

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

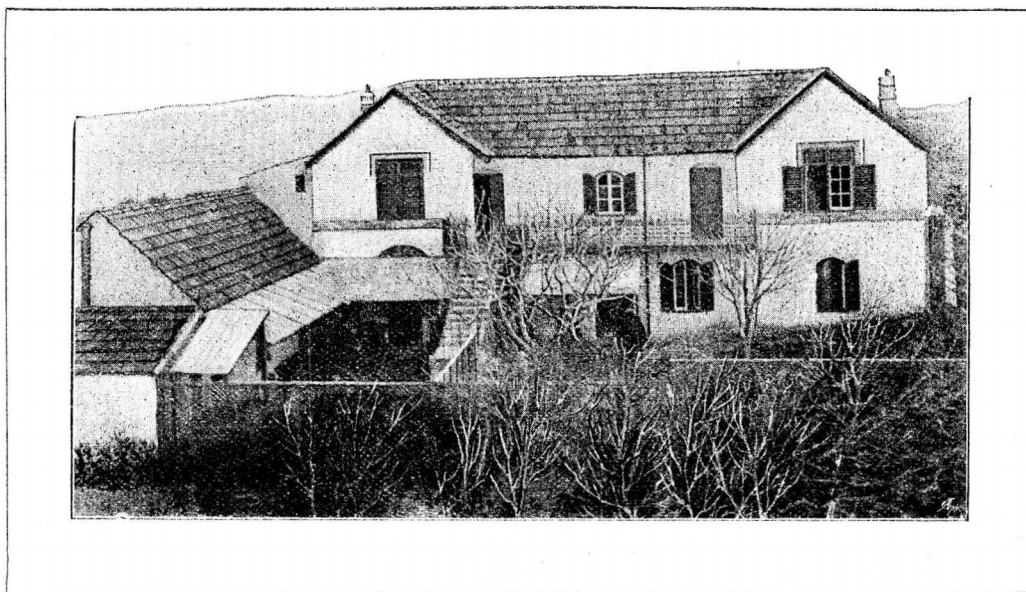
## NORTH AFRICA MISSION,

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

No. 35.

MAY, 1891.

PRICE ONE PENNY.



### Contents.

	PAGE		PAGE
Mission Publications ... ..	ii	Our Illustrations ... ..	55
Proportionate Giving ... ..	49	Morocco—Tulloch Memorial Hospital and Medical Mission, Tangier ... ..	55
Notes and Comments ... ..	50	Our Sisters in Fez ... ..	56
Algeria—Our Kabyle Friends ... ..	51	Tunis—A Visit to Mousell... ..	57
The Locust Plag ... ..	51	Shall We Enter Egypt? ... ..	59
Winter in the Mountains of Kabylia ... ..	52	Extracts from Workers' Letters ... ..	60
Africa for Christ our Lord ... ..	52	List of Donations ... ..	iii
A Death-Bed in Africa... ..	53	North Africa Map.—Location of Missionaries ... ..	iv
The Rival Mahdists of the Soudan ... ..	53		

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

OFFICE OF THE MISSION, 19 AND 21, LINTON ROAD, BARKING.

## 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 less 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 area 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 1890 it has substantial mission premises, with hospital, in Tangier, and stations in Tetuan, Fez, and Casa Blanca. 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 twenty-four 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 larger than 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, but much opposed to the Gospel. Two brethren began, in 1889, to labour for Christ among them, and two more labourers have this year been sent. 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 sent to preach Christ amidst the inhabitants of its palmy oases.

**NORTHERN ARABIA** is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. One brother went to labour among them in 1886; he has this year been married and joined by another brother and his wife.

## Mission Publications.

### DAYBREAK IN NORTH AFRICA.

By MRS. F. T. HAIG.

Numerous Engravings. Paper covers, 1s.; paper boards, 1s. 6d., post free.

#### Press Notices.

"A story full of true missionary life. The author—the wife of General Haig—has thrown heart and soul into this worthy ministry."—*Christian*.

"A very encouraging and hopeful account of work for Christ in Morocco, Algeria, Tunis, and Tripoli, by the North Africa Mission. Mrs. Haig tells the story of this development and progress with the interest of one whose sympathies are in the work, and we sincerely trust that this volume may have a wide circulation."—*Reaper*.

"This is a most refreshing little book. Its perusal cannot fail to impress the reader, by both pencil and pen, with the state of things over there."—*Illustrated Missionary News*.

"The whole is inspiring reading, and to take in hand the volume is to turn over its pages till it is read through. Outwardly it presents a very tasteful appearance. It contains a number of illustrations."—*The Rock*.

"Our readers would be greatly aiding the North Africa Mission if they purchased this shilling book, and at the same time they would get full value for their money. People need to learn about Morocco, Algeria, Tunis, and Tripoli; for if they knew more they would feel more pity for these nations, which are sitting in darkness. The Gospel can convert Mohammedans; it has been tried. Will not the Church of Christ arouse itself to plough this nearest of all missionary fields? If we leave out lands which are nominally Christian, this is the first portion of the great field of the world which we can reach. It is so close at hand that a few days will bring us to it. Let us evangelise it, in the name of our Triune God."—*Sword and Trowel*.

S. W. PARTRIDGE & CO., or the Office of the Mission.

### NORTH AFRICA:

*The Monthly Record of the North Africa Mission.*

Contains frequent Articles bearing upon the Spiritual Condition of the Mohammedan Races and Tribes, and the best means of furthering Christian work amongst them. Also interesting extracts from the Missionaries' Diaries and Letters, showing the Progress of the Lord's work in Morocco, Algeria, Tunis, and Tripoli, and also the Branch Mission in Northern Arabia.

Illustrated by Woodcuts and Photo-prints. Price 1d. per month, or 1s. 6d. per annum, post free.

*Title page and Index for binding will be sent on application.*

THE ANNUAL VOLUME FOR 1890.

Strongly bound in paper boards, with large Coloured Map of North Africa. Price 2s. 1 cloth, 3s., post free.

The Large Coloured Map of North Africa, 11 ins. by 27 ins., can be had separately; shows the Stations of the N. A. Mission marked in Red. Price 1s., post free.

#### North Africa Mission.

A Small Booklet containing a Brief Sketch of the Origin and Development of the Mission, suitable for enclosing in letters. Price 6d. per doz.

*Also uniform with the above.*

#### The Cry of Ishmael,

Contains interesting particulars of the Bedouin Tribes of Northern Arabia, and the work recently commenced amongst them. Price 6d. per doz.

# NORTH AFRICA.



TULLOCH MEMORIAL HOSPITAL, TANGIER, AS SEEN FROM THE ROOF OF HOPE HOUSE (see p. 55).

## Proportionate Giving.

**W**E have not in the past been accustomed to make personal appeals for money for God's work in our hands, and we do not propose to do so in the future, but, as hitherto, to make known the facts of work and its requirements, and pray God to incline His servants to send us the help we need, whether it be financial or otherwise. At the same time, we consider it expedient, while refraining from using some means which others may think necessary, to enforce what appear to us to be scriptural principles as to giving.

It seems to us that the Word of God teaches that giving to the Lord's work should be *voluntary*, and *regular*, and *proportionate*.

The following article on the last point, by Pastor James Stephens, M.A., is extracted from *Our Outlook* or April, a quarterly paper connected with Highgate Road Chapel, London.

### MORE THAN THEY ALL.

JESUS sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples, and saith unto them, "Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living."

The widow's gift was very *small*, and they that were rich cast in *much*. Had the Lord said, "Small as is this gift, and, even, more markedly small alongside the large ones, it is not overlooked, nor reckoned of little account," His words would have been gracious. Had He gone the length of saying, "This gift is more appreciated than any of the other gifts," His words might have excited surprise. But, going far

beyond this, He made the astonishing statement, that this gift of a farthing was the *largest* cast into the treasury.

How could this be made out? The Lord estimated according to a new standard of measurement. He looked at the *proportion* which the gift of each giver bore to what he possessed. Many cast in much; but though much, it was perhaps only a hundredth or a thousandth part of what they possessed. The widow, had she cast in a tenth of her possessions, would have been, in a very real, definite sense, a larger giver than they; for the one who gives a tenth is ten times larger a giver than the one who gives a hundredth, and a hundred times larger a giver than the one who gives a thousandth. How very much greater a giver, then, must she have been when she cast in, not a tenth of her living, but all of it! None of them came within sight of her as a giver.

Thus, it was not that the Lord made little of the giving or

the rich because they were rich, and much of the giving of the poor because they were poor; but He estimated the comparative value of the gifts in the most exact and perfectly intelligible way. And His standard of measurement is one for us.

What *proportion* does our giving to the Lord, at any time, bear to our possession at that time? or what proportion does our giving from time to time bear to our income? A poor man may (as well as a rich man) be a small giver by reason of giving only a *small proportion* of his income. And a rich man may (as well as a poor one) be a large giver by reason of giving a *large proportion* of his income. The largeness or smallness of the *proportion* determines (in great measure) whether one is a large or small giver. In other words, he who gives a tenth of his income is a larger giver than he who gives a fifteenth. A man with £2 a week may give 4s. a week—that is, a tenth of his income; and a man with £6 a week may give double the amount—namely, 8s. a week—and yet be a smaller giver because only giving a fifteenth of his income.

Along with this, however, one must bear in mind that a man with a good income might give, say, a tenth and yet have *abundance left*; while another with a small income, giving a tenth, would have *no such abundance left*. In this case the latter, though apparently giving the *same* proportion, would yet be the larger giver.

Does not the Lord set before us the matter of *proportion* in giving? Are we, with attention and earnestness, *looking* at this matter? If so, is it not natural and reasonable for each of us to ask, What proportion does *my* giving bear to my income? It may, at first, involve taking pencil in hand and making notes, and using a little arithmetic; is *this* too arduous? Then when we have seen what proportion our total giving, say, during a month, bears to the month's income, is it not reasonable thereupon to ask: Is the proportion what it should be? A tenth has often been mentioned, and might be, in a general way, a normal proportion. At the same time, as one's income grows, he might go on to an eighth, and a sixth. Even a larger proportion than this is not unknown among us. The liberal soul deviseth liberal things, and therefore deviseth a liberal proportion. In these days of reading unions and prayer unions, I think there is room for a giving union—a union of Christians who would agree to set apart for the Lord, at the least, one-tenth of their income; a union in which the poor and, perchance, the widow might join as well as the better-off. Were our members in any large number to enter with earnestness into this, I should not wonder if it connected itself with spiritual reviving in our midst.

