reasons for my doing so, trying to impress it upon his mind by a simple illustration. Then I tried to draw him out into deeper water by reading the first Psalm, but he only took the book and read it over again for himself. He next asked for the Koran, which he read very fluently and evidently knew well. Mr. Summers then took him in hand by reading the third chapter of John, and explaining it as he went along, after which we sang to him in Arabic. I watched him closely during the whole time he was with us, and he seemed to be greatly perplexed and uneasy as we one after the other spoke to him about the same thing. We must feel thankful that one other has heard

THE GOOD NEWS OF SALVATION

in Christ Jesus. I am persuaded that these people can be interested and made to listen to the story of the Cross by out-and-out Christian men and women having a fair knowledge of their language.

To-day we visited the prison and made arrangements with the kaid to give the prisoners, numbering about seventy, and mostly poor and needy, some bread and other food. We have been enabled to do this through the kindness of a lady, whom I met in Gibraltar and Tangier last week.

We asked the kaid of the prison to permit us to enter in amongst the prisoners when we brought the food, which request he informed us could not be granted, so we had to speak to the poor men through the bars of the window.

*Nov. 6th.*—After prayers, visited the Moorish quarter of the town, some parts of which were fairly clean, but others very dirty. I can compare this part of the town to nothing but a honeycomb in its construction. It would not be at all difficult to lose ourselves in the dark, narrow passages running in all directions, some having but one opening, while others fill you with confusion, on account of the numerous pathways cutting them at every imaginable angle. After spending about two hours in this locality, one was glad to get the fresher air of the Soke. There are hundreds of houses in this district exclusively Moorish, affording work for eight or ten consecrated women. May the Lord press home the needs of Tetuan upon many hearts.

EXTRACTS FROM WORKERS' LETTERS.

From Mr. LILEY.

Was called to see an Arab, who was very ill with fever; a little medicine was given him, for which he seemed very grateful. Often, when this man was well, have I spoken to him of Jesus as the Way, the Truth, and the Life; but he refused to hear of any salvation apart from Mohammed. Now, as he

was burning with fever, he was very willing to pray with me in the name of Jesus.

This morning began a Sunday-school for French children at the Protestant church. In the afternoon visited the cafés, etc., in Tidjditt. In one café an Arab asked me for medicine. I explained to him medicines were a means, but it was God who cured, and if he would not ask God in the name of Jesus Christ to heal him, he might be ill for a long time. This led to a long discussion, in which I maintained the fact that there was no salvation apart from Jesus Christ, who had purchased our salvation by His blood. "But if we pray and fast, Mohammed will save us," said they. "What has he done to pay your debt of sin?" I asked. This question they tried to evade; in fact, they did not answer it. One of the Arabs present called in a taleb, and put the latter question to him. After a moment or two of reflection, not being able to find a satisfactory answer, he said: "I cannot enter into a discussion of this question; it is a sin for me," and left the café. I turned to the Arabs and said: "There is only one way of salvation, and that is by Jesus Christ. Your taleb can give no satisfactory reply. Why not trust in the Lord Jesus Christ and be saved?"

From Mr. LAMB.

Having decided to attempt in the strength of the Lord a simple French service on Sunday afternoons, I wrote out on cards my name and address on one side, and on the other an intimation that a little meeting would take place every Sunday at my address, and giving a warm invitation to come. Then I went out to give away these few cards. I called upon the jailor, who, with his wife and family, are Protestants. I told him of my service, and left them a card and a tract. After a short talk about the Kabyles and my work among them, he asked me if I would like to look round the prison, which I did. The cells were much superior to what I had imagined they might be. Large airy rooms, with straw mattresses, on each of which was neatly folded a warm blanket. I passed through the court into a small courtyard, where I saw four Kabyle men, who on seeing us rose up and saluted in military fashion. The oldest man among them was there on a charge of assassination, and one for attempted assassination, and a third for wounding a man, while the fourth was there for theft. These men were awaiting their trial. With the jailor's permission I spoke to them in Kabyle, telling them of their need of pardon, and of God's love to them in the gift of Jesus Christ, Who had by His death made it possible for sinners to be freely pardoned. They listened so attentively, and repeatedly took my hand in theirs and kissed it. Please pray for them, that God will bless the seed sown in their troubled hearts.

From Mr. J. BUREAU.

I am pleased to say that my work is again going on well. I have not so many people for the sake of learning French, but more to read the Bible, which is much more important and interesting.

