

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

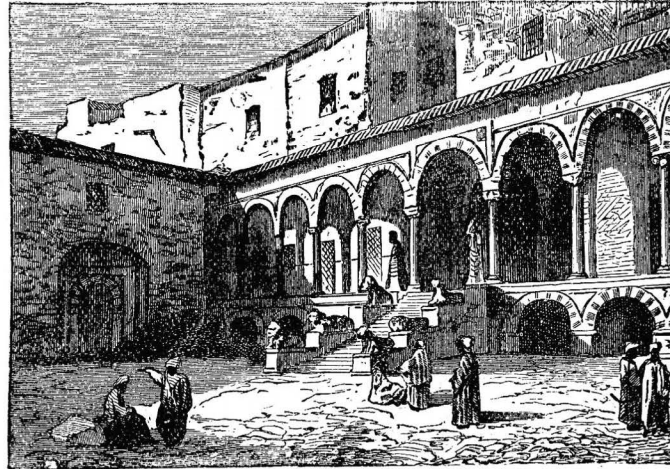
## NORTH AFRICA MISSION,

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

No. 23.

MAY, 1890.

PRICE ONE PENNY.



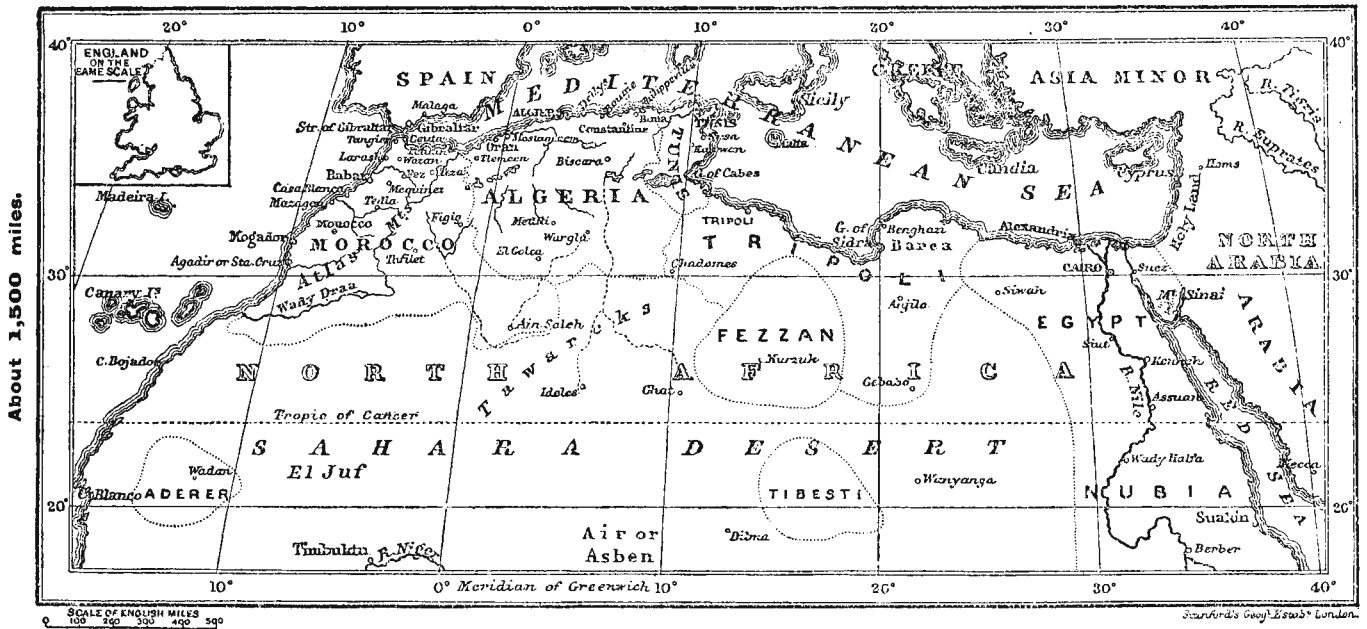
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About 3,600 miles across.



## 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 degradation 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.

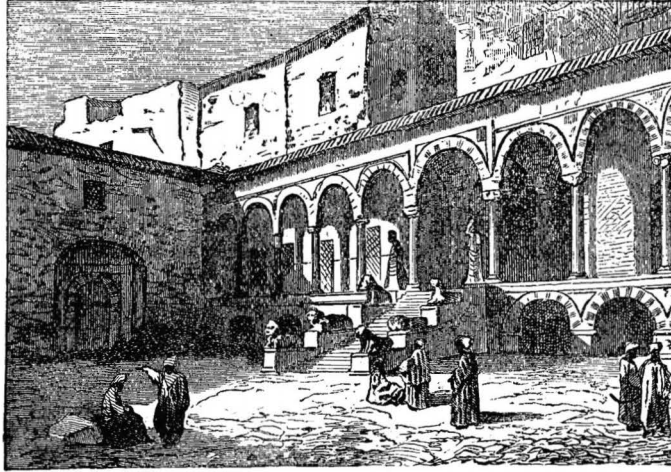
**TUNIS** is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Nine workers of this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



COURT IN THE BARDO, TUNIS (see p. 65).

## A RETROSPECT.

*“Having therefore obtained help of God, I continue unto this day, witnessing both to small and great,” etc.*  
—Acts xxvi. 22.



PAUL'S experience, as recorded above, has in large measure been that of the North Africa Mission since its commencement nine years ago. We read in Deut. viii. 2, that Israel was commanded to “Remember all the way which the Lord thy God led thee.” And we do well to remember how He has led us.

In May, 1880, Mr. Pearse met Mr. Grattan Guinness and was urged by him to visit Algeria, and see what were the needs of its peoples, and suggest how they might be best met. He did so, and had to report that among the Mohammedans there was a willingness to listen to the truth, and that the French Government would apparently raise no difficulties, provided their laws were respected, and due caution was taken not to arouse fanaticism. The way, therefore, seemed plain for some one to commence mission-work, but there seemed no one to undertake it. The other English societies had their hands full, and their resources strained. Most of the French Protestants of Algeria thought it was a hopeless project. Mr. Pearse, therefore, felt compelled to do what he could himself; he returned to England in June, 1881, and with the help of a few friends sent out a little pamphlet, and wrote of Algeria in the *Christian*. The result was that a small committee was formed, composed of Mr. George Pearse, Mr. Grattan Guinness, and Mr. Edward H. Glenny, and in November two brethren, one a Swiss and the other a Syrian, accompanied Mr. Pearse and Mr. Glenny to Algeria to begin work at Djemaa Sahridj, among the Kabyles. From that time the work has continued to make progress, though there have been times of great trial, when the Mission seemed likely to be shipwrecked, and was only preserved by God's grace. Our first trial was from the opposition of a French local governor, who was jealous of everything English, and also afraid that our attempt to convert the natives might so arouse them as to lead to acts of fanaticism; and ultimately he complained to the Governor-General of Algeria. We had recourse to God in prayer, and, unasked by us, Colonel, now Sir Lambert Playfair, the English Consul-General, was led to visit our Mission Station, and to write to the Governor-General, who replied, that so long as we observed French laws, we were at

liberty to work, but that if the people's fanaticism was aroused he would be compelled to ask Col. Playfair to assist in our withdrawal from the country. Soon after the local governor was removed to another post, and the work went on, though the natives were rather afraid to come to us, *for fear* of getting into trouble with the authorities.

Our next trouble arose from not having a clear understanding one with another as to the principles and practices of the Mission. Verbal arrangements had been made, but human memory was short, and misunderstandings arose which seemed to imperil the Infant Mission more seriously than had French jealousy. Again we found our refuge in prayer to God, and a number of tried Christians of different sections of the Church of God consented to join in forming a Council; definite principles and practices were drawn up and printed, and each fellow-labourer desiring to join in the work had these put before them, so that there might be no misunderstanding. The end of this trouble was, therefore, that, instead of collapse, the Mission was placed upon a firm business footing, and extended its operations to other parts of Algeria.

Now came the time for steady plodding work. The first fair hopes that the people were easily to be won from the cherished delusions of Mohammedanism were dispelled by a fuller knowledge gained by experience, while at the same time there was abundant cause for thanksgiving, and hopes of ultimate glorious ingathering. The work was afterward step by step extended to Morocco, Tunis, Tripoli, and North Arabia; and Arabs, Jews, and Europeans were comprehended within the widening scope of the work. The difficulties of the Kabyle language were at last surmounted by some of the workers, while others mastered Arabic sufficiently to tell intelligently the way of salvation through faith in Christ and His finished work. Here and there a Moslem was led to abandon the errors of his fathers and receive Christ as his Prophet and Saviour. A few Jews, French, Spaniards, and Italians were also led to trust in Christ and confess their faith in Him, but even to the present it is more a seed-time than a harvest, though the first-fruits are being brought in.

The number of labourers continued steadily to increase from two to fifty-two, and the gifts of God's servants to sustain them and the work about kept pace with the increase. The income for the year ending April 30th, 1885, was about £1,760; that for the year ending April 30th, 1889, was £4,035; and that for the present year will be several hundred pounds more.

In the year ending April 30th, 1885, the number of workers was ten; in 1889 it was forty-three; and in 1890, fifty-two.