In such a case there could hardly fail to be means for entering into a largely-extended partnership with our brethren who have gone to other lands on God's business. Let four brethren, each having £300 a year of income, set apart a tenth for the Lord. Their united offering would amount to £120 in the year. Let half of this be taken for the cause and work of God at home. The other half would support a missionary abroad. Four brethren, while faithful to home claims, would thus have to themselves the joy and privilege of supporting a Gospel worker among the heathen or Mohammedans. Twelve brethren, each with £100 a year of income, might, in a similar way, have to themselves the same joy and privilege.

What possibilities are within our reach! Are we on the alert? If adjustments and modifications have to be made in order to this worthy consummation of proportionate giving, and so of extended usefulness, are we not willing for the joy ahead to face these? Do we in downright honesty and earnestness care for laying up treasure in Heaven? and do we recognise that for the children of God one method of doing so may be by the practice of proportionate giving—the proportion being worthy?

## Notes and Comments.

MISS LAMBLEN reports that the attendance of Arabs at the Refuge, Tangier, during the early part of January, was not quite so large as usual, owing to the frequent rains, which prevented many from coming in from the country districts. On one night in February there were sixteen men present, representing eleven districts of Morocco. The Word of God is read and explained in Arabic each evening, and as a rule is listened to attentively.

\* \* \* \*

DEPARTURES.—Mr. and Mrs. Van Tassel and Mr. and Mrs. Hogg, who are going out to labour among the Bedouins of Northern Arabia, left London for Beyrout on the evening of Wednesday, March 25th, via Paris and Marseilles. They reached their destination on April 7th.

\* \* \* \*

CARDINAL LAVIGERIE proposes to reclaim large regions of the African Sahara by monkish settlements. He is organising a French Sahara Brotherhood, who will live as engineering monks, and after five years' trial devote themselves for life. They will be posted near old wells in the Sahara, and will re-open those wells and start new ones and plant fruit farms to form a series of oases in the desert. They will make it their special work to gather the scattered nomads, suppress their slave trade, and convert them if possible. The system is to extend itself until vast tracts are fertilized, as was the case in ancient Carthage.

\* \* \* \*

PRAYER MEETING.—A meeting for united prayer on behalf of this rapidly-extending work is held at 21, Linton Road, Barking, every Friday afternoon at four o'clock. A convenient train leaves Fenchurch Street at eight minutes past three. We should be greatly cheered by the occasional visit of friends. Tea is provided at the close of the meeting.

\* \* \* \*

MR. W. SUMMERS was not able to leave Mogador so soon as he intended, in consequence of a native who was accompanying him being imprisoned. The man having ultimately been set at liberty, Mr. Summers left for Lanzarote, in the Canary Islands, accompanied by Mr. Tran, of the South Morocco Mission, where they have been subjected to further delays. They ask that our readers would remember them constantly in prayer.

\* \* \* \*

EGYPT.—We would draw the attention of our friends to an important article by General Haig, on page 59, on the subject of the evangelisation of Egypt. It is illustrated by an outline map of Lower Egypt, showing the position of the chief cities, with the rivers and railways.

\* \* \*

UNITED PRAYER.—Miss Trotter writes from Algiers: "Last Sunday night we all met for prayer. Before we separated we talked over the proposal of fixing some hour in the week when we should all agree to pray simultaneously for the power of the Holy Ghost to come upon our own hearts and lives, and upon this land from east to west. We have chosen Friday, from 7 to 8 a.m., and should be glad if you would make known the suggestion to our fellow-workers. All round the coast we believe that their hearts are being drawn out on this subject in a way that *must* mean a coming flood of blessing; this is but an attempt to focus and concentrate the widespread longing."

## Algeria.

### OUR KABYLE FRIENDS.

By Miss K. SMITH.

Jan. 31st, 1891.—Another month has sped rapidly by—another month of happy service for the Master! How privileged we are to have been chosen as His vessels to bear His Name before these people! Lord, make us and keep us clean vessels, full of living water.

On the first day of the month early in the morning, picture us busy with great vessels of steaming coffee ready for our guests—the poor, the blind, and the lame; in they came to the number of sixty, and soon all were quietly seated in our court. After a hymn, Monsieur Cuendet told them the story of the Saviour's birth, and the beautiful prophecy of Zacharias. How our hearts thrilled as we heard of the "sun rising" (French) that hath visited us from on high, to give light to them that sit in darkness, etc. Just what we need here, where all are sitting in darkness. It was pleasant to see how the coffee and bread were enjoyed, and pleasant too to hear the grateful thanks; but some forgot to be grateful, and only asked for more.

#### A SURPRISE.

No sooner had they gone than Mons. Cuendet's lad came running to tell us that Hamou ou Amar and Mohaud el Haoussin, whom we had met at the French Exhibition in London, and who had visited us in our English homes, had come from their village (a distance of six hours' walk) to see us. Right glad we were to welcome them, and their pleasure certainly equalled ours. It was truly Kabyle to see them bring in a great sack of Arab manufacture containing presents for us. First came a quantity of the finest pomegranetes we have ever seen, then a huge tin of delicious honey, then two beautiful little silver bracelets made by Hamou himself; and, lastly, two photo frames in walnut wood, carved and inlaid by Mohaud. It was pleasant to feel that they were not forgetful of the little kindnesses we had been enabled to show them during their stay in England. After thanking our friends, and providing them and their mule with refreshment, we all went to Mekla for

#### THE FRENCH CHILDREN'S TREAT.

By three p.m. they and their parents arrived, and a very happy time we had, singing hymns and distributing the presents. Mons. Cuendet gave a simple and appropriate address for the occasion, and all went away pleased and happy. May God bless all that has been done! Hamou and Mohaud returned home with us, but slept at a friend's house in the village, or rather at his "café," where we heard they entertained their friends with a detailed account of our country, and all they had seen and done there. They have learnt that there are bad English as well as bad Kabyles, and but for the efforts put forth to bring them under Christian influence they would probably have come back feeling that after all the English were no better than themselves. The next morning they came to us again, and we had Bible-reading and prayer together, to which they listened attentively; after which they bid us "Good-bye," with many pressing invitations to pay them and their families a visit, which we promised to do when "God gave us sun" (the expression here for fine weather).

#### MORE VISITORS.

On the 6th inst. we had a visit from Mr. Hamond, the minister of the Congregational Church at Woodford, where my dear friend's family attend. Mr. Hamond was accompanied by Mrs. Hamond and some Christian friends they had met in

Algiers. They stayed with us three days, and had an opportunity of seeing Djemaa and its inhabitants; also a little of the surrounding country. These friends left us in an unexpected fall of snow, which continued until we were almost snowed up. We wondered what our Kabyle friends were doing in their tiny houses, so dear J. ventured out and found that for the most part they had fires, and were keeping themselves as warm as they could around them. For us it was a golden opportunity for study, and for translating "Line upon Line" from French into Kabyle. We think it will be of much use to us in teaching, as it is so simple and interesting. Our evening classes for lads are well attended, and we rejoice to see how increasingly quiet and attentive they are. Surely the regular Bible teaching must eventually bear fruit. The little boys, too, come very regularly on Sunday mornings, and often surprise us by the way in which they remember from Sunday to Sunday what they have been taught. Our English friends would like to hear the little fellows sing the Kabyle hymns. Besides dispensing medicine from our house, and visiting in the village of Djemaa, we have been to four of the

#### SURROUNDING VILLAGES.

Our visit to Azoulmim was chiefly to see two young girls who had been married from our village. We were so glad to find they remembered what had been taught them in their mother's house. But you may ask: "Where are the conversions, dear friends?" "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Shall we not also be patient, toiling on hopefully, knowing that the reaping time will come if we faint not. Do continue to uphold our hands by prayer. It is of all things most needful. Pray on, hope on, work on, for the night cometh when no one can work.

### THE LOCUST PLAGUE.

MR. J. J. EDWARDS, writing from Casablanca on 7th March, sends us an account of the locusts which were then visiting that portion of the Morocco coast. He says:—

The locusts have arrived to-day from the south in swarms upon swarms, and we are not able to move many steps without treading some under our feet. Our houses are besieged, even the bedrooms not escaping their presence.

These insects are much bigger than our common grasshopper. Some of these have brown spotted wings, and legs and body of a bright yellow. Others of them have wings, legs, and body a bright yellow, with a black head.

This season is very dry and favourable for the depositing and hatching off of the eggs; and should the present dry weather continue, we may expect by the end of May or June a total destruction of all vegetables, cereals, and fruits. They have been known to attack the vine, the fig tree, the pomegranate, the palm, and the apple tree, "even all the trees of the field." For the present we may escape this scourge, the cereals only being forward enough for their rapacious appetites. It is strange, but it would seem to be true, that they do not molest the bean, probably being too bitter for their delicate taste.

The Arabs gather these creatures in sacks, and after stripping them of legs, wings, and head, either roast or boil them and eat them with bread and coarse salt.

The cats, the dogs, and the chickens are having a great feast in our midst.

It was a wonderful sight to see them coming. As far as the eye could reach the heavens were swarming with these dreadful

little creatures. For fully an hour they were passing over our heads, coming on somewhat like a thick snowstorm, whilst in the distance every now and then the sky was clouded over as with masses of vapour. They skirted the coast line for some distance, and then turning sharply inland, settled down on the beautiful green rising plain stretching away to the horizon.

These little animals have left behind them a terrible impression of their destructive power.

How many and varied are the instruments Jehovah can use to execute His judgments.

## WINTER IN THE MOUNTAINS OF KABYLIA.

BY MR. E. CUENDET.

