

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

No. 33.

MARCH, 1891.

PRICE ONE PENNY.



Contents.

	PAGE		PAGE
Rejected Volunteers	25	Three Days in an Arab Country House	32
Notes and Comments	27	Earthquake in Algeria	33
The House We Live In	27	Extracts from Workers Letters... ..	34
A False Hope	28	Our Field of Labour—Arabia	35
A Cry from Tunis	28	Miss Trotter in Algiers	35
A Winter's Work in a Kabyle Village	29	List of Donations	iii
Our Illustrations	31	North Africa Map... ..	iv
The Evangelization of Arabia	31	Location of Missionaries	iv
Spanish Work in Tangier	32		

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

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

NORTH AFRICA.

NORTH AFRICA west of Egypt consists of—

Tripoli, Algeria, Tunis, Morocco, and the Sahara. Its native inhabitants are all Mohammedans.

Mohammedanism has nothing in its teaching that can save the soul. It teaches some truth, but carefully denies the fundamental doctrines of Christ's divinity, death and resurrection, etc.

No effort has, until recently, been made to evangelise this part of the Moslem World. It was considered impossible to gain an entrance, much more a hearing amongst these followers of the False Prophet.

God has withered and is still withering the political power of Mohammedanism in Africa. Its vices were too glaring for civilisation to endure. Slavery and piracy in Algeria led to its subjugation by a nominally Christian power. Tunis and Egypt followed. Morocco and Tripoli enjoy only nominal independence.

Islam's spiritual deceptions and social degradations cannot be removed by force of arms. Only the reception of the truths of the Gospel can remedy these evils.

MOROCCO can be reached from London by steamboat in four or five days; it has an extent of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 5,000,000 to 8,000,000. It is governed by a Sultan, whose name is Mulai Hassan. The country is divided into thirty-three districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1890 it has substantial mission premises, with hospital, in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-five missionaries in the country, labouring amongst Moslems, Jews, and Europeans; but half of them are at present mainly occupied in learning the languages. As the bulk of the population are in villages, many workers are needed that this great country may be evangelised.

ALGERIA (fifty-five hours' journey from London) is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population about 4,000,000, principally Moslems, but with some tens of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many good roads, and more than a thousand miles of railway.

The North Africa Mission has seven mission stations and eighteen brethren and sisters working there. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Seven workers of this Mission are stationed in the capital, most of them at present engaged in study; the remainder of the Regency, with its cities and villages, remains unevangelised, with the exception of Sfax, where a missionary and his wife are located. Who will go to them? A Medical Mission would be most useful.

TRIPOLI is a province of the Turkish Empire, several times as large as England. It has a population of about 1,250,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, and more opposed to the Gospel. Two brethren, in 1889, began to labour for Christ among them, and notwithstanding their bigotry have been encouraged. A Medical Mission has been attempted with cheering results.

THE VAST SAHARA, with its few scattered millions of Berber and Arab Mohammedans, remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be able to preach Christ amidst the inhabitants of its palmy oases.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigotted Moslems, like the Syrians, but rather indifferent to religion. One brother is working among them, and is sorely in need of fellow-labourers willing to endure the trials of desert life.

Mission Publications.

DAYBREAK IN NORTH AFRICA.

By MRS. F. T. HAIG.

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

Press Notices.

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

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

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

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

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

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

NORTH AFRICA:

The Monthly Record of the North Africa Mission.

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

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

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

THE ANNUAL VOLUME FOR 1890.

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

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

North Africa Mission:

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

Also uniform with the above.

The Cry of Ishmael,

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

NORTH AFRICA.



A SANDSTORM ON THE DESERT.

REJECTED VOLUNTEERS.

OUR contemporary, *The Reaper*, in its November issue calls attention to the large number of rejected candidates for the foreign mission field, and says that—

“Hundreds and even thousands of volunteers are offering” (for mission work abroad), “but the Churches and societies can only send out the merest fraction of them; either funds are lacking or the candidates do not come up to the required standard. Thus we are in the anomalous position that the workers on the field are calling loudly for help and workers at home are responding freely; but the councils and committees that lie between block the way. We do not mean this to be a reflection on these societies It is clearly inconsistent and misleading to make urgent appeals for volunteers, and then to refuse four-fifths of those who offer. If the councils are right in their judgment, then our friends in the foreign field and

speakers on missionary platforms must modify their statements, and no longer place the responsibility of obedience to Christ's call upon all Christians, but only upon those who are capable of passing a certain standard; and it would be well to indicate what that standard is. Some friends of missions believe that all who are used of God at home should be accepted for the foreign field, irrespective of education or other qualifications, the presumption being that God will use them abroad as well as at home. Others affirm that a certain standard of education and attainment is requisite. This seems to be the practical question of the hour in foreign mission polity. Can any friend of missions contribute to its elucidation?”

We had purposed writing a few thoughts on this subject sooner, but a visit to North Africa and other things have delayed till now.

It may help us to remember that our distinction between home and foreign missions is largely artificial, and that there is a sense in which every Christian *is* a foreign missionary, whether he realises it or not. Heaven is our home; the world is our mission field. Each one of us who are saved are to be witnesses for Christ, wherever He may have

called us to live or labour, whether we are engaged in secular business or wholly free from it. If this truth were realised we should probably have an immense deal more work done for God both at home and abroad. In too many instances ministers and missionaries have been left to do all the work, while others, partly from want of knowing better and partly from want of love to Christ, have been little more than spectators, and in some cases hardly that, but rather sleepy dreamers, caring not whether men were saved or damned.

At the present time a thousand millions of the people of the world are practically ignorant of the Gospel which the disciples were commanded to preach. What, in the light of this fact, ought Christians to do? First, to be willing, as the Lord may direct them, to go and labour among them, or amongst those who do already know something of Him. But should all give up their business or calling to preach Christ? The Scripture does not seem to teach this, for while the Lord sent out twelve and seventy in a special way, we read of five hundred brethren being present at once, so that it would not seem that more than one in ten gave up their business. After Pentecost the proportion of those who gave their whole time to the preaching of the Word or other work for the Lord does not seem to have been greater, if so great, though all seem to have testified to those around them as able.

Omitting from our present consideration those who may testify for Christ while abroad for business purposes, it seems reasonable at least to suppose that generally only those who might with advantage have given up their secular occupation to serve the Lord at home are called to do so to go abroad as missionaries as we generally use that term. As far as our experience goes, besides questions of health, the main difficulty with rejected candidates is that they are spiritually inefficient. We have sent out every candidate who has appeared to us suitable, but many of those who apply know comparatively little of their Bibles, and less of its teaching, and consequently but little of God. When asked to define a few Scripture terms or explain the meaning of some statement, they are unable to do so. What is the use of sending them out to teach what they have not yet learnt. They need to be disciples before they are apostles. Others can clearly define the truth and understand mysteries, but have had very little practical experience with souls, and can tell of few, if any, that they have ever won for Christ. What is the advantage of sending those to win souls who have not shown themselves able to do so? We do not say that neither of these classes should ever go out, but we think they should be sent back till they have proved their fitness for the work. Here lies the real difficulty—there are many who have a general desire to be missionaries, but whose desire is not strong enough to make them set to work to fit themselves either for useful work at home or abroad. There is an old adage, "If wishes were horses, beggars would ride." And if wishes were hard work, many who are lamenting their rejection by committees and councils might be doing blessed work for the Master. David Livingstone wanted to be a missionary, and he worked to fit himself to be one; so did Fred Arnot; and plenty more. The would-be missionary or home-worker who will not strive and study to fit himself to do God's work is not at present worth helping.

Perhaps the Churches are to blame, in some respects, for feeding young Christians too exclusively on details or scraps of truth, and omitting to ground them in those great and vital principles which are the foundation and framework with which the details are connected.

Methods of Christian work at home also are often not so fully on the lines of God's Word as could be desired in order to the workers being well trained.

The candidates for mission work abroad are very much what they have been made by the Churches and institutions with which they have been associated, and their rejection is in many cases because they have been so poorly grounded in the truth of God, and know so little of Him and His ways.

In those Churches where there is good teaching as well as good working, we generally find good candidates and the most liberal givers. Of the twelve it is said that He ordained them that they should be *with* Him. They were then prepared not only by His teaching, but by watching how He Himself worked. We feel the need of just these two things in candidates—they need good teaching and they also need to be *shown* how to work by someone able to work efficiently. In our evangelistic missions there may have been great blessing by preaching some truths that had been much neglected, but there has also been a danger of neglecting and even despising dry theology, which is now producing a shallow type of Christian. Might not a good deal that is now left to colleges be done in the Churches? May God help us to maintain the balance of truth, and in every way so to teach and labour that a generation of sturdy and consecrated men, full of faith and the Holy Ghost, may be prepared for the foreign and home fields.

NOTES AND COMMENTS.

WANTED.—Light, plain and pretty SPANISH TEXTS for the walls of the Café Oriental, in large print, not less than thirty inches long and nine inches wide; scrolls preferred. May be sent to Mr. N. H. Patrick, Tangier, Morocco, or to the office of the Mission.

