N.B.—Kindly read, circulate, and do not destroy.

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

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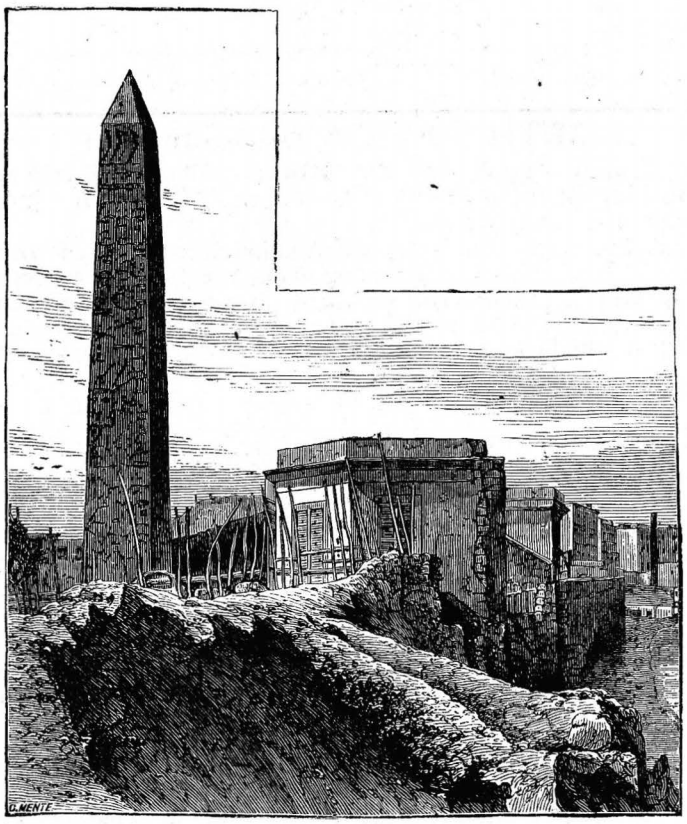

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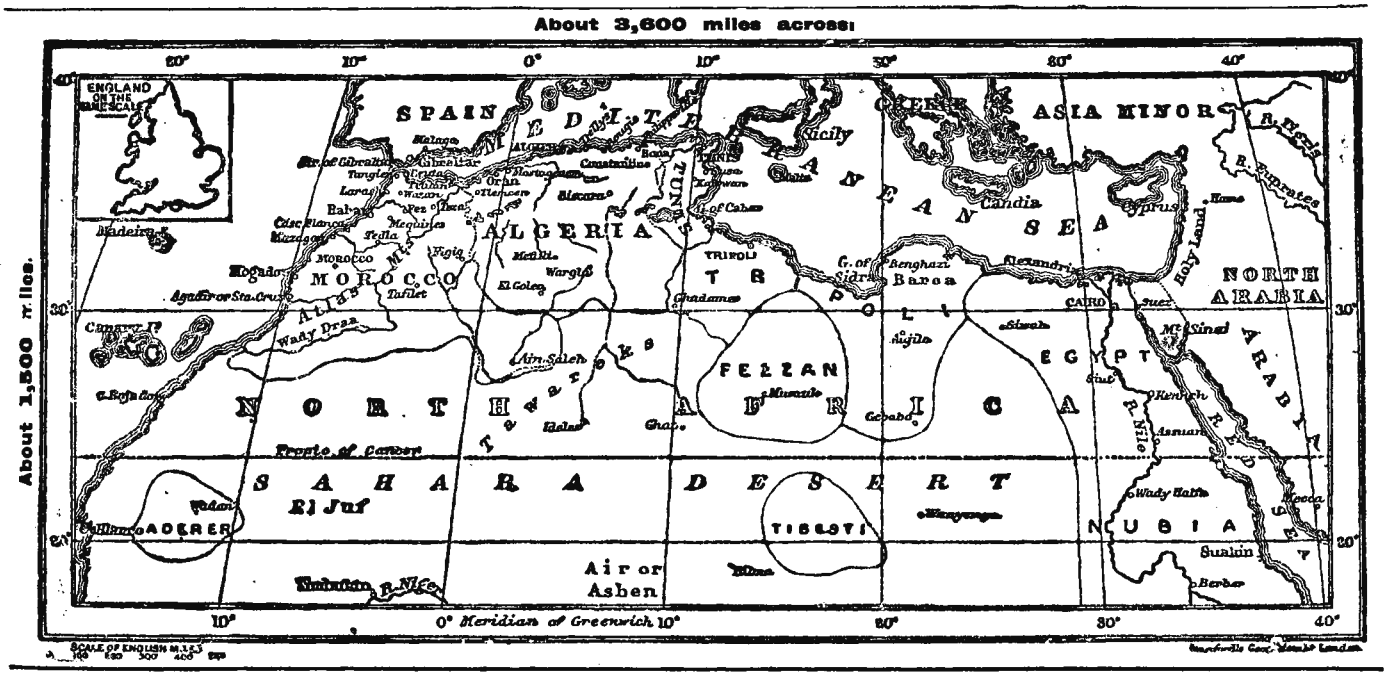


NORTH AFRICA consists of—

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara. Almost all its native inhabitants are Mohammedans

Mohammedanism has nothing in its teaching that can save the soul. It 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 the French, who also are paramount in Tunis. Tripoli is still under the Turkish government. Egypt enjoys the protection of England, and Morocco is as yet an independent Moslem empire.

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 North Africa Mission began work in Morocco in a small way in 1884; at the close of 1891 it had substantial mission premises, with hospital, in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-seven missionaries in the country, labouring amongst Moslems, Jews, and Europeans; but several of them are at present mainly occupied in learning the languages. As the bulk of the population are in villages, many workers are needed to evangelize this country.

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 fifteen hundred miles of railway.

The North Africa Mission has eight stations and twenty-eight 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. Ten workers of this Mission are stationed in the capital, some 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 is being begun in Tunis.

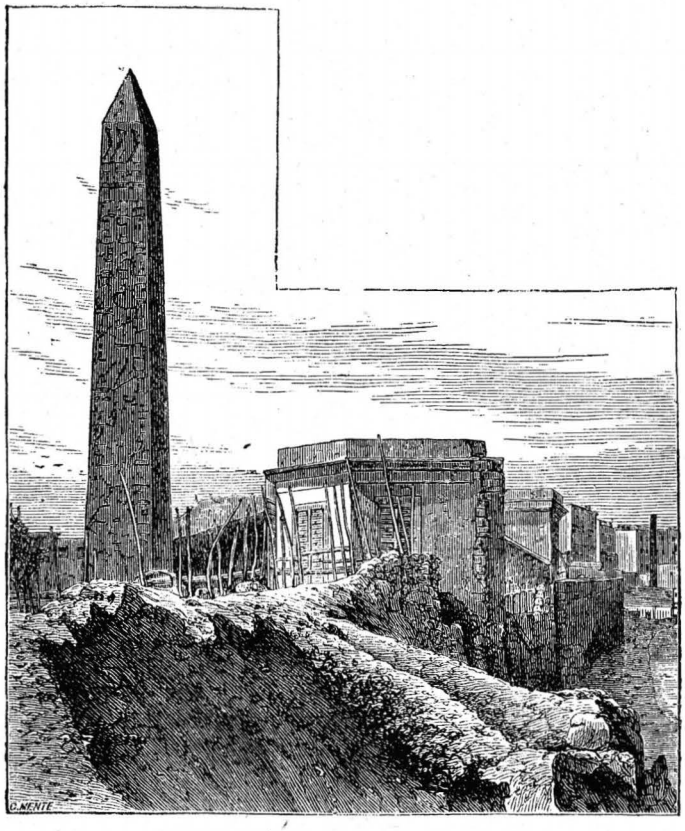
TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the 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 carried on with cheering results.

EGYPT is still tributary to Turkey, but under the protection and supervision of the British Government. The Mission has commenced work in Lower Egypt, two brethren and three sisters having gone out in April, 1892. The population of this portion of the country is estimated at nearly 4½ millions, the bulk of the people being Mohammedans. There are forty towns with from 7,000 to 40,000 inhabitants each, and 500 towns with from 2,000 to 7,000 each, without any gospel agency whatever.

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 now retired, but another brother and his wife are taking up the work, but for the present are preparing in Egypt.

NORTH AFRICA.



CLEOPATRA'S NEEDLE (*see page* 128).

Appropriating our Portion.

WE are fairly familiar with the command, "Yield yourselves unto God," and have, we trust, striven to obey it, remembering that we are not our own but are bought with a price. We have desired, by God's grace, to put ourselves and our belongings at His disposal whose we are and whom we serve. But is there not a counterpart to this truth? Is not God waiting to put Himself at our disposal, to yield Himself to us? Did not the Lord yield Himself to the prophet Elijah so that he could say, "As the Lord God liveth before whom I stand, there shall not be dew nor rain these years but according to *my* word"? The almighty power which regulated the rainfall in Palestine was, so to speak, put at the disposal of the Lord's servant, so that *his* word (though a man of like passions with ourselves) was to determine the amount of dew and rain. The God of Elijah still lives and is as willing now as then to put Himself at the disposal of His servants who are jealous for His glory.

How did Elijah lay hold of or appropriate this power of the Lord? By faith and prayer. He believed God; he prayed earnestly; he *counted* on God acting for His own glory; he stood before or in the presence of God; he learned to know Him, and to really expect of Him. May not we do the same? Is it not here that we often fail? We pray, but we do not count upon God and absolutely appropriate Him and His promises. We hope that He will answer us

as He has said, instead of being like Abraham who "staggered not at the promise of God through unbelief, but was strong in faith giving glory to God, and being *fully persuaded* that what He had promised He was able also to perform."

