

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

## NORTH AFRICA MISSION,

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

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# NORTH AFRICA.

## 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-five 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 seven mission stations and eighteen 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. Seven 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, with the exception of Sfax, where a missionary and his wife are located. 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.

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# NORTH AFRICA.



A HOSPITAL SERVANT (*see page 19*).

## FAITH IN SPIRITUAL REALITIES.

*"He that is spiritual discerneth all things."*—1 Cor. ii. 15.



FAITH is the evidence of things not seen. By it we understand that the worlds were framed by the word of God. By faith also, and *by faith only*, we understand the spiritual condition of Moslems or heathen. Does not this account for the small interest taken by so many in their evangelisation? Their need of being civilised and educated is manifest to all, but their need of pardon and regeneration, or their danger of eternal damnation is not and cannot be apparent to the natural eye. It requires faith to see their spiritual condition, and as but few have faith, but few see it, or make efforts for their spiritual good. A considerable amount of the sympathy felt, and the help given, is probably out of regard to their material and mental, rather than their spiritual need. We have no wish that our compassion should be lessened for their bodily requirements, but would rather it were increased; but we are still more concerned that their spiritual and eternal interests should receive more adequate consideration and call forth greater efforts for their souls' salvation.

It is manifest that it is quite possible to live in the foreign mission field, and yet be blind to the spiritual state of those around. Unconverted European residents, sometimes called Christians to distinguish them from the more ignorant heathen or Moslems, are unable to see their own sinfulness or danger, or they would repent and seek forgiveness;

it is, therefore, no wonder that they do not appreciate the work of missionaries in the spiritual sphere. Even many true Christians realise but imperfectly the deplorable condition and fearful danger of those who live in their sins without seeking pardon through Christ and His finished work. We need to be careful even in advocating the claims of missions, to take the high platform of the work being for God's glory and men's *spiritual* interest. Philanthropy is part of Christianity, but there is sometimes a danger of it supplanting the more important work of salvation from sin's penalty and power, instead of being its attendant and follower. As only the few appreciate the spiritual, we are tempted to speak of things that will interest the many, describing the manners, customs, etc., and saying but little of people's spiritual state. Let us use any interesting facts about men's social condition to lead up to the one great fact that they are without God and without hope in the world, and therefore in need of the Gospel.

Things that are seen are temporal, but things that are not seen are eternal. Faith enables us to see the unseen eternal. It teaches us the frailty of the visible, and the permanence of the spiritual but unseen.

The great cause, then, of want of interest in missions and in the perishing heathen and Moslems is want of faith in God's statements with regard to them. We need more men and more money, but these needs are only the symptoms of the disease, not the disease itself. If we could get rid of unbelief, the need of men and money for missions would disappear of itself. Just as when Israel were crossing that great and terrible wilderness to enter Canaan, it was not the need of water, or bread, or the terrors of the way, nor yet the walled cities that barred their progress. Scripture says it was unbelief. So now it is because Christians have not a more vivid faith in unseen spiritual realities that they do not pray and work more earnestly for the salvation of souls.

What can be done to arouse the attention of Christians more thoroughly and more widely in the terrible spiritual condition of the unsaved? It is evident that merely going round the country and telling what people in foreign countries eat and drink or the kind of houses they live in will not do this. It is both interesting and desirable that we should know everything we can about the social condition of the inhabitants of the foreign mission field, but we must not stop at that, but go on to press home their spiritual need as declared by God's word and confirmed by experience. This work can be undertaken by preachers and teachers at home as well as by returned missionaries. *Let the condition and doom of the unevangelised world be studied from Scripture.* Let the failure of every previous plan for their salvation be pondered; the suitability of the gospel for all sorts and conditions of men be examined. Let the commands to preach the gospel to every creature be searched out. Let the responsibility of those who on the one hand neglect the Lord's commands and on the other leave their fellow-men to perish eternally unsought be faced. If these truths are studied in private, considered in Bible readings, and preached in sermons, surely with God's blessing through the power of the Holy Ghost we shall all be stirred to a clearer apprehension of the true state of things, and act in view of the fact that we have to do with issues that are world-wide in their influence and eternal in their results—issues that affect the glory of God and the everlasting happiness or woe of men.

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## NOTES AND COMMENTS.

MR. H. G. HARDING has at length been able to reach Tripoli, after having been delayed some time by the quarantine arrangements. He was accompanied on his return by Mr. Laub, one of the workers among the Jews in Tunis, who will stay with our brother for a time in the absence of Mr. Michell, and work among his Jewish countrymen.

\* \* \* \*

MISS READ AND MISS DAY have commenced work in their new field of labour at Cherchel. This is the second station opened by this Mission in the central province of Algiers.

\* \* \* \*

BIRTH.—On December 22nd, at Tlemcen, Algeria, the wife of Mr. M. H. Marshall of a daughter. Mrs. Marshall appears to be suffering from continued low fever, so that she does not at present make much progress toward recovery.

NORTHERN ARABIA AND MR. S. VAN TASSEL.—As a result of meetings held in various parts of England, several persons have offered themselves for service in connection with this branch of our Mission. We cannot, at present, say how many of these may be found suitable, but we feel the time has come to greatly strengthen this part of the work, and it is hoped that at least three fresh labourers may be accepted to accompany our brother.

The amount required for outfits and passages for these four labourers would not be less than £160, and the purchase of camels, tents, and other accessories for their desert life, say £90 more, or £250 in all; while the cost of supporting them in the field, including rent, teachers of Arabic, maintenance of horses, camels, etc., would be about £400 per annum, or an average of £100 each.

Will friends who desire their contributions to be used for these purposes distinctly state the fact.

\* \* \* \*

FORTHCOMING MEETINGS.—Arrangements have been made

for Mr. E. L. Hamilton to deliver his lecture on "Moorish Life," at the undermentioned places:—Monday, February 2nd, Melbourne Hall, Leicester; Tuesday, 3rd, New Street Baptist Chapel, Burton-on-Trent; Wednesday, 4th, New Hall, Market Harborough.

\* \* \* \*

MR. BUREAU has been suffering severely from ophthalmia during the month of December. For some days he was almost blind, but we rejoice to learn he is now much better, and was hoping soon to resume work.

\* \* \* \*

ILLUMINATED TEXTS.—We would draw the attention of our friends to the advertisement of the above on page 19. Texts of various sizes are in constant demand for Mission and Schoolrooms, Homes, Association Rooms, etc., as well as for Drawing and Bedrooms. As these can be produced in any style, and display any given text, it is hoped that those requiring such will remember that the proceeds are generously given towards the Lord's work in North Africa.

### THE WORK OF OTHERS.

*"Look not every man on his own things, but every man also on the things of others."*

MR. AND MRS. HOCART are labouring in North Africa in connection with the Wesleyan Church of France. Their home is in Il Mathen, or El Maten, one of the numerous villages amongst the mountains of Kabylia.

From a recent letter written by Mr. Hocart to a friend, we glean the following interesting record of their labours:—

Our work here at Il Mathen is very difficult at times. Just now our school is almost abandoned by the boys. They are all very busy olive gathering. The sewing class for girls is also broken up at present for the same reason.

The Kabyles continue coming in fair numbers for medicine. We get an average of forty a week. We preach the Gospel, as a rule, to all those who come for medicine. Then I go occasionally into the villages. The Kabyles always listen to the Gospel, but we long to see them more than simply listen, we should like to see them troubled about their sins. At El Kseni we have a service on Sunday afternoon for Europeans, and generally have ten or twelve hearers; some are Protestants, some Roman Catholics. We also gather seven or eight children before the service for about half-an-hour, they belong to Roman Catholic families.

At Bougie I am trying to find a room in which to have a meeting every fortnight. Ever since I left Bougie to come here I have visited the town occasionally to gather these Kabyle boys and some European children for a Sunday-school. Lately I had them in a restaurant, but that arrangement cannot continue. I should like to hire a good-sized room.

Lately I have been called to Bougie to preside at funeral services. They are splendid occasions in which to speak, to Roman Catholics and others, of our Saviour.

The last time I was at Bougie I went to L'Oued Marsa, where I made the acquaintance of M. Chasannes. They gave me the opportunity of preaching the Gospel to the Kabyles who work on their farm. It is the first time I have met with landed proprietors who show they care for the souls of the Kabyles. They have asked me to go again when I should return to Bougie. Notwithstanding the difficulties of our work, we feel encouraged to labour on, assured that our labour will not be in vain in the Lord.