WORK for Christ among the Kabyle populations during the present winter has been exceedingly trying to our beloved fellow-workers, on account of the heavy falls of snow and the unusual cold with which the country has been visited; and which has produced great suffering among the crowds of poor people, whose scanty rags have been utterly insufficient to protect them. Mr. Cuetdet says:—

This morning we have had about fifty poor people to whom we made a good distribution of bread and coffee. This crowd of poor people is a heartrending sight. When we feel the cold through our thick clothing, it makes us feel intensely for those people who are hardly clothed with rags. If their want is great externally they have as much need internally, for these poor things are hungry, very hungry; their legs hardly able to support the weight of the body, and their pale faces prove that they are starving and suffering. We should like to do more if we could to soothe a little of their misery; but although we cannot help them much materially, we are glad to be able to tell them of a God who knows how to meet not only the physical sufferings, but, above all, their moral sufferings—a perfect Saviour who Himself took our infirmities and suffered the chastisement we merited. Pray that during this year God will arouse some of their sleeping consciences.

*Jan. 4th.*—To-day we came down to thirteen children; happily, the most intelligent came. At the

### MEETING AT MEKLA

we had only three grown people; this is, perhaps, owing to the bad weather, but also I am told the new Romish priest tries to hinder his flock from coming.

*12th.*—Accompanied by Miss Smith, I went to the village of Oit-Mençour-Ahmed. The air was pure and fresh on the mountains which have been covered with snow for several days. The poor Kabyles who inhabit the summit of these mountains suffer much from the cold. We found a group of men seated at a place where the sun was warm, and from whence the snow mountains of the Djurdjura could be seen in all their beauty. Here we sang a hymn, and I read and explained a portion of the Word, which was well listened to.

*18th.*—For several days it has not ceased to snow; the weather has reminded me of the severe winters of our Swiss mountains. We are surrounded already with two feet of snow, and it continues to fall. What will become of our poor Kabyles if it continues? They are in great fear, and many think that the end of the world has come. This morning not a child came to our class, and this afternoon we did not go to Mekla on account of the weather, instead of which I went

into the Djemâa (place of meeting) at the entrance of the village, where I

### PREACHED THE GOSPEL

to more than sixty men who were gathered there wrapped up as much as possible in their burnouses. They listened attentively to the reading and speaking for more than an hour.

*25th.*—This morning fourteen children came to our class. There was no service at Mekla, as no one came. We think we shall be obliged to discontinue these meetings, which we much regret; but it is God's work, not ours. Please ask Him to make the seed grow which has already been spread in the midst of these colonists.

*26th.*—I went in company with Miss Smith and Miss Cox to the village of "Azoulmim." This word signifies "the lake," although there is nothing to indicate the reason for this name, as this village is situated on the summit of a high hill. There is in this village a great marabout. He has been several times to ask for remedies, and has invited me to go and see him. While the ladies were visiting, I went to this marabout's house, but did not find him at home; but his son, wife, and three other friends were there, to whom I read and explained the gospel, which was listened to with great attention. The wife of the marabout seemed an intelligent woman and appeared much interested.

## AFRICA FOR CHRIST OUR LORD

MISS A. E. WYATT, who went out to Algiers a few weeks since, has sent us an account of her first experiences in this large city, and subsequent journey to Tlemcen, from which we make some extracts:—

I suppose other embryo missionaries feel "bad" over beginning their diaries; I know I do! Change of air and a sea voyage does not alter one's disposition, alas! Neither do we develop into full-blown missionaries on landing in Africa. I will begin with the weather! It has been worthy the adjective "African" the last few days; we sit with our windows open till 6 p.m., and find walking in winter clothes very tiring. The sun is so dazzling with all the white houses that coloured glasses are almost necessary. Nearly every other person you meet seems a fit patient for an oculist. My bedroom faces north, and not a solitary sun's ray ever gets in, yet a piece of green cloth on my bed has been completely faded in three days by the glare from the houses opposite! We have decided to keep Saturday free for jaunts and letter-writing; the other days we stick pretty closely to study. This morning we started at 9, with Mr. Hurry, a dear old English minister, connected with the L.M.S., for

### A WALK ON THE HILLS.

As we were climbing up through orange, lemon and almond orchards, three Arab women came up and looked so friendly (they doff the face-veil in the country), that we ventured to speak to them. They responded most warmly, and an animated conversation by signs and gesticulations followed. The women hardly know a word of French, and my few sentences of Arabic were soon exhausted. It was cruel to think they were there, perfectly willing to listen, and yet we could not pass on what our lips were burning to tell.

On top of the hill there was a sad sight, one of their beautiful mosques has been taken by the French and dedicated to "Notre Dame d'Afrique." The walls inside are hung with crutches, models of parts of the human body, tiny china dolls and ships, votive offerings, and trophies of cures wrought by "Our Lady." The central figure was a huge black doll

exquisitely dressed in embroidered satin, with arms outstretched in blessing

"OUR LADY OF AFRICA."

It is heartrending that these poor Mohammedans should think *this* is Christianity. For my part I would rather see the Crescent than the Cross on a building. We meet a great number of Cardinal Lavigerie's "white fathers"; they have adopted the Arab dress and manner of life, but as far as we hear, they are not gaining ground with the people, thank God. I don't think Roman Catholicism, with its image worship, will ever lure Mohammedans from the faith of their ancestors.

Let me here mention for general edification that we are 12 mins. 11 secs. slow of Greenwich time in Algiers, not so far behind the times you see. I have just said John iii, 16, off in Arabic, after which we had a prayer meeting; it does feel like a little beginning. Is not this lamentable, as far as we know there is

ONLY ONE ARAB

in this whole city who has any love for Jesus? Achmed his name is; he is such a nice fellow. We've had him in the sitting-room this evening for some hymns—he knows French. It is a unique sight to see him in his fez and burnoose sitting on the floor with bare feet, and shouting out, "Blanc, plus blanc que nuge." Poor fellow! he has already lost his situation and been put in prison for refusing to work on Sunday (they do treat these Arabs scandalously), and now no one will employ him. He is going to sleep on the mat here to-morrow night (they wish for nothing better) to be on the spot at 5 a.m. on Wednesday morning, to take my things to the station for Tlemcen.

I have been with Miss Trotter in the Arab town visiting all the afternoon. It has been an experience. It is a perfect labyrinth, the streets of steps (in most of which you can easily touch the wall on either side), cross, recross, and wind, in fact do everything to make it impossible for you to get out again. I will try and describe

THE FIRST HOUSE WE WENT TO.

We entered by a door four feet high, which was quickly shut for fear a man might be passing and bring disgrace on the female inmates, and were taken down ten steep steps to a tiny open square, on one side of which were two tiled arched doorways (no doors); we went through one into a room about six feet square, in which, besides ourselves, were two men, six women and three children. We sat on the bed with the men, the women of course stand, and after inspecting me thoroughly (my grey astrachan was peculiarly interesting, so amusing to pull little pieces out) they settled down to listen to Miss T.'s explanation of Bible pictures. They all seem to have a keen sense of humour; peals of immoderate laughter are rather disconcerting when you are in the middle of something solemn, at the same time it is nice to think their lives are not quite so sunless as those of poor Hindu women. When one of them asked for a little more explanation, her husband feelingly remarked, "She is like an animal, does not understand anything." I will tell you about the other visits another day.

It was very odd climbing up here from Algiers, down by the Mediterranean. For the first hour we crawled through groves of oranges, lemons, palms, aloes, pepper and eucalyptus trees, but after passing up through the Kabyle mountains (they were sprinkled with snow, which formed a lovely contrast with the bright-coloured vegetation in the valleys) for about two hours, we came out on an immensely long, high plain, dotted with townlets, military stations, and prickly-pear shrubs. The latter are as common as blackberry bushes at home—would that they were as graceful; their thick ungainly leaves growing one out of the other without any stalks, look like children's grotesque drawings: where the fruit is to come in I

cannot imagine. We stopped at innumerable stations on that memorable journey, at each of which there was a motley crowd of Arabs and negroes to greet us. Evidently it was the event of the day for them.

As far as scenery and surroundings go, Tlemcen is lovely. We are right among the lesser Atlas mountains, on the slope of a hill with a wonderful expanse of hilly country nearly all round us.

A DEATH-BED IN AFRICA.

A MESSAGE FOR YOU.

"DYING! and she knows not Jesus"—  
Lying on her bed of pain;  
Only *one* among the thousands  
To whom death cannot be gain!

Gaze upon her as she lies there—  
'Tis a woman with a soul,  
Which, you say, must live for ever,  
While the endless ages roll.

She has passed some forty summers;  
Intellect and mind were clear  
To have grasped the blessed story  
Of the truth to you so dear!

And she might have been forgiven!  
'Twas for her as much as you  
That the Saviour paid the ransom,  
For the "many"—not the few!

But to her the glad news came not,  
*You* had heard it long ago;  
And you passed it on to others—  
But to others who DID know!

And shall others live in darkness?  
Must it still of them be true—  
"Dying! and they know not Jesus"?  
Stay—the answer is for YOU!—*The Christian.*

THE RIVAL MAHDISTS OF THE SOUDAN.

(EXTRACTED FROM THE "MISSIONARY REVIEW OF THE WORLD.")

THE Mahdism of Abdullah (the Mahdi of Khartoum) evidently makes more of the religious element than did that of his predecessor. Abdullah and his dervishes are working for the most extended triumphs of the Mohammedan faith. Some of the less religious of the Soudanese profess willingness to accept English rule, could they be rid of the Egyptian, be rid of exorbitant taxation, be rid of interference with their trade, and be at peace; and the reason of their making common cause with the Mahdi and dervishes is to secure these results. But the more devoted of the Mahdists would expel or subdue all that oppose their making

ISLAM UNIVERSAL

in Africa. To this end they invoke the aid of all classes in the Soudan, assail Christian missions in the equatorial provinces, intrigue with the Congo tribes, purpose to push their conquests to the Atlantic, and claim, indeed, already, nothing less than all that part of Africa which lies north of the Zambezi as Mohammedan territory. To this end have they pushed their arms into the equatorial provinces, made war upon the stations and forces under Emin Pasha, compelled him to move southward from time to time, till, finally, with great reluctance, he has been persuaded to accept the opportunity Stanley's Relief Expedition offered, to abandon the field and leave the realm he had in charge to the undisputed control of the Mahdists.