* * * *

THE SOUDAN.—The following is from the American mail for November, 1890:—"A third project which, without doubt, is the boldest and the most important, will probably much interest your readers. It is the Trans-Saharien railway from Algiers to the Lake Tchad, crossing the famous desert of Sahara. The French Government will undertake this difficult work. This railway will unite the new regions set off in the London convention to French control. Several projects for this gigantic railway have been studied and proposed, and the Chamber of Deputies will soon be called upon to decide this question and make a choice from the various projects. The project drawn up by General Philibert and Mr. Roland has the greatest chance of being accepted. They estimate that two years will be sufficient for the construction of the Biskra-Wargla section. Further on, an extension of 400 kilometres per year can be expected on an average, and the complete line—about 1,050 kilometres—up to Lake Tchad could be finished within nine years. If this project succeeds, and nothing more than the question of money can delay it, it would be a great gift to this nineteenth century, as it would open the whole African continent to civilization;" and, we will add, "to the light of the Gospel."

* * * *

DEPARTURES.—The Misses A. M. Wyatt, M. Young, L. Gray, E. Smith, and E. E. Shelbourne left England on the evening of Tuesday, February 3rd, for Algiers, *via* Paris and Marseilles. Miss Wyatt will proceed in a few days to join Miss Gill and Miss Hodges in Tlemcen; the others will remain in Algiers for a time for the study of Arabic.

Miss Jay sailed on Friday, February 6th in the P. & O. Steamer "Kaisar-i-Hind" for Gibraltar, en route for Tangier.

Mr. W. G. Pope, from the East London Training Institute, started on Wednesday evening, February 11th, for Algiers. Our brother will make this his headquarters for the present while improving his knowledge of French.

Mr. C. B. Michell left England on Thursday, February 19th, on board the P. and O. steamer "Coromandel," on his return to his field of labour in Tripoli.

* * * *

FAREWELL MEETING.—A meeting to bid farewell to Dr. Harry Guinness on his visit to the Congo region, has been arranged for Tuesday, March 17th, at Harley House, Bow. We are hoping our outgoing party for Northern Arabia, *viz.*, Mr. and Mrs. Van Tassel and Mr. and Mrs. Hogg, will be present that they may be commended to God for their difficult service.

* * * *

BIRTH.—On the 3rd of February, at Hope House, Tangier, the wife of Dr. C. L. Terry, of a son.

* * * *

THE OPIUM TRADE.—An Anti-Opium Christian Convention will be held in Devonshire House, 12, Bishopsgate Street Without, on Monday, Tuesday, and Wednesday, March 9th, 10th, and 11th, commencing at 10.30 each morning, and closing with a public meeting at 7 p.m., on the latter day.

ILLUSTRATED MISSIONARY NEWS, *id.*—(*S. W. Partridge and Co.*). This illustrated monthly, which is now issued at a penny, is also much improved with the present year. Its illustrations are always good. We commend it to all who are interested in the work of Missions.

THE HOUSE WE LIVE IN.

MISS CASE, who went out to Tunis in October last, sends us a little description of her surroundings:—

"MIND you describe your surroundings, etc., so that I may be able to picture your life!"

In North Africa letters from the old country are very sweet, and requests contained in them deserve attention. Let me respond at once to this just received—my first since the shores of Europe receded from my sight.

Imagine a quadrangular courtyard, flagged with inferior marble of diamond shape. In the centre your eye is refreshed by a small pyramid of flowering plants. The well, whose water keeps them green, is close by, with its tiny wooden bucket, holding about three pints.

Surrounding the court on all sides are white-washed walls, with doors and windows of four rooms, entrance lobby, and two cupboards. One of the apartments is our kitchen, another our dining-room, a third is used as an "Arab" room, in which Miss Harding's patients are received; the fourth serves at present as a store-room.

Look up, as you stand in the courtyard, and you see the blue sky; but limiting your view is a quadrangular

COVERED BALCONY,

upon which open the rooms upstairs. Let us go through this door in the corner, ascend the marble steps, and inspect the second storey.

Standing on the corridor, looking over the balustrade of ornamental grating into the court below, and counting the rooms round about us, we find there are four sleeping apartments and one upstairs kitchen. This door near us leads up a tiled staircase to the roof. Lift your eyes and you see one of the missionaries up there, helping our Arab servant to hang out clothes to dry. Shall we go up? On the way we pass a cosy little room (rather cold though, in October!) which often proves useful for quiet study with a professor. How white the roof is, and *while* the whole city *looks*. Alas! that it should be but a whited sepulchre! Count the mosques. We can see, from this spot alone, twelve out of the hundreds in Tunis.

Come down now, and enter one of these

PRETTY BLUE DOORS.

As we go through, notice that all the windows are barred in with open iron work of a green colour, and are provided with blue-tinted shutters, for this is an Arab house, and the women must be well protected! What a pleasant, airy room! White walls, relieved by a low dado of coloured tiles, matching the mosaic on the walls outside; black and white stone floor; beams of wood for a ceiling. Beautiful in summer, rather cold in winter, is it not? But Turkey carpets do not fall to the lot of missionaries, nor does our happiness depend upon having a fire in our bed and sitting-rooms. Thank God, if our hands are cold, our hearts are kept warm! Look, we have comforts enough. There is a plain deal writing-table—we shall buy a cloth for it by-and-bye—another for a washstand, a bed and fairly comfortable mattress, a hanging wardrobe, and one reclining chair. On those shelves covered with cretonne we have arranged our pretty little home treasures. What a refining influence they have, that is *their* mission to the missionaries.

Just one more room you must see. It is

OUR DINING-ROOM

downstairs. The measurement is about 26 feet by 9 feet. Opposite the door stand some bookshelves, on which you find

a few medical and other books, but chiefly Bibles and hymn-books. At one end of the room, near one of the two windows, you notice a precious, well-cared-for baby organ, whose strains rejoice our hearts every morning after breakfast and on many other occasions as well. At the other end of the room stands our round table for meals. This part of the floor is covered by a grass mat of Arab manufacture. In the wall, close by, is one of our many convenient cupboards. Just one look at our curtains, and we have done. Aren't they pretty? They are made of squares, on each of which a French text has been worked in various designs according to the taste of different friends, the whole being joined together and finished off with white lace.

Now I am sure you will want to know "*How* we live," but for that, if you please, you must wait!

A FALSE HOPE.

THE following sad story, from the journal of Miss Harding, draws aside the curtain and gives us a glimpse into a Mohammedan home when death enters to call away an immortal spirit. It shows how little their religion can do for its devotees in such an hour; that it cannot remove the fear of death, the uncertainty of the hereafter, or give comfort to those who are left behind.

We trust that it may call forth more fervent prayer for our sisters who are seeking in much weakness to make known to these dear women the Lord's saving power.

In my last journal, I wrote of the failing health of one of Doojah's married daughters, Phoonah, who was staying with her family at Sidi-Bou-said, and how we had visited her there. Five weeks ago they returned to Tunis, and a fortnight later she passed away, until the last refusing even the mention of the name of Jesus, although there had been a time when we had hoped she was not far from the Kingdom. Each day we visited her to show our sympathy with the poor mother, who, in untiring devotion, watched the sick one night and day, and to relieve her for a short time. Three nights I stayed with them, taking my turn in watching; the last night, the one of Phoonah's death, is stamped on my memory. It was so terribly sad.

MY LIPS CLOSED,

virtually, to speak of the One Who alone can bring comfort in such a time of need, for now, with death near, the dying one, and hose watching by her, clung more closely than ever to their belief in the Prophet's power to save, and seemed to be under dread of his displeasure if they gave ear for an instant to any infidel doctrine. I could only pray as I watched the life ebbing away, and heard one and another whispering false hopes in her ear, that the Lord Jesus might yet make His voice to be heard above all, if not to Phoonah, to others. One would say, "Do not fear, our Lord Mahomet is with you." Another, "You have the key of Paradise in your hand, there is nothing to fear." Another, "Trust only in our Prophet." As the end drew near, Doojah and I were watching, the father was asleep in the same room, with two or three of the servants, the relations having left, for Phoonah had rallied and was more conscious; and there seemed no signs of increasing weakness. She had even spoken my name, and on my saying "Do you know me, I am your sister;" she smiled and took my hand and then

A CHANGE

came over her face. Doojah understood it, and looked into my

face with a look of such intense sorrow; stooping down, she kissed her many times, without a word, then roused her husband and fled from the room; I soon followed her, as I was not allowed to remain. Phoonah's father was repeating portions of the Koran, pronouncing the formula, until the last. As I entered the room where Doojah was, in the dim light, I saw her kneeling on the couch, her hands clasped, her face rigid in its grief, trembling from head to foot. I said nothing, but sitting beside her, placed my hands on her knees to still the trembling; thus we remained, in momentary expectation of the door being opened and the tidings brought.

PRESENTLY IT CAME.

Sidi Ahmed entered, and with forced calmness said, "Thanks be to God, Phoonah has entered Paradise. The Lord gave, the Lord hath taken away; praised be the Lord," and coming near his wife, enjoined her that not a word but of resignation to the decrees of God should escape from her. The poor mother, with breaking heart, complied to this requirement of their religion, as if to still the wild tempest within; she repeated again and again vehemently the attributes of God and His prophet Mohammed, saying now and again to her husband, "Will that do? What shall I say next? What shall I do now?" and so she went on, until the time came to pay the expected visit to the dead. She put on the purple tunic, the sign of mourning, mechanically repeating the words, "My child, my beloved one"; still not a tear, until some hours later the first of the relations came to mourn, followed by others, then the mother's heart found vent in tears, and she gave way to passionate grief, and for awhile the house was filled with the loud wailing of the mourners. This was 3 a.m. I could only mourn with them, but from a different cause, for my heart was inexpressibly sad, not only for this one household, but for the many in this city to whom the way of life has been shown, and who put it from them, for their eyes are blinded.