Moses is another instance of a man to whom God yielded Himself. Israel had grievously sinned, and the Lord spoke of not going up with them but sending an angel before them (Ex. xxxiii. 2). Moses intercedes, and in verse 16 says that it is only by God going with them that they can know that they have found grace in His sight. Marvellous sight! The man Moses prevails, the Mighty God gives way, saying, "I will do this thing also that thou hast spoken" (ver. 17). How did Moses, who yielded himself to God, lay hold on the mercy of God for rebellious Israel? By faith and prayer; Moses counted on God. He knew what God had declared and revealed Himself to be, that revelation he implicitly believed, and reckoned on God being what He had said He was—a God of grace.

May not we do the same? May we not take it for granted practically that God is able? He says He is, and will do all He has said He will do. Then surely the reckonings of faith shall not be found incorrect in spite of all that unbelief has whispered. Did not the Lord yield Himself to Jacob also? His character had many weak points, but when lamed and helpless he ceases to wrestle but clings to the Mighty One for blessing, the words are uttered, "As a prince hast thou power with God and with men, and hast prevailed." Jacob prevailed—God yielded. How did Jacob prevail? By holding on to God. A visible picture of a spiritual reality. Faith clings to what God has said He is, and what He has said He will do. In utter helplessness and worthlessness faith lays hold on His infinity, sufficiency and grace, and God delights to yield. Was it not this that enabled Paul to say, "I can do all things through Christ who strengtheneth me"? Constrained by the mighty love of Christ, he had yielded himself, body, soul, and spirit, to Him who loved him and gave Himself for him. But he did not stop there as so many of us, alas! have done, if we have not stopped long before we got so far. He realized that Christ had given Himself to him in all His grace and power so that, though conscious of the fact that he could do nothing good of himself, yet through Christ, ever present to help by the Spirit, he could do "all things."

Have we taken God the Father really as ours? He is ours—in all His tender care and wise correction, in all His gracious love and faithful discipline. Have we appropriated Him by faith, and do we continue to do so day by day and moment by moment? If so, we are rich indeed, if not, we are needlessly in trouble.

Have we also taken Christ in all His fulness as our own possession? No doubt we have taken Him as our substitute, but have we realised Him as ours, as High Priest, Shepherd, Bridegroom, Friend, and Companion? Have we indeed realised that His all power in heaven and earth is *ours to do His will?* Surely there are here many unexplored regions for a pioneering and enterprising faith to traverse. Who will be some spiritual Columbus to find out new continents of grace and power which the Lord hath laid up and prepared for those that trust in Him? What joy to tell each other, the Church, and the world, of new discoveries of the vastness of Christ's boundless sufficiency which have been ours always, but of which we had never dreamt before. This is work worthy of eternity.

Have we appropriated the Holy Ghost in His glorious fulness? Probably we have thanked God for His presence in our hearts, and rejoiced as He has testified with our spirits that we are the sons of God. We have known something of Him as our Helper and Encourager, our Teacher and Guide. But His fulness! What do we know of that? He can fathom the depths of God. God only knows the love of God; it is too profound for any but God to bottom it. The Holy Spirit, who has fathomed this love, sheds it abroad in our hearts. The Father has sent Him to be our helper under every conceivable and inconceivable circumstance. We have heard of Him, read of Him, spoken of Him, prayed for Him to fill us, but how little have we by faith realised what He is to us, what He waits to do for us and in us if we will trust Him and appropriate His fulness, which is even now ours, though unused. Thus Father, Son, and Spirit put themselves at our disposal, so that we may be sufficient and competent for all the life and service that grace has mapped out for us. So that we may, in the presence of perplexity and trial, rejoice to meet them as a strong man rejoices to run a race, because he realises he has strength to run it well.

The evangelisation of North Africa is a work too great for our puny strength. It requires strength, grace, wisdom, patience, money, and much beside. The cities are walled up to heaven by prejudice and vice. The inhabitants are giants in sin, unbelief, and rejection of the Gospel. We are but as grasshoppers in their sight, and so we are in our own sight. They are confident that Mohammedanism is better for them than Christ. But since the Lord delighteth in us we shall prevail. We shall fulfil His purpose, not perhaps by turning them wholesale from the false to the true, but by gathering out from among them, as God has purposed, a people for His name. Will our readers pray that all engaged in this work may realise as never before their own utter incompetence for this work in themselves, and at the same time that God, infinite in power and mercy, has put Himself at the disposal of those who trust in Him, and walk in His will.

Notes and Comments.

MISS ROBERTS AND MISS SCOTT continue to make the study of Arabic their first thought, and are making good progress under the instruction of Mr. Michell and their Arabic teacher. They are also, during the absence of Miss Harding in Tripoli, visiting in the native houses in Tunis, and either reading or singing the Gospel to little groups of girls and women.

* * * *

MR. LAMB and his family, with one or two helpers, have been resting for awhile at Azeffoun and Dellys. During the first few days they found the heat somewhat trying. They have now returned to Akbou.

* * * *

MISS COPPING writes: "I heard two boys talking at the door of our house; one of them had knocked for fun, when the other said, 'Why, oh, why, my brother? the poor tabeeba is above, and you know the stairs are a great trial to ladies.' The other replied, 'I will never knock again. She has work enough with all the women. The Lord be her help.'"

* * * *

MR. AND MRS. LILEY have been spending a month in the Dahra, during which time they had many opportunities of preaching the Gospel both to Arabs and French people. The latter were greatly interested, and many meetings were held.

* * * *

MISS READ AND MISS DAY, of Cherchel, have gone on a visit to Tangier. They will stay for a short time at Hope House, where they will have opportunities of seeing the medical and general work carried on in that locality, and of conferring with their fellow-workers as to methods and means adopted for reaching the natives, and thus gain much information that we trust will be useful to them on their return.

* * * *

THE MISSES BANKS, BOLTON, AND HUBBARD, after many delays in consequence of the disturbed condition of the country around Tangier, have at last reached Tetuan in safety. Since their return Miss Banks has begun a class for Spanish children three afternoons in the week. The Spanish people are inclined to be very friendly, but the priests, who have already beaten two of the children for coming, are doing their utmost to stop the work. We give their diary on page 123.

* * * *

DEPARTURES.—Mr. and Mrs. Patrick and Miss I. L. Reed embarked on September 30th in the P. and O. steamer *Valetta* on their return to Tangier and Fez. Mrs. Lamb left London on Monday, October 3rd, for Akbou, Algeria, *via* Paris and Marseilles.

* * * *

MR. CHEESEMAN reports that he has been much encouraged in his visit amongst the natives and French in Mascara. He lately spent two days at Ain Fakan, a small village distant about twenty kilometres, but found few Arabs there. He has also been twice to Tozi, lying to the south of Mascara, and almost every day the native village of Bab Ali has been visited.

* * * *

PRAYER MEETING.—Every Friday afternoon a meeting for united prayer is held in the Mission House, 21, Linton Road, Barking, at four o'clock. Friends from a distance who can join us will be heartily welcomed. Tea is provided at the close of the meeting.

Historical Notes.

THE EARLY CHRISTIAN CHURCH IN NORTH AFRICA.

MANICHÆISM.

ABOUT this time a new doctrine, emanating from a Persian named Mani, began to be known in North Africa. It was virtually a compromise, having in it certain elements that were attractive to heathen minds, and others that were favourably received by those professed Christians who were more or less time-serving in their practice. It made its appearance in Carthage about A.D. 278, and the mixture of races in that city made it an especially favourable spot for the introduction of a mixed religion.

Its central point was the worship of a spiritual being enthroned in the sun. While the Old Testament was rejected in its entirety as belonging to the region of fables, only so much of the New was retained as could, by a free use, be made to support the doctrines of the new faith. Christ was acknowledged as divine, but rejected in His human nature. It had no need or knowledge of atonement, and its teachings regarding the future life were confined to the heathenish tradition of the transmigration of souls.

For a period of forty years the Church had rest, during which it increased in numbers and prosperity. An Imperial edict was issued against the Manichæans, but apparently without effect. Thus things continued until A.D. 298, when Diocletian, who, like many of his predecessors, was greatly averse to any change in the religion of the empire, imposed a test upon his soldiers, in the first instance, by ordering them to sacrifice to the gods and to himself. In a few isolated cases the order was disobeyed, and the brave men were immediately executed.

THE LAST PERSECUTION.

It was not long before the storm began to gather, and the horizon grew rapidly dark. The test imposed upon the soldiers had been but preliminary to this general persecution, which lasted about ten years, and which differed much in its intensity in various parts of the empire. Maximian, who governed North Africa, carried out the proclamations of his royal master with alternate severity and mercy. The first edict was for the destruction of all Christian churches and the burning of books. A second and a third led to the arrest of clergy and laity of every rank. It was the last desperate effort of paganism to conquer the rapidly advancing Christianity, but, like all previous efforts, it signally failed.

It is not our intention to mention especially the names of those who suffered in this terrible persecution, for the ranks must have been swelled by thousands during those ten awful years; indeed, the Christians of Egypt suffered by multitudes, sometimes as many as sixty or eighty in a day. At length the Emperor seemed to weary of the dreadful work, and the edict was revoked, but it was nearly two years more before this was carried out in Egypt and other parts of the East. Eusebius writes: "We were liberated from death by the great clemency of the Emperor; after this the executioners were ordered only to tear out our eyes, or deprive us of one of our legs." Numbers, according to his account, "had their right eye dug out with the sword first, and afterwards seared with a red-hot iron." Thus ended the Smyrna period of the Church's history, foretold by Him who was the "First and the Last and the living one." "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation

ten days: be thou faithful unto death, and I will give thee a crown of life."

CONSTANTINE THE GREAT.

This remarkable man, who was born in Britain, his mother being a British princess, became Emperor of Rome in 313. He at once issued an edict in favour of Christianity, restored their churches and confiscated property, and from time to time made handsome presents to the African Church.