I daresay I have now six or seven enquirers, people that truly read the Word of God at the Mission Station and at home. Very often they come to me, asking the explanation of passages they have not understood.

One of them gives me great joy and encouragement. He is a young man of a very high family, who has come to me for nearly a year. Heretofore he had not accepted any of the truths taught in the Bible, but now he seems to accept nearly all, and we pray God that his heart may be touched.

Let us pray, more and more, for a revival here. We need an outpouring of the Holy Ghost, a new Pentecostal day. The more I work among Mohammedans, the more I see that arguments do not bring any real results; it is only through the work of the Holy Spirit, in the hearts of the people, that they will be brought to the knowledge of the truth.

## 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.

Its Methods of Working are by itinerant and localised work to sell or distribute the Scriptures far and wide, and by public preaching, conversations in the houses, streets, shops, and markets in town and country, to make known those fundamental truths of the Gospel, a knowledge of which is essential to salvation. When souls are saved they are encouraged to confess their faith by baptism, and then, according to the Lord's instructions, taught to observe all things whatsoever He commanded. Educational work is not a prominent feature in this Mission, but a subordinate handmaid to evangelistic work. Medical aid, given where possible, has been found most useful in removing prejudice, and disposing people to listen to the Gospel message.

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.

## FORM OF A BEQUEST.

I give and bequeath unto the Treasurer for the time being of, "THE NORTH AFRICA MISSION," the sum of \_\_\_\_\_ Pounds sterling, to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate not hereby specifically disposed of as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate with the said sum upon Trust to be applied towards the general purposes of the said Mission, and a receipt of such Treasurer for the time being of the said Mission shall be a sufficient discharge for the said Legacy.

If a Testator wish the Legacy to be paid free of duty he will add the following words to the above form:—And I direct that the Legacy Duty upon the said Legacy be paid by my executors out of the same fund.

\*. Devises of Land, or of money charged on land, or secured on mortgage of lands or tenements, or to be laid out in lands or tenements, or to arise from the sale of lands and tenements, are void; but money or stock may be given by Will, if not directed to be laid out in land.

## LIST OF DONATIONS FROM DECEMBER 1st TO 31st, 1889.

1889.	No. of Receipt.	General.	1889.	No. of Receipt.	General.	1889.	No. of Receipt.	General.	1889.	No. of Receipt.	General.	1889.	No. of Receipt.	General.
£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Dec. 2...	3695	0 2 0	Brought forward	425	18 4	Brought forward	450	16 4	Brought forward	596	7 2	Brought forward	623	15 10
3...	3696	0 10 0	Dec. 13...	3710	0 15 0	Dec. 21...	3724	2 0 0½	Dec. 28...	3738	0 3 0½	Dec. 31...	3752	0 6 8
3...	3697	0 6 6	14 ..	3711	0 0 0	23...	3725	0 5 0	28...	3739	0 3 0½	31...	3753	0 10 0
3...	3698	50 0 0*	14...	3712	1 7 0	23...	3726	0 5 0	28...	3740	0 5 0	31...	3754	3 0 0
4...	3699	0 4 0	16 ..	3713	5 0 0½	27...	3727	1 0 0	28...	3741	10 0 0	31...	3755	0 10 0
5...	3700	50 6 0½	16 ..	3714	3 0 0	27...	3728	1 0 0½	30...	3742	10 0 0	31...	3756	0 2 6
5...	3701	1 4 10½	17...	3715	5 0 0	27...	3729	5 0 0	30...	3743	0 5 0	31...	3757	1 1 0
5...	3702	1 0 0	17...	3716	0 5 0	27...	3730	3 4 6	30...	3744	0 10 0	31...	3758	1 0 0
6...	3703	1 10 0	17...	3717	3 0 0	27...	3731	0 10 0	30...	3745	0 2 6	31...	3759	0 3 6
7...	3704	300 0 0	18...	3718	1 13 0	27...	3732	0 1 0	30...	3746	3 10 2	31...	3760	1 0 0
7...	3705	10 0 0	18...	3719	1 1 0	27...	3733	129 1 10	30...	3747	0 5 0	31...	3761	2 0 0
9...	3706	0 5 0½	18...	3720	0 5 0	27...	3734	0 2 6	30...	3748	0 17 6½			
10...	3707	10 0 0	19...	3721	2 2 0	28...	3735	1 1 0	30...	3749	1 0 0			
14...	3708	0 5 0	20...	3722	0 4 0	28...	3736	1 0 0	31...	3750	0 5 6			
12...	3709	0 5 0	21...	3723	1 0 0	28...	3737	1 0 0	31...	3751	0 2 0			
Carried forward	£425	18 4	Carried forward	£450	16 4	Carried forward	£596	7 2	Carried forward	£623	15 10	Tota	...£633	0 6

Gifts in kind:—December 12th: (171) a counterpane with Spanish texts. December 17th: (172) box containing bottles, old linen, and corky

\* Hope House Addition. † Erection of house, Kabylia. ‡ For Moslem Convert. § Hon. and Med. Mission.