We rejoice also that others have been stirred to labour in those lands, some of them in association with our work, others who have branched out from us, besides those who have come out independently. They number altogether from twenty to thirty, besides the agents and colporteurs of the British and Foreign Bible Society.

There have been, however, times when dark clouds of difficulty have gathered round the work, sometimes from sore straits for funds, at others through illness and death, or again through dissension amongst excellent fellow-labourers. In all these times of trial we have found God to be our very present help, and He has brought us through. Now we look over the past with praise and gratitude, lamenting only our own many failures amid such goodness.

God has indeed led us about, humbled us, fed us, taught us that man does not live by bread alone, but all that He might do us good at our latter end.

The remembrance of God's gracious help in the past seems to command us to go forward, counting on its continuance, according to His word.

The large regions still totally unevangelised, as well as those where the work is but begun, seem to cry out for the Gospel, which we know to be the only balm for sin-sick men. By God's help we will respond and obey. Who will join us? We need consecrated men and women, willing to live in severe simplicity, and able to trust in God for their daily bread, so that should the Mission fail them, they will not be disconcerted, remembering that God never fails those who obey Him.

We need devoted medical men to heal the sick, and thus favourably dispose the people toward us, our message and Master. We need workers of first-class ability and grace, able to deal with the languages and the educated classes. We shall be glad also of the help of those whose ability is less marked if they are full of faith and the Holy Ghost. We need gifts in money and kind of the willing-hearted to sustain these servants of Christ, and equip them for their labour. If the Lord take pleasure in us, He will give us all we need, both in fellow-labourers and in money, to do His work.

## NOTES AND COMMENTS.

DR. KERR, of the Presbyterian Medical Mission, Rabat, writing us in the early part of March, says:—"I am just busy getting ready for a trip to Fez and Mequinez. I have got a good supply of books, medicines, etc. We will go by short stages and heal the sick where we camp, and say unto them, 'The Kingdom of God is come nigh unto you.' We ask your prayers that this visit may be greatly blessed. The route will be the same as Dr. Churcher took two years ago (through the plains of the Zamoor). At Fez and Mequinez we will visit the Jews. May the Lord remove the veil from off their eyes! If Miss Jennings had not been with us I should not have been able to take this journey."

\* \* \* \*

Miss Copping reports having been cheered by the visit of an English medical man to Fez, who kindly assisted her in her medical work amongst the male patients. A young camel-driver who had been attacked by robbers between the river Sebou and Fez, and who had received a bad scalp wound, came to have his head dressed. The doctor wanted to put a few stitches in the wound, but the man would not hear of it. "No, no," he said, "if a jelab has been cut, you sew it up, but a son of Adam—never, never." Neither would he let them wash the wound, lest the water should get in and spoil his brains.

\* \* \* \*

Dr. Churcher's report of the Tulloch Memorial Hospital for the month of February is as follows:—

In the hospital, Feb. 1st	12	Discharged during the month	24
Received during the month	22	Still under treatment	10
	34		34

Out-patients, 266, of which sixty-three are surgical cases.

There has been a great falling off in the number of out-patients this month, due to the wet weather having set in, rendering the roads very heavy, if not impassable. The great decrease is interesting as an indication of the number of out-patients who come from a distance. Influenza is decreasing; the mortality among the Moors must have been great. Pneumonia seemed to be the chief cause of death; usually pneumonia is thought lightly of here, but, after the influenza, it was rapidly fatal.

\* \* \* \*

Mr. Lamb continues his French service on Sunday afternoons in the village of Akbou, which is attended by from twelve to fifteen persons, who appear to be much interested by the bright Gospel songs accompanied on the American organ. The Kabyles, also, on market-day frequently call for medicine, and to all the Word of God is spoken or read, and sometimes hymns are sung. Much gratitude is shown by the natives for the help afforded.

Mr. Liley reports that his classes for Arab boys continue to grow, and at his last meeting he was crowded out, some of the boys having to go into another room. Our brother and his wife are needing help in conducting these classes for boys, the sewing-classes for girls, meetings for the blind, etc., and would be glad if someone would join them in the work.

\* \* \* \*

The Hon. Secretary of the Mission, accompanied by two members of the Council, left London on the morning of Monday, April 21st, on a visit to the Mission Stations in Morocco, Algeria, Tunis, and Tripoli. They hope to be present at the Conference to be held at Djemaâ Sahridj from May 4th to 6th.

\* \* \* \*

We would call the attention of our readers to the cheering accounts given by Miss Harding in her diary, on this and following pages, of her work amongst the women in Tunis; also to an interesting journal from Mr. M. H. Marshall, of Tlemcen.

\* \* \* \*

The Mohammedan fast of Ramadan having commenced, during which no native will touch medicine, it has been thought well to close the hospital at Tangier for a short time. Dr. T. G. Churcher has taken advantage of this to return home for a few weeks. He is accompanied by a Moorish convert, El Hassan, and will be pleased to give accounts of the work in any locality as far as time will permit. He hopes, also, to visit Scotland for a few days. Friends desirous of having meetings should write us without delay.

\* \* \* \*

Several workers connected with the NORTH AFRICA MISSION will (D.V.) be spending a few weeks in England during the present summer. We hope to give further particulars in our June number.

## DAYBREAK IN NORTH AFRICA.

A short account of the work of the NORTH AFRICA MISSION from its commencement to the present time.

BY MRS. F. T. HAIG.

WILL BE PUBLISHED IMMEDIATELY.

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## LEADING THE WEARY TO REST.

JOURNAL OF MISS A. A. HARDING.

THE work in Tunis has for some time past been of a very encouraging character. The diary which we now give from Miss Harding, in which she sends details of her work among some of the better-class Arab women of that city, will, we are sure, be read not only with the deepest interest, but with much praise to God for the wonderful way in which not only the homes, but the hearts of these Mohammedan women are opening to the Gospel. We should be glad to know that these dear workers were sustained by "the effectual fervent prayer" of many of the Lord's remembrancers.

Jan. 2nd.—According to promise made last week, I spent to-day in an Arab house where one had died lately of consumption. Passing through the heavy iron-studded doors, I first received a warm welcome from the owner of the house,

who was reclining on a couch in the hall. Taking my hand in both his, he invoked all New Year blessings on me, and at once ushered me into the large sitting-room, where his wife and a few relatives were seated on cushions on the floor.

Disrobing myself, I was soon seated amongst them, the strangers of the little group putting me through the usual category of questions—Had I a husband? Why had I left my country? etc. During the morning I had frequent opportunities with one and another to speak of the Lord Jesus. To the poor mother, whose heart is still sore with the loss of her sister, those words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," came with true comfort. She said, "What son of Adam" (an equivalent for "who") "would not be glad at such words!" She is reading slowly her Gospel of John, which we gave her in the summer, and to-day we went through part of the 14th chapter together, she listening to my explanation and passing it on again to the other women. She seems to have such a clear grasp of the truth of the Gospel, and her heart, now touched by sorrow, seems just ready to receive it. She told the others how by nature their hearts were as

## BLACK AS MY DRESS

(pointing to my dark serge), but if they believed in Jesus His blood could make them whiter than my white apron.

The afternoon I spent with the married daughter upstairs; she and her husband live in beautifully-furnished rooms, and seem really fond of one another. We had given a Gospel of John to the latter a few weeks ago; to-day he brought it from under lock and key—so worn and used—and, putting it in my hands, said, "Those words have been to me meat and drink—life-giving words, bringing light to my dark soul. I have accepted the Son of God in my heart, I have eternal life, but as yet I dare not tell anyone." In the hour's conversation we had there together I felt they had indeed been life-giving words to him, and

## A NEW LIFE

had now evidently begun in him. As his mother later on entered the room, and referred to his having read the "Ingil" (Gospel), a deep blush passed over his face, and he left us. I knew this was a hopeful sign rather than otherwise, for had he been indifferent he would not have heeded. I ask you to pray for this one, that his life in Jesus may become an abundant one, overflowing to others.

Jan. 3rd.—In my October journal I mentioned our first acquaintance with a young Arab whose family live close to us, he himself being engaged at the mosque, and only coming home once a week. His house is

## PRACTICALLY CLOSE

to us. The women, doubtless warned by the husbands, will not listen to what we say; but "A——" comes to us with some friends every week—sometimes oftener if free; there seems in him a real soul-thirst. To-day, as the others were hotly discussing together on what he had been reading, he said, aside, to me, "How can I find this eternal life in Christ? I would have it if I could." When the *personal* need begins to be felt one so rejoices, for that means seeking and finding. May it be so soon in this thirsting one. I feel an especial interest in "A——," because he seems now so near the kingdom of God.

Jan. 8th.—We have at this time so many sick ones round us suffering, chiefly from feverish colds and influenza, which, at present, is prevalent in Tunis; our landlord's wife is one of these, whom I am visiting this afternoon. I wish you could have looked in upon us—such

## A HAPPY FAMILY

party! As soon as the women caught sight of my little Arabic Testament in my hand, the cry was from all, "Read to us from the Ingil." I clambered up on the high bedstead by the sick one, whilst the old mother, the sister, and two others, with the children, clustered close together on the couch at my feet.