There are those who predict that the Mahdists may yet have trouble in their own camp. The Moslem society, known as

THE SENOUSSI BROTHERS,

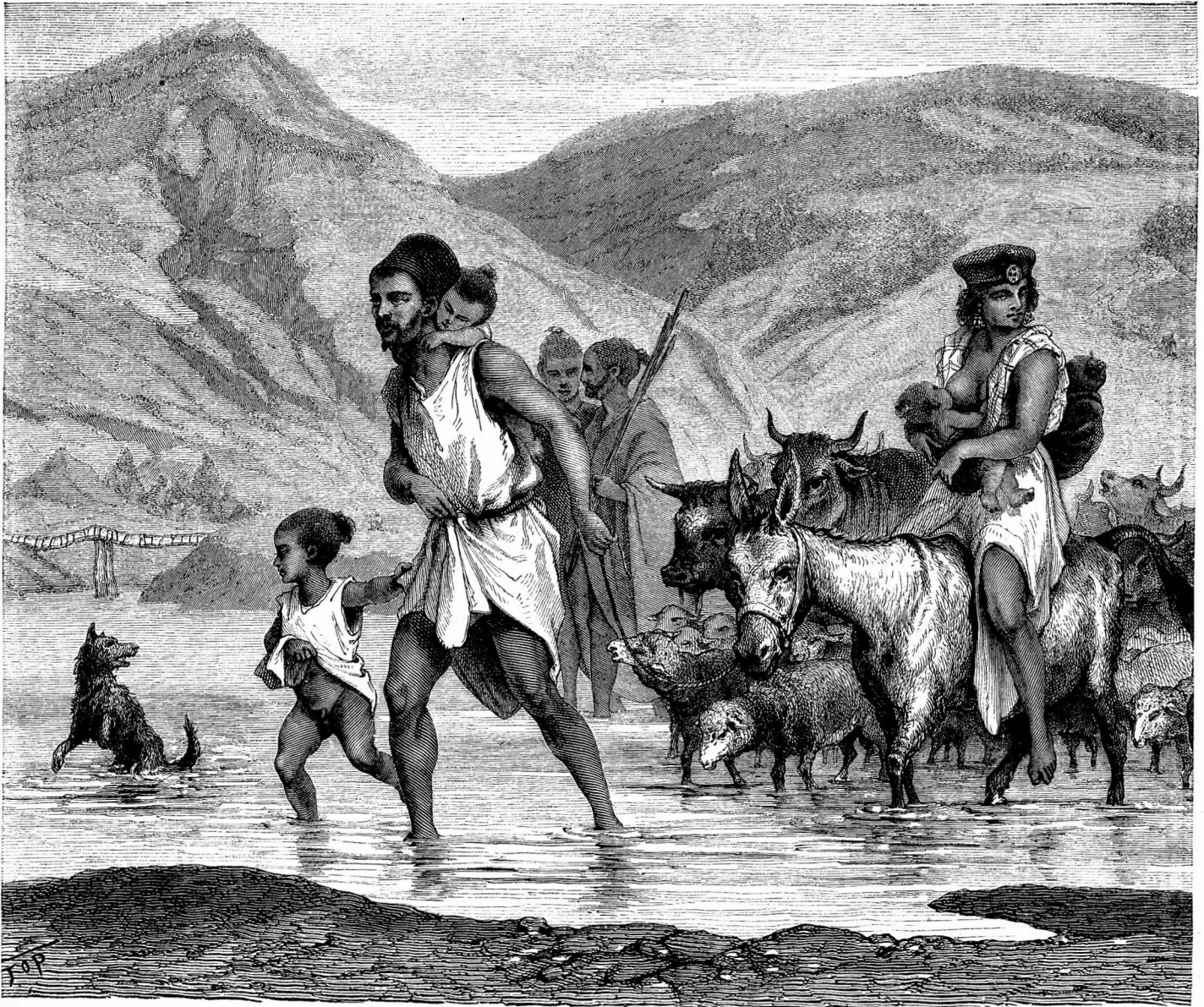
is reported to have said that Abdullah is only Calif of Khar-toum, and not a real Mahdi. But this large and powerful sect of the Senoussi, having its headquarters in Northern Africa,

mon faith, in their purpose to make their religion and their rule universal.

Here, then, is

A GREAT FIELD FOR CHRISTIAN MISSIONS.

—in some respects the largest and most important sphere in the world. Taken in its largest dimensions, and in general



A KABYLE FAMILY CROSSING A RIVER.

west of Egypt, whose calif, or "divine lieutenant," has under him a complete hierarchy of subordinate officers, with a probable following of 1,500,000 fierce fanatics, is governed by the same spirit and committed to the same end as the Madhists of the Soudan—all alike aiming at a speedy, complete, universal triumph of Islam. However great, as between themselves, the jealousy or rivalry of these two califs and their respective followers, or whichever of them may be in the lead, they can be but in sympathy and united in the great end of their com-

terms, the Soudan extends from the Atlantic to the Red Sea, and from the Great Desert to Upper Guinea on the west, and to the equator on the east, making some 3,500 miles in length, and from 500 to 1,500 in width, with an estimated population of 50,000,000. Some make the Soudan to include more than the above territory, and put the population at 90,000,000. Converting these millions to Christ is not only redeeming them from error and making them a truly civilised and Christian people, but it puts an end to one of the most cruel and



nefarious of all traffics, and turns the most active and hostile foe of Christian missions into a friend and helper—believers in a fetish into believers in Christ, the priest of Islam into a preacher of the Gospel. And yet it continues to be said there is not a single true missionary of the Cross of Christ in all that broad realm, which, in both area and population, makes little, if any, less than a fourth part of the whole Dark Continent.

#### THE ROMAN CATHOLICS

have several stations in the Soudan, as at Khartoum, El Obeid, and Delen, where they have at least comfortable houses, hospitals and gardens, and workers trained in Arabic and in the negro dialects. Nor is their mission likely to fail for want of money or recruits. The Moslems, also, especially the religious society of the Sid-es-Senoussi, have schools in many parts of the Soudan, and for the blacks as well as the whites. The dominion of Nadai, the sultan of which is a fervid adherent of the sect, is said to be fairly overrun of Moslem workers. Many of the blacks are drawn into the schools. Their influence is felt far and wide—"from Senegambia to Timbuctoo, to Lake Tchad, Bahr-el-Gharel, and even to the Danakils, the Gallas and the Somalis." Why should Protestant Christian missionaries be less interested, earnest, self-denying, or less successful in the Soudan than Roman Catholics or Moslems? Earnest Christian efforts to convert believers in the False Prophet into believers in Christ have been already successful enough to encourage other and greater efforts.

### Our Illustrations.

#### TULLOCH MEMORIAL HOSPITAL, TANGIER.

ON our first page we give our readers a view of the exterior of the above hospital, the only institution of the kind at present in Morocco.

Its erection was commenced in 1887, within the grounds of Hope House, on the site of some cottages and outbuildings which were pulled down for the purpose, and it was completed and opened in the summer of 1888, at a cost of between six and seven hundred pounds. The hospital was called the Tulloch Memorial Hospital, in memory of the late Miss Tulloch, who, after a short period of service in Africa, was called home to be with the Lord.

The two wards upstairs—one for women and the other for men—which are lofty and well ventilated, will accommodate twelve patients each; while downstairs are several rooms, some of which are used for patients when needed, so that about thirty can be received at one time. A large covered courtyard in the centre of the building is used as a waiting-hall, and also for services with the patients attending the dispensary. In addition to this, there are rooms for some of the nursing-staff, a kitchen, bath-room, etc.

The stairs seen in the picture lead from the gallery outside the men's ward into the yard allotted to them; and here the male patients who are able may take exercise. The female patients have a separate entrance.

#### A KABYLE FAMILY CROSSING A RIVER.

THE Kabyles, unlike the nomadic Arabs, are a settled, home-loving people, active, industrious, cultivating their farms and market gardens, and seldom removing from their hill villages. The group in our illustration represents a Kabyle family returning at the close of the day's toil in the field, and bringing home with them the few sheep and cattle they possess, the dog evidently as delighted as his owner to be journeying homewards. Bridges are an unknown luxury in most parts of North Africa; therefore, the streams have to be

fording in some shallow part. The Kabyle females do not go veiled, as do their Arab neighbours. It will be noticed that the one riding the ass in true native fashion has a large brooch on her forehead. This denotes that she has the distinguished honour of having a son; should she have more than one, she is allowed to add to the number of her ornaments.

## Morocco.

### TULLOCH MEMORIAL HOSPITAL AND MEDICAL MISSION, TANGIER.

WE feel sure that many of our friends who contribute from time to time to the support of the medical work in Tangier will be interested in reading the following report of work done for God in the Hospital and Medical Mission during the year 1890:—

In reporting the number of visits paid by patients to the Tulloch Memorial Hospital and Mildmay Dispensary during the year, as well as those who have been treated as in-patients, the feelings which are uppermost in my heart are—first, gratitude to God for what has been done; and secondly, sorrow that it has not been better done.

Our patients have come from a constantly widening area—even from several days' journey into the midst of the wild Riff country where no European would dare to enter; and, in fact, from almost every nook and corner of the land, one or more seem to have appeared to represent their district among our patients—and we hope also to carry back knowledge of the Gospel of the grace of God to their own people, along with a good opinion of the kindness and usefulness of a medical mission.

The numbers which are appended do not convey at first sight an adequate idea of what all these visits mean from bigoted Mohammedans and Jews, who are so

#### DEEPLY PREJUDICED

against Christianity that, in the ordinary way, they would not willingly have anything to do either with us or our religion.

Perhaps one case which left us two days ago may illustrate, better than many words could do, the favourable effect of our work.