A CRY FROM TUNIS.

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts."—Eph. iv. 18.

"Ye are the light of the world." "God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—Matt. v. 14; 2 Cor. iv. 6.

THEY are "drifting in darkness,"

These Arabs all around,
And soon will pass beyond us—
But whither, whither bound?

They are "drifting in darkness,"

Mahommed gives no light;
And, all in vain, they fancy
To heaven they have a right.

Their minds are sadly blinded,
Their conscience seems quite dead;
But He has power to quicken,
Who bruised the serpent's head.

They are "drifting in darkness,"

The women sad and lone;
They know no change and brightness,
All life a monotone.

Oh, English Christian sisters,
You must, you will give heed;
Come quickly, come and love them,"
And that to Christ will lead.

They are "drifting in darkness,"
 These infidels around ;
 French scoffers and free thinkers—
 But whither, whither bound ?
 Their faces look so hardened,
 Satirical and cold ;
 What wonder ! for in *ennui*
 Their hearts are growing old.

They are sick of forms and creeds,
 And hollow, empty show ;
 Oh ! for some Christ-like men,
 Who'll teach them God to know !

"But Frenchmen are so fickle,
 'Tis disappointing work,"
 Does Faith or Unbelief
 Behind that saying lurk ?

"I see nought else before me,"
 Said one the other day,
 "But misery and blackness,
 Without one single ray."

"Happy ? I am not happy,
 The world is not so bright ;"
 Thus spake another, and he
 Was groping for the light.

They are "drifting in darkness,"
Maltese, Italians, Jews,
French, Arabs, Africa's thousands—
 To help can you refuse ?

Must they drift on in darkness,
 While you who have the light
 Are sleeping in the sunshine,
 So near, yet out of sight ?

The great command was uttered,
 Two thousand years ago ;
 Are we doing all we can
 To let the whole world know ?

"Go ye into all the world, and preach the Gospel to every creature."
 M. F. H.

A WINTER'S WORK IN A KABYLE VILLAGE.

Miss Cox, who returned to Djemâa Sahridj with Miss Smith in the autumn, sends us a few notes as to the progress of their work :—

Our winter work is now progressing with greater regularity than ever before during the past three years at Djemâa n'Sahridj.

We now visit the different quarters of the village on stated days, viz., Monday, "H'alavua"; Tuesday, "Mad'al"; Wednesday, "l'Meh'ser"; Thursday, "Cherfa" (the President's quarter); Friday, "Ldjenan-bouamara." In each of these districts there are certain families with whom we are really familiar, and who are ready, and in some instances delighted, to listen to the Gospel story. We make these houses a centre to work from, hoping always to enlarge our circle of friends, and by this means our sphere of influence.

Since our return from England we have been occupied in distributing the useful and pretty garments so kindly prepared by our friends. It is needless to say they have been greatly appreciated by the Kabyles; our Mohand's remark, the first day we returned with our empty basket, was, "You have put a great joy into the village." We should like our dear friends over the sea to *appropriate* that remark.

Our lads' classes are now very regular, the lads listening

with much outward attention at least to the Gospel. Our classes are held every Monday and Thursday evenings. We should like to know our friends are praying for us at these times. Our united prayer meeting is on Wednesday afternoons, at four o'clock.

Our

SERVICES AMONG THE FRENCH,

at Mékla, also call for much earnest waiting upon the Lord. The Roman Catholics are certainly working against us, the new priest appears to be very energetic, and lately a piece of ground has been bought, near to our mission-room, to build a chapel. However, we feel our Joshua is fighting for us; our eyes are upon *Him*. There are always a certain number who attend, and our little meetings among the children are really encouraging. Our classes on Sunday mornings for little Kabyle lads are very interesting, some of the children showing much attention by their intelligent answers.

Our first treat this Christmas was among the Kabyle lads, or young men, and took place on Monday evening, the 21st of December; some fifteen were present. We entertained them by playing and singing, they themselves joining in Kabyle hymns very heartily. Then came a distribution of coffee and bread. Mons. Cuendet spoke very earnestly at the close of the evening about our Saviour, and how we longed for them to possess the joy which filled our hearts at this Christmas-tide, etc.

Dec. 23rd.—We invited

SOME OF THE UPPER CLASS KABYLES

from Cherfa and Mad'al to visit us. Si Mohand el Haoussin (brother to the President of our tribe), D'ah'biya, his wife—such a dear woman—also their two little sons, L'djouh'er and her husband—he is old enough to be her father, and oh, so very avaricious; poor child, she cannot be happy with all her silver ornaments and beautifully-embroidered "ceinture" from Tunis, of which she is so proud. Si Ali was the only one who outwardly repudiated the Gospel this evening, by frequent yawns and by trying to assure us it was night, "lâche thoura," as he put it, and time to go home.

Then there was Si Mohand Saïd Oubouktouch; dear Semina, his wife; little Aldjiya; our own boy and his mother completed the group. After a feast of cous-cous and fowls the tables were removed, the dear women and two of the men quickly surrounded the harmonium, and joined us in singing Kabyle hymns. It was

A STRANGE SIGHT

even for us who are now so used to these dear people; the men, these grave Mohammedans, with their long white hooded robes, or burnouses, and serious faces; the women with their glistening dark eyes, intelligent countenances, and picturesque costume, seated in our mission-room, men and women *together*, to hear the old, old story; old, yet ever new. Is it not wonderful that they are listening in their own, strange language to the birth in a manger; that they hear of the star of Bethlehem, of the watching shepherds, and of the "great joy which shall be for all people"?—wonderful, when less than ten years ago there was no voice in Kabylia to tell the story. Mons. Cuendet spoke earnestly, and we cannot but believe that the seeds sown, even on this evening, must sooner or later bring forth fruit. Our hearts long more and more for the time when Christ *Himself* shall have *His rightful* place and *reign* in these hearts.

Dec. 26th.—At an early hour we were busy in preparing for

OUR LITTLE LADS' CHRISTMAS FEAST.

Some twenty-seven little Mohammedans were seated on our mission-room floor. It would seem a strange sight to any English boy or girl; twenty-seven pairs of muddy, bare feet

walked in; twenty-seven burnouses, all more or less grey in colour with dirt, crowned with the curious peaked hoods, out of which peeped a pair of bright, eager eyes, quite as happy, and quite as full of fun, and quite as expectant for bread and

and heard of Jesus, also some thirty were present at our French service, principally the young. May the great Husbandman gather in some sheaves, even among these young hearts; this is our constant prayer.



BEDOUIN WOMEN AND CHILDREN.

coffee as our English little ones are for Christmas pudding. The names were read, a blessing was asked on the food, then the usual distribution of bread and coffee, followed by a Kabyle hymn and a talk about our King.

The last Sunday in the old year, forty Kabyle children came

Dec. 30th found us occupied in giving

OUR LAST KABYLE RECEPTION

for the year to a party of fifteen. All these dear people came from Ldjenan-bouamara. Si Cherif Ou Aliella, who is quite

blind, but very intelligent; his little son and his mother, and two young sisters—dear, delicate, intelligent little girls—also his young brother; then there was dear Fadhema, so full of affection at having us once more at Djemâa; also her two sons and little daughter, Yeamina, came too, and her tiny Somh'an, dressed absurdly like her mother; a poor shepherd lad, and some other little girls, completed our evening party. These are a few of those "other sheep" for whom Christ died, and to whom we have come with "the glad tidings."

We should be so glad if by means of this letter we could thank our friends for their kind gifts of bandages and old linen received when in England; these gifts are invaluable. We have had

THREE CASES OF BURNING

since our return; two of these are coming to us every two or three days. As I write, F. tells me a fresh case had just arrived. This, the saddest case of all, is a little girl of twelve years of age, terribly burnt in the back and one arm; oh, it was a pitiful sight indeed, filthy in the extreme, shivering with cold, and suffering intense pain from her burns. We found, also, she was actually hungry! We could hardly keep the tears back at this combination of misery.

OUR ILLUSTRATIONS.

BEDOUIN WOMEN WITH THEIR CHILDREN.

The photograph on the opposite page is a life-like representation of two women belonging to the Bedouin Arabs of Northern Arabia, with their children.

It is amongst these interesting people that our fellow worker, Mr. S. Van Tassel, has been living, and to whom he is hoping soon to return. Our brother says:—

"It is estimated that these sons of Ishmael now number about eight million souls. They live continually in the desert, moving about in search of pasture for their numerous flocks of sheep, goats, camels and horses, on the produce from which they exist. They are almost wholly unchanged in habits and customs since the days of their forefather Abraham, leading the same free, wandering life, nearly every night in a new place of sojourn, and yet always at home.