Much has been written on the vexed question whether Constantine was, or was not, a true convert to the Christian faith. We trust he was, but events seem to point otherwise. At any rate, a completely new order of things arose—"The religion of Christ, coming forth from the desert and the dungeon, took possession of the world; secular buildings of the heathen were converted to the purposes of Christian worship; statues of such Emperors as had received divine homage were replaced by the images of Christ and His Apostles. The local deities passed away and were seen no more. In every highway, on the steep summits of the hills, on the roofs of houses, and in the mosaic of the floors was seen the cross: the victory was complete and decisive." *

Constantine was led to take an especial interest in the North African Church through the influence of Lactantius, whom he had made tutor to his son Crispus, and who had been converted just previously. The Emperor's liberality, however, to the converts was sadly misplaced, for in many cases, although not so intended, it acted as a bribe, and led many to make a profession of Christianity who were still unchanged in heart. The city of Cirta was rebuilt, and named after himself, Constantine; it is now the capital of the province of that name, and for some years has been one of the stations of the North African Mission.

SCHISM IN THE CHURCH.

Our notice of the North African Church would not be complete without a brief reference to the great Donatist controversy, which played so important a part in its affairs during the fourth century. One of the Bishops of Carthage, Donatus by name, called by his followers Donatus the Great, separated his party from the Catholic Church at Rome, and were known henceforth as Donatists.

"His starting-point was the purity of the Church, both as a body and in its individual members. A Church which tolerated unworthy members in its communion was, according to Donatus, no true Church. He held that the true Church consisted of the elect who had not defiled their garments by base submission to the powers of the present world. The true Church was not, and could not be, in alliance with the secular power of the empire, and would be contaminated by any such alliance. To receive patronage or alms, or protection from the State, was to resign the proper independence of the Church, as a purely spiritual body, a kingdom not of this world."†

Some of the writers of the period imply that the practice of the Donatists was not in accordance with their principles; this may have been true at the outset, but as time went on Donatus succeeded in his task, and the influence of his doctrines issued in the formation of a strong sect, which endured as long as the African Church.

ILLUMINATED TEXTS.—Will our friends kindly make known to *their* friends that illuminated texts, in blue, red, and gold, with ornamental scroll ends, for drawing-room or mission-hall use, can be ordered from J. H. B., The Priory, Christchurch, Hants? Prices from 2s. 6d., about three feet long. The proceeds are given to the North Africa Mission.

* Ranke's "History of the Popes."
† Julius Lloyd, M.A.

"FEAR NOT."

DEAR readers of our paper, who have heard the whisper of God's Spirit prompting them to go forth for Him, and yet hesitate and fear to take the first step, to you is the word of this salvation sent—"Fear not."

Now let me add my word of testimony as to the faithfulness of our God to those He sends. I have proved it abroad three years and a half, and though that may be but a short time as compared with the experience of some, and I am looking forward to a longer period, yet is it not long enough to entitle me to speak of loving-kindness which has been unceasing? indeed not one thing has failed of all that He has promised; He has been faithful beyond my expectations.

One of the first of my friends who greeted me took me aside and said, "But do tell me, are you really happy out there in Tunis?" To which I replied, "Of course I am; my God would not be faithful if I were not, and for proof of it my heart's desire is to return early in the autumn." Now what is the first step? Lay yourself and your circumstances before the Lord in prayer, asking His guidance, His will, in the matter. Our Leader, when He had finished His work, did not say, "Stay at home," but definitely and clearly said "Go!" Next, when He has shown you His will for you, approach trustingly the first gate which bars the way. It will open, for it must if it is God's will for you to go out; and so on, till step by step the path of foreign service lies cleared before you. The going you will never regret, for you will find it not only the path of blessing to others but of blessing to yourself. To be thrown on Jesus for support, for guidance, for companionship, can mean nothing else, so again I say "Fear not."

Yours in His service,
M. B. GRISSELL.

AN IMPORTANT SUMMONS!

MR. HARDING (of Tripoli) reports:—"We were roused out of bed very early in the morning by loud knocking at the door, and on going down found our neighbour (a colonel in the army) apparently having only just risen himself, with a hen in his arms, which his servant explained was blind and required medicine. The hen seemed to be suffering from double cataract, and I told him medicine would be useless, whereupon he suggested that we should operate; this, however, under the circumstances I was constrained to decline." *Apropos* of this comes a story from Tangier. One of the lady workers at the Medical Mission had just finished shewing the women patients into the consulting-room, and was waiting about to see if any dressing was required, when the doctor came out, saying he required someone to go with a man across the Marshan to a village where another man had something the matter with his ears. The one who brought the message said he had worms in his ears. The Sister at once volunteered to go, and having received instructions from Dr. Churcher how to treat it, filled her basket with syringe and such things as she required, and set out with the man. On arriving at the house, no patient was to be seen, and she was then told by the man's wife: "It is not a man at all that is ill, it is our donkey; my husband did not like to tell you; we thought you would *send* some medicine." The worker refused to have anything to do with the case, telling them she was not a tabeeba for donkeys, and severely admonished them on the sin of lying, telling them how hateful it was in God's sight.

MISS SHELBOURNE is not yet considered to be sufficiently recovered to return to North Africa, but will be pleased to hold meetings occasionally as far as strength will permit.

LAST MOMENTS OF ARAB WOMEN.

TRANSLATED FROM "LA VIE ARABE," BY E. DAUMAS.

WHEN an Arab woman is taken seriously ill, her husband spares no pains to ward off the danger, and uses all the means considered by them to be orthodox to save her life.

He first calls in the tabib (doctor), who very often is nothing more than a quack with more renown than skill. Then he passes to supernatural receipts, of which only very old women (called *adjaize*) have the secret. After that he has recourse to the learned ones (Tolbas), the privileged ones of God. If death has not been decreed, they obtain (perhaps) her recovery by means of religious formulas call talismans, which they cause to be worn on different parts of the body, or else to be burnt in order that the sick one may drink the ashes mixed with certain drinks. None of these learned ones give any definite information as to the value of their charms, and their replies may be summed up as follows. If she lives, she lives; if she dies, she dies; and in any case it is, or will be, as God pleases. As a last resource the husband seeks her recovery by almsgiving, because the prophet Mohammed has said almsgiving will sometimes prolong a life. But if the sickness increases, the family lose all hope. The husband then sends for his nearest relation or his best friend, and addresses him as follows: "That which is written the hand of man cannot efface. I have used all the means, not one of them has succeeded; neither the fumigations of *Acheb* nor the decoctions of *Farouni*, nor the applications of Bou Nafaa, nor even the fire El Ki, or the talismans of the holiest of our marabouts. Nothing, I repeat, has been able to drive away the cold which kills. God is my witness that for my ——— I have not spared either my sheep or my wheat. I have sacrificed black hens, red hens, white hens, and have even sacrificed camels. All has been in vain; her colour is not good, and I see well that the end is near. Oblige me by calling together our relations and friends; as to the rest, I am quite ready for this terrible event. I have brought the winding-sheets from the town. I have musk, camphor, incense, aloes, sandal-wood, benzoin, and even water from the sacred well Zem Zem, which my uncle gave me when he returned from Mecca. My provisions are abundant. I have sheep, butter, and cous-cous. I am not short of milk, and have plenty of figs, dried raisins, dates, and, God be thanked, plenty of salt and plenty of pepper. Let every one know that I will spare nothing. For as the All-powerful One has richly provided me with the dross of this world, I intend to use them for the honour of the family." He continues in this strain for some time, saying to his friend, "I know you love me sincerely, please give me another proof to-day by undertaking for me these painful details."

The entire family do not delay to gather around the bed of death. When the sick one sees herself surrounded in this manner by her relatives she knows her end to be near, and without complaint or murmur resigns herself courageously to her fate. Her children are then brought to her one by one; the oldest claims her blessing, and to the youngest she gives a mother's last kiss. If she does not recognise them, their names are called to her. They then are recommended by her to her neighbours or relations, saying, "Watch over them; I leave them in your hands. Remember, the good you do in this world is given back to you in the next." Then to her children, "And you, my dear children, rest in the good way. I am going to leave this house, this earthly habitation. Do not grieve, your father or some one in his stead will look after you." If there has been any discord between the man and wife, at this solemn moment the husband approaches, and says, "In the name of God I ask you to pardon and forgive the past." An Arab who refuses to do this incurs the reprobation of all, and they say of him, "He actually saw his wife die without asking her pardon." But as to the dying one, she is not expected to ask pardon of any one, having quite enough to implore the grace of God for herself and those she is going to leave behind. Then as the end draws near comes the moment for the confession of faith, the witnessing for God. One of the assistants repeats several times (seemingly without intention), "There is no God but God, and our prophet Mohammed is the apostle or sent one of God." Others then join and repeat the same words until the sick one in her turn, and without being invited, repeats the sacramental phrase; and if not able to speak, is expected to place the fore-finger before her mouth, and then lift it upwards, which indicates to all that she acknowledges and proclaims the unity of God. No one has any right to force this testimony; it must be spontaneous. Should death overtake her without having made this profession, she is thought to have died without being in a state of grace. "But God," say they, "is the most Wise." The body is then enclosed in sheets 1, 2, 3, or more, according to the standing of the family. To express that a woman belonged to a great family they say she was buried in four sheets.

A man very fond of his wife will not neglect to place upon her head a writing which has been written by a marabout noted for his piety. This writing is called

REPLY TO THE INTERROGATION,

and is intended to secure the goodwill of the angel who is supposed to record the history of the past life. The following, say they, is the interrogation of the angel in the last day:

Oh thou who wast so presumptuous during thy life!
Who is thy God?
Which is thy religion?
Which is your Kebla? (place towards which they pray).
What is your Guide?
In whom have you placed your hope?

The deceased is supposed to answer—

My God is the only true God.
My religion is that of Mohammed.
Mecca is my Kebla.
The Koran is my Guide.
I have placed my only hope in the mercy of God.

Morocco.

WITH THE OUT-PATIENTS.

BY MISS B. VINING.

Miss Vining sends us the following account of her work in connection with the Medical Mission, Tangier:—

June 22nd.—We have had good numbers of out-patients the last few weeks, of women especially. Last week we had six men in-patients and three women, these latter all old cases who were with us before Ramadan. Poor old Rahama from Baranes was one of them; but, in spite of great weakness and the infirmity of increasing age, we could not persuade her to remain more than a few days, as she wanted to go and earn money to provide things deemed needful at the approaching fête.