Some months ago there was brought to the hospital one morning a poor woman, who could not stand; she was a strange, wild-looking creature, and at first we could understand but little of what she said, for she talked rapidly and incessantly, and was importunate in her desire for healing. Later on I learnt her story, which was something like this. She was a sherifa, one of the wives of a religious man of some position in the Angera country; but she fell sick, and then, on account of her diseased leg, her husband excluded her from his company, and did not allow her to come near him, lest she should contaminate him; thus she was practically an outcast. She tried all the means which the country afforded in order to be cured, but

#### MAGIC AND MEDICINE

were alike of no avail; the sore still spread and deepened. After minor remedies had failed, she put herself under a forty days' course of treatment, during which she endured starvation diet, and drank many quarts of medicine; yet the only effect was that she grew steadily worse. Not knowing any better, she thought that the first course must have failed through some fault of her own, and so began it all over again; but this second forty days also brought no improvement. Then another doctor came from a distance to her

village, and he prescribed a daily fumigation with burning sulphur, which nearly suffocated her, though it left the leg worse than ever. Last of all, the woman heard of the Tulloch Memorial Hospital, and came two days' journey to reach it. We received her, and a strange object she was at first, in both conduct and appearance.

It was deeply interesting to see the change which gradually came over her as day by day the nursing sister lovingly attended her, and the wound steadily improved. Then

HER GRATITUDE KNEW NO BOUNDS,

and she sat at the window of her room and never tired of telling to all who came the wonderful particulars of her case; but, better still, she listened to the truth as it is in Jesus, and though intensely ignorant, we believe that the truth as a grain of mustard-seed sank into her heart, and is springing up, and will bear fruit in God's own time.

When her friends came to take her home, they could not believe that she was really better till they had seen her stand and walk about.

Her home is in the largest market in the Angera country, and now as she goes back cured—to be reinstated, we trust, in the affections of her husband—we pray (and will all our friends at home pray?) that she may not forget the truth she has received, and may shine for Jesus as a light in a dark place.

This is a favourable sample of our in-patients, over 160 of whom have been treated in the hospital during the year; and we hope, by God's grace, to meet not a few of them in heaven.

OUT-PATIENTS SEEN DURING 1890.

TOWN DISPENSARY.	HOSPITAL DISPENSARY.
January ... .. 195	January ... .. 433
February ... .. 172	February ... .. 281
March ... .. 200	March ... .. 300
April ... .. 20	April ... .. 391
Closed from April 10th to July 18th.	May ... .. 446
July ... .. 55	June ... .. 618
August ... .. 338	July ... .. 397
September ... .. 163	August ... .. 560
October ... .. 101	September ... .. 470
November ... .. 36	October ... .. 418
Closed for sanitary re- pairs.	November ... .. 410
December ... .. 109	December ... .. 261
Total 1,389	Total 4,985

An average of 115 per month.

An average of 415 per month.

OUR SISTERS IN FEZ.

FEZ, Feb. 2nd, 1891.—The weather is lovely now, rather cold at night, about four or five degrees above freezing point, but warm days with blazing sunshine.

Farming operations are in full swing all over the country, and a good year is expected, although late. At the proper sowing time there was no rain. Then we had a month of deluges of rain, followed by frost and snow.

Such cold was unknown to the younger inhabitants of Morocco, and their elders could only recall one such season.

A traveller was found frozen to death, close to one of the Fez gates, a few mornings ago, having arrived too late at night to gain admittance to the city. The snow fell so continuously a little above us on the mountains that in one place

THREE VILLAGES WERE BURIED

with all their inhabitants and cattle. Not one life was saved.

The occupation of those villages was charcoal burning, consequently during the coldest weather the charcoal supply of

the city failed, and those who had no store of charcoal were obliged to eat cold food. We broke up boxes and burned wood to cook with, as we have no stoves at which we can warm ourselves, neither, as a rule, do we need them. Throughout the year we live in rooms open to the air. As there are no windows, and the light and air reach us from the open court, and in really cold weather, such as we have lately experienced, we feel it uncomfortable sitting day after day in rooms not much above freezing point, not being able to shut the cold air out, except by shutting out the daylight and lighting a lamp.

This morning there were over thirty men, nearly all sick, and with few exceptions, these sat in the waiting room in groups for four hours, hearing and reading the Word of God and hymns.

Among them were some attentive listeners, some indifferent, some amused, but none to-day controversial. We are always glad to have village schoolmasters to teach. One came to-day from

A FOUR DAYS' JOURNEY,

on his way to a village a day farther from his home. He seems greatly interested, and had a New Testament and some of General Haig's tracts to take away with him, after having received medicine, and listening all the morning to the teaching, for he arrived very early. In the country the scholars, like himself, are not afraid to read the Gospel publicly. Here they are afraid of the Government, and we are glad to put books into the hands of the country people, if they can read and ask for them. Through the kindness of the Society for the Free Distribution of Scripture we have been enabled to give the whole New Testament in large print to many such readers.

We never offer books, as they would only be destroyed, except single Gospels or tracts.

The women who attend are more numerous than the men, and on their days we divide them for instruction, and are able to preserve quiet and order. As it is

EXCEEDINGLY RARE

to meet with one who even knows her letters, and as their minds are quite uncultivated, it is more difficult to gain their attention than that of the men.

Feb. 4th.—Our roof garden is a source of pleasure to ourselves and our many neighbours. We have now stocks from English seeds coming into bloom, and more delicate plants coming up. I give seeds and young plants to a good many applicants for roofs and for gardens. The people are so utilitarian that mint for tea on the roof and oranges to eat, with coriander and parsley to flavour their soup, is their idea of a garden; or at most jasmine and violets to adorn their heads in the spring with their flowers. To please them a flower must be *sweet*. The idea of growing anything *just to look at* is new to them. Yesterday we had a number of quiet, attentive women of all classes for medicine and Gospel teaching.

PICTURES

help them, as they are so ignorant, but they are also occasionally stumbling blocks. It is hard to disabuse them of the idea that the "sower" is Christ on the Cross. Some refuse to believe, although they see the seed-basket in his hand. One ended yesterday by saying: "Well, if it is not a Cross why are his arms stretched out?"

They hear of the crucifixes at the coast in the Roman Catholic chapels, and we are often obliged to begin our teaching by stating that we are not of the religion of the Spaniards, and have no idols *only God*; no prophets or saints. This cuts both ways, for these ignorant women, few of whom pray, and all of whom worship Mohammed and the saints, have a kind of defiant cry against Christians, "*We have only God.*"

## Tunis.

### A VISIT TO MOUSELL.

MISS HARDING and Miss Grissell have been taking advantage of the beautiful spring weather to pay a visit to a country town about twenty-four miles from Tunis. Our sisters ever seek to "buy up opportunities" by accepting the invitations of their Arab friends, as it enables them to carry the Gospel into localities where it has never yet been heard. We give extracts from both their journals.

FROM MISS A. HARDING.

*Moussell-bon-Zalfa, March 12th.*—I am writing this in an Arab village, where Miss Grissell and I came yesterday for a few days' visit to the house of a native gentleman, who for some time has been in Tunis under medical treatment, and asked us to come and stay with his parents here. He is the blind Arab whom I have mentioned in my journals. Leaving home at 1 p.m., we arrived here at 5 p.m., this being about four hours' or four and a-half hours' drive from Tunis. Just outside the city gate we were joined by another passenger, who took his seat inside with us. Conversation with him soon led to the subject of our Lord Jesus. Espying the corner of a paper hanging out of my basket, he asked if we had anything in Arabic, and giving him one of General Haig's tracts on the "Fall of Man," which he read partly aloud, we had the opportunity of placing before him the fallen state of man, and the wondrous grace of our Father in providing a means of reconciliation; but beyond just merely confessing his state of condemnation, no real sense of need seemed to be felt. Our way lay through very flat and only

PARTLY CULTIVATED COUNTRY,

with a long ridge of mountains in the distance, for many miles, our horses going at good speed; but after we passed Sulaiman, a small primitive Arab town, where we only stopped a few moments, the road, or rather track of deep drifting sand, became very difficult. Another horse was harnessed to our carriage, and for four miles we went at walking pace, jolting roughly from side to side, often with the feeling of being almost turned over; but our fellow-traveller (we had exchanged our first for another at Sulaiman) assured us it was all right, as he passed the same road every week, and had never been overturned yet. We thought, What must it be in the rainy season, if thus in dry weather, with three horses? Now olive groves skirted either side of our way, many of the trees being very old and gnarled, but no signs of dwellings all those miles and very few travellers.

Arriving at last in Moussell, we were a source of wonderment to the inhabitants, who rarely see a European female. On alighting at our host's door, we found

NO ONE WAS EXPECTING US,

only a vague message having been sent some time before; so no room was prepared, and our hostess did not express much pleasure at seeing us. I had seen her once before at her son's house in Tunis, but did not recognise in the dirty, unprepossessing appearance of the one who came to greet us Sidi Ali's mother, who is said to be very wealthy. She asked many questions after her sick son, but did not really give us a welcome. Consequently we felt uncomfortable; but here we were, and for another week might not be able to get back, so must wait and see how the Lord guides us. Leading us into Sidi Ali's large unfurnished room, the bedding and furniture all being heaped up in a recess, we took our seats on the ground, and for two hours sat there in the midst of the scene of desolation, answering the many questions of those who came in to see us, the first ones generally being "Had we a husband?" "Why not?" etc., and feeling very tired and hungry after our long drive; but "shwai, shwai"—little by

little—is often the way amongst the Arabs. Presently our luggage appeared, then supper, which was served to us alone; still no attempts were made to prepare a bed for us. One visitor after another came in to

GIVE US GREETING,

and among them many of the Bedouin type. Presently I mentioned that we would like soon to retire, and asked where we should sleep. The daughter replied, "In our room," meaning with her mother and herself. I gave a gentle hint that we were not afraid to sleep by ourselves. (There is this fear amongst the Arabs, which is the reason so many sleep together.) The result was we were finally left alone. A mattress was covered with a blanket, and raised on to the framework of the bed; this, with a very suspicious-looking coverlet of wool, formed our night couch. Although hard to lie on, we were so glad of the quiet place to rest in, and sleep was refreshing. This, like all the houses in this village, is very old and primitive in its style. The rooms are large, but poorly furnished, and have but little comfort; and oh! the dirt!!! We must not look into things too closely.