I read to them from John xiv.—of the place Jesus was preparing for those who love Him, and how He could dwell in their hearts when cleansed and renewed. They listened in such earnestness, and then one said, "Phoonah has eternal life now. She loves Jesus so much, and is always telling us about Him. She often prays, and always locks herself into her room when she prays, so that I do not know what she says to Him—but she is so happy; I would like to be like her." Was not this

## A BRIGHT TESTIMONY

to dear Phoonah's life for Jesus in her home by one who lives with her? Another said, "My aunt wants you to go and visit her to make her like Phoonah"—the latter is looked upon quite as a different one to themselves now.

Yesterday morning I was asked to visit a young Arab who has been coming to us every week for reading the Gospel, and who was very poorly. I found himself, his father, brother, and uncle had all been ill with influenza, and he and his brother still laid aside; thus an entrance was given us in a home we had been longing to visit, as Raschid is inquiring after the way of truth. When I said to him, yesterday, "I feel sure you have been laid aside that the Holy Spirit may teach you the way of true peace," he replied, "I think so too; I want Him to teach me." This afternoon, when, in his house, we were watching two funeral processions pass the window, I said to Raschid, "It makes my heart so sad to see a Moslem's funeral, for he has been one who, 'walking in darkness, knoweth not whither he goeth,' but he that followeth Jesus 'shall not walk in darkness, but shall have the light of life.'" At these words his father turned to me and said, "Will you

## SAY THAT AGAIN?"

I did so, and he repeated them to himself. Oh that these words may be as the dawning of the light in his dark soul, so enveloped in the thick mists of his belief!

Feb. 2nd.—In our visiting amongst the women lately we have been encouraged in seeing in some a real desire to hear and know more of the way of life. Yesterday afternoon, in visiting our landlord's house, I found his sister still staying there; as she was lying down with a headache, I had a quiet talk with her alone. Her heart seemed just opened to receive Jesus, for Phoonah's bright, consistent life at home had prepared the way for this. As I repeated to her his invitation, "Come unto Me, all ye that labour," etc., and explained to her how sin was like a heavy burden on the back, bowing us down and preventing us looking at God, and *how* the Lord Jesus could take that burden away, she said: "I will pray, O God, for the sake of Thy Son Jesus, take away my burden of sin, and give me a new heart, washed in His blood," and added, "Then He will dwell in my heart, and I shall have eternal life." I read to her the hymn, "I heard the voice of Jesus say, Come unto Me and rest." A bright smile passed over her face, as she said: "I will go this afternoon and rest in Him. I will always go to Him in prayer now alone. When I go back to Phoonah we shall be three praying together, as my cousin now joins her." I told her of the promise of Jesus: "Where two or three are gathered together," etc.; she was filled with joy, and said: "Then He will make a *fourth*." Does not this make our hearts rejoice to know that these three dear Arab women will meet in prayer, the firstfruits from amongst the women of Tunis!

In Khadijah's home, also,

## THE LIGHT IS BREAKING,

the dawn of a glorious day. Her mother is learning the blessed truths of the Bible, which again she tries to teach the women who come daily to her house. One woman lately asked her to give her the Gospel of John she had, as she wanted it for *her* son, and, on her declining, she petitioned for a leaf only,



to hide in her bosom, for they were wonderful words. On this being also refused, she asked Khadjiah's brother, to whom we gave a Gospel lately, if he would not spare *his* for her son. But no; he also could not part with his, but told her he felt sure he could get her one from us, which promise he was not long in fulfilling.

In another part of the same house (for it is a large, rambling one), where the married daughter lives, mentioned in my diary of January 2nd, the light has scattered the darkness in the heart of the husband, and since I last saw him the Spirit has indeed been teaching him. On my remarking he had had but little help, he replied, "I know I have

THE SPIRIT OF GOD,

and this is all I need." "How do you know this?" I asked. "Because Jesus Himself said, 'I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever—the Spirit of Truth who dwelleth with you and shall be *in* you;' and I am one of His disciples now. I rest upon His promise." He has bought a Bible, which he is studying carefully, and reads to his wife from time to time. Oh that he may soon come out fearlessly on the Lord's side, constrained by the love of Christ! This family is much on our hearts and in our prayers. I know you will unite with us in prayer for them.

February 5th.—To-day Miss Grissell and I were visiting in B. J.'s house, and for an hour had to listen to

A LONG DISCOURSE

from the old father on the different tenets of the Koran, the histories of the patriarchs, etc. It was difficult to get a word in edgeways. By-and-by the old man asked, "Did I not believe the Mussulman religion existed from the beginning?" "No," I replied, "it *could* only exist since Mohammed, because the followers of Islam are those who are in subjection to the Koran, as the term 'Islam' implies." "Did I, then, believe the Koran not to be inspired? Was Mohammed not a prophet?" to both of which questions I had to reply, "No, since the Koran was in all its teaching contrary to what we knew to be the inspired Word of God, and Mohammed could be no prophet, because he predicted nothing which had not already been foretold by our Scriptures." Oh that this fine old man may become a follower of the Lord Jesus!—for this we pray constantly. Although we speak plainly to him, he always gives us a hearty welcome, and says he wishes we would come every day, which, amongst the Arabs, means to say they like us very much.

February 18th.—Let me take you this evening to our little weekly meeting I have just begun at our landlord's house at 8 p.m., when the evening meal is finished, and the women are

RESTING

and free to listen to our words. Fatimah (Phoonah's cousin, who is on a visit to her mother) and her mother are with Dôjah, and salaam to me many times as I enter, inviting me to sit on the divan between them. The book is looked for eagerly, and no sooner espied than the request is, "Read to us more of the words of Jesus." So I read John iv., changing into the colloquial as I go along, that they may the more readily understand. I wish you could see F.'s earnest face as she tells me "I know that Jesus has lifted the heavy burden of sin from my back, for I asked Him, oh so often, and He never breaks His word. He said, 'Come to Me, and I will rest you;' I have rest in my soul now." As I went on to speak to them of the life of Jesus being in them a well of water springing up into everlasting life, of which others could come and take, she said, "I will be like that woman of Samaria—tell all I know of Jesus, who is the Son of God, the Saviour of the world. It is good news. How much I have learnt the last few weeks! 'Thank you' (in Arabic, "may your prosperity be increased") "for coming to Tunis." Oh, dear friends, as I looked on that dear

woman's face, radiant with her new-found peace and joy, and heard her thanks, spoken from the bottom of her heart, I thanked God I *had* ever come to Tunis, if only to bring light to that dark soul. She and Phoonah will now together walk in the narrow way that leadeth to life eternal. I do increasingly thank Him for the glorious privilege of being His witness here, as I see the first streaks of light breaking in the darkness round.

NOTES FROM ALGIERS.

By MISS L. TROTTER.

Feb. 15th.—The little Arab meeting has been holding on; six or eight are the average number. To-day we have been attempting to recruit it by asking twelve men from another water-carrier's stand to come and drink coffee. Fifteen came,

ALL NEW FACES

but two, and were very friendly. Hardly any could understand more than a few words of French, but they seem able to make out our Arabic. In the native houses, too, the old helpless feeling of incapacity to make them understand is growing less. To-day (17th), when we were visiting in the house where Esmine and Fathmah used to live (they have disappeared, alas!), the woman whom we visited first followed us into another room, saying, "Tell us more about Jesus." It was the first time we had heard those words, and it did one's heart good.

24th.—Fresh re-inforcements in Miss Faulkner's arrival. She has come for a few weeks on her way back to Mildmay from Australia, where she has been working for nearly two years, and we are hoping much that the time will come now for beginning some Bible-readings among the English. Already one can see the way opening towards it.

March 7th.—This must go without waiting for anything more than a few words. We have

TWO STRONG WORKING MEN

(they look rather like brigands), whom we pay to keep the door, and we hope that we have really got at last the beginning of peace in the French meetings. The little Arab meeting keeps up steadily, the average number being ten or twelve, and the first English Bible-reading is to be held on Monday, in a drawing-room at Mustapha.

One more bit of work to which Miss Faulkner has stirred us up is the trying to reach the factory girls, of whom there are a number here entirely neglected. We are arranging a tea for fifty of them next Tuesday, at the Hall; so there is much to pray for, while we give thanks that the doors are there.

OUR ILLUSTRATIONS.

THE BARDO, TUNIS.

THE Bardo, a fortified palace and village, is situated about two miles to the north-west of Tunis. It was formerly the residence of the Bey Si Ali Mohammed Essadok, at which time it formed quite a little town of itself, but after his death his successor no longer occupied this beautiful palace, but went to reside at La Marsa. Still, every Saturday the Bey goes to the Bardo to judge the criminals, when those condemned to death are immediately executed.

From the outside the Bardo looks like a huge unsightly fortress, surrounded by walls and ditches, and no one would imagine that inside there are beautiful rooms which are really worthy of any palace in Europe. What strikes visitors most is the "Court of Lions," and it is indeed a remarkable place. The staircase, with its marble lions, which, it is said, were brought from Florence, the porticos which are over it, and all its surroundings make this court a magnificent specimen of Arabic architecture.