### SUPPORTING A MISSIONARY.

We have been frequently asked as to the cost of maintaining a missionary in the field, and would take this opportunity of saying that £75 per annum should cover the expenses of a lady worker in North Africa including rent, payment of teachers and other extras, and about £90 those of a single brother.

There are some Churches who count it an honour to support their own representative in the field, and no doubt many others would gladly do the same if they could only assure themselves it was possible, but they have never seriously thought the matter out. We know of one church which, beside giving their minister about £400 per annum, contributes probably as much to the various Foreign Missionary Societies; and we lately heard of another young church that raises £100 per annum for the support of their minister, and now guarantees a like sum that they may have their representative among the heathen. This is just as it should be, for every shilling expended in work at home, an equal amount should surely be devoted to carrying the Gospel into the vast regions beyond.

How many Christians affix a penny postage stamp to a letter without much thought of its value, and yet if only fifty Church members would arrange between themselves to give

ONE PENNY PER DAY

each—the value of a single stamp—the amount so contributed would meet all the expenses of a lady-worker, and an additional ten contributors would furnish all that was necessary for a single male missionary.

A gentleman residing in the Midlands lays before us a plan which he and his young wife have adopted, and which they strongly recommend to others. We cannot do better, however, than quote his own words:—

"Having heard of the good work being done by the North Africa Mission, we wondered in what way we could best show our practical interest and desire to help. A five guinea subscription would doubtless be acceptable to the treasurer, but that is paid possibly but once a year, and during the intervening months all thoughts of the Mission are banished by other absorbing claims

"A desire to have it, and its needs of help and prayer

CONTINUALLY PRESENT

suggested the following idea, 'Why not have a missionary box put on the table at meal times, and every meal that God graciously allows to be partaken of together, let each contribute a penny thank-offering to the box?'

"This little plan has now been in practice in our home for two months, and a postal order for 15s. sent to the treasurer is the practical outcome. Our meal times have not been less happy for the endeavour to help those who, for Christ's sake are away from their own loved home circles.

"I have ventured to write this much, hoping that other families may be led to adopt the same plan."

We thank our brother for his excellent suggestion, and would only add that an additional lady worker might be maintained in the field by the contributions of only sixteen families raising a similar amount, and a brother by an additional four families.

The old Moravian Brethren were in the habit of setting apart one member of every family for direct spiritual work, the others taking upon them the privilege of supporting that one; surely then, in these days of missionary enthusiasm, and deepened spiritual life, the support of one worker by sixteen or twenty families is not too much to expect.

## SLAVERY IN MOROCCO.

OUR brethren who have lately gone to Casablanca seem to be much encouraged in their work for the Lord. The difficulties of getting into contact with the people are evidently not so great there as in some other places. Interesting conversations are recorded with both Arabs and Moors in the market and cafés.

They have, however, been confronted with a phase of Mohammedanism which was altogether new to them, viz., in the presence of slave-dealers publicly exposing for sale poor, helpless negro girls, who are brought probably from the districts bordering on the Mandingo Country, and disposed of in Fez, Morocco City, and the towns along the coast.

JOURNAL OF MR. J. J. EDWARDS.

*September 25th.*—The outlook for us in Casablanca is decidedly encouraging, whether we view the Moors, the Jews, or the Christians. Certainly the Moors move slowly both in mind and body; and they are not able to receive us so heartily at first as they do later on with better acquaintance. We have undoubtedly been a sore puzzle to them during our sojourn here; and many have been the inquiries concerning us and our movements. We are continually asked, Why don't you buy and sell, as other Christians do? They fail to understand our studious lives and our persistence in speaking of heavenly things.

A few evenings ago we were visited by a

HADJ,

who does business in the town, and with whom we have lately become acquainted. We were greatly encouraged and refreshed by his visit. He showed much good-will towards us. For a Moor he is enlightened, and large-hearted in his sympathies, and he is able to appreciate the good and beautiful in others. The time flew rapidly by as we conversed together about the depravity of the children of Adam (as one would say in Arabic) and its remedy. He assented to most that Mr. Mensink and I had to say. I was especially pleased with his view of the Incarnation, the account of which we read to him. He had no such objection as the Jew. At the close of our conversation he asked if our book taught the Second Advent of Christ to judge the world, and was highly pleased when we read him a portion of the Word concerning it. Before leaving we gave him a New Testament, requesting him to read and study it for himself, which he promised to do.

TOUCHING THE JEWS,

there would seem to be an increasing demand for books. There has been no attempt to push them. They do not understand a broadcast distribution of a good thing. The idea is certainly new to them, and, like everything new in Morocco, it carries with it opposition. So we try to profit by the experience of others, and endeavour to promote a spirit of inquiry concerning God's Word by other and safer methods, and we have been rewarded already by disposing of a Bible, several Psalms and Pentateuchs, and a few Epistles to the Hebrews.

With regard to the Spaniards, nothing is being done at present. They are groping along in the darkness of Roman Catholicism, or floundering about in the quagmire of infidelity and ignorance. From some of the English-speaking Christians we have received much kindness, and we hope to be a blessing to them. We are anxious to be a blessing to every creed, tongue, and race now crowded inside the straightened walls of this interesting town.

*October 3rd.*—This afternoon we saw five or six black girls

being brought into Casablanca from the interior, which, after inquiry, we found to be

SLAVES.

Some time ago there was one sold in the street by auction, being led about just as horses are in public marts at home. The poor things themselves appear to have no feelings in the matter. They look as if bereft of their reason—in fact, like tamed animals, so submissively do they act in all their movements. O how tyrannous *man* can become!

*October 7th.*—This morning I visited a large fundak, lately built by the Sultan, and appointed by him as the place for receiving slaves as they arrive from the South, thus affording them a rendezvous until their owners should have disposed of them. We saw seven female slaves, ranging in age from ten to twenty years. They were stowed away in a dingy oblong room at the back of the building, and were guarded by one of their owners, who sat upon a kind of matting at the entrance. None but the eldest of them could speak Arabic. When we tried to speak to her she became very sullen, and afterwards broke out into a coarse laugh, in which the others joined. Several Arabs came around us, and afforded us an opportunity of condemning the evil practice of slavery, which we did in no measured terms, telling them how God must be angry with those who

TRAFFIC IN HUMAN FLESH.

Whilst here we saw a Moor leading out one of the elder girls to be sold; so we followed them, and after a few minutes' sharp walking came upon them standing before the door of a well-to-do Moor. After examining her as if she had been an animal, she was taken away again with another younger one, without a bargain having been struck for either. Here again I spoke strongly and indignantly against the horrible system. Quite a group of Moors were standing around, who did not answer a word, but seemed dumbfounded at such an unusual interruption of their proceedings. One of the girls, we afterwards heard, was sold for 130 dol.

These slaves are mostly captured in feudal warfare between the Soudan tribes, and are brought to the borders of the Morocco Empire, where they are sold to Moors, who again resell them in the various towns of Morocco.

Female slaves are more valuable than the male by about 30 per cent. This is the first time I have personally witnessed the selling of a poor slave. Some leading men along the Barbary Coast, for some reasons best known to themselves, would have us believe that slavery does not exist here, but we are no longer to be blinded to the fact, having been eye-witnesses of the above scene.

Whilst in the afore-mentioned

FUNDAK OR INN

I met with a young man from Tadla. He was very friendly. We brought him to our house and gave him a Gospel to take to his father, who is able to read Arabic. He earnestly invited us to accompany him to his home, protesting the greatest friendship for us. Later on in the day a native of Morocco City came and asked me for an "Engel" (Gospel). I gave him a large copy, for which, although he looked very poor, he gave me money to the value of twopence halfpenny.

He could read very well indeed. I never saw a Mohammedan before with so much desire to possess a Gospel. May this poor man find the Bread of Life as he reads!

I am more convinced than ever that this town is a splendid centre for mission work. We can reach and influence the whole of the towns in the south and interior of Morocco. May the Lord soon send us help, for as our knowledge of the language increases, so do our opportunities for telling out the good news; never a day passes but what some Moors or Arabs can be found willing to talk with us.

## - VISIT TO TIARET AND FRENDAH.

MR. CHEESEMAN has lately been on a pioneer visit to Tiaret and FrenDAH, Arab towns lying to the south-east of Mascara, on the border of the desert.

Tiaret is situated on a table-land, 3,550 feet above the sea, and is built on the site of an ancient Roman station.