We are always so thankful to find her love for, and faith in, Christ are as strong as ever. She spoke cheerily of her knowledge that, though poor and lonely, and sometimes even ill-treated by her married daughter, He was always with her and cared for her. We think each time we see her is likely to be the last; she is getting old and infirm, and lives some distance away, so that we cannot see her often, but we do gladly believe she is safe for time and eternity. One or two of the men appeared interested in the truth, but there is nothing

the people are tired of deception and robbery, bribery and lies, and ripe for something better than Mohammedanism can give. They would seem to have come in contact with some power or force which has unconsciously inspired them with a desire to seek for a better state of things.

During the late time of village burning, plundering of property, and almost constant anxiety for their own personal safety, many of the villagers have sought refuge with their Christian friends and neighbours. In the days of their prosperity they were not so ready to associate with the Nazarene, but in the time of their distress they have known to whom to fly for help and protection.

There are several cases before me just now of those who have decidedly been impressed by the treatment they have received whilst under our care; we feel sure that the words they have heard daily must effect a change of attitude towards us, both as foreigners and Christians. Once this change is effected, it will be far easier to win them for God.

One day, a man from the Beni Aroose tribe, distant a few hours from Tangier, was admitted. He was suffering from debility. We did not find him above the average in intellect, but he was willing to hear and accept the truth. He brought up some stock traditions about Moses, David, Solomon, and other of the prophets, but he really had no intelligible idea about any one of them, and was utterly astonished when told that the prophets were not without sin before God. He was very anxious to know if it were true that our Lord was coming on the earth again, and when replied to in the affirmative he was silent.

Yesterday morning we had a very stormy meeting. A good number were present from the camp now lying outside the town on the Tetuan Road, and among their number were two or three very fanatical Moslems. I was speaking about Christ as the Light of the world, comparing His light to the light of the sun, and the light of the prophets to that of the stars, finishing up my address by calling Him the "Great Prophet" and only Saviour of the world. Those persons to whom I have alluded became greatly excited, and rose up, protesting against my statements, and calling upon Mohammed.

At this point Dr. Churcher took up the conversation, but after a few moments he too experienced the like opposition.

It is strange that we often find the most bigoted the deepest dyed in sin, and one of these objectors at least was not an exception to the rule. Praise God, our Saviour has made us strong to face them with the truth. They cannot withstand the heart-thrusts of the Holy Ghost. "The testimony of Jesus is the spirit of prophecy."

THINGS SEEN AND FELT.

BY A NEW WORKER OF THE N. A. M.

Monday, May 2nd, 1892.—I saw to-day, in the court of the hospital, the most wonderful and touching sight that I ever beheld, and in God's work at home I have seen very wonderful and touching sights. At a very early hour this morning (before breakfast, and we breakfast at 7.15 o'clock) the court was full of Moorish men and boys waiting to see the doctor. As they came in the Moorish servant showed them to a seat, and gave each a Testament or hymn-book to read while waiting. It was really touching to see this man arranging his fellow-countrymen to hear the Gospel, and putting into their hands the word of life. I was greatly struck that they spent the waiting time, not in talking to each other as they do in our dispensaries at home, but reading the Testaments and hymn-books. As I looked on and pitied them, how I did long that I could speak even a few words to them; but, alas! my tongue is tied for some time to come. All that I could do was to smile kindly at them. Just then (for my encouragement, I believe) those words came into my mind:

"If a smile we can renew,
As our journey we pursue,
Oh, the good we all may do
While the days are going by."

Well, praise the Lord, I can do that, if He will accept that small service, and there is joy in feeling that He knows I would do more than that for Him and them if I could.

Each morning since I have made it my business to go into the court and smile at each one. It is rather difficult to get a smile in return from some; they look so sad and depressed, and seem as if they could not smile, but I don't give up until I get one, because I think it does them good to cheer them up. Poor things, their form of godliness brings them no happiness; they need the "all joy and peace" that believing the Gospel brings.

It was not long before the missionaries came, and while some were preparing the medicines, the doctor spoke to the men and boys collectively. After some time he had to give up preaching in order to treat their bodies. Then it was so very sad to see that there was only one missionary to deal individually with all those men and boys (the others were engaged in the women's room, that room being also full). I did pity and admire her; she was so anxious that each one should be spoken to before they left, and she looked so hot, and still was not weary in well-doing.

I do think it is a real shame that the Christians at home who can, and ought, will not come and give the poor Mohammedans a better chance of being saved when they are so willing to hear; and even if they were not, it is not fair or right to leave them like this. Only a few missionaries in Tangier for 30,000 people! I think if the warm-hearted Irish could be made to understand and feel the need, many of them would deny themselves and come out and help to save this people from going to Christless graves. Surely it is wrong to neglect them like this! I know this does not come well from me, having but lately come out myself, but I can truly say if I had understood the tremendous need I would not have delayed those years, wondering whether God was calling me or not. In order to feel the need, it requires that one should live here for a while. The first few weeks I was out here I did not feel at all as I now do. The country being so nice, and God's sunshine and flowers so lovely, I thought the Moors have many privileges that the poor at home have not. In my mind I compared the wretched lanes, alleys, and smoke at home with the air and sunshine here; but *I did not know about the sin*, it was not on the surface: and I had not thought of the opportunities they have in our lands of hearing and receiving, so that they may have all God's good gifts throughout the countless ages of eternity; but here they are perishing for lack of knowledge. At first I did not realise we were so few among so many. I often think, supposing the few missionaries there are here went to Dublin, and all the Dublin missionaries came out, every one would cry out, "It is

AN AWFUL SHAME

to leave and neglect the sinners in Dublin like that!" and so it would be. Ought not we to cry out, "It is a shame to neglect the Moors like this!"

Since I came to Tangier I have prayed more each day, and more earnestly than ever in my life before; not being able to do anything, for the people drove me to earnest prayer for them. Each time I pray I remind the Lord and myself of this promise: "Whatsoever ye shall ask in prayer, believing, ye shall receive." What a large order! What a limitless promise!

M. B.

own Son to ransom them, to make them His own! When I see them ready to kiss our hands, and heads, and garments, even our very feet, in gratitude for some kindness, some touch of sympathy, I think how these women, like one of old, would be ready to pour out their precious fragrant ointment on the head of Jesus, did they but know Him and His pardoning love.

And what shall hinder? There is nothing in *them* that was not in thousands now in spotless robes before the Throne of God. The Gospel is still "the power of God unto salvation to every one that believeth." The word still stands "not willing that *any* should perish." Oh, we need to search *our* hearts, *our* lives, lest there be *there* any cause why we see not more fruit unto God for our service. I have not had quite so much time for being with the in-patients lately, but I have had

SOME HAPPY TIMES

at the evening services. Then there are, as a rule, only in-patients, and they are more free, willing to express their opinions, and to answer questions. One evening I took as my subject the Lord's night visit to Solomon, and His offer, "Ask what I shall give thee." After dwelling a little on the incident, and showing how abundantly God gave to Solomon the wisdom he asked for, I said, "It will soon be night, and we hope to go to sleep. Suppose God should come to us, and ask as he did to Solomon, 'What shall I give thee?' what would we ask for?" There was a pause, and the men looked at one another and were silent, so I addressed myself to one sitting opposite, who has shown great interest, and said, "Now, El Habub, what would *you* ask from God?" He hesitated a moment, and then said, "I would say, 'O God, give me *faith*.'" Another man said he would ask for *repentance*. And a Jewish woman said she would ask for a pure heart, that she might go to Heaven. I told them that God, through His Word and my lips, was really offering to give them all these, and we might have all we needed in Jesus, but there was no salvation apart from Him.

AN OPEN LETTER.

"*Jesus called a little child unto Him.*"

DEAR FRIENDS,—You may be aware that for the last eight years the North Africa Mission has been carrying on work in Morocco; during this time Medical Missions have been commenced in four important towns, a hospital has been opened in Tangier, and God's Word has been largely scattered through the land, but up to the present time little has been done for the children. Throughout the empire there are no schools for girls—they are not even taught to read, but are left entirely without education. Schools for boys are found in most towns and villages; but the only lesson-book is the Koran, the false teaching of which is driven into their heads by constant repetition, never again to be forgotten. At present the children of native converts must be left uneducated or sent to Mohammedan schools to be taught the Koran.

It has, therefore, been decided to make an effort to reach some of these little ones, and to try and save some of them from being trained in the falsehoods of Mohammedanism. A small room will, therefore, be opened in Tangier, where classes will be held for all children willing to come, the first object being to teach them the truth as it is in Jesus.

I have worked for about five years among the Moors in Tangier; I know them well, and some of them have already offered me their children for training.

It has long been on my heart to make this effort, but while I rejoice that the way is now open for me to do so, yet I greatly feel the grave difficulties to be overcome in commencing this work; but "Our sufficiency is of God"—our trust in Him, not in ourselves. And the hope of reaching the children before their hearts become hardened and darkened by Mohammedanism, and their lives stained by unspeakable sin, makes the giants in the way appear as grasshoppers.

Funds will be needed for house rent, teachers, and other expenses connected with this special effort. A few friends have contributed enough to commence with, and a house will therefore be taken and opened as quickly as possible, in the firm belief that He who of old gathered the little ones to His arms, will send all that is needed to carry on this work.

Your earnest prayers and sympathy are asked on behalf of the children of Morocco.—Yours in Christ's service,

JENNIE JAY.

AMONG THE MOORS IN TETUAN.

MISS BANKS and her two fellow-workers, who were detained in Tangier for some time in consequence of the unsettled state of the country, have now returned. The following diary from Miss Banks gives particulars of their first fortnight in Tetuan.

Sunday, 18*th*.—We have had a busy week getting the dispensary, house, etc., in order after our return, and are glad of to-day's quiet. Had morning service at Mr. Mensink's.