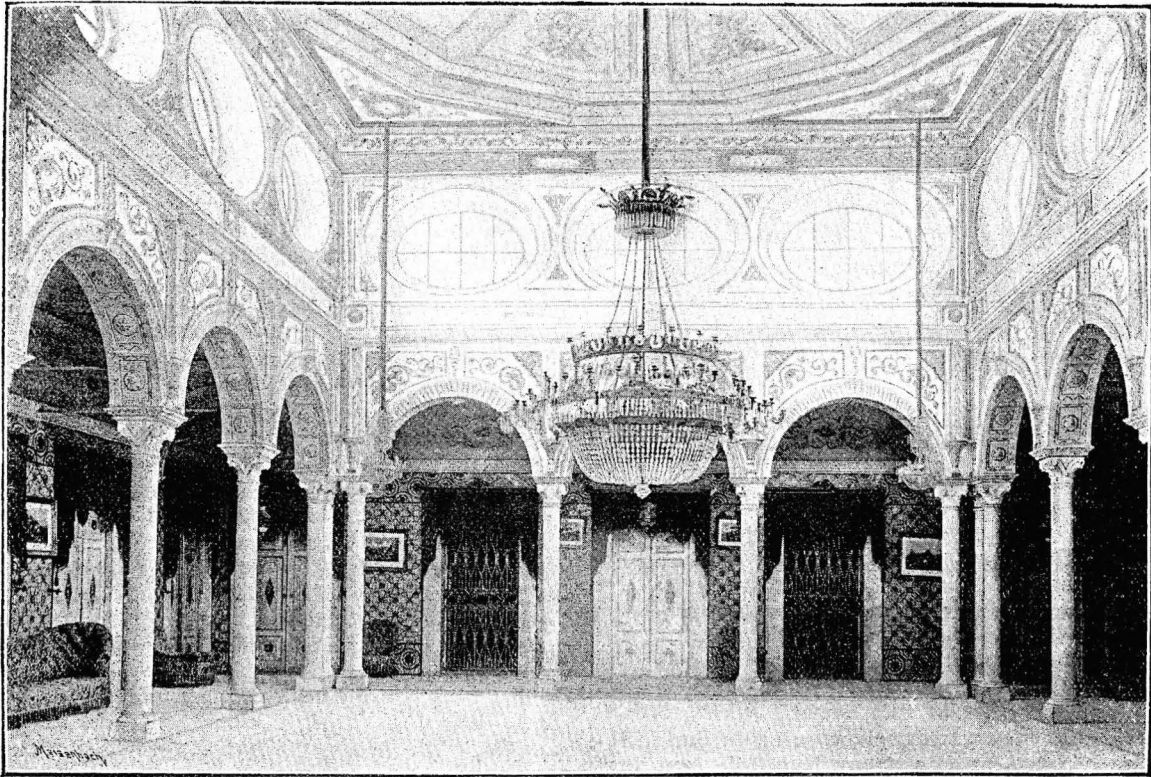
Crossing the patio, one gets into the Beylical apartments. Here, first of all, is a large drawing-room furnished somewhat according to European fashion, having lounges covered with red velvet, arm-chairs, clocks, and shelves of the last century. On the walls of this room are well executed portraits of all the European sovereigns and some of the Tunisian princes.

The drawing-room of the hand-kissing (as it is in English) is smaller than the first one, but also contains many pictures, among which is one representing the interview which took place in Algiers between the Bey Mohammed Essadok and Napoleon III. This room has a remarkable ceiling, formed with Arabesques of all colours. Another drawing-room is entirely covered with mirrors, let into the panels of the walls and ceiling. The hall where the ministers formerly met is somewhat small, but contains the portraits of the Sultans of

### A GREATER THAN MOHAMMED.

MR. CUENDET sends us a few interesting notes of visits paid to some of the many villages lying around Djemâa Sahridj. We are thankful that our brother finds such an open door amongst the Kabyles, and that he is able clearly, in their own tongue, to testify of sin, and faith in the Lord Jesus Christ :—

*Jan. 16th.*—On going to-day to Tizi Ouzou, I found myself on the road with two well-dressed Kabyle men, each mounted on a mule. Having saluted them, I walked for some minutes in their company listening to their conversation, which ran on the prophets. One of them had an Arab book, which he consulted



A DRAWING-ROOM, THE BARDO, TUNIS.

the Ottoman Empire, some of them painted several centuries ago by Arabic painters.

Besides the Bey's palace, the Bardo encloses seven or eight smaller buildings, which were formerly inhabited by the ministers, and also the mint and barracks, and there is plenty of ground left within the walls of this immense fortress for erecting many other large buildings.

Not far from the Bardo is the Kasar Said, in which, on May 12th, 1881, the treaty was signed placing the Regency of Tunis under the protection of France. This palace is also worthy of a visit.

JOCELYN BUREAU.

Any of our friends desiring to see Arabic architecture in its purest style cannot do better than visit this interesting place, and should they do so they will find in the office of the prison built there by the Tunisian Government, a young Arab secretary who speaks French. He was brought to Christ through the instrumentality of our brethren in Tunis, and will be pleased to act as a guide.

from time to time, explaining to the other what he read. He made a long enumeration of the prophets, passing them all in review, commencing at the least till he reached the greatest. When he arrived at that one, he pronounced loudly the name of Mohammed, saying, "But Mohammed is above them all, and there is no greater than he." At this moment, to their great astonishment, I took up the subject, and said to the one who gave the explanation, "You deceive yourself; there is One who is far above Mohammed, and who is more than a prophet; it is Jesus Christ, the Son of God, the Saviour of the world." A conversation then ensued between us. At first they contradicted me a little, but soon ceased, and listened with great attention, fixing on me looks full of surprise. I pray God that some grains of the Divine seed may bear fruit in their season!

*Jan. 23rd.*—Visited the village of

MAVINA,

about 2½ hours' walk from Djemâa. I found there an audience of some thirty men, with whom I passed two of the most



interesting hours I have spent since I have been in Kabylia, reading and explaining some portions of the Word. I spoke particularly of man condemned by sin, and of the necessity of the sacrifice of Christ to ransom him. The principal marabout of the village, seated a little aside, would occasionally try to say something against the words I was speaking; but no one took any notice of him, except on one occasion a man who was opposite him said, with great energy, "Hold your tongue; we ought to listen to him." The marabout was silent, and soon went some distance off to "say his prayers." A well-dressed man, whose expression all through had been serious and attentive, afterwards said to me, "I never pray, I do not fast, and this marabout (the one I mentioned above), continually remonstrates with me; and now," continued he, "what ought I to do to be saved?" At this

## QUESTION OF THE JAILOR

I could not but reply, as Paul did, "Believe on the Lord Jesus Christ, and thou shalt be saved." I then explained to him the free salvation of Jesus Christ, which appeared to make some impression on him. May the truth find its way into the heart of this man, as well as into that of several others who appeared to be interested! When I had finished, this man conducted me to his home to eat some figs. On quitting the village I wished to speak to the marabout, but he refused to reply, and appeared to be very angry that he had not succeeded in turning the attention of my audience.

That same day the wife and daughters of two of the principal Kabyles of Djemâa responded to

## AN INVITATION

of my wife, and came and spent the evening with us.

24th.—The number of young people who come to my evening lessons increase; yesterday evening I had thirteen. My wife superintended the writing, while I taught French to the others. I am in the habit of commencing these lessons with prayer, and closing them by reading a portion of Scripture. May the blessing of God rest on this work!

## From Miss J. COX.

Saturday, Feb. 5th.—We spent several hours to-day in the village. In one house where we frequently visit, we found the aged mother delighted, as usual, to see us. This dear woman has long shown much interest when anything has been said about the Lord Jesus. To-day she said, "Jesus takes the sin out of our hearts and purifies them." And again she said, "When F. was ill, you prayed for her, and she was healed; and when I was ill, you prayed for me, and I was healed." We can truly say old Taitum loves to hear about Jesus. Miss Smith goes now every Sunday morning to read in this house.

Tuesday, 18th.—Spent a long time in the village to-day. F. and I read and explained the Word in different houses, one dear woman, Fadhima, following us from place to place, repeating the words after us, and also giving from time to time an explanation, or making a few remarks of her own.

Monday, 22nd.—Visited for several hours in the village. Spoke and sang in an "Asqif" or outer court. The women were very interested. In the evening our mission room was nearly full, twenty-two men and boys came. We are wanting some school desks, as our tables are crowded.

Thursday, 27th.—At the close of the meeting this afternoon, Miss Smith asked the French school-mistress if she would like a few words of prayer before leaving; she replied, "I should like it very much." So Madame Cuendet closed the afternoon with prayer, and at parting gave her a Bible, upon which she said her husband had been saying only a few days before he "should like to see a Bible." We are praying much for her, as she seems to take an intelligent interest in the things of God. About half-past seven o'clock our dear Kabyle friends arrived to spend the evening with us; there were sixteen in all, with

their husbands and children, having supper at our table. After surveying both houses, they came into our sitting-room and sang with us. Our hearts thrilled with joy, not only to hear them singing of *Him*, but also at their earnest attention as Mons. Cuendet spoke to them of "The Great Supper," etc. We closed with prayer, then they reluctantly left us, after expressing warm thanks and several of them kissing us in real Kabyle fashion, viz., on our hands and heads. May God bless and draw these dear women into the full light of the Gospel!