"According to the common custom of the East, the Arab women are kept apart, and it would not be allowable for a strange man to enter their part of the tent or hold conversation with them. Upon them devolves all the hard work, cooking, sewing, spinning, weaving, milking, churning, wood-gathering, and water-fetching, tent-making, besides taking down and putting up the tents every time the camp is moved. The poor creatures are really slaves, and often not much better treated than beasts. When a girl reaches the age of about fourteen years she is sold by her father for so many sheep, goats, and camels, usually about £30 in value. She is then taken off by her purchaser, to become his wife, or rather his slave, and henceforth does his work. They are kept busy all day long, and often half the night, at the most toilsome drudgery, and never know or hear anything. Their life is consequently one dreary, monotonous round of work; without a ray of light or hope for anything better, either in this life or the one beyond. In order that the Gospel may be preached to these, it is necessary that devoted Christian women should go and live amongst these people that they may visit and teach them."

A SANDSTORM ON THE DESERT.

"THEY that go down to the sea in ships, that do business in great waters; these see the works of the Lord and His wonders in the deep," and those who traverse the lonely deserts of North Africa or Arabia, where no human habitation is to be seen, also experience in their measure the works and wonders of the Lord.

Our engraving represents a caravan overtaken by a sand-storm on the vast wilderness of sand, which in some parts cover immense areas. The wind quickly rises until it sweeps over the desert with terrific fury, whirling the sand in fierce eddies, and driving it onward in blinding clouds. The camels instinctively anticipate the approach of a storm, and lying down with their backs to the blast prepare themselves for the attack. The Arabs also stretch themselves flat upon the ground, their heads enveloped in their loose outer garments, and in this way ride out the storm.

THE EVANGELIZATION OF ARABIA.

A FORWARD MOVEMENT.

THE North Africa Mission were led to enter upon the evangelization of

NORTH ARABIA

some four or five years ago through the representations of General F. T. Haig, one of the Council, who had made its people's needs a special study.

In November, 1886, Mr. Samuel Van Tassel, of New York, who had been for about two years training for mission-work, under the care of Mr. and Mrs. Grattan Guinness, was sent out to Beyrout to study Arabic, with a view, if possible, of working among the Bedouins. After being for some time there and in Lebanon, he endeavoured to find an entrance to the desert through the Hauran, to the east of Jordan, but, for various reasons, it was decided not to go that way. Other journeys were made, and at last a successful entrance was found from Homs, about 130 miles north of Damascus. In the early part of 1890 our brother spent some time in the desert, and was able without difficulty to make known the Gospel among these sons of Ishmael, who, though nominally Moslem when in the towns, are in reality free from fanaticism when at home in the desert. There they neither keep the fast of Ramadan nor observe the usual Mohammedan hours of prayer, but are willing to accept the Bible as the veritable Word of God, instead of, like the town Moslems, declaring that we have altered it. Thus we have evidence of an open door for service and a welcome for the messenger of Christ.

Mr. Van Tassel returned to England last summer to stir up further interest in these long-neglected people, and to find fellow-labourers for the work. He had found working alone, without a European companion, very trying to mind and soul.

We are glad to say that he has now succeeded in securing Mr. John W. Hogg, who has been for a year and a-half studying at Harley House and Cliff College, under the care of Mr. and Mrs. Grattan Guinness. Mr. Hogg has proved himself a diligent worker and student, both in College and before entering it, and we are sending him forth with confidence, believing him to be called of God to the work. He takes out with him his wife, to whom he has just been married. She was formerly Miss Davis, of Garston, near Liverpool, and has had some experience in mission work there. Mr. Van Tassel also takes out a wife, formerly Miss Ada Pearson. Her experience at home will, we trust, fit her for life amongst these pastoral people of the desert.

It is hoped these four workers may be able to start in March, so as to get back to Syria before the hot weather sets in. They are arranging to give the summer months to study, and get away with the tribes in the early winter. The work is not without its special difficulties, and our friends will need special grace for their desert life, and we therefore seek for them the special prayers of our readers.

The

COST OF STARTING

this new party will be rather heavy, as the work is somewhat

peculiar. They will need a sort of double equipment—one for their residence in town, the other for their life in the desert. The passages, outfits, camels, mares, tents, and camp accoutrements will require about £300. The cost of feeding the animals, and renewing in case of death, etc., will make

THE MAINTENANCE OF THE FOUR WORKERS AND THEIR WORK amount to about £400 a year. We have received some contributions specially for this branch of the work, and shall be glad if those who wish to have their gifts used for this purpose will kindly state it. And will all specially pray that great spiritual blessing may rest upon the workers and upon those among whom they go forth to labour. (For further information on Arabia, see page 35.)

SPANISH WORK IN TANGIER.

A NOTE OF PRAISE FROM MR. PATRICK.

Tuesday, Jan. 6, 1891.—This evening we had our first Spanish tea-meeting. Many hands make light work, as our sisters and fellow-workers, Miss Vining, Miss Brown, and Miss Chapman, had been hard at work, helping my wife all the afternoon. At six o'clock everything was in readiness, and forty of the most regular attendants at our Spanish meetings sat down to a substantial meat tea, kindly provided by some of our own workers that know and love this people. At once our guests began to eat and be merry, and many of them had good reason, for they had come from the far-off country to "our Father." May they all come home soon. Tea finished we prayed and sang, and rejoiced together. We told them of "the joy of Jesus," and tried to make them feel that holiness and happiness go hand-in-hand. And the people said "Amen." That "Amen" made me praise God. As I looked upon this people I felt that our work had not been in vain. God only knows what the disappointments have been, but a work of grace is going on. We praise our Lord for all the past, and we trust Him for all the future.

THREE DAYS IN AN ARAB COUNTRY HOUSE.

THE following journal from Miss Grissell, of Tunis, shows us something of the family life of an Arab country gentleman:—

A week ago our Tabeeba, Miss Harding, received a beseeching note from the master of a house in the neighbourhood of M—to come to his wife, who had been ill three days. We knew something of the family, and did not like to refuse, so started, hoping to be able to return in the evening by train. The inside of the carriage sent for us was pretty well filled by a man and a sack of semolina, a sugar loaf, and other household necessaries, so I took a seat on the box by the driver, thinking it much pleasanter, and after about two hours' drive, part of the way terribly heavy with mud, we arrived at an old-fashioned house, drove under the archway, and at the top of a grand staircase, were met by the master, who seemed pleased to see us, and ushered us into the women's quarters. There were nice large rooms upstairs, the dependents living underneath. We were warmly greeted by a number of women, one being a Frenchwoman, who looked rather out of place among the others. We soon found it was quite impossible to get home that night, as the sick woman required our attention; but we were well taken care of. When night came we had

A CURIOUS SCENE,

for one woman after another disposed of herself as best she

could curled up on a part of the bench. They were literally lying one on top of another, part of one bench being reserved for us to lie on *in turn*. We left next day, calling at another house on the way to the station. We there received a kind invitation to come and stay, which we felt we should accept, and consequently Miss Harding and I started this morning by train for the station where the carriage was promised to meet us. When we arrived, there was no carriage, so we sat down on the steps of the station in the lovely warm sunshine to wait for our tardy Arab friends. When we were just despairing, and had inquired for a boy to carry our bags in preparation for a long walk, we saw a carriage approaching in the distance, and soon recognised the driver, who was waving his whip to us by way of greeting. On the way to the house, which stands alone in the midst of olive groves, our carriage suddenly stopped, and I looked out, surprised to find the driver quickly getting off his box and standing beside the carriage. "What is the matter, Mahomet?" I asked. And he replied, "The Bey (the native Governor) is coming," and in a minute up dashed the Bey's carriage drawn by four mules, and accompanied by a little escort of soldiers. Mahomet had descended in token of respect, as is the custom of servants before a person much their superior.

We were driven first to

OUR PATIENT,

and there we found a quiet house, for the guests who had gathered around for the sickness were all gone, and she was left (with the exception of one new visitor) to the care of the Frenchwoman, who, I am grieved to say, proved to be the second wife of the master of the house. It was very pleasant to see how glad they were to see us again. Kadija, the Frenchwoman (for she had adopted an Arab name), instantly busied herself to prepare some dinner for us, and while Annie Harding attended to the sick woman, I took the visitor with me into the next room, and tried to interest her with a Bible story. Presently Kadija joined us, and I heard from her (talking in French made us quite private) how she had been deceived when she was married in Marseilles to Sidi Ben J—, and had had no idea she should find another wife in the home before her. She was only twenty when she married and had trusted the fine handsome man and his promises. She has all she needs for house comforts, and even luxuries, but then she is living the life of an ordinary Arab woman,

SHUT UP

in a house closely latticed with wood work, just as if they were in a town with many passers-by. I had a nice little talk with her, trying to draw out her sympathies, and remind her of One who was missing in her life, and whose in-coming would so change her. We left soon after, thinking the carriage was waiting to take us on, but found, to our surprise, two horses both with men's saddles, one an Arab saddle with high back, and the other an ordinary English saddle. I left Annie the Arab saddle, thinking it would be safer, and mounted my slippery one, but soon found myself quite at home for quiet going, and thought it much pleasanter than the carriage. On arriving Silla Diddo welcomed us, and Herbeba and Zebaida, all old friends. Herbeba's husband is master of the house, and a rich man, and there is no want of any Arab comfort, and a good many French luxuries.