## MR. CHEESEMAN'S JOURNAL.

On Saturday, I started early by diligence, *en route* for Tiaret. For some twenty kilometres the journey was very uncomfortable, seven of us being crammed into the place of four. All except myself were natives with great burnouses, and three of the number were ill. At Palikao, our first stopping place, we changed into two smaller conveyances, the larger one not being able to proceed any further in consequence of the roads being cut up by the rains. We only stayed long enough to allow me to speak a few words to a native gendarme and one or two others who were near the conveyance. From

## PALIKAO

we proceeded very slowly, and making frequent stoppages. Sometimes one of the sick ones would insist on getting down to drink at a muddy pool; at other times to rest the horses while they climbed a steep hill. During this journey I had a long talk with a Kabyle living outside Tiaret; his Arabic was not very clear to me, but we managed to keep up a conversation. He could not read, but accepted a Testament, promising to take it to his comrades, some of whom, he assured me, could read Arabic; I trust that God will bless it. During one of these forced walks, while ascending

## A VERY HIGH HILL,

I stayed behind to speak to a man. When I again overtook the passengers I found the Kabyle had lent the Testament I had given him to another native, who was reading and explaining it to the rest. I cannot tell you how delighted I was at the sight. Soon after he approached me, and to my surprise and delight repeated a good portion of the first chapter of Matthew, by heart. He then begged me to give him a Testament, which I did, much to his delight. There was not much to interest one in the way of scenery, the chief interest to me being the conversation carried on with the natives. One wished to know what we said when we died? I pointed out to him that salvation was a gift, and that no repetition of formularies on a death-bed would bring him merit. On our arrival at

## FORTASSA,

I found that the train would leave in a few minutes for Tiaret. One Jew in the station accepted a Gospel, and I had the pleasure of seeing him sit down and begin to read it to a group. This Jew I had met at Sig on a previous journey with Mr. Baron. From the time of the train starting, some natives kept up a running fire of banter. One was so angry that he changed carriages; another climbed over to the next compartment, leaving me with some who were better disposed. We arrived too late at Tiaret for me to do anything the same night, and was very thankful after such a journey to dine and retire for the night. The next day, Sunday, I visited first old Tiaret, or the port, a small town built on the top of a high hill overlooking the new part of the town and the Plateau du Serson. From the south gate one can see for many miles

## ACROSS THE DESERT,

beginning at the foot of the hill. The old town, or redoubt, has about 700 inhabitants, exclusive of soldiers, mostly Jews, and just a sprinkling of Arabs, with whom I had long chats in

workshops and cafés. A native policeman whom I had formerly known at Mascara, introduced me to the principal Taleb at Tiaret. He was a most intelligent and polite man, and we carried on a friendly discussion for over two hours. The café was full of men, who listened intently, for which I was very thankful. At times they showed their approval by smiles, but they were afraid to speak before their learned one. The next day a man who had seen me give a book to the Arab in the old part of the town, sought me out, and begged me to give him one also, and went away delighted with his present. During the morning, it being cold, I turned into an Arab restaurant, where they gave me something that tasted like a composition of gristle, sand, and cayenne pepper. I afterwards walked a short distance outside the town, where I met a number of natives coming in to attend the market. Some were very friendly, but others arriving from longer distances were suspicious, and fingered nervously the locks of their guns. Many

## LARGE CARAVANS

were coming in with dates, some of them evidently from the far interior. The market place is very extensive; the trade consists principally of dates, butter, grain, horses, sheep, and long carpets serving as beds, which the natives are accustomed to lay on the ground and then double over them, the whole family being included in this long bed, reminding us of the man in the parable mentioned by Christ, "My children are with me in bed, I cannot rise and give thee." I had many conversations with natives; some offered to take me to the Beni Majab some ten days distant in the desert; others wished me to live in Tiaret; altogether the people struck me as being much more intelligent than those I saw at Saida, but far more talkative and consequently more easily approached. I was much impressed by the large numbers who are constantly arriving from the desert for grain, there being none in their country. They bring in return dates and figs. There are also a great number of

## MOZABITES

here, making it a good centre to reach this interesting race. I had long talks with a few of them, some of whom speak very good French. I visited a negro village on the top of a hill close by, but could not do much in the way of circulation, ladies would be able to do much more. I calculated there would not be less than 400 negroes and Arabs living in this village, and there are some others in the neighbourhood. Tiaret struck me as being the most important centre in the province of Oran, both owing to its having the largest markets and also on account of the great caravans constantly arriving from the desert. But there would, of course, be difficulties. The extremes of heat and cold are often very sudden; I think I never experienced such cold as during the time I was there. I was well provided, having a kind of thick burnous, or cape with hood, over my overcoat and this, with leather leggings, kept me tolerably warm. Then, too, provisions and house rent are very dear. On the whole, I have reason to thank God and feel more encouraged from my visit to Tiaret than from any previous journey, and I trust that I may be able to spend a month there in finer weather. Any one residing there must count on having at least seven months' winter; this I gathered from people that I knew, Tiaret being 1,500 metres high. The town is growing fast, very fine buildings having recently been added. The Jews have also built a very nice synagogue.

On the Tuesday morning I set out for

## FRENDAH,

a town some fifty kilometres distant. Owing to the bad roads and the long forest we had to pass through, it took us all day to reach there. On the way Roman tombs and a few Arab villages were pointed out to me. We also passed some splendid scenery, but it was a very tiring journey, having many

times to dismount and walk past dangerous places and up steep hills. Frendah I found to be situated on a high plateau, and on the edge of steep precipices overlooking a large plain surrounded on every hand by forests. The town is divided into old and new, and is a military port. Many of the people, who are mostly Arabs, negroes, and Jews, are polite and agreeable, and many of them speak French fluently. The place seems very healthy, and, from what I could gather, the water is good. Gospel work could be carried on for some months in the year, as numbers of caravans repair there for grain and other provisions, but during the winter months it is nearly closed on account of the snow. Here I was able to distribute several Gospels, and others came asking for more, but my supply was exhausted. I shall hope to visit this place again in the summer, when the concourse of people will be greater.

### WITH THE CHILDREN.

FROM MISS A. GILL'S JOURNAL.

October 28th.—Since returning from Algiers, we have been very busy. The first Sunday we were home we had such a

### MEETING FOR THE BOYS

to-day. As soon as the room was ready, boys and girls came flocking in, and presently we were sitting on the floor with a number of boys and girls round us, of all ages; three women came in also, and sat a little way off with their work to listen to the singing. We taught them part of a hymn and verse, "Jesus said, I am the Way, the Truth and the Life, no man cometh unto the Father but by Me." After the class, we went again to see the room we had inquired about before, and to ask if they would clean it, but could get no decided answer, for they were taken up with the *fete*. The Arabs are keeping their *fete* to commemorate the birth of Mohammed; the French Roman Catholics, All Saints' Day; and the Protestants had a service because it is the anniversary of the Reformation.

This afternoon we went to Mansourah; the rain had ceased, so we had a pleasant walk; on the way we passed several boys and girls, who, when they saw us, nearly all came to meet us. We had

### A CROWDED ROOM,

almost more than we could manage. Some behaved well, especially the regular comers, but others were very naughty, and



THE MISSION HOUSE, DJEMAA SAHRIDJ.

good time at Mansourah, some of the elder girls, who had not been coming for some time, came in, and were quiet and attentive.

We have resumed on Tuesdays the sewing class for the Arab girls. They are still learning texts; it was good to find they remembered quite well those they learnt before we went away.

Miss Hodges and I have arranged to visit the

### TWO ARAB VILLAGES,

Sidi Elhassen and Sidi Haloui. We have been three times now, and every time have been followed by a crowd of boys and girls; in one courtyard we had sixteen children sitting round us; we got them to repeat the hymns after us, and sing. A little while since we tried to hire a room in one of these villages, in order to begin a class for boys; we prayed about it, but could only find one, and that was in a most dilapidated condition—roof broken, door off the hinges, and very dirty, while the rent was high. From there we went to see Kheira, Miss Read's old servant, and while sitting in her light, tidy-looking room, I suddenly thought we might ask her to lend it to us once a week. She is very poor, and always wanting help, so thought it would be good for her too. When we asked her, she was quite willing to let us use it on Thursday afternoons.

October 30th.—We began our

when they found I would not mark them for good conduct, told me they should not come any more, and one girl tore up her text which she had taken to learn for next time. These are the sowing times—or, perhaps, one might say, ploughing times; it is so sad to see how indifferent nearly all these boys and girls are.