The village is small, having its mosque and

TWO MARKET-PLACES;

the houses are compact together, with little narrow alleys branching in different directions to the lonely prison-houses, so one must call them, with their white-washed walls, for the poor women never go beyond these walls (some, we hear, from earliest childhood)—not even to the public bath, where most of the city women are allowed to go—and it is to these we fain would carry the message of a Saviour's love. As we found our entrance into many to-day, our coming was of such interest that we were besieged with questions—the men, women, and children crowding around us. We felt, although strangers, they were at home with us; but it was so sad to be obliged to tell many of the sick ones there was nothing we could do for them—their cases were too difficult for us. The poor women here are of a much rougher type than those in Tunis; it is not easy at first to understand their country dialect, and they speak so rapidly. As we come from one family, we are caught hold of to go to another.

*March 13th.*—This afternoon, in visiting a little boy with fever, we found him lying on a mattress on the floor, his mother, with her two little ones, sitting by: such

A PRETTY FAMILY GROUP!

—the little girl of three years sitting on the mother's knee, the elder one leaning by her. They listened intently as we explained the Wordless Book, and spoke to them of Jesus' dying love. The mother said over and over again, "El-hamd Allah" (thanks be to God). "You know Jesus very well," she said; "your hearts are full of His Love—may He fill our hearts too!"

We were led into another house by meeting a poor man in the street, whose face betrayed that he was suffering from heart disease. We spoke to him of his great danger, the uncertainty of life, and the safety we had in Jesus.

At every turn we are caught hold of by the hand and carried off prisoner—one in one direction, another in another. The poor people seem to think we have power to heal all

diseases as they crowd round us with their blind and infirm, thus recalling how they crowded round Him when on earth. There is no doctor in Mousell, so the people have to suffer and die from want of medicine, and it is little wonder so much sickness prevails in Mousell, for everywhere are stagnant pools, heaps of black, filthy mire, and small rivulets of badly-smelling water in most of the alleys. The bodies of dead dogs, cats, etc., are thrown out and left to decay on

THE PUBLIC WAYS,

fouling the atmosphere. In visiting one house, where a gentleman was suffering from a bad ulcerated throat, we saw three dead animals lying together directly opposite his windows. We begged them to have them removed and buried, but still they lie there, so unwilling are the people to do anything even for their good—it is contrary to their customs. "We have always been accustomed to leave them unburied," is the answer given us. Many hear so eagerly the old, old story—old to us—to them so new. This morning a group of these Bedouins sat so closely round me, with faces intently earnest to hear all. One poor aged woman, who was very deaf, was so anxious not to miss any word, that a little child repeated it all again to her, and when I left this same little girl went about the town, repeating to the many who flocked out of their houses, and whom I could not then remain to see, the words I had spoken—how that "One, Jesus, loved them, and had died for them, and would now take away all their sins; and He was preparing a place for them in heaven."

We have become more friendly with our hostess and her daughter, and, consequently, our bed is slightly improved, so that we are refreshed and do not experience such aching in our limbs as formerly; but it is funny going to bed wrapped up in shawls without sheets. For breakfast we have three sweet cakes given us, and are glad of the addition of some bread we have saved over night. As for coffee, we have seen none in Mousell, and wonder how the people get on without it.

*Saturday evening.*—This evening Annie had to go to the sick man again, and there she found the words she had spoken had been carried from one to another, and the people said, "Tell us again those words which you told our aunt yesterday; we want to hear them."

I would we could stay longer, that by quiet telling we could get the glory of the Saviour planted in their hearts. We feel a short visit of four or five days most unsatisfactory, for what can the dear people learn in two or three visits?

*Sunday morning, 12.30.*—Such a happy morning! I have been from one to another, just showing them the way of salvation through the Saviour, Jesus Christ. Once I was in

A WEAVER'S SHOP,

sitting on a beam of his loom, with a group of men round me while I read and explained a list of texts I have had lithographed, after putting them into colloquial Arabic. Step by step we got on to prove the absolute need of a substitute—punishment for sin must be borne by the sinner or his substitute. One young man, thank God, clearly saw it, and I left him St. John's Gospel, as he could read, he promising to ask for the light of God's Spirit to enable him to understand. Will all my readers pray for that young man, that that portion of God's Word, being incorruptible seed, may bear fruit in conversion? One man among them objected, saying Sidna Aisa might be our Saviour, but Mahomet interceding for them would be sufficient; but when I was enabled to prove that insufficient, he went away angry.

This afternoon I have visited a man ill with fever

OUTSIDE THE TOWN,

and had a long talk with him. To reach him I had to walk through deep sand, like the desert, and, on returning, had a good view of the dilapidated town surrounded by sand and olive trees—a truly Eastern sight—the wide road, lined with

prickly pears, and under it here and there groups of men sitting who have brought in their camels for the night, the camels lying in the road close by. Some called after me to tell me they were ill; but I said I could not wait, feeling it wiser to go on, as darkness comes on suddenly. One man, riding on a donkey, pulled up by my side, and told me of the pain he suffered in his foot. I told him I could not give him medicine, but advised him to do as I did, namely, to boil some water, and drink it hot after his meal, and he would find the pain would all go; and he went away satisfied, as if I had given him a good dose.

Our hostess and her daughter Fatima came and sat with us after supper, and we sang and talked with them; the latter has gained a knowledge of the way of salvation, and now knows two or three Bible stories. They are

LEARNING TO LOVE US NOW,

and are wishing we would stay; but the donkeys are ordered. Not once have we seen the master of the house; since the first night he has carefully kept out of the way.

*March 16th.*—A long day of slow travelling; but we experienced again that the Lord was with us, making crooked things straight.

We started at ten, our bags on one donkey, and we were to ride in turns on the other. The donkeys were much pleasanter than the carriages for the rough bit of road this side of Sulaiman, except for crossing the slough. Here I dismounted; we crept round the side, under the hedge of prickly pear, as best we could, one foot in the mud and one up the bank. It was difficult, but had I ridden I should probably have been precipitated into the midst of the mud—for I found it exceedingly hard to keep my seat on the slippery sack that covered the animal's back—unless I condescended to ride like a man. My donkey had a trick of suddenly raising the centre of his back like a cat, whereby on one occasion he caused me to slip off on to the ground. We arrived at

SULAIMAN

just before twelve, and to our discomfiture found no carriage had come in from Tunis; however, we decided to wait half an hour and see, and if not, arrange with our donkey man to carry us on. We found in the post office a kindly French woman who brought two chairs into an empty room; then I got out my spirit lamp and boiled our eggs which we had, bought two cakes of Arab bread, and then, with our tin of Swiss milk, mixed some with hot water, and were quickly refreshed and satisfied. We left a French Testament with the little woman, who was delighted with the gift, saying she had no Bible, all days were to her alike, she never thought of more than the daily life, she should like to read it. Then we bargained with our donkey man to take us to Hamanulif, from whence we returned to Tunis.

FROM MISS GRISELL.

Miss Grissell continues the narrative from the time of their arrival in Mousell:—

*March 12th.*—We first went to say good morning to our hostess, who gave us a good piece of bread and a basin of milk, and then we went out, under the escort of a boy, to find the house of an Arab gentleman to whom we had a letter of introduction. This was market day, and the large open market place was crowded with countrymen, bringing cows, sheep, donkeys, and camels for sale, and in another smaller square was the vegetable market, with the men seated on the ground, which made a pretty picture with the bright colouring of their oranges and vegetables around them. We walked round, but were sorry to find how few appeared to be of the class who could read; one or two recognised us through having seen us in Tunis, and offered to take us to their homes. Our carriage

companion, too, came forward offering to help us. We went first to the house to which we had

#### AN INTRODUCTION.

It was situated in a corner of the market, and at first we thought we should not get in, for the person who came to the door refused to open it, saying Sidi was out. I explained through the door we were friends, and wanted to see the master, and the lad ran away. While waiting some men gathered round at the sight of two foreign women trying to obtain an entrance. One said we must certainly wait till Sidi returned, so we suggested he should go and fetch him; but presently, while we patiently waited, the lad opened the door and, as perhaps our appearance reassured him, he told us to enter, and conducted us into a nice open court, where stood the good woman we were seeking. When I told her of her friends with whom Miss Johnson and I had passed a week in Tunis, she took us into her rooms, sent for her husband, and sat talking with us till he came. Annie and I wished we had been located with this nice smiling woman in her clean home, instead of with our rich dirty friends, who only accept us as something decreed by God, and put up with the inevitable; but still we must not complain, for we have, though un-