## A PEEP INTO MOORISH HOMES.

By Miss I. L. REED, OF FEZ.

February 25th.—We have been rejoicing in a few days of rain, which the country was so sadly needing. This morning we awoke to find the hills quite near the city partly snow-covered; the distant mountains have been white for some time.

It is no easy matter getting about through the *rivers* of mud with which the streets are covered, but we do not allow this to keep us indoors. Fortunately native shoes are not expensive, and they are what suffer most in this weather.

As my principal work is visiting, I will describe a few of the families I have been able to see during the past week.

Crossing the street and up a covered court, one reaches the house of some poor neighbours. In its day it has been a handsome building, but is now very much dilapidated—one side wall has fallen completely, the inhabitants being protected from rain and wind by matting fastened up. Each room is occupied by a separate family. I enter

## THE NEAREST GROUND-FLOOR ROOM.

Miss Herdman often visits here, and reads to the husband while he is busy at his trade, polishing a small kind of coconut shell, brought from Mecca, and used as snuff boxes. To-day he is out, but his wife welcomes me, and is an attentive, intelligent listener. Neighbours from the other rooms gather. One old *shereefia* is very much inclined to oppose and interrupt, and in this she is ably assisted by her young grandson of about eight. She tells me: "You have *your* religion and *we* have ours." "But," I reply, "it is not about head religion I am come to talk, but the *path* of God, into which I want to lead you." Islam is most deceiving in the false peace it gives to its followers. One leaves the house with a sad heart.

Next door to this is

## ANOTHER LARGE HOUSE,

with no fewer than nine families. They, as usual, are all glad to see me. I had rather an amusing visit here a little while ago. One of the women had been showing me her wrist, which was sprained, when we heard voices at the door, and instantly the curtain of the room was dropped. Her husband entered the court, and with him a native doctor, brought to attend to the wrist. Of course he must not see her fair face, and so the hand was put round the corner of the curtain and tightly fastened up with bandages, dipped in a mixture of flour, eggs, oil, and henna. It was curious to see the sufferer, smothering her groans on one side of the curtain, while the hand was being doctored on the other.

One sees some sad results of the native surgery. A poor fellow came the other day, minus an eye. He said, "I once had a white spot on it (cornea opacity, most likely), and went to a native doctor, who scraped it off with a knife. But bad fever came into my eye, and soon my eye went." We hear one cure (?) for bad eyes is ground scorpion, blown into the eye through a tube.

About half-an-hour's walk from here, in

## THE HIGH PART OF THE CITY,

is a sick girl whom I went to see on Monday. She has been ill for some time, and as all native medicines have failed,

the "Nazarenes" have at last been sent for. She showed me, on a previous visit, no fewer than twenty charms she was wearing round her neck without effect. Now she owns to having got some freedom from her pain. They are a nice family—mother and four grown-up daughters; the father away on Government business. They have their large house all to themselves, but never under any pretext go out of doors. The daughters and slaves seem to like to listen, but it is sometimes hard to distinguish whether it is *real* interest or a sort of wish to please us, and thus, as they put it, "get a better medicine."

Another visit is to

A RICH HOUSEHOLD,

to which one of "our boys" takes me. I have seen his mother once before, and as she is sick, profuse indeed are her expressions of welcome. It is the time of their mid-day meal, some of which I am obliged to partake of. This gives me the opportunity of some talk with the gentlemen of the house, one of whom reads aloud two or three chapters of the New Testament which I have with me. Then they return to their business, and I am left to have a nice quiet time with the ladies. One young bride, very much dressed up, assures me that her grandeur does not *satisfy* her heart. The old, old story seems very new and sweet to her, and I hope to have the opportunity soon again of telling her more.

We have several boys who come to us on Sunday and Friday afternoons, and no English children could behave better than they do, joining in the singing, learning texts, and delighting in the Bible-stories. We often wonder that their parents allow them to come, for they are certainly being grounded in Christian truth. May God's Holy Spirit use the Word they hear to the conversion of many young hearts and lives!

From Miss E. HERDMAN.

Among our patients who are cured and continue to come to see us is an educated gentleman from the East, who, strange

as it may seem, considering the surroundings in which he was brought up, is not fanatical, and has read much of the Bible since coming to us. He has taken portions away now to study carefully. Last time he came he brought a friend from the same city, and both were going to read together. They remain here for some time with friends, with whom they are on a visit.

This afternoon, by appointment, a lady came to see us, and remained until after the sunset call to prayers. She was accompanied by her young married daughter, and attended by a female slave and a mulatto boy, who, she says, is like a son to her, and came from Morocco city. I had shown her my

ANEROID

on a former occasion, and she asked me eagerly to-day did it say rain. Her land is on a slope, and needs more rain than the farms on the plains. She said, "The little rain we have had is not sufficient for me to sow my wheat."

This lady is a patient of Miss Copping's, and has a knowledge of the Gospel, mentally. She is one of the few we have met with who have some desire to please God, and she says her greatest pleasure is to be with us, that after she leaves us she has a sense of rest which she does not experience after associating with her own people. We had the harmonium up to our sitting-room, and we hope all learned something from the hymns sang and explained and the Scripture read.

The mulatto went away happy in the gift of a portion each of the Old and New Testament, out of both of which he had read with great pleasure to his mind, I should add more than to his spirit.

We long to hear of SLAVERY

as a thing of the past. Surely in the preparing for the coming of the Saviour and Deliverer, the setting free from the curse on Ham is a part of the work to be accomplished by the Church. As yet, great is the degradation of his sons and daughters. Some men being in the waiting-room one day this week, we remonstrated with our servant man for letting a woman in. "It is not a woman, it is a slave," was his prompt reply.

## CHRIST OR MOHAMMED?

FROM MR. M. H. MARSHALL, OF TLEMEN.

THE following extracts from the journal of Mr. Marshall will, we are sure, be read with interest. We have given at some length details of an argument which lately took place between our brother and some Arabs with whom he has become acquainted, as it will show how well versed many of the Mohammedans are in the tenets of their faith, and how skilfully they defend their position. Truly how much we need to pray for the convicting power of the Spirit, without which all arguments must be in vain.

January 27th.—This morning I had only just gone out when I heard a voice calling my name, and looking round I saw an Arab hurrying after me. It turned out to be M. el B. a man who formerly kept a café where I visited. About nine months ago I had given him a Gospel of Matthew, of which he had read a little.

I was very glad to meet him again, and at once inquired whether he had opened a new café. He said he had, so I proposed he should take me there.

We soon reached his new abode which, I found, was a small upper room over a shop, reached by a narrow wooden staircase, and lighted by a tiny window. We were soon reclining on mats, sipping a cup of green tea, *very* sweet, during which we talked about his long illness, and then the conversation led up to the great question:—"What must I do to be saved?" This began what to me was the most interesting and really solemn day's work I ever had among Moslems. We were

quite alone in this silent upper chamber, and we must have remained so for fully two hours, during which time I explained

THE WAY OF SALVATION

through a *crucified* Saviour as clearly and fully as my Arabic would allow. My listener's great contention was that we had no need of a sin-bearer, and that God's mercy was sufficient. Was He not "*Errahman, Errahem*" (the merciful, the compassionate). Unlike many Arabs he laid no stress on good works as a *means* of meriting salvation, and told me a long story to prove that even the holiest of mortals will never enter Paradise save by the mercy of God.

When he had finished his story I said to him, "Yes, you are right; unless God had mercy on us sinners not one of us could ever enter heaven. We shall never get to Paradise save by His mercy." Here he interrupted me, seized both my hands in his, and, looking earnestly and joyfully into my face, he

cried, "Then you see how we believe just alike, just alike!—our faith is the same." "Wait a little," I replied, "there was one and

## ONLY ONE MAN

who ever did or ever will enter heaven without needing God's mercy—One who was sinless—and that was Sidna Aisa." When I said this he looked sorry, dropped my hand from between his, and said, in a hopeless tone, that all our talk now was no good at all if I believed *that*. However, he listened as I went on speaking of the Saviour's bearing the punishment due to us, and of our becoming perfectly righteous in the sight of God in Him. He understood this so well that his next objection was that, in that case, the mercy of God was superfluous. "What became of it, and who, then, are the objects of God's mercy?" Thus I was able to go back and show him that Divine mercy was

## ONCE FOR ALL

manifested by the gift of Jesus to save mankind. We had much further talk, during which there was the usual objection to the death of Christ, that God would not suffer wicked men to triumph over His Messenger; here I was able to point out the *voluntary* sufferings of Jesus. Then it was objected that Jesus could be the Son of God, and, even if He were, God could not look on and see His Son killed. "All the world over," said the Arab, "a man loves his son above all else. Do you think I could stand by and watch my dear little son being killed?" Here was an opportunity, and I tried to strike the hot iron and speak of

## THAT WONDROUS LOVE

that spared not His own Son, but gave Him up to death for rebel sinners. It was now past eleven, and, feeling my need of a Bible, I told El B. I would go home and get my book and return. He, however, suggested that, as it was nearly mid-day, we should go home for lunch and meet again in the afternoon. So I left my books there and went home.