November 15th.—Last Thursday we were at Sidi Haloui, and had quite a large class—fourteen boys, six girls, and three women as on-lookers; the boys were very good, scarcely any trouble at all. After the class, we went to visit one of our little girls, who formerly came to the sewing class; she lives with her father and mother in

### A SMALL DARK CAVE.

They brought out a sheepskin for us, and we sat down and stayed some time. The mother was sitting next to her primitive cooking-stove (an earthen jar with charcoal in), and by her side her husband, an old man, looking wretchedly ill; he was busy, however, at his work (tailoring) making little burnouses for boys out of very old ones belonging to men. The little girl promised to come back again to the class, and just as we were coming away, her mother gave us two eggs.

December 1st.—I could imagine I was back in an English winter to-day, all the morning it snowed and the wind was bitterly cold.



## OUR ILLUSTRATIONS.

## A HOSPITAL SERVANT.

THE illustration represents a man from Tunis who was for several months our hospital servant here in Tangier. He was a clever, sharp little fellow, with a very high opinion of his own worth. He knew something of Spanish, English, and French, having led a wandering life, had worked in Spain and Portugal, and been four years on a sugar plantation in Demerara. While here he wore Moorish dress, but told us that for years he had dressed as the Nazarenes. Though nominally a Mohammedan, he seemed to have no faith in God or Mohammed. Although he attended all the services and heard constantly of Jesus while with us, yet from first to last he never showed the least interest in the Gospel, and openly declared his one desire was to make money. When spoken to about his soul, he would say that at present he could not attend to any religion, as all his thoughts were set on getting money enough to buy some land, build a house, and marry a wife. When all this had been accomplished, then he would think of God! He left us when he had saved some money to go to Portugal, where he said he expected to earn 500 dols. in three years. On leaving I begged him once more to think of God now and to pray to Him. "I do pray," he said, "many times a day." "What do you say when you pray?" I asked. "I say," he replied, "'Oh, Lord! give me money! give me money! give me money!'"

## THE MISSION HOUSE, DJEMAA SAHRIDJ.

ON the opposite page we present our readers with a view of our Mission premises at Djemaa Sahridj, a village among the Kabyle mountains situated about eighty miles east of Algiers.

This was the first station of the Mission, and was established in the year 1881, the present house being built in the summer of 1883, on a spur of the mountains about 1,500 feet above the sea. Here Mr. and Mrs. Lamb resided for about four years; at the present time part of the house is inhabited by a married missionary, Mr. Cuendet, with his family, and the remainder, affording accommodation for three or four single brethren or sisters, is at present occupied by Miss Cox and Miss Smith.

To the left of the picture can be seen the roofs of the Kabyle huts forming the village of Djemaa Sahridj.

Mr. Graham Wilmot-Brooke who visited this neighbourhood in the autumn of 1883, thus wrote of this newly-erected station:—"The next morning I left for the coast to return to England, and never in my whole tour did I leave a place with so much regret as the clean, white Mission House, with its lovely surroundings of vine, fig, cactus, olive, eucalyptus, melon gardens, sparkling springs, and towering mountains in the rear."

## THE SISTERS IN TETUAN.

## DIARY OF MISS BANKS.

Nov. 3rd.—To-day closes the grand feast in honour of the birth of Mohammed; last night a number of "Assowwi" paraded our street to their mosque, which, unfortunately, is almost next to our house. They carried huge candles and chanted in a most musical manner, there they spent most of the night in feasting and shouting. A number of women have been here to-day for medicine; poor things, fever is so very

ILLUMINATED TEXTS.—Should any of our friends require illuminated texts in blue, red, and gold, with ornamental scroll ends, for drawing-room or mission-hall use, will they please order from J. H. B., THE PRIORY, CHRISTCHURCH, HANTS. Prices from 2s. 6d., about three feet long. Proceeds will be given to the North Africa Mission.

bad just now in the town, and often lately there have been two or three deaths in one house from it and sun-stroke.

One poor man we are much interested in; four members of his family have died from fever this summer, and now his wife and two children are down with it. Poor things, dying without the Truth in a false hope.

6th.—Fourteen or fifteen came to-day,

## ONE BRIGHT, BLACK GIRL

was most intelligent, and seemed much interested in the story of the Cross.

7th.—Market day. It is curious to notice how the Jews outwit the dull-brained Moors in every way; for instance, on these market days the villagers from miles around bring in game, fowls, etc., to the town, but instead of awaiting their arrival in the market-place, the Jews go nearly half a mile along the road to meet in-coming parties and get all the best things, haggling and fighting over the twentieth of a penny, the smallest coin used here. Then, if it is cheap, they buy all the corn or charcoal up rapidly, store it and sell out at exorbitant prices. Syndicates do not seem altogether unknown even in Morocco. Our little servant was nearly knocked down by Jews last week, for daring to buy our corn, when, as it was cheap, the Jews were trying to get it all. The Moors here hate and yet fear them; their natural character is strangely unlovable, one tries to love and do them good for Christ's sake, but their qualities repel you at every turn, as they are everlastingly cheating you.

Besides our patients to-day we heard of

## A POOR SWISS FELLOW

in great trouble in the neighbouring inn, as he could not make himself understood; he had a sad tale to tell, but we feared drink was at the bottom of all his woes. Poor fellow, he is most miserable, a stranger in this unfriendly land, there is no Swiss Consul here, and, of course, none of the others will help him; however, to-morrow or next day he leaves for Ceuta, from which port he can work out his passage to his home if he cares to. He has taken a Bible with him; may God bless it to his soul.

8th.—Several women for medicine in the morning and again in the afternoon; we had some upstairs for a long time, paying us a visit. One of them, such a pretty young wife, with two small children (deserted by her husband), listened very intelligently to the Gospel, and seemed to like hearing us talk of Christ, but two great drawbacks are always present,

## THEY CANNOT READ,

and very few (of the women) understand when you read.

9th.—We were disturbed in our quiet morning reading by four or five noisy Jews, having the poor Swiss with them; he wanted us to give him a passport to enter Ceuta, the nearest Spanish port; of course we could do nothing, and the Consuls all refuse to help him as he cannot produce a certificate of birth, etc. We tried to interest the consular agent (English) here, a Jew, but he could not interfere for a Swiss, so the poor fellow must return to Tangier.

10th.—Fifteen patients came in rapidly; one poor, wretched little baby, with its mouth in an awful state; and one grown-up girl, whose face is literally eaten away with

## THAT AWFUL DISEASE,

the scourge of this country. If anything is needed to show that this horrid religion is of the devil, a health report might, as nine in ten are victims to it. Some are so awful, and the smell is so overpowering that leprosy cannot be much worse, but it is sad to see the tiny children with it. If only the upholders of Mahomedanism looked into *this* side of the question, perhaps their favourable views would slightly alter.

## IN AND AROUND TANGIER.

By MISS B. VINING.

*Hope House, Nov. 1st.*—During the past month there has been but little worthy of note. I am anxious to get more knowledge of medical work, so with Dr. Churcher's acquiescence I have been helping in the dispensary, and dressing the wounds of out-patients in the mornings this last few weeks. I have had occasional nice talks with the women, and the evening service has gone on as usual. This I have taken five times in the week. On the whole these meetings are encouraging, the patients are always willing to listen and very rarely show opposition; still I cannot say any of them manifest change of heart.

## ONE OF THE IN-PATIENTS,

Habeeb, is a Hadjee, *i.e.*, she has made pilgrimage to Mecca, consequently she is considered (specially by herself) very holy and good. When first she came she was bigoted, and very troublesome in many ways, but one morning I was speaking of the entrance of sin into the world, and she took up the story and began quoting from the Koran. One of the other women turned to me and said, "Is that so?" I said, "No! that is not what God's Word says;" and she remarked to Habeeb, "You see, you do not know the truth." She was rather offended at the time, but since has been very much better, and now shows real interest, and listens in deference to what we say.

*15th.*—Being a nice bright day, after breakfast Miss Chapman and I took donkeys and went out to

## ZEITINE,

the scene of our summer camp. We found the people had by no means forgotten us in the village, and we had three different little meetings; one with several women was very interesting. It was as hot all day as in July in England. We got home in time for tea, and I took the service in the evening with the patients.