CLEANLINESS AND PRIVACY

are the two great needs of the household. We spent the evening with a good party of women, three of their husbands and two brothers. We sang to them hymns, and took every opportunity to show them quietly the truths which are precious to us without directly forcing them upon them. We did not all have supper together, but two of the elder women

and we five sat down to a very comfortable meal cooked partly in French style. Our dishes were passed on to another room where the rest of the women were taking supper together, no doubt more in Arab fashion than we were.

December 19th.—A nice bright day, and all our large party in the house seem well and happy. The night had been rather noisy, as there was a negress and her baby lying on the floor of our room, and another baby in the adjoining room, and neither seemed disposed to pass the night quietly. The poor negress was the worst off, as she was needed to comfort both children. This morning we sat chatting with one or another, ever trying to

SOW A SEED OF TRUTH.

They have so many customs and sayings which we cannot assent to, and which give us reason to show them the better things which we have in our Saviour. The women were all very busy, as their two servants had both departed, having sick children at home. It looked rather strange to see diamond bedecked fingers cutting up vegetables and making cous-cous. The women here have no idea of taking care of their pretty things by putting them by for certain occasions. I think they go to bed in their rings as they do in their clothes. After dinner we went again to see our patient, a nice young girl going with us to show us the way from one house to the other, which was under the olives the whole way. We were glad of our long walk to warm us, and as the roads had nicely dried we enjoyed it. While my companion was with the sick one I had a little talk with Kadija over her New Testament I had brought her. She does not avoid us now, but seems to like a few words as if she

BEGAN TO FEEL HER NEED.

In the evening we were as before, all sitting together; servants and all come in as they like and sit down and listen for a bit. Annie was drawn into a clear testimony of Gospel truth with Sidi Ben Aziz. He is a very nice young fellow, though rather bigoted in his religion. Thank God, I do not think he felt that he had at all the best of the argument, which a little impatience, shown by one or two of the listeners went some way to prove. Among other things he told us that there were some four hundred thousand prophets whom they believed in, as if the number must indeed be enough to secure their safety. There is no knowing what influence those words may have.

December 19th.—After morning coffee, Sidi Ben Aziz came in to take us to see the oil presses which his brother has. The works are large ones, employing in the season about sixty workmen, but then, considering there are eighteen miles of olive groves, I should have thought they needed many more. After this we were taken to the grape press, which did not interest us so much as we are warm abstainers, but we were glad to hear that nothing was added to the pure juice of the grape. Afterwards our guide conducted us to an Arab gentleman's grounds, which

CHARMED US

with its lovely orange trees laden with their golden fruit. The ground was strewn with fallen oranges, limes, tangerines, and lemons. We found rows of peas in blossom, so different are the seasons here. Then in the garden was an old well, which was very picturesque; I wished much I could draw. The enormous wheel was worked by two camels, and round the wheel was a sort of rope ladder to which were fixed over a hundred earthen jars, which, as the wheel revolved, brought up the clear sparkling water, and emptied themselves into a reservoir prepared. In the afternoon we went again to see Lilla Fatima. The poor little woman will be a long time before she recovers, as nobody cares to coax her to take her

food or medicine. We had a little talk with Kadija, who said she was reading her Bible in the evening and valued it. We surprised her much by telling her that it might be we were brought to that house

JUST ON PURPOSE

for her, that she might be told of the way of peace and happiness through the Saviour. She must see that God not only loved everybody, as she had acknowledged, but that He loved her personally. She is allowed to drive into Tunis occasionally, so we trust she will come and see us. In the evening we had another interesting talk with Sidi Ben Aziz, who seems to have been thinking of questions to ask, for among other things he said, "If, as we said, Sidna Aisa was the mediator between God and man, who was the mediator before He came?" We told him of the sacrifices and their meaning, and pointed him to Jesus as the Lamb of God, who had with His own blood put away sin and interposed Himself between God and the sinner. He quite understood, but at present hardly sees his own need. We have had good opportunity here of seed sowing; may God grant the early and latter rain of His blessing, that it may spring and bring forth fruit for His glory.

EARTHQUAKE IN ALGERIA.

FROM MISS READ (CHERCHEL).

ON Thursday, January 15th, certain districts of Algeria in the neighbourhood of Cherchel were visited by several severe shocks of earthquake, which have resulted in much damage to native villages, and the loss of many lives.

One noticeable feature of the visitation was that, at the time of the occurrence the snow was lying deep on the hills and plains. Miss Read and Miss Day, who are living in the neighbourhood of the catastrophe, send us the following particulars:—

Doubtless you have heard something of the earthquake which has shaken our quarter of the globe. It took place last Thursday morning, about four o'clock. We had a severe shaking in our beds, and between that and seven three other shocks; the following night another; but I am glad to tell you that, personally, we have sustained no hurt. Our upstairs rooms have ugly cracks in them down each corner, which warn us that another shock would bring the rooms down, so until the dry weather comes we have transferred our bed to the meeting room, for in the wet it is impossible to think of repairing. But these little inconveniences seem nothing while our lives are spared. During that awful time what must the feelings of the people have been, who, in the moments of imagined strength, had neglected God and scoffed at His name. We had His promise, "The beloved of the Lord shall dwell in safety." He graciously blessed and saved us; may the preserved lives be used always for His glory.

In Cherchel, damage was only done to houses, people's lives are saved; but in Gouraya and Villebourg, two villages about thirty miles from here, the utmost distress reigns. The villages are

COMPLETELY DESTROYED,

several people killed, and all the others, not less than three hundred people, after spending one night in the open air, have now the shelter of military tents, sent from Cherchel, and beyond that and a portion of bread, absolutely nothing in the way of home and food. Many of them ran out of their houses in their night clothes, and are insufficiently dressed even for summer, much less the intense

cold from which the whole Province is suffering. The Protestant pastor, M. Sabatier, went off to the scene on Friday, carrying food, money, and clothes. We gave him of our little, but could only give a few articles of clothing for the women and as much money as we could spare. Now the Lord has shown us another opportunity of helping these poor people, and to-morrow we expect to take in a few of the women and children whom he is bringing back with him. He has been backwards and forwards several times, and has already in his own house fourteen persons, for whom he provides. Now he asks us to take some in.

WE HAVE GLADLY CONSENTED,

trusting that the Lord when He brings the people will bring the means. Is He not to be trusted? Yea, to the full. "Before they call I will answer."

Since writing the above your letter has arrived, putting all doubts on one side. We have money now and can take these poor people in. It will probably be the means of saving their lives, for women and children cannot stand such exposure long; pray that it may be the saving of their souls too.

The Government will help these poor creatures build again, but it is the immediate help of home and shelter they need.

The shock seems to have been felt all along the Mediterranean, but this seems nearest at hand.

In a subsequent communication Miss Read says:—

Since writing you, we have been ourselves to Gouraya and Villebourg, and to two Arab villages beyond, where there is great distress. As we approached Gouraya we stopped to see the ruins of an oil-mill and large house that were completely razed to the ground. There is hardly one stone left on another, and the proprietor is almost ruined. His house is to be built by the Government, but his oil and machinery are all lost, and he is a poor man again. One young lady, who had come as companion to the mistress, was killed in her bed, and they had to saw away part of her bed to get her out. She had evidently been stifled in her sleep.

A man-servant who slept in another room, was quite buried, the earth had sunk under him, and but part of the ceiling had fallen over him, and when they got him out he was still breathing, and is now getting better. Nearer the town there were large cracks in the ground, and at Gouraya some of the peasants showed us their houses. The four walls remained standing, but the interior was in ruins. A man said, "See, I slept here, but happily the wall fell the opposite way; a window fell on my baby's cradle and protected it *somehow*, that it had not a scratch when I got it out. My mother-in-law was in bed, and we had to clear the curtains of brick and mortar before we got at her, yet she was not hurt." A woman showed us her house saying, "I was in bed there, and my daughter there; some planks fell over her bed and protected her, and for me, my bed being against the wall, I must have been killed had the wall fallen on me, but *it fell the other way*."

God has, indeed, in a wonderful way, preserved their lives. As we went along the road to Villebourg it was much the same, and in the village not one house was habitable. The poor people appeared crushed, it made one so sad to see all the distress. We made it known we wanted to go to the two Arab villages in the mountains, and asked about mules. After a little time the Caid came and kindly lent us the mules and an escort of three men. We thought it was so kind of him, and thanked God in our hearts for *His* guidance. An earthquake, who can imagine its effects? As we went up the mountains there were great fissures in the earth, sometimes the path that we were on was almost impassable, one half of it having sunk two feet or so, and everywhere the rocks

cracked through and through like a piece of china, and on all sides huge blocks of stone that had broken off and rolled down. Arrived at a village there was nothing to be seen but heaps of brick and earth from which some of the people had escaped truly miraculously. The poor women appear to have almost lost their senses—to be quietly sleeping in their beds, a terrific shock, and their houses fall on them! There is not a house left habitable, and the poor creatures pass the night without shelter. It was most pitiful to hear them tell of the night of the disaster, they showed us a huge piece of stone, almost as large as one of their houses, which had fallen and crushed in several houses.

The shock must have been the worst up in the mountains, for not even the outside walls remained. The Arabs have a queer way of building; they cover the roof about half a yard deep with earth, making it very difficult to save any who were underneath; there were eight persons buried in one house and they were four days digging out the bodies. From these two villages they say there are 139 deaths, and there are still villages of which they have no news, as they are blocked by the snow.