Before four o'clock I went round again, and found him at the door. He greeted me with "I was just thinking about you and our talk of the morning, and now you have come." On entering the room I found about six or eight men there. My first impulse was to wish they were not there, as I had much wished to continue the intimate personal conversation with El B.; but afterwards I was glad, as I had the opportunity of speaking the Truth to them all, and made new acquaintances. They all welcomed me and provided me with a chair, of which I was glad, as sitting on the ground, though I rather like it for a short time, tires me when it is a question of hours.

After a little talk and coffee, I asked for my books and proposed to read. This was agreed to, and the proprietor of the shop below (a butcher and a well-dressed man, evidently well-to-do) came upstairs also and sat among us. During the reading more came in and changed places with some who left; I had about a dozen

## VERY ATTENTIVE LISTENERS

most of the time. After telling them a little about Jesus and the twelve disciples, the Jews seeking to kill Him, and Judas' treachery, I began to read at the 47th verse of Matthew xxvi., and continued to read to listeners whose interest kept up to the last until I had finished the Gospel.

Several of those present understood well, being readers, and to the rest explanation was made when needful. Of course there were many interruptions to enlarge on and discuss the subject. Several of the men followed the reading so eagerly and kept on making remarks, such as "Yes, that's it," "It was just like that we saw it," etc., etc., I wondered whether they had met other missionaries or read for themselves the New Testament. On inquiry I found that some time ago in Tlemcen a Spanish troupe gave a "Passion Play" in the open air,

and they, having witnessed it, were thus familiar with the details of our Lord's sufferings.

The reading ended, El B. said to me, "Oh, well, you believe like that, and we Moslems believe according to the Koran, which says, 'Yet they slew Him not, neither sacrificed Him, but He was represented by one in His likeness.'"

"Yes," I said, "I know

## THE KORAN

teaches that, but the Gospel teaches just the opposite. One of the books must lie, since one contradicts the other; which is the truth? How can you prove to me the truth of the Koran?" The other replied, "Can you prove the truth of the Ingil?" "Yes," I said, "I can, for we have the Book of God, the Tourat of the Israelites, written many hundred of years before the time of Jesus, and in it is foretold how Jesus should be born of a virgin, be slain, buried, rise again; and other things are foretold which came true, and their fulfilment is recorded in the New Testament, proving it to be the truth of God." But

## WHAT ABOUT MOHAMMED?

was the next question; his coming as a prophet of God is also foretold in the Scriptures sent down previous to the Koran. "No," I said, "there is not a word about that either in the Ingil or the Tourat. On the contrary, they plainly teach that Jesus, the Messiah, was to be the last and the seal of the prophets." Here the shopman from below, who had listened with great attention and made many remarks, broke in and *took my part*, saying, "Then he must be right if Mohammed is not foretold in the books," and turning to me he asked if I had read them (the Old and New Testaments) right through, and if they really contained no prophecy of Mohammed. Of course I assured him that I had read the whole Bible, every word of it, several times, and that it in no verse foretold the prophetic mission of Mohammed. He then said to the others, "You see he is a good man who has studied many books, and he cannot find the prophecy of our prophet. It cannot be contained in the Tourat or the Ingil, or he would know it."

These words seemed, of course,

## SERIOUS

to the talebs present, so, leaving me alone, they talked rapidly and excitedly to this man (who, though well-dressed and intelligent, was only a poor reader), explaining to him how we Christians, as well as the Jews, had altered the sacred books, and cut out from them all the prophecies concerning Mohammed, because, when he came, we did not wish to believe on him, and so destroyed God's testimony concerning him. The man was quite convinced by their arguments, which explained what had puzzled him, *viz.*, Why was not Mohammed foretold in the earlier Scriptures? Of course, having got to this point, it was useless to pursue the conversation any further just then. However, they all remained most friendly as I took up the Testament again and read the first twelve verses of Acts iv. I commented on the 12th verse, about the "only way" and the "none other name," and then, putting down the book, I said, "As we are all here in the sight of God, I assure you my words are truth, and when you die and stand before the great God you cannot say He never sent anyone to show you the right way and tell you the truth about Jesus." El B. replied, "And you cannot tell Allah when you die that you never heard the truth of Islam, for you know it, but will not consent to it."

January 29th.—In the afternoon I went again to the cafe mentioned in last entry. I found M. el B. alone with one other taleb—the man who had been the chief speaker with him on Monday. On the mat beside them lay

## THE TESTAMENT I HAD GIVEN THEM.

This was an encouraging sight, but still more pleasing was it

to hear them say, after the customary exchange of salutations, "We have been doing nothing all day long but read this book of yours." They then said they had found some passages in my book in support of their views, and showed me one or two they had taken note of. Of course they were texts they had understood in a wrong sense, and, though I was able to explain somewhat, yet they stuck to their point.

February 14th.—This afternoon I was at B.'s café for an

hour or so. There were about six others there. Two of them had been quarreling, and I had been urging them to make it up, when El B. said to them, "You remember that book about Sidna Aisa he gave us?" and then went on and related to them how he had read of Peter's asking Jesus how often he should forgive his brother. To my surprise and pleasure he told the whole story correctly, and all expressed their approval of the teaching.

## TULLOCH MEMORIAL HOSPITAL, TANGIER.

### NOTES FROM THE HOSPITAL WARDS.

THERE are many of our friends who have taken a warm interest in the erection and support of this the only Hospital for the natives in Morocco, and who would, no doubt, be gratified at seeing from time to time some particulars of the Moorish patients who avail themselves, for longer or shorter periods, of the advantages of this truly Christ-like shelter.

The extracts we have given below are from the reports sent home by Dr. Churcher, and contain remarks on the spiritual state of the patients by Miss Jay. In giving these few details, we have omitted the names and addresses of the patients, as they are always written in Arabic.

#### No. 24. AGE 30. CALEY BED.

This patient, who resides in Tangier, was admitted on January 11th. He was suffering from influenza and bronchitis, and became gradually worse. He left suddenly at the end of two days, frightened, they believe, by the fact of one of the patients (an old man) having died. Miss Jay reports on this case:

"He could read a little; had always heard of Jesus. Has worked as a sailor; says he believes in Sidna Aisa, and that he offered himself to God for us. He has been regularly to Maarlem Asad for instruction, and says that he has truly believed in Jesus for more than a year, and wishes to follow Him. Had prayer with him."

#### No. 13. AGE 30. MRS. EVANS' BED.

(Admitted, Jan. 27th; discharged, Feb. 13th.)

Miss Jay reports: "Mental capacity above the average of patients. Had heard of Jesus when an in-patient on a previous occasion. Cannot read, but always receptive and willing to learn. Says he believes in Jesus, that He is the Saviour, but has a very indistinct idea of the *plan* of salvation."

#### No. 6. AGE 30.

Admitted with a severe attack of influenza, was in the Hospital for twenty-six days, and was discharged cured. Miss Jay reports: "He was a native of Tunis, but had led a wandering life, having worked in Demerara, Spain, and Portugal, as well as several parts of North Africa. Has, we believe, no faith in Mohammed or in God; his one desire is to make money. From the first day to the last this continued the same. When spoken to about his soul, he always declared quite openly that at present his desire was to make money. After all his plans for the future had been accomplished, then he would think of God. When he said 'Goodbye,' I begged him to remember God now. He said, 'I do pray many times a day.' 'What do you say when you pray,' I asked; and he replied, 'I say, 'Oh, Lord, give me money, give me money, give me money.'"

#### No. 3. AGE 25.

(Admitted, Jan. 7th, his foot having been injured by gunpowder. Discharged himself, Feb. 8th, healing rapidly.)

Miss Jay says of this man: "When admitted, he was very dirty, and in much pain, owing to the condition of his foot; and therefore it was not possible to converse much with him, but when well enough to come to the services, he was very attentive, always heard gladly, and a real interest in Sidna Aisa seemed to spring up in his heart."

Some of those admitted are very ignorant, and the workers seem perfectly unable to make them comprehend the simplest truths; for such, little can be done beyond attending to their physical necessities for the Master's sake. The three following cases are illustrative of this class:

#### No. 8. AGE 10. TULLOCH BED.

(Admitted, Jan. 24th; discharged, Feb. 12th. Improved.)

A very poor, neglected child, much diseased, living by begging. Has never learned anything of any religion, and is so deaf that he understands nothing at the services. Am not sure that he really ever heard distinctly anything about Sidna Aisa while here.

#### No. 21. AGE 30.

(Admitted, Feb. 1st; discharged, Feb. 8th. Improved.)

Dr. Churcher reports that this patient was mentally perfectly dark; could not make him understand anything.

#### No. 11. AGE 35. CHILDREN'S BED.

(Admitted, Jan. 27th; discharged, Feb. 6th. Improved.)

He had been a small farmer near Fez, but had lost his all in a famine some years ago, and when admitted was in rags. He was mentally very obtuse, had never heard of Jesus. Had heard of many saints, but no one had ever spoken of Jesus in the village. On leaving he said, "When I take medicine, I will call on Jesus; when I am going to sleep, I will call on Him; when I am at work, no saint, Jesus Christ."