In the evening a nice little Spanish meeting, with Pepé, our Christian Spaniard, his wife, sister-in-law, and a little girl. Pepé is leaving to seek work in Spain, the priests having prevented him from obtaining work here. Had seven Spanish children to Sunday-school this afternoon; singing hymns was the principal employment, as our talking was not very fluent; one nice little boy has been beaten by the priest for singing our hymns.

19*th*.—Pepé and his family left to-day. We are most sorry he is leaving, he is very brave and earnest, and a great help. Had several patients this morning. Visited a poor woman with fever, and another very ill in a neighbouring house; also was called to see a dear little boy about six years old, who had burnt himself terribly at an oven, both legs were in a sad state and very much contracted; he has been two months ill, and will die, I fear.

20*th*.—Some of our

OLD PATIENTS

are returning and look sadly in need of us again; fever, small-pox, and ophthalmia are very bad in the town now.

Our seven Spanish children came in the afternoon and remained two hours, sewing, reading, and writing a little.

21*st*.—Had our usual medical morning, from eight until quarter past twelve, but not very many patients yet. A Fokee, who has been before, came and read a little; when he left he took a Gospel with him, promising to read it and return for another. The weather is most trying, a very close "levanter," or east hot wind, with black clouds that hang low; it has been so since our return, and accounts, perhaps, for much of the fever; there is no breeze to clear the town of the bad odours from rubbish heaps—old friends (?) that have not suffered in our absence.

23*rd*.—The people came much better to-day, keeping us busy until closing time. In the afternoon

OUR SPANISH CHILDREN

came, six old ones and one new girl; our other child has been beaten and forbidden to come, and we hear the priests have been told, but God can over-rule their malice. The children stayed nearly two hours. G. and I visited in two houses where there were sick children.

24*th*.—This morning visited at two houses, the others dispensed at home, as there were only a few patients. Had a Spanish lady for a long time in the afternoon, the same who

once taught us; she is quite willing to discuss religion, but seems so very careless and unbelieving about everything.

Sunday.—Had such a nice class of eleven children, they sang hymns, learnt texts, etc., in a very English fashion; it was cheering to feel they enjoyed it, too, as much as we did. Missed our little Spanish meeting in the evening, but had a good prayer-meeting instead.

ELECTRICITY.

26th.—This morning an old woman called to remind us of our promise to go and use the battery on her paralysed daughter, so when our medical morning was finished we went.

The girl is a negress, who has been ill for about a year now, one arm and leg helpless. We were treating her before we went to Tangier and she has improved a little; she was so pleased to see the battery. We were afraid they would say "the geniis" were in it, as they generally do, but they were very sensible about it; the mother was delighted to see the fingers moving, and said, "They are not dead yet, then!" The old lady agrees to all we say—to please us, we fear—but the girl is very nice.

27th.—Many patients to-day, about twenty-two—they are coming back. One, such a nice-looking woman, when we were playing with her pretty little baby, said, "Yes, that is my seventh, and the only one I have, all the rest are dead." We said she would lose this one, too, this winter if she did not keep it warmly dressed.

Eight children to school this afternoon; we give them two hours twice a week, Tuesday and Friday.

28th.—Patients as usual, and a good number. Two Fokees (brothers) came for medicine, they seemed friendly and read very well; each took away a Gospel and promised to read it.

TRYING VISITS.

In the afternoon we went up to see the little burnt boy; during the last visit we had a good talk with them. I had a Gospel ready to read with them, but the odour in the house was so bad we had to be quick and leave it for another day. Another house in the same street where a sick girl lives was even worse. The town is always so unhealthy when the rain begins.

30th.—We have been very busy to-day. Had patients steadily until closing time, and several interesting conversations. Spanish children two hours in the afternoon, then visited the sick mother of one pupil, and afterwards to the paralysed negress with the battery; she is a little better.

Oct. 1st.—Not many patients to-day. It is very wet.

About eleven o'clock a woman came begging me to go at once and see one of our men patients, who was dying. The man certainly was very bad, cold and blue; I knew if a slight operation could be done it would give him a chance of his life, and got the Spanish doctor to go and see him. He treated him very nicely, and now he is a little better; the wife is so delighted.

NOTES OF MISSION WORK AT TANGIER.

BY MISS C. S. JENNINGS.

Hope House, July 18th, 1892.—The country in this part of Morocco has been in an unsettled state for some time. The Sultan's forces have been sent out against the Angera people, and this morning news came to us that a good part of Beni-wazine, a large village some eight miles from here, had been burnt, and two or three smaller villages, and certainly the poor fugitives have been coming into the town ever since the morning. Poor frightened women have left their village huts, and with their little earthly property tied on to their backs, or on donkeys, and their children clinging to them, they have come to take refuge in Tangier. The poor old mother of our late servant, A—, left her tiny cottage in Awaina this morning, tying on to her back her three blankets and a little corn; but on the road rough soldiers met her, cut the cords on her body, and marched off with blankets and corn.

Tuesday, 19th.—Mr. and Mrs. Barnard brought up their children from the Spanish Sunday-school for a treat in our garden and tea on the grass. Thirty children in all came up on donkeys, and appeared to enjoy very much the swings and games and tea. From little tots of four or five years old, their ages ranged to big lads of fifteen and sixteen.

Thursday, 21st.—Further reports of dastardly deeds committed by the soldiers. Several women and two little children were captured and sold to the camp, and an attack upon a poor woman. She was sleeping when a soldier attacked her, and tried to wrench off the heavy native bracelets. She asked him to wait and she would remove them, but there is no patience in passion, and seizing her hands, they were cruelly cut off, and the jewellery withdrawn! She has since died.

This afternoon two little lads of six and eight years old were brought in to us by their father, both being terribly burnt by gunpowder five days ago. We trust they will live, but their faces are terribly burnt and swollen, and their eyes closed. The father was afraid to bring them in before, because of the unsettled state of the country.

Friday, 22nd.—Went to our

REFUGE

in the Sôk this evening, as Miss L., who works there so indefatigably, is up the mountain, taking a much needed rest with Miss B., who also has well earned by continuous labour a little holiday and rest. Not many men were there, and before I had begun the Bible-talk with them our Syrian friend, Mr. Latief, came in, and kindly addressed the few "sons of Adam" gathered there from John x. 10, a subject I chose as appropriate in connection with a theft which had occurred there that day.

Saturday, 23rd.—Our first native baby was born in the hospital to-day. The mother of the burnt lads, who walked here from her village, five or six miles away, gave birth to a very fine little son, but would not consent to my washing the wee darling. When I came up again to the large ward, where she lies, I found my little native baby swathed in a dress of rags, partly composed of a piece of coarse woollen material torn off the mother's haik, and with his eyes painted with a border of black powder—to keep off the evil eye! They do not wash the babies till they are seven days old.

Sunday, 24th.—Up at five, and down to the port, in the hope of meeting the *Zweena*, which is to bring Misses Chapman and Robson from Casablanca, but she was not in. However, I had "port-side" ministry in a Gospel-talk with a little group of Moors sitting by the pier, to whom I gave an Arabic Gospel, and I found recipients for two Spanish Gospels.

Tuesday, 26th.—Employed our weekly day off hospital work in

A MOST REFRESHING VISIT

up the mountain. The first half I spent with Misses Lambden and Brown in their tent holiday-home, and enjoyed a bathe in the sea with Miss Brown. One finds little time for bathing in our busy life. In the afternoon I continued the mountain journey for two or three miles till I reached the other friends from Hope House. On the way I had a talk with a few Moors sitting outside the gate of a private garden. Afterwards some women and girls (Moorish), washing clothes in a stream, afforded me the opportunity of a chat over the Wordless Book. One girl assented to all with the intelligence of having heard it before. "Where," I inquired, "had she heard about Jesus?" She replied that Pèpita, a Spanish Nazarene, had been staying up the mountain, and had taught this Moorish girl, in the little Arabic she knew, about Jesus Christ and His sacrifice for sins. I believe Pèpita is one of our Spanish friends who attends the meetings.

LETTER FROM A MOORISH CONVERT.

FOR some considerable time we have heard reports of a quiet but excellent work being carried on by a Moorish convert among the Berber tribes of the Atlas Mountains. We are always careful in making statements concerning reported conversions, as the natives are so uniformly untruthful that frequently such reports turn out to be altogether unreliable. In the present instance, however, the information has been so repeatedly confirmed by others that we now feel justified in printing a letter lately received by one of our missionaries from this convert, whom we will call M——; we have omitted names of persons and places, as it is not advisable at the present time to give these details.

[COPY OF LETTER.]

My mother, Miss H——, grace, and peace, and mercy to you from our Father and the Lord Jesus Christ, and herewith I acquaint you that I travelled to S—— A——, and found him at home, and he and his family received me kindly all of them, and I stayed with them three days, and they read and prayed with me, and with us two men of their neighbours, and on the fourth day S—— A—— rode on his horse and went with me, and we reached the mountain of A—— and to L——, and we distributed there Scriptures in their mosques, and their schools, and their villages to all who wished for them, and we left their part of the country and went to A——, and we found there believers who loved the Word of God with a pure heart, and they gave us food and fed our animals (he rode a donkey) without charging us anything for God's sake.

But they spoke a language we did not understand, except that a few read in Arabic, and they were extremely kind to us and most hospitable; and they believed our words, and we were as saints to them such as they visit at shrines, and we distributed Scriptures to them, and returned to —— in peace, and safety, and health. Praise the Lord for this, and as to S—— A——, he returned in safety to his place, and I have come to —— for more Scriptures, and I shall return to that part of the country where we were, for I promised them to return speedily, and then, please God, I shall return to S—— with books; also I promised B—— A—— to return there, but I have not leisure to write the Scriptures in S—— when I travel constantly from place to place.