*22nd.*—This morning David and his wife came just at the close of the service (David was an in-patient for some weeks a short time since). They came to read with me. We read John iv., and at the words "Salvation is of the Jews," I turned to the closing chapters of Matthew, and read of the death of Jesus, the earthquake, and rending of the veil. Then I spoke of

## THEIR PRESENT CONDITION

(several more Jews and Jewesses had in the meantime gathered round, as well as Moors), how they had now no temple, no sacrifice, no priest, because God's Lamb had been sacrificed for the sin of the world, and they had no further need of these things. There was quiet, reverent attention; they could not deny the facts, and some seemed *almost* persuaded. I went to see David and Esther in the afternoon, and they fetched in two more Jews, and we had a most happy time over God's word; the Gospel seemed fresh to the newcomers, and they listened with great attention. I added a simple allegory for the two children, and came away with a full heart. There is such joy in thus giving the glad news to those who hear it with willing minds.

*24th.*—Good time in the morning. One well-educated man came and read with me in the Gospel; when we had finished, he began turning the leaves till he came upon the beginning of Mark's Gospel. Then he said, "What is this?" pointing to the words "the Son of God." "What about it?" I said. "Well! how can that be true?" "Rather say how can it be *false*," I replied; "you believe this is God's book?" "Yes." "Does God tell lies?" "God tell lies! Oh no! no!" "Well, then, if God said this, and He tells no lies, how can this be

anything but true?" Somewhat to my surprise, he seemed satisfied; at any rate he said no more, but continued reading to himself.

*25th.*—Miss Lambden having returned, I took

## A SHORT SERVICE WITH THE WOMEN.

One of them said, "You speak always of Jesus, but we have other prophets, and Mohammed, he will save us." Of course I said this could not be, and when, soon after, the same woman said, "I pray to Jesus to make me well, and I am still ill," I replied, "Because He sees you have not faith in Him; you are still trusting in Mohammed; but you must give up your belief in all else, and trust Jesus only." After this she was silent, and seemed to be thinking it over. I then went up to the men in-patients, to write up some of the cards. Two of the men were more willing to speak openly than they have been before. I asked one, "Do you pray to God through Jesus to bless the means, and make you well?" and he replied, "But Jesus is the Saviour?" "Yes," I said, "but He can heal the body too, for He made it." This he seemed to accept. The other man said, "Your Gospel is good; when I am stronger I will read it, and I will take it home and read to my sister, and she will believe." This man also acknowledged that he believed Jesus was the Saviour.

*27th.*—A woman came to fetch someone to go and see her sick husband in

## SWOKERIDGE,

so after dinner Miss Robertson and I went with her, we on donkeys and the dear woman, with her baby on her back, trotting after us, chatting with the donkey-man. Miss Robertson took the baby for a time, but he cried so lustily, his mother took him back. We arrived at the village just before five, so had only time just to attend to the poor man, who has a very bad knee, resulting from a neglected cut. Miss Robertson did what she could to relieve him, and we told him to get leeches and put them on, and as soon as possible to come into the Hospital.

What a strange scene it was! The small, close hut, quite dark, the women crowding at the doorway, and we two kneeling by the low bed, Miss R. dressing the wounded limb, and I holding an end of candle to give some light. The patient is

## FOKEE OF THE VILLAGE,

and a fine-looking man. They gave us a pair of chickens, and asked us to go again. We rode away in the fast-gathering darkness, and after two hours' journey, partly by moonlight, reached home about seven o'clock, rather cold and ready for our tea.

I suppose a few years ago it would have been impossible for two ladies to have ridden over those lonely hills after dark with only a Moor for company, but the man was very good, and went all those miles (about fourteen) quite willingly. Our help to them in sickness has a marked effect in their treatment of us, and I am *sure* it makes them more willing to listen to what we tell them.

## MY FIRST FORTNIGHT IN NORTH AFRICA.

By MISS A. M. CASE.

*Oct. 25th, 1890.*—Yes, I am here! Actually here in North Africa, and sent here, I believe, by the Lord God Himself, as a witness for Him. Praise His name for all journeying mercies! He has taken care of both me and my luggage. I said good-bye to Miss Colville and Miss Granger at Marseilles. Our steamers lay side by side in the harbour and left at the same time. We waved farewells from our different decks, and

I was left alone. "Yet not alone." Mr. James Wright's parting text came to me so sweetly, "He that sent me is with me, the Father hath not left me alone." When I arrived at

## GOLETTA,

the port of Tunis, it was such a comfort to see Miss Harris and Miss Johnson on the quay awaiting me. The English tongue had a more delicious sound than ever. After taking a cup of coffee we set out by train for Tunis. What a funny train! Each carriage has a covered verandah running alongside on which men stand or walk enjoying the air. As in Germany, compartments in which smoking is *not* allowed are the exception. I was interested in a man who came and stood in the verandah outside our door, talking through the window to Miss Harris. At one time he attended her French meetings, and when they were closed he took to the French Protestant Church, so he said. Miss Harris put some straight questions to him, and from the answers she gathered that he was so far *only* a Protestant.

I must not stay to describe the flock of beautiful goats we saw browsing, the prickly pears growing by the line, the olive trees in the distance, and the "lake" of Tunis, close to which we travelled. In half-an-hour we had journeyed right round the Gulf, and very quickly afterwards I had made the acquaintance of Miss Grissell, Miss Harding, and the Arab servant, all three of whom gave me

## A WARM WELCOME.

The dear old servant thought that by talking very loud she could certainly make me understand Arabic, but alas! it was a failure. All my fault, too! she did her best.

*Sunday, Oct. 26th.*—My first Sunday in Tunis! After attending the French Protestant Service, I went to the English Church and heard Mr. Flad's sermon. It seemed a most appropriate subject—the obedience of Abraham in leaving friends and country at God's command, with reference to that blessed promise in Matt. xix. 29. How small the world seems, after all! Here is the son of Mr. Flad, whom I knew in my schooldays, and who gave me the book he wrote on Abyssinia, established at Tunis as English Pastor and Missionary to the Jews. His sister was a schoolfellow of mine at Kornthal, and he and Mrs. Flad were both brought up in the dear old German village. In the afternoon Miss Harris took me with her to

## TWO ARAB HOUSES,

and translated to the women my testimony of what Jesus has done, and is doing, and is going to do for me. It is a happy thing in England to be able to speak good of His name, but I realised that it was a far higher privilege in Tunis.

In one house we found some interesting Bedouins; mother and daughter. The latter especially was covered with ornaments, and her hair hung in long plaits, like ringlets, about her face. Besides these, she wore a fringe, and beneath it appeared a comically painted forehead, most brilliant to behold, with its stripes of blue and red. The talk here was very interesting, and became more so when all the women who had clustered around us were called off elsewhere, except the

## YOUNGER BEDOUIN.

With her, the conversation took a personal turn. She drank in our words like a thirsty soul longing for water. Her sins were a heavy burden to her, she said. When we told her that ours had been rolled away, she said longingly, "Please God He'll do it for me, some day!" We are praying particularly for this dear woman—Hannah, we call her.

It is a source of much astonishment to the Mohammedan women that we missionaries can exist without husbands. Why hadn't I one, they all wished to know. When I told

them that if I had been tied to a husband I could not have come to teach them about Jesus Christ, their faces changed. "Hey!" they exclaimed, in tones of charmed enlightened and perfect satisfaction. We were amused at their telling us that we should get a reward for not being married, and that it was easier not to sin in our circumstances, because, as we had no husbands, of course there was nothing to quarrel about.

*Saturday, Nov. 1st, 1890.*—Time flies so that I really have not been able to record all the doings of this past week. Besides studying and shopping, and learning to cook a little with an Arab fire of charcoal, I have had the pleasure of

## VISITING

—in company with one and another of the four dear sisters here, who are always so willing to take me and so good in translating for me—five different families. Of course I have been intensely interested, and amused, *and saddened*, by what I have seen. The dear Arab women receive with open arms the new English friend, who "could not stay in England because she loved Jesus, and wanted so much to tell them about Him."

It is a pleasure to see their happy faces, and dark sparkling eyes, always eager with interest as long as their beloved friends can stay. I have noticed, too, that there is no difficulty at all in introducing the subject of religion in the families which have been visited a few times. "The Lord Jesus" is spoken of as soon as we are seated, and all the women understand perfectly why we go to see them. Bible stories delight them, and when they hear of our precious Saviour's kindness to the women of His time they say, "Oh, I wish He were here now!"

*Sunday, Nov. 2nd, 1890.*—Such a weird, heartrending wail is resounding in my ears as I write. "It is a death-cry," says Miss Harris. I shiver to hear it. There must be somewhere near us a house where one has just died. Every fresh person who goes in to see the body raises this cry of lamentation.