### Council of the Mission.

J. H. BRIDGFORD, CHRISTCHURCH, HANTS.  
ALGERNON C. P. COOTE, POWIS SQUARE, W.  
W. SOLTAU ECCLES, UPPER NORWOOD, S.E.  
EDWARD H. GLENNY, BARKING.

GENERAL AND MRS. F. T. HAIG, RED HILL, SURREY.  
R. C. MORGAN, 12, PATERNOSTER BUILDINGS, E.C.  
JAMES STEPHENS, HIGHGATE RISE, N.W.  
THEODORE WALKER, LEICESTER.

### Office of the Mission.

19 AND 21, LINTON ROAD, BARKING.

#### Hon. Treasurer.

W. SOLTAU ECCLES, 100, CHURCH ROAD, NORWOOD, S.E.

#### Hon. Secretary.

EDWARD H. GLENNY, 21, LINTON ROAD, BARKING.

#### Assistant Secretary.

WILLIAM T. FLOAT.

#### Bankers.

LONDON AND COUNTY BANKING COMPANY, 21, LOMBARD STREET, E.C.

#### Hon. Auditors.

MESSRS. ARTHUR HILL VELLACOTT AND CO., 1, FINSBURY CIRCUS, E.C.

#### Referees.

REV. WILLIAM ARTHUR, CLAPHAM COMMON, S.W.  
SIR ARTHUR BLACKWOOD, K.C.B., SHORTLANDS, KENT.  
MR. AND MRS. H. GRATTAN GUINNESS, BOW, E.  
DONALD MATHESON, ESQ., 130, QUEEN'S GATE, S.W.  
J. E. MATHESON, ESQ., MILDMAY CONFERENCE HALL, N.

GEORGE PEARSE, ESQ., 2, RUE LEVACHER, ALGIERS.  
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W. HIND-SMITH, ESQ., EXETER HALL, STRAND, W.C.  
REV. C. H. SPURGEON, UPPER NORWOOD, S.E.

### Location of Missionaries.

MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
<b>Tangier.</b>		<b>Djemaa Sahridj.</b>		<b>Tunis.</b>	
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	<b>Akbou.</b>		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 ...	" "	<b>Constantine.</b>		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	<b>DEPENDENCY OF TRIPOLI.</b>	
Miss A. BOLTON ...	April, 1889	<b>Mostaganem.</b>		<b>Tripoli.</b>	
Miss M. ROBERTSON ...	Oct., 1889	Mr. A. V. LILEY ...	July, 1885	Mr. G. B. MICHELL ...	June, 1887
Miss F. R. BROWN ...	" "	Mrs. LILEY ...	April, 1886	Mr. H. G. HARDING ...	Feby., 1889
Miss A. K. CHAPMAN ...	" "	<b>Tlemcon.</b>		<b>NORTH ARABIA.</b>	
<b>Tetuan.</b>		Miss L. READ ...	April, 1886	<b>Base of Operations - Homs.</b>	
Mr. W. SUMMERS ...	April, 1887	Miss H. D. DAY ...	" "	Mr. S. VAN TASSEL ...	Nov., 1886
Mr. J. J. EDWARDS ...	Oct., 1888	Mr. M. MARSHALL ...	June, 1887		
Mr. C. MENSINK ...	" "	Mrs. M. MARSHALL ...	Mar., 1888		
<b>Fez.</b>		Miss R. HODGES ...	Feby., 1889		
Miss E. HERDMAN ...	Jan., 1885	Miss A. GILL ...	Oct., 1889		
Miss M. COPPING ...	June, 1887	<b>Oran.</b>			
Miss I. L. REID ...	May, 1888	Mr. F. CHEESEMAN ...	Jan., 1886		
		Mrs. CHEESMAN ...	" "		
		Miss B. VINING ...	April, "		