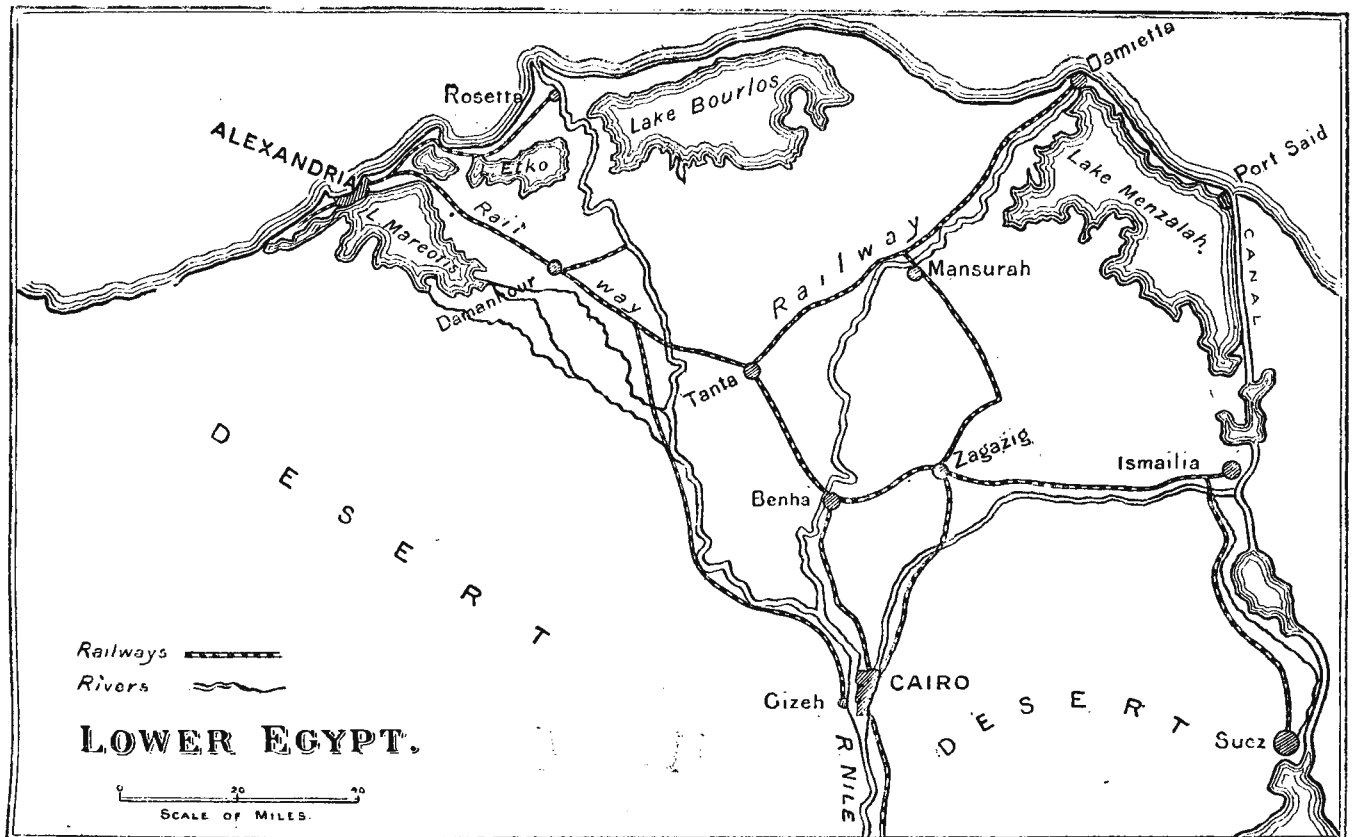
wittingly, forced ourselves upon them, and no doubt they will soon get friendly and pleasant. When

#### THE HUSBAND ARRIVED,

we gave him our letter, and he welcomed us, enquiring what was our purpose. Annie told him, and he stayed with us, asking many questions about our faith--what was the eternal life of which she spoke, and how was it to be obtained? We asked him to accept a Gospel, but he said he had one, having bought it of Mr. Mercadier some time previously, and had read it; but he had seen nothing in it to make him change his views, and he was quite satisfied. Presently he excused himself for the market, and his wife seeming busy, we left, promising to go again. We went back to our hostess, who sent us into her brother's house, and from there we got passed on from one house to another, all more or less poor. Some of the women had

#### NEVER SEEN A EUROPEAN WOMAN

before, and were much surprised at our clothes, and wondered at the quantity of flannel we wore. Our hats were taken off, and altogether we were thoroughly examined; but what did we mind so long as we made friends with the dear people to reach their hearts afterwards?



## SHALL WE ENTER EGYPT?

BY GENERAL F. T. HAIG.

THE rapidity with which the missions of the N.A. Society have advanced eastward and westward from the point in Algeria where they were first commenced has far outstripped the ideas and expectations of its founders. It is but nine years since the first missionary settled among the Kabyles of *la Grande Kabylia*. A modest mission to the Kabyles was all that was at first contemplated. We expected then to find them a people prepared in an unusual degree to receive the Word, and looked for extension chiefly among them and other Berber

tribes. But the leadings of God's providence have been very different. As a matter of fact, the Moors and Arabs have shown a greater readiness to embrace the Gospel than the Berbers—at least, on the Mediterranean coast. Oran, Tangier, Arzila, Casablanca have been successively occupied in a westerly direction. Other labourers unconnected with our Society are at work as far south as Mogador on the Atlantic coast, and at this moment one of our missionaries is endeavouring to reach a point far south of that again, to which he has been called by a letter from an inquirer in the valley of the Draa, on the extreme southern frontier of Morocco, south of the great Atlas range. Thus the Gospel message is actually

being carried at the present time into the interior of West Africa, on the parallel of the Canary Islands, at a point quite 1,300 miles west of that on which our missionaries first set foot on the northern coast. Nor has the onward march of the missions been less rapid in an easterly direction. Tunis has quite a strong staff of missionaries at work in it, and Tripoli, still further east, has already for three years heard the Gospel. Are we to stop there? The question has for some time past occupied the thoughts of some of our friends, who, looking still eastward, have cast eyes upon Egypt, and are asking themselves whether there are any indications that God is calling us to take up work there also. The occupation of Egypt by our Government has undoubtedly laid upon us, as a Christian nation, special responsibilities. If we are bound by our Master's command to preach the Gospel to every creature in every land, we are doubly bound in the case of populations like those of India and Egypt, which have been subjected to our rule, and for whose well-being, enlightenment, and good government we are so clearly and unquestionably responsible. But the question is a large one, involving important considerations, requiring much prayerful thought, and we do not propose now to enter upon it. It is evident, however, that there is at least one preliminary question, viz., is there room for another mission, or has Egypt already been occupied by missions in such strength as to render it unadvisable to introduce fresh labourers and a new organisation? Upon this point we propose now to give our readers some information, leaving them to draw their own conclusions. The figures we shall give are only approximate, but we believe them to be substantially correct, and the accompanying outline map will help to elucidate our remarks. It represents the Delta of the Nile, bounded on the south, east, and west by the desert, and on the north by the Mediterranean. The population of this tract is about 6,000,000. Egypt proper, however, extends 400 miles further south, consisting of a narrow strip of alluvial soil closely hemmed in by hills on both sides. The population of this latter tract is about 1,000,000. It is occupied in force by the American Presbyterian Mission, which has been at work in it for over thirty years. It has now no less than eighty-five stations, in which there are either schools only or schools and congregations, with teachers and native ministers.

The work all along this part of the river has been greatly blessed and is steadily extending. The Church membership, which in 1878 was 947, had risen to 2,624 in 1888—an increase of nearly threefold in ten years. Three hundred and seventy-nine new members were received on profession in the latter year. As an instance of the extent to which the principle of self-support is carried out, it may be mentioned that no less than eighty-six village schools are entirely supported by the congregations, not a single shilling of extraneous help being needed. We cannot, however, now enter further into statistics, but must refer our readers to the deeply interesting reports of the Mission. It should be mentioned that the converts are almost entirely from among the Copts. There were, however, 771 Moslem pupils—boys and girls—in the schools in 1888, and now that the Mohammedans are more accessible than in the earlier years of the Mission, a larger proportionate increase of converts may be expected from among them.

Thus the riverine tract south of Cairo may be said to be thoroughly occupied by the Americans.

The case is different when we come to the Delta. Excluding Cairo and its suburbs, where the Americans have large congregations and large and important schools, they occupy only five important towns in the whole Delta; and in Alexandria, which is one of these—a city with a population of 230,000 at least—they have but one missionary. In the whole Delta, with its population of 5,500,000, they have, in fact, but two male missionaries and four ladies, including missionaries' wives,

with some native helpers, schools, and six small congregations. This in a population a million larger than that of Algeria. The rapid growth of their immense work south of Cairo with Cairo itself, absorbs, in fact, nearly all their means and labourers, leaving very little for the Delta proper.

Generally, it may be stated (if we correctly remember the figures of the census report of 1882), the total population of Egypt is 7,000,000, and of these 1,000,000 are contained in the two cities of Cairo and Alexandria, and in a number of smaller towns of from 5,000 up to 40,000 inhabitants, leaving 6,000,000 for the villages, which, as in India, contain the great bulk of the population. There must therefore be some thousands of villages in the Delta, and of these not above a dozen or two are occupied in any form by the American Mission, while many important towns are without a resident worker, and Alexandria, with 230,000, has but one missionary.

The only other societies at work in Egypt are the Church Missionary, which has three missionaries and four ladies, all in Cairo, with its population of nearly 400,000; the Church of Scotland Mission in Alexandria, which, however, is almost entirely occupied with schools for the Jews, Greeks, and Italians, having but one Arab primary school; and Miss Whately's Schools and medical work in Cairo. The workers in Port Said devote their attention almost wholly to the Europeans. There is also, or was, a Dutch missionary at Calioub, near Cairo.

The Bible Societies, both English and American, are doing an important work; but if the proportion of the population that can read is not above four or five per cent, this class of work cannot materially influence the question of the extent to which additional labourers are required.

One remark we think we may make in conclusion, with the entire concurrence of all our readers; the operations of the two British societies, as above described, are no discharge of our responsibilities as a nation towards the Egyptians; clearly the obligation lies upon us to do very much more than has yet been attempted for the evangelisation of that people.

---

## EXTRACTS FROM WORKERS' LETTERS.

*From Miss M. ROBERTSON (Tangier).*

AFTER my return from Tetuan in January, I went with Miss Lambden to see some of my patients in the town. After visiting several houses, we called at one where the poor woman was suffering from an abscess. I had seen her twice before going to Tetuan, and had hoped she would soon be well, but we were greatly shocked to-day to find her much worse; she appeared to be suffering from acute pneumonia. A number of women were in the room where she was lying, and Miss Lambden had an earnest talk with them, and also with her father, who is a fokee; they listened very attentively, and seemed to know she was dying; it was a solemn time.

And then we sang over and over again, softly, the beautiful chorus, "Give me a clean heart, O Lord; Take all my sins away by the blood of Jesus."

With earnest prayer that some words of truth might enter the heart of the dying girl, we left, promising to go down in the morning, which I did early.

Her sister met me at the door; she was crying bitterly, and said she passed away during the night. *But where?* She had only heard the Gospel twice that we knew of, and yet there are hundreds passing away in this land who have never heard of God's wonderful remedy for sin.

Oh, Lord, make it more real to me what it means *to be without Christ!* that it may make me more in earnest for the salvation of precious souls.