## IT PIERCES OUR VERY HEARTS.

Miss Johnson says she heard a death-cry from another quarter this morning, so it seems that to-day two immortal souls have gone out into the darkness alone, alone! to stand before the presence of a Holy God, and their only mediator is Mohammed, a sinner more sinful than themselves! May God help us to get on faster with our blessed work of spreading our glad tidings, and may those at home pray more earnestly than ever for the people which sit in darkness and the shadow of death!

*Thursday, Nov. 13th, 1890.*—We were invited this afternoon to meet Bishop French, of Lahore, who is staying in Tunis for some weeks, *en route* from England to India. We had a nice little conversational Bible reading with him. The Bishop expressed our own ideas when he spoke of the privilege it was thus to gather together "all one in Christ Jesus!"

We also enjoyed the Bishop's little visit when he called here last Monday. His "Peace be to this house" sounded quite in keeping with his patriarchal appearance. He is a dear old man. Although seventy-six years of age, he is, as he told us,

"NEITHER WEARY NOR DESPONDENT;"

therefore he sees no reason why he should not return to his beloved work at Lahore. We are so encouraged to hear from him of blessing among Mohammedans. At least half of his native pastors in a certain district were once followers of the False Prophet. Praise God! Arabs *can* be saved, and brought *right out* for Jesus!

Bishop French seems surprised and pleased that our missionaries get into houses with the Gospel *only*, no needle-work or anything of that sort. It is indeed astonishing. I have noticed with great joy that they welcome us simply as friends who come to speak and sing of the Lord Jesus Christ.

## GIDEON'S BAND.

"Believe ye that **I** am able to do this?"  
 "That no flesh should glory in His presence."

"COUNT me the swords that have come."  
 "Lord, thousands on thousands are ready."  
 "Lo! these are too many, and with them are some  
 Whose hearts and whose hands are not steady.  
 He whose soul does not burn,  
 Let him take up his tent and return."

"Count me the swords that remain."  
 "Lord, hundreds on hundreds are daring."  
 "These yet are too many for me to attain  
 To the victory I am preparing.  
 Lead them down to the brink  
 Of the waters of Marah to drink."

"Lord, those who remain are but few,  
 And the hosts of the foe are appalling,  
 And what can a handful such as we do?"  
 "When ye hear from beyond, my voice calling,  
 Sound the trump! Hold the light!  
 Great Midian will melt in your sight!"  
 —*Poems of the Dawn.*

## NOTES OF VISITS IN TUNIS.

By MISS A. HARDING.

*Nov. 3rd.*—This afternoon I saw R.'s family again, after a long absence. In bidding them welcome back, I carefully avoided any subject to cause discussion on the part of the mother—who, when once she begins, is like a torrent let loose—but soon she noticed this, and guessed the motive. "Whether you speak, or whether you do not," she said, "it matters not; I know what your heart is longing to say. I have learnt to know now what your chief thought in visiting us is. I must begin if you do not, and try to lead *you* to believe in the only true religion." From her side, she is as anxious to win us as we are to win her. She is the first Mohammedan lady yet who has sought to do this. As her husband rightly says, "If a Christian, she would be a devoted one," and we are seeking this one to be a jewel in His crown.

She has offered me to live with her a year, and have every comfort, if only I will come, that she may seek to convert me.

*Nov. 7th.*—This evening spent a happy hour with F., next door, and was so glad to hear the bright testimony from her lips of how she was proving the Saviour to be

## ONE WHO SAVES ALWAYS.

She told me how, lately, her mother had more than once asked her how it was she did not get angry now, as before, when insulted. She had replied it was "because the Lord Jesus helped her"; upon which her mother had kissed her, and seemed pleased. When her brother's wife now begins to quarrel with her husband, she persuades her to seek that same help. It is a joy to have intercourse with this dear Arab woman, to see how her heart goes out in love to the Saviour, and in longing to be like Him.

*Nov. 15th.*—Amongst those living close to us we have had much joy and encouragement in our work. Besides our landlord's house, where the light has entered, spreading from one to another, there is another family, where the Lord Jesus has become known as the Saviour, one heart there giving Him entrance. This is a young girl called

## MARIANAH,

about fifteen years of age. Her parents are poor people, her father having a small coffee-house near. She and a younger

sister are the only children. M. herself will shortly be married. For some weeks now Miss Grissell has been frequently visiting this house, teaching M. in French, which she had a great desire to learn, but was slow in acquiring the letters even, but far more readily her mind opened to the Truth, and now the French is forgotten in her longing to hear more about Jesus, whose love has won her heart, and she has begun to know the power of prayer. A Bedouin woman now staying in the same house from the very first showed an eagerness to listen, and, we believe, also has truly accepted the Saviour. A few days ago, when I visited them, I saw this one for the first time, although Miss Grissell has often seen her. I asked her how she knew her sins were forgiven. She replied: "Because I have laid them on Jesus, who died for me." "And what has He given you now?" "Eternal life, because I have taken Him into my heart." It is a joy to visit these two—Marianah and the Bedouin woman—to see their longing to know more of Him, as they sit at your feet and drink in the words of life.

The mother is also an attentive listener, but as yet her heart has not been touched by a sense of its need. Truly God hath chosen the weak things of the world to confound the things which are mighty, and "out of the mouth of babes and sucklings hath He ordained praise."

We have now one

## YOUNG ARAB

who comes daily to read with us. About three weeks since he came first for treatment for asthma, from which he was a great sufferer; he listened very attentively to the words we read to him about the necessity of a new birth, and although there is still opposition to the great truths we seek to put before him, so antagonistic to his own belief, yet there is a dissatisfaction in his mind one cannot but plainly see. A few mornings ago, as he came as usual to read, bringing a friend with him, I said before commencing to read, "How is it you come thus daily to search into a new religion, the doctrines of a new book? have you not enough in your sacred book to satisfy you?" He replied, looking embarrassed at such a question, "It may be our religion after all is

## NOT THE RIGHT ONE;

anyhow, I would like to search into yours." I felt he expressed what many others inwardly feel. The name of this young Arab is Sidi Ali Ben F. Another Arab has also visited us lately who has lived most of his life in Syria and Constantinople; he came into daily contact with the missionaries there, and has a clear head knowledge of the truth; with St. John's Gospel he is very familiar, but his heart remains untouched; he is a reader in one of the large mosques here. Last time he came I gave him the New Testament. Will you pray that his being brought to know us may be the means of bringing him to know the truth which shall set him free? We may, in his case, reap what others have sown.

*Nov. 18th.*—This morning Ali Ben F. came to ask us to visit his mother, who was poorly, promising to fetch us an hour beforehand. Accordingly, Alice Case and I started off under his escort, and found his family lived quite near to us. His father, seated on his carpet, counting his beads, gave us a kind welcome, thanking us for the medicine which had brought healing to his son, and saying "all he possessed was at our disposal." The mother kissed us affectionately on the shoulder (Arab mode of salutation), and we proceeded to prescribe for her and her two sons. So now I have

## FOUR PATIENTS IN THIS FAMILY.

As always, the astonishment was great when we told them we had left all our home ones to come and live among them. I said, "I have no one belonging to me here," when the old

man replied, lifting his hand reverently to heaven, "You have God, exalted over all," and this reminder from Mohammedan lips came as such a refreshment to me. He is a very bigoted old man; his son, from fear of him, is reading the New Testament in secret.

## OPENING OF A REFUGE AT TANGIER.

FROM MISS LAMBDEN'S DIARY.

Sept. 10th.—We have at last been able to secure a room in the town, which we hope to use as a refuge for the very poor who come in from various parts of the country, and have nowhere to spend the night but the open air. It is situated in the large Soke, and during the past week has been repaired and opened. I visited it this afternoon, and found one sick man there; he only spoke Schloo, so I could not talk with him until the Sherif (a native convert who is in charge) came in and translated for me. Next door to the refuge is a Moorish *café*, which attracts a number of people; there were a good many loitering about to-night, smoking, etc. Presently they began to drop in one by one, and the Sherif went to fetch another Sherif, who is evidently rather a grand man, for he paid him great attention, placing for him a chair while the other sat on the ground. I had some interesting talk with them, and afterwards finding those outside would not enter, I went out and spoke to them. We went home feeling very thankful for this

NEW OPENING,

whereby we may reach the people.

17th.—I went to-day with a man to see a sick woman living on the other side of the Kasba. On entering the house he showed me into a room, and soon after some half-dozen women came in, dressed in a most gaudy manner, including the sick one, who is somewhat elderly and suffering from dropsy. They did not seem to understand anything about the Gospel, and only laughed. The man said he only wished me to see the sick one and be gone; I told him I could not come to see them without telling them of Sidna Aisa.