And after that I met a man from the district of T——, a believer, and he told me this news, saying "that he was at S—— with the Christians,* but not living there, and he met S—— A—— ben A——, the H—— (a baptised believer), who was stopping there, and he found the believers quarrelling with B—— and with the owner of the slave you (M——) freed,† and he, El H——, and his slaves and servants, amounting in all to sixty persons, sacrificed an ox of the herd as a peace-offering, and gathered to him all the Christians, and B——, and the late master of the slave and their families, and the S—— H—— said to them, 'Why do you go to war amongst yourselves to kill one another? This is evil in God's sight and before men; you are brethren, God has forbidden murder.' And the H—— made perfect peace between the two parties, and their anger was gone."

And I rejoiced to hear this with great joy, and I thanked God for this news, for I was sad to know how strong their hatred to one another was. And now I bless God for that reconciliation, for we sowed a holy work among them, and we hope to reap from them holy fruit; for they who sow blessing will reap blessing, and they who sow evil will reap evil.

May grace, peace, and mercy be with you from God the Father and the Lord Jesus Christ. Much blessing and peace be to you and salutations to all the believers in Tangier, the holy gathering in the name of our Lord Jesus Christ, may grace, mercy, and peace be with them also, the beloved.

I pray God, in the name of His Son who redeemed us with His precious blood, that He may prosper your (plural) good works in every part of this country and in every land, and may your light shine in every place, and that we may be without spot at the coming of our Lord.

Oh, beloved ones! I beseech you to testify to my love before the Church, and to pray for me that I may be delivered from every evil work, and that He may save me and purify me to His heavenly kingdom, and to Him be the glory for ever and ever.

Greet all the saints.

The slave of Christ, M——.

* There are thirteen believers here.

† The poor men had taken their guns to rescue a slave, one of their church members, thinking they were doing right.

Algeria.

ITINERATING IN KABYLIA.

BY MR. A. S. LAMB.

16th June, 1892.—To-day, taking with me one of my boys, I left home early with my melodeon and some medicines, having a donkey with us which we rode in turn.

Our destination was a Kabyle village high up on the mountain behind Akbou, to which I had not yet been, though Kabyles from there had visited me.

We passed through the village of Je'erem without stopping and then commenced a stiff climb to another village called Thazar'erth. Here, in the entry to the djemaa, or mosque, we sat down, while children gathered around us. Most of the men were out harvesting, and we only saw some three or four. To these and to the children I sang and played on the melodeon, and announced the Gospel. One man who received some medicine listened while I explained it. He sent for milk and figs, which he made us partake of. We then continued our journey to Ath Amer Ouzgan, still higher up. But what a splendid view repays the stiff climb. Shown into one thajemaath we rested but a few minutes, when we were conducted to another, where several men were sitting sewing. Here again we had

A GOOD AUDIENCE,

partly drawn together by the music. After reading a little, and singing, speaking, and praying, I gave a few medicines, and then commenced our homeward way. Here, too, some milk and figs were offered us. Passing through Thazar'erth we stopped in a different part of this village to what we had been in on our way up. Here quite a crowd came round us. After speaking and giving away some medicines, I went into a house to syringe a child's ears, where a crowd of women gathered round to witness the operation; one and another brought me eggs; also sour milk and figs were again presented to us.

Passing through the village, several persons asked for medicine, but I could not stay any longer, but invited them to come or send to Akbou for them. We reached home about seven o'clock, tired; I was glad, however, that in another village the Gospel had been made known. On our way through Je'erem the nearest village to this, a Kabyle who knew me invited me into his house, and gave us coffee.

A NEW WORKER.

July 20th.—I had an unexpected visit from a new worker in Kabylia, Mr. Allen Moore, of Thaaroost. He came with a note

from Miss Gillard, inviting Mrs. Lamb and myself to come and spend some time at Thaaroost, and take part in prayers for guidance at this special crisis in the mission work in Algeria.

Aug. 22nd.—I went with Mr. and Mrs. Moore to Il Mathen to visit Madame Le Brocq, the sole representative at that moment of the French Methodist Mission there, Mr. Hocart and family having gone on a visit to Jersey. Saturday and Sunday were spent at Il Mathen, where I had several opportunities of speaking to Kabyles.

Monday morning early saw us on our way to Thaaroost, which we reached about midday, and were well received by Miss Gillard and her household. Tuesday, Wednesday, and Thursday were spent there, during which I had several opportunities to announce the Gospel. On Friday Mr. and Mrs. Moore went with me to Azeffoun. The journey was very trying, owing to the extraordinary heat and sirocco wind which blew. We were thankful to God when at length we reached Azeffoun.

A GLAD SURPRISE.

Here Eliaon, the young Jew whom I had known some four years ago, came out to meet and welcome us. I went into his shop, while our brother and sister proceeded to the hotel. This young Jew has recently been converted, and has been baptised by Mr. Moore. I expressed my great pleasure at seeing him again, and now as a follower of the Good Shepherd; and saying I felt I could embrace him, there and then he and I were locked in each other's arms, kissing each other with a holy kiss.

During our two days' stay at Azeffoun, I had several opportunities of meeting this converted Israelite, and was very favourably impressed with his Christian character. By arrangement we met him on Saturday (Jews' Sabbath), and walked a distance of about two kilometres along the sea coast until we reached a retired spot under a wide spreading locust tree. It was a delightful retreat from the fierce rays of the sun and the hot wind. There we spent a happy time in prayer, singing, reading, and exposition of the Word—in French. We had forgotten to bring our hymn-books with us, and our brother Eliaon had lost all his books. They had been taken from him by his people, and are believed to have been destroyed.

A MISSION AT MILIANAH.

FROM THE JOURNAL OF MR. W. POPE.

July 15th.—To-day we have made a new move in our work. Mr. Borel, his wife, and myself were so delighted with our three days' mission at Guyotville that we have decided to have another. That is why to-day finds us at Milianah, a town ten miles off the Oran railway, and about 100 miles from Algiers. The road rises direct from Affreville, is extremely tortuous, following the winding of the Boutan river until it arrives under the great Zakkar mountain; then a little drive down an avenue of poplars, and you are in the little French town on the plain of the Zakkar, at an altitude of about 2,400 feet above sea level. It is beautiful for situation, behind it the mother mountain, on the front of it a perpendicular, natural wall of rock, making it a very secure place. Healthy, clean, and pretty, it ranks by the side of Tlemcen for beauty. At one corner is a long sweeping view away to Medea; to the right, across the plain of the Chelif, is the Mount Ouarsenis, a bold rocky peak, the highest in the lesser Atlas.

Beyond the natural beauty there is but little to attract the attention of the visitor, if he has no love for souls. Sinners there are in abundance—Algeria is *full of them*, even as elsewhere—only perhaps sin is not so shamefaced here as at home. The worst of sinners come to Algeria to redeem their character or to lose themselves in the oblivion of a new colony. We arrived on the Saturday, and obtained immediate permission to use the town-hall for a service on the Sunday evening, which immediately became the talk of the town. On Monday we went to see the mayor, who, although a freethinker, was very kind, and gave us free use of the town-hall every night. Evidently the Lord was preparing our way.

By-the-bye, I must not forget to record a most interesting incident. On Saturday evening, after a little rest, we went to call upon a lady who is directress of a college for training governesses for public schools, as there was one girl known to Mrs. Borel. We found the lady suffering from paralysis, but very nice and kind. Permission was asked that the young lady friend might be allowed to attend the meetings, to which she gave consent, after which Mrs. Borel talked to her about her own spiritual welfare. She was a Catholic in name, but had given over confessing, so supposed she was lost. How gladly Mrs. Borel told her of life by Jesus Christ, and promised her a New Testament. At the Sunday evening service, to our great surprise, not only the young lady who had been invited came, but the whole college of thirty-five young ladies with the directress. Three times during the mission they came, the last time each one received a New Testament. Many would have liked a private conversation, but the rules of the college did not permit it.

Our eight days' mission was a real success, each meeting growing in interest. We believe some were truly converted. The last Sunday we had to take a larger hall on account of the numbers. The Jews especially seemed interested, some attended the meetings every night. One evening, on returning to our little hotel rooms after the meeting, we were besieged by ten or twelve Jews, who wanted to know more about this Messiah. They remained with us till late, and each received a Hebrew New Testament.

Alas! Milianah boasts of no shepherd to care for its lost sheep. We have to leave our messages and a few Christians to their feeble faith in God! We have now a tent—although only a tiny one—and hope to visit other neglected towns in the autumn. The whole of Algeria is open to warm-hearted, earnest evangelists; this fallow ground needs to be broken up, and yawns for the refreshing latter rain.

Tunis.

BY THE SEA.

EXTRACTS FROM JOURNAL OF MISS CASE.

Kram, Tunisie, North Africa, September 21st, 1892.—On the 27th of August we three—Miss Scott, Miss Roberts, and myself—left Tunis for this pretty seaside place.

We are so enjoying the rest and change. The sea is close to us, and we can bathe as often as we like. We have a little garden, and a table under an arbour covered by a grape vine; and beyond our wall are numbers of fig trees growing. It is delightful to sit under them and watch the beautiful blue Mediterranean dotted by white sails. Between this and Carthage there are fields of tomatoes and melons.

A LAND OF DEATH.

Lovely as all Nature is, and fascinating as the neighbourhood must be to all lovers of history, there can never be in these lands that sense of unmixed delight that comes over you in Christian countries. A tinge of sadness mingles with our pleasure, as we realize that in all probability there are none but ourselves in all these beautiful surroundings who

can look straight up into the face of such a Creator and call Him Abba Father of our one Lord Jesus Christ, our Saviour!

No, the God of the Moslems is not our God. He is an imaginary being who has no love of righteousness, and on the judgment-day will let off, without punishment, the greatest scoundrel, if he just manages to say before he dies: "There is no God but God, and Mahomet is His Prophet."

How these people misunderstand Him! We can almost see the Lord, *our* Lord, looking down from the depths of the blue sky upon all these lovely scenes, "to see if there are any that do understand and seek God." But "they are all gone aside; they are altogether become filthy; there is none that doeth good—no, not one." For He seeks such to worship Him as will worship in spirit and in truth. How different from the lip service the Moslems offer Him.