EXTRACTS FROM WORKERS LETTERS.

FROM MISS A. HARDING (TUNIS).

We are looking forward as soon as the rainy season is past to undertaking an itinerating work, so as to spread the light of the glorious Gospel into the dark towns and villages of Tunisie. For this we are needing a tent, and I would make now a special request to the dear friends at home to help me in this proposed undertaking to spread the knowledge of our Lord Jesus, by contributing towards the purchase of a tent. The cost of one to accommodate two persons, of a strong serviceable kind, would be about £10. My sister, Miss Harding, Mount Sandford, Reigate, Surrey, would gladly accept any such contributions. According to the testimony of those who have itinerated in these parts and elsewhere, a tent is far preferable to any other mode of living, even in towns, as long as a tent is habitable, as it gives greater freedom and access amongst the people. In some villages the hiring of a room would be impossible, or if possible, in a Mohammedan house, it might not be advisable.

FROM J. BUREAU (Sfax).

If the shortness of funds has been a *trial* to us, my work has, on the other hand, greatly encouraged me. The drawing-room, where we have hitherto met on Sunday mornings for a little service in French with the Europeans, has become too small, and we are about removing to a room in the Town Hall, kindly lent us by the Municipality.

When I first came here I could only find one true Christian, now I am thankful I can speak of six, two of whom have been waked up in our meetings. I am longing for more, and shall no doubt have them, as I only preach the old Gospel truths that can touch the heart and turn it to God.

The work amongst the Mohammedans is also going on nicely, but the Arabs in Sfax are not so easily reached as in Tunis. I do not know why; sometimes they refuse the tracts with scorn, but I go on working, expecting good results by-and-by.

National Righteousness (Morgan and Scott), 1d. The present issue has a long and important article by Mr. McLaren on the circumstances which led up to the opium war with China. It should be read by all Christians who mourn over the national disgrace caused by the Opium Trade.

OUR FIELD OF LABOUR.

ARABIA.

ARABIA is of vast extent, as large as British India, or almost twenty times the size of England without Wales. Its length from north to south is 1,200 miles, and its average breadth is 800 miles. It is *not* one vast sandy plain. In the north there is a fertile plain, covered in winter with luxuriant grass, on which immense flocks of sheep are pastured. In the spring it is brilliant with lovely flowers, but after the rains have ceased and the sun has gained power, everything dries up, and the flocks have to go elsewhere till the autumn rains make all things green again.

A large part of the interior consists of vast elevated plains some 2,000 to 4,000 feet above sea level, and intersected by ranges of lofty mountains, so that though the heat is extensive in summer, the temperature is not unbearable during six or eight months of the year.

These great upland prairies are crossed here and there by depressions of greater or less extent, in which wells are sunk and oases formed, and there is a considerable settled population living in numerous and well-built houses. Even when, as in the Nejd, there is a vast tract of pure red sand with scarcely any wells, there is at one time of the year considerable vegetation, which is much resorted to by the Bedouins.

Central Arabia is mainly occupied by the Wahabee State, of which the capital is Riad. The people there are fanatical Moslems. South of this, at a considerable elevation, lies Dahna, a vast desert but little explored, with immense mountain ranges, the homes of tribes almost isolated from the world, and probably not bigoted. The western coast of the Peninsula is occupied by the two Turkish provinces of the Hedjaz and Yemen. Of the south coast, including Hadramant and Mahrat, but little is known; but Aden, near the south-west corner, is familiar, as being a British possession. Oman and El Hasa occupy the coast of the Persian Gulf to the south-east and east.

THE POLITICAL DIVISIONS OF ARABIA
are as follows:—

The Turks hold

The Euphrates Valley, on the North,
Hedjaz and Yemen, on the West,
El Hasa, on the East.

The Wahabee hold

Central Arabia.

Independent,

El Shammar, including Hamad,
Oman,
Dahna (numerous tribes).

The independent districts afford by far the most hopeful fields for missionary labour, but the limits of Turkish jurisdiction are not at all clearly defined, and may be said to extend about as far as its soldiers happen to be posted. Under the Turks and the Wahabee the work is more difficult, though not necessarily impossible. The population in this vast region is not easily calculated, but is probably not less than 10,000,000, perhaps more. Up till lately but little has been done to carry the Gospel to these Ishmaelites.

The Church seems, like Hagar of old, to have left Ishmael to die, but the God of Abraham has not forgotten the prayer offered more than three thousand years ago by him whom He deigned to call His friend, "Oh, that Ishmael might live before Thee!" a prayer that is to be answered not only in respect to the lad, but also his descendants.

Abraham showed his obedience to God in sending Ishmael to the desert before he took Isaac to Moriah. And his obedience was rewarded in Ishmael's case as well as in Isaac's; for it is recorded that in the hour of Ishmael's sore need "God heard the voice of the lad," and that henceforth "God was with the lad." Gen. xxi. 17 and 20.

There were, no doubt, devoted Christians among the Bedouins in the early centuries of the Christian era, and even after the rise of Mohammed, for the apology of Al Kindy, written 1,100 years ago, lately discovered and translated, shows that there were those who ably, if unsuccessfully, resisted the false teachings of Islam.

For the last 1,000 years, however, Mohammedanism has held sway, but, blessed be God, His time seems now to have come to answer Abraham's prayer more fully, and save some of these sons of the desert.

The following efforts have been made to carry the Gospel to these people. A few years since, Mr. Connor went to Syria, hoping to get out among the Bedouins. Various circumstances, combined with failing health, prevented him realising his hopes, and compelled him to confine his labours to Syria. Mr. Lethaby and his wife have been enabled, though not without great difficulty and danger, to begin work at Kirak, the ancient Kir of Moab, just to the east of the Dead Sea. Their work has been more among those settled in that town than among the Bedouins, who live in tents and are always on the move. The efforts begun by the late Hon. Ion Keith Falconer at Aden, in connection with the Free Church of Scotland, have thus far been mainly confined to the settled Arabs. The Church Missionary Society also began work in Aden under Dr. Harpur, who was afterwards transferred for a time to a post in the Red Sea; but the failure of his wife's health compelled the abandonment of the work there, and he was then removed to Egypt.

During the last few months an American and a Dutch brother have gone out with the intention of entering Arabia at some point, and we have heard that they have fixed their location at Aden. Mr. Landsing, of the U.S.A., son of Dr. Landsing, of Egypt, represents the mission in America.

Lastly, there is the work commenced by our brother Van Tassel, who is connected with the N.A.M., among the Bedouins in the North of Arabia, who do not live in towns. We trust that God will bless every effort to take the Gospel to all these millions of souls; but it will be seen that at present our mission is the only one that contemplates going out into the desert among the strictly Bedouin tribes. The field is immense, the population great, the labourers very few. Can we not do more to surmount the difficulties and dangers, and carry the Gospel to what was called "Araby the Blest"? By God's help we can, and will, but we shall value the sympathy, prayer, and help of all whose hearts God may touch with pity for these long-neglected children of Abraham.

MISS TROTTER IN ALGIERS.

MISS TROTTER, who is labouring amongst both French and Arabs, writes us as follows:—

Algiers, Nov. 29th.—I have been sitting for some time before my journal, meditating *how* to begin. The days are so full, and to us each detail, as I turn over the leaves, is full of fresh, keen interest, but it is difficult to make them lifelike in pen and ink. I will just take a bit out here and there, rather than trying to give general outlines.

Oct. 27th.—Went with Ali to see his sister-in-law—through

one dark, winding street after another, in a quarter almost unknown, the houses nearly meeting overhead, and such weird lights and shadows. The house we found was a better class one when we got to it, and we were more interested in his niece—such a clever girl of fourteen—who has begun to teach herself to read (Arabic) with very little help, and seems wonderfully quick at everything. Such crochet patterns she had worked out for herself. She is full of character, too, and would be a power if she were saved.

Oct. 30th.—Hunted up a woman called Aissha, whom we had seen once before. She had moved into another house on account of a quarrel. We found her anxious about her baby, who had burnt his leg rather badly. When we had done what we could for it, a woman called us from upstairs to look at a bad hand.

HOUMAH

is her name, and—poor thing—she is evidently leading a bad life, and has a sad, pitiful look. The mother and sisters seem very respectable, and—strange to see—there was an Arabic text-card on the wall, given her by an English lady, for whom she had worked long ago.

Nov. 3rd.—We have been regularly to the burnt child, but to-day, to our consternation, we found that instead of doing well, as heretofore, it was very bad. The mother had taken off the bandages, and the leg was very dirty and badly inflamed, and the child looked so ill, and preternaturally quiet and good, stroking us instead of screaming at us as usual, and he is so naturally unhealthy, that we were really frightened about him. We changed the dressings, and at Katie's suggestion, knelt down in the court and prayed for it. The women gathered round, looking solemn, and poor Houmah had tears in her eyes. She had quite owned to her bad life the other day, and felt that God was against her in it, and there is a softening about her.

Then came rather

A COMICAL SCENE.

Dr. G— has most kindly offered to help us, free of charge, by seeing any sick children for us; so I went, by appointment, with its father, to take one to him—a poor mite of two years old. All seemed straight, and its clean clothes were sewn on one on the top of another—a long process. But when all was ready, its father said he was too tired to take it, and that we must wait for another day.