18th.—The people this morning have been most trying, either so dense or else unwilling to listen; one man, especially, would *not* listen to what I had to say, but positively

TURNED HIS BACK

on me, and kept saying, "I don't understand." I felt sure he did not wish to, but I continued speaking, hoping that some word might find an entrance. In the afternoon I again visited, with Miss Robertson, the house of which I wrote yesterday. The women were again painted, and decorated with no end of beads, earrings, and vulgar-coloured handkerchiefs; not a bit like Moorish women. They are evidently the wives of the man who brought me. Again I tried to tell them of their sinfulness before God, and their need of a Saviour, but they only looked surprised and then laughed. It was very pitiable to see those two poor old creatures—the one with dropsy, and another going blind with cataract—just living to decorate their poor perishing bodies. I felt very helpless to make any impression, but, praise the Lord, He can save.

In the evening I had a glorious time at

THE REFUGE.

I felt constrained to go, although very tired. There were many more people to-night; first several men and a group of bright lads came in, with whom I had a very good time. Then, several were sitting smoking outside, to whom I spoke, and afterwards a number more entered, and all listened well. May His word ever be with authority.

22nd.—This evening, just after I entered the refuge, a woman came near the door begging and calling on the name

of Moolie Abd El' Karder. So I asked her who he was, if he were dead or still living, and if she thought he was able to help her. She said he was dead, and his tomb was in such a place. I told her of One whom I *knew* could help her, and preached unto her Jesus. I saw by her dress she did not belong to Tangier, so enquired where she came from. She said she and her husband and brother were living in a small tent in

THE SOKE.

I said I should like to see them. She seemed very willing that I should, and following her she guided me with great care through the numerous camels that were lying about, and again on my return she linked her arm in mine, and would not leave me until she had seen me safely back to the refuge. When we entered the tent the man was engaged in cooking the scanty evening meal over a small charcoal fire. There was an older man and a boy in the tent, and they all listened attentively to my message. I found they were from Maraksh, and the man seemed to know us, but the woman had not been in Tangier before. There was a good number gathered in the refuge when I returned, and again they all listened with great attention. One man began to talk a great deal about the various prophets, and that he had faith in them all, etc. When he ceased I asked him to let me explain to him the difference between the Lord Jesus and all the other prophets. He really seemed

MUCH IMPRESSED,

but by no means persuaded that the prophet in whom he had had faith so long could not save him.

23rd.—This evening I visited again the little tent before going to the refuge, and found the man alone. As I left and was passing through the numbers of animals and tents, and was wondering if I should attempt to make the acquaintance of the inmates, two men sitting outside one of the tents greeted me, and this led to an interesting conversation. They seemed very surprised that I could speak to them in their own language. Presently one or two others came up, and all listened intently to the message of Salvation. As I was returning I met the woman from the tent, who clasped my hands in hers, and seemed delighted to see me again. She seemed such a

BRIGHT INTELLIGENT WOMAN,

and I do long that I may be able to lead her to Jesus.

Oct. 5th.—Another man passed into eternity this morning; he was sent down to the refuge yesterday very ill. I saw him in the evening and spoke a little with him, but he was too ill to pay much attention. He had a friend with him, a very stern-looking man, and I imagine very bigoted, though he was very silent, making no comment on what I said to the dying man. Afterwards, however, when I was speaking to the others, he came to the door of the room and stood and listened. I trust some word of truth may have entered his heart.

9th.—I was wondering as I entered the Soke to-night if I should visit the little tent before going to the refuge; I was very glad afterwards I decided to do so. The woman, her husband and brother, were all present, and listened very quietly as I read the story of the Crucifixion, the woman

HOLDING THE LIGHT

as I did so. The lamp was a tiny square tin filled with oil, and in one corner a bit of rag twisted for a wick; by this flickering light I read to them of Him who is the Light of the World. When I left, the man accompanied me to the door of the refuge, where I found a good number gathered. One man, who had not been before, came in and sat down with his back toward me. After a little persuasion he turned partly round to hear what I had to say, and listened for some time as I told him why we had taken the room, and spoke to him of the way of Salvation.

## FOR THE YOUNG.

### STORIES FROM DARK NORTH AFRICA.

Hearing that some members of the Children's Scripture Union—mostly members of one branch—have formed themselves into "The Children's Missionary Band," with the special object hitherto of helping the North Africa Mission, I thought these dear children would like to have some true stories from North Africa specially for themselves. You cannot be Missionaries yet, but you are doing what you can to obey the command of our Lord Jesus to send the Gospel to "every creature." You are pleasing *Him*, dear fellow-members of the Scripture Union.

It is a lovely autumn afternoon. The view of the blue Mediterranean, from a little village near Tunis, is refreshing indeed after the close streets of the town. So thought some English ladies as they wended their way up the hillside to the country house of some Arab friends frequently visited in town. The Missionaries are

RECEIVED WITH GREAT AFFECTION

by all the family—a father, mother, and two sons. They are soon seated, and lose no time in beginning to tell "the old, old story"—a "new, new story" to so many in that land. When Jesus is mentioned, the mother's manner changes, and you would feel so sad, dear children, if you could hear her scornful rejection of the Saviour who is so precious to those of us who know and love Him. Her husband is very different, and always listens with interest, but his wife's opposition is a great hindrance to him. She is a strong, active woman, far cleverer than he, as he himself admits and says: "If *she* became a Christian, she would be far better than all of us put together; everyone must listen to *her*."

By-and-by she calls one of the ladies aside to ask, "What did you gain in receiving Christ?" When told "pardon and eternal life"—which is explained to her as simply as to a little child—her answer is "Do you mean to say you have eternal life *now* in your possession, and through the death of Christ?" But like the Gentiles to whom Paul preached, and to all Mohammedans, "Christ crucified" seemed a foolish story to her (1. Cor. i. 23), and she became very angry, arguing hotly that

MOHAMMED, AND NOT JESUS,

was the Saviour, adding, "I wish the Judgment Day might be to-day, that I might prove to you that you are wrong and I am right." These words were so terribly sad to hear. Will you who read about it pray for this lady, that though she seems so hard, God's Holy Spirit may work in her heart, leading her to believe in Jesus, and to know that she too has eternal life in Him.

Another thing that Mohammedans find it very hard to believe is that they are sinners; "there is none righteous." They think that if they keep all the rules their prophet Mohammed gave them, by fasting and saying prayers five times a day at the right hours, giving alms, etc., that

THEY ARE QUITE PERFECT,

and they do not call telling lies, or stealing, or such things, sin.

The same lady's husband was helping the Missionaries to translate our well-known hymn:

"Jesus, Lover of my soul,"

into Arabic. When they came to the line:

"Vile and full of sin I am,"

the Missionary gave what she thought the nearest possible word for "vile." He objected, "That means something too

low for *man*; it only applies to swine." "What is then the direct opposite to the word 'pure'?" he was asked. "The word you said." "Then we will leave it so, for God's Word tells us such is man's heart." When they came to

"Make and keep me pure within,"

he said, after a few moments' quiet thought, "We need cleansing, because we are vile, is that it?" This was a wonderful thing for a Mohammedan to say. Pray for him that he may go to the Lord Jesus Christ to have his old bad heart taken away, and a new heart given him.

The same Missionary tells of a visit paid in the town of Tunis to a house where there was

A LITTLE SICK GIRL.

She was very ill with heart disease, and could not run about and enjoy herself as you do.

While the lady was paying her visit, the native doctor came in to see his little patient. Turning to the former, he said, "Are you one of the English ladies about whom I have heard so much?" He then asked the reason why they had come to Tunis, and passed on the reply to the little girl's mother, adding "And I have heard they would even *die* for the Mohammedans." After he had left, the Arab lady repeated the words to a friend who came in, and again to another, "They would even die for the Mohammedans." And the tears stood in her eyes as she took the Missionary's hand, and asked "Why would you even die for the Mohammedans?" She then heard for the first time of Him who *had* died for the Mohammedans, and Who loved her, and gave Himself for her, and how the Missionaries had left home and country to lead her and others to know this Jesus, and were ready to give up life itself for this object. "Come every day, and tell us more about Jesus" were her parting words.

I am so glad that some of the members of our Scripture Union are doing what they can to send the Gospel to

DARK NORTH AFRICA.