AN ARAB'S VIEW OF RELIGION.

We were sitting by the sea on Sunday when a young Arab gentleman came and offered us a melon. He wanted a talk, evidently, and we were just looking for an opportunity to place a Gospel in his hands. He took it rather reluctantly in exchange for the melon, and we had a conversation that lasted till darkness fell. Here are his enlightened ideas of what religion is, and *he* has spent five years in France, besides studying much at home. "Religion," said he, "consists of a code of laws given by the Founder; to you by Jesus Christ, to the Jews by Moses. Our prophet Mahomet was more sensible. It is true he forbade the eating of pork, but that was because in these lands pork would have injured the health. In other respects we are left free to do as we like. It is impossible to give the mind both to religion and other pursuits; therefore, as a rule, the men in France, for example, give their attention to money-making, and let their religion go. It is extremely tiresome, just as one is going to do anything, to have to look in a book and say, 'Oh, that's a sin! And this is forbidden!' I think," he continued, "that of all the founders of religion, our prophet was the most liberal-minded, for he allows us to recognise other prophets, Jesus Christ amongst them; but *you* say, 'No, we won't have Mahomet; nobody but our Lord Jesus!'" Yes, indeed, we do say so!

"None but Jesus, none but Jesus,
Can do helpless sinners good."

Looking up all the time for words to answer this self-sufficient young man, we tried to show him what a service of love true religion really is, and how the Lord Jesus *alone* could give him power over his own evil-loving heart. We felt again what a sad caricature of Christianity these Arabs see in Roman Catholicism.

EXTRACTS FROM WORKERS' LETTERS.

From Miss SCOTT (Tunis).

WE seemed to settle down so quickly after our arrival, and already feel as if we had been in Tunis for a long time, that one almost wishes they had written down first impressions at the time. For the first week or so it was as if one was in a living picture, moving about among all kinds of strange people in their varied costumes; for in Tunis, besides the Arabs, there are a great many Jews, Maltese, and Italians, and a good many French. The eye was continually being pleased with some bright bit of colour or quaint group; and the many busy Arab cafés, full of lounging customers, gave one the impression that the Arabs had learned the secret of living by doing nothing. But as one gets to know more and more what evil is hidden under such bright exteriors, may God give ever increasingly of His love in our hearts towards those who are so far out of the way. It seems as if the Moslem religion were Satan's masterpiece, well calculated, from its being a mixture of truth and error, to satisfy the natural heart of man. Sin is recognised, but may so easily be expiated that it need not be given up. Those who are working among them greatly need the prayers of God's people.

Had our friends been able to take a peep into Mrs. Michell's house last Tuesday, they would have seen a lively group of women and girls, about twenty in all, nearly all busily sewing, and chatting away very happily. Most of them preferred sitting on the floor, and at the door was a medley of slippers—green, yellow, and black. These women were all of the poorer class, and as it is not easy to get many Arab women together just to listen, Mrs. Michell gives them cotton garments, which must be made up in her house before they are taken away. During the last half-hour they sit so quietly while one or two hymns are read and sung and some sweet Gospel story is told, during which they show their attention by repeating some of the words and making little remarks as you go along. Their earnest, up-turned faces and evident wish to hear must be most helpful to the speaker.

There are two thousand French soldiers in the city of Tunis alone, many of them fine, intelligent-looking men, and what they need is a *friend*, for of course they are away from all their home people, and for too many of them the cafés and wine-shops are the only places open to them where they find they can have some social intercourse. Surely here is a work alone for a devoted Christian woman who has already some knowledge of French. What a boon it would be to these men if they had a room where they could go at any time to read, or write, or pass their spare time in, and where Bible-classes might be held, and where they could be spoken to and helped! Who will have the privilege of supplying the room, and above all who will give themselves for the work?

From Mr. A. V. LILLEY (Algeria).

We have been spending the past month at Ouillis, a village in the Dahra, about twenty-five miles to the east of Mostaganem, inhabited by French and Swiss colonists, and surrounded by native encampments. Among the colonists are some Protestant families and a few true Christians, to whom it has been my privilege to preach the Word of God occasionally. In the spring they begged of us, if possible, to pass a month in their village during the ingathering of the grapes, and the half promise has now become an accomplished fact. We invited Brothers Pope and Brading from Algiers, and Miss Gray from Tlemcen (all fellow-labourers in the Gospel) to join us, as at the close of a very hot summer they, with us, were feeling the need of a short rest and preparation for winter. Every day the people gathered in our small hired cottage, but at length the crowd outside became so great that we were obliged to adjourn to the Protestant meeting-house, built about two years ago. Catholics came also at first from curiosity, but the fear of God fell upon them, and I do not think one soul went away without some blessing. On the second Sunday afternoon one strong young man besought the Lord with tears to have mercy upon his soul, and found peace in believing; and in the evening another gave himself to the Lord. On the following Wednesday our Brothers Pope and Brading left us, but the blessing continued, if anything with increased power. The life of the young man first spoken of had become so changed and so illuminated as to become at once a testimony to the God of grace in him; and his Catholic mistress (married to a Protestant) also came to the light. They invited us to take *dejeuner* with them one day; during a short service we had with the family after the meal, their Arab shepherd was present. I explained to him in

Arabic what we had been reading. The words were afterwards repeated by him to all the people in his encampment, with the result that they desired to hear the Word of God read for themselves, and sent a message desiring me to go to them. This we were enabled to do. About thirty Arabs assembled and listened with apparent earnestness and attention as I read my colloquial translation of the Gospel by Matthew. The seventh chapter was read and expounded to them, and I tried to show that Christ was our only hope of salvation. Three talibs or religious teachers were present, and I expected a lively discussion at the close; but they offered little opposition, one of them receiving a New Testament in Arabic. I had the opportunity of making known the Gospel to other groups of Arabs. Though they seemed hard to move, I was cheered by the earnest attention they paid and the intelligent questions they asked. Their hearts are hard, but we have the promise that no Word of God is void of power.

The last Sunday of our stay all the Christians from the two villages of Ouillis and Bosquet came together. It gave me great joy when I threw the meeting open for any one to speak to hear the testimonies of the Christians who had received blessing during our visit. We then remembered unitedly our Saviour's dying love. It was a blessed sight to see the young converts come forward and bless God for the spiritual illumination they had received. These colonists are poor in this world's goods, but heirs with us of exceeding great and precious promises. Although surrounded by intense darkness, pray that their faith may be strengthened and that they may be as lights set upon a hill.

When the Lord sends me a fellow-labourer, with the funds I have in hand I hope to purchase a horse, so that we may visit this neighbourhood frequently.

We have begun our meetings and classes, and beg an interest in your prayers for blessing. Christmas with its little fêtes will soon be upon us again; I shall be so thankful for native garments.

"WHAT MEANEST THOU, O SLEEPER?"

"*What meanest thou, O sleeper?*" JONAH i. 6.

WHAT meanest thou, O sleeper?
Arise, arise and *pray;*
Arise, for men are dying
Around thy feet to-day;
It may be if thou wakest,
That God will hear thy cries,
And save them by thy pleading,
O sleeping one, arise.

What meanest thou, O sleeper?
Arise, arise and *work,*
Seek not by idle slumber
Thy duty thus to shirk;
Arise, for God has saved thee,
That others thou mayst bring
To seek His great salvation,
And own Him as their King.

What meanest thou, O sleeper?
Arise, arise and *shine;*
The light that God has given thee
To hold, is *His* not *thine;*
Flash it across life's pathway,
And let none have to say,
They might have come to Jesus
If you had shewn the way.

What meanest thou, O sleeper?
Arise, arise and *watch;*
For even now it may be,
Christ's hand is on the latch.
Arise, lest coming suddenly,
He finds you still asleep,
Rise *now*, for all such sleepers
Shall surely wake to weep.

LOUIE H. K. BILBROUGH.

Description of Illustrations.

CLEOPATRA'S NEEDLE.

THE view given on page 117 of this gigantic obelisk is not of the one that adorns the Thames Embankment, but of its companion, presented to the American Government shortly after the removal of the former one to England, and which has been erected in Central Park, New York. It is not so tall as the English one by 15½ in. The measurement at the base is 8 ft. 2 in. by 7 ft. 10 in., and its weight 205 tons.

Prior to their erection at Alexandria to adorn the palace of the Cæsars, both stood together before the gates of the vast temple of the sun at Heliopolis. This city was situated in lower Egypt, a few miles north-east of the spot now occupied by Cairo. It is believed to be the "On" mentioned in the book of Genesis, where we are informed that Asenath, daughter of Poti-pherah, priest of its famous temple, became the wife of Joseph. It is also considered by the highest authorities to be the "Beth-shemesh" (house of the sun) spoken of by Jeremiah. If the interpretation of the word "images," given by the revisers as "pillars" or "obelisks," be the true one, then Jeremiah's prophecy was, no doubt, spoken against these very so-called "needles." "He shall break all the images of Beth-shemesh that is in the land of Egypt." The temple whose entrance they adorned has disappeared, thus the worship they symbolised has been "broken," and they themselves have become mere curiosities in widely-separated portions of the world.

THE BIBLE SOCIETY'S DEPOT IN ALGIERS.

The British and Foreign Bible Society began work in Algeria about ten years ago, at which time Rev. J. Lowitz was appointed the Society's agent for Algeria and Tunis, a post which he has continued to fill to the present day. During the past year five Colporteurs have been employed—not quite so many as usual. These reside respectively in Oran, Algiers, Constantine, and Tunis, and from these various centres make constant journeys into the outlying towns and villages selling Bibles, Testaments, and portions of the Word of God to the Arabs, and also to the various Europeans in their own tongues. The languages most in use are Arabic, Hebrew, French, Spanish, and Italian.

During the past year, 8,053 Bibles, Testaments, and portions of the Word of God were disposed of.