As I was going out, rather crestfallen, a woman below asked if I would take *her* child to the doctor. The small man's consent was asked, and rather reluctantly given. He was about five, with a very brown face and red fez, and a long shirt down to his feet, bordered with yellow braid. So he and I set off together, but half-way down the next street my small patient stuck, and would go neither backwards nor forwards. He turned his face to the wall, and remained immovable, despite first coaxing, then commands. At last, happily, his elder brother passed by, and came to the rescue. He called another boy, and the two lifted him off his feet, and hauled him home,

kicking and screaming, to the great amusement of the neighbours.

Nov. 5th.—Kadow, the burnt child, doing beautifully, thank God, such an answer to prayer. We had also

A BIT OF CHEER.

in a new house. One of the women began explaining to the others (before we began to read) that Christ washes our sins "as white as milk." Asking where she had heard it, we found that her sister lives in one of our houses and had told her. It is good that even that much truth has penetrated with sufficient clearness to be passed on.

Nov. 6th.—Went to Aissha as usual to dress the baby's leg. Poor Houmah upstairs looks hardened again, and another woman, evidently of bad character, was with her. She owned that her life was wrong, but they were all agreed that if at the last they said, "There is one God and Mahomet is His prophet," they would get into heaven. This awful false peace—what it would be to see it broken up!

Nov. 7th.—Went to Kadoudja to take some quinine, etc., but they were busy on the roof, watching a feast on the top of the next house, to which Houmah and Zuleiya (the daughter) were gone.

SUCH A PRETTY SIGHT

it was—the women gathered under an awning on the roof, a great deal of dull crimson about their dresses, making a mass of glowing colour, with the white houses round, and a great dark cypress for a background. Zuleiya soon came scrambling over the parapet to see us, looking so pretty in her holiday dress, open work muslin and a green and gold yoke, and her hair in little crisp waves. But they were not get-at-able, and we soon came away. Sometimes there comes a day like this—three or four visits without any sense of getting a real hearing, but they are rare, and often in the middle of a discouraging time comes an opening into a new house or some other bit of cheer. And most of the days are pure gladness in the welcoming we get, and the joy of telling Christ's story for the first time.

These are just fragments of days, and I will not multiply them, but will end with what there is of general news. Blanche Haworth came back three weeks ago, and Helen Freeman is just leaving England to join us, so we shall be our full number of four again.

FOUR!

"What are they among so many" one fees as one winds in and out in the maze of unvisited streets.

We have the little boys on Sunday afternoons, but their numbers have been poor at present, dwindling down to three the last two Sundays, so we want prayer about that. They are apt to be troublesome unless Ahmed is there to help. He is going on well, thank God, so far as one can tell, and so is Granger. We have seen hardly anything at present of any of the others among our old people. But for them, too, we believe that the harvest time will come, though it may be for others to reap it.

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.

THE NORTH AFRICA MISSION.

This Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who with the rest of the Moslems of North Africa, were quite unevangelised, and was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, and Tripoli, and a branch mission in Northern Arabia.

It aims by the help of God to spread through the whole of North Africa and North Arabia, amongst the Moslems, Jews and Europeans, the glad tidings of His love in giving His only Son to be the Saviour of the world by sending forth consecrated self-denying brethren and sisters.

Its Character is like the Young Men's and Young Women's Christian Associations, evangelical, embracing those of all denominations who love the Lord Jesus in sincerity and truth, and who are sound in their views on foundation truths.

The Management of the affairs of the Mission at home and abroad is undertaken by a Council whose direction all who join the Mission are required to recognise. The Council appoints two of its members as Honorary Treasurer and Honorary Secretary.

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

For Support the Mission is entirely dependent on the free will offerings of the Lord's people. It asks from God in prayer the supply of all its needs, and circulates among His people information as to the work, with a view of eliciting Christian sympathy and co-operation, but it does not personally solicit money.

Gifts in Money or in kind should be sent to the Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking, London, and will be acknowledged by numbered receipts. The names of donors are not published.

Collecting Boxes can be had on application to the Hon. Secretary, by giving full names and addresses.

LIST OF DONATIONS FROM JANUARY 1st TO 31st, 1891.

1891.	No. of Receipts.	General.	1891.	No. of Receipts.	General.	1891.	No. of Receipts.	General.	1891.	No. of Receipts.	General.	1891.	No. of Receipts.	General.
Jan.	£ s. d.	£ s. d.	Jan.	£ s. d.	£ s. d.	Jan.	£ s. d.	£ s. d.	Jan.	£ s. d.	£ s. d.	Jan.	£ s. d.	£ s. d.
1... 4788	0 1 0		Brought forward	105 0 5		Brought forward	214 3 4		Brought forward	254 17 2		Brought forward	304 1 0	
1... 4789	0 10 0*		9... 4822	2 1 9		14... 4855	3 0 0		19... 4888	0 2 0		27... 4920	1 0 0	
1... 4790	0 6 3		9... 4823	0 6 0		14... 4856	5 0 0		20... 4889	0 10 0		27... 4921	0 12 8*	
1... 4791	0 14 0		9... 4824	5 0 0*		14... 4857	1 0 0		20... 4890	0 10 0		28... 4922	5 0 0 c*	
1... 4792	0 5 0		9... 4825	3 10 7*		14... 4858	2 0 0		20... 4891	1 2 0		28... 4923	2 0 0	
1... 4793	25 0 0		9... 4826	1 0 0		14... 4859	0 10 0		21... 4892	0 7 0		28... 4924	1 0 0	
2... 4794	0 14 0		9... 4827	0 18 0		14... 4860	0 6 6		21... 4893	0 5 0*		28... 4925	0 10 0	
2... 4795	0 5 0		10... 4828	1 0 0		14... 4861	1 0 0		21... 4894	0 2 8		28... 4926	0 3 0	
2... 4796	15 0 0*		10... 4829	0 10 0		14... 4862	2 0 0		21... 4895	0 11 9		28... 4927	0 2 0	
3... 4797	0 10 0		10... 4830	0 1 0		14... 4863	0 4 10		21... 4896	0 0 11		28... 4928	1 3 6*	
3... 4798	2 0 0		10... 4831	0 2 6		14... 4864	1 1 0		21... 4897	0 17 3		28... 4929	2 8 8*	
3... 4799	0 10 0		10... 4832	0 10 0		14... 4865	0 10 0		21... 4898	1 0 0		28... 4930	1 9 9*	
5... 4800	0 5 0		10... 4833	0 17 0		15... 4866	0 5 0		21... 4899	1 2 10		28... 4931	0 17 4*	
5... 4801	10 0 0		10... 4834	0 3 6		15... 4867	0 7 6		21... 4900	3 3 6*		28... 4932	1 0 0	
6... 4802	3 0 0		10... 4835	20 0 0*		15... 4868	1 0 0		21... 4901	0 9 6		28... 4933	10 0 0	
6... 4803	1 0 0		12... 4836	1 0 0		15... 4869	0 8 0		21... 4902	0 5 6		29... 4934	0 10 0	
6... 4804	1 0 0		12... 4837	1 0 0		16... 4870	0 6 0		21... 4903	15 0 0		29... 4935	1 0 0	
6... 4805	3 0 0		12... 4838	1 6 6*		16... 4871	0 10 0		22... 4904	5 0 0		30... 4936	0 16 4	
6... 4806	2 0 0		12... 4839	5 0 0		16... 4872	0 10 0		22... 4905	1 0 0		30... 4937	1 10 0 c*	
7... 4807	0 10 0		12... 4840	1 1 8		16... 4873	0 10 0		22... 4906	3 6 0 c*		30... 4938	5 2 0*	
7... 4808	0 10 0		12... 4841	0 10 0		16... 4874	3 0 0		22... 4907	1 0 0		31... 4939	0 5 0	
7... 4809	1 0 0		13... 4842	1 10 0		16... 4875	2 4 0		22... 4908	0 5 0		31... 4940	0 2 0	
7... 4810	0 10 0		13... 4843	2 0 0		16... 4876	3 0 0		22... 4909	0 15 1		31... 4941	10 0 0	
8... 4811	13 3 0		13... 4844	5 0 0		16... 4877	4 0 0		23... 4910	0 8 0		31... 4942	1 0 0	
8... 4812	1 0 0		13... 4845	18 15 c*		17... 4878	4 0 0		23... 4911	1 10 0		31... 4943	0 12 0	
8... 4813	0 5 6		13... 4846	0 16 6		17... 4879	0 1 0		23... 4912	1 0 0		31... 4944	0 2 6	
8... 4814	15 18 7		13... 4847	0 2 6		17... 4880	1 0 0		23... 4913	1 0 0		31... 4945	0 10 0	
8... 4815	1 1 0		13... 4848	0 10 0		17... 4881	0 10 0*		24... 4914	0 4 0		31... 4946	0 10 6	
8... 4816	0 10 0		13... 4849	25 0 0;		17... 4882	0 10 0		24... 4915	0 5 0		31... 4947	0 5 0	
8... 4817	1 1 0		13... 4850	0 10 0;		17... 4883	0 10 0		24... 4916	2 13 0		31... 4948	0 5 0	
8... 4818	1 1 0		13... 4851	4 5 5		17... 4884	1 0 0*		26... 4917	0 10 0		31... 4949	0 2 0	
9... 4819	21 15 1		13... 4852	2 10 0		17... 4885	0 2 0		27... 4918	0 2 0				
9... 4820	0 7 0		14... 4853	0 5 0		19... 4886	0 3 0							
9... 4821	0 10 0		14... 4854	2 0 0										
Carried forward	£105 0 5		Carried forward	£214 3 4		Carried forward	£254 17 2		Carried forward	£304 1 0				

* Special Funds.