## MISS BANKS AND MISS BOLTON IN TETUAN.

MISS BANKS and Miss Bolton removed from Tangier to Tetuan on February 24th, and took up their abode in a small Moorish house just within the city walls, formerly occupied by the three brethren. Some extracts from their diaries will, we are sure, be read with interest by many who knew them when in England.

*Feb. 27th.*—We have been so busy to-day arranging our house; downstairs we have made one little windowless room a dispensary, and across the small court is a very nice room (with a window) which is to be our waiting-room for the women. Already several in the street have spoken kindly to us.

*March 1st.*—A Shereefa came, a funny little woman, a perfect bundle of clothes—nothing to be seen but a pair of dark eyes. However, when she unrolled, we found she had a kind face, and was quite ready to enter into conversation. Of course, she was very full of her own righteousness, especially as she was a saint, having made the pilgrimage to Mecca; but she has promised to come and see us again. So the end of this week finds us

HAPPILY SETTLED IN TETUAN,  
praising God for His many, many mercies and loving care over us.

*5th.*—Another wet day. Our Shereefa came again, however, and brought one of her husband's four other wives with her. They both had medicine, and we had a straight talk to them about eternal things. They seemed very friendly, and have promised to come again.

*6th.*—No Moorish visitors to-day, but we have been to see a young married Jewess, who speaks English, and was educated for some time in Syria. She seemed very pleased to see us, and asked if we had a service and sang Sankey's hymns.

*10th.*—Not so much rain. Went out shopping, and tried to make friends with a very bright lad, about fourteen or fifteen, a Moor; he wishes to learn English, and Miss Bolton has offered to teach him.

*12th.*—The boy came to-day, and Miss Bolton gave him a lesson for half an hour; he is to come every day. Still very wet.

*13th.*—Three Jewesses came for medicine. They told us of a Circassian girl who has been brought here, and who, they say, can speak English. They have offered to come and take us to her house, so to-morrow we have arranged to go with them. The Jewesses here, poor things, frequently laugh when we speak of the Lord.

From Miss A. BOLTON.

*March 15th.*—We went in the afternoon to visit a Circassian lady, who, we were told, understood English, played the piano, could read, and other accomplishments. A Jewess took us to the house, which was very large, and handsomely furnished in a Moorish fashion. We were kindly received by a lady, and in a few moments found this was our hostess, and that, alas! she did not understand English. The rooms, which were very large, were built round a large court, covered with a glass roof. In one of the rooms were a number of women, apparently working. We sat for a little while, and then were invited to an upper room. In it stood a handsome looking piano, with a frightful tone, a smaller one, and a musical box. Arrayed on these were gilt tea and coffee pots, and ranged along the whole length of the room large gilt mirrors. Long mattress cushions covered with rich rugs were stretched on the tiled floor. At one end was a lovely bed, hung with

HANDSOME DRAPERIES

and surmounted with a great gilt crown. The master of all

this grandeur is a great Kaid of the Sultan's army, at present in Larache, and has not been home for two years. There were a number of pretty looking slave girls about, from six to twenty years old. After a while the Moorish lady began to speak of Sidna Aisa, and said he was one of the prophets of God, and that Sidna Moses was the Word of God. She spoke so fluently and rapidly, we could not understand much, and could only put in a few words occasionally. She conversed chiefly upon the fact of our being unmarried, and upon our living together—evidently thinking it impossible for two women to be friends and to live together amicably. It was a somewhat exceptional thing to come across a Moorish woman who had travelled and who could converse intelligently. She evidently looked down upon us, although we afforded her

SOME AMOUNT OF INTEREST.

After a long visit we left to go with our boy to see an old woman who was suffering from cataract. Whilst with her three others came in, and listened so much more readily than those in the grand house.

*17th.*—Passed a very quiet, happy Sunday. This morning were refreshed and strengthened by the thought that we were sent out here to *witness*, and that *He*, the strong Son of God, is with us always. We are thankful to be here. *He* knows about the dense darkness. The kingdoms of this world *shall* become the kingdoms of *our* God, and in the meantime we are to *witness* to the risen Saviour.

## EXTRACTS FROM WORKERS' LETTERS.

From Miss A. C. CHAPMAN (Tangier).

"I WILL sing praises to my God as long as I have my being." How can I help praising Him, as I look back over the six months past and see all the ways in which he has led me, proving His faithfulness all the time, often compelled to teach me some bitter lessons, and yet leading me on so gently? May the future be a time of "leaning hard," and so of proving His presence all the days!

Last Thursday one of the patients, who had been with us only a few days, died. His is the first case of death we have had amongst the Moors. Miss Jay and I sang to him for some little time, but we soon found that he was quickly losing consciousness, and thus unable to take in the meaning of the hymns. I had never before seen anyone pass into eternity, and, as I watched by him, the realisation that he was passing into an eternity of woe was almost too much for me, and I felt I could do anything to call him back to life again; but it was too late. God grant that each one of us may have the continual realisation that, whether we see them or not, souls *are* rapidly passing into eternity, so that we may leave no stone unturned until our Jesus is known among these people.

This afternoon I went with Miss Jay to visit a Moor, upon whom the doctor performed an operation yesterday. We have every reason to believe him to be a true Christian—praise God for it!—and it was with great joy we listened as he told us that, although he believed he was dying on the previous day, yet he had no fear at all, because he was quite sure that Sidna Aisa was in the room with him, and even if his body *did* die, he knew his soul was in perfect security, because his sins were all washed away by the blood of God's Son!

From Miss BROWN (Tangier).

*Saturday, March 1st, 1890.*—The other day we were visiting several Jewish families; everywhere we were well received and had a happy time. In one of these families, which I have visited several times, is a dear girl, in whom I am very much



interested ; she is so anxious to hear about the Gospel, and is always so pleased to see me. To-day I have taken her a new Bible, with which she was delighted. I trust the Holy Spirit is beginning to work in her heart. The father and mother also listen very attentively as we try to prove to them from the Word that Jesus the Messiah has come.

To-day I have been out the whole day distributing Gospels among the Jews and Spaniards. In many of the houses we were kindly received and invited in ; in these we read a portion of God's Word, marking here and there a verse that seemed to strike them, that they might read it again for themselves. Our hearts were saddened in the extreme as we entered the wine-shops and saw the many victims there are to the terrible drink and card-playing, and we felt that we needed much heavenly wisdom to know what to say and do. We left them some Gospels and invitation-bills, and pray that the Lord may lead many to come and hear the Gospel preached.

*From Miss VINING (Oran).*

Went to see Yamina, but found she had removed to occupy a room in her aunt's house in the village "El Hummery," so I went on there. Yamina received with tears the news of my near departure, but alas ! I fear she cares for me only as a friend, although I trust some word spoken may remain as a good seed in her heart. She is very shy, and likes me to talk to her alone ; so I invited her to come and see me the next day. On the morrow she came as promised, and we had a long, serious talk. I explained to her the picture of "the two ways," and told her again that none but Jesus could save her. She seemed really impressed, and said she would pray to God in the name of Jesus for herself and me. Oh that these dear people were convinced of sin and saw their need of a Saviour ! We must cry mightily to God for this the Spirit's work, having the promise that "When He is come He shall convince of sin."

The next afternoon she came again, and again I talked to her of Jesus, and urged her to trust in Him *alone*. I was touched when, on telling her I was going away, because it was God's will I should go, she kissed her hand, and, looking upwards, said, "Oh, Lord, it would be better for us if you left her here."

## FOR THE YOUNG.

### THE STORY OF THE MISSION—HOW IT BEGAN.

No doubt you have often read in Missionary books of the people who live far away in China, India, and other heathen lands, and who worship idols which their own hands have made ; but I now want to tell you something about a different race of people altogether, the Arabs and Berbers who inhabit the various countries of North Africa, which you know is much nearer to England than the places I have named. Now if you, will find the map of North Africa on the first page, you will see it is divided into

#### SEVERAL LARGE COUNTRIES

called Morocco, Algeria, Tunis, and Tripoli. If you were to look on some of the very old maps you would find that these countries were once called Barbary, and the first inhabitants of that land were called Barbarians or Berbers.

The great Berber race is now divided into many smaller tribes and called by various curious names, some of which I expect you will find it hard to pronounce, such as Kabyles, Riffs, Twaregs, Schloo, Sous, etc., and are found living in various places along the shores of North Africa, from the Red Sea on the East to the Atlantic on the West. This is

#### NOT THE FIRST TIME

the Gospel has been carried to North Africa, for we find from

history that many of the people formerly living there were once followers of Jesus Christ, and if you would like to know how that came about I must ask you to get your testaments and turn to the 8th chapter of the Acts of the Apostles and read the first four verses. There you see that the Jewish Christians were obliged to go away from Jerusalem as quickly as they could to escape the persecution that was raging and there is no doubt whatever, that some of these converted Jews went to the cities and towns of the northern coast of Africa and told the people there

#### THE WONDERFUL STORY

of the life, death, and resurrection of the Lord Jesus Christ, and so by these and various other means the Gospel spread from tribe to tribe, churches were formed, and the whole land in time became more or less Christianized. But two or three centuries after this the other race of people I wanted to tell you about—what did I say they were called?—Berbers and Arabs ! Quite right, the Arabs came from the east, they were a very fierce warlike people, and very powerful, and although the Berbers defended themselves as long as they could, they were obliged at last to submit, and let the Arabs rule the country.