MISS ROSE JOHNSON, being now sufficiently recovered to hold meetings, will gladly avail herself of any opportunities of making known the needs of this work amongst the perishing Moslems of North Africa.

DR. C. L. TERRY will not be leaving England for a few weeks, and in the meantime he will be glad if friends will kindly arrange drawing-room or other meetings where he may give an account of the medical work carried on at the Tulloch Memorial Hospital, Tangier.

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, Tripoli, and Egypt, with 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 SEPTEMBER 1st TO 30th, 1892.

GENERAL AND SPECIAL FUNDS.

1892.	No. of Receipt.	General. £	s.	d.
Sep.	1... 6810	0	17	6
	1... 6811	2	0	0
	1... 6812	1	0	0
	1... 6813	0	10	0
	1... 6814	0	10	0
	1... 6815	0	10	0
	1... 6816	0	2	0
	1... 6817	0	5	0
	1... 6818	0	5	0
	1... 6819	0	2	0
	1... 6820	0	5	0
	1... 6821	0	2	6
	3... 6822	5	0	0
	5... 6823	0	5	0
	5... 6824	0	5	0
	5... 6825	6	4	0
	6... 6826	1	1	0
	7... 6827	2	0	0
	7... 6828	0	10	0
	7... 6829	0	5	0
	7... 6830	0	5	0
	7... 6831	5	0	0
	7... 6833	0	10	0
	8... 6834	0	6	0
	8... 6835	5	0	0
	9... 6836	3	10	0
Carried forward		£36	10	0

1892.	No. of Receipt.	General. £	s.	d.
Brought forward		36	10	0
	9... 6837	0	12	6
	9... 6838	0	8	6
	9... 6839	17	4	0
	9... 6840	0	2	0
	9... 6842	0	10	0
	9... 6843	2	0	0
	9... 6844	0	10	0
	9... 6845	8	0	0
	9... 6846	2	0	0
	9... 6847	0	12	6
	10... 6848	1	0	0
	10... 6849	0	2	6
	10... 6850	2	16	6
	12... 6851	50	0	0
	12... 6852	0	12	3
	12 the love of Christ constraineth us	10	10	0
	12... 6855	2	0	0
	13... 6856	0	10	0
	13... 6858	1	0	0
	13... 6859	0	8	0
	14... 6860	50	0	0
	14... 6861	0	4	1
	14... 6863	2	0	0
Carried forward		£189	12	10

1892.	No. of Receipt.	General. £	s.	d.
Brought forward		189	12	10
	14... 6864	0	5	0
	14... 6865	0	16	6
	15... 6866	10	0	0
	15... 6867	0	5	0
	15... 6868	0	10	0
	16... 6869	1	0	0
	16.. 6871	1	4	0
	19... 6872	2	0	0
	20... 6873	0	10	0
	20.. 6875	0	2	0
	20... 6876	0	1	0
	20... 6877	0	9	0
	20... 6878	0	10	0
	20... 6879	0	10	0
	20... 6881	0	10	0
	21... 6884	1	1	0
	21... 6886	0	10	6
	21... 6887	0	10	0
	21... 6888	1	0	0
	21... 6889	0	10	0
	22... 6890	10	0	0
	22... 6891	0	10	0
	23... 6892	0	5	0
	23... 6893	1	0	0
	23... 6894	0	10	0
Carried forward		£224	1	10

1892.	No. of Receipt.	General. £	s.	d.
Brought forward		224	1	10
	23... 6895	0	15	0
	24... 6896	2	2	0
	26... 6897	6	10	0
	26... 6898	0	5	9
	27... 6899	0	15	0
	27... 6900	0	7	0
	27... 6901	1	0	0
	27... 6902	2	0	0
	27... 6903	0	15	3
	27... 6904	5	0	0
	29... 6906	10	0	0
	29... 6907	1	18	8
	29... 6908	1	0	0
	29... 6909	10	0	0
	29... 6910	0	5	0
	29... 6911	0	2	6
	30... 6912	2	15	9
	30... 6913	8	0	0
	30... 6914	0	2	0
	30... 6915	5	0	0
Total, Sep. ...		282	15	9
,, May to Aug.		1,739	13	5
Total ...		£2,022	9	2

SPECIAL FUNDS.

1892.	No. of Receipt.	Special. £	s.	d.
Sep.	7... 6832	5	0	0
	9... 6841	2	2	0
	12... 6854	1	1	0
	13... 6857	5	0	0
	14... 6862	5	0	0
	19... 6870	1	8	0
	20... 6874	1	0	6
	20... 6880	5	0	0
	21... 6882	5	0	0
	21... 6883	5	0	0
	21... 6885	4	0	0
	28... 6905	10	0	0
Total, Sep. ...		49	11	6
,, May to Aug.		689	1	0
Total ...		£738	12	6

GIFTS IN KIND: September 12th, (86) parcel of native garments and head handkerchiefs.

Council.

J. H. BRIDGFORD, Tunbridge Wells.
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, 21 AND 29, LINTON ROAD, BARKING.

Hon. Treasurer, W. SOLTAU ECCLES, 100, Church Road, Norwood, S.E.
Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking.
Assistant Secretary, WILLIAM T. FLOAT.
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., Ware.
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., Marseilles.
REV. MARK GUY PEARSE, 11, Bedford Street, London W.C.
LORD POLWARTH, St. Boswell's, N.B.
W. HIND-SMITH, ESQ., Exeter Hall, Strand, W.C.

Location of Missionaries.

MOROCCO.

	Date of Arrival.
Tangier.	
Dr. T. G. CHURCHER	Oct., 1885
MRS. CHURCHER, *née* ROBERTSON	Oct., 1889
Miss B. VINING	Apr., 1886
Miss S. JENNINGS	Mar., 1887
Miss M. C. LAMBDEN	May, 1888
Mr. J. J. EDWARDS	Oct., 1888
Mrs. H. BOULTON	Nov., 1888
*Dr. C. L. TERRY	Nov., 1890
*Mrs. TERRY	,, ,,
Miss K. ALDRIDGE	Dec., 1891
Miss M. BONHAM	Mar., 1892
Miss M. MELLETT	,, ,,
Spanish Work—	
Mr. N. H. PATRICK	Jan., 1889
Mrs. PATRICK	Sep., 1889
Miss F. R. BROWN	Oct., 1889
Casablanca.	
*Miss J. JAY	Nov., 1885
*Miss A. K. CHAPMAN	Oct., 1889
Dr. G. M. GRIEVE	Oct., 1890
Mrs. GRIEVE	,, ,,
Tetuan.	
Miss F. M. BANKS	May, 1888
Mr. C. MENSINK	Oct., 1888
Mrs. MENSINK, *née* GILL	May, 1890
Miss A. BOLTON	Apr., 1889
Miss A. G. HUBBARD	Oct., 1891

MOROCCO.

	Date of Arrival.
Fez.	
Miss E. HERDMAN	Jan., 1885
Miss M. COPPING	June, 1887
Miss I. L. REED	May, 1888

ALGERIA.

	Date of Arrival.
Tlemcen.	
*Mr. M. H. MARSHALL	June, 1887
*Mrs. MARSHALL	Mar., 1888
Miss R. HODGES	Feb., 1889
Miss A. GILL	Oct., 1889
*Miss A. E. WYATT	Feb., 1891
Miss L. GRAY	,, ,,
Mascara.	
Mr. F. CHEESEMAN	Jan., 1886
Mostaganem.	
Mr. A. V. LILEY	July, 1885
Mrs. LILEY	Apr., 1886
Cherchel.	
Miss L. READ	Apr., 1886
Miss H. D. DAY	,, ,,
Constantine.	
Miss L. COLVILLE	Apr., 1886
Miss H. GRANGER	Oct., 1886
Miss M. BROWN	Mar., 1892

ALGERIA.

	Date of Arrival.
Algiers.	
Mr. W. G. POPE	Feb., 1891
Mr. E. CUENDET	Sep., 1884
Mrs. CUENDET	,, 1885
Mr. J. L. LOCHHEAD	Mar., 1892
Mrs. Lambert's Home.	
Miss M. YOUNG	Feb., 1891
Miss K. JOHNSTON	Dec., 1891
Miss E. TURNER	,, ,,
Miss L. K. LOCHHEAD	Mar., 1892
Kabyle Work.	
Djemaa Sahridj.	
Miss J. COX	May, 1887
Miss K. SMITH	,, ,,
Miss E. SMITH	Feb., 1891
*Miss E. E. SHELBOURNE	,, ,,
Akbou.	
Mr. A. S. LAMB	Oct., 1883
Mrs. LAMB	,, ,, ,,

REGENCY OF TUNIS.

	Date of Arrival.
Tunis.	
Mr. G. B. MICHELL	June, 1887
Mrs. MICHELL, *née* HARRIS	Oct., 1888

REGENCY OF TUNIS.

	Date of Arrival.
Miss GRISSELL	Oct., 1888
Miss A. A. HARDING	,, ,,
*Miss R. JOHNSON	Oct., 1889
Miss A. M. CASE	,, 1890
Dr. C. S. LEACH	June, 1891
Mrs. LEACH	,, ,,
Miss B. ROBERTS	Mar., 1892
Miss M. SCOTT	,, ,,

DEPENDENCY OF TRIPOLI.

	Date of Arrival.
Tripoli.	
Mr. H. G. HARDING	Feb., 1889
Mr. W. H. VENABLES	Mar., 1891
Mrs. VENABLES	,, ,,
Miss B. WATCHAM	May, 1892

EGYPT & NORTH ARABIA.

	Date of Arrival.
Alexandria.	
Mr. W. SUMMERS	Apr., 1887
Mrs. W. SUMMERS, née FLETCHER	May, 1890
Mr. J. W. HOGG	Mar., 1891
Mrs. HOGG	,, ,,
Mr. J. SMITH	Apr., 1892
Miss A. WATSON	,, ,,
Miss VAN DE MOLEN	,, ,,

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