Gifts in kind:—Jan. 1st (221), box of bottles and old linen; Jan. 16th (222), native garments; Jan. 21st (223), gold ring for Arabia Mission Jan. 24th (224), parcel of garments for Spanish work; Jan. 28th (225), hamper of bottles; Jan. 29th (226), box of linen and empty bottles; Jan. 31st (227), six large wall-texts for Spanish work; (228) scrap-book and old linen; (229) box of fancy articles.

Council of the Mission.

J. H. BRIDGFORD, Christchurch, Hants.
ALGERNON C. P. COOTE, Powis Square, W.
W. SOLTAU ECCLES, Upper Norwood, S.E.

EDWARD H. GLENNY, Barking.
GENERAL AND MRS. F. T. HAIG, Red Hill, Surrey.
R. C. MORGAN, 12, Paternoster Buildings, E.C.

JAMES STEPHENS, Highgate Road, N.W.
THEODORE WALKER, Leicester.

Office of the Mission—19 AND 21, LINTON ROAD, BARKING.

Hon. Treasurer, W. SOLTAU ECCLES, 100, Church Road, Norwood, S.E.

Hon. Secretary, EDWARD H GLENNY, 27, Linton Road, Barking.

Assistant Secretary, WILLIAM T. FLOAT.

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

Bankers, LONDON AND COUNTY BANKING COMPANY, 21, Lombard Street, E.C

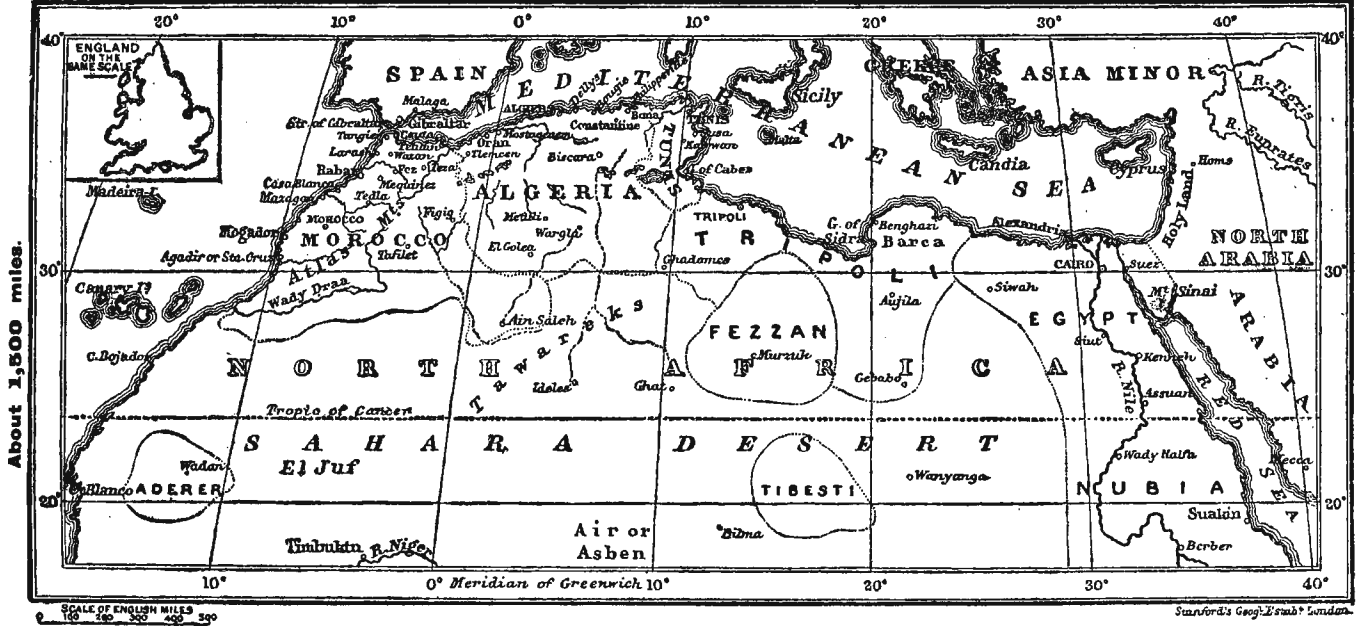
Hon. Auditors, MESSRS. ARTHUR HILL, VELLACOTT AND CO., 1, Finsbury Circus, E.C.

Referees.

Rev. WILLIAM ARTHUR, Clapham Common, S.W.
SIR ARTHUR BLACKWOOD, K.C.B., Shortlands, Kent.
MR. AND MRS. H. GRATTAN GUINNESS, Bow, E.
DONALD MATHESON, Esq., 120, Queen's Gate, S.W.
J. E. MATHIESON, Esq., 47, Phillimore Gardens, Kensington.

GEO. PEARSE, Esq., 9, Rue Brunel, Avenue Grande Armee, Paris.
REV. MARK GUY PEARSE, 11, Bedford Street, London W.C.
LORD POLWARTH, St. Boswell's, N.B.
W. HIND-SMITH, Esq., Exeter Hall, Strand, W.C.
REV. C. H. SPURGEON, Upper Norwood, S.E.

About 3,600 miles across.



Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
Tangier.		Tetuan.		Cherchel.		Tunis.	
Dr. T. G. CHURCHER ..	Oct., 1885	Miss F. M. BANKS ..	May, 1888	Miss L. READ ..	Apr., 1886	Mr. G. MERCADIER ..	Sep., 1884
Miss J. JAY ..	Nov., 1885	Miss A. BOLTON ..	Apr., 1889	Miss H. D. DAY ..	" "	Mrs. MERCADIER ..	Sep., 1887
Mr. W. SUMMERS ..	Apr., 1887	*Miss E. GILL ..	May, 1890			Miss GRISSSELL ..	Oct., 1888
Miss B. VINING ..	Apr., 1886			Constantine.		Miss A. A. HARDING ..	" "
Miss S. JENNINGS ..	Mar., 1887	Fez.		Miss L. COLVILLE ..	Apr., 1886	Miss M. F. HARRIS ..	" "
Miss M. C. LAMBDEN ..	May, 1888	Miss E. HERDMAN ..	Jan., 1885	Miss H. GRANGER ..	Oct., 1886	Miss R. JOHNSON ..	Oct., 1889
Mrs. H. BOULTON ..	Nov., 1888	Miss M. COPPING ..	June, 1887			*Miss A. CASE ..	" 1890
*Miss M. ROBERTSON ..	Oct., 1889	Miss I. L. REED ..	May, 1888	Algiers.		Sfax.	
*Miss A. K. CHAPMAN ..	" "			*Mr. W. G. POPE ..	Feb., 1891	Mr. J. BUREAU ..	Jan., 1884
*Miss R. J. FLETCHER ..	May, 1890	ALGERIA.		<i>Mrs. Lambert's Home.</i>		Mrs. BUREAU ..	Aug., 1885
*Dr. G. M. GRIEVE ..	Oct., 1890	Tlemcen.		*Miss M. YOUNG ..	Feb., 1891	DEPENDENCY OF TRIPOLI.	
*Mrs. GRIEVE ..	" "	Mr. M. H. MARSHALL ..	June, 1887	*Miss E. SMITH ..	" "	Tripoli.	
*Dr. C. L. TERRY ..	Nov., 1890	Mrs. MARSHALL ..	Mar., 1888	*Miss L. GRAY ..	" "	Mr. G. B. MICHELL ..	June, 1887
*Mrs. TERRY ..	" "	Miss R. HODGES ..	Feb., 1889	*Miss E. E. SHELBOURNE ..	" "	Mr. H. G. HARDING ..	Feb., 1889
<i>Spanish Work—</i>		Miss A. GILL ..	Oct., 1889	<i>Kabyle Work.</i>			
Mr. N. H. PATRICK ..	Jan., 1889	*Miss A. E. WYATT ..	Feb., 1891	Djemaa Sahridj.			
Mrs. PATRICK ..	Sep., 1889			Mr. E. CUENDET ..	Sep., 1884		
*Miss F. R. BROWN ..	Oct., 1889	Mascara.		Mrs. CUENDET ..	" 1885		
		Mr. F. CHEESEMAN ..	Jan., 1886	Miss J. COX ..	May, 1887		
		Mrs. CHEESEMAN ..	" "	Miss K. SMITH ..	" "		
Casablanca.		Mostaganem.		Akbou.		NORTH ARABIA.	
Mr. C. MENSINK ..	Oct., 1888	Mr. A. V. LILEY ..	July, 1885	Mr. A. S. LAMB ..	Oct., 1883	Base of Operations—	
Mr. J. J. EDWARDS ..	" "	Mrs. LILEY ..	Apr., 1886	Mrs. LAMB ..	" "	Homs.	
						Mr. S. VAN TASSEL ..	Nov., 1886

* Temporarily located for study of language.