## 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 2nd TO 31st, 1891.

1891.	No. of Receipts.	General.	1891.	No. of Receipts.	General.	1891.	No. of Receipts.	General.	1891.	No. of Receipts.	General.	1891.	No. of Receipts.	General.
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Mar. 2...	5068	0 4 8	Brought forward	56	14 8	Mar. 12...	5102	10 0 0	Brought forward	233	12 6	Mar. 17...	5119	1 0 0
2...	5069	6 5 0	Mar. 7...	5085	5 0 0*	12...	5103	0 10 0	Mar. 17...	5119	1 0 0	17...	5120	0 10 0
2...	5070	0 12 6	7...	5086	50 0 0*	12...	5104	15 0 0*	17...	5121	0 5 0	17...	5122	15 10 0
3...	5071	0 4 0	9...	5087	0 1 0	12...	5105	12 0 0	17...	5123	50 0 0	17...	5124	10 0 0
3...	5072	0 10 0	9...	5088	0 5 0	12...	5106	10 0 0	18...	5125	20 0 0*	18...	5126	1 12 0*
4...	5073	3 0 0	9...	5089	1 0 0	14...	5108	1 3 6	18...	5127	1 0 0	19...	5128	0 10 0
4...	5074	10 10 0*	10...	5090	0 5 0	14...	5109	0 15 0	19...	5129	0 3 4	20...	5130	25 0 0
4...	5075	3 0 0	10...	5091	1 0 0	14...	5110	5 0 0	20...	5131	0 10 0	20...	5132	0 10 0
4...	5076	1 0 0	10...	5092	3 0 0*	14...	5111	1 0 0	21...	5133	1 0 0*	21...	5134	0 7 6
5...	5077	0 16 0	10...	5093	0 16 0	14...	5112	10 0 0	21...	5135	0 10 0	22...	5135	0 10 0
5...	5078	6 0 0*	11...	5094	1 0 0	14...	5113	1 1 0						
5...	5079	0 10 0	11...	5095	0 10 0	16...	5114	0 6 6						
6...	5080	1 0 0	11...	5096	2 0 0	16...	5115	5 0 0						
6...	5081	2 10 0	11...	5097	0 10 0	17...	5116	4 0 0*						
6...	5082	0 10 0	11...	5098	5 17 10	17...	5117	1 1 0*						
6...	5083	0 2 6	12...	5099	0 10 0	17...	5118	1 0 0*						
7...	5084	10 0 0*	12...	5100	3 0 0									
		10 0 0	12...	5101	0 10 0									
Carried forward		£56 14 8	Carried forward		£131 19 6	Carried forward		£233 12 6	Carried forward		£362 10 4	Carried forward		£498 8 4

\* Special Funds.

Gifts in kind:—March 9th (230) hamper of bottles; (231) case of medicine; March 10th (232) box of empty bottles; March 12th (233) parcel of material for garments; March 17th (234) quantity of drugs for Casablanca; (235) parcels for missionaries in Tangier and Tunis; March 18th (236) harmonium; March 20th (237) umbrella and walking stick; March 23rd (238) empty bottles, sugar, and native 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 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.

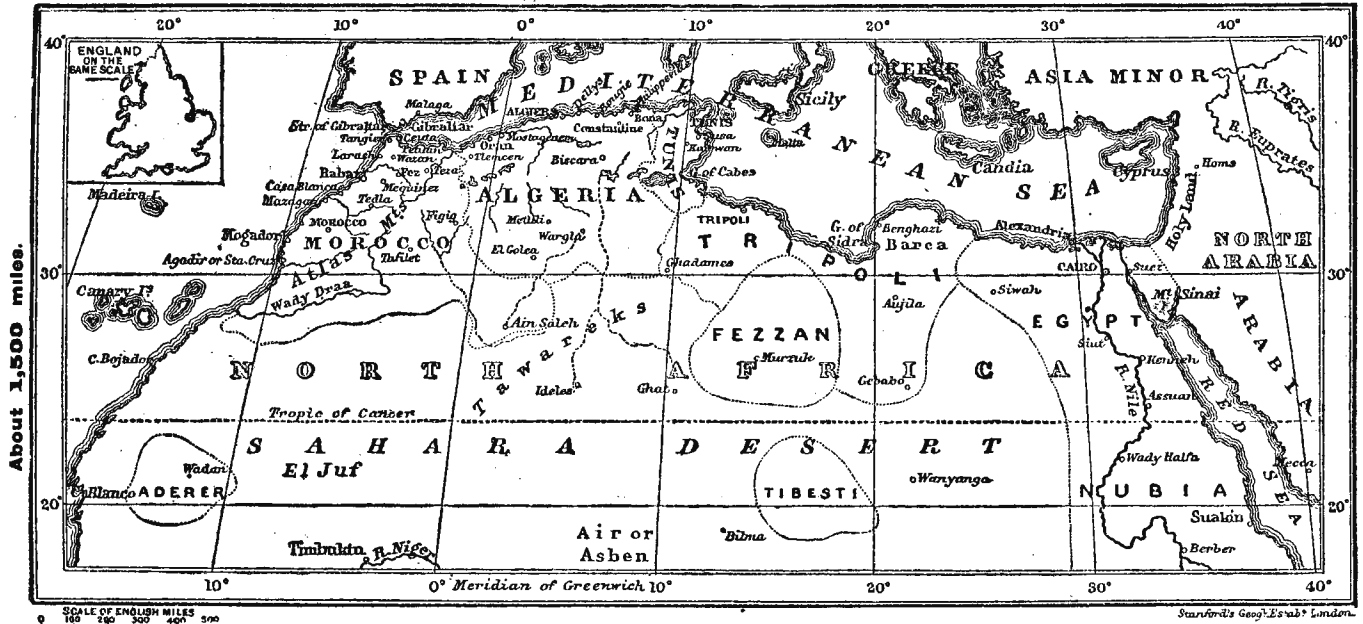
Hon. Auditors, MESSRS. ARTHUR HILL, VELLACOTT AND CO., 1, Finsbury Circus, E.C.

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 Armee, Paris.  
REV. MARK GUY PEARSE, 11, Bedford Street, London W.C.  
LORD POLWARTH, St. Boswell's, N.B.  
W. HINDSMITH, 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>Fez.</b>		<b>Constantine.</b>		Miss GRISSELL .. .. Oct., 1888	
Dr. T. G. CHURCHER ..	Oct., 1885	Miss E. HERDMAN ..	Jan., 1885	Miss L. COLVILLE ..	Apr., 1886	Miss A. A. HARDING ..	" "
Miss J. JAY ..	Nov., 1885	Miss M. COPPING ..	June, 1887	Miss H. GRANGER ..	Oct., 1886	Miss M. F. HARRIS ..	" "
Miss B. VINING ..	Apr., 1886	Miss I. L. REED ..	May, 1888	<b>Algiers.</b>		Miss R. JOHNSON ..	Oct., 1889
Miss S. JENNINGS ..	Mar., 1887	*Miss R. J. FLETCHER ..	May, 1890	*Mr. W. G. POPE ..		*Miss A. CASE ..	" 1890
Miss M. C. LAMBDEN ..	May, 1888	<b>ALGERIA.</b>		<b>Mrs. Lambert's Home.</b>		<b>Sfax.</b>	
Mrs. H. BOULTON ..	Nov., 1888	<b>Tlemcen.</b>		*Miss M. YOUNG ..		Mr. J. BUREAU ..	Jan., 1884
*Miss M. ROBERTSON ..	Oct., 1889	Mr. M. H. MARSHALL ..	June, 1887	*Miss E. SMITH ..	" "	Mrs. BUREAU ..	Aug., 1885
*Miss A. K. CHAPMAN ..	" "	Mrs. MARSHALL ..	Mar., 1888	*Miss L. GRAY ..	" "	<b>DEPENDENCY OF TRIPOLI.</b>	
*Dr. C. L. TERRY ..	Nov., 1890	Miss R. HODGES ..	Feb., 1889	*Miss E. E. SHELBORNE ..	" "	<b>Tripoli.</b>	
*Mrs. TERRY ..	" "	Miss A. GILL ..	Oct., 1889	<b>Kabyle Work.</b>		Mr. G. B. MICHELL ..	June, 1887
<b>Itinerating—</b>		*Miss A. E. WYATT ..	Feb., 1891	<b>Djemaa Sahridj.</b>		Mr. H. G. HARDING ..	Feb., 1889
Mr. W. SUMMERS ..	Apr., 1887	<b>Mascara.</b>		Mr. E. CUENDET ..	Sep., 1884	*Mr. W. H. VENABLES ..	Mar., 1891
<b>Spanish Work—</b>		Mr. F. CHEESEMAN ..	Jan., 1886	Mrs. CUENDET ..	" 1885	*Mrs. VENABLES ..	" "
Mr. N. H. PATRICK ..	Jan., 1889	Mrs. CHEESEMAN ..	" "	Miss J. COX ..	May, 1887	<b>NORTH ARABIA.</b>	
Mrs. PATRICK ..	Sep., 1889	<b>Mostaganem.</b>		Miss K. SMITH ..	" "	<b>Base of Operations—</b>	
*Miss F. R. BROWN ..	Oct., 1889	Mr. A. V. LILEY ..	July, 1885	<b>Akbou.</b>		<b>Homs.</b>	
<b>Casablanca.</b>		Mrs. LILEY ..	Apr., 1886	Mr. A. S. LAMB ..	Oct., 1883	Mr. S. VAN TASSEL ..	Nov., 1886
Mr. C. MENSINK ..	Oct., 1888	<b>Cherchel.</b>		Mrs. LAMB ..	" "	Mrs. VAN TASSEL ..	Mar., 1891
Mr. J. J. EDWARDS ..	" "	Miss L. READ ..	Apr., 1886	<b>Tupls.</b>		Mr. J. W. HOGG ..	" "
*Dr. G. M. GRIEVE ..	Oct., 1890	Miss H. D. DAY ..	" "	Mr. G. MERCADIER ..	Sep., 1884	Mrs. HOGG ..	" "
*Mrs. GRIEVE ..	" "	* Temporarily located for study of language.		Mrs. MERCADIER ..	Sep., 1887		