But that was not the worst of it, the Arabs were Mohammedans, do you know what that means ? A Mohammedan is

#### A FOLLOWER OF MOHAMMED,

the false prophet of whom I will tell you more another time ; the Mohammedans, who only look upon the Lord Jesus as a prophet, like Moses or Isaiah, wished above all other things to destroy Christianity, and they therefore killed all the Berbers who would not consent to become Moslems, and so it came to pass that at last every trace of Christianity was swept away, and for the last 1200 years they have been left in complete darkness.

It was a little more than eight years ago that Mr. Edward H. Glenny and Mr. George Pearce first went out to Algeria to see if anything could be done for these poor deluded people. They found these Kabyle races living in their villages, which are always built on the top of

#### THE HIGHEST HILLS.

This was no doubt done at the first for the sake of defence, but they still continue the custom ; sometimes you may count as many as twelve or fifteen villages within sight at the same time.

In addition to these, they found there were tens of thousands of Arabs dwelling in the various towns or in "douars" the movable villages of tents upon the plains, but there was no Missionary to any of these tribes or races. While many Missionaries had passed by them, often within sight of the mountains of North Africa, on their way to India, China, and other far off lands,

#### NONE OF THEM

had landed to tell these worshippers of the false prophet how wrong they were.

These two friends were not wealthy, but they knew their Heavenly Father loved these poor Kabyles and Arabs, that He had sent the Lord Jesus to die for them, and that He could provide all the money that was needed for this work.

So after their return to England the Mission was formed and one Missionary after another went out until now there are

#### FIFTY-TWO

workers living there, most of them still busy learning the difficult Arabic language, although some have learned to speak it very nicely, and are so glad to be able to tell the men, and women, and children, of the Lord Jesus, who came into the world to save sinners.

Will you often pray for these Berbers and Arabs, and some other time I will try and tell you something more about these interesting people ?

## 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 MARCH 1st TO 31st, 1890.

1890.	No. of Receipt.	General.	1890.	No. of Receipt.	General.	1890.	No. of Receipt.	General.	1890.	No. of Receipt.	General.	1890.	No. of Receipt.	General.
Mar.	1...	£ s. d.	Brought forward	19 2 3½	Mar.	12...	£ s. d.	Brought forward	79 15 3	Mar.	25...	£ s. d.	Brought forward	129 6 0
3...	3974	0 5 0	5...	3996	0 1 8½	12...	4018	0 1 0	20...	4040	0 4 0	25...	4062	0 10 0
3...	3975	0 5 0	5...	3997	0 5 0	12...	4019	2 2 0	20...	4041	5 0 c*	25...	4063	0 10 0
3...	3976	6 5 0*	6...	3998	10 0 0	12...	4020	3 0 0†	20...	4042	1 0 0	25...	4064	0 8 2
4...	3977	0 4 0	6...	3999	0 15 0	13...	4021	0 4 0	20...	4043	0 15 0	26...	4065	0 15 0
4...	3978	1 0 0	6...	4000	0 5 6	14...	4022	0 5 0	20...	4044	1 0 0	27...	4066	4 15 7
4...	3979	1 0 0	6...	4001	0 10 0	14...	4023	0 5 0	20...	4045	0 2 6	28...	4067	6 0 0
4...	3980	0 2 6	7...	4002	0 7 6	15...	4024	0 10 0	20...	4046	1 0 0	28...	4068	0 12 0
4...	3981	0 2 6	7...	4003	5 0 0	15...	4025	1 0 0	20...	4047	1 0 0	28...	4069	0 12 6
5...	3982	3 0 0	7...	4004	0 10 0	15...	4026	0 10 0	20...	4048	3 8 3	28...	4070	0 12 6
5...	3983	0 5 0	7...	4005	0 6 0	15...	4027	1 0 0	21...	4049	2 10 0	28...	4071	0 12 6
5...	3984	0 10 0	7...	4006	10 0 0	15...	4028	0 2 6	21...	4050	10 10 0	28...	4072	0 5 0
5...	3985	1 0 0	8...	4007	2 0 0	15...	4029	1 0 0	22...	4051	5 0 0	28...	4073	0 2 6
5...	3986	0 5 0	8...	4008	0 10 0	15...	4030	0 5 0	22...	4052	1 0 0	28...	4074	0 2 0
5...	3987	1 1 1½	8...	4009	1 1 0	17...	4031	0 1 6	22...	4053	1 1 0	28...	4075	0 1 0
5...	3988	0 5 0	8...	4010	0 3 6*	17...	NAMMF.	0 15 7	24...	4054	5 0 0	28...	4076	0 1 0
5...	3989	0 2 6	8...	4011	0 4 0	17...	4033	0 10 0	24...	4055	1 0 0	29...	4077	15 0 0
5...	3990	0 6 0	10...	4012	2 10 0	17...	4034	1 0 0	24...	4056	2 0 0	29...	4078	1 1 0
5...	3991	1 10 0	10...	4013	3 0 0	17...	4035	0 10 0	24...	4057	0 5 0	29...	4079	3 0 0
5...	3992	0 5 6	11	Forget Not	2 0 0	18...	4036	0 5 0	24...	4058	1 0 0	31...	4080	2 0 0
5...	3993	0 8 2½	11...	4015	0 18 1	18...	4037	0 12 0	24...	4059	1 0 0	31...	4081	5 0 0
5...	3994	0 4 4	11...	4016	2 14 7	18...	4038	1 0 0†	25...	4060	3 15 0	31...	4082	10 0 0
5...	3995	0 5 7½	11...	4017	2 10 0	19...	4039	0 2 6	25...	4061	2 0 0			
Carried forward	£19 2 3½		Carried forward	£64 14 2		Carried forward	£79 15 3		Carried forward	£129 6 0		Total	£180 14 3	

\* For Special Funds.

† Outfit and Passage Fund.

‡ New premises, Kabylia.

¶ Tulloch Memorial Hospital.

Gifts in kind:—March 21st (177), one doz. boys' shirts, cuffs, and medicine bottles; March 26th (178), parcels for missionaries, also bandages and garments.

## 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., 120, QUEEN'S GATE, S.W.  
J. E. MATHIESON, ESQ., MILDMAY CONFERENCE HALL, N.

GEORGE PEARSE, ESQ., 2, RUE LEVACHER, ALGIERS.  
REV. MARK GUY PEARSE, 11, BEDFORD ST., LONDON, W. C.  
LORD POLWARTH, ST. BOSWELL'S, N.B.  
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 M. C. LAMBDEN ...	May, 1888	Miss K. SMITH ...	" "	Mrs. MERCADIER ...	Sept., 1887
Mrs. H. BOULTON ...	Nov., 1888	<b>Akbou.</b>		Miss GRISSELL ...	Oct., 1888
Mr. E. L. HAMILTON ...	" "	Mr. A. S. LAMB ...	Oct., 1883	Miss A. A. HARDING ...	" "
Mrs. HAMILTON ...	" "	Mrs. LAMB ...	" "	Miss M. F. HARRIS ...	" "
Mr. N. H. PATRICK ...	Jan., 1889	<b>Constantine.</b>		Miss R. JOHNSON ...	Oct., 1889
Mrs. PATRICK ...	Sept., 1889	Miss L. COLVILLE ...	April, 1886		
Miss M. ROBERTSON ...	Oct., 1889	Miss H. GRANGER ...	Oct., 1886	<b>DEPENDENCY OF TRIPOLI.</b>	
Miss F. R. BROWN ...	" "	<b>Mostaganem.</b>		<b>Tripoli.</b>	
Miss A. K. CHAPMAN ...	" "	Mr. A. V. LILEY ...	July, 1885	Mr. G. B. MICHELL ...	June, 1887
Miss B. VINING ...	April, 1886	Mrs. LILEY ...	April, 1886	Mr. H. G. HARDING ...	Feby., 1889
<i>Pro tem.</i> —		<b>Tlemcen.</b>			
Mr. W. SUMMERS ...	April, 1887	Miss L. READ ...	April, 1886	<b>NORTH ARABIA.</b>	
Mr. J. J. EDWARDS ...	Oct., 1888	Miss H. D. DAY ...	" "	<b>Base of Operations— Homs.</b>	
Mr. C. MENSINK ...	" "	Mr. M. MARSHALL ...	June, 1887	Mr. S. VAN TASSEL ...	Nov., 1886
<b>Tetuan.</b>		Mrs. M. MARSHALL ...	Mar., 1888		
Miss F. M. BANKS... ..	May, 1888	Miss R. HODGES ...	Feby., 1889		
Miss A. BOLTON ... ..	April, 1889	Miss A. GILL ... ..	Oct., 1889		
<b>Fez.</b>		<b>Mascara.</b>			
Miss E. HERDMAN ... ..	Jan., 1885	Mr. F. CHEESEMAN ...	Jan., 1886		
Miss M. COPPING ... ..	June, 1887	Mrs. CHEESEMAN ... ..	" "		
Miss I. L. REID ... ..	May, 1888				