There are some hearts there who have learnt to love Jesus; pray for them as well as for those about whom I have been telling you. And "go on," dear young friends; don't get tired of helping the Missionaries. The Master sees your effort made from love to Him, and some day you will hear Him say "Well done." If any new members would like to join the "Children's Missionary Band," I am sure the Secretary (Mr. J. H. Greene, Keswick Villa, Kew) will be very glad to enrol your names, and will be able to suggest to you how you may help. I know of one branch of the Scripture Union which sent out more than 50 dolls for the children in North Africa at the close of last year (1890). Will you who love Jesus try if you cannot do something like this for Him; but if you cannot work, don't forget to pray for the boys and girls in North Africa and other lands who have never heard of Him. Thank God that English boys and girls have open Bibles. May the words you daily read enter your own hearts, and lead you to love and trust in the Lord Jesus Christ as your own precious Saviour.

J. S. JAMESON.

### SOWING AND WEeping.

"They that sow in tears shall reap in joy." (Psalm cxxvi. 5.)—Weeping times are suitable for sowing. We do not want the ground too dry; instead of stopping our sowing because of our weeping, let us redouble our efforts, because the season is so propitious. Our heavenly seed could not fitly be sown laughing; deep sorrow and concern for the sake of others are a far more fitting accompaniment of godly teaching."—*Spurgeon.*

## 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, 1890.

1890.		General.		1890.		General.		1890.		General.		1890.		General.					
No. of	Receipt.	£	s. d.	No. of	Receipt.	£	s. d.	No. of	Receipt.	£	s. d.	No. of	Receipt.	£	s. d.				
Dec. 1...	4698	1	1	0	Brought forward	39	0	6	Brought forward	119	18	1	Brought forward	191	6	0			
1...	4699	1	1	0	8...	4715	0	9	6	Dec. 15...	4733	1	0	0*	Dec. 22...	4751	0	5	0
1...	4700	0	5	0	8...	4716	20	0	0	16...	4734	0	2	6	22...	4752	15	7	1*
2...	4701	0	10	0	8...	4717	1	1	0	16...	4735	3	16	4	24...	4753	0	10	0
2...	4702	6	5	0	9...	4718	0	8	0	16...	4736	0	15	0	24...	4754	17	0	0
2...	4703	2	0	0	9...	4719	25	0	0*	16...	4737	0	7	6	24...	4755	1	10	0
3...	4704	0	5	0	9	E.H.P.	25	0	0	16...	4738	3	0	0	24...	4756	2	0	0
3...	4705	2	0	0	10...	4721	0	10	0	16...	4739	50	0	0*	24...	4757	5	0	0
4...	4706	3	0	0	10...	4722	0	19	1*	16...	4740	0	10	0	24...	4758	0	10	0
4...	4707	1	0	0	10...	4723	0	5	0	17...	4741	0	13	0	24...	4759	0	5	0
5...	4708	1	1	0*	10...	4724	0	5	0	17...	4742	0	2	6	24...	4760	0	10	0
5...	4709	1	0	0	10...	4725	1	0	0	17...	4743	0	9	8	24...	4761	0	10	0
6...	4710	2	0	0	11...	4726	3	0	0	17...	4744	2	4	6	26...	4762	0	10	0
6...	4711	0	2	6	12...	4727	0	2	6	17...	4745	1	0	6	26...	4763	0	10	0
6...	4712	15	0	0*	12...	4728	0	4	0	18...	4746	3	0	11	26...	4764	0	15	0
8...	4713	1	0	0*	12...	4729	2	3	6	18...	4747	1	0	0	26...	4765	10	0	0*
8...	4714	0	10	0	13...	4730	4	0	0	19...	4748	3	0	0	26...	4766	10	0	0
					13...	4731	0	10	0	19...	4749	0	2	6	27...	4767	12	10	6
					13...	4732	1	0	0	20...	4750	0	6	0	29...	4768	0	8	0
Carried forward	£39	0	6		Carried forward	£119	18	1		Carried forward	£191	6	0		Carried forward	£269	6	7	

\* Special Funds.

Gifts in kind:—Dec. 6th (212), Native garments and fancy articles; (213) native garments; (214) bottles; Dec. 9th (215), dolls, etc.; (216) Christmas cards; Dec. 13 (217), jewel'ery; (218) old linen; Dec. 15th (219), bottles; Dec. 31 (220), Mizam el Hak in Arabic, El Kindy in Arabic, El Kindy in English.

Total ... £321 19 2

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 Road, 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, 27, Linton Road, Barking.

Assistant Secretary, WILLIAM T. FLOAT.

Hon. Deputation, EDWARD L. HAMILTON (*Late of Tangier*).

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., 47, Phillimore Gardens, Kensington.

GEO. PEARSE, Esq., 9, Rue Brunel, Avenue Grande Armees Paris.  
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LORD POLWARTH, St. Boswell's, N.B.  
W. HIND-SMIT H. Esq., Exeter Hall, Strand W.C.  
REV. C. H. SPURGEON, Upper Norwood, S.E.

About 3,600 miles across.



Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
<b>Tangier.</b>		<b>Tetuan.</b>		<b>Cherchel.</b>		<b>Tunis.</b>	
Dr. T. G. CHURCHER ..	Oct., 1885	Miss F. M. BANKS ..	May, 1888	Miss L. READ ..	Apr., 1886	Mr. G. MERCADIER ..	Sep., 1884
Miss J. JAY ..	Nov., 1885	Miss A. BOLTON ..	Apr., 1889	Miss H. D. DAY ..	" "	Mrs. MERCADIER ..	Sep., 1887
Mr. W. SUMMERS ..	Apr., 1887	*Miss E. GILL ..	May, 1890			Miss GRISSELL ..	Oct., 1888
Miss B. VINING ..	Apr., 1886	<b>Fez.</b>		<b>Constantine.</b>		Miss A. A. HARDING ..	" "
Miss S. JENNINGS ..	Mar., 1887	Miss E. HERDMAN ..	Jan., 1885	Miss L. COLVILLE ..	Apr., 1886	Miss M. F. HARRIS ..	" "
Miss M. C. LAMBDEN ..	May, 1888	Miss M. COPPING ..	June, 1887	Miss H. GRANGER ..	Oct., 1886	Miss R. JOHNSON ..	Oct., 1889
Mrs. H. BOULTON ..	Nov., 1888	Miss I. L. REED ..	May, 1888			*Miss A. CASE ..	" 1890
*Miss M. ROBERTSON ..	Oct., 1889	<b>ALGERIA.</b>		<b>Kabyle Work.</b>		<b>Sfax.</b>	
*Miss A. K. CHAPMAN ..	" "	<b>Tlemcen.</b>		<b>Djemaa Sahridj.</b>		Mr. J. BUREAU ..	Jan., 1884
*Miss R. J. FLETCHER ..	May, 1890	Mr. M. H. MARSHALL ..	June, 1887	Mr. E. CUENDET ..	Sep., 1884	Mrs. BUREAU ..	Aug., 1885
*Dr. G. M. GRIEVE ..	Oct., 1890	Mrs. MARSHALL ..	Mar., 1888	Mrs. CUENDET ..	" 1885	<b>DEPENDENCY OF TRIPOLI.</b>	
*Mrs. GRIEVE ..	" "	Miss R. HODGES ..	Feb., 1889	Miss J. COX ..	May, 1887	<b>Tripoli.</b>	
*Dr. C. L. TERRY ..	Nov., 1890	Miss A. GILL ..	Oct., 1889	Miss K. SMITH ..	" "	Mr. G. B. MICHELL ..	June, 1887
*Mrs. TERRY ..	" "	<b>Mascara.</b>				Mr. H. G. HARDING ..	Feb., 1889
<b>Spanish Work—</b>		Mr. F. CHEESEMAN ..	Jan., 1886	<b>Akbou.</b>		<b>NORTH ARABIA.</b>	
Mr. N. H. PATRICK ..	Jan., 1889	Mrs. CHEESEMAN ..	" "	Mr. A. S. LAMB ..	Oct., 1883	<b>Base of Operations—</b>	
Mrs. PATRICK ..	Sep., 1889	<b>Mostaganem.</b>		Mrs. LAMB ..	" "	<b>Homs.</b>	
*Miss F. R. BROWN ..	Oct., 1889	Mr. A. V. LILEY ..	July, 1885			Mr. S. VAN TASSEL ..	Nov., 1886
<b>Casablanca.</b>		Mrs. LILEY ..	Apr., 1886				

\* Temporarily located